

# KAD.iM

Women's Labour Against Climate and Biodiversity Crisis:  
Woman and Climate (KAD.iM) Project

## Fair and Good Practices Guide



This guide/booklet has been prepared with the European Union's support within the scope of the Hrnt Dink Foundation's Grant Program. The responsibility of the content belongs entirely to the Prosumer Economy Society, and the content of this guide does not reflect the opinions of the European Union and/or Hrnt Dink Foundation.

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This guide has been prepared by Prosumer Economy Society and Kazdağı Association for The Preservation of Natural and Cultural Resources within the scope of the Hrant Dink Foundation Empowering CSO's Grant Program for the benefit of KAD.İM communities in Anatolia.

For the dissemination and citation purposes by giving a reference: Nebile Bayrak (Ed.), Fair and Good Practices Guide, Prosumer Economy Society and Kazdağı Association for The Preservation of Natural and Cultural Resources, İzmir, 2021.

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# Preface

This guide has been prepared within the context of **the Women's Labour Against Climate and Biodiversity Crisis: Woman and Climate (KAD.İM) Project** as a roadmap and to set guidelines for recently established associations, or those who are still in the organizing phase. In this guide, we included organizational forms, bureaucratic procedures, and various exemplary implementations to shed light on women who want to engage in production or set up organizations.

Based on ecologically and socially equitable women's associations, **the KAD.İM Project** aims to achieve a fairer economy. It also aims to share with the world how women's labour associations fight against the climate and biodiversity crises together and pave the way for overcoming solidarity challenges by bringing these groups together. It aims to ensure that their economic activities are supported, and is intended to create resources for contemporary discussions and studies to be carried out in the field. Thanks to the producing and prosuming practices of women's labour, prioritising ecologically and socially fair practices and by forming an economic model based on benevolence and trust, it is possible to eliminate the disproportionate relations in the social sphere and to prevent nature and the ecosystem from being treated as a field of unlimited resources to be exploited for profit.

Since the subject we discuss is broad in scope, we recommend that those who are beginning their journey, read the texts we studied while compiling this guide that are listed in the resources section. We also recommend that they contact the KAD.İM communities themselves. Contact information can be accessed through our website [www.kadim.org](http://www.kadim.org) We wish you a joyous and fruitful journey.

*KAD.İM Project Team*







# CLIMATE CRISIS AND WOMAN

Since the climate crisis is a global issue, it is an undeniable fact that its effects can differ depending upon geographical regions, generations, economic conditions, age, and gender.

Due to the traditional status differences between women and men in the fields of property rights, access to information, culture, society, and economy, women and men do not experience the climate crisis in the same way. They are affected differently by the consequences of the climate crisis, and thus they affect policies to a differing extent.

In the 4th Report of the Intergovernmental Panel on Climate Change (IPCC) of the United Nations (UN)(2007), it was declared that the issue differs significantly depending on gender. In 2012, the Contracting States of the United Nations Framework

## Climate Crisis and Woman

Convention on Climate Change agreed to increase the participation of women in the structures and programs that are created within the framework of the UNFCCC and Kyoto Protocol and to take new steps forward in accordance with the CEDAW (The Convention on the Elimination of all Forms of Discrimination against Women) by “establishing a more effective climate change policy that aims to meet the needs of women and men equally” and the Beijing Declaration and Platform for Action by means of a co-decision. In 2014, the “Lima Work Programme on Gender” (COP20) was adopted in Lima. Since the adoption of this programme, gender-sensitive climate policies have begun to be taken into account more decisively by international official authorities. With the Paris Climate Agreement, which came into force in November 2016, the connection between climate change and gender factors has been pointedly acknowledged. This declaration, which has been made on an international level, is seen as an important opportunity in terms of enhancing the roles of women in climate change policies.

The fight against the climate crisis needs to be done not only with top-down policies, which are commonly preferred by the governments, but also with bottom-up approaches. From this point of view, women’s contribution, which constitutes half of society’s population, is both essential and inevitable.

Women’s role in biodiversity cannot be denied. Women play a part in every step of the plant chain activities and the cycle comes to an end with women. Women plant, grow, harvest, cook, collect seeds and replant. Women, who use various herbs as medicine, cleaning materials or cosmetics, can see the results of these herbs directly while cooking or using them as a remedy.

By traditionally storing seeds over time, women in Anatolia have been ensuring the continuity of biodiversity at the same time as making their lives easier during times of food scarcity, thus ensuring food security within their homes.

No matter where we go in the world, when there is a massacre of nature, the voices of women are always heard. Women always take the lead in resistance against the destruction of nature whether it be in Latin America, the Far East, Africa, Soma, Cerattepe, or Mount Ida.

Experience has shown that even just the involvement of women in decision-making processes makes negotiations more transparent, more democratic, and more participatory.





# SOLIDARITY/ ORGANIZATION MODELS AND EXAMPLES FROM KAD.IM

# Women's Cooperatives

Cooperatives are organization models that are people-centred enterprises owned, controlled, and run by, and for, their members to realise their common economic and social needs and aspirations.

Women's cooperatives are defined as a type of cooperative that is set up and run by women, however, it is not different from other cooperatives in terms of legal status and obligations. Just like other types of cooperatives, they are subject to Cooperatives Law No. 1163 (Agricultural credit cooperatives are subject to Law No. 1581). In accordance with the Article 124 of the Turkish Commercial Code No. 6102, "cooperative enterprises" are considered to be trading companies and are subject to corporate tax, except for some exceptions, since their earnings are considered as "corporate income" in terms of Corporate Tax Law No. 5520.

The fact that women's cooperatives are brought forward and stimulated by the government with the emphasis on "women entrepreneurship" and "women's role in the economy" and are also subject to the attention and interest of various institutions and structures, from international development agencies to the private sector, made the women's cooperative a "special" category. The most important reasons for this are undoubtedly related to the important roles attributed to women and organizations such as women's cooperatives in recent years on the issues of reducing poverty, increasing employment, and ensuring development. Women's cooperatives are considered to be an important mechanism especially for impoverished women with low income.

An extensive study based on the experiences of 101 women's cooperatives in Turkey in 2016 (Duguid, Durutaş and Wodzicki, 2015) presents the reasons for the setup of women's cooperatives as follows:

- To employ women.
- To empower women socially.
- To solve women's common problems.
- To provide childcare services (kindergarten).
- To ensure organization and empowerment of partners.
- To provide public service.
- To provide products and produce to the community.



# Women's Cooperatives

## How to set up a cooperative?

According to Article 2 of Cooperatives Law, a cooperative is set up with the Articles of Association signed by at least seven partners and the mentioned Articles of Association need to be signed before an authorized person at the directorate of trade registry. Accordingly, just like any other type of cooperative, the setup of a women's cooperative is made by the provincial directorate of trade registry (The establishment of the agriculture credit cooperatives is made by the provincial Directorate of Agriculture). Natural and legal entities (trade enterprises, associations, foundations, municipalities, cooperatives, etc.) can become a partner of cooperatives (Cooperative's Law, Articles 8 and 9). Partnership terms are as follows; To be a person of 18 years of age, to have the competence to exercise civil rights, to apply to the board of directors with a letter stating the request to become a partner, to commit the required capital share and paying one quarter in advance, and to meet the other terms specified in the Articles of Association (Cooperatives Law, Article 8).

Women, who want to set up a cooperative, must acquire, examine in detail and fill in the Articles of Association of Women's Entrepreneurship Production and Operation Cooperative. All information, procedures, and rules regarding the setup, purpose, and activities, operation, administration, and closure of the cooperative are included in the Articles of Association, and it consists of the following sections:

- 1 Set up, acquiring the legal entity and amendment of Articles of Association, denomination, headquarters and branches, duration, purpose, and activities,
- 2 Capital and Shares,
- 3 Partnership Procedures,
- 4 Cooperative's Bodies and Administration,
- 5 Cooperative's Accounts and Records,
- 6 Dissolution and Liquidation,
- 7 Miscellaneous Provisions.

## Women's Cooperatives

According to the Articles of Association, a cooperative acquires its legal entity after being registered into the trade register. Thus, founders acquire the partner title.

### **Suggestions for those who want to set up a cooperative;**

To research and learn the legal regulations, responsibilities, and obligations thoroughly before setting up a cooperative.

To start functioning just as a cooperative, work through the pilot process and get to know each other well.

To set up meetings with other successful women cooperatives and exchange information.

To choose the product or service wisely, see the scale of the marketing and sales field and receive the necessary training.

Not to see social empowerment as the only goal: Since cooperatives are also enterprises, not giving the necessary importance to earnings can make it impossible to continue the functioning of the cooperative. A collective empowerment environment that is based on both social empowerment and a solidarity economy may be formed.

Products associated with traditional women roles such as handcrafts both reinforce women's gender roles, and it becomes impossible to make sales since everyone produces the same goods. It is not recommended to set up a cooperative for solely producing this kind of goods.

The decision for setting up a cooperative should not be taken immediately in accordance with the promises of the institutions that implement projects to employ women and encourage them to become entrepreneurs.





# KAD.İM Community:

## S.S. Mesopotamia Women's Environment & Culture Coop

S.S. Mesopotamia Women's Environment and Culture Cooperative, which carries on its business in Bozova, Şanlıurfa, was set up in 2011.

Some of the goals of this cooperative are as follows: to develop, protect and support its partner's economic, social and cultural interests and to ensure that the partners live in a healthy environment thereby meeting the economic, social, and cultural needs of its partners and their needs for the production and marketing of goods and services within the scope of their economic activities, and also to meet the social, cultural and economic needs of its partners, their relatives and women victims of violence.

Aygül Sağır, Chairwoman of the Cooperative, tells their story as follows;

*"Women's Solidarity Houses were also set up when the cooperative was set up. Women who were in need of help could apply to these houses. It is important to have an environment where women can coexist with each other and work together. It is also crucial for women to listen to each other's problems and be supportive of other women. Actually, this story is similar to mine. I was living in Siverek during the divorce process. I was with my five kids, and I only had one suitcase. I thought that 'everything was over' for me but then I learned about this Solidarity House. After that, I became one of the partners of the cooperative. For women, it is important to be economically independent and to become more social. The cooperative is an environment where women can become free. Now, I attend the cooperative meetings not only in Urfa but all-around Turkey. I have been chairwoman of this cooperative for five years.*

*Cooperatives are non-profit organizations. Their main goal is to empower women in relation to their livelihood and financial situation. We provide health training courses and legal consultancy to women with voluntary doctors and lawyers, we work together in Bozova. There is a meeting room here. We conducted a well-attended women's meeting in order to establish a bond between the women of Bozova and Syrian refugee women. Since most of the attendants come from Kobanî, we do not have any trouble while communicating. As speaking Kurdish, we had great communication. Women have common problems; this is why we can never be enemies of each other. In addition to our agricultural production and processing courses, we are planning to open training courses. Also, we would like to teach sewing courses.*

## Kad.im Community

*We have seven board members. They voluntarily carry on the business of the cooperative. Six of them live in Bozova. I live in the city centre of Urfa. We carry out all our business with our own sources. We do not receive any kinds of funding or grant. Women get stronger and survive as they produce together and apportion the effort. The added value of the cooperative gets back to the cooperative in various ways.”*

They produce Urfa pepper, flaked red pepper, pepper paste, traditionally dried products (eggplant, pepper, tomato, okra, ajika), tomato powder, tomato paste, pomegranate syrup, peppermint, and black-red-purple sumac. They produced the tomato powder themselves for the first time.

*“In the period of making pomegranate syrup, we never leave the cooperative because our job usually ends at 2 a.m. and we start again after a couple of hours. It is the same for pepper season too. We have nearly 40 partners apart from the board of management. In harvest season, almost 40 workers join us. In pepper season, even if we do not ask for volunteers, women ask us if there is work for them.”*

*They send their products to several consumer cooperatives. İslim Bozkurt, one of the members of the cooperative, tells us about their solidarity with other associations and cooperatives as follows:*

*“We co-work with the Boğaziçi Members Consumer Cooperative, Solidarist Tradesmen Cooperative (DEK) of Ovacık and Kadıköy, and Merzifon Honey Cooperative (Amesia). We also distribute products to our friends and other people who demand. Upon the invitation and organization of the Youth Deal Cooperative, six of us attended the cooperative training program. Our cooperation with them highly motivated us. Today, DEK is our biggest buyer. We sell almost all of the products we produce thanks to the cooperatives that we cooperate with.*

# Commercial Enterprises of Associations and Foundations

In cases where the association or foundation needs additional income to achieve its objectives other than donations, rental income or revenues, or if it carries out continuous and revenue-generating activities, it is required to establish an economic enterprise.

For example, if an association organizes a fair, exhibition, and concert once a year and generates an income from these activities, regularly (once every three months) publishes and sells magazines or 100 tickets are sold for a one-off concert or fair, these activities are treated as a commercial enterprise. In this case, the mentioned activity (fair, organization, concert, publishing a magazine) is called commercial enterprise and it is treated accordingly. In such cases, in order to fulfil the tax obligation, it is necessary to make a legal notice to the Ministry of Finance and open a corporate tax obligation and then close it.

If the aforementioned activities (concert, publishing a magazine, fair, product sale, etc.) are continuous, it is recommended to establish a commercial enterprise.

To establish a commercial enterprise, the first step is to include the specification “entitled to establish a commercial enterprise” in the association’s charter. If there is no such specification, the charter must be amended.

Associations that have the specification of “entitled to establish a commercial enterprise” in their charter must receive a decision of the board of management to establish a commercial enterprise in the second step. The board of management of the association makes the decision to establish a commercial enterprise upon the authorization received from the general board. In this decision, the legal title, full address, capital, representatives, authorized persons of the commercial enterprise, nationalities and home addresses of authorized persons and enterprise’s field of operation should be precisely stated. This information is registered to the Central Registration System.

It is crucial to precisely indicate the field of activity of the Commercial Enterprise. It is necessary to use precise specifications such as “This enterprise is engaged with providing educational consultancy or consultancy on engineering, consulting on projects” or “This enterprise is entitled to produce/sell mentioned products.”



## Commercial Enterprises of Associations and Foundations

The person or persons authorized to represent the association can register into Central Registration System. After registration and submitting for approval through the system, there is a 15-day approval period. In this process, officials of association and an authorized manager of the commercial enterprise shall apply to the trade registry with the good standing activity, approved charter of the association, signature declaration of the officials assigned in the commercial enterprise, and the signature declarations made before the notary. Persons who are assigned as directors or managers in the commercial enterprise must apply to the trade registry in person.

Commercial Enterprises are subject to the corporate income tax, and they keep the accounts in accordance with the balance book. If it is desired to be compatible with the commercial enterprise (under the authority of the board of management), the association may also keep its accounts in accordance with the balance book method.

### **A commercial enterprise is liable to pay the following taxes and fees:**

Monthly VAT,

Revenue stamps of tax statements (even if they are blank),

quarterly advance tax,

Quarterly withholding tax

Annual corporate income tax

Monthly accounting fee

Annual book verification fee.



# KAD.İM Community:

## Ravanda Women's Association

Ravanda Women's Association was founded in 2014 by 30 women with the support of The Hüsnü Özyeğin Foundation. Its aim is the social and economic development of all people living in eight specific villages (Bektaşoğlu, Belenözü, Sabanlı, Dutluca, Aşağı Kalecik, Gökmusa, Yeşiloba ve Koçcağız) of the Musabeyli and Polateli districts of Kilis. While 50% of the agricultural produce obtained is sold, the rest is used for household consumption or distributed to relatives and neighbours. Their products are sold via their websites and several other internet platforms, including good4trust.org

*Emel Yılmaz, Chairwoman of the Association, tells their story as follows;*

*“As women living in rural areas, we started our journey with the idea of creating a better life for ourselves, our children, and our families. Our intention was to promote our self-development, to increase our standard of living, and to create a better environment for our children. By working together, under difficult rural living conditions, we founded The Ravanda Women's Association in 2014 as a culmination of our two years of organizational work. During our foundation phase, we received the support of The Hüsnü M. Özyeğin Foundation. Working together, we strive to overcome the difficulties that we cannot overcome by ourselves. Our association, which is the only active women's association in the rural area of Kilis, is also one of the rare organizations founded by women in the rural areas of the GAP (South-eastern Anatolia Project) provinces.”*

The association works on improving the labour of women living in rural areas, empowering them socially, and dealing with environmental issues. In this context, they produce and sell many products, from olive oil soap and pomegranate syrup to handicrafts and grape molasses in a way which enables the members to secure the income. They also organize educational and social activities for both themselves and their children and they organize ventures intended to enhance the environmental conditions of their village.

Emel Yılmaz continues to describe their experiences:

“We started our journey to overcome the difficulties that we could not overcome individually by working together and then we began to reap the fruits of our work. Thanks to our association, we are individually empowered, and we have never forgotten the importance of hard work. We endeavour to keep up with the times by receiving training on computers, record keeping, and use of social media. We started to sell our local products through the internet. We took a step forward by establishing our commercial enterprise. Women used to be engaged in certain things such as childcare

or working in the fields. Now, women have gained self-confidence by earning their own money thanks to our association. At first, their spouses were concerned about them working in the fields but now they even allow them to visit different cities. Men realized the effort that their wives were putting into their work and they are empowered both economically and socially in return. In addition, they also noticed that while working in the fields, women never ignore household chores and childcare. This is why men are now more supportive of their wives.

## ■ Social Enterprises

Among the institutions and people who strive to make the world a better place, the number of social entrepreneurs and social enterprises has been increasing in recent years. These social initiatives aim to create positive social impact and system change on those producers who benefit and their customers through the sustainable business models they develop. Social enterprises, which do not have a globally accepted definition, can be considered as organizations positioned between the traditional private sector and civil society.

The most important issue in social entrepreneurship is the selection of the enterprise from the plethora of topics that can be beneficial for society and/or the planet. In addition to this, it is also very important that the enterprise is realized with a profit-oriented or non-profit structure and sustainability is ensured through internal and external financial resources. Thus, the importance of starting the business with a good business plan and planning for the continuity of the organization cannot be denied.

## ■ KAD.İM Ecological Social Enterprise: GekoO

*GekoO, the first producer of sugar-free, healthy, organic snacks in Turkey, is an ecological social enterprise that pursues values of being "ecological", "fair", "sharing" and "ethical". Their values, mission, vision and manifesto, which they determined in detail at the foundation stage, were principles that they did not give up even during difficult times. Özlem Atabaş, founder of GekoO, an organization which increases its product range over time and encourages ecological production, talks about her enterprise as follows:*

## KAD.İM Ecological Social Enterprise: GekoO

“GekoO is a social and eco-enterprise, which has adopted the understanding of ecological and healthy production, fair and honest trade, and aims to empower women. We imagined creating a production model that is compatible with our ecological and healthy nutrition principles, that we try to adopt in our own lives. To achieve this, we established a manufacturing plant with our own resources. We had to put in so much effort, even in the construction phase of this plant as we were confined by a shoestring budget.

Even though we are a small business, we aimed to be impeccable in the fields of hygiene, traceability, machinery, security, and environmentally friendly production. At the same time, we thought that the friends we worked with would be happier in a pleasant and fair environment. That is why we planned a circular organizational structure without hierarchy. We preferred to employ women in order to empower them and increase women’s employment.

Also, we declared March 8, International Women’s Day as a holiday. Our professional experience helped a lot while establishing a sustainable system. While focusing on issues such as our carbon footprint, recycling, and producing environmentally friendly products, we have started to apply fair trade principles to purchasing and sales-marketing.”

## ■ Working with Volunteers

Nowadays millions of internet users from all over the world, have adopted an alternative travel style known as “working holiday tourism” or “volunteer tourism”, as an alternative to paying high fees for package holidays.

Those who want to contribute to nature, society, their physical and intellectual development, or just wish to have an extraordinary experience, use volunteer recruitment and placing systems that are used by millions, to stay on farms and/or production plants that need manpower.

The hosts, after a short orientation period, meet the expenses of food and accommodation for the volunteers in return for their labour.



## Working with Volunteers

### TaTuTa and WWOOF

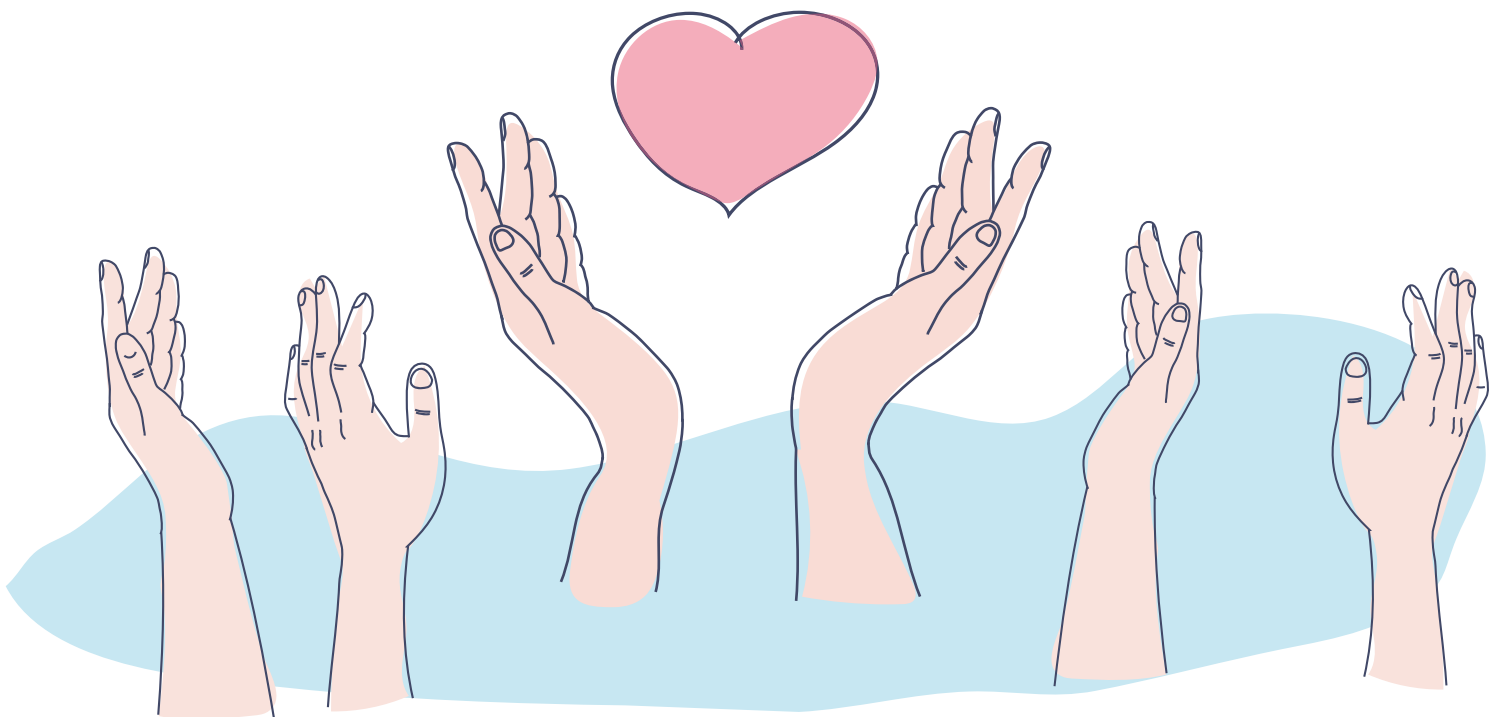
TaTuTa is an acronym for the project called “Agriculture Tourism and Voluntary Knowledge in Ecological Farms, Exchange of Experience”, which has been conducted by Buğday (Wheat) Association since 2004.

The main goal of TaTuTa is to support ecological agriculture and ensure its sustainability by providing a voluntary workforce, financial, and/or informational support to farming families earning their livelihood from ecological agriculture in Turkey.

WWOOF (World Wide Opportunities on Organic Farms) is a worldwide movement that connects volunteers and organic farms with the aim of building a sustainable global society by promoting cultural and educational experiences based on trust and exchange.

### Workaway, Helpx, Volunteersbase

Workaway, Helpx and Volunteersbase are platforms that are designed to provide cultural exchange opportunities for vacationers who want to experience their holiday destination by staying with local people. The operational logic of workaway.info, helpx.net, volunteersbase.com websites, which reach global audiences, can be summarized as, volunteers coming from different parts of the world, work for a few hours a day, in exchange for accommodation and food offered by the host.



# Cooperating with Local Authorities

Local authorities are one of the most important structures that provide support to women's cooperatives during their foundation phase and operational period. They are open to receive support applications from cooperatives and they offer support packages such as:

- Rent and other bills,
- Provision of venues for selling goods,
- Supporting the participation of women's cooperatives at events such as; fairs, exhibitions, and festivals,
- Supporting the process of buying and selling of products.

Communicating with local authorities is easy. They are also aware of the needs of locals and know them well. However, although local authorities are one of the most important structures available to support women's cooperatives, some problems may arise. Some of the reasons for these problems and other possible problems can be given as follows:

- Partial and insufficient support.
- Local governments may see women's cooperatives as a burden long term, and they may withdraw rent or venue support for sales (Women's Labour and Employment Initiative, 2015).
- Withdrawal of support during the transition of municipalities and the redirection of support to other women's groups.
- When the women's cooperatives flourish over time, their products become successful and their business improves, municipalities may try to take over and manage the cooperative.
- Municipalities may see women's cooperatives as business rivals.
- Municipalities offer support to women's cooperatives, especially those set up with development projects, as they initially provide prestige and political visibility to them, but when the project is finished and the work loses visibility, they may withdraw the support.

## Cooperating with Local Authorities

Both local administrators and politicians can sometimes use their support for cooperatives for their own political interests. They can also misuse this opportunity to present a good image of themselves.

They may try to profit from the products produced by women in cooperatives.

# An Ecological, Economic and Social Solidarity Model: 8bin100 (8thousand100)

8bin100 (8thousand100) is a model of rural living created by Aysun the Sütçü (Aysun the Dairy farmer) who has been engaged with cattle breeding since 2000. She created this model as a result of her experiences over many years. Its name is inspired by her dream to establish 100 communities in 81 provinces of Turkey.

8bin100 (8thousand100) is a model that delivers many social, ecological, and economic benefits. Even if economic sustainability is achieved as a result of rural production, the need for socialization continues. In addition to solving this problem, this model operates with the intention of leaving a sustainable environment by restoring it for future generations. In addition, common market and distribution networks are used in this model.



# An Ecological, Economic and Social Solidarity Model: 8bin100 (8thousand100)

**Volunteering, the first step of 8bin100 (8thousand100), lasts four weeks. In this period, volunteers seek an answer for two main questions:**

**1** I have a dream of living or working in a rural area, but how compatible is my dream with rural living in practice?

**2** Is it the right rural setting for me to live in?

## **The second step is “Mini-Project Design”**

If you have volunteered for four weeks in the communities of 8bin100 (8thousand100) and have decided to take the second step to finally become settled and, if you are willing to serve for economic, ecological, and social diversity and abundance, you need two things:

✿ 12 months availability

✿ Mini project of your dream job.

**They offer three support packages under the premise of a trade-off, of resources:**

**1** Support for promoting, logistics and collection of revenues,

**2** Support with provision of accommodation,

**3** Support with provision of workforce,

At the end of the year-long mini project, it is foreseen that one of three main outcomes will be reached:

I will not settle in a rural area; I will return to city life.

I see a future in my initiative and in rural life, but this is not the right place for me, I will continue my business in another community of 8bin100 (8thousand100).

I see my future in my initiative and in this particular rural area, I want to settle here and take the third step.

Aysun Sökmen, founder of Aysun the Sütçü describes her dreams as follows: *“There is a need for different living beings to feed and be fed from the same piece of earth. In a field that is compatible with dreams and abilities, all the neighbours live and work in the same village by meeting each other’s needs. One of them will be the milkman of the village and the other one can be a honey seller, greengrocer, storyteller, teacher, baker, or repairman. Such diversity will be provided within every 100 km square. This is a model where plant production and animal production support each other. One of us goes from door to door for the benefit of everyone. Just like we distribute a variety of products we produce together with our neighbours to 2000 members every week.”*

# Women's Groups and Networks

Some of the women's groups and networks in Turkey and around the world that implement successful support for women are listed as follows:

**- KEDV Foundation for the Support of Women's Work (Turkey):** As a women's organization that has been promoting women's cooperatives since the 2000s, it has been working on educational and legislative issues. This foundation supports the coming together of women's cooperatives.

**- SIMURG Women's Cooperatives Union (Turkey):** Women's Cooperatives set up the Women's Cooperatives Communication Network (KIA) in 2005. In 2014, this network gained an official structure under the name of SIMURG.

**- KEİG Platform Women's Labour and Employment Initiative (Turkey):** KEİG, a platform that is run by 32 different women's organizations from 16 provinces and carries on its studies in different fields of gender equality issues such as labour, male violence against women, and women's political participation. It works by generating information in the field of women's labour and employment.

**- KAGİDER Women's Entrepreneurs Association of Turkey:** Women's Entrepreneurs Association of Turkey (KAGİDER) is a nongovernmental organization that aims to empower women through entrepreneurship. It aims to empower women not only economically but also politically and socially. KAGİDER supports women entrepreneurship as it will facilitate the transformation of women's social inequality and exclusion and thus ensure women's empowerment and economic empowerment.

**- KADAV Women's Solidarity Foundation:** The Foundation (KADAV) works on issues such as violence against women, combating domestic violence and counselling support, combating gender-based violence and discrimination against immigrant women, solidarity with women LGBTI prisoners, and women's labour and employment.

**- La Via Campesina:** When Via Campesina, a congress formed by 182 organizations from 81 countries, was first founded, almost all its representatives were men. However, in 1996 a Women's Committee was founded and adopted a variety of methods that give representation opportunities on a higher level to women and increase their participation. Via Campesina, The World's Women's Congress, which has been held since 2006, emphasized the need to further the empowerment of women's voices in Via Campesina and they also set up the mechanism for the sharing of knowledge and specific plans for the sake of their struggle.





ECO-FRIENDLY  
AND FAIR  
PRODUCTION

# Eco-friendly and Fair Production

Eco-friendly and fair production are production methods that aim to provide products, which are environmentally responsible regarding biodiversity and the cycles of nature at every step of the production process. One of the most important objectives of these methods is to conduct the production with eco-friendly raw materials in ateliers and manufacturing plants that respect human rights. This method of production pays attention to eco-friendly production and consumption principles such as carbon foot-printing and recycling. Other important considerations include, the raw materials used in the products, how the materials are obtained, the chemical and physical processes they are subjected to, and whether or not they are they are recyclable.

While engaged in nature-friendly production, the conditions, social rights and working hours of the workers are based on the principles of fairness and consideration, and the products obtained are allocated appropriately.

## Fairtrade System

Fairtrade is a system of certification implemented for goods that are produced under fair conditions in relation to the producers, workers, and the environment. Several certification systems support the Fairtrade system. The first and most well-known is Fairtrade Labelling Organizations International (FLO) based in central Germany. Also, Fair Trade USA, which left FLO in 2011, and the Rainforest Alliance, which comprises audits of tourism establishments and items of furniture, are the most commonly known Fairtrade organizations and certification bodies.

The Fairtrade certification system is based on the protection of the rights of agricultural workers, factory workers, or packaging workers in different countries and the fair use of agricultural land. In addition, it encourages producers to adopt sustainable methods of cultivation and water usage. Fairtrade bans GMO products and restricts the use of chemicals. Although not every Fairtrade certified product has an organic agriculture certificate, natural production is supported by the standards introduced, the trainings given and the practice of high pricing.

Supporting the purchase of Fairtrade products and ensuring they are widely available, defends the producer's right to a working life as well as their right to a life living alongside nature.

# Eco-friendly and Fair Production

## Agroecology

The concept of agroecology has a long history behind it, rooted in complex tillage approaches based on traditional, local, farming, migrant and forestry communities' understanding of the interrelationships with the earth in general. As social movements emerge to combat the devastating health and environmental impacts of industrial agriculture, agroecology has been a saviour for people working towards food independence and achieving healthy and culturally acceptable food products.

### **Agroecology is based on the following five principles:**

01

#### **Prioritization of Farmers**

In agroecology, the farmers are positioned at the centre as the most important decision-makers since they are responsible for and capable of cultivating nourishing and affordable food for their own family, their communities, and others. Female farmers in particular have significant knowledge of agroecology, which provides added value thanks to their expertise regarding food production, knowledge of fibrous and medicinal plants, seed storing, biodiversity conservation, health and nourishment, food safety in the home, and food processing.

02

#### **Promotion of Soil Health, Biodiversity and Natural Ecosystem Functions**

In agroecology, a healthy agroecosystem is fed from healthy soil. By returning the organic material to the soil and stimulating the biological activity, agroecology improves the soil structure, makes the soil more fertile, and reduces nutritional loss. Thus, it also supports the growth of nutritious and healthy plants that are pest and diseases resistant. Additionally, it prepares critical resources to encourage the diversity of life by enriching the biodiversity above and below the soil. By ensuring the healthy functioning of the natural ecosystems in the environment, it maintains important ecosystem activities such as pollination and biological pest control.

Agroecology creates genetic, plant and system diversity through applications such as intercropping, green manure, groundcovers, perennial crop rotation with nitrogen-fixing plants, agroforestry and integrated animal-plant systems.

## Eco-friendly and Fair Production

03

### **Integration of Science with Knowledge and Applications**

Agroecology integrates science and ecological principles with local knowledge and practices. It brings together scientific inquiries from farmers and professional scientists, community-based experiments and formal and informal research, while allowing for alternative ways of understanding and learning about the relationship between the agroecosystem and the people within it.

Examples include Farmers Practice Schools, farmer-scientist-NGO networks such as SOCLA and MASIPAG, approaches from the Latin American Agroecology Institutes, phytosanitary clinics, farmer-to-farmer transfer, and community-based ecology research on the farm.

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04

### **Encouraging Complexity Instead of Simplicity**

Agroecology embraces the complex order created by the flows of different information resources with system processes and both ecological and social relationships. Unlike single-product (monoculture) systems, which are unstable and perishable by their nature of existence, this complexity provides a high level of flexibility against system pressures or other concerns such as extreme or unsettled climatic conditions and market fluctuation.

The best examples of this are duck-fish-rice systems that produce meat, fish, grain and hay, while also providing weed and pest control and nutrient conversion, and systems that provide multiple agricultural products to farmers and consumers connected by a non-intermediary market or other social relations.

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05

### **Minimization of Waste and Optimization of Energy Use**

Agroecology optimizes system efficiency by improving biological processes and recycling biomass, nutrients, water and energy. Agroecology reduces dependence on expensive and non-renewable external inputs increases synergy while conserving resources and maintains the integrity and resistance of the system. Agroecology systems create examples of much more efficient land use when comparing the output of multiple components (eg plants, animals, fibre, honey, medicinal products, etc.) to the output of single-crop systems.

## Eco-friendly and Fair Production

These examples include the integration of perennial, deep-rooted plants that draw water and nutrients up from depths that annual roots cannot reach; plant-animal systems that convert organic matter; integrated urban-rural food and farm systems, where the “green waste” in cities is converted into compost in the surrounding farms and returned to consumers as a nutritious food with cultural and social value.

### Regenerative Agriculture

Agricultural systems that incorporate methods that improve and enrich the soil ecosystem while producing nutritious and good quality food are known as regenerative agriculture. Its main areas of focus include the fight against climate change by creating topsoil, increasing biodiversity, improving the water cycle, enriching ecosystem activities, increasing the health and quality of soil used in agricultural production, and increasing carbon burying capacity.

The yield of a farm that adopts regenerative agriculture methods increases over time. The key point is not only to “not damage” the soil, but to ensure the development thereof by using methods that improve and enrich the soil ecosystem and the environment. Regenerative agriculture aims to create productive farms and healthy communities by creating healthy soil with the capacity to produce high quality and nutritious food.

As a result of the adopted regenerative agriculture techniques, basic ecological and biological indicators should be improved. Observing and measuring the increase in organic matter, biomass or carbon burial are the most common methods. In addition, recording the changes in the types and numbers of microorganisms through microscopic measurement provides a very healthy indicator.

### Main regenerative agriculture techniques can be listed as follows:

- No tillage farming
- Organic annual crop production
- Compost and compost tea/extract
- Bio-coal
- Holistic management
- Keyline design
- Animal integration
- Ecological aquaculture
- Organic perennial crop production
- Forestry with grazing
- Agricultural forestry



# KAD.İM Eco-Friendly Practices

KAD.İM examples that have adopted practices that repair the soil instead of damaging it, apply principles such as regional sales, are responsible for water usage, appreciate the value and importance of seeds, procure raw materials from local suppliers, produce their energy and/or are conscious of energy usage and manage production processes with a target of zero waste are listed as follows:

## Turkey's First Village Engaged in Organic Agriculture Vakıflı Village

Residents of Vakıflı village set up Vakıflı Village Agricultural Development Cooperative in 2004. A year later, five female members set up the “Women’s Section” of the cooperative. All products of their products have had organic agriculture certificates since 2004. Their principle is to produce seasonal and organic products. They have adopted the motto “We produce what we harvest.”

The Vakıflı Women’s Section sells olive oil, eggplant-laurel soaps, and organic jams such as walnut jam and pumpkin jam, which they make using the indigenous lime soaking technique, from a small shop in the church garden.

In 1997, the village was opened to tourism after the renovation of the church. This situation has changed the future of the Vakıflı Village. Vakıflı Village is the last Armenian village in Turkey. As the number of visitors and tourists increases, the product range also broadens. The Women’s Section used to have five members when they first started but now it has 30 female members. These women now have a kitchen and common production field, which were founded with the support of the governorship.

Kuhar Kartun, one of the founders of the cooperative, explains as follows:

*“We started to make product lists to keep track of the exact number of the products. The entry price of the products in our records directly goes to the women producers. In addition, the profit goes to our cooperative and we spend this money on the needs of our village. Thanks to this profit, we are able to provide income to the women who make sales in the cooperative or work in the hostel. We also cover all the expenses such as electricity, internet and the hostel’s needs with this money. Moreover, we give scholarships to university students. 14 young students were awarded the scholarship. I wonder how many of them will receive a scholarship this year. As we produce, we contribute to our budget and our village. This is the ultimate joy for us.*”

## KAD.İM Eco-Friendly Practices

*One for all, all for one. This is why the Women's Section does not have a chairwoman. We are all equal. Our primary principle from the very beginning was to take short but solid steps. While taking these steps, our only wish is to become permanent and stay strong. This village can stay strong as long as we have the power. We work in the direction of our principles and beliefs."*

### Heirloom seed protectors: Ovacık Village Women's Seed Association (Bioovacık)

The association, was established with the aim of creating common values, making sustainable contributions to the society with the view that local seeds are the basis of, real food production, and of life in the area where food is produced. It began in 2012 by holding the Şile Ovacık Village Seed Exchange Festival. These festivals gave birth to the idea of opening a producer market.

Fatma Denizci, founder of the association, tells their story as follows:

*"There was no regular producer market. Women were not producing since there were no places to sell their products. In 2013, we set up the market with 10-15 women producers. Then we realized that this was not enough for Şile and İstanbul. We then set up the Şile Organic Products Market with the support of the Şile Municipality, Şile District Directorate of Agriculture, Şile Tourism Association, and Ovacık Village Women's Seed Association. In 2014, we established the Slow Food Şile Palamut Community.*

*Our aim is to help people access good, clean, fairly produced food, to protect biodiversity, to encourage family farming, to highlight flavours of the past and to bring producers and consumers together through real food.*

*Firstly, our aim was to transform our market into an Earth Market, which is a selling space and is a part of the Slow Food movement. Our market was registered as Şile Earth Market on November 15, 2020, and we succeeded in making our name known internationally.*

*Our association works for the protection and reproduction of local seeds that are disappearing day by day, standard seeds that can adapt to different ecosystems, and village varieties. For this purpose, we try to apply and popularize ecological agriculture, traditional village agriculture, natural agriculture, permaculture, and all other agricultural models that are alternatives to industrial agriculture. In addition, one of the main aims of our association is to raise awareness in society of these issues.*

## KAD.İM Eco-Friendly Practices

*In our “One Day in Ovacık Village” project, we aim to minimize air, water and soil pollution and waste production, and to inform local people and guests about environmental impact. We harvest rainwater, we produce worm castings, and we make garden and Bokashi compost. We have applied the principles of permaculture in our project garden. We do good agriculture with our heirloom seeds.”*

### A Bridge Between The Countryside And The City: 9 Villages Social Coop

In the 9 Villages Social Cooperative the primary common goal of all villages is to bring individuals together with the soil by focusing on organic and healthy agriculture. In addition, it aims to employ disadvantaged groups and individuals by including them in the production processes, to promote social inclusion by reducing social exclusion, and to ensure gender equality. Another priority is to conduct studies on subjects such as education, youth, sports, art, science, culture, technology, environment, agriculture, ecology, recycling, and energy. In addition human rights are prioritized in order to ensure that all individuals have equal rights in education. Additionally, the establishment and management of social enterprises that provide necessary physical, administrative and professional structure is also prioritized.

Yasemin Uluçınar summarizes the eco-friendly practices in 9 Villages as follows: *“As 9 Villages Social Cooperative, we implemented our first village models in Gökçeada and Niğde. We support organic agriculture by applying good agricultural practices without the using chemicals or disturbing the balance of nature, and thus the products we produce are of high quality. We implement high quality production by farming without using pesticides. We provide renewability by controlling the waste. We are also able to harvest rainwater using rainwater collection pools.”*

### Ecology And Sustainable Life In The City: Kokopelli in Town

Kokopelli in Town, located in Sarıyer, İstanbul, is an educational and experiential learning centre for children and adults on the subject of ecology and sustainable life. They work with institutions, schools, and individuals in order to make populous cities, where the majority of production and consumption takes place, more sustainable.

Based on the principle of working in harmony with nature for a more habitable world full of healthy individuals, they aim to inspire others to initiate an ecological transformation that starts with individuals and spreads to the wider society. They share sustainable and ecological life practices that both children and adults can adapt to their daily lives.

## KAD.İM Eco-Friendly Practices

They apply nature-friendly methods such as composting, non-commercial, non-toxic food production, rainwater harvesting, grey water system and recycling at their venue. They also provide both training on and supply of Bokashi compost, which is a very convenient composting method for those living in cities.

### From Garbage to Soil - Bokashi Compost

Bokashi means fermented organic waste, in other words, pickled garbage in Japanese. Thanks to the Bokashi compost method, it is possible to transform domestic organic waste (including animal products) into very fertile soil instead of sending it to rubbish dumps. In order to make this compost, air-tight, food-safe, buckets are required in which the accumulated water can be filtered and drained.

## Sustainable Cosmetics: Otama Kirkpınar

In its tiny workshop in Kirkpınar, Sapanca, Otama Kirkpınar produces sustainable cosmetic products that are as fairly produced as possible and friendly to the planet and its inhabitants.

*Merve Özkorkmaz, the founder of Otama Kirkpınar, explains: "I started the Cargo Bag Wars movement, and I prepare Plastic Free Cargo. In other words, it is a system in which no product is wrapped in plastic covering, and the sealed package is sent only by affixing the label of the cargo company, without being placed in the cargo bag. It may sound easy, but I can say that I fought an uphill battle, casting stones against the wind to be able to send plastic-free cargo. Nowadays, those who found it absurd, or said they had no time, or who are against this concept or ideology, have started to prepare plastic-free cargo... This practice will spread to the biggest companies and the most powerful institutions, too because there is high demand for this. People now want their cargo to be plastic-free. They do not like that their products to arrive in cargo bags. Nowadays, the media is shouting "stay home, do your shopping online". I am sure that in many homes, corners of sin with piles of plastic have started to form. This is a transformation that is becoming increasingly necessary and requires urgent action.*

*On the other hand, at the sustainable cosmetics laboratory that I established in the Kirkpınar town of Sakarya, I call on those in my neighbourhood. For my home and personal cleaning soap products I never buy new jars. Everyone brings me empty jars from home. I made a natural cleaning kit; it contains various baking soda and lemon salt cleansers. For these, the people in my neighbourhood bring me empty food supplement and vitamin bottles.*

## KAD.İM Eco-Friendly Practices

*Also, I question my list of raw materials, which consists of oils, waxes, clays and salts of the plants I use. I constantly update and improve my formulas with questions such as: “Is it ecologically fair? Is there a production process that burdens the planet or a living thing? If yes, is there an alternative, local, clean product?”*

*My goals are to be the cosmetologist of my neighbourhood; quitting the shipping business as soon as I can stand on my own two feet, being content with less and reducing my carbon footprint, producing only content with returnable packaging and non-consuming packaging. I want to make deliveries to the whole neighbourhood on my bike. It is my biggest dream to prepare herbal milk in the cafe in front of the shop with the hazelnut, almond, and sesame pulps from my laboratory, to make soaps with the coffee grounds from the cafe, to compost the fruit residues to make fertilizer for the garden of the shop, and to fill the menu of this cafe with what comes out of the garden. I live with the dream of a production that is self-sufficient in its own neighbourhood, occupying a small place on the planet. I am realising this dream step by step.*

*Özkorkmaz stated: “Soft soap from frying oil! Whoever I told made a face. The resulting soap smells amazing. Frying oil is categorized as ecotoxic under the title of waste oil, because one litre of waste oil pollutes 1 million litre of drinking water. But waste oil put in a plastic waste container can turn into a wonderful soap with the additional value of upcycling, and it can make everything clean instead of dirtying it.”*

### Minimum Carbon Footprint, Zero Waste: Afşar Balam Women’s Cooperative

Afşar Balam Women’s Initiative Production and Business Cooperative was set up in Afşar village in the Bala district of Ankara at the beginning of 2019 with the support of the Ankara Development Agency. Local products (noodles, tarhana, tomato paste, bulgur wheat, vinegar, jams, dried fruits and vegetables, etc.) are produced in facilities which use solar powered electricity, have a minimum carbon footprint and a zero-waste principle.

*Its founder, Dr. Figen Ar explains: “We get our electricity from solar energy, we make vermicompost from our waste, and we use it again in agriculture. We use our tricycle for our shopping in the village. We also collect rainwater. We produce our food items naturally, utilizing good agricultural practices from field to table.”*

*“Our country is a solar paradise. Any time we do not use solar energy it is lost. On the other hand, climate change is a reality. Our natural resources are not unlimited, and we are often unaware of this, and we abuse and consume everything.*



## KAD.İM Eco-Friendly Practices

*Also, the Anatolian woman is very resourceful. She works in the field, she looks after her animals, then she goes into the kitchen. The elders of the family expect service from the woman, and the woman does it all. However, she has no social security and cannot market her products. At the same time, the city dwellers who are forward thinking want to have access to additive-free, natural food. With this project, we aim to address all issues together by introducing women in the countryside to the economy, using solar energy, finding uses for their waste, and finding a market for their products.”*

### From Olive Resistance to Soap House: Yırca Hanimeli

They are known for the olive vigil they started against the establishment of the third coal-fired power plant to be established in their village. Years ago, the people of Yırca village protested against the chopping down of their olive trees when the first power plant chimneys were built in their villages. The thermal power plant, which did not provide jobs for everyone in the village as promised, produced smoke, created an ash dam and destroyed the tobacco fields that they had been cultivating for years.

Even before their legal process was completed, the company had cut down more than six thousand olive trees. The women of Yırca gave hope to the environmental struggle by saying “If they cut down the trees, we will plant them again, but we will not let them build a thermal power plant.”

The “olive watch”, which resulted in the Council of State’s annulment decision and the power plant company’s withdrawal from Yırca, handed over the village’s struggle against the coal power plant to “soap production”.

Yırca Hanimeli, which produces soap from olive oil and candles from beeswax, uses recycled paper for packaging and does not produce waste.





# THE CLIMATE CRISIS AND THE ECONOMY



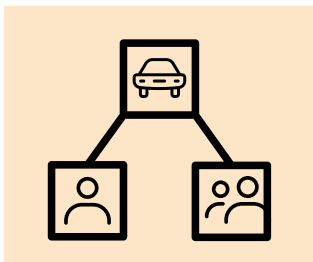
# The Climate Crisis and the Economy

Unsustainable production and supply practices are causing widespread degradation of ecosystems - including land, water, forests and biodiversity.

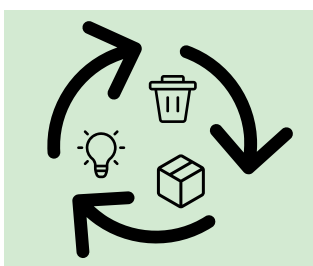
One of the policy components of combating climate change is undoubtedly the expected changes in economic models. The way to reduce the negative effects of the climate crisis depends on updating the global economy with more sustainable approaches and practices. In this context, there are a number of economic models that have been and are still being implemented:



**Green Economy:** It can be defined as a system of economic activities related to the production, distribution and consumption of goods and services that result in improved human well-being in the long term without exposing future generations to significant environmental risks or ecological scarcity.



**Sharing Economy:** A style of consumption and ownership that makes individual goods such as cars, housing and work vehicles accessible to large numbers of people. The sharing economy is based on a tradition of shared services provided by public or private operators, for example, public transport, local taxi services and rental homes.



**Circular Economy:** It focuses on the production process and is concerned with the principle of green recycling applied to all components of the economy. The circular model encourages the remediation, renewal, and reuse of materials, promoting efficient and sustainable management of natural resources throughout their lifecycle.



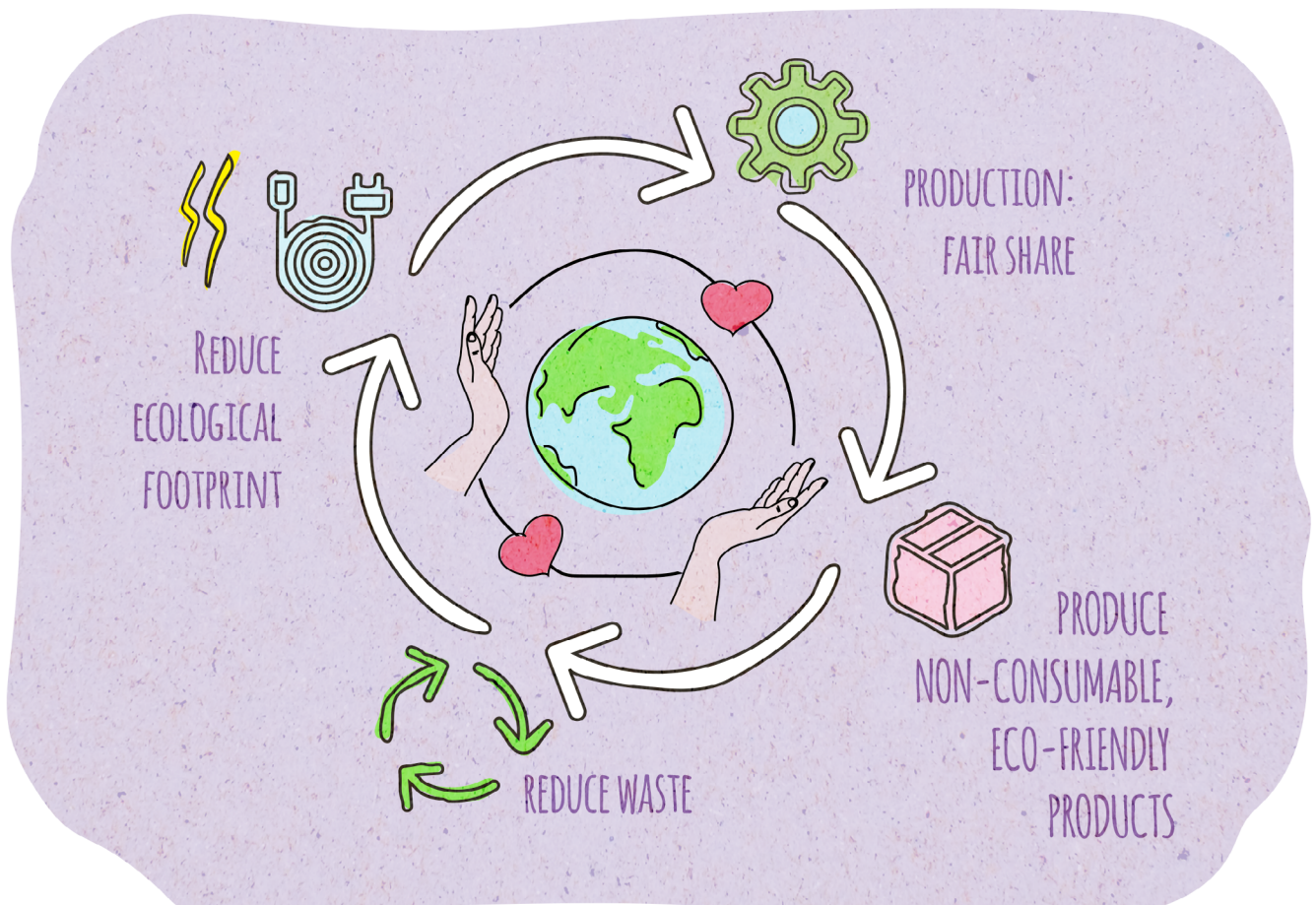
**Prosuming Economy:** A new economic system that includes “prosuming” instead of a consumer. In this system, producers produce their products in an ecologically and socially fair way and establish a supply network among themselves. Thus, they increase the value they have created among themselves. While the producers support each other with the products they buy, they ensure the development of such an economy and this economy grows into current consumption and profit maximization. As a result of this growth, the economy is slowly turning around and a new economic system comes to life, where people no longer seek profit and work for an ethical livelihood.

## The Climate Crisis and the Economy

### As a Prosumer Economy System: Good4Trust

Good4Trust is a community where people or nature-friendly businesses trying to make a fair production ecologically and socially come together and collaborate. According to Good4Trust, prosumers are people who treat others as they would like to be treated (golden rule). Thus, they create value for society and the planet through their actions. Prosumers support ecologically and socially fair products directly and they advocate for life. Producers, on the other hand, aim to repair our planet by making their effects on nature and people minimally negative and even positive if possible.

The founder and the instigator of Good4Trust Dr. Uygur Özesmi, says: *“The prosumers live their lives exchanging goods and services without exploiting people or harming nature. We can also look at this as a circular economy on a macro scale. It is an economic model that reduces externalizations against the environment and people. When a product is purchased from Good4Trust, the money that comes in also impacts most social enterprises, enabling them to do business and produce. An incredible standard of living is created with the cycle created inside. Production and economy are supported. As long as we set it up correctly, a new economic system is plausible. I want Good4Trust, which puts forward a new circular economy model with the least harm to nature and human beings, to be an Amazon Jungle. The Amazon is the world’s most productive place, which has existed for 55 million years and has incredible biodiversity. Why shouldn’t the human economy be an Amazon Jungle?”*



# Sales and Marketing

The income-generating activities of women's communities who are working to find a place in the economy, can be categorized under four main headings;

## 1 Production:

- Craftwork
- Textiles and weaving
- Food
- Agricultural and animal products
- Cosmetics such as soap, cream etc.
- Cleaning and hygiene products
- Souvenirs

## 2 Services:

- Education
- Organization & advertising activities
- Childcare and education centres, nurseries
- Disabled, patient and elderly care
- Restaurant business
- Tourism and hostel management

## 3 Grants and Funds

## 4 Donations

**Sales and marketing of the products and services produced can be carried out through the following channels:**

- ▶ Online sales channels,
- ▶ Food communities,
- ▶ Consumers' cooperatives,
- ▶ Their own websites,
- ▶ Close relationships, within the society,
- ▶ Markets and booths provided by local governments,
- ▶ Exhibitions, fairs or bazaars,
- ▶ Stores or sales offices,
- ▶ Private sector channels (e.g. grocers, cafes and restaurants),
- ▶ Door to door delivery in regional sales



# Permission Processes and Legal Liabilities

## At-home Production and Exemption from Taxes

Tradesmen and craftsmen who meet the terms set out in Article 9 of the Income Tax Law no. 193 are exempt from income tax. Housewives who earn money by conducting small business at home can be deemed insured and exempt from tax. In fact, according to the regulation made in the Tax Code, they can produce in their own homes, provided that they do not employ workers from outside and do not use powerful production devices, except for those used for sewing, embroidery, food processing, ironing and such like.

Thus, those without a place of business who sell products such as, towels, covers, sheets, socks, carpets, rugs, woven fabrics, products from scrap leather, knitting, lace, all kinds of embroidery and souvenirs, wicker baskets, brooms, mops, brushes, artificial flowers, sequins, beading, crochet, knitting, ropes, tarhana, Turkish pasta and Turkish ravioli are exempt from income tax.

Moreover, it is not necessary for the seller to issue a document of sale using the craftsmen's exemption. In other words, no permits or certificates are required to produce foodstuffs that comply with the above framework.

Those who meet the necessary conditions mentioned above do not have to register with the chambers of craftsmen. However, if they wish, they can go to the nearest tax office where their place of work can be registered, with the "Petition for Receiving Tax Exemption Certificate for Craftsmen", if any, otherwise they can go to the tax office where their place of residence is registered, and they can obtain a "Tax Exemption Certificate for Craftsmen" free of charge. Housewives who receive this document can also be insured.

## Production Permit

**Food:** Those who wish to produce food at home may inquire whether they are suitable to receive the Tax-Exempt Certificate for Craftsmen. And if so, they can take the necessary actions.

[The documents necessary for such production](#) permits are supposed to be submitted to the District Directorate of Agriculture along with the receipt indicating that the relevant fee has been paid. From there, the documents are transmitted to the Ministry of Agriculture and Forestry for inspection. If accepted, the food production permit is received. This document is valid for 10 years. On expiry, reapplication is necessary.

## Permission Processes and Legal Liabilities

One of the KAD.İM producers, Sevinç, who finally received her production permit after months of hard work and financial struggle complains about the meaningless prerequisites such as the demand for an EIA report for the village bakery where she bakes bread. Also, she criticizes how farmers who operate on a tight schedule, lose a great deal of time during the complex process, and experience long waiting times to receive the production permit. She also complains about the indifference of relevant authorities and the high cost of the process.

**Cosmetics:** Cosmetic products to be released in Turkey must comply with the Cosmetics Regulation No. 5324. The supply and supervision of the cosmetic products in the market are conducted by the Ministry of Health and are inspected by Turkish Medicines and Medical Devices Agency (TİTCK).

Merve Özkorkmaz, the founder of the Otama Kirkpınar, describes her experience: *"I had just designed my logo when I found out that the personal care products and hygiene blends that I produce from the seeds of fruits, essential oils, clay and salt were called cosmetics. I had read the regulations and for months had worked on memorizing the procedures. As a boutique factory, manufacturing products, almost all of which contain edible ingredients, I was required to have the same facility infrastructure as the giant companies producing toxic cosmetics to be sold at the supermarket. I am talking about a process that requires a large amount of capital such as a very powerful AC system to absorb my fragrant essential oils, antacid flooring, a daily report which would take all of my time and that would normally be dealt with by teams of 15 people in the factories.*

*I considered working both legally and illegally. I would tell someone who knows me what is in the toothpaste I made, and he or she would trust me. But what if he or she does not know me? Then, I wondered how I could prove it to him or her and rolled up my sleeves. This workshop in which I have been working hard on every inch for a full year and a half and to which I have given my past and future is now ready. A solid proof that small producers can also comply with legal procedures without impairing production quality."*

Yeliz İlkan, one of the founders of Atölye Delice, complaining about the burden of legal obligations, says: *"One of the most difficult issues is gaining the permission of the Ministry of Health. The number of production workshops of a boutique manufacturing organisation like ours is limited, however their procedures are considered to be equivalent to a factory. We want all workshops producing home cosmetics to be visible to the ministry but subject to a different legislation. "*

# KAD.İM Market Practices

## Food Communities, Community-Supported Agriculture, Participatory Approval Systems

Food Communities engage in ethical, healthy, and natural production. They also aim to establish a connection between the “producers” who produce real, natural food and the “consumers” who wish to know where the food they consume comes from and, who are willing to be part of the labour involved in production. So, the consumer becomes a “prosumer” or a “co-producer”.

A food community can have a legal entity (e.g., a production or consumption cooperative) or just a grassroots organization (e.g., “community-supported agriculture” or bulk order group or a garden in the neighbourhood). Local organizations in which producers and consumers operate in solidarity towards the production and access of food have been recently referred to as “local solidarity partnerships (YDO)”.

“Community-supported agriculture (TDT)” is the YDO model with the strongest producer-consumer bond and the highest consumer commitments. Typically, it involves a group of consumers guaranteeing seasonal purchases, making a prepayment, sharing agricultural risks and rewards, and taking responsibility for the distribution by contracting with a producer.

Food communities also include “participatory assurance systems (KGS)” that are organized locally or can involve wider geographic areas. KGSs are participatory assurance systems that enable producers to contact consumers personally, supervise the agroecology of production areas and allow consumers to be involved in production processes. Stakeholders who come together create criteria, select their producers, and conduct their supervision and control collectively.

### Sevgi Ana Çiftliği

Sevgi Ana Çiftliği, which is involved in the establishment of BİTOT, Homeros and Güzelbahçe Food Communities in İzmir, realizes the sales of its products in food communities without intermediaries.

Şadan Güvenir, the founder of the Sevgi Ana Çiftliği, shared their stories: *“Our adventure started in 2007 at sea and continued on land in Kuşçular Village, Urla. We wanted to create a platform where you can experience natural life and communicate with the animals, the earth and other people who share this life.*

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*Here, Sevgi Ana Çiftliği is our farm, which is named after our Anatolian cow and where we come together with our guests for a natural life experience, based on mutual trust and sharing, with love and sincerity. We produce enough for ourselves by processing the blessings of mother nature with traditional production methods, it is our home.*

*I ferment my cheeses with the old-style sourdough and decorate my cheese with flowers that take my eye that day in my garden. Since I hold my bees in high regard in natural life, I try to protect them by providing hives for them that I make with turf thus respecting their natural habitats.*

*As I sowed seed balls as described by Fukuoka and applied natural methods instead of ploughing our garden, it has plenty of flowers, grass and bugs. We produce by listening to the wisdom of nature and by researching ancient knowledge.”*

### Suspended Soap and Barter: Atölye Delice

Yeliz İlkan describes the story and dreams of Atölye Delice, which demonstrates that a different economic model can be established by barter: *“When we migrated from Istanbul in 2010, we did not have olive trees, which we look at gratefully now, nor did we have soap making in mind. When we had 75 olive trees and had fallen under their spell, we directed our urban perspective towards the countryside and turned the energy we spent in attempting to consume non-toxic products while living in the city, into production. We started to produce non-toxic olive and cleaning products in their most natural form, products that are beneficial to our skin and respectful of nature.”*

When the Nesin foundation requested donations of soap for the children in attendance, they first wanted to donate soap themselves from their own workshop. However, in order to be able to send larger and more regular donations and because of its suitability for the Good4trust ecosystem, the G4T shop applies a suspended purchasing system. They now send the soaps to the Nesin Foundation on behalf of the benefactors.

Their barter story began when they started to exchange soap for sourdough with their breadmaking friends. They developed this approach by using social media to make contacts with others also interested in this form of exchange. Their request for herbs for maceration and fabric for the soap pouches was met with a great deal of interest. For a year now, they have been exchanging their soap and centaury oil products for fabric and herbs.

Yeliz İlkan says *“I wish there was no money in our lives, and everyone could meet their needs in this way.”*

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### Single Market: Pales Dairy Products

Pales Dairy Products' adventure started 6 years ago due to an interesting coincidence. Founder Lale Kuseyri explains: *"When we settled in Antakya we became the trustees of some cows that had been caught on the border, so I started learning how to make cheese to make use of their milk. Later, I got together with the owner of the oldest cheese shop and the head of the food and nutrition department at the university and opened a factory that aimed to combine local produce and scientific knowledge within the standard production guidelines. Before the factory had begun operations and even before I had produced the cheese, I had sold it to Metro Gross Market.*

*I used to make 250 kg of cheese a day from the milk of the cows that my husband bought. I recruited housewives and taught them how to manufacture from scratch. This is how we started making cheese. Later, I heard that very delicious and precious Halhali olives native to this region were being uprooted and Gemlik olives planted instead. I told Metro about the Halhali olives so that they would gain value and I marketed the product there.*

*Since last year, I have been supporting Altınözü Women's Cooperative. I support them by preparing and marketing their products in accordance with the communiqué, selling the products to the wholesalers we currently work with, pricing, and passing the craftsmanship of our own products down to them when necessary.*

*We sell to major national grocery store chains, wholesalers and, we sell online. We work with the women's cooperative by supporting them in their production, labelling, pricing and marketing. At the same time, we pave the way for the producers whose proper production methods we trust, in our markets and support them in their marketing."*

### Creating Your Own Distribution Network Locally: Aysun The Sütçü

Aysun The Sütçü has their own door-to-door delivery members who distribute in İstanbul. In producing and selling locally, many manufacturers have eliminated cargo concerns by finding both ecological and economic alternatives.

Founder Aysun Sökmen explains: *"We have a team of seven people who go to an average of 280 addresses a day, six days a week. In İstanbul, we distribute from Büyükçekmece to Maltepe at a superhuman pace. We eagerly serve those who*



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*appreciate our hard work. Rather than a producer and consumer relationship, ours is the prosumer relationship. With special thanks to this group, we consider all our members as our managers, and we know that we are supervised. They are like our family, who share our happiness, sometimes support our struggle, and sometimes question the progress of our work. Our relationships have become so special that there are members who I serve every week, receive all the SMS messages that we have sent so far, who are up to date with our journal and who trust this business, as if it were their own. They rely on us and want all kinds of plant and animal products, they even want processed products, not just our milk."*



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# THANK YOU!

## We cannot describe how thankful we are for your publications, experience, and support in creating this guide.

Afşar Balam Women's Initiative Production and Business Cooperative

Atölye Delice

Aysun The Sütçü

Buğday Association

Dr. Nuran Talu

Emet Değirmenci

Eyüp Fatih Şimşek

Gamze Göker

Gekoo

Güneş Dermenci

H. Hanne Uysal

KADAV

KEİG

Kokopelli in Town

9 Villages Social Cooperative

Menekşe Kızıldere

Murat Akhuy

Neşet Kutluğ

No Pesticides On My Plate

Otama Kırkpınar

Ovacık Village Women's Seed Association (Bioovacık)

Özge Güneş

Pales Süt Ürünleri

Ravanda Women's Association

Sevgi Ana Çiftliği

Sevinç Abla

S.S. Mesopotamia Women's Environment and Culture Cooperative

Tanju Tatar

Vakıflı Village Agricultural Development Cooperative Women's Section

Yırca Hanımeli



This guide/booklet has been prepared with the European Union's support within the scope of the Hrant Dink Foundation's Grant Program. The responsibility of the content belongs entirely to the Prosumer Economy Society, and the content of this guide does not reflect the opinions of the European Union and/or Hrant Dink Foundation.

# KAD.İM

Women's Labour Against Climate and  
Biodiversity Crisis: Woman and Climate (KAD.İM)  
Project

## Fair and Good Practices Guide

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Biodiversity Crisis: Woman and Climate  
(KAD.İM) Project, Fair and Good Practices  
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