1. From the deepwater horizon oil spill emerged certain different initiatives and projects. At first the art exhibition the multi species salon, which gave insight in the bio-cultural hope and presented different artists reflecting on this concept. One artist Bishop was working on an assemblage artwork and therefor needed oil. Hereby she got access to the restricted polluted site by Sarco, who founded the Hermit crab survival project. Who focussed on the survival and saviour of not edible or “cute” animals. Besides these initiatives also a Jazz funeral inspired funeral procession, the dead pelican march was initiated. This triggered and/or attracted the oil flood protests, but the march did not want to be associated with this. The almost destroyed city of New Orleans also gave rise to the idea of a tabula rasa, a clean slate. Hereby city planners had a new playfield. For example the st Claude Arts district arose. Here the poor area got turned into a fashionable neighbourhood.

Partly as reaction on this gentrification the initiative Pretty Doe dairy started. This was a farm based initiative of goats turning poisonous ivy into edible products like milk. Later they also worked more actively with the neighbourhood in order to sustain the living area's and home properties of the people settled there.

3. The importance in caring for the unloved others is the acknowledgement that all is equal life and part of an overarching ecosystem. These organisms and/or animals are not here in order to serve humans as an edible or economical resource or as entity that should be preserved for its cuteness factor for human joy. This perspective is very human centred and not in balance with the natural division.

6. I think that the panic about sex change is for people more psychological wired in their brain or understandable as a personal threat, instead of being an abstract destructive force placed outside of themselves. Besides that the issue of sex is related to the reproductivity, which can be seen as a core element of existence and evolution. This quest is not just about the death of existing entities but about the threat of future existence and the present structure. At last this topic seems to be more identity related and thereby more likely to affect peoples engagement. Another example of eco-heteronormativity is seen in the article about the penguin relations, that are interpreted and used in heteronormative terms. While this is actually not stroking with the situation in reality.

7. I belief that an transnational politics could help in order to protect the workers and environment. Even more so, I think that this could be the only way to solve this problematics. Now these issues get addressed in specific areas and thereby the problems get displaced while the influence on the water, air and earth are not restricted or singular situated at these sites, but move around because they are part of the global ecosystem. Also does this nationalistic divided system or inter/transnational economy places a bigger burden on certain societies and environments. For example the farmers that deal with this hormonal pollution, but also the workers in countries like china that get sick or die because of the chemicals in batteries etc. Hereby certain locations and populations cary the burden for the profit and enjoyment of others. This transnational politics can be connected to an interspecies politics, whereby the whole goal or method of this politics is aimed at the protection, preservation of the mundane and global ecological whole. Hereby the transnational politics would still be human centred, but should move from the euro/ western-centred perspective and dominance. The interspecies politics goes one step further and claims not an equal approach and treatment for al people, but for all organisms. Its not just taking care of the environment in order to maintain it for human benefice, but for the sake of itself.