

IS ECOLOGICAL CITIZEN SOMETHING TO BE PEDAGOGICALLY MADE?
AN ANDRAGOGICAL EVALUATION BASED ON EXPERT INTERVIEWS

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2023

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Thesis submitted to the
Institute for Graduate Studies in Social Sciences
in partial fulfillment of the requirements for the degree of

Master of Arts
in
Educational Sciences

by
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Boğaziçi University

2023

DECLARATION OF ORIGINALITY

I, Zeynep Morelli, certify that

- I am the sole author of this thesis, and that I have fully acknowledged and documented in my thesis all sources of ideas and words, including digital resources, which have been produced or published by another person or institution;
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ABSTRACT

Is Ecological Citizen Something to Be Pedagogically Made?

An Andragogical Evaluation Based on Expert Interviews

This study examines the concept of ecological citizenship from an interdisciplinary perspective and discuss the implications of the findings for adult environmental education. Through expert interviews (Bogner, Littig, & Menz, 2009) from the disciplines of education, ecology, economics, politics, and sociology (total N=5), the study identifies current debates on environmental issues, views on the parts the individual and systemic structures play on the path to ecological citizenship, and the implications of these for adult environmental education. This study designed as a qualitative research and expert interviews were analyzed using Qualitative Content Analysis (Mayring, 2000). Within the scope of ecological citizenship, the similarities and differences of the perspectives in the fields were analyzed and the dynamic relationships between the individual, society and the system were identified as guiding points for adult environmental education. The importance of the relationship between the individual and the system in the process and the need for the collective movement initiated by the individuals to lead the transformation of the system have emerged. According to the empirical analysis, adult education should be effective in providing ecological awareness, responsibility, and being a change agent competency to become an engaged citizen in ecological issues. The results support that adult education should offer capabilities that enable individuals to identify the underlying causes of ecological issues and to collaborate with others as pioneers of systemic change.

ÖZET

Ekolojik Vatandaş Pedagojik Olarak Yaratılacak Bir Olgu Mudur?

Uzman Görüşmelerine Dayalı Andragojik Bir Değerlendirme

Bu çalışma, ekolojik vatandaşlık kavramını disiplinler arası bir perspektiften incelemekte ve bulguların yetişkin çevre eğitimi için çıkarımlarını tartışmaktadır. Araştırmada eğitim, ekoloji, ekonomi, politika ve sosyoloji disiplinlerinde çevre alanında uzmanlaşmış bilim insanlarıyla (toplam N=5) uzman görüşmeleri (Bogner et al., 2009) aracılığıyla bu disiplinlerdeki çevre sorunlarına ilişkin güncel tartışmaları, ekolojik vatandaşlığa giden yolda bireysel ve sistemik yapıların oynadığı rollere ilişkin görüşleri ve bunların yetişkin çevre eğitimi üzerindeki etkilerini tanımlamaktadır. Bu çalışma nitel bir araştırma olarak tasarlanmış ve uzman görüşmeleri Nitel İçerik Analizi (Mayring, 2000) kullanılarak analiz edilmiştir. Ekolojik vatandaşlık kapsamında, alanlardaki bakış açılarının benzerlik ve farklılıkları analiz edilmiş ve birey, toplum ve sistem arasındaki dinamik ilişkiler yetişkin çevre eğitimi için yol gösterici noktalar olarak belirlenmiştir. Araştırmada ekolojik vatandaşlık sürecinde birey ve sistem arasındaki ilişkinin önemi ve bireylerin başlattığı kolektif hareketin sistemin dönüşümüne öncülük etmesi gerekliliği ortaya çıkmıştır. Ampirik analize göre, yetişkin eğitimi, ekolojik konularda katılımcı bir vatandaş olmak için ekolojik farkındalık, sorumluluk ve değişim ajanı olma yetkinliklerini kazandırmada etkili olmalıdır. Bulgular, yetişkin eğitiminin, bireylerin ekolojik sorunların altında yatan nedenleri tespit etmelerini ve sistemik değişimin öncüleri olarak başkalarıyla iş birliği yapmalarını sağlayacak beceriler sunması gerektiğini desteklemektedir.

ACKNOWLEDGMENTS

I want to express my deepest gratitude to my advisor, Assist. Prof. Raşan Nazlı Somel, for her unwavering encouragement, understanding, and guidance during my thesis journey. Her insightful reviews, extensive understanding, and constructive ideas were truly helpful to my learning process. Further, I'd also like to offer my gratitude to my committee members, Assoc. Prof. Havva Ayşe Caner and Assist. Prof. Onur Seçkin. Their combined support, insightful feedback, and encouragement have been vital to my journey. Both have offered invaluable advice and constructive suggestions that significantly enriched my study.

I am profoundly grateful to my family and friends. I owe a deep debt of gratitude to my mother, Tülay Morelli, for her unwavering support and love in all my ventures; to my father, Mehmet Ali Morelli, who never doubted my potential to accomplish great things; and to my brother, Canberk Morelli, my constant pillar of strength. Building on that sentiment, I am equally thankful to Çağan Aceter, my life companion, who has consistently been my safe haven through every journey. Additionally, I deeply value the support and encouragement provided by Seçil Özkurt, Ulaş Düzgün, and Pınar Kolancı, who offered heartfelt and nurturing support throughout my thesis journey. I would also like to extend my most profound appreciation to Dilara Leventoğlu, my lifelong friend, for her unwavering belief in me and her steadfast support. And, İrem Ege Tuğcu, for her constructive feedback and endless endorsement through this journey.

Continuing with my acknowledgments, I cannot express enough gratitude to Focus Nature-Friendly Foundation, my teammates, Burak Özberk, Burçak Özberk,

and Muhsin Dođan; and our first-year graduates Alhas Can Arslan, Alperen Kars, Dilem Cinli, Emre Yiđit Ay, Ezgi Yılmazçelik, Gizem Yaz, Kerem Yurtseven, Semih Çolakođlu, Serra Beldađ, Türkay Karşlı, Yeliz Ergöl and Yiđit Karataş for showing me that dreams can indeed become reality.

Lastly, I dedicate this thesis to my cherished cat, Sünger, and all the animals of this world. I extend my deepest apologies on behalf of humanity for the impact we've had on their natural habitats. It is my hope that we may one day prove ourselves worthy of sharing this beautiful planet with them.

*To my best friend, Sünger,
your love and presence make life so much brighter.*

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CHAPTER 1

INTRODUCTION

Environmental issues are complex in their nature as they are multi-dimensional. Thus, the complexity of environmental problems requires different fields of expertise to contribute to producing knowledge, evaluating the defined issues, and working together for potential solutions to overcome and prevent environmental degradation. This also applies to the educational aspect of the environmental agenda, from determining the causes of the issues to defining the aims of the education program and preparing the curricula. In my research, I examine the current debates in environmental politics, natural sciences, sociology, education, and economics and discuss their possible implications for environmental adult education for raising ecologically-aware citizens.

There has been an ongoing debate about whether humans have induced the current environmental issues. In its first climate change assessment report, the Intergovernmental Panel on Climate Change (IPCC, 1990, p. 64) mentioned, "...the observed increase could be largely due to this natural variability; alternatively, this variability and other human factors could have offset a still larger human induced greenhouse warming" and included the probability of natural variables as a primary reason. But in their sixth assessment report, IPCC (2021, p. 4) stated that "it is unequivocal that human influence has warmed the atmosphere, ocean and land. Widespread and rapid changes in the atmosphere, ocean, cryosphere and biosphere have occurred." So, even though climate change conspiracies continue, the debate in the scientific world that humanity is causing the process has been concluded. The

world has been facing the results of this human-induced climate change with an increasing severity which was described by IPCC (2021, p. 8) as “the scale of recent changes across the climate system as a whole – and the present state of many aspects of the climate system – are unprecedented over many centuries to many thousands of years.”

As humanity, from even an anthropocentric perspective, we are currently facing major environmental problems that affect the course of our daily lives. And the measures taken on both local and global scales are not constructive. Assuming that we aim to improve our conditions of life and protect our vital resources in general, in fact, we are a part of the environment itself; this brings us to the question of why we, as humanity, do not take steps towards a solution while it is obvious that we are living in a time of ecological crisis and its consequences have been scientifically shown to be devastating for humanity and the planet. Naomi Klein (2014) gave her answer to the question “Why can’t we act on” as the following;

“I think the answer is far more simple than many have led us to believe: we have not done the things that are necessary to lower emissions because those things fundamentally conflict with deregulated capitalism, the reigning ideology for the entire period we have been struggling to find a way out of this crisis. We are stuck because the actions that would give us the best chance of averting catastrophe—and would benefit the vast majority—are extremely threatening to an elite minority that has a stranglehold over our economy, our political process, and most of our major media outlets.” (pp. 45-46)

This situation, where reality and our actions as humanity do not match, led me to research whether individuals with ecological awareness, who can critically read and understand today's environmental issues, their connections to social injustices, and take actions accordingly, should be pedagogically raised. Being able to address environmental issues constructively requires specific capabilities and critical ways of thinking outside of the current dominant ideologies that caused

environmental degradation initially. Similarly, an eco-pedagogue inspired by Freirean principles, advocating for social-environmental justice and sustainability, Greg Misiaszek (2012), stated that environmental degradation is deeply political as it benefits a specific elite population who holds power and wealth while harming many others, including future generations and non-humans. He pointed out that learning to critically and dialectically identify the connections between environmental degradation and social injustices is the most critical environmental concern (socio-environmental issues). At this point, education has the responsibility to provide necessary means to develop ecological awareness, and critical thinking skills and encourage pro-environmental behaviors. However, Bowers (2017) stated that the ecological crisis is not currently being handled in education, as much of what is advocated in public schools and universities reinforces the exact mindset and behavior that have led to the environmental issues we are facing currently. These institutions seek to promote middle-class ideals such as individualism, personal freedom, and perpetual economic growth, disregarding environmental constraints (Bowers, 2011, 2017).

On the other hand, in order to identify the connection between today's social injustices and environmental problems, education needs to reinforce an understanding of global citizenship that is free from the contexts of time and space, without the influence of capitalist ideals such as individualism and self-interest. With globalization and post-modernization, the interpretation of citizenship solely through a nationalistic and predominantly Western viewpoint has already been challenged (Brodie, 2004). All these changes in social, economic, political, and cultural structures have prompted scholars and practitioners to redefine the meaning of citizenship during the 1990s. The contemporary understanding of citizenship has

gone beyond a status acquired under a state's authority and enlarged to embrace global political and social confrontations for recognition and diverse claim-makings (Isin & Turner, 2002). In terms of environmental struggles, given the urgency and interconnectedness of these environmental concerns, humanity should move beyond the understanding that as citizens they don't only have responsibilities and obligations to their own state and fellow citizens; they are, on the most fundamental ground, citizens of Earth who are depended on the same limited natural resources and cause outcomes affecting each other, future generations, other species, and non-livings. Despite this understanding, similarly addressed in the concept of ecological citizenship (Dobson, 2003), which transcends the boundaries of the classical nation-state, unfortunately, environmental problems in today's world are not handled within this perspective. Naomi Klein (2014) stated that:

“... rich countries dig in their heels and declare that they won't cut emissions and risk losing their vaulted position in the global hierarchy; poorer countries declare that they won't give up their right to pollute as much as rich countries did on their way to wealth, even if that means deepening a disaster that hurts the poor most of all. For any of this to change, a worldview will need to rise to the fore that sees nature, other nations, and our own neighbors not as adversaries, but rather as partners in a grand project of mutual reinvention.”
(pp. 54-55)

In light of these discussions, and given the urgency of the situation, adult education has an important role to fulfill given the urgency of the situation. It should provide future generations a better context in which to take action on environmental problems, to prevent irreversible consequences in advance, and to promote a more pro-environmental culture in which they will grow up. The objective of environmental adult education should be to raise ecologically-aware citizens who are able to identify the root causes of environmental degradations, social injustices, and their relations by moving its focus away from the solely individual behavior change-oriented perspective that continues to feed the consumption cycle labeled as

greenwashing (Delmas & Burbano, 2011). There is a need for a radical shift in the way we think, a new worldview, to overcome the current environmental crisis, and Bowers (2017) stated that only by addressing these issues in adult education we will be able to change the direction of our current environmental and cultural crisis; an environmentally informed adult education should promote to a broader rethinking of education's fundamental principles and processes by critically acknowledging the broader political and economic forces that damage the environment and sustainable culture.

This study adopts an interdisciplinary approach to examine the aspects of ecological citizenship, to be able to gain insights for adult environmental education. The study entails conducting interviews with experts, who are scholars in Turkey, in five disciplines, i.e., education, ecology, economics, politics, and sociology. This exploratory study seeks to cumulate different environmental points of views and information and identifies implications for adult environmental education in the light of this cumulative knowledge. The study emphasizes the relationship between individual and systemic changes required for ecological citizenship through qualitative research and content analysis. Results point to the critical role that adult education provides in developing ecological awareness and the competencies necessary for collective action and transformation. In order to successfully address ecological concerns in adult education, the study suggests using a transdisciplinary approach.

1.1 Significance of the study

Citizenship is a diverse and dynamic concept, and the meaning of this concept may alter regarding the social, political, cultural, and economic conditions (Shafir, 2009) both on the global and local levels. On the other hand, a relatively new philosophy, ecological citizenship has acquired significance in the domains of both environmental policy and academics over the previous few decades as a cross-section between the environment, civil society, and the state (Dean, 2001). The concept has been used in a variety of fields, such as politics, sociology, ecology, economics, and education, and depending on the context, it is regarded as different means, such as a theoretical ideal, a normative concept, a practical instrument or a practice (Smederevac-Lalic et al., 2021). I believe the global conception of ecological citizenship can provide significant inputs both as a practical tool and a normative concept for environmental adult education. In this exploratory study, I aim to find out current perspectives of experts in Turkey on being an ecologically-aware citizen and identify the similarities and differences between experts' viewpoints from various fields of expertise to contribute to the clarification of the current approaches and andragogical implementations of the concept.

Furthermore, there are many internal factors, such as environmental knowledge, awareness, motivation, attitudes, locus of control, values, responsibilities, and obligations that have an influence on the pro-environmental behaviors of ecological citizens. But more than the process of knowledge production is required for a just sustainable world as increased environmental knowledge and awareness do not always imply pro-environmental behavior (Kollmuss & Agyeman, 2002). There are also many external and situational factors, such as politics, economics, society, and culture. To overcome the current and future environmental

crisis, we need a structural and societal transformation; we need a radical shift in how we think and live. This issue, in fact, highlights the importance of adult environmental education. Since the causes of today's environmental problems lie deep within the dominant system, these structures, including education, require intervention at the macro level. To reveal these structural obstacles on the pathway for the theoretical ideal type of ecological citizenship, I decided to conduct this study from an ecojustice perspective as it will be helpful to determine the connections between environmental crises and social injustices (Misiaszek, 2018). Implementing an ecojustice perspective to educational reforms can encourage a paradigm shift within which people can live less environmentally destructive lives (Bowers, 2006, 2011, 2012) and challenge the structures causing environmental degradation. Many adult environmental education resources focus on personal behavior changes while ignoring the broader context, which includes systemic challenges such as consumption habits, food poverty, and environmental inequalities (Clover, Jayme, Hall, & Follen, 2013). These issues require an integrated strategy addressing systemic challenges to achieve significant change. This study will hopefully provide a notable contribution to the environmental adult education literature for its conceptual framework and practical significance as I aim to find out the environmental experts' opinions about the structural root causes of environmental issues and discuss the possible implications for adult environmental education.

1.2 Research Questions

The following three research questions guide this study. With the first research question it is aimed to investigate the varying aspects of environmental issues in the economy, education, natural sciences, politics, and sociology:

- I. What are the aspects of the environmental issues in related fields of expertise?

To elaborate on the possible pathways for ecological citizenship, my second research question is as the following:

- II. What roles are assigned to the individuals on the pathway to ecological citizenship in the specific fields of expertise?

Further, the following research question will guide the study to investigate the possible implications of different aspects of environmental issues to environmental adult education:

- III. How can we incorporate the different aspects and contradictions of environmental issues into the discussion of raising the ecological citizen within the andragogy?

CHAPTER 2

LITERATURE REVIEW

In this chapter, a review of selected literature related to ecological citizenship will be presented and discussed. Firstly, a brief review of “the development of the concept citizenship” is given as the concept's meaning has been shaped throughout history with changing conditions. Then, the section continues focusing on the literature review of “ecological citizenship” and “ecological citizens and their characteristics” to clarify the debates and different interpretations of the concept. The final part of this section elaborates on "the education for environmental citizenship" and "ecojustice approach to environmental adult education," which forms the foundation of my research framework.

2.1 The development of the concept of citizenship

2.1.1 Citizenship and inclusion

The Greek philosopher Aristotle (*Politika*, ca. 328 BC) once said, “Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual”. Cooperation and socialization are at the center of human life and, therefore, civilization, from fulfilling our basic needs and daily interactions to even self-actualization. Throughout history, humans have tended to describe themselves in relation to a community built upon shared values, ideas, and characteristics. This sense of inclusion and belongingness was at the foundation of many communities

grounded upon religion, gender, language, nation, ethnicity, race, and many other identifications. Being a part of a community provokes responsibilities and rights towards fellow individuals based on their shared values and ideas. In political communities, such as nation-states, the concept of citizenship has been used to define this relation between individuals and between an individual and the polity. Although this membership to a political community evokes a sense of inclusion and belongingness, on the other hand, it also brings about exclusion as there are specific requirements and expectations to be a part of the polity, as Bader (1997, p. 2) said: “citizenship always meant the exclusion of non-members.” This exclusion is significantly visible in our times as the migration is on the rise and citizenship is considered as a form of categorization and a privileged status legitimizing the existing inequalities.

Another form of exclusion can be observed within the community, with differences in recognition, rights, and freedoms. The citizenship concept entails different dimensions such as politics, culture, society, and legal, which brings about inequalities in some cases within one defined citizenship. Isin and Turner (2002) stated that articulating rights as claims has been a recurrent feature of democratic polity and so has always evoked the concept of citizenship. As the changing economic, social, and cultural factors have allowed the articulation of new claims and the formation of these claims as citizenship rights (Isin & Turner, 2002), we have witnessed many social movements and struggles for equal rights, freedoms and recognition, such as civil rights, language rights, sexual rights, aboriginal rights, environmental rights or animal rights in the past few decades.

2.1.2 Ancient and modern forms of citizenship

The foundations of the concept of citizenship date back to Ancient Greece, and the idea of “citizen” had been used to define an individual being a member of a city-state and residing within designated boundaries of the public sphere (Smith, 2002) for an extended period of time. Aristotle interpreted citizenship as a balancing concept of rights and responsibilities and defined citizens as “all who share in the civic life of ruling and being ruled in turn” (Aristotle, 1946). Even though the initial citizenship frameworks are insufficient and limiting to defining current understandings, they still provide a simplistic perspective to understand the development of the citizenship concept.

From a general perspective, the history of citizenship in Western civilization is often expressed as a contrast between its ancient and modern forms (Burchell, 2002). In ancient citizenship, the locus of sovereignty was in the body of the citizens themselves where citizens were active participants in political decision-making processes. Even though only a restricted portion of the population was given the title of being a citizen typically acquired by virtue of their wealth and property, the interpretation of citizenship as self-government has often inspired political initiatives to seek more inclusion and democratic participation in the political sphere (Smith, 2002). On the other hand, some rulers regarded this ancient interpretation of citizenship as politically dangerous for their authority and altered the meaning of citizenship as in Roman citizenship. Roman citizens had the right to participate in the legislative assembly. But as participation became more useless and impossible for the majority of citizens, citizenship became more like a legal status. Then, after the collapse of the Roman Empire, as Smith (2002) explained, the medieval Christian world's many feudal and religious statuses overshadowed 'citizenship' in the West,

yet it did not completely disappear. In feudal systems during the medieval times, the bourgeoisie was regarded as the citizens who had particular though limited self-governance privileges but they were still subjects under a ruling authority. During the Renaissance, some Italian cities gained both their independence and self-governance as they embraced the ancient participatory understanding of citizenship. They became an example of anti-monarchical movements that resulted in the first modern republics such as the English Commonwealth in the 17th century, the late-eighteenth-century French Republic, as well as the United States (Smith, 2002). People started to oppose inherited monarchical and aristocratic authority for a more politically equal structure. So, as national republics were built, the citizenship concept started to evolve into its modern form in which sovereignty is said to be vested in the people, but citizens may only exercise it through an elaborate system where they choose their political representatives that is interpreted as passive citizenship (Turner, 1997).

Along with the development of national states, capitalism and its consequences in societal structures have been another dynamic that has been influential in the conception of modern citizenship. With the rise of capitalism, alongside the political and public dimensions of ancient citizenship, the private and economic dimensions gained forces (Ozkazanc, 2009). With industrialization, the power gained through owning the means of production, the rise of the free market, class struggles, and increasing social and economic inequalities, scholars started to discuss the citizenship concept regarding capitalism. On the one hand, T. H. Marshall (1950) regarded citizenship and class as the key characteristics of modern capitalist civilizations and argued that citizenship reduces and solves the severity of economic inequities rooted in capitalist economies as it becomes a means to redistribute wealth

through methods like taxation, retirement and social security plans, education, and the welfare state. On the other hand, Mann (1987) regarded citizenship as a social ruling tool for capitalist states to retain class struggles (Ozkazanc, 2009). He interprets citizenship given from above, in most cases given by the state, to maintain social solidarity and distribution of scarce resources (Turner, 1990). Turner (1990, p. 199) criticized Mann's theory as he only interpreted citizenship as a "ruling class strategy." As opposed to this perspective, the rights can also be regarded as active rather than passive as they are considered as given by an authority, and they can be taken as a result of radical struggles, social movements, and revolutions (Engels, 1959).

By considering opposing points and criticisms, Turner (1990) defined four contexts for institutionalizing or developing citizenship rights under two dimensions of citizenship: the above and below divide and the public and private distinction. The revolutionary citizenship is a combination of rights being demanded from below and a focus on the public sphere whereas, in the context of liberal pluralism, there is a persistent focus on individual rights and freedom of private opinion. Conversely, citizenship may also take a passive form where citizens are regarded as subjects instead of active agents. In the passive democracy context, the legal role of representational institutions, courts, and a welfare state system is recognized, however, there is no established practice of struggles for citizenship rights as citizenship is regarded in the public sphere. In the plebiscitary authoritarian citizenship framework, the state manages the public sphere, and the private life of citizens "emerges as a sanctuary from state regulation" (Turner, 1990, p. 201). As similarly formulated by Antonio Gramsci (1971), the concept of civil society embodies the relations and interconnectedness of the state, society, and economy.

The context and type of the relations may vary according to private and public life distinctions and also consent and coercion (Turner, 1990). Thus, the meaning of being a citizen alters in regards to the context, the history of the polity, the subject, the citizen, and their position in society.

The modern understanding of citizenship generally refers to institutions and practices that shape the reciprocal rights and responsibilities between the state and individuals and between the individuals and individuals (Hayward, 2006). This means that with modern citizenship, the nation-state assigns certain rights and responsibilities to its citizens by consent or coercion, such as civil, political, and social rights, and the scope and content of these rights and responsibilities may vary by polities. Also, although modern citizenship is considered universal compared to ancient citizenship in shallow statements, Isin and Turner (2002, p. 3) pointed out that three issues must be regarded to avoid assuming that citizenship rights and obligations are “universal”. Firstly, there are significant differences in terms of civil and political rights between states. Similarly, citizenship obligations such as military service differ from state to state. Secondly, even though many nation-states have rules and criteria for granting citizenship to persons not born within their boundaries, these rules and criteria are frequently challenged and vary significantly. Lastly, even some fundamental citizenship rights, such as women’s suffrage, are rather new. In sum, the meaning of citizenship is not universal as its political, social, economic, cultural, and legal dimensions vary among communities, which causes differences in the rights and obligations of citizens. Even though modern citizenship may be interpreted as a means of equalization and sovereignty, in fact, many fundamental rights are relatively new, and the legal recognition and protection of some citizenship rights do not mean that the execution is straightforward. Also, in between

communities, as citizenship can indicate inclusion and belonging for an individual, on the other hand, there is also a systemic exclusion at its core, labeling certain people as strangers and outsiders.

2.1.3 Citizenship and globalization

Globalization created many heated debates in the 1990s and greatly affected the concept citizenship (Bell & Dobson, 2006). Isin and Turner (2002, p. 1) stated that citizenship studies has become a de facto field in the humanities and social sciences in the 1990s and explained its re-emergence based on the influence of “postmodernization” and “globalization” as they involved “the reconfiguration of classes, the emergence of new international government regimes, new rationalities of government, new regimes of accumulation of different forms of capital, as well as new social movements and their struggles for recognition and redistribution”.

Globalization is a complex phenomenon, and what it defines changes based on the point of view, context, and aim (Kellner, 1998). Some see it as a cover concept for global capitalism and imperialism, making imposition of capitalist ideals possible on ever more parts of the world and domains of life, while some others perceive it as a driving force of increased wealth, freedom, democracy, and happiness (Kellner, 2002). These two opposite typologies of globalization are explained as “globalization from above” and “globalization from below”, with first one being the means for neo-liberalism and hegemony, and the other being the possible instrument for democratization and social justice (Kellner, 2000, p. 301; Kellner, 2002, p. 293; Misiaszek, 2012). Clover (2003, p. 6) stated that although there are different definitions of globalization, there are four main features. Firstly, it is “the latest form

of capitalist reorganization” (Mayo, 1999, p. 1) as it reconstructs the society with an “alliance of modern science, technology and markets” (Byrne & Glover, 2002, p. 7). Secondly, the “barriers of time and space that constrain human activity” (p. 7) disappear and “trivializes what is small, particular, indigenous and local” (Harris, 1996, p. 8). Thirdly, it alters all the aspects of our lives, including economy, education, culture, health, language, labor, ways of communication, politics, and environment. Lastly, it makes the impact of our actions more visible to us from a more holistic perspective, which has a possibly more positive connotation.

Under the influence of globalization, the dimensions of social issues, rights, and responsibilities of individuals, states, and organizations have transcended the national boundaries of countries. Social, economic, and political concerns such as immigration, refugees, global terrorism, poverty, identity issues such as race, ethnicity, gender, and sexual orientation, environmental problems, and distribution of natural resources have been discussed in terms of rights and responsibilities beyond national borders. In conclusion, the expression of these social issues in terms of rights and responsibilities has prompted scholars to rethink the concept of citizenship (Isin & Turner, 2002). With the increasing interest and changing perspectives, new understandings have emerged in the field of citizenship during the 21st century, challenging the traditional conception of citizenship within nation-states. Among many adjectival citizenship concepts such as political citizenship (Janoski & Gran, 2002), economic citizenship (Lewis, 2003; Woodiwis, 2002), social citizenship (Roche, 2002), modern citizenship (Smith, 2002), liberal citizenship (Schuck, 2002), republican citizenship (Dagger, 2002), radical democratic citizenship (Rasmussen & Brown, 2002), sexual citizenship (Lister, 2002; Richardson, 2000), cultural citizenship (Miller, 2002), multicultural citizenship (Joppke, 2002; Kymlicka, 1996),

cosmopolitan citizenship (Hutchings, 1999; Linklater, 1998), ecological citizenship can be counted as one of them.

2.2 Ecological citizenship

As in different fields of study, new discussions on citizenship emerged in green political thought during the 1990s. “Environmental citizenship” (Bell & Dobson, 2006; Hailwood, 2005; Hawthorne & Alabaster, 1999; Luque, 2005), “ecological citizenship” (Carter & Huby, 2005; Christoff, 1996; Curtin, 2002; Dobson, 2003; Dobson, 2006; Smith, 1998; van Steenbergen, 1994; Valencia Sáiz, 2005), “sustainability citizenship” (Barry, 2006), “environmentally reasonable citizenship” (Hailwood, 2005), “ecological stewardship” (Barry, 1999, 2002) and “green citizenship” (Dean, 2001) were common emerging adjectival citizenships in the environmental literature. Beyond the fact that terminological preferences and different perspectives played their role in this diversity, it can also be said that the complexity of the concept of citizenship and environmental politics had their part in it. Bell (2005) emphasized that the concept of ecological citizenship was first seen in the policy discourse before being discussed in the academic discourse of environmental politics. In fact, the concept of “environmental citizenship” was coined by the Canadian Ministry of the Environment – Environment Canada, a state body (Szerszynski, 2006). The Government of Canada a guideline for environmental citizenship as a part of Canada’s Green Plan (Canada, 1990) for the Rio Summit, which was a major United Nations conference with an aim to create a way for the member governments to work together internationally on the developmental concerns after the Cold War in 1992. The guidelines explicitly emphasized the

citizens' self-regulation and voluntary actions as the sustainability goals couldn't be achieved without their active participation (Szerszynski, 2006).

Within the academic discourse of ecological citizenship, three prominent approaches were liberal, republican, and (post-)cosmopolitan, which constructed their perspectives of ecological citizenship with their own traditional features (MacGregor, 2014).

2.2.1 Liberal ecological citizenship

The liberal thought suggested that the environmental dimension must be added to the traditional structure of civil, political, and social rights (Hailwood, 2005) and in parallel with this focus on rights over virtues, duties, and responsibilities of citizens, Tim Hayward (2005) claimed that all modern democracies' constitutions should incorporate a fundamental right to a clean and livable environment. From the liberal perspective, as the citizens have the right to a livable environment and it is necessary for humans to operate appropriately, the states are entitled to provide these conditions under the protection of the law. According to Hayward (2005), environmental rights should be regarded as human rights beyond social and procedural rights and must be included in constitutions. But, on the contrary, more environmentalists are now concerned with how to persuade individuals to take pro-environmental actions rather than how to protect individual freedom (MacGregor, 2014). Bell (2005, p. 183) for instance, criticized the liberal interpretation of this idea as they considered the environment as a world "made of property" in contradiction to providing the most fundamental human needs. He suggested that to be able to satisfy the citizens' fundamental physical needs, citizens themselves must adhere to an

environmental sustainability principle based on the notion of the environment as a "provider of basic needs" (Bell, 2005, p. 180). In the era of climate change and various other current and vital environmental degradations, many environmental scholars and activists have preferred to focus on virtues, responsibilities, and duties above the individual rights of citizens leaving the liberal approaches in the minority.

2.2.2 Republican ecological citizenship

The republican understanding of ecological citizenship on the other side of the debate puts more emphasis on deliberative democracy and the formation of virtues like responsibility and stewardship (MacGregor, 2014) by focusing on the citizens' duties to the environment (Barry, 1999, 2002, 2006; Curtin, 2002; Dean, 2001; Smith, 1998). Barry (1996, p. 125) stated that green politics can be described as the "politics of advocacy" as they include "those who cannot speak, either because they are yet to be born (future generations), are incapable (non-humans), or are denied citizenship (affected foreigners)." Moreover, he also emphasized the citizens' role personally and in relation to others, as the state does not possess the power of control or dictate all the social, economic, and political acts necessary for sustainability. Along with his interpretations, he stated that there is a notion of "civic virtue" in ecological citizenship as the citizens' responsibilities exceed the formal political domain (Barry, 1996, p. 123). Similarly, Torgerson (1999) said that when it comes to normative concerns in green discourse, the emphasis is usually on ethics instead of politics. The concept of ecological citizenship has challenged the anthropocentric interpretation of ethical and moral concerns by expanding the rights and

responsibilities of the state and the citizens to a more planetary sphere. As M. Smith (1998) stated in his book “Ecologism: Towards Ecological Citizenship”;

“Ecological citizenship not only challenges the distinction between public and private spheres, but also transforms the nature of the moral community itself, by displacing the human species from the central ethical position it always held. In short, the adoption of an ethical standpoint which embraces ecocentrism involves a shift in social and political thought to a new “politics of obligation”.” (p. 99)

With its participatory and deliberative features, duty-centered ecological citizenship can be interpreted within the nation state, international context and both of the spheres. But as the awareness regarding the post-national nature of environmental degradations has increased, a cosmopolitan vision of ecological citizenship has emerged, one that sees citizenship as being both post-national and global, and not just bound to a nation-state or a region (MacGregor, 2014), in other words, global by definition (Jelin, 2000; Steward, 1991; van Steenbergen, 1994). Within this perspective, the ecological citizen was defined as a citizen of planet Earth (Steward, 1991) or an earth citizen (van Steenbergen, 1994) who had both global rights and obligations. Peter Christoff (1996) further explained ecological citizenship with the goal of broadening social welfare discourse to embrace universal principles associated with environmental rights and prominently integrate these into legislation, culture, and politics. In order to achieve this goal, the human territorial and legal non-citizens, and other species and future generations’ interests need to be included in the process of democratic consideration, which challenges the formal concept of citizenship within the boundaries of the nation-state (Christoff, 1996).

2.2.3 Post cosmopolitan citizenship

The works of Peter Christoff (1996), Mark Smith (1998), and John Barry (1999, 2002) made valuable contributions to understanding the nature of the relationship between environment and citizenship beyond liberal and territorial perspectives (Dobson, 2003). Further, building upon these approaches, The citizenship theoretician Andrew Dobson (2003) came up with a relatively radical and normative citizenship definition (Hayward, 2006) and described his interpretation of ecological citizenship as a new form of post-cosmopolitan citizenship that emphasizes responsibilities above rights, and views such responsibilities as non-reciprocal rather than contractual, in contrast to obligatory understandings of traditional liberal and civic republican citizenship approaches (Carter & Huby, 2005). Even though his post-cosmopolitan perspective was in line with the non-territoriality and virtue-centered notions of cosmopolitan understanding, he argued that it would not be right to talk about universal humanity and common responsibilities due to the inequalities and asymmetries in the globalized world (MacGregor, 2014). In the globalized world, there are individuals who possess more ecological space; on the other side, there are individuals whose fair share has been exploited. In contrast to the cosmopolitan ecological citizenship which claimed that obligations are owed by everyone to everyone, Dobson (2003, p. 120) said that “only those who occupy ecological space in such a way as to compromise or foreclose the ability of others in present and future generations to pursue options important to them owe obligations of ecological citizenship”.

Dobson differs from many scholars who bring together ecology and citizenship by emphasizing the concept of justice. He identified four distinct dimensions of ecological citizenship, first being the non-territorial nature of the

concept. As explained above, the traditional perspectives of citizenship were strongly rooted in the boundaries of the nation-state. On the contrary, many of the environmental issues transcend national borders and have global impacts, requiring ecological citizens to engage within and beyond the state. For instance, in the case of new oil wells meant to be built by multinational oil companies in the Amazon's Yasun National Park, one of the most significant democratic achievements against fossil fuel operations in Latin America was accomplished with almost 5.4 million votes in favor of suspending production and 3.7 million against. On the other hand, after this decision, it is expected that the British government will proceed with oil and gas licensing in the North Sea (Watts, 2023). At this point, even though a solution has been implemented inside the boundaries of the state, without neglecting the importance of the Amazon forests of the relevant region, it is clear that the perception of the decision-makers from a global perspective remains unchanged. Secondly, traditional citizenship was mainly associated with how people conduct in the public sphere. But, individuals' habits in their private sphere also have public implications, so ecological citizenship must also include the private sphere. As Dobson (2003, p. 5) put it, "ecological politics is a politics of everyday life, and it involves private as well as public spaces." Similarly, Barry (2002) stated that the private sphere transforms from a non-political to a political arena when perceived from an ecological perspective. Thirdly, ecological citizenship is linked to virtues that allow people to fulfill their responsibilities (Carter & Huby, 2005). Specifically, justice is regarded as the primary virtue of the ecological citizen (Dobson, 2003), and it is necessary to maintain a just distribution of ecological space (Connelly, 2006; Dobson, 2003). Within our world, where asymmetrical distribution of wealth and power persists, individuals, institutions, and nations exploit natural resources as

much as their power and status allow them to do. As Dobson (2003, p. 13) reminded the saying, “if America sneezes, the rest of the world catches a cold,” is more accurate than ever. Yet, Bangladesh may acquire viral pneumonia without affecting the United States in the slightest way. So, Dobson (2003) suggested that the link that ties individuals and communities should be interpreted with a material account: ecological space. In order to keep up with the daily existence, individuals and groups use different amounts of ecological space caused by the asymmetries in the global world. For instance, the CO₂ emission per capita was 15.52 tons in the United States and 1.91 tons in India in 2018. To overcome this inequality, he proposed to think of ecological space in relation to environmental sustainability; there should be a quota for ecological space available to individuals and communities with which they can meet the sustainability objective. As a result, he suggested that justice should be the primary virtue for ecological citizens. Then comes the virtues of care (Dean, 2001; Dobson, 2003; van Steenbergen, 1994) and compassion, which can be necessary in some situations for fulfilling ecological citizenship’s first virtue, justice (Dobson, 2003). Lastly, in opposition to the liberal and civic republican citizenship interpretations of rights and obligations as being contractual and reciprocal, Dobson (ibid.) suggested that ecological citizenship regards obligations in non-contractual terms, and the principal obligation of an ecological citizen is to ensure that ecological footprints are sustainable. As Dobson (ibid, p. 119) stated, “ecological footprint are an expression of the impact of the production and reproduction of individuals’ and collectives’ daily lives on strangers near and far.” So, his perspective of ecological citizenship contrasts with the scope of obligations determined by the territorial boundaries of the polity both in liberal and civic republican perspectives. Also, he emphasized the obligations are not only owed to the present generations but also the

future generations as the impact of the ecological footprint will also be felt in the future.

Dobson's concept of ecological citizenship has been criticized and debated from various aspects. First of all, there is an ongoing debate about whether the concept of ecological citizenship is a distinct form of citizenship at all. Many researchers have denied considering ecological citizenship as a form of citizenship as it does not fit into the traditional notion of citizenship constructed within the Marshallian framework of civil, political, and social rights (Hayward, 2006; Isin & Wood, 1999). In this regard, MacGregor (2014, p. 119) concluded that it is essential to challenge the idea that political notions such as citizenship must be "preserved in aspic" as they are political in their own nature and can be shaped by political thought and actions appears to be a crucial stance to maintain. She gave the feminist movement as an example that created a seismic change in the notion of citizenship for the inclusion of women in society as full and equal citizens (MacGregor, 2014). Moreover, Dobson claimed that both the state and its homologs were not necessary conditions to practice citizenship; the notion of citizenship can be conceptualized without attaining a legal status or membership to a polity (Dobson, 2003). Within this regard, some traditionalists objected to the conceptualization of citizenship without a legal status that creates a bond between the citizen and a polity (Hayward, 2006).

Moreover, Dobson (2003) suggested that thickly material bonds of ecological space utilization construct a global political community and, in this community, the citizens who exceed their fair share of ecological space owe the obligations of ecological citizenship. Hayward (2006) criticized this approach as the citizenship relations flow in only one direction from the ones who benefit from the inequalities

to the others essentially set in the role of moral patients; so, it is not clear if the victims who suffer from inadequate ecological space are considered as citizens of the political community. In that sense, as only a proportion of the community has ecological citizenship obligations, it was also debated that justice cannot be claimed as the primary virtue for ecological citizens (Hayward, 2006).

Furthermore, it was also pointed out that over-emphasizing the duties of citizens in environmental issues might deflect attention away from more significant issues at the expense of acting toward societal, structural, and systemic change (Luque, 2005; MacGregor, 2006b). For instance, MacGregor (2006b) pointed out that the use of duties discourse (Kershaw, 2005; Lister, 1997) in ecological citizenship might unintentionally cause a reduction of government social service provision and she stated that governments have used the link between citizenship and duty to justify their efforts to destroy the welfare state since 1980. As the responsibility of overcoming environmental degradation is underhandedly laid on the shoulders of citizens in terms of duties, the states' position becomes questionable as it overlooks the responsibilities of states.

In addition, there has been a long-lasting and not-yet-to-be-resolved debate over the scope of citizenship and whether non-humans can also be regarded as citizens. Peter Christoff (1996) was one of the pioneers in extending rights to non-humans to make ecological citizenship a tool for inclusion that promotes non-humans' political representation. Barry (1999) and Dobson (2003) claimed that citizens have duties owed to non-humans, but these duties do not imply that they have rights; rather, they accept the extension of the moral community.

2.2.4 Progressive perspectives

Even though the liberal, republican, and (post-)cosmopolitan conceptions of ecological citizenship are at the focus of most literature reviews on the topic, (1) (eco)feminism, (2) critical environmental, sociological approaches, and (3) environmental justice also have examined the links between citizenship and social practices (MacGregor, 2014).

2.2.4.1 Feminist critique

Besides the effects of globalization, Dobson (2003) claimed that the context for post-cosmopolitan citizenship was also structured by feminism because feminist citizenship studies have led to a rethinking of virtue, the redefinition of citizen-citizen and citizen-state relationships, and the origins and form of citizenship obligations. Feminist ethics of care and attributes affiliated with women's responsibilities as caregivers and mothers have shaped his conception of ecological citizenship. Alongside Dobson, Dean (2001) also emphasized the ethics of care as the vital connection between an abstract notion of shared responsibility and the concrete practice of negotiating rights and duties. But from an ecofeminist perspective, the concept of ecological citizenship has been criticized for its ignorance of gender relations in both the public and private sphere, as there wasn't an emphasis on the unjust division of responsibilities necessary for a sustainable society (MacGregor, 2005, 2006a, 2006b). Even though Dobson (2003) regarded the asymmetrical nature of globalization and environmental degradation, MacGregor (2006b) stated that he did not consider the public and private consequences of an unequal distribution of responsibilities in the private realm. When a proposal is made

to include the private sphere in the citizenship concept, in fact, all the actions and existing relationships in this sphere should be included as a part of the policies made. One of them is the gender relations and the asymmetries within them. As ecological citizenship promotes individual lifestyle changes in the private sphere, according to most of the green scholars emphasizing the responsibilities of citizens, feminist scholars have argued against the privatization and feminization of environmental responsibility (MacGregor, 2006a, 2006b; Vinz, 2009) and it was stated that a gender-blind perspective to ecological citizenship can reinforce the existing gender inequalities (MacGregor, 2014).

2.2.4.2 Critical sociological perspective to environmental approaches

Here, criticism has arisen regarding the expected changes in citizens' attitudes, behaviors, and choices towards sustainability. The social practices approach, as being the most significant theoretical framework within the perspective (MacGregor, 2014), originated from the thought that acts of individuals are situated in specific local settings, affected by relations and social structures, and they are irreducible to rational choices of individuals (Hards, 2011; Middlemiss, 2010), and therefore individuals should be regarded as "practitioners" instead of "autonomous architect of their own actions" (Evans, 2011, p. 110). The researchers within this perspective are concerned with stressing the hazards of economic and behavioral psychology taking over ecological citizenship while marginalizing alternative viewpoints on consumer behavior and social change (Evans, 2011; Shove, 2010). As the focus is mainly on the consumption attitudes, behaviors, and choices of individuals in how citizenship is employed within the environmental politics literature, the researchers

have criticized that the citizen's identity and practices have become less tied to the state and more associated with the market under the influence of neoliberalism (Barr, Gilg, & Shaw, 2011a; Barr, Gilg, & Shaw, 2011b; Evans, 2011; Seyfang, 2005; Shove, 2010). As the dynamics of civil society are built upon the state, economy, and the citizens in a capitalist system (Gramsci, 1971), the actions of citizens cannot be evaluated apart from the context that constructs the infrastructure of citizens' decisions. When citizenship is degraded to the responsibilities of citizens without taking the social constructs, the free will of individuals is taken for granted as it does not depend on the context. However, in reality, the state and the economy have a disproportionate amount of power over the means of production, which itself creates the demand for consumption by production, culture, and education as they teach people how to live.

2.2.4.3 Environmental justice perspective

Like critical environmental sociology, the environmental justice (eco-justice) approach rejects evaluating an individual's actions simply on an individual basis. Instead, it looks at the larger dynamics that shape the individual's context, with a more in-depth focus on societal inequalities. From this point of view, the criticisms of ecological citizenship literature were mainly related to their ignorance about the issues of democracy and collective action as they were primarily focused on the challenge of developing individual green attitudes and behaviors (Latta, 2007). This perspective also puts more emphasis on the individuals who have been denied rights in the past due to structural inequity to ensure justice (MacGregor, 2014), which was also mentioned by Dobson (2003) with the asymmetrical process of globalization. As

Clarke and Agyeman (2011, p. 1776) stated, “since we all utilize and make an impact on environmental resources through our daily lifestyles and should be held accountable and, yet, there are many communities around the globe who do not have access to the basic human right of an environment fit for their health and well-being.”

Many green scholars have criticized the individualistic aspect of environmental politics and the concept of citizenship by focusing on the social structures causing environmental degradation, as suggested by Murray Bookchin (1989);

"It is inaccurate and unfair to coerce people into believing that they are personally responsible for present-day ecological disasters because they consume too much or proliferate too readily. This privatization of the environmental crisis, like the New Age cults that focus on personal problems rather than on social dislocations, has reduced many environmental movements to utter ineffectiveness and threatens to diminish their credibility with the public. If ‘simple living’ and militant recycling are the main solutions to the environmental crisis, the crisis will certainly continue and intensify.” (p. 22)

Environmental justice studies have raised the issue that even though they accept that the duties and obligations of citizens are an essential component of sustainability policy, the dominant focus on what the advantaged population needs to change in their lives within the scope of these duties and obligations, actually ignores the fact that the majority of the people do not even “have access to the basic human right of an environment fit for their health and well-being” (Clarke & Agyeman, 2011, p. 1776). Similar to Dobson’s (2003) criticism about the asymmetries of the world, the environmental justice approach prioritizes the experiences of poor and oppressed people by acknowledging the fact that people do not live on equal terms. Within this approach, Bowers (2002) suggested an ecojustice pedagogy framework, where he presented ecojustice as a means for exposing the root metaphors buried in

institutional systems and culture that generate current ecological crises. He pointed out the importance of raising eco-consciousness about the roots of socioecological injustice and unsustainable systems rather than arguing for obvious conservations of contemporary social, political, economic, and environmental systems (Bowers, 2002, 2006). For instance, he emphasized the exploitation of natural resources by capitalism's consumption culture, environmental racism, poverty, inequalities between and within states, and the rising vulnerability of disadvantaged populations. To solve the world's environmental crisis, he suggested that people need to defeat systems and practices that endorse inequalities, consumerism, individualism, competitiveness, devastation, and domination.

In the context of citizenship, two different interpretations of sustainability put different emphasis on the responsibilities and rights of citizens, advocating alternative policy and planning agendas. The first one, the environmental sustainability (ES) agenda, views sustainable development through the lens of environmental stewardship and protection, claiming that we all live in a "world risk society" (Beck, 1992, p. 23); environmental degradation affects all of us, and so, it is everyone's responsibility to address these issues and make necessary changes in their lifestyles. This perspective suggests that individuals can exert personal control over environmental matters through personal decisions and responsibility by claiming that many aspects of daily life are more subject to individual initiative rather than societal structures and injustices on individuals. On the other hand, just sustainability (JS) policy agenda (Agyeman, 2005), built upon environmental justice framework, emphasizes the significance of the link between environmental degradation and social inequality faced by disadvantaged groups both in the national and global level. For example, the UK Environmental Minister, Rebecca Pow (2020), stated that the

UK's plastic packaging recycling rate was higher than ever in 2017 in response to a parliamentary question on 12 November 2020. On the contrary, the National Audit Office (2018) claimed that the recycling system in the UK appears to have grown into a convenient technique for the government to accomplish objectives as they have no proof that the system has prompted businesses to reduce packaging or make recycling more accessible and it relies on exporting materials to other regions of the world. The Environmental Agency's National Packaging Waste Database (2021) has shown that more than half of the plastic waste the UK government regarded as recycled was sent to other poorer countries, such as Turkey, Malaysia, and Poland, the top three export countries. When the issue is the global environmental crisis, the people, communities, and nations should be working towards a unifying goal of a just sustainable world (Agyeman, 2005) rather than nation-wise temporary solutions to current environmental issues. So, Agyeman (2008, p. 752) suggested that justice and equity concerns must be brought into the very core of sustainability if it is to become a "process with the power to transform" instead of merely "reforming" existing practices and policies that align with Bowers' (2002, 2006) concept of ecojustice as it emphasizes the significance of environmental boundaries while placing justice and equity to the center stage (Agyeman, 2007). By putting justice and equity at the heart of the environmental discussions, the issue gains a holistic approach, and the perspective challenges the structures that have been creating the environmental degradation at first hand as they are also the root causes of inequalities within the world. What needs to be focused on is not a single environmental problem with limited aspects but the system that produces the outcomes; only by investigating the root causes can it be possible to reach a permanent solution.

2.2.5 Section summary

There are many different perspectives and debates regarding ecological citizenship in various fields of expertise as a cross-section between the environment, civil society, the state, and the economy. The concept is viewed as a normative notion, a theoretical ideal, or a practical instrument that requires further study in different contexts (Smederevac-Lalic et al., 2021). In my literature review, I aimed to convey the diversity of understanding of different perspectives in terms of responsibilities and rights in the development of the concept of ecological citizenship. When we adopt a historical perspective to examine the conceptual construct's evolution, foundational concepts such as justice, collaboration, and integrity emerge. These concepts are not isolated but driven by the underlying structural causes that construct the context. This is especially visible within the frame of post-cosmopolitan interpretation, where these notions are not only reviewed but are also re-constructed to demonstrate a more complex and interconnected philosophy. Even if we are talking about a conceptualization based on citizenship, the relationship between the individual and the system, which in the past was evaluated separately on the basis of rights and responsibilities, is evolving into a relationship in which the system must play a role in the individual transformation and the individual must be a part of systemic transformations.

2.2.6 Ecologically-aware citizens and their characteristics

In this section of the literature review, I aim to convey who the ecological citizens are and their characteristics. I decided to take Dobson's concept of ecological citizen

as the significant focus of my research due to the following reasons: firstly, he offers the most theoretically robust and normative conception of ecological citizen beyond states through a global perspective; secondly, as I aim to identify the socio-political challenges to promote ecological citizenship, his concept of ecological citizen is more appropriate as the concept is built upon environmental and global justice that emphasizes asymmetrical political and power relations and the challenges they bring about.

Dobson (2010, p. 6) defines ecological citizenship as “pro-environmental behavior, in public and private, driven by a belief in fairness of the distribution of environmental goods, in participation, and in the co-creation of sustainability policy.” In line with Dobson’s (2010) approach, the European Network for Environmental Citizenship (ENEC) has recently summarized the concept and the characteristics of such citizens as;

“Environmental Citizenship is defined as the responsible pro-environmental behaviour of citizens who act and participate in society as agents of change in the private and public sphere, on a local, national, and global scale, through individual and collective actions, in the direction of solving contemporary environmental problems, preventing the creation of new environmental problems, achieving sustainability as well as developing a healthy relationship with nature. “Environmental Citizenship” includes the exercise of environmental rights and duties, as well as the identification of the underlying structural causes of environmental degradation and environmental problems, the development of the willingness and the competences for critical and active engagement and civic participation to address those structural causes, acting individually and collectively within democratic means, and taking into account inter- and intra-generational justice” (ENEC, 2018a).

Based on ENEC’s definition, an ecological citizen should be aware of their rights and duties, actively exercise them in both the public and private realm, able to detect underlying structural causes of environmental degradation with its political, economic, social, educational and cultural aspects, has the attitude and competencies for civic involvement to overcome these structural causes, possesses the primary

virtue of ecological citizens, justice (Dobson, 2003) both for the current and future generations and eager to act individually and collectively. Considering the current conceptualizations, the ecological citizen does not only act pro-environmentally within the boundaries of their individual actions; they are also capable of approaching environmental issues with a more holistic perspective while questioning the structural socio-economic and socio-political contexts that have led to environmental degradations and participating actively in creating sustainable policy (Barry, 2006; Dobson, 2010). On this issue, Dobson uses the example of the Republic of Ireland on their policy change regarding plastic bags in 2002. The government introduced a charge on plastic shopping bags, and the usage of plastic bags has decreased by more than 90% (Bell & Dobson, 2006; Dobson, 2007). But Dobson (2007) pointed out that changing only behaviors for individual cost-benefits is insufficient. From an ecological citizenship perspective, the ecological citizen, with an internalized responsibility, should not consume plastic bags anyway and should further work with entities to promote this awareness, disseminate insights to additional sectors utilizing plastics, and develop policies on this issue.

In fact, some scholars claim that diverse structural oppressions associated with global capitalism, which are the underlying causes of environmental concerns (Klein, 2014), must be explored to bring about societal transformation (Bowers, 2017; Capra & Luisi, 2014; Misiaszek, 2012; Schild, 2016). Dobson (2007) stated that it can be suggested that interpreting ecological justice as injustice reflects and emphasizes the rage and resentment that empowers objections to the profoundly uneven distribution of ecological and other goods better. In any case, it is critical to recognize that resolving injustice requires a commitment to transforming the institutional structures that undergird and reinforce the injustice. The justice-oriented

approach then suggests that citizens should not only act regarding their individualistic profits; the ecological citizen must need “to live sustainably so that others may live well” (Dobson, 2007, p. 282). At this point, Dobson (ibid.) emphasized the distinction between attitudes and behaviors and claimed that attitudes have a more profound effect than behaviors. The ecological citizens should be capable of understanding the underlying structures in the economy, the production, culture, how they affect their personal decisions, the outcomes of their actions, and who benefits from these regulations.

2.3 Adult environmental education

As the ecological crisis becomes more widespread and urgent worldwide, environmental education theories and practices continue to expand and become more important in the literature. However, it can be argued that the emphasis in these studies is mostly on K-12, while in adult environmental education, although the process has reached a good point theoretically, it is still developing, especially in practice. For this reason, in this part of my literature review, I chose to focus not only on adult ecological citizenship education but on adult environmental education to examine the studies in the field in more detail and to make accurate inferences.

Drawing on the classifications by Elias and Merriam (1995), Pierre Walter (2009) categorizes the philosophical perspectives within adult environmental education into five distinct approaches: liberal, progressive, behaviorist, humanist, and radical. Among these approaches, I believe that radical environmental education aligns with the characteristics, responsibilities, and rights attributed to the individual in the concept of ecological citizenship. In order to explain the underlying reasons

for my conclusion, I will briefly introduce the liberal, progressive, behaviorist, and humanist approaches and present a summary of the literature by evaluating the radical approach within the framework of ecological citizenship.

2.3.1 Liberal adult environmental education

The focus of liberal adult environmental education is on enabling learners to develop their moral and cultural concerns as well as their intellectual capacities. It regards individuals as logical beings capable of reasoning through problems and learning new knowledge, such as the fundamentals of economics and science and an understanding of the arts and humanities (Elias & Merriam, 1995). Similar to modern liberal arts education, the focus is on the power of knowledge itself. For this reason, the focus of the perspective in environmental education is on the scientific realities of ecological problems and the teaching of this knowledge. The perspective emphasizes the idea that with the power of science and expertise, but also with the rationality and logicity of individuals, transformation can begin, and ecological problems can be solved.

The work of environmental scientists and activists is notably influenced by liberal philosophy in the field of adult environmental education. The influence of this approach can be seen in training and campaigns that aim to raise awareness among adults about the causes and consequences of environmental problems such as air pollution, mining, and clean water resources. For instance, the marine biologist Rachel Carson (2023) mentions the potential dangers of chemicals pose to aquatic life and wildlife in her well-known book, "Silent Spring". Carson's work demonstrates the power of well-communicated scientific information to promote a

more ecologically aware and responsible society. This approach, which can be traced to the public education initiatives of civil society organizations, can also be seen in the Climate and Action Literacy Train-the-Trainer program conducted by the World Wildlife Fund Turkey (WWF Turkey, 2023). This program, based on the transformative power of knowledge, fundamentally provides expertise and experience in current climate change issues, climate science, sustainability, communication skills, and educational strategies.

2.3.2 Progressive adult environmental education

Progressive adult environmental education, deeply rooted in the work of John Dewey, is distinguished by its emphasis on experiential learning, democratic engagement, and problem-solving in the real world (Walter, 2009). Instead of only receiving theoretical education, the perspective encourages direct interactions with environmental concerns through practical, hands-on experiences. Building on this foundation, learning by doing and outdoor experiential learning pedagogies that strengthen attributes like confidence, empathy, leadership skills, communication, open-mindedness, conflict resolution, teamwork, and accepting and understanding diversity come to the forefront (Warren, 2005).

In the adult outdoor education programs of Outward Bound, the influence of progressive philosophy can be noted (Outward Bound, 2023). Regarding nature as the classroom in their programs, choosing nature activities such as rock climbing, sailing, hiking, and backpacking for the learning process and aiming to develop soft skills through these activities can be given as examples of this perspective. In Turkey, in the sustainable leadership program designed by Focus Nature-Friendly

Foundation (Focus Nature Friendly Foundation, 2023) for university students, the training programs are conducted by tent camping in nature; biodiversity is taught through activities such as bird watching; and nature sports, body awareness training, and nature bonding activities are regarded as a means for competency development. These methods can be considered as examples of the reflections of progressive adult environmental education philosophy.

2.3.3 Behaviorist adult environmental education

The perspective suggests that education can create environmental impulses to generate desirable emotional and cognitive reactions from learners, leading to certain environmental-friendly behaviors. Grounded on the work of psychologist B. F. Skinner, the application of this perspective can be widely seen in public campaigns for encouraging environmental behavior (e.g., recycling), environmental legislation, or green marketing campaigns where the aim is to change behavior with positive or negative reinforcement. This perspective involves the learner's personal development and self-actualization regarding their needs and expectations. The learner is considered autonomous and unique, and the learning process includes intuitive, spiritual, and emotional aspects, such as the connection to nature and ourselves.

The initiatives of civil society organizations that promote and teach pro-environmental behaviors provide many examples of this approach. The Keep Australia Beautiful organization (Keep Australia Beautiful, 2023), which comes to the forefront with its anti-littering activities, carries out campaigns such as Do the Right Thing and Contain Your Waste, aiming to change the behavior of individual citizens. Moreover, funded by the European Union and implemented by Buğday

Ekolojik Yaşamı Destekleme Derneği Turkey (Buğday Ekolojik Yaşamı Destekleme Derneği, 2023), the Zehirsiz Sofralar project aimed to reduce the use of pesticides in the country by raising awareness among producers and consumers and informing them about pesticide-free alternatives.

2.3.4 Humanist adult environmental education

The personal growth and fulfillment of the learner become a priority in humanist adult education, compared to the behaviorist approach (Elias & Merriam, 1995). This approach draws heavily from Malcolm Knowles' (1968) andragogy and considers learners autonomous, self-directed individuals who can guide their educational path. This educational philosophy, which has its roots in humanist psychology and draws on the works of Carl Rogers and Abraham Maslow, supports intuitive, spiritual, and emotional development, leading to personal growth and knowledge expansion. The humanistic approach to adult environmental education has been significantly influenced by Henry David Thoreau, frequently seen as a pioneer of environmental philosophy. His works, especially *Walden* and *Civil Disobedience*, emphasize simplicity, awareness, and individual responsibility while encapsulating a profound meditation on how people relate to the natural environment (Walter, 2009). Thoreau's advocacy for an intuitive existence and his deep connection to nature converge with humanistic ideas of self-actualization and personal improvement.

2.3.5 Radical adult environmental education

Radical approaches regard sustainability as an intersection of environmental, social, and economic issues by focusing on equity, local knowledge, and environmental

protection, which is transformative in nature (Griswold, 2017). From the radical perspective, the environment is not regarded as an unlimited source for humans and their economic growth. Thus, radical environmental adult education aims for a shift to a new paradigm for a just resource distribution, global living standards, and human-nature relations. Transformative radical approaches to environmental adult education incorporate all the dimensions for co-creating a body of knowledge that emphasizes the interrelations of environment, economics, and social issues (Rathzel & Uzzell, 2009). Thus, grounded on Paulo Freire's critical pedagogy, radical adult education emphasizes communal awareness, praxis, and action for systemic social change. Through problem-posing education, adults are empowered to take charge of their own lives and disintegrate from different kinds of oppression, including poverty, discrimination, and environmental injustice.

Clover (2003) has identified a set of shared conceptual frameworks and strategies within radical environmental adult education as the following;

- It makes explicit links between the environment, society, economy, politics and culture.
- It is an engaged and participatory learning process that is not limited to individual behavioral change and knowledge transmission.
- It is a platform for bringing people's ecological knowledge together through debate and dialogue that is community-oriented.
- It focuses on the root causes and critical questioning of capitalism and globalization.

In accordance with these frameworks, radical environmental adult education should work "toward the democratization of power by challenging underlying racial, class

and gender biases and other inequities” (Clover, 2003, p. 11) beyond individual behavioral change. At this point, radical environmental education contradicts behavioral approaches, even though it draws on liberal, humanist, and progressive philosophies.

Griswold (2017) claimed that two areas of theory and practice inform radical environmental adult education: transformative and situated learning. Firstly, A planetary approach with an ecological consciousness to transformative learning emphasizes recognizing individuals not solely with a social-political dimension but from a planetary perspective (Taylor, 2008). According to this perspective, the purpose of transformative education is to reorganize the overall system with its political, social, and educational dimensions by emphasizing the universe's interconnectedness. Environmental issues are deeply related to the social, political, cultural, and economic structures that shape our frames of reference; how we think, act, and live. So, environmental adult education must challenge the long-held assumptions, values, and beliefs that constitute personal frames of reference that adults make sense of the world (Merriam, 2004). Secondly, Griswold (2017) stated that situated learning contributes to radical environmental adult education as it involves “the whole person rather than ‘receiving’ a body of factual knowledge about the world; an activity in and with the world, and on the view that agent, activity, and the world mutually constitute each other” (Lave & Wenger, 1991, p. 33). Creating communities of practices is itself a social reconstruction that is not based on monetary exchange but built upon apprenticeship, exchange of knowledge, participation, interaction, and collaboration. So, it promotes a community-centered lifestyle in nature by emphasizing the interconnectedness of all and the importance of

knowledge sharing in ways that encourage non-monetized economies and a reduced ecological impact (Burke, 2017).

Embracing the principles of radical environmental adult education, *ecojustice adult education* puts a strong emphasis on being able to identify the underlying structural causes of environmental issues that constitute the current cultural norms (Bowers, 2017). As a result, some academics argue that this approach has the capacity to question and transform the systemic root causes of environmental and social justice issues (Barry, 2006). The ecojustice approach claims that an ecologically minded adult education should prompt to a deeper rethinking of education's key principles and procedures by shifting its focus from individualization and career-oriented mindset (Bowers, 2017). As environmental educator David Orr (2004, p. 17) similarly stated, education “that alienates us from life in the name of human domination, the industrialization, and exploitation of the earth, success and careers” promotes a consumer-oriented culture, economy, and social lifestyle that are the root causes of environmental and social justice issues. Ecological citizenship is one of the essential components necessary to build a democratic, sustainable society, and education should take a proactive stance (MacGregor, 2014) as “ecological citizens will not emerge spontaneously; they have to be created” (Melo-Escrihuela, 2008, p. 128) and education is the engine that drives societal transformation (Hansmann, 2010). For this societal transformation, Bowers (2017, p. 54) stated that adult and community educators and scholars should evaluate educational reforms through the lens of “a paradigm that does not colonize other cultures and that provides an awareness of community-centered traditions that enable people to live less consumer and thus less environmentally destructive lives.” Within his

interpretation of the ecojustice approach to educational reform, he proposed the following six guiding principles (Bowers, 2012; Bowers, 2017):

- Eliminating eco-racism: As also explained by Dobson (2003), due to the asymmetrical distributions of wealth and power, some communities are affected by environmental degradation disproportionately. For example, the plastic pollution crisis is more alarming for some countries like Kenya, Cameroon, the Democratic Republic of Congo, and South Africa as there is an increase in plastic waste exports. The oil tanker FSO Safer has been left unattended in the Red Sea near Yemen since 2015, with over 140,000 tones of Marib light crude oil on board with a possible risk of exploding or leaking its load. In this scenario, millions of people in Yemen and neighboring countries might suffer due to extremely high air pollution, clean-water and food shortages, toxicity, and contamination risk. The dominant capitalist structure and the way it promotes consumerism with an objective of economic growth and progress negatively impacts marginalized groups, low-income communities, and communities of color.
- Eliminating the colonization of other cultures: Colonization as a result of capitalistic practices undeniably still exists in forms of resource exploitation and exposing Western ideals and ways of thinking. The digitalization is actively pursuing a mindset that promotes consumer-driven and personally oriented lifestyles. Educational reforms constructed within the ecojustice approach should acknowledge that the driving metaphors built on Western ideals of individuality, progress, and critical thinking jeopardize alternative cultural forms of knowledge like many indigenous communities' wisdom practices. Indigenous territories are home to 80% of the planet's surviving

biodiversity (Sobrevila, 2008) and overall, the environment is better conserved within these territories (Garnett et al., 2018). Their knowledge is primarily described as profound, sophisticated modes of awareness and co-existence with ecological systems that have evolved over time (Ogar, Pecl, & Mustonen, 2020). For instance, the Skolt Sami of the European Arctic were able to address climate change by restoring rivers that had been harmed by human-induced disruptions in the past (Ogar et al., 2020). Their values and knowledge should be embraced and considered as a guide to overcoming the environmental degradation the world is currently facing instead of being underestimated and colonized by Western science.

- The need to revitalize the world's diversity of cultural commons: Cultural commons exist in all communities through activities, skills, knowledge, and practices of mutual support that are not dependent on a commercialized economy (Bowers, 2009). Bowers (2009) claimed that we are entangled in a succession of double binds in Western cultures, such as desired growth and progress in the economy, that further damages the environment and natural resources while education still continues to lead individuals to materialized wealth, and foreign policies aim to westernize other cultures. To dissolve these double binds, it is needed to acknowledge the ecological importance of restoring cultural commons and nature; then, we need to identify how they are “enclosed by ideologies, market forces, silences, and misconceptions that have their roots in the industrial system of production and consumption” (Bowers, 2009, p. 197). By enclosure, Bowers (2009) means the process of transforming cultural elements that are freely accessible and shared by community members into a privatized commodity or service with the aim of

economic progress. The ecojustice approach puts an emphasis on enabling individuals to identify enclosures and their effects on individuals, communities, and the environment. For this purpose, Bowers (2009) stated that there are two difficulties to consider; as first being our intention to take most of the cultural commons for granted and, secondly, explicit awareness of language having a similar function in connecting generations. As individuals acquire explicit awareness of metaphors like “tradition, individualism, intelligence, data, and so forth”, it can be possible to establish analogies and alter the meaning of words in a more ecologically accountable way (Bowers, 2009, p. 198). As an example, he explains the transformation from perceiving wilderness as untamed and in need of human control to considering its meaning as a pristine ecology with its own regeneration cycles. Within the ecojustice perspective, education should promote capabilities for individuals to assess whether their cultural commons experiences should be conserved, altered, or completely eliminated by considering whether they provide alternatives to a consumer-oriented lifestyle, dictated by media and markets, that cause environmental degradation.

- The need to pursue lifestyles that do not diminish the prospects of future generations: All life forms are a part of both cultural and natural ecologies; they are codependent on each other and life on earth is interconnected. To comprehend this interconnectedness, environmental education must promote a shift in consciousness by acknowledging that we are not autonomous entities and that the nature of existence is connected. As this principle embraces the intragenerational connections, there is also the intergenerational

dimension. The actions and wisdom of past generations built the current world and how the present-day generation lives will shape the world of future generations. So, the necessary sense of responsibility should also encompass future generations as today's decisions and actions will impact them.

- The need to respect the rights of nature: Every part of the Earth's ecosystem has its own unique role to reinforce the lifecycle. Their value should be acknowledged and internalized so that all the species and natural systems can play their role without being exploited.
- The cultural roots of the problem: All forms of education integrate individuals into a task or frame of mind that is based on the values and mindsets of the communities in which they are a part. The current dominant system reinforces the colonizing of other cultures and unjust power relations. Paulo Freire (2005a) explains this system with the banking concept of education where the educator regulates how the world transferred to the learners by filling them with knowledge that they consider trustworthy while they are the passive receivers. As a result, the educated individual is more adapted and well-suited to the current system. So, he claims that this concept serves the purposes of the oppressors as they need people to fit the world they created without questioning it. The education institutions under the influence of the current dominant structure reinforce the values of a “corporate, digitized and militarized state” (Bowers, 2017, p. 55), which are in denial and ignorance of ecological crises. On the other hand, the ecojustice education approach contrasts with the frames of reference and values that jeopardize natural systems' sustainability. It provides a framework to identify “the linguistic dynamics of cultural reproduction” and how they can be changed

(Bowers, 2017, p. 55) as it brings up the misconceptions and the issues that are not addressed in education.

Within adult environmental education, the majority of the study on radical perspective is grounded on non-formal, informal, and community-based learning environments like social movements, advocacy for environmental justice, and transformative learning practices (Earl, 2018; Kovan & Dirkx, 2003; Ollis, 2020; Walter, 2012). Radical environmental adult education provides the essential framework to identify the structural causes, rebuild the frames of reference, and interpret our and others' actions from an ecological perspective. That is because the ecojustice approach helps to investigate that the cause of ecological problems is the same as the root causes of other inequalities in societies and that the concept of ecological citizenship focuses on the asymmetries of the world, just as in the concept of general citizenship, these root causes are investigated when examining these injustices. The case study by Sandra Tan (2004) provides a practical example of this concept by examining the relationship between environmental adult education and anti-racist pedagogy in Toronto's immigrant neighborhoods. The case study highlights two Toronto-based programs that offer inclusive and community-focused environmental education: the Environmental Centre for New Canadians (ECENECA) and the Toronto Chinese Health Education Committee (TCHEC). By merging ecological concerns with social justice issues like racism, unemployment, and poverty, these initiatives demonstrate an example of radical environmental education. They emphasize how immigrant groups, in spite of structural obstacles, actively participate in defining their ecological problems and making contributions to Canadian society.

In her participatory study, Jan Woodhouse (2004) thoroughly analyzes the function of environmental adult education, especially in relation to social movements for ecological and cultural sustainability. The case studies demonstrate the efficacy of community-based programs integrating research, teaching, and hands-on learning to address local environmental issues. They showcase community-based programs that employ indigenous knowledge to strengthen local communities and advocate for gender inclusion in the administration of resources. By putting local action and community knowledge above authority, this educational approach challenges traditional power relations and is considered radical. By promoting ecological justice and opposing embedded economic and political structures, it elevates education into a means for societal transformation.

For the goal of this study, I believe that the ecojustice approach can help me understand and evaluate the experts' input from a more holistic perspective and offer more profound and more radical outcomes rather than shallow recommendations in adult environmental education. It provides a thorough comprehension of environmental challenges in the context of culture, especially when it comes to addressing the more profound aspects of justice. While I also consider other radical frameworks as a guide in my research, I believe that the eco-justice perspective is pivotal to analyze the culture that forms the context of the problems.

2.4 Summary

The concept of ecological citizenship emerges as a normative framework that explains pro-environmental behavior in a global context. According to Dobson's definition, ecological citizens are individuals who are guided by justice, engaged

participation, and the collective development of sustainability policies. These citizens approach environmental concerns holistically, considering socioeconomic and socio-political factors, rather than limiting themselves to individual acts. The definition of environmental citizenship provided by ENEC, which builds on Dobson's framework and emphasizes civic engagement, responsible behavior, and the significance of addressing the structural causes of environmental issues, was also examined in this literature review. Accordingly, ecological citizenship encompasses both active participation in the public and private domains as well as justice for both the current and future generations.

After evaluating various philosophical perspectives on adult environmental education, this examination came to the conclusion that radical environmental education most closely reflects ecological citizenship principles. This transformational strategy advocates for systemic social change while strongly emphasizing sustainability, justice, and local knowledge. The perspective encourages adults to become involved in praxis, community understanding, and action for environmental injustice, along with other forms of oppression. Using transformative and situated learning theories, radical environmental adult education encourages a community-focused culture and a planetary approach to ecological awareness. In radical environmental education, the ecojustice concept has been emphasized as being particularly effective for addressing the systemic causes of environmental issues. This perspective emphasizes a critical analysis of the cultural causes of ecological crises, the reconstruction of cultural commons, and a dedication to the rights of nature.

Although the ecojustice perspective is expressed as an effective approach with the support of empirical examples in the literature, it is a difficult path with the

complex dynamics it involves as a process. It contains many complex elements such as getting to know nature, questioning the culture that forms the context, nourishing the local while at the same time observing the global reflections of environmental problems, understanding the subjectivity of the individual and the structural conditions of the system in which the individual is located. All these challenges and contradictory dynamics that the approach encompasses underscore the value of thought experiments and studies in this field. By addressing these complex dynamics from an interdisciplinary perspective, I hope that this study will make a contribution to how these dynamics are and how they should be in the cultural change proposed by the perspective in the process of ecological citizenship.

CHAPTER 3

METHODOLOGY

In this chapter, I present the study's research design, participants, data collection, and analysis method. I conducted exploratory qualitative research using expert interviews (Bogner & Menz, 2018) for data collection and content analysis (Mayring, 2000) for data analysis. I approached the experts' explanations of field-specific discussions and perspectives to investigate the potentials, obstacles, and contradictions encountered in the journey to becoming ecologically aware citizens and to interpret the potential implications for environmental adult education.

3.1 Research design

In this study, I collected the different aspects of environmental issues based on the knowledge of environmental experts from different academic fields and bound those aspects to the concept of ecological citizenship. I discussed the pathways and the structural obstacles to raise ecological awareness in the existing social structure and organization. Constructing a qualitative research design allowed me to investigate the field-specific knowledge of environmental experts and determine what characteristics and capabilities an ecologically-aware citizen should possess regarding different aspects of the problem. Critically, my aim within this study was not to make a cause-and-effect conclusion by discovering how or why the perspectives of experts evolved in that particular way regarding the investigated phenomenon. Instead, I implemented an exploratory approach to cumulate the

knowledge, different aspects and perspectives regarding environmental issues and ecological citizenship in different fields. Thus, this study does not have a compare and contrast motive that highlights the similarities and differences in the way ecological citizenship is understood and addressed in different disciplines; instead, it aims to evaluate knowledge from different fields in a unifying approach, with their differences and similarities, and what this cumulative outcome means for adult environmental education.

3.2 Participants

As the research sought to discover and describe experts' perspectives on environmental issues, participants with prior practical expertise, interest in environmental issues, and engagement in adult learning activities in different fields of expertise and settings were included. I followed an interdisciplinary participant selection of environmental scholars and grouped individuals into five expertise clusters as follows: (1) natural sciences, (2) economics, (3) politics, (4) sociology, and (5) education. I did not intend to evaluate the scholars as representatives of their expertise cluster. Instead, my aim was to select participants who are well aware of the past, current, and possible environmental debates in their fields and can convey them. Purposive sampling (Cohen et al., 2018) was used to ensure that participants with specific expertise that fit the criteria for the study were selected as it is frequently used to gain access to people who have in-depth knowledge about particular topics, either as a result of their professional position, power, network access, expertise, or experience. Potential participants were pre-screened by

profession, institutional background, field of work, courses taught, and expertise, and as a result, the interviewee list can be seen in Table 1.

Table 1. Participants

Pseudonyms	Department	Focus Areas	Cluster
Expert 1	Department of Biology	Ecology, environmental biology, climate change	Natural Sciences
Expert 2	Department of Economics	Environmental and ecological economics, sustainable development, environmental conflicts, environmental policy and governance	Economics
Expert 3	Department of Political Science and International Relations	Environment and politics, Globalization, transnational spaces and citizenship	Politics
Expert 4	Department of Mathematics and Science Education	Environmental literacy, green curriculum applications	Education
Expert 5	Department of Sociology	Environmental sociology, political ecology/economy, environmental justice	Sociology

The study's participants are recognized as experts on topics related to the environment because of their notable backgrounds as scholars actively engaged in academic research within universities. Each participant not only possesses a deep understanding of the existing literature on environmental matters but is also actively contributing to it through their research endeavors. Moreover, their roles as instructors at universities and other establishments, such as non-governmental organizations, reinforce their proficiency as adult educators.

3.3 Data collection

The data was acquired through semi-structured expert interviews that contain the main aspects of the planned conversation prepared by the researcher under the

supervision of the thesis advisor. Since I aim to discover the current debates and opinions regarding ecological citizenship in different fields of expertise, expert interviews provided a way to explore and collect information although it is not possible to exclude the individual perspectives of the experts fully. The expert interview is a practical, concentrated, and time-efficient data collection method, especially if the experts are considered as "... 'crystallization points' for practical insider knowledge and are interviewed as surrogates for a wider circle of players" (Bogner et al., 2009, p. 2). Since it was not feasible to conduct in-depth research to identify the significant perspectives regarding the topic and interview multiple representatives from each field: education, sociology, politics, economics, and natural sciences, this study does not dwell on within-field differences. For this reason, the expert interview allowed me to learn the current debates and different perspectives not because they are the representative of a specific approach to the topic, but as they are regarded as knowledgeable about the subject and are recognized by their unique expertise, their community role, or their status (Kaiser, 2014).

Expert interviews are classified into three types based on their epistemological roles: exploratory, systematizing, and theory-generating (Bogner et al., 2009). In this study, I conducted an exploratory expert interview, which is commonly used to acquire knowledge and perspective on unknown subjects. From this aspect, exploratory interviews assist in structuring the subject under inquiry. Within the exploratory context, interviewees may be regarded as a part of the interest group of the study or as an external source of information about the interest group (Bogner & Menz, 2018). In this study, I adapted the latter case in which interviewees convey contextual knowledge about the subject regarding their

fields of expertise, and they were not the focus of the study as a “whole person” like in biographical interviews (Bogner & Menz, 2018, p. 661). For this reason, the expert interview had a targeted thematic focus, including topical and general questions (See Appendix D).

The interviews had a mean duration of $M = 25.82$ minutes, approximately half an hour each, and they were conducted on an online platform, Zoom. Information regarding the research's aim, interview context, voice-recording consent and expected duration were given in the invitation e-mail. I audiotaped the interviews with participants' written consent taken before the interview. In addition to my informative e-mail before the interview, I also gave brief information about my research at the beginning of the interview. I started my interview by first asking which topics related to current environmental problems in the interviewee's field of expertise are covered and how, and then I questioned the subjects in the training programs in this field and how they are addressed. This has allowed me as a researcher to explore the similarities and differences in how environmental issues are addressed in different disciplines and their implications for education in these fields. Afterward, I questioned the possibility of ecological citizenship in light of the person's knowledge in the field of expertise and continued with the questions of the role of the individual on the path to ecological citizenship and the adequacy of individual transformation. My aim here was to determine the roles of the individual and other institutions (state, company, international organizations, etc.) in the concept of ecological citizenship based on the framework of rights and responsibilities. As the last question, I asked whether there are discussions about the individual's role in ecological citizenship transformation in their field. With this question, I aimed to find out if there are different views on the role of the individual

in their field. I ended my interviews by stating that I prefer to ask general questions since I am not an expert in the relevant fields and asking if there is a point I missed or if they want to add anything.

Ethical permission was obtained from the Boğaziçi University Ethics Committee for Master and PhD Theses in Social Sciences and Humanities (INAREK) for data collection and conducting the research (see APPENDIX A).

3.4 Data analysis process

The expert interviews were analyzed using a systematic textual analysis procedure, qualitative content analysis (Mayring, 2014) as the research aims to reveal technical and processual knowledge (Döringer, 2020). Mayring (2000) defines qualitative content analysis as the process of minimizing and summarizing evident interview data in accordance with stated research objectives. An inductive approach was implemented since the research objective is to identify the current knowledge in different fields of expertise. Thematic units with related subjects dispersed throughout the interviews are the main focus of the analysis of expert interviews (Meuser & Nagel, 2009). Following the partial transcription of thematically significant interview sections, the data was organized using open coding, creating categories and abstraction (Elo & Kyngas, 2008). In the open coding stage, I took notes and generated headings to illustrate all aspects of the content and construct preliminary categories. Then, in the second stage, higher-order categories were developed by gathering similar themes and coding. I determined the thematic categories that related to my research topics, which are 1) the characteristics of ecological citizens, 2) the possibility of ecological citizenship, and 3) the obstacles in

the pathway to ecological citizenship. In the abstraction stage, subcategories with similar features were grouped as generic categories, and the abstraction process was repeated until the main categories were formed. After completing these steps for each interview, I identified the thematically comparable passages throughout the whole data set. Meanwhile, the sub-categories of the ecological citizen's characteristics emerged as 1) awareness, 2) responsibility, and 3) change agent, which led me to revise my coding decisions. For this revision, I decided to examine each characteristic of the ecological citizen independently, rather than combining the obstacles to being an ecological citizen into a single category. I mainly made this change because the mentioned macro-obstacles were emphasized separately and differently in each ecological citizenship characteristic.

As I do not intend to make a sociological conceptualization or a theoretical generalization, I regarded my analysis section as compiling knowledge through experts in different fields. My main aim in my analysis was to identify the environmental issues discussed in different fields, determine the individual's role in ecological transformation, identify the characteristics that should be equipped to the individual, and detect the obstacles on this path. In addition to these analyses, I discussed the outcomes for adult environmental education in the discussion chapter by using the ecological citizenship and ecojustice perspectives I mentioned in my literature review.

CHAPTER 4:

FINDINGS

In my interviews with experts in education, economy, ecology, politics, and sociology, I identified the characteristics attributed to the ecological citizen and examined their relationship with the social and systemic structures that create the context for developing these features. I present the findings in two sections: (1) ecological citizenship and its characteristics and (2) the possibility of ecological citizenship. By revealing the stated points and questioning the current topics in educational programs in the fields, I discuss their implications for adult environmental education in Chapter 5, the discussion section.

4.1 Ecological citizenship

4.1.1 Characteristics of ecological citizenship

Based on the themes that emerged in the interviews conducted for this study, I categorized the characteristics of the ecological citizen into three main themes, which are (1) multidimensionality of ecological awareness that enables individuals to understand nature and its systems, identify the root causes of environmental problems and help them maintain decent relationships with nature, and (2) responsibility as a multi-level relation between individual and the system, expressing the role of individuals within their personal sphere and public sphere for the ecological transformation needed for our planet and (3) being a change agent with

necessary participation, collaboration, and advocacy skills who can act on with their awareness and sense of responsibility both individually and collectively.

4.1.1.1 Multidimensionality of ecological awareness

Even if all experts emphasized *ecological awareness* as a central characteristic, there are differences in their accounts. I interpreted these differences as the multidimensionality of the concept reflecting different considerations of the related fields.

The experts share a common understanding that an ecological citizen should possess a unified and sufficient body of knowledge regarding nature. As one of the fundamental sets of this capacity, which can be called cognitive competencies, it is essential to understand nature, its systems, and ecological principles. Education expert states:

Because our aim is to raise citizens, to raise conscious citizens, to raise science literate, math literate, whatever field we are in, to raise literate citizens. The present form of this, or I have said that I focus more on climate change studies, when we focus there, it actually falls into the field of what we call environmental literacy or ecological literacy. How can we ensure this, in fact, the basis of my reasoning is that if we can help our students learn how to learn science in the same way as scientists do science, I think we can increase their science literacy. That is, when they learn the nature of science, how science is really done, how scientists work, whether it is accessing information, asking questions, collecting data, sharing data, making predictions. (Education Expert, Appendix F, 1)

According to the education expert, an ecological citizen should be equipped with fundamental “scientific literacy.” However, as stated by the education expert, this scientific literacy is not solely learning the whole scientific knowledge on the related subject but being able to interpret, evaluate, analyze, question, and discuss the scientific knowledge generation processes like a scientist. By doing so, she defines

“conscious citizens”, “literate citizens” as those who can apply scientific thinking processes independently instead of solely accumulating the existing ecological knowledge.

Differing from the education expert, who emphasizes scientific literacy, the ecology expert explains awareness as a tool for “communication” connecting on an emotional and tangible level:

Learning to look at them ((flowers, ZM)). How costly is it to take one of them and draw it, sketch it? How much money does it cost, this is the kind of thing where you slow down and communicate with yourself and nature. It's a communication actually. Sitting down and looking at a flower in a pot, looking at the male and female reproductive organs, appreciating it, feeling love, beauty and gratitude for the life you live, and sharing it with others. (Ecology Expert, Appendix F, 2)

The ecologist defines awareness as recognizing, embracing, and sharing the emotions that emerged while observing the “life” to make sense of nature. Differing from the education expert, the ecologist defines observing nature as a process that involves not only scientific literacy but also the awareness of appreciation and connection to accompanying emotions.

When discussing the recent debates in the field of science, she explains fundamental themes in terms of scientific processes such as eutrophication, flood, climate change, biodiversity crisis, salinization, plastic, and other chemicals, but still defines the foundation of *ecological awareness* as a communication established with emotions. She indicates;

There is no cost to it, and it really brings out an aesthetic feeling. It brings out a sense of art, love. I mean, I started to think and feel that trees are individuals; they are not all sycamore trees. That sycamore, another sycamore, stands differently, for example. As such, I honestly think that an ecological citizenship that will carry such values within it can grab people by the soul, and shape and transform human existence. (Ecology Expert, Appendix F, 3)

The ecology expert emphasizes that an emotionally conscious way of communicating with nature will make a difference in how nature is perceived and interpreted and that the ecological citizenship that evolves with the bond established through this communication can transform “human existence.” With the ecology expert’s remarks, another dimension to *ecological awareness* is added, and it further gains an emotionally driven ability to communicate with nature.

The education and ecology experts mention the concept of awareness within the individual sphere and that awareness is conveyed by identifying it with the individual. On the contrary, in other interviews, *ecological awareness* was evaluated at the macrosocial level as a problem of the macro systems in economics, politics, and sociology. For instance, the economics expert indicates that throughout the 1960s and 1970s, environmental factors were not taken into account in the economic models that were developed and employed at the time. She states,

We cannot address all environmental problems with monetary valuations; people have different values while living with nature, and these values cannot be considered solely through the use of the monetary language of economics. As a result, it is critical to consider environmental issues or make judgments using a broader set of criteria, not just in economic terms but also in terms of other physical indicators. On the one hand, there are decision-making mechanisms other than cost-benefit analysis; there are limits to growth. Scale is not usually taken into account in economics. Efficiency and distribution are taken into account, but there is also the scale of the economy. That scale is considered as if it does not exist. (Economics Expert, Appendix F, 4):

The economics expert states the limitations of addressing environmental issues purely through economic values such as cost-benefit assessments. She emphasizes that economic terminology, primarily concerned with monetary valuations, may not completely encompass the many values individuals and societies identify with nature and the environment. She mentions the need for a more holistic and multidimensional approach to environmental issues that looks beyond economic

calculations and considers the limited scale of the issue. At this point, the economist's remarks here document the fact that environmental indicators were not taken into account in the economic models that became dominant in the 1960s and that with *ecological awareness*, such environmental scales should be included in the models. At this juncture, it can be demonstrated that one of the causes of the current environmental issues is the lack of *ecological awareness* and/or their neglect in economic models that are developed and implemented without considering the limits of natural resources. The economics expert stated the fact that these models, which were dominant at the time of the 1960s, are being challenged today as follows:

When you look at first-year economics books, the economy, firms, and households are not usually thought of as a system within an ecosystem. They are in a relationship within themselves, but there is no external boundary. Now, but of course, in the last twenty or thirty years, economics has evolved and transformed with a much more critical perspective and by presenting alternatives. (Economics Expert, Appendix F, 5)

The expert points out that the environmental dimension, which was not included in the economic model created in the 1960s, is now being addressed in alternative models proposed today. Although more critical perspectives are emerging in the literature, the expert mentions further in the interview that metrics from the past that ignore ecological dimensions still dominate decision-making processes in economics. She states;

Yet, there is still discussion about Gross National Product (GNP) and growth in the field. In the terminology of policymakers, there is growth, inflation, and unemployment. For instance, the gross national product excludes environmental costs or problems. You need to get rid of these accounts. Alternative social and environmental goals, such as those based on new metrics observable metrics, like ecological footprint, must be developed. Growth used to be a means of advancing human welfare, but in certain circumstances, it has turned into a goal and has to be abolished. (Economics Expert, Appendix F, 6)

The economics expert explains that although there is an awareness of the environment and ecology in the emerging perspectives, the economic models and the

goals of these models are still dominant in the functioning structures of economics and politics, which are the root cause of today's environmental problems. At this point, it can be inferred that *ecological awareness* is not only about acknowledging the issue but also about including it as an essential element in building functioning systems. The fact that the system that works today still does not consider environmental factors does not allow people to create this *ecological awareness* for the system to continue to function. The sociology expert emphasizes that the non-inclusion of the environment in the structures of the system is not only in the sociological or economic dimensions but in all the structures developed as a way of thinking and he states;

The field of environment, and therefore the environment, has always had such an uncomfortable relationship with sociology. The reason for this is not only related to sociology; it is actually a reflection of a Cartesian way of thinking that occupies our entire intellectual life. Society is somewhere, its dynamics are within itself, it can only be understood through social processes. The environment, nature, on the other hand, is completely outside of this circle, and the relationship between these two should not be a relationship that is worth much tampering with, because the dynamics of this and that are completely different, while nature shapes this, we humans shape that, such a cartesian way of thinking. (Sociology Expert, Appendix F, 7)

The expert here criticizes Cartesian dualism, a traditional division in intellectual thought that separates society from the natural environment. According to this Cartesian viewpoint, society can be analyzed through its social processes and has its own internal dynamics and likewise, the environment, being a separate entity itself, can be examined with its own dynamics. From this approach, it can be inferred that the treatment of the environment and society in two different circles and the exclusion of the environment in the analysis of social processes constitute an obstacle to the development of *ecological awareness* both individually and systemically. The economic expert criticizes the system on the subject of individual

because she sees the system as an obstacle for the ecological citizen to reach awareness. She states:

I think after the 1950s-1960s, for 40 years, with neoliberal policies and so on, the gross national product growth was actually constantly affirmed. Therefore, it's as if some things, but it's not like "let's just turn off the taps," but if there were a different marketing world, for example, if it led you to do other things, to affirm other behaviors, it would make an incredible difference. You know, like the fact that smoking was cool in the 1960s and 1970s and today it's a lot of things, I don't know, if a pregnant person smokes now, you would say, don't you have any responsibility for your child? However, my mother was a smoker. Because the system didn't disapprove of smoking. Therefore, maybe in the future, some of the things we do today will become very unacceptable. In that sense, I believe that a rapid transformation is definitely possible in some aspects, I guess as the culture changes. (Economics Expert, Appendix F, 8)

In this passage, the economics expert emphasizes that the individual's *ecological awareness*, while necessary, is not solely in their hands. The economist argues that cultural change is necessary for individuals to become ecologically aware and to change their behavior due to this awareness. Based on the smoking example in the quote, she states that *ecological awareness* can be possible with a change in perspective brought about by the system, just as smoking was encouraged in the culture of the 1960s and 1970s, but today, it has become a disapproved behavior. However, at this point, she emphasizes that it can be achieved not with shallow behavioral directives such as "let's just turn off the taps" but with a cultural change that companies, the marketing world, and governments are involved in and adopt. This perspective reveals the macro-components of culture that constitute the multidimensionality of *ecological awareness*. So, although awareness is considered as a characteristic of the ecological citizen, it also has a reflection at more macro levels.

Another expert, from the field of politics, emphasizes that the primary driver for change must be societal and systemic transformation that comes with awareness.

This perspective aligns with the outcomes of the interview with the economics expert. She states:

There is an emphasis on individual awareness, particularly in more individualistic perspectives. The German Green Party's partying process has been attributed to a transformation in awareness there. Of course, a social movement is necessary for the development of a political party, but such a movement does not necessarily occur when people embrace or consider such a transformation. (Politics Expert, Appendix F, 9)

The politics expert mentions the development of the German Green Party as an example of how *ecological awareness*, which is particularly prominent in individualistic approaches, can lead to productive results. However, she also notes that the presence of this awareness leading to a social movement does not invariably result in a concrete outcome. In light of this passage, in addressing the importance of awareness, it is apparent that it is not the only determinant; various other conditions are also crucial. Moreover, the policy expert here also addresses awareness in the dimension of "social movement." Here, a stage where individual awareness transforms into a collective movement is brought into the process, which I will analyze in detail in the change agent section. Although the economics expert does not mention the details of individual awareness during the interview, this passage summarizes that individual awareness is essential in this process but will not be sufficient for a social and systemic transformation. The politics expert also draws attention to the point that the lack of awareness in individuals is actually a systemic problem; she claims;

It's crucial for individuals to transform, especially in areas with prevalent consumption habits. But as previously mentioned, this was structurally constructed in the 1960s. (Politics Expert, Appendix F, 10)

The politics expert indicates that personal behaviors, "consumption habits", are deeply embedded in societal structures constructed in the 1960s. Here, the politics expert is actually taking an approach similar to the economist's approach, using the

example of smoking, that certain behaviors are embedded in the culture created by the system. Getting freed from consumption habits, which she calls "transformation," indicates a point of awareness. Emphasizing that these habits are systemically constructed can be characterized as system-imposed barriers to awareness. This inference suggests that although personal awareness is crucial, structural changes are also required to address and resolve the underlying issues that are the main obstacles to acquiring this awareness. On this issue, she adds,

Awareness is very important, but on the one hand, at the point where we create this awareness, people need to experience how such transformations are possible in practice so that they do not feel that everything is already bad and that no matter what they do, it will not work. (Politics Expert, Appendix F, 11)

In this passage, the politics expert emphasizes that at the point where awareness turns into action, into behavior, there must be an infrastructure that creates space for this awareness. She emphasizes that in a system where this space does not exist, the individual will be left without a solution with the awareness they have developed and will only cause despair, that no matter what they do, nothing will change.

The sociology expert mentions similar structural obstacles that an individual must overcome in order to develop *ecological awareness* and act accordingly, as in the realms of politics and economics. Sociology expert states;

It is quite difficult to access information about ecology in Turkey, such as the quality of the water we drink, the ingredients of the foods we buy from the market, and how far they come. These examples can be further expanded. For instance, we are unaware of which locations in Turkey have been designated as mineral reserve zones. I don't have access as a researcher, let alone citizen. As a result, there is a hierarchy of information that is unequal regarding access to information. This seems to me to be an obstacle to creating of an ecological citizen, or any citizen who knows their rights. (Sociology Expert, Appendix F, 12)

Here, it is stated that the individual encounters a systemic obstacle regarding access to information in gaining *ecological awareness* and making decisions with this

awareness. The quotation highlights Turkey's limited access to essential ecological information as a systemic obstacle. A substantial information hierarchy is highlighted by the examples given, which include the unknown locations of mineral reserve zones, the contents of food products, the transit distances of market goods, and the quality of drinking water. This hierarchy suggests that access to such environmental data is not distributed equally. In addition to the general population, even scholars encounter this obstacle, indicating a more widespread systemic problem with the nation's public information or governance structures. The development of an educated citizenry is limited by the lack of transparency and the challenges associated with obtaining ecological information. This is crucial for promoting ecological citizenship and allowing people to thoroughly exercise their rights. This obstacle raises two main issues: first, the individual struggles to get the information they need to develop *ecological awareness*, and second, despite having a high level of *ecological awareness*, the individual is unable to get the information they need to take action and put their awareness into practice. The lack of information accessibility also points to the issue of rights and responsibilities that are at the core of ecological citizenship. The sociology expert further states:

Ecological citizenship is a matter of citizenship in general; it is a circumstance involving the citizen's knowledge of their rights, what they can object to, and what outcomes they can obtain if they object. (Sociology Expert, Appendix F, 13)

Here, the sociologist evaluates ecological citizenship within the framework of a general citizenship; similar to my approach in the literature chapter. If citizens actually have certain rights and responsibilities in other social, economic, and political issues, ecological citizenship is an extension of this citizenship to incorporate ecological aspects. So, we can define ecological citizens as individuals who are aware of their rights and responsibilities and have the necessary means to

implement them. At the same time, the sociologist points to the need for individuals to be aware of what they can object to and what outcomes they can achieve, a point paralleled by the politics expert's emphasis on "people need to experience how such transformations are possible in practice so that they do not feel that everything is already bad and that no matter what they do". Thus, the sociologist emphasizes that *ecological awareness* is not only a characteristic that an individual can acquire but also a phenomenon that must be ensured to them through education; individuals should be informed about their rights and responsibilities, how they can challenge issues, how and from whom they can access relevant information, in line with the politics and economics experts' approaches.

Although my main topic is the characteristic of *ecological awareness* attributed to the ecological citizen as an individual, in my interviews with experts in politics, economics, and sociology, it became clear that individuals cannot achieve this characteristic; it also should be provided by the system through the means of education because transferring this into practice and getting results is part of *ecological awareness*. However, this conclusion does not advocate that the individual should only expect systemic structures to implement their awareness: the individual should also take an active role in the system's transformation, as I will elaborate in the section on responsibility and being an agent of change. In the field of education, *ecological awareness* emerges as the scientific literacy required to be able to understand how nature functions, while in the field of ecology, it transforms into the competence necessary for "communicating" with nature. In economics and politics, it is explained in terms of systemic structures that explain why this understanding has yet to be developed. In sociology, there is a debate about the information access available for the citizens, indicating a structural obstacle to

gaining ecological knowledge, being aware of rights and responsibilities, and implementing them.

To summarize, the experts see *ecological awareness* as one of the individual's characteristics on the path to ecological citizenship and point out different dimensions of it. So, here, the multi-dimensional feature of the issue comes to the fore: the duality of the individual and the system in the discussion of rights and responsibilities, which is one of the fundamental blocks in defining the concept of citizenship. In other words, *ecological awareness* cannot be solely assessed on an individual dimension. For this awareness to emerge and for this awareness to be translated into praxis, the context in which individuals are present needs to encourage this and create space for it. At the same time, where the individual cannot put their *ecological awareness* into praxis, the individual should not only be in a state of expectation from the system, but also be able to act in a way that they can create this space themselves by turning their expectation into a demand. But in today's world, the system, way of life, and way of thinking, which we can define as culture, built by structures such as economy, politics, and social life, constitute an obstacle. In this respect, it is necessary to assess the *ecological awareness* from a multidimensional framework, considering the dimension of the functioning system and institutions. This multi-dimensional understanding of the individual's *ecological awareness* points to the multi-level relation between the system and the individual, as does the following section on the responsibilities of the individual.

4.1.1.2 Responsibility as a multi-level relation between individual and the system

Another ecological citizen characteristic that emerged in the expert interviews is *responsibility*. The topics of social system's *responsibility*, individuals' *responsibility*, and their relation among them are discussed. The ecology expert defines ecological citizen while discussing the issue of biodiversity as:

I feel like a person who has realized the importance of this biodiversity for our lives, who has shared this importance with their community, and who is able to live a life by this importance. (Ecology Expert, Appendix F, 14)

She points out individual *responsibility* as moving beyond personal understanding and knowledge and acting on them with a sense of *responsibility*. At this point, being an ecological citizen means not just knowing about the subject and understanding how nature works (“biodiversity”), and living a life in harmony with these values by using the inferences drawn from this accumulation of knowledge. In addition to the *responsibility* to live by these values in one's personal life, the ecologist also emphasizes the *responsibility* to share the importance of these values with one's community. This approach emphasizes that the individual should have a *responsibility* not only for actions that affect their own life but also for the community. The scope of *responsibility* both in the individual's own sphere and in the community is in line with the aspect of the ecological citizen who is active both in the private sphere and in the public sphere. The ecologist gives the following case of urban gardening as an example of the responsibilities that individuals can take in their own lives and mobilize others around them:

Maybe something like acting together could be nice here. There are things it's widespread in Europe; I don't know if it's in Istanbul, but it's also happening in Ankara, gardens, urban gardening, people come together in small areas and do gardening. They build small huts there; there are some outside of Ankara. For example, these alternatives go beyond the purpose of the vacation, the purpose imposed on us. (Ecology Expert, Appendix F, 15)

In this passage, the ecologist, emphasizing the importance of collective action, gives the example of urban gardening, an activity carried out by individuals on their own initiative and *responsibility* without direct contestation with the system. The expert points out that by creating such collective alternatives, individuals can move away from culturally imposed forms of vacation. Here, *responsibility* is evaluated as departing from the consumption-oriented culture and seeking and applying alternatives with the community to guide their *ecological awareness*.

Although the ecologist says that these alternatives can be created with the *responsibility* of individuals, she points out that systemic barriers to overcoming "imposed" values create obstacles that go deep into the psychology of the individual:

For example, since we are social beings, going to the Maldives or a good hotel in Antalya and showing a photo of it on social media, and from there, attributing value and importance to oneself. Because this is a fundamental need. Psychologically, we want our existence to be validated. We are all socially shaped on how to do this; we call it culture, and there is a consumerism-oriented existence affirmation. This is where we need to get away from this to put forward alternative ways of life that will differentiate us from this, but without losing such a humanist perspective, that is, love for nature and oneself, respect for oneself, respect for nature, respect for one's health, love for one's health. (Ecology Expert, Appendix F, 16)

In this passage, the expert mentions that the individual cannot be evaluated independently of the social context in which they are situated because it is through social structures that the individual seeks self-affirmation and evaluates their own significance. Describing these social structures as "culture", the ecologist points out that "consumerism" has a dominant influence in today's world. She states that "alternative ways of life" are needed at this point to overcome the imposed "culture" and emphasizes the need to maintain a "humanist perspective" while taking *responsibility* for creating these options. So, at a point where the individual's personality and the value they attribute to themselves are affected by culture and

social norms in the public sphere, it can be inferred that the private and public spheres and the responsibilities come with them cannot be considered separately.

From a similar perspective, the economics expert highlights the pressure of social norms may differ depending on various parameters:

According to the dominant viewpoint, an outcome will emerge from the aggregation of individuals. Everything, after all, is just an accumulation of individual preferences. On the other hand, there are also more structuralist perspectives. There is a dialectic in motion between the individual's agency and choices and what the system tries to impose on them. Various origins and perspectives affect how much the locals can resist the superior or adopt the superior's stance. At this point, previous experiences, history, and how society has changed through time matter. Individuals might be active or inactive depending on their resources and priorities. (Economics Expert, Appendix F, 17)

After describing the dominant perspective, which argues that the sum of the preferences of individuals in the field can produce an outcome, the economics expert mentions the more structuralist perspective, which points out that there is a dialectic between the preferences and agency of the individual and what the system imposes on the individual. She explains that even if the sum of the preferences of individuals will produce a result, there are different factors such as experiences and the community's historical background in the formation and realization of these preferences and in standing out from what the system imposes. The expert emphasizes that with all these factors, an individual's resources and priorities may change and this may cause the individual to be active or passive. She emphasizes that with all these factors, an individual's resources and priorities may change and this may cause the individual to be active or passive in making their own decisions and creating their agencies. In parallel with the example given by the ecologist about the understanding of vacation, the economist explains that individuals are influenced by social norms and culture while forming their preferences and actions. At this point, it

can be inferred that the characteristic of *responsibility* is actually not a trait to be attributed only to the individual, but that it proceeds on a multi-level dimension between the system and the individual and that although it is the *responsibility* of the individual to mobilize their awareness, it emerges that the system also has *responsibilities* in relation to the required context.

For this complexity, the economics expert gives an example, comparing waste segregation for residents of Turkey and London Cambridge. She notes that while in Cambridge, the government provides the facilities required for the individuals involved in the garbage sorting process, in Turkey, it requires extra effort and costs. She states what the government offers to the individual and where it leads them is significant. In her follow-up, she notes that, for instance, in Istanbul, the system has driven individuals to shopping malls for the past twenty years. On the one hand, there are these individual actions that the system expects from the individual as responsibilities and these responsibilities point to a particular way of life; on the other hand, the system also imposes a way of life that contradicts this. As a result, it is stressed that in such circumstances, system duties—which result in the change of the system itself—take precedence over individual responsibilities.

Although the economics expert emphasizes that the system's influence on individual actions can be a constraint, she also points out that the motivation for the individual to take *responsibility* must be intrinsic:

I take responsibility as an individual, motivated by the "if everyone behaves like me, the world will be a beautiful place," regardless of whether there will be an external punishment or not. It means that I will first internalize that individual responsibility. (Economics Expert, Appendix F, 18)

The economics expert stresses that an individual's *responsibility* must be rooted in an inner motivation rather than being based on systemic punishment or coercion. She explains that this inner motivation should in essence be within the framework of an

ideal, role model conduct. From the perspective of ecological citizenship, although the balance of state and individual responsibilities is discussed at the core of the concept, what is expected from the systemic structures is to provide the necessary infrastructure and encouragement for realizing individual responsibilities. In the part of individual responsibilities, the ecological citizen should realize these responsibilities with an internalized motivation rather than obligations. At this point, ecological citizenship, which actually criticizes the values imposed by the system, sees it as a *responsibility* to go beyond these imposed values, but at the same time, the individual should not interpret this as a phenomenon imposed by the system and adapt it to their own lives out of compulsion. At this point, the expert explains the situation by making a differentiation between the civic and the consumer roles;

Roles can differ between the identity of a citizen and the identity of a consumer. For example, sometimes in economics, we talk about the fact that if you expand the markets, carbon, I don't know if everyone has something, we call it a "market pool permit," there, you can actually take your consumer hat and say, "Well, if I don't spend, someone else will purchase this carbon." However, citizen responsibility is something else. Therefore, the system should try to enable you to wear a citizen hat rather than a consumer hat as much as possible. That's why, for example, we say that some things, just as the organ cannot be traded, maybe carbon should not be traded either, because at the point where you "commodify" carbon, at the point where you define it as a commodity, that is, those who have money have the peace of mind, that "well, I paid for it anyway, so there is no harm in consuming it now." However, you have to feel guilty. I mean, sometimes yes, you know, you're going to get on an airplane, but when you get on that airplane, is it better to say, we also discuss this at environmental conferences, "I paid for the carbon emission equivalent of this," but that's actually not a solution. Because what we pay in money, the amount, never covers the actual cost. It just gives you peace of mind; maybe it's better that you feel guilty about it and change your behavior. (Economics Expert, Appendix F, 19)

In this statement, the economics expert explains how people's roles as citizens and customers differ, in particular when it comes to environmental economics and the market-based solution to carbon emissions. She draws attention to a common financial tool known as a "market pool permit". This system essentially puts a price

on carbon emissions by allowing businesses or people to buy and sell authorizations for emitting carbon dioxide. As consumers, individuals may argue that there is no net change in carbon emissions since someone else will use their share of carbon if they don't, such as when they take flight. This is the "consumer hat" viewpoint, emphasizing personal decisions made inside the marketplace. On the other hand, the expert implies that a citizen's responsibilities extend beyond the marketplace. According to this argument, the system needs to promote wearing a "citizen hat", taking into account how one's activities as a whole affect society and the environment. She also states that carbon emissions shouldn't be made into commodities since doing so might cause individuals to become morally disengaged, comparing this to organ trade. While purchasing carbon offsets may help individuals feel better about themselves, it doesn't always address the root causes of overconsumption and environmental damage. It's possible that people might be more likely to modify their behavior to reduce their carbon footprint by feeling guilty than by paying for carbon offsets, since the money spent on them may not fully balance the environmental cost. The statement essentially criticizes the practice of addressing environmental challenges through market processes alone. It demands a more profound ethical and civic involvement in how individuals think about the moral rather than merely the financial consequences of their decisions. When considering the dynamic between the individual and the system, it is essential that the system fosters the individual to behave according to their citizenship rather than consumer identity. However, on the other hand, it is equally vital for the ecological citizen that these actions are not taken only because of obligations but instead take action with internal motivation, *responsibility*, and a sense of guilt for the harm done to the environment.

The *awareness* and *responsibility* aspects of ecological citizenship are not independent of each other. I seek to explain this connection in this context by evaluating the passage from my interview with the politics expert, which I have already discussed in the awareness section:

Awareness is very important, but on the one hand, at the point where we create this awareness, people need to experience how such transformations are actually possible in practice so that they do not feel that everything is already bad and that no matter what they do, it will not work. (Politics Expert, Appendix F, 11)

As in other disciplines, the contradiction of the individual and the system comes to the fore in the concept of *responsibility* in the field of politics. Although individuals would be aware of the situation and want to fulfill their responsibilities, the systemic structures may not accommodate them. By "experience," it implies that *responsibility* is not solely about awareness; individuals and communities also need to take concrete steps to live up to this awareness. This involves providing individuals the chance to engage in concrete actions that result in transformation. At this juncture, the *responsibility* of providing the necessary context for the individual's *responsibility* to turn this awareness into action is also attributed to the system. The politics expert explains this situation through the contradictions of the values taught in education and the values imposed in life;

They [K12] acquire knowledge about recycling, ecology, etc., as they grow up. I'm not sure how much they actually see their applicability in their daily lives, though. While they exist, on one hand, the media promotes a life focused on consumerism. Thus, there are individuals who exhibit such contradictions or who grow without even being aware of their own contradictions. (Politics Expert, Appendix F, 20)

Here, the politics expert provides an example of ecology and recycling education, two subjects that are essential to understanding environmental issues. She, however, highlights a possible mismatch between what youths learn about these subjects and how they view real-world applications for them. Although people are aware of their

responsibilities to the environment, there is a concern that the media's strong consumerist aspects could overshadow the value of ecological behaviors. The statement also implies that contradictory conduct may result from these conflicting indications. People may be aware of the need for sustainability, but they may also continue to live consumerist lifestyles that are usually encouraged by the media and place a higher priority on consumption than conservation. Some people may not even be aware of these conflicts, which means they may not see the difference between their actions in daily life and what they believe to be their *responsibility* as citizens. At this point, contradictions emerge in the context of *responsibility*, both within the system itself and between the individual and the system. Although ecological responsibilities are taught theoretically, it is claimed that the same system lacks the infrastructure to transform theoretical knowledge into reality and encourages a way of life that conflicts with taught responsibilities. The education expert makes the following comment on this contradiction:

The role of the individual is very important, and we want to realize individual transformation. As a result, we aim to make a difference in the individual, create awareness, and transform this into behavior. But at the same time, the functioning system of the world is not based on individuals. It takes place in the context of relationships, and there is a hierarchical order. You know, the actions of individuals are somehow not always under their control and in their hands. Somehow, there is a structure coming from the top. You know, actions are restricted in some way. (Education Expert, Appendix F, 21)

Here, the education expert points to a system that works with the relations between these concepts, not a structure that works with two opposing entities, identified as a dialectic by the economics expert, individuals, and the system. However, pointing to this structure, she also states that a top-down hierarchy emphasizes the inequality of relations within the structure. Despite this hierarchy, the view that the system actually progresses through relationships reveals a *responsibility* to influence the system at the individual level. An ecological citizen acts with the awareness and

responsibility to change the systemic paradigms detrimental to nature, which is further discussed in the following section. Here, the education expert explains the conflict of individual responsibilities with the system by giving the following example:

For example, when we ask teachers about their views on this issue, we immediately come across curriculum limitations, time limitations, and exams, what we call "national exams," such as the ÖSS exam or the OKS exam. Therefore, we can actually say that the system itself is to blame when we ask individuals about it. Therefore, you know, individuals are valuable, yes, but when we ask even students, in fact, when we get the opinion of the students, their actions are very important, but in the last climate change training we did at XXX Schools, we played a simulation game where they could take part in decision-making positions. There, they stated that they realized how essential decision-makers are both in the dimension of countries and in the dimension of their impact on the people governed by countries, how valuable they are, and how much their opinions affect them. (Education Expert, Appendix F, 22)

Referencing the ÖSS and OKS exams, which are standardized national examinations in Turkey, the education expert addresses the difficulties of incorporating environmental education into the current educational framework, especially in the context of the Turkish educational system. She stresses that when asked about the challenges they face in integrating concepts like climate change into their curricula, educators frequently cite systemic issues including time constraints, curriculum limitations, and the pressure to get students ready for national examinations. These elements may limit students' abilities to connect fully with these essential subjects and make it problematic to prioritize environmental education. Following that, she describes an educational program in Turkey in which students took part in a simulation game where they had to make decisions as part of this course. Through this participatory exercise, students realized how much decision-makers have an impact on people's lives and countries. This point of view makes the case that, although individual acts are significant, structural reforms directed by authorities are

essential for addressing significant problems like climate change. Although these problems are not always valid in adult education in terms of exams and curricula, it can be said that similar dynamics are visible in courses, certification programs, lifelong learning or corporate trainings, since the curricula dictated by the educational system are in this orientation.

The sociology expert explains the responsibilities of the individual and the system in this dynamic of relations as follows:

The issue of ecology, again like the urban issue, needs to be a very localized observation, something where citizens can observe what is happening around them and object to it locally and get results. In other words, it requires a political organization where citizens actually have more local control. (Sociology Expert, Appendix F, 23)

The sociology expert argues that, like urban problems, ecological issues have to be addressed locally. He emphasizes a system where people can see environmental problems in their local communities, actively voice concerns, and work toward genuine solutions. This approach highlights the power and efficiency of local initiative and decision-making. He emphasizes a political structure that promotes more local control, indicating that people have a greater capacity to handle and address ecological issues when they have more power and autonomy in their local communities. This can be having the ability to shape municipal laws, take part in environmental planning, or take part in grassroots activity that results in reforms at the local level. The passage highlights the significance of enabling local residents to take charge of ecological matters, ensuring that individuals with an interest in the welfare of their community are responsible for governing them. This localized approach supports the notion that ecological citizenship begins in one's own community and may serve to more responsive and context-specific solutions. While we are talking about the *responsibility* of the system to create a local political

structure where citizens can mobilize their responsibilities, we also see that there is a *responsibility* that requires the citizens to take action for the problems they see and experience around them. While the concept of ecological citizenship has an approach that does not adopt the generic nation-state boundaries of citizenship and evaluates the consequences of ecological problems on a global scale, it also requires a local perspective to identify the injustices created by these problems locally, question and act on the culture that causes them.

In the interviews, the *responsibility* of the ecological citizen is discussed as a notion that activates the knowledge and encourages individuals to make changes in their lives and mobilizes the citizen to participate, collaborate, and advocate for a systemic change. In order for individuals to develop a sense of ecological *responsibility*, they also possess *ecological awareness* through which they comprehend nature and its functioning. However, the relationship between the individual and system dynamics that appear in the concept of *ecological awareness* gain an influential role at this point. Like the ecological citizenship discussion from liberal, republican, and cosmopolitan frameworks, the issue of how rights and responsibilities are distributed between the individual and the system emerges here. Only once the system has developed to the point where its structures allow and encourage people to fulfill their ecological responsibilities can it result in a transformation. At the same time, it is emphasized that the individual should be actively involved in this process by taking *responsibility* for the system to change in this direction. It concludes that the system and the individual should not be considered as two separate phenomena, but rather with a holistic approach that encompasses their interrelationships. This inference leads to a debate on the role of

the ecological citizen as a *change agent* which is the proposed relation of the individual with the system.

4.1.1.3 Being a change agent

As the analysis has shown us so far, the route to ecological citizenship requires both systemic and individual transformations to progress concurrently. And in this progress, the two entities should be involved with each other, not separately. In this section, where I proceed through the transformation of the individual, the subject raises the question of the role of the individual in a social and systemic transformation. On this issue, the ecology expert states:

It is as if becoming individually conscious can be an impulse in this transformation. The economic and ecological crisis we are going through can also support this effect. But it seems to me that we also need the proper organization and organized structures to do this. (Ecology Expert, Appendix F, 24)

Here, it is emphasized that individuals can serve as catalysts for change as ecological citizens, but organized efforts and structured groups are required to channel individual awareness into large-scale action effectively. In the dialectic of the system and the individual, the ecology expert thinks that the transformation will start from the society and states the following about the subject:

For example, at this point, I like doing research very much. I mean, I love it very much; I am actively doing research, and we have a lot of projects, but at the same time, I am more eager to bring this together with society. Because I feel like we could be at a point where this information could be useful. Honestly, I don't think it's useful for me to do the informing things; frankly, in the case of management, to the administrators, to the ministries, and so on, I don't see it working there, actually. That's why I've disheartened myself from doing these things for a long time. There is also such a man-dominated culture there; I don't like that seeing them. I mean, there is something like white man supremacist; I don't like to see them. But I am more sympathetic to what the people do, that is, what non-governmental organizations, and civil societies do. (Ecology Expert, Appendix F, 25)

The ecology expert illustrates a great willingness to share their findings with the general public. Her drive appears to stem from the possible benefits that their study findings have for the public. However, the expert expresses dissatisfaction with the process of informing people with authority. She conveys discontent about the male-dominated culture in the setting of governmental institutions and expresses a particular antipathy for what they understand to be a culture of white male superiority. The expert believes that civil society and non-governmental organizations' efforts have greater significance and resonance. When it comes to truly changing society, she appears to imply that these organizations are more successful or consistent with their beliefs. This inclination indicates a conviction that a relation constructed by community-led initiatives and grassroots movements, rather than top-down communication, may bring about change. She also indicates:

This point of view seems nice to me; that is, when I change myself, this change will be reflected in my environment and my surroundings; that is, it is a fractal change. . . . Society is a very diversifying, shaping thing, so I definitely think that the individual is very important, and I think that they have an important role in this transmission. (Ecology Expert, Appendix F, 26)

She states that society has a dynamic and formative impact that shapes and diversifies its people. She emphasizes the value of the individual in society, especially in relation to their function in the ecological transformation. Making a connection between this and her prior statement, it appears that the expert values the capacity of individuals to change society. The expert supports empowering people to be *change agents* by displacing established hierarchies and male-dominated cultures. She argues that individuals' role is essential to social transformation, meaning that engaged individuals can contribute through the dynamism of society. With her belief in the power of the individual and society to change, she states that society will

act as a *change agent* in this process rather than the decision-makers in charge of the system.

When individual transformation becomes more social and systemic, the ecological citizen's correlated participation, collaboration, and advocacy competencies' importance emerge. The politics expert states:

Even in city councils that were not active at all, for example, when there was a problem related to the environment, we saw how people came together and activated that city council when we were studying city councils. Therefore, these things are possible, but we cannot fix this system by changing certain things in our lives individually. Therefore, we need to accelerate the transformation by putting pressure on governments and, through governments, on international networks to make some transformations more collectively. (Politics Expert, Appendix F, 27)

Here, it is argued that when ecological citizens collectively provide essential social and political participation to identify and address the root causes of environmental problems, there would be more structural reforms. She says that everyone is aware of the importance of this issue to some extent, but integrating these challenges in their own lives, mobilizing for their resolution, and participating in political processes is limited to a far smaller group. And, as long as this dilemma continues and is not challenged by bottom-up participation, the currently given shallow solutions to environmental issues, like teaching recycling but not encouraging individuals by providing necessary infrastructure, by the dominant system today remain. Generally, it generates these solutions by placing the *responsibility* for the measures on the individual. At this point, for systemic reform and transformation, participation, collaboration, and advocacy are emphasized so that the transformation does not remain only in the individual sphere. For this, it is emphasized that individuals need to put pressure on institutions in a way that fosters systemic transformation. This

pressure again raises a conflict between the agency of individuals and the system's protection of its own interests.

The necessity of collective action for the individual to transform the system that creates social structures beyond themselves also emerges in the field of economy. The economics expert states:

Environmental movements, social demands, you know, what you can do individually, I think they are very valuable at the micro level; I mean, at the point where they turn into a collective movement, the potential to trigger the system towards transformation in one way or another is very high. However, if there is a need for transformation, rapid, urgent transformations, I mean, of course, the pressure of the society, but on the other hand, I don't know what companies and the state can do, you know, it is important to keep a balance there. But what I understand, for example, is that behind the acceleration of companies towards rapid transformation, at least a little bit, there are stories of consumer awareness and so on. (Economics Expert, Appendix F, 28)

The expert discusses the importance of social movements and environmental movements while highlighting the relevance of individual acts but also emphasizes that individuals' acts will remain on a micro-level if they do not turn into collective movements. She discusses that these actions can potentially initiate a movement that will transform society by bringing about structural change. She acknowledges the vital role of state and corporate functions alongside the ones provided by individuals and society. In addition, she gives an example of how customer knowledge has pushed businesses to undergo faster transformation. This suggests that consumers may influence company behavior and encourage more sustainable practices when they are aware of the issues and base their decisions on environmental factors. She emphasizes the interdependence of individual acts, public pressure, and institutional responses to achieve environmental goals. It proposes a multifaceted strategy in which the necessary changes are facilitated by individual *responsibility*, collective effort, and corporate and governmental accountability.

At the similar line of discussion, the sociology expert makes the following statement:

The severe and impressive transformative objections and changes I have seen so far have always been the works of the crowd. Among these, people are already changing individually; that is, one does not exclude or deny one another. Therefore, I'm unsure if keeping the coal underground with an individual's transformation is achievable. However, when we approach it from the individual perspective, we see that they will change politics, businesses, and consumption when they have a sufficient number of people. However, I'm not sure if we have that much time left because if not, environmental injustices will continue to exist, and I'm not sure how or who will pay for them. (Sociology Expert, Appendix F, 29)

Comparably, it is stated that while individual transformations will not be sufficient for a social and systemic transformation, individuals who undergo this transformation can have an impact when they proceed to a collective structuring and intervene in politics, businesses, and consumption with active participation and advocacy. However, at this point, the sociologist adds the time variable to the equation and mentions that the time required for this collective movement to create a social and systemic transformation is insufficient due to the urgency of ecological problems and that the injustices created by these problems will continue until this transformation is completed. In addition to this obstacle, the sociology expert also talks about the importance of a structure in which the system provides the necessary local mechanisms for the individual's active participation, collaboration, and advocacy of their values and states:

I will know that local decision-making processes will not be hidden from me and that if something goes wrong, I will be able to get together with a few citizens and suggest an appeal mechanism. And because I am an active voter in that area, we hope that results will be achieved there. In other words, the functioning of these mechanisms requires local control and autonomy. When we say autonomy, we don't necessarily mean the federal system. From our neighborhood to our district to the city we live in, many things are done at multiple levels behind closed doors, without the knowledge of the public, let alone the possibility of creating a change. Thus, all of these contribute to raising ecological citizens. (Sociology Expert, Appendix F, 30)

The sociology expert discusses how transparency and public participation are essential in local decision-making processes for environmental and community concerns. In an act toward direct democratic action, he explains being able to get together with other people to make an appeal in case something goes wrong. The expert also emphasizes the value of an individual's position as an engaged voter, expressing believe that such engagement would result in favorable consequences. This shows a conviction that decision-making at the local level may be influenced and made sure to represent the needs and interests of the community. The degree of self-governance required to enable this involvement is referred to as "local control and autonomy". The expert clarifies that autonomy refers to a more decentralized form of government that involves neighborhood, district, and city levels rather than necessarily a federal system. The expert discusses the current situation in which decision-making frequently happens without the public's knowledge or capacity to be influenced. Lastly, the expert draws a connection between these concepts and the idea of "ecological citizens," arguing that the development of a citizenry that is informed about and actively involved in ecological issues depends on implementing such participatory methods. Communities that adopt this approach may become more robust, self-sufficient, and ecologically aware. At this point, where the concepts of individual and system come to light, it is emphasized that change is possible only with a structure in which the system and the individual are intertwined and in cooperation, including all the competencies we have mentioned for the transformation required.

Individuals have a pivotal role as *change agents* within the broader framework, particularly regarding environmental challenges. Their deliberate acts and decisions on a micro level can act as catalysts for broader societal

transformation, indicating the possibility of a move toward more ecological conduct. This personal change, though, is a dialectical interaction with systemic influences rather than occurring in isolation. A shift toward ecological citizenship can only be facilitated by coordinated collective movements and individual acts working together to exert pressure on institutions and governments. Structures supporting local autonomy and active participation further assist this transformation by enabling open, democratic decision-making. The pursuit of social and ecological transformation depends on both the system's responsiveness and individuals' ability to affect it.

Collectively, the three characteristics suggest that ecological citizenship is a multifaceted concept that requires both systemic and individual transformation. The "Multidimensionality of ecological awareness" section emphasizes that awareness is the first step toward active citizenship. The section "Responsibility as a multi-level relation between individual and the system" focuses on the interaction between systemic facilitation and individual *responsibility*, arguing that in order for individuals to act on their *ecological awareness*, they require systemic support in the form of participatory structures and information access. Lastly, "Being a change agent" emphasizes how individuals can serve as catalysts for more significant societal and environmental change both by mobilizing society and by putting pressure on the system to transform. The relationship between systemic change and individual agency is demonstrated in every part, supporting a cooperative strategy in which responsive systems and empowered individuals cooperate to bring about ecological transformation. This ultimately raises the question of the possibility of ecological citizenship in this world of dualities instead of the normative ideal.

4.2 Is ecological citizenship possible?

Since I intend to examine the individual and systemic processes on the way to ecological citizenship in my research, I asked my participants whether ecological citizenship is possible when they evaluate the concept from their field's perspective. When the sociologist expert stated that he wanted to think according to the existing definition of ecological citizenship, I gave the definition of ENEC, which defines the concept based on Dobson's views on which I base my research, as follows;

Ecological citizens know their environmental rights and responsibilities in both the public and private spheres and act accordingly. They are also able to identify the root causes of environmental problems, live sustainably, act both collectively and individually, and pursue intergenerational justice.” (ENEC, 2018a).

After stating this definition, the sociology expert answered the question about the possibility of an ecological citizen as:

The perfect individual, and the answer is yes and no, because such an individual is not achievable by only education. It should be supported by paradigms other than education for the development of such an individual. (Sociology Expert, Appendix F, 31)

In creating the "perfect individual", according to the expert, education is insufficient on its own. At this juncture, the interconnectedness of the individual and the system, which also influences the individual's transformation process and is frequently discussed in the debate on the characteristics of the ecological citizen, emerges as an essential prerequisite for the possibility of ecological citizenship. Emphasizing that education alone will not be sufficient in raising ecological citizens in this connected structure, the sociology expert indicates the socio-economic status of the individual is as a decisive factor, and explains this as follows:

What kind of individual will this person be in terms of socioeconomic situation? In other words, would someone still earning three cents a day be

able to make ecological decisions, such as what to consume? Perhaps not. With today's average income, for instance, individuals cannot even afford to eat non-organic food, let alone organic food. Therefore, there will always be a limit to the ecological citizen in settings in which the economic system we currently live in has not changed or cannot achieve such a degree of wealth, and financial circumstances are unattainable. (Sociology Expert, Appendix F, 32)

The sociology expert states that the idea of being an ecological citizen is limited by financial constraints in the existing economic system, where income levels are frequently insufficient to meet even fundamental needs. Concerning this matter, it is argued that the systemic and social structures, including the fact that even an individual can complete this transformation, can be an obstacle. In parallel with this approach, the economics expert states:

Of course, it's possible. There is only this: usually, the system, the mainstream system, prefers to put the responsibility on the individual, such as expecting the creation of fewer carbon footprints for individuals separating the garbage, rather than structural processes and reforms. (Economics Expert, Appendix F, 33)

The statement criticizes a prevalent trend in “mainstream” system that places individual *responsibility* for the environment above enacting structural adjustments and improvements. According to this viewpoint, the system deliberately shifts responsibility to the individual rather than pursuing structural reforms. The remark draws attention to what is viewed as an imbalance in which individuals bear a disproportionate amount of the *responsibility* for environmental problems. Here, the importance of adult education raising awareness of the individual with critical thinking competencies about the system's shallow approach instead of structural reforms comes to the fore. The politics expert describes this interconnected structure as follows:

If you ask whether ecological citizenship is effective, I think it is not effective at this point, but of course, if you ask if everyone should participate in this process, maybe a group can create what we call countervailing power, which will accelerate this process and enable decisions to be made. In other words,

it is not necessary for everyone to reach this position, but when they feel such power behind them, we see that such movements are more successful on a national and international scale. (Politics Expert, Appendix F, 34)

The politics expert expresses skepticism about the current effectiveness of ecological citizenship. According to the expert, ecological citizenship may not have the necessary influence right now for promoting broad environmental change. However, the expert acknowledges the possible power of collective efforts. She indicates that ecological citizenship does not need to embrace all the people; a dedicated group could develop what is known as "countervailing power". The rationale underlying this is that a dedicated collective action might counteract or balance powerful influences, which could advance ecological transformation and result in more decisive national and international action. This approach indicates that for the system, which will not change on its own, to allow us to discuss ecological citizenship, those who have undergone the necessary transformation to become ecological citizens must come together and take the initiative to bring about this change by applying pressure to the system and decision-makers with the characteristics that I define as *change agent*.

The ecology expert makes a similar statement about the scope and effectiveness of ecological citizenship and states:

I feel like it's possible. I think the time has come... I think ecological citizenship can be something really serious here; it can find significance. At least it can embrace a group of people. I don't think it can embrace everyone, but I think the people it embraces can at least create change. (Ecology Expert, Appendix F, 35)

Here, the expert states that certain people can adopt ecological citizenship, and even if everyone does not adopt it, those who embrace it would have the effect of enabling a change. The ecology expert further points out:

I think there is no need to wait for humanity to change for changes and transformations. When we look at history, such a group of pioneering people planted a seed. But in the intervening time, in the past 100-200 years, now maybe social media, I don't know, I don't know, perhaps this can be reduced to 10-20 years. Of course, there are also groups that model these. I honestly think that this is probably the case. Time is getting right for ecological citizenship. (Ecology Expert, Appendix F, 36)

According to the ecology expert, major societal shifts don't always need to involve changing humanity as a whole at the same time. Instead, she indicates that historically, progress has frequently been initiated by a few pioneers who "plant a seed" to bring about change. She continues by pointing out that, whereas historically it could have taken a century or more such pioneering efforts to bring about meaningful change, in the present period, resources like social media might possibly reduce this timeframe to a matter of decades or even years. In addition, she emphasizes the presence of groups that operate as role models, suggesting that these groups' actions have the power to inspire and spark social change. This approach leads to the conclusion that ecological citizenship can be adopted by the group that will be pioneers in ecological transformation.

The analysis provides a complex view of ecological citizenship's potential. The sociologist states that socioeconomic circumstances significantly impact an individual's ability to make ecological decisions, suggesting that the scope of ecological citizenship will be constrained in the absence of systemic economic reforms. The tendency of the system to shift personal *responsibility* for the environment without accompanying structural adjustments is criticized by the economics expert. The politics expert argues that although ecological citizenship might not be as effective as it should now, the emergence of a powerful collective opposition may bring about significant change by highlighting the importance of communal action above individual involvement. The ecology expert is

optimistic about the possibility that ecological citizenship would gain greater momentum, particularly among particular groups rather than the general public. The expert also points out that historically, significant changes have frequently started with a small number of pioneers and that, due to technologies like social media and the presence of powerful organizations, the time needed for change may be shorter now. In conclusion, structural and personal transformations that support one another are necessary for the possibility of ecological citizenship. Ecological citizenship should not be a partial answer; changing the economic and social structures is essential. In order to make ecological citizenship a more inclusive and significant ambition, the experts emphasize the necessity of a cultural shift and collective efforts that may exert pressure on the system to change.

By connecting the research analysis with the definitions offered by Dobson (2003) and the ENEC (2018a), a holistic view of ecological citizenship is revealed. It entails more than just taking individual awareness and pro-environmental behavior; it also involves a more thorough comprehension of and impact to systemic problems that fuel environmental deterioration. The previous discourse of the socio-economic determinants of ecological citizenship is consistent with Dobson's focus on justice and the just distribution of natural resources. The experts' observations on the limitations of individual efforts in the absence of systemic change are consistent with Dobson's claim that intergenerational justice and policy-shaping participation are essential components of ecological citizenship. Moreover, the analysis points to an individual who is able to recognize and respond to ideological manipulations of the system. While ENEC (*ibid.*) and Dobson's (*ibid.*) characterization of the ability to recognize root causes corresponds to this to some extent, Freire's (2005a) concept of consciousness provides a more detailed explanation. Here, the prominent

characteristic of the ecological citizen arises as being a *change agent* by being aware of the ideological manipulations of a system that Bowers (2009, p. 197) describes as "enclosed by ideologies, market forces, silences, and misconceptions that have their roots in the industrial system of production and consumption " and to act collectively to change them.

CHAPTER 5: DISCUSSION AND CONCLUSION

In this chapter, I summarize the main empirical findings and I relate my findings to the theoretical framework I initially established, especially to the andragogical discussions (see Chapter 2, Section 3). The final section of this chapter acknowledges the limitations noted during this research and makes recommendations for future academic research.

This exploratory study seeks to define what ecological citizenship means in combination with knowledge from different disciplines and to interpret what these outcomes imply for adult environmental education. Through expert interviews with scholars from economics, education, ecology, politics, and sociology, I identified the dimensions of environmental problems in the relevant disciplines, the place of the individual in the process of ecological citizenship, and what characteristics are attributed to this concept. I evaluated the results of my analysis within the frameworks of ecological citizenship, and eco-justice approach (Bowers, 2017) to adult environmental education. I attempted to define the implications of these results for adult environmental education.

In alignment with these objectives, this research centered on the subsequent research questions;

1. What are the aspects of the environmental issues in related fields of expertise?

The following research question is posed to investigate the anticipated implications of ecological citizenship:

2. What roles are assigned to the individuals on the pathway to ecological citizenship in the specific fields of expertise?

Further, the following research question is included to define the possible implications of different aspects of environmental concerns on adult environmental education:

3. How can we incorporate the different aspects and contradictions of environmental issues into the discussion of raising the ecological citizen within the andragogy?

5.1 Discussion of findings

5.1.1 Diverse aspects on environmental issues in related fields

My analysis revealed a fundamental perception of environmental issues as a complex, interconnected dynamic between systemic structures and the individual agency. Within the scope of this dimension, the economic systems, cultural norms and mainstream approaches in different disciplines that are influential in this relationship, and the individual's mobility and the significance of collective movements in these macro structures were highlighted. Together, the distinct perspectives provided by the fields of education, economics, ecology, politics, and sociology reveal the complex interrelationship of people, society, and ecological *responsibility*.

The individual and system dynamics aspect appears frequently in the analysis and is essential to understanding the challenges and possibilities associated with ecological citizenship. According to the experts' insights, there is a complicated relationship between individual agencies and the resources and structural constraints

of the systems they are engaged in. The economics expert (Appendix F, 4) highlights a systematic failure leading to present environmental issues by pointing out how environmental aspects were previously ignored in economic models. Historically, economic ideas were inextricably linked to environmental concerns, notably throughout the classical period. However, as mathematical models and monetary-based paradigms gained popularity, environmental concerns were marginalized. This is obvious in current growth models, which frequently overlook environmental factors. This viewpoint underlines that in the capitalist system, whose structure was constructed with industrialization, the perspective of using monetary expression of all the elements that compose the system's foundation is also applied to natural resources.

Capitalism, which defines the workforce that actually makes the system work as a capital, also considers nature and the resources it offers as replaceable and unlimited, along with its values. According to the mainstream economics perspective, these externalities can be internalized through monetary values and some benefit-cost analyses and resolve these issues by opening up new markets. At this point, it draws attention to the fact that functioning economic models are not established without knowledge of environmental problems and that solutions can be offered to environmental problems by staying within the system and with human-made capita. When we evaluate this approach from the sociology perspective, it emerges that in the system created by capitalism, the ecosystem and the system formed by humanity are treated separately from each other. In case of any environmental problem affecting this economic model, it is seen that the solution is suppressed not by considering the ecosystem but by artificially created solutions so that capitalism will continue to function. Bell (2005, p. 183) criticizes this liberal

capitalist perspective, calling it a "world made of property" that often regards the environment in terms of monetary values and views natural resources as infinitely convertible capital. On the other hand, the field of ecological economics offers a novel perspective, arguing against an excessively commercialized assessment of natural assets. This school of thinking emphasizes the difficulties of describing nature-human relations only in economic terms. The emphasis here is on implementing multi-criteria solutions that go beyond monetary indicators. Furthermore, the constant emphasis on growth as a fundamental metric, as represented in the GDP, is seen as problematic, necessitating the development of other, more comprehensive metrics. Although there has been a recent trend in the field to incorporate environmental measurements like ecological footprints, it is apparent from the continued existence of old paradigms that traditional economic indicators like GDP still hold power.

Sociology provides a distinct perspective by integrating the human experience with environmental reality. Because of the deep-rooted Cartesian separation between society and nature, the field has always been rather reluctant to include environmental issues. The reason why this approach, which separates nature and humanity and creates the illusion of continuing to exist by exploiting nature, is so entrenched in every field is that the root causes of environmental problems are the most fundamental structures of the established capitalist system. Magdoff and Foster (2011, p. 30) explain this dilemma as "it is precisely because ecological destruction is built into the inner nature and logic of our present system of production and distribution that it is so difficult to end." Accordingly, to address environmental issues, we would have to fundamentally change how we produce and distribute goods and services, which would necessitate significant transformations to the

economy, culture, and political system. However, today, when current environmental problems are scientifically explained, answers are still sought within the system.

Hannah Holleman (2019) explains this system, in which superficial and pass-through delays are offered instead of effective solutions, despite knowing the scientific reasons as follows;

“Greater scientific understanding did not prevent increased soil degradation any more than greater knowledge of climate science in more recent decades has prevented the quickening of climate change. Which is not to say that efforts to address erosion, such as changes to government policies and programs, have not made a difference, but that despite these improvements, the problem has expanded and worsened overall.” (p. 78)

At this point, it is inferred that there is no obstacle in awareness and knowledge in taking precautions and taking action against ecological crises, the root causes of these crises are obvious, and the solutions offered remain superficial and even the crises are carried to larger dimensions. Nature has become a commodity that has no limits as a result of capitalism. Resources are consumed extensively, and waste and pollutants are produced in large quantities. Capitalism has created a constant demand for goods and services with new inventions, small upgrades, marketing, and promoting goods with short-time life spans. The mainstream culture promotes values such as industrialism, productivism, individualism, and consumerism, which legitimize the status quo while hiding the catastrophic effects of present socio-economic global system. The solutions proposed by preserving these values prevent the necessary transformation in the society, as today's companies promote green products, and create an illusion of transformation and prevent individuals from taking action. Moreover, sociological viewpoints address these structural constraints in terms of access to ecological knowledge and individual action. Here, the sociology expert presents the case for enabling people to act as *change agents* in their

communities by promoting more transparency and local control. This strengthens the idea that local initiatives and grassroots movements are among the most effective ways to address environmental issues as they challenge the dynamics of the system.

The structural constraints of the system dynamics appear in the educational field through the compartmentalized approach within curricular bounds. The curriculum has a distinct tendency of categorizing environmental challenges into specific categories such as air pollution, water pollution, and environmental degradation. This method may intentionally or unintentionally minimize the interconnectedness and interdependence of various concerns. While comprehending each problem independently has inherent importance, it is equally critical to underline the linked nature of environmental concerns. The potential gap here is the absence of systems thinking, a holistic approach that may provide students with a more thorough grasp of environmental complexity. The perspective views problems as part of a wider, dynamic system. A holistic viewpoint is encouraged to broaden our comprehension of transformational learning by including Taylor's (2008) concept of a planetary approach with an ecological conscience. This viewpoint places education in the broader framework of global ecological interconnectedness. Incorporating this way of thinking could equip students with a more holistic understanding of environmental issues, enabling them to see how individual problems interrelate and impact one another. Another point of criticism is the prevailing emphasis on incorporating environmental concerns into short-term programs rather than enhancing the curriculum for long-term awareness. This strategy may be viewed as a fast cure rather than a long-term solution. A more comprehensive curriculum, enhanced by hands-on experiences, field trips, and interactive sessions, may give students a more in-depth, long-term grasp of the topic.

A framework for radical environmental adult education is offered by Clover (2003), which facilitates this all-encompassing shift. According to the framework, education should promote a greater awareness of the connections between environmental challenges and societal, economic, political, and cultural factors in addition to providing knowledge and changing human behavior. This entails an active and collaborative learning approach that promotes debate and dialogue with a focus on the community. This educational method has the potential to foster a deeper collective awareness and action by bringing together a variety of ecological knowledge and perspectives.

Contrary to the capitalist system's perspective of evaluating nature as an externality, the individual cannot be evaluated separately from the culture and system in which they grew up. Although capitalism defends individualism, freedom of expression, choice, and life, it also includes factors such as a historical past that restricts the individual's movement area, obstacles in front of choices, and exclusion from society. The vicious circle created with this illusion reveals how limited the real-life reflection of the solutions produced by the system by staying within itself is, let alone reaching the result, it creates an obstacle for effective reform. This prompts a debate about the role of the individual—who exists inside this entire vicious cycle—in this transformation in the context of the constrained initiatives that they are able to do.

5.1.2 The role of the individual on the path to ecological citizenship

As discussed in the literature review (see Chapter 2, Section 2), the most fundamental difference in the definition of the ecological citizenship concept,

especially in liberal, republican, and post-cosmopolitan approaches in the field of politics, has been the distribution of rights and responsibilities of the individual and the state. In the modern capitalist system, privatization and globalization bring into the equation not just the state but also institutions, businesses, and organizations. Although the equation becomes even more complex, examining the individual's role in this equation and its relationship to other factors can allow us to resolve this complexity step by step.

The role of public pressure in influencing environmental outcomes has emerged as a critical focus of my research study and my empirical analysis. Environmental movements constructed with individuals' actions have the potential to act as catalysts for macro-level progress for sustainability and environmental conservation. The resulting understanding emphasizes a dual requirement. On the one hand, there is a need for bottom-up mobilization in which communities and individuals unite together to achieve common environmental goals. On the other hand, this grassroots momentum requires top-down measures from governments and companies. Indeed, fast revolutions frequently need the convergence of social demand and institutional response. However, maintaining a balance is essential. While public pressure is a driving factor, state and private institutions must create the structural environment that will provide the awareness needed to create this pressure and provide the space to implement it. The *responsibility* of change is dispersed throughout society layers rather than on one individual.

My interviews highlight consumerism and how it affects ecological citizenship, emphasizing in particular how deeply ingrained consumerist impulses are in society structures and how they stand counter to the ideals of ecological *responsibility* and *awareness*. The ecological expert (Appendix F, 16) argues how

societal norms and culture profoundly impact individual actions, highlighting the pervasive impact of consumerism in particular. The experts' evaluations demonstrate the widespread effect of consumerism on individuals' actions, suggesting a mismatch between ecological citizenship ideals and societal norms that support consumption. While the ecology expert criticizes the use of consumer-oriented activities as a means of self-validation, the expert in economics questions the commercialization of the environment and suggests that market solutions promote people to avoid real environmental *responsibility*. The politics expert points out a contradiction between ecological education and the media's promotion of a consumerist lifestyle, pointing to a structural difficulty in bringing the two together. This consumer dominance poses both obstacles and possibilities for leading the direction of environmental endeavors. Individual transformation has two aspects to consider: its fundamental value as a *change agent* and its potential restriction when separated from collective efforts. Collective bottom-up pressure, manifested through social movements, non-governmental groups, and national and international institutions, is a critical method for overcoming the deeply rooted consumerist movement. This is not to minimize the importance of individuals' role, but rather to recognize its full potential when directed through structured mechanisms.

In order to explain this, Dobson (2003, p. 5) claims that ecological politics is related to the politics of daily living, which includes both the public and private domains. Barry (2002) acknowledges that pointing out that the private sphere becomes politically significant when seen from an ecological perspective, having previously been a mostly non-political realm. This perspective reveals that the path to ecological citizenship includes deviations from the norms and inclinations of the dominant system. This alternative way of living not only challenges the existing

status quo, but it also provides a protective barrier from alienation caused by system-imposed norms. The transformation intended is both inner and outward, with a shift in personal ideas and behaviors echoing through society systems, leading to a greater systemic change. This process highlights the micro and macro synthesis, where individual transformation may inspire and drive bigger societal transformations. In conclusion, while the motivation for change may come from individual transformation, its entire potential is achieved when it is connected with structured, collective actions. Societal structures are both constructive and decisive in creating the routes to significant environmental transformation, both in terms of difficulties and solutions.

With the consensus of experts from different fields, it is possible to conclude that the role of the individual in the path of ecological citizenship is critical for social and systemic transformation, but that this influence must exert pressure on the state, institutions, and organizations through organized entities and collective action in order to be broadly impactful. Latta (2007, p. 378) critiques the discourse related to ecological citizenship that points out an emphasis on how individuals can develop "green attitudes and behaviors"—personal *responsibility* for environmental stewardship. He states that this perspective can overlook the equally important components of democracy and collective action, which are essential to the full expression of ecological citizenship. This is consistent with ENEC's (2018a) broad definition of "Environmental Citizenship," which emphasizes the significance of individuals' active responsibilities in effecting systemic changes through democratic mechanisms, going beyond personal *responsibility*. Recognizing the urgent need for structural changes that promote sustainable relationships between humans and

nature, both viewpoints emphasize the connection between individual acts and collective efforts in solving environmental concerns.

The debate over environmental *responsibility* highlights the delicate balance between individual acts and social, systemic reform, a theme that resonated deeply with Andrew Dobson's concept of ecological citizenship. Dobson's (2003) viewpoint stresses not just the individual's environmental rights, but also their responsibilities, expressing the concept that effective ecological protection is about human activity as much as it is about systemic reform. While individuals have the capacity to make significant outcomes in their environmental activities, the wider context shows that their efforts may be limited until a comprehensive, system-wide transform occurs. This is further demonstrated by global environmental initiatives, in which the involvement of nations, industries, and institutions are critical. The notion of ecological citizenship sees an individual as an active *change agent* rather than a passive entity. This transformative perspective goes beyond simply being environmentally aware; it entails individuals actively questioning and influencing systems, activating them to choose more sustainable paths. According to Dobson (2003), an ecological citizen is one who not only acknowledges their ecological rights but also accepts their responsibilities, such as exerting collective pressure to bring about systemic change.

The analysis of the expert interviews I conducted with experts from five disciplines, together with the environmental issues discussed in the various academic fields, and the position of the individual brings up the place of adult education in this path, which is the key point of my research. Addressing environmental issues in the dichotomy and balance/imbalance of the individual and the system goes in parallel

with examining the concept of ecological citizenship as responsibilities and rights, which I use as a guide in my thesis.

5.1.3 Reflections on adult environmental education

In the analysis of my interview data, the three main topics of “multidimensional understanding of ecological awareness, responsibility as a multi-level relationship between individual and the system, and being a change agent” emerged as the path to ecological citizenship. Here, we see that the set of conceptual frameworks and strategies proposed by Clover (2003) on environmental adult education, which I discussed in the literature review, are shared by the educational reflections on these three main topics. Clover (*ibid.*) states that environmental adult education connects the environment to the social, economic, political, and cultural elements of people's life. This approach, which is the reason why I addressed different disciplines in my thesis, actually shows that environmental problems are related to culture, as Bowers (2011) suggests, and that addressing them under a single discipline would be ineffective. Moreover, Clover (2003) claims that environmental adult education focuses on the root causes that is strongly critical of market- and consumer-driven capitalism and globalization. As the analysis of the multi-level relationship between the individual and the system concludes, the ideologies underlying the system established after the industrial revolution are the cause of today's environmental problems. At this point, the need for an approach in education that directs individuals to understand the root causes of problems rather than changing their behavior emerges. Lastly, Clover (2003) states that environmental adult education should be participatory and community oriented, beyond solely being a knowledge

transmission, by creating a platform through debate and dialogue. In my discussion, I will address the issue of collaboration and being an active citizen, which manifests itself mainly in discussions of the role of the individual on this path, under the name of being a *change agent*, which Clover (2003) also mentions through the community.

5.1.3.1 Transdisciplinary approach to adult environmental education

Today, environmental issues are often addressed in education from a science perspective, especially in formal K-12 education. The Ministry of National Education (MEB) provides a curriculum that include environmental education, but there isn't a course that is specifically focused on it. Instead, environmental knowledge is embedded throughout subjects like Life Science, Social Studies, Geography, Science and Technology, Biology, Health Science, and Chemistry (Demir & Yalçın, 2014). They state that a national policy for environmental education in higher education has not been formed or put into practice in Turkey and universities set up their own courses and syllabuses. Because of this, higher education on environmental concerns lacks a uniform pedagogical framework. Leaving aside the debate on the adequacy of the content, this approach usually leaves the root causes, impacts, and responsibilities in the background. We see greenhouse gases and their cycles that cause climate change, plastic pollution, and melting glaciers. But we know that the issue goes far beyond this. Similar to David Orr's (1992, p. 9) statement, that is "the disorder of ecosystems reflects a disorder of mind, thus an ecological crisis is an education crisis", I believe that we need a transdisciplinary approach to adult environmental education. We see that today's social problems and environmental problems are rooted in the same place, in the

value structures and systems that began with industrialization and entered our lives. Just as the causes and consequences of problems such as injustice, inequality, corruption and poverty have economic, sociological, political, scientific, cultural and educational dimensions, environmental problems also include these dimensions. In education, addressing the relevant dimension of the subject in each discipline separately distorts the essence of the subject and prevents a holistic perspective. Therefore, in fact, for an adequate adult environmental education, it is not a matter of adding a new course or expanding the content of existing curricula, but of shifting to a completely new paradigm (Tannock, 2021) that links environmental agenda to society, economy, politics, science and culture (Clover, 2003).

There has been an emergence of new paradigm models that challenge the established approaches to environmental education. These diverse models, rooted in interdisciplinary collaboration and holistic thinking, suggest a multifaceted toolbox to understanding the environmental agenda. The perspective of ecological literacy (Orr, 1992) claims that education fails with a discipline-centric approach; whereas a transdisciplinary understanding elaborates the examining of interactions and relations expanding the boundaries of conventional realm. In parallel with this perspective, transformative eco-education approach states that it is first required to acknowledge the limits of a discipline-based curriculum in order to progress toward a new conception of education (Lin, Oxford, Nelson, & Coleman, 2012). Moreover, Misiaszek (2018) emphasizes the importance of including diverse perspectives and disciplines while explaining ecopedagogy's key aspects. Similarly, drawing on the interpretation of ecological crisis as cultural crisis, ecojustice education uses a multi-disciplined lens to track how we build the elements of our culture (Martusewicz, Edmundson, & Lupinacci, 2014). To address and examine the ecological crisis as a

crisis of culture leads us to examine which ideologies and values underlie the economic, political, sociological, scientific and educational structures that have developed alongside this culture, not separately, but as a whole.

5.1.3.2 Capability to understand the root causes

In the long-term, while it is known that the environmental disasters that have occurred and will occur will affect every living thing, the failure to take the necessary precautions is that, in the short term, these environmental disasters benefit some people and that they are less affected by these effects than others, which Dobson (2003, p. 20) characterizes as "asymmetries" due to their privileges. John Fien (1995) explains the reflection of this case on environmental education as the following;

“Much of the dominant discourse in environmental education . . . ha(s) been based upon a technocentric approach to environmentalism which favors initiating young people into the concepts and skills needed for finding scientific and technological solutions to environmental problems without addressing their root social, political and economic causes.” (p. 27)

A major component of adult learners' learning journeys in environmental education is gaining the ability to recognize and critically analyze the various connections between environmental degradation and social injustice. This expanded grasp of socio-environmental concerns allows for a more in-depth understanding of environmental degradation's root causes and impacts. These complex connections between environmental and social processes are often overlooked, particularly by entities that may benefit from specific environmental degradations. Similar to the sociology expert's (Appendix F, 13) reference to ecological citizenship as a matter of citizenship in general, a one-dimensional approach to the issue prevents the

fundamental problems from being revealed. By putting light on these concealed procedures and encouraging adults to interact more holistically and ethically with their environment, adult environmental education serves a critical role. Recognizing the underlying causes provides for a more in-depth knowledge of environmental challenges, encouraging beyond surface-level solutions. With this holistic and critical perspective, individuals need to recognize what and how the structures that were intentionally created in the 1960s and 1970s that the politics expert (Appendix F, 10) and economics expert (Appendix F, 8) mentioned and that they need to address these structures in order to bring about change. According to Griswold (2017), sustainability cannot be seen just as an environmental concern that lacks social and economic components. As the sociology expert (Appendix F, 7) pointed out, this statement highlights the fallacy of Cartesian thinking in the context of the interaction between society and the environment. A radical viewpoint, on the other hand, sees sustainability as a confluence of environmental, social, and economic realms. Any offered solutions may be superficial and, in the long run, detrimental unless these intersections are addressed. Adult learners may critically assess and question the dominant economic and social institutions, which are frequently the underlying drivers of environmental deterioration, by identifying root causes. According to Clover (2003), capitalist globalization practices based on consumption and commodification are causing significant environmental challenges, inequities, and conflicts. Understanding these core roots can enable significant transformations beyond simple behavior changes.

Dobson's (2003) notion of ecological citizenship, as well as the writings of Taylor (2008) and Merriam (2004) on transformative learning, emphasize the need to critically analyze one's firmly rooted beliefs and assumptions. Understanding the root

causes helps learners in adult environmental education to confront and adjust their frames of reference, enabling more meaningful, transformative change. For this, individuals must first question what is being taught and why and how (Freire, 2005a; Freire, 2005b; Mezirow, 1991; Mezirow, 2000). This dimension of questioning needs to extend not only to educational institutions but also to all the structures that individual interacts with in their lives. As demonstrated by the examples provided by the politics expert (Appendix F, 20) and the ecology expert (Appendix F, 16) through the media and the economics expert (Appendix F, 8) through marketing, it is essential for the individual to challenge the values that are imposed upon them through these channels. Such a viewpoint recognizes that these issues are not isolated, but rather deeply embedded in systemic structures and dominant mindsets. Bowers (2017) focuses on how education institutions, which have traditionally been immersed in the ideals of dominant societal structures such as those supporting unrestricted growth, materialism, and individualism, frequently worsen rather than solve these problems. This critical posture necessitates a comprehensive reconsideration of educational aims and procedures. As Bowers (2017) points out, there is an urgent need to transition away from traditional pedagogies that passively perpetuate these detrimental structures and toward those that actively question them, opening the way for both ecological sustainability and social justice. Education's transformative role, as envisioned through the eco-justice perspective, involves more than merely providing knowledge. Instead, it is about developing learners' skills to critically examine dominant norms and develop alternatives. Thus, the overall vision of eco-justice education is not only about knowing the world but also about equipping learners with the means to change it, emphasizing education's transformational power (Bowers, 2017).

5.1.3.3 Encouraging being a change agent

Bowers' (2002, 2017) interpretation of adult environmental education from an eco-justice perspective is based on a "crisis of culture" (Devall, 1984, p. 1), and its root causes are the social, economic and political foundations of this culture. At this point, doing what is required by the individual's *ecological awareness* and personal *responsibility* in their sphere, that can be defined as "doing one bit", is not enough to make the change that will transform the culture and address the root causes. So, the identification and understanding of root causes leads to a shift from individualistic solutions to more social, collaborative endeavors. Within this context, education, particularly for adults, is critical in fostering ecological citizens. Clover's (2003, p. 10) emphasis on an "engaged and participatory process of political and social learning" is consistent with ecological citizenship principles. It is not just about conveying information, but also about fostering a feeling of *responsibility* and agency in them. Furthermore, as Clover (2003) emphasizes, the community-oriented approach to learning connects closely with ecological citizenship. Dobson's approach promotes a proactive kind of citizenship in which individuals actively participate in ecological preservation and rebuilding. This is consistent with Clover's emphasis on bringing people's ecological knowledge collectively via community-focused debates and dialogues. Community involvement, enabled by education, offers a platform for collective action, which is essential to ecological citizenship. Bowers (2017) expands to this concept by emphasizing the significance of addressing dominant systems that foster environmental degradation. Because ecological citizenship involves systemic change, adult environmental education should empower learners to investigate, critique, and challenge the existing quo. At this point, I believe that the concept of ecological citizenship can indeed provide the necessary dimension to adult

environmental education. Conveying ecological consciousness and environmental education from a citizenship perspective moves the issue from a social and environmental dimension to a moral and political realm. In particular, it emphasizes that at the point of taking action on the issue, the individual should not only address the issue in their own individual sphere, but also in the big picture by adopting the issue as a more 'common good'. The concept of citizenship, which I have discussed and evolved in the literature review, gains importance at this point. The cultural transformation of what we characterize as belonging, bond, and home is carried to a global dimension in education, as in every field, at the point where we address environmental problems. When we see where we live as our planet and nature, we need to accept that the individual we call 'my citizen' does not recognize nation, homeland, language, border, race, or species. By gaining such a biospheric approach, it should be conveyed that adult environmental education needs to go beyond the usual and taught boundaries of the individual. It follows that in order to survive in nature's own system, we must be agents of change, not only for ourselves, but indiscriminately for every part of this interconnected structure.

5.2 Conclusion

A dichotomy defines the modern age: on the one hand, the massive environmental destruction we see, and on the other, seemingly equivalent but radically opposing solutions. While it is scientifically known that there will be such a dark path in future scenarios, leaving aside the actions of decision-makers to protect their own interests, the obstacles and what can be done to raise *ecological awareness* and mobilize the masses, adults, on this issue led me to the question of whether these people need to

be raised pedagogically. I believe that the dynamics presented to us by the dominant culture in which we grew up have severed our connection with nature and that this disconnection is deliberately encouraged by serving certain ideologies. Even from the perspective of a traditional understanding of citizenship, we do not realize that the actions taken by the decision-makers are against our very fundamental rights to live in a healthy way. David Orr (2004) emphasizes the key point that an education system that separates learners from the natural world—prioritizing human dominance, persistent industrial growth, and career-oriented success—inevitably develops a consumer-driven social ethos. Such an ethos is closely related to the emergence of both environmental and social injustices. I believe that the notion of ecological citizenship emerges as a critical foundation for building a truly sustainable and democratic society. According to MacGregor (2014), a radical educational strategy is required because, as Melo-Escrihuela (2008) articulates, the creation of 'ecological citizens' is not an organic process; it must be purposefully cultivated. In this perspective, Hansmann (2010) underlines education's transformational potential as a critical catalyst for widespread societal transformation. There is a need for a worldview that opposes colonization of other cultures and promotes a greater awareness of community-centric traditions, which encourage less consumerist and more environmentally responsible lives. In essence, the emphasis is on adult environmental education's critical role in transforming society beliefs and supporting sustainable practices.

The prevalent expectation that radical change would come from top-tier structures is insufficient, owing to such entities' tendency to prioritize and protect their vested interests. Adult environmental education has the potential to serve as a counterpoint to this paradigm if it is reconceptualized radically. Such educational

endeavors must allow learners to participate in critical analyses, questioning and deconstructing the content and intent of the knowledge presented to them. A vital component of this educational transformation should be the ability to recognize the root causes of ecological problems and acknowledge the fundamental reasons for the obscurity surrounding these concerns. As these adult learners develop a greater ecological consciousness, they must learn to embrace the power of collective action. They should be able to exert significant pressure on decision-making bodies by directing their united agency, pressing them to create and execute solid, authentic solutions to address environmental degradation.

5.3 Limitations of the study

This research study had a number of limitations both in terms of process and content. First of all, although expert interviews provide access to knowledge in specific disciplines (Bogner et al., 2009), interviewing only one expert from each field was a limiting factor in accessing knowledge in the field. Involving interviews with a wider spectrum of experts and engaging with different viewpoints would have improved the study findings' multidimensionality and extensiveness. Furthermore, despite its multidisciplinary character, one major limitation of the research is its inclusion of only five fields. The exclusion of fields such as psychology, anthropology and engineering narrowed the scope of the study.

The ecological citizenship perspective of the study revealed the dichotomy of the individual and the state/system in the data obtained in parallel with the literature review. An apparent limitation of the study comes within this dichotomous framework as it predominantly emphasizes the individual dimension while

underrepresenting the systemic aspect. This perspective was not included in the study due to the time and resource access constraints that come with the study being within the scope of a master's thesis.

In addition, although ecological citizenship has a place in the global literature, the fact that it is an emerging concept in the transdisciplinary approach, its prevalence in the domain of different disciplines, the conceptual differences in the perspectives within the concept itself and the awareness of the concept in Turkey can be stated as a limitation in the research. Variations in conceptual comprehension or expertise among the participating experts were not identified, thereby limiting the integrity of the research findings.

5.4 Suggestion for further studies

Since my study is exploratory research, this part of my thesis is particularly important. As a result, I outlined suggestions for further studies that can be integrated with the outcomes of this study, as well as studies to overcome the limitations stated in the preceding section.

To overcome the limitations of the study, the recommendations are listed as the following:

- The scope for an interdisciplinary approach to ecological citizenship research can be further expanded by including cognitive sciences, engineering, anthropology, and psychology to deliver deeper and more broad outcomes.
- It can be achieved to acquire a more thorough and reliable synthesis of domain-specific knowledge by increasing the number of experts contacted within each field.

- Preliminary research can be conducted to identify the familiarity with the concept of ecological citizenship in different fields.
- In the context of the ‘responsibilities and rights’ and ‘individual and system’ dichotomies, research studies that compare and analyze both sides of the issue have the potential to enrich the literature on ecological citizenship notably.

In light of my study’s outcomes, the following recommendations can be considered to elaborate on adult environmental education:

- Further study should be conducted to determine the effectiveness of holistic educational models that combine environmental, social, economic, political, and cultural aspects rather than addressing them as distinct subjects.
- Further research can be carried out regarding developing critical thinking skills in adult learners, focusing on the capacity to identify the root causes of environmental concerns within the context of consumer-driven capitalism and globalization.
- Studies focused on the positive and negative aspects of participatory learning approaches, such as community-based conversations, debates, and collaborative endeavors, that might be effective in creating greater ecological awareness and commitment.
- Reforms for adult environmental education can be guided by studies examining the relationship between environmental challenges and cultural values and beliefs to shift cultural narratives for a more sustainable future.
- Further research should be conducted to determine the effectiveness of collaborative learning settings in developing a feeling of community and collective responsibility among adult learners.

- Studies should be conducted within the perspective of ecological citizenship to investigate learning that takes place in nonformal and informal settings (e.g., learning in social movements and non-governmental organizations) outside the boundaries of system-directed formal education.
- Further studies should focus on determining the obstacles (psychological, cultural, and institutional) that adult learners experience in transforming their ecological awareness into practical enhancements in their lives and communities.
- Finally, future research should look at the pathways that adult environmental education can take to lead to political involvement and community mobilization.

APPENDIX A

APPROVAL OF THE ETHICS COMMITTEE FOR MASTER'S AND PHD THESES IN SOCIAL SCIENCES AND HUMANITIES

Evrak Tarih ve Sayısı: 03.06.2022-68953

T.C.
BOĞAZIÇI ÜNİVERSİTESİ
SOSYAL VE BEŞERİ BİLİMLER YÜKSEK LİSANS VE DOKTORA TEZLERİ ETİK İNCELEME
KOMİSYONU
TOPLANTI KARAR TUTANAĞI

Toplantı Sayısı : 32
Toplantı Tarihi : 26.05.2022
Toplantı Saati : 10:00
Toplantı Yeri : Zoom Sanal Toplantı
Bulunanlar : Prof. Dr. Ebru Kaya, Prof. Dr. Feyza Çorapçı, Doç. Dr. Arhan S. Ertan, Doç. Dr. Senem Yıldız,
Dr. Öğr. Üyesi Yasemin Sohtorik İlkmen
Bulunmayanlar :

Zeynep Morelli
Eğitim Bilimleri

Sayın Araştırmacı,

"Ekolojik Vatandaş Pedagojik Olarak Yetiştirilen Bir Birey midir? Uzman Görüşlerinden Yola Çıkan Andragojik Bir Değerleme" başlıklı projeniz ile ilgili olarak yaptığımız SBB-EAK 2022/60 sayılı başvuru komisyonumuz tarafından 26 Mayıs 2022 tarihli toplantıda incelenmiş ve uygun bulunmuştur.

Bu karar tüm üyelerin toplantıya çevrimiçi olarak katılımı ve oybirliği ile alınmıştır. COVID-19 önlemleri kapsamında kurul üyelerinden ıslak imza alınmadığı için bu onay mektubu üye ve raportör olarak Yasemin Sohtorik İlkmen tarafından bütün üyeler adına e-imzalanmıştır.

Saygılarımızla, bilgilerinizi rica ederiz.

Dr. Öğr. Üyesi Yasemin
SOHTORİK İLKMEN
ÜYE

e-izmalıdır
Dr. Öğr. Üyesi Yasemin Sohtorik
İlkmen
Öğretim Üyesi
Raportör

SOBETİK 32 26.05.2022

Bu belge, güvenli elektronik imza ile imzalanmıştır.

APPENDIX B

PARTICIPANT INFORMED CONSENT FORM

Supporting research institution: Boğaziçi University

Name of the Research: Is Ecological Citizen Something to Be Pedagogically Made?

An Andragogical Evaluation Based on Expert Interviews

Project director: Assistant Professor Rahşan Nazlı Somel

E-mail address: xxxxx@boun.edu.tr

Name of the researcher: Zeynep Morelli

E-mail address: xxxxx@boun.edu.tr

Project description: The aim of this thesis is to examine how environmental problems are addressed in the fields of economics, science, sociology, politics and education, and to determine what implications these phenomena have for adult environmental education. Within the scope of this study, it is planned to conduct expert interviews with scholars in various universities in Turkey who are interested in environmental issues in the mentioned fields. The participants will not be the evaluated subjects of the study but will be seen as a source of access to information on past and current environmental issues with their status as experts in their fields. In this study a total of 5 people will be interviewed, one interviewee each from the fields of economics, education, science, sociology, and politics. Interviews will be conducted on online communication platforms (Skype, Zoom, etc.) or face-to-face, depending on the preference of the participants with the approval of the ethics committee of Boğaziçi University.

Consent: We invite you to participate in an adult environmental education research study that we would like to conduct with your expertise on environmental issues in your field. Within the scope of this study, we hope to identify past and current environmental debates in your field and determine what implications these findings have for adult environmental education.

If you agree to participate in the research, an expert interview will be conducted face-to-face or on online communication platforms (Skype, Zoom, etc.) according to your preference, and the interview is expected to last between half an hour and one hour. Our interviews will be audio-recorded with your permission. The list of participants will only be known to the researcher and the thesis supervisor and no one other than the researcher will have access to the audio recordings. The audio recordings taken during the interview will be stored in an external memory stick, and when they will be used on a computer, the internet connection will be turned off to ensure the security of the files. The audio recordings will be kept for 5 years and will be destroyed afterward. Your name will be kept completely confidential.

Your participation in the study is completely voluntary. We do not charge you and we will not pay you any compensation.

Our interview may be used for other studies in the future. You can withdraw from the study at any time. In this case, the information we have received from you will be destroyed.

The research is not expected to pose any risk to you. Your personal experiences and opinions will not be evaluated for the purpose of the research. As an expert in your field, we hope that you will take part in our study as a source of access to the knowledge, past and current discussions in your field.

Before signing this form, please ask if you have any questions about the study. If you have any questions afterward, you can ask the thesis advisor Dr. Nazlı Somel (Office Phone: +XX XXX XXX XXX XX XX XX). You may consult the Boğaziçi University Social Sciences and Humanities Master's and Doctoral Thesis Ethics Review Commission (SOBETİK) (sbe-ethics@boun.edu.tr) about your research rights.

If your address and phone number change, please let us know.

I understand what I have been told and what has been written above. I have received/do not want to receive a copy of this form (in which case the researcher will keep this copy).

I agree to participate in the study.

Participant Name-Surname:.....

Signature:

Date (day/month/year):...../...../.....

I agree to be audio recorded.

APPENDIX C

PARTICIPANT INFORMED CONSENT FORM (TURKISH)

Arařtırmayı destekleyen kurum: Boęaziçi Üniversitesi

Arařtırmanın adı: Ekolojik Vatandaş Pedagojik Olarak Yetiřtirilen Bir Birey Midir?

Uzman Görüşmelerinden Yola Çıkan Andragojik Bir Deęerleme

Proje Yürütücüsü: Rařsan Nazlı Somel

E-mail adresi: xxxxxx@boun.edu.tr

Telefonu: 0XXX XXX XXXX

Arařtırmacının adı: Zeynep Morelli

E-mail adresi: xxxxxx@boun.edu.tr

Telefonu: 0 XXX XXX XXXX

Proje konusu: Bu tez çalışmasının amacı, ekonomi, fen bilimleri, sosyoloji, politika ve eğitim alanlarında çevresel problemlerin nasıl ele alındığını inceleyerek, bulunan olguların yetişkin çevre eğitimi için ne gibi çıktıları olduğunu tespit etmektir. Bu çalışma kapsamında, Türkiye’deki çeşitli üniversitelerde belirtilen alanlarda çevre konularıyla ilgilenen akademisyenlerle uzman görüşmesi yapılması planlanmaktadır. Katılımcılar çalışmanın değerlendirilen öznesi olmayacak, alanlarındaki uzman statüleriyle birlikte geçmiş ve güncel çevre sorunları hakkındaki bilgiye bir erişim kaynağı olarak görülecektir. Bu çalışmada ekonomi, fen bilimleri, sosyoloji, politika ve eğitim alanlarından birer kişi olmak üzere toplamda 5 kişi ile görüşülecektir. Görüşmeler Boęaziçi Üniversitesi etik kurulu onayı ile katılımcıların tercihine göre

çevrimiçi iletişim platformlarında (Skype, Zoom vb.) ya da yüz yüze gerçekleştirilecektir.

Onam: Alanınızdaki çevre ile alakalı konularda uzmanlığınızla birlikte yapmak istediğimiz yetişkin çevre eğitimi araştırmasına sizi davet ediyoruz. Bu çalışma kapsamında alanınızdaki geçmiş ve güncel çevre tartışmalarını saptayarak bu bulguların yetişkin çevre eğitimi için ne gibi yansımaları olduğunu saptamayı umuyoruz.

Araştırmaya katılmayı kabul ettiğiniz takdirde sizlerle tercihinize göre yüz yüze ya da çevrimiçi iletişim platformlarında (Skype, Zoom vb.) uzman görüşmesi yapılacaktır ve görüşmenin yarım saat ile bir saat arasında süreceği ön görülmektedir. Görüşmelerimiz izniniz takibinde ses kaydına alınacaktır. Katılımcı listesi sadece araştırmacı ve tez danışmanının bilgisi dahilinde olacaktır ve ses kayıtlarına araştırmacı dışında kimsenin erişimi olmayacaktır. Görüşme esnasında alınan ses kayıtları harici bir bellekte saklanılacak, bilgisayarda kullanılacağı zaman internet bağlantısı kapatılarak dosyaların güvenliğinden emin olunacaktır. Ses kayıtları 5 yıl süre ile saklanacak olup sonrasında imha edilecektir. İsminiz tamamen gizli tutulacaktır.

Çalışmaya katılmanız tamamen isteğe bağlıdır. Sizden ücret talep etmiyoruz ve size herhangi bir ödeme yapmayacağız.

Görüşmemiz ileride başka çalışmalar için de kullanılabilir. İsteddiğiniz zaman çalışmaya katılmaktan vazgeçebilirsiniz. Bu durumda sizden almış olduğumuz bilgiler imha edilecektir.

Yapmak istediğimiz araştırmanın size risk getirmesi beklenmemektedir. Araştırma amacı doğrultusunda kişisel deneyimleriniz ve görüşleriniz

değerlendirilmeyecektir. Alanınızda uzman biri olarak konu ile alakalı alanınızdaki bilgi birikimine, geçmiş ve güncel tartışmalara erişim kaynağı olarak çalışmamızda yer almanızı umuyoruz.

Bu formu imzalamadan önce, çalışmayla ilgili sorularınız varsa lütfen sorun. Daha sonra sorunuz olursa, tez danışmanı Dr. Öğretim Üyesi R. Nazlı Somel'e (Ofis Telefonu: +XX XXX XXX XX XX) sorabilirsiniz. Araştırmayla ilgili haklarınız konusunda Boğaziçi Üniversitesi Sosyal ve Beşeri Bilimler Yüksek Lisans ve Doktora Tezleri Etik İnceleme Komisyonu'na (SOBETİK) (sbe-ethics@boun.edu.tr) danışabilirsiniz.

Adres ve telefon numaranız değişirse, bize haber vermenizi rica ederiz.

Bana anlatılanları ve yukarıda yazılanları anladım. Bu formun bir örneğini aldım / almak istemiyorum (bu durumda araştırmacı bu kopyayı saklar).

Çalışmaya katılmayı kabul ediyorum.

Katılımcı Adı-Soyadı:.....

İmzası:.....

Tarih (gün/ay/yıl):...../...../.....

Ses kaydı alınmasını kabul ediyorum.

APPENDIX D
INTERVIEW PROTOCOL

Information about the research: This research is part of my thesis. My research is about adult environmental education. In this context, I am interviewing experts in the fields of science, economics, politics, sociology, and education who are interested in ecology and the environment and who provide education on these topics. My interview with you for my research purpose is not to evaluate you and your views as a perspective in my research but to access the views and knowledge in your field as an expert in your field. With your permission, I will start the audio recording. As a researcher, I have no time constraints; you can answer the questions as long as you want.

Question 1: You work in the field of XXX, what is being discussed in the field about today's environmental problems and how are these issues being addressed?

Question 2: In your field, I am aware that they invite you to training programs such as seminars. What topics do you talk about in such trainings and how are these topics addressed?

Question 3: There is the concept of ecological citizenship & environmental citizenship, which I also examined in my thesis, and which is becoming popular today. From your perspective, do you think it is possible to raise ecological citizens?

Question 4: How do you see the role of the individual in all these discussions? Is it enough for the individual to reach ecological awareness?

Question 5: Are there discussions in your field about the role of the individual in this transformation process?

End of interview: Although I am interested in environmental issues, I am new to this field, so I preferred to ask general questions, there may be some points that I missed, is there anything else you would like to add on the subject?

APPENDIX E

INTERVIEW PROTOCOL (TURKISH)

Araştırma hakkında bilgi: Gerçekleştirdiğim bu araştırma tezim kapsamındadır.

Araştırmam yetişkinlerde çevre eğitimiyle alakalı. Bu kapsamda fen bilimleri, ekonomi, politika, sosyoloji ve eğitim alanında ekoloji ve çevre ile ilgilenen ve bu konularla ilgili eğitim veren uzmanlarla görüşüyorum. Araştırma amacım sebebiyle sizlerle görüşmem sizi ve görüşlerinizi araştırmamda bir perspektif olarak değerlendirmek değil, alanınızda uzman biri olarak konu ile ilgili alanınızdaki görüşlere ve bilgi birikimine erişmektir. İzninizle birlikte ses kaydını başlatacağım.

Araştırmacı olarak benim bir zaman kısıtım yok, sorulara istediğiniz uzunlukta cevap verebilirsiniz.

Soru 1: XXX alanında çalışıyorsunuz, bugünkü çevre sorunlarıyla ilgili alanda neler tartışılıyor, bu meseleler nasıl ele alınıyor?

Soru 2: Alanınızda eminim ki sizleri seminer gibi eğitim programlarına davet ediyorlar, bu tür eğitimlerde hangi konulardan bahsediyorsunuz, bu konular nasıl ele alınıyor?

Soru 3: benim de tezim de ele aldığım, günümüzde de yaygınlaşan ekolojik vatandaşlık & çevresel vatandaşlık kavramı var. Sizin alanınızdan bakınca sizce ekolojik vatandaş yetiştirmek mümkün müdür?

Soru 4: Tüm bu tartışmalarda bireyin rolünü nasıl görüyorsunuz? Bireyin ekolojik farkındalığa ulaşması yeterli mi?

Soru 5: Sizin alanınızda bu dönüşüm sürecinde bireyin yerine dair tartışmalar var mı?

Görüşme sonu: Çevresel sorunlarla ilgilensem de ben bu alana yabancıyım,
dolayısıyla genel sorular sormayı tercih ettim, gözümden kaçan noktalar olabilir,
sizin konu ile ilgili eklemek istediğiniz başka bir şey var mıdır?

APPENDIX F

NARRATIONS IN TURKISH

1. Çünkü amacımız vatandaş yetiştirmek, bilinçli vatandaş yetiştirmek, fen okuryazarı, matematik okuryazarı neyse, hangi alandaysak okuryazar vatandaş yetiştirebilmek. Bunun şu anda güncel formu ya da iklim değişikliği çalışmalarında ben daha çok odaklandığımı söylemişim, orada odaklandığımızda çevre okuryazarlığı veya ekolojik okuryazarlık dediğimiz alana girmiş oluyor aslında. Bunu da nasıl sağlayabiliriz aslında, benim temelde aslında dayandırdığım dayanak şu, bilim insanları nasıl bilim yapıyorsa öğrencilerimize de biz eğer bu şekilde bilimi öğrenmeyi öğrenmelerini sağlayabilirsek, bilim okuryazarlıklarını artırabileceğimizi düşünüyorum. Yani aslında bilimin doğasını öğrendiklerinde, bilim gerçekten nasıl yapılıyor, bilim insanları nasıl çalışıyor, bu gerek bilgiye ulaşmaktan olsun gerek soru sormaktan olsun, veri toplamaktan olsun, veriyi paylaşmak, tahminlerde bulunmak. (Education Expert)
2. Onlara ((çiçekler, ZM)) bakmayı öğrenmek. Onlardan bir tanesini alıp çizmek, çizim yapmak ne kadar kostlu ki? Bu ne kadar para tutar ki, bu yani bu tür insanın yavaşladığı kendini ve doğayla iletişim kurduğu. Bu bir iletişim aslında. Oturup bir tane saksıdaki çiçeğin içine bakıp dişi ve erkek üreme organına bakmak ve onu "appreciate" etmek, o "appretiation"la sevgi, güzellik duygularını ve yaşadığı hayata minnet duygusunu duyabilmek, bunu da başkalarıyla paylaşmak. (Ecology Expert)
3. Bunun bir "cost"u yok ve bu bir gerçekten estetik duyguyu da ortaya çıkartıyor. Sanat duygusunu, sevgiyi ortaya çıkartıyor. Yani ben ağaçların birey olduklarını düşünmeye, hissetmeye başladım, artık yani hepsi çınar değil. O çınar, başka bir çınar başka bir duruyor mesela. Gibi bu tür değerleri içinde taşıyacak bir ekolojik vatandaşlığın insanı ruhundan tutabileceğini, insanın varlığını şekilleneceği ve dönüştüreceğini düşünüyorum açıkçası. (Ecology Expert)
4. Bütün çevre sorunlarını parasal değerlemelerle çözemeyiz, insanların doğayla beraber yaşarken farklı değerleri de vardır ve bu değerleri sadece iktisadın parasal diliyle dikkate almak mümkün değildir. Dolayısıyla daha işte mesela çok kriterli, sadece ekonomik iktisat diliyle değil, farklı fiziksel göstergeleri de dikkate alarak çevreye, sorunlarına bakmak önemli ya da kararları almak önemli. Bir yandan da şey işte fayda maliyet analizi dışında da karar alma mekanizmaları vardır, büyümenin sınırları vardır. Ölçek genelde iktisatta dikkate alınmaz. Verimlilik ve dağılım konuları dikkate alınır ama bir de ekonominin ölçeği vardır. O ölçek sanki hiç yokmuş gibi düşünülür. (Economics Expert)

5. Birinci sınıf iktisat kitaplarına baktığımızda siz, genelde böyle ekosistemin içerisindeki bir sistem gibi düşünülmez ekonomi, firmalar ve hane halkları. Onlar kendi içerisinde sanki bir ilişki içerisinde ama dış bir sınır yoktur. Şimdi ama tabii ki de son özellikle 20 30 yıldır çok daha eleştirel bir bakış açısıyla ve alternatiflerini de sunarak iktisat kendi içerisinde gelişti, dönüştü. (Economics Expert)
6. Ama en çok ne konuşuluyor, hala gayrisafi milli hasıla, büyüme. Yani bizim genel olarak politika yapımcıların dilinde işte işsizlik, enflasyon, büyüme hedefleri vesaire vardır. Gayrisafi milli hasıla mesela hiçbir şekilde çevre sorunlarını ya da bir büyümenin ne kadar çevre maliyeti olduğunu dikkate almaz. Yani o gayrisafi milli hasıla hesaplarından filan kurtulmak gerekiyor. Dolayısıyla aslında yeni göstergeler, fiziksel göstergeler işte ekolojik ayak izi vesaire, yeni alternatif bir takım sosyal ve çevre hedefleri kendimize koymamız ve onu daha fazla konuşuyor olmamız gerekiyor. Yani çünkü büyüme aslında bir araçtı normal şartlarda insan refahı için, şu an bazı durumlarda büyüme kendi başına bir hedef, amaçta dönüştü araçtan çok, ondan bir şekilde kurtulmamız gerekiyor. (Economics Expert)
7. Çevre alanı dolayısıyla çevrenin sosyolojiyle böyle bir rahatsız bir ilişkisi olagelmış durumda. Onun da nedeni sadece sosyoloji ile ilgili değil; bütün entelektüel hayatımızı işgal eden kartezyen bir düşünce şeklinin bir yansıması aslında. Toplum bir yerdedir, onun dinamikleri kendi içindedir, ancak toplumsal süreçlerle anlaşılabilir. Çevre, doğa ise bu çemberin tamamen dışındadır ve hani bu ikisi arasındaki ilişki çok da fazla kurcalanmaya değer bir ilişki olmasa gerek; çünkü bunun dinamikleriyle bunun dinamikleri bambaşka, bunu doğa şekillendirirken, burayı biz insanlar şekillendiriyoruz falan gibi böyle bir kartezyen bir düşünce şekli. (Sociology Expert)
8. Birey sanırım 1950-1960lardan sonra böyle bir 40 yıl o işte neoliberal politikalarla vesaire, gayrisafi milli hasılanın, büyümenin aslında hep olumlanması. Büyümenin maliyetlerinin olduğu çok zaman sonra, şimdi konuşulur hale geldi. Dolayısıyla sanki aslında daha çok küçük yaşta bazı şeylerin, ama bu şey gibi değil, yani sadece “muslukları kapatalım” ama hani farklı bir pazarlama dünyası olsa mesela hani sizi başka şeyleri yapmaya, başka davranışları olumlamaya yönlendirse inanılmaz fark eder. Hani şey gibi sigara içmenin 1960larda, 1970lerde “cool” olmasıyla bugün hani çok şey olması, ne bileyim hamile biri şu an sigara içse dersiniz ki yani hiç mi çocuğuna sorumluluğun yok? Halbuki işte benim annem sigara içiyormuş. Çünkü sistem sigara içmeyi yanlışlamıyormuş yani. Dolayısıyla bugün hani ilerde belki atıyorum, bizim bugün yaptığımız bazı şeyler çok ayıplanır hale gelecek. O anlamda şeye inanıyorum, hızlı bir dönüşüm bazı açılardan bazı konularda kesinlikle mümkün. Evet, yani kültür değişikçe herhalde. (Economics Expert)
9. Bireyin farkındalığına vurgu dediğim gibi var, özellikle de daha, yani bu bireyci yaklaşımlar bu şekilde bakıyorlar. Yani ne bileyim işte, Alman Yeşiller Partisi’nin partileşme süreci vesaire, hani oradaki işte bilincinin

vesairenin dönüşmesine atfediliyor. Elbette ki bir siyasi parti oluşabilmesi için orada bir toplumsal hareket olması gerekiyor ama o toplumsal hareketin olabilmesi illa bireylerin, hani bu tür bir dönüşüme sahip çıkması veya kafa yormasıyla değil her zaman. (Politics Expert)

10. Bireylerin dönüşmesi önemli, özellikle de bu tür böyle tüketim kalıplarını benimseyen yerlerde. Ama dediğim gibi bu zaten yapısal olarak planlanmış bir şey 1960larda. (Politics Expert)
11. Bence farkındalık çok önemli, ama bir taraftan da bu farkındalığı yarattığımız noktada insanların “her şey zaten çok kötüymüş, ne yapsak da bir işe yaramaz” hissine kapılmamaları için bu tür dönüşümlerin aslında ne kadar mümkün olabildiğini pratikte deneyimlemesi gerekiyor gibi geliyor bana. (Politics Expert)
12. Ekoloji alanında da birçok bilgiye erişimimiz çok güç Türkiye'de, içtiğimiz suyun kalitesinden tut ne bileyim, pazardan aldığımız, oradan buradan aldığımız besinlerin ne kadar ne içerdiği ve ne kadar yoldan geldiğine dair, yani bu çok arttırılabilir, bu bilgilere erişmesi. Mesela Türkiye'de şeyi bilmiyoruz yani, yurttan kalkıp kendi ilinde nerelerde maden, hangi bölgeler maden rezervleri olarak ilan edilmiş vatandaşı bırak, benim araştırmacı olarak bile buna erişimim yok. Dolayısıyla bilgiye erişim, bilgi hiyerarşisindeki bir eşitsizlik durumu söz konusu. Bu da bence yani bir ekolojik vatandaş ya da haklarını bilen herhangi bir vatandaş yaratımın önünde önemli bir engel gibi geliyor bana. (Sociology Expert)
13. Yani ekolojik vatandaşlık birazcık da aynı zamanda genel olarak yurttaşın haklarının yani aslında bir vatandaşlık, genel bir vatandaşlık meselesi, yani yurttaşın haklarının ne olduğunu nelere itiraz edebileceğini, itiraz etse sonuç alıp alamayacağını bilmesiyle alakalı da bir durum. (Sociology Expert)
14. Bu biyoçeşitliliğin hayatımız açısından önemini fark edebilmiş, bu önemi çevresiyle paylaşmış, bu öneme uygun bir hayatı yaşayabilen insan gibi geliyor bana. (Ecology Expert)
15. Belki burada mesela birlikte hareket etmek gibi bir şey güzel olabilir. Şeyler var, Avrupa'da çok yaygın, bilmiyorum İstanbul'da var mı, Ankara'da da oluyor, bahçeler, şehir bahçeciliği, küçük küçük alanlarda insanlar bir araya gelip bahçelikçilik yapıyorlar. Küçük kulübelere kuruyorlar oraya, Ankara'nın dışında var. Mesela bunlar hani tatilin amacının, bize pompalanan amacının dışına çıkacak alternatifleri. (Ecology Expert)
16. Yani mesela sosyal varlıklar olduğumuz için bu sosyal medyada Maldivler'e gitmek ya da Antalya'da iyi bir otele gidip onun fotoğrafını göstermek, oradan da kişinin kendine değer ve önem atfetmesi. Çünkü bu çok basic bir ihtiyaç. Psikolojik olarak varlığımızın onaylanmasını istiyoruz. Hepimiz bunu nasıl yapacağımız konusunda şekillendirilmişiz sosyal olarak, kültür diyoruz buna bu da, "consumerism" odaklı bir varlık onaylatma var. İşte buradan sıyrılmak, buradan ayrıştıracak alternatif hayat biçimlerini ortaya koyacak,

ama bunu böyle bir hümanist açısını da kaybetmeden, yani doğaya ve kendine olan sevgi, kendine saygı, doğaya saygı, sağlığına saygı, sağlığına sevgi gibi açıları kaybetmeyen. (Ecology Expert)

17. Yani zaten evet normalde ana akım, bireylerin agregasyonundan bir şey çıkar der, makro değişir. Yani sonuçta her şey aslında öyle ya da böyle bireylerden, bireylerin “individual preferences”ın agregasyonu der. Ama tabii daha işte yapısalcı yaklaşımlarda var. Dolayısıyla karşılıklı aslında, diyalektik var; sistemin bireye empoze etmeye çalıştıklarıyla bireyin kendi işte tercihlerini ya da “agency”sini konuşturması. Orada işte farklı geçmişler, farklı farkındalıklar, bence şeyi fark ettiriyor tabii, yani lokal ne kadar genele karşı durabilir ya da genelin ne dediğini birebir adapte eder. Orada biraz dediğim gibi şey geçmiş tarihsel tecrübeler hani, toplumun nasıl geliştiği, dönüştüğü, geçmişten bugüne fark ediyor benim anladığım, bir de tabii kaynaklar, öncelikler o anlamda hani bireyleri daha etkin ya da pasif kılıyor sanki. (Economics Expert)
18. Ben kendim birey olarak sorumluluğunu, işte herkes benim gibi davranırsa dünya çok güzel olur’dan motive olarak hareket etmek, dışarıdan bir ceza gelecek gelmeyecekten bağımsız. Hani o bireysel sorumluluğu ben öncelikle içselleştireceğim demek. (Economics Expert)
19. Vatandaş kimliğiyle tüketici kimliği arasında şapkalar farklılaşabiliyor. Mesela işte kimi zaman iktisatta biz şeyi konuşuyoruz, eğer siz piyasaları genişletirseniz karbon, işte ne bileyim, herkesin bir şeyi olursa, market pool permit diyoruz, orada, yan, mümkün olduğunca aslında sen tüketici şapkanı alıp şey diyebilirsin yani, ben harcamasam bu karbonu başkası alacak. Halbuki vatandaş sorumluluğu başka bir şey. Dolayısıyla sistemin bir de mümkün olduğunca o size tüketici şapkasındansa vatandaş şapkasını giydirmeye çalışması gerekiyor. O yüzden mesela biz diyoruz ki bazı şeyler, nasıl organ ticaret yapılmıyor, karbonun da ticareti belki yapılmamalı, yani çünkü siz karbonu commodify ettiğiniz noktada, onu bir mal olarak tanımladığınız noktada, yani parası olan şöyle bir iç rahatlığına, huzura erişiyor, “ya ben nasıl olsa bunun parasını ödedim, dolayısıyla şu an bunu tüketmem de bir sakınca yok.” Hâlbuki suçluluk duyuyor olmak gerekiyor. Yani kimi zaman evet, hani uçağa bineceksin ama o uçağa binince şey demek mi daha iyi, biz bunu çevre konferanslarında da tartışıyoruz, ya ben bunun karbon emisyon karşılığını ödedim, ama o bir çözüm değil aslında. Çünkü hiçbir zaman parasal ödediğimiz şey, miktar, gerçek maliyeti karşılamaz. Sadece size bir huzur, iç huzuru verir, belki de onun suçluluğunu duyuyor olup davranışınızı değiştiriyor olmanız daha doğru. (Economics Expert)
20. Çocukları (K12) bu şekilde aslında ekoloji ve işte geri dönüştürme vesaire filan süreçlerine bayağı aşına bir şekilde yetiştiriyoruz. Ama hayatlarında bunun pratiğini ve işte uygulamasını ne kadar görüyorlar, o konuda çok emin değilim. Yani bir taraftan o varken öbür taraftan işte televizyonlarda, orada burada zaten inanılmaz bir tüketim odaklı yaşam özendiriliyor. Dolayısıyla böyle bir çelişen veya çeliştiğini bile belki anlamadan büyüyen insanlar var yani. (Politics Expert)

21. Bireyin yeri çok önemli bireysel dönüşüm de gerçekleştirmek istiyoruz. Sonuçta birey de farklılık yaratmak, farkındalık yaratmak ve bunu da davranışa dönüştürmelerini hedefliyoruz. Sonuçta ama aynı zamanda dünyanın işleyiş sistemi de bireyler doğrultusunda gerçekleşmiyor. İlişkiler bağlamında gerçekleşiyor ve bir şekilde hiyerarşik düzen de var. Hani bireylerin hareketleri bir şekilde onların kontrolünde, onların elinde değil her zaman. Bir şekilde üstten gelen bir yapılanmada var. Hani hareketler bir şekilde sınırlandırılmış oluyor. (Education Expert)
22. Örneğin öğretmenlerle yaptığımız çalışmalarda bu konudaki görüşlerini sorduğumuzda hemen işte müfredat sınırlaması geliyor, zaman sınırlaması geliyor ve sınav, hani “national exam” dediğimiz bu ÖSS sınavı veya işte OKS sınavı gibi sınavlar karşımıza çıkıyor. Dolayısıyla aslında sistemin kendisi, hani bireylere sorduğumuzda da sistem suçlanıyor diyebiliriz aslında. Dolayısıyla hani bireyler evet kıymetli ama öğrencilere bile sorduğumuzda, aslında öğrencilerin görüşünü aldığımızda da bireysel aksiyonlarının çok önemli olduğunu ama işte hükümetler en son yaptığımız işte XXX Okullarında yaptığımız iklim değişikliği eğitiminde karar alıcı pozisyonlarda yer alabilecekleri bir simülasyon oyunu oynamıştık. Orada da karar alıcıların ne kadar önemli olduğunu hem aslında ülkeler boyutunda hem de ülkelerin yönettiği halka etkisi boyutunda ne kadar kıymetli olduğunu ve onların görüşlerinin ne kadar etkilediğini fark ettiklerini ifade etmişlerdi. (Education Expert)
23. Ekoloji meselesi, yine kent meselesi gibi çok lokalde bir gözlem, hani vatandaş etrafında neler olduğunu gözlemleyebilecek ve lokalde buna itiraz edebilecek ve netice alabilecek bir şey olması lazım. Yani yurttaşların aslında yerel kontrolünün arttığı bir siyasi yapılanma gerektiriyor. (Sociology Expert)
24. Sanki bu dönüşümde bilinçlenmiş olmak bir itki olabilir. Kişi için içine girdiğimiz ekonomik ve ekolojik kriz de bu etkiyi destekleyebilir. Ama bunu yapacak doğru örgüt, örgütlü yapılar da gerekiyor gibi geliyor bana. (Ecology Expert)
25. Mesela şu geldiğim noktada research yapmak çok hoşuma gidiyor. Yani çok seviyorum aktif olarak da research yapıyorum, bir sürü projemiz var, fakat aynı zamanda bunu yaparken toplumla bunu kavuşturmaya karşı daha çok istekliyim şu son dönemde. Çünkü sanki bu bilgilenmenin işe yarayacağı bir noktada olabiliriz. Bilgilenmeyi şeyleri yapmamın bir işe yaramadığını düşünüyorum açıkçası, yönetim durumunda yöneticilere, bakanlıklara bilmem nelere, orada bir işe yaradığını göremiyorum açıkçası. O yüzden ben soğudum uzun süre bu işleri yapmaktan. Bir de oralarda böyle bir man-dominated bir kültür de var, o hoşuma gitmiyor, onları görmek. Yani böyle white man supremacist gibi bir şey var, onları görmek hoşuma gitmiyor. Ama halkın yaptığı, yani böyle NGO’ların, sivil toplumların yaptığına daha sıcak bakıyorum. (Ecology Expert)

26. Bu bakış açısı bana güzel geliyor; yani ben kendimi değiştirdiğimde bu değişimin çevreme ve etrafıma yansıtacağını, yani fraktal bir değişim olduğu Toplum çok çeşitleyici, şekilleyci bir şey. O yüzden bireyin çok önemli olduğunu kesinlikle düşünüyorum ve bu aktarımda da önemli rolü olduğunu düşünüyorum. (Ecology Expert)
27. Hiç aktif olmayan kent konseylerinde bile mesela çevre ile ilgili bir sorun olduğu zaman nasıl insanların bir araya gelip o kent konseyini aktive hale bir aktif hale getirdiğini falan da gördük biz kent konseyleri çalışırken. Dolayısıyla yani bunlar mümkün ama yani bireysel olarak hayatlarımızda birtakım şeyleri değiştirerek bu sistemi düzeltmemiz mümkün değil. O yüzden daha kolektif olarak birtakım dönüşümlerin yapılması için hükümetlere ve yani hükümetler aracılığıyla da uluslararası ağlara baskı yaparak dönüşümü hızlandırmamız gerekiyor. (Politics Expert)
28. Çevre hareketleri, toplumsal talepler, o hani sizin bireysel olarak yapabilecekleriniz, bence mikro düzeyde tek tek çok kıymetli, yani kolektif bir harekete dönüştüğü noktada sistemi öyle ya da böyle dönüşüme doğru trigger etme potansiyeli çok yüksek. Ama, hani eğer bir dönüşüm, hızlı acil dönüşümler gerekiyorsa da, yani tabii ki de toplumun baskısı, ama bir yandan da işte ne bileyim şirketlerin ve devletin yapabilecekleri, hani orada mutlaka ve mutlaka bir denge gözetmek önemli. Ama benim anladığım mesela gerçekten şirketlerin hızlı dönüşüme doğru en azından birazcık ivmelenmesinin gerisinde, o şey var, tüketici farkındalığı vesaire hikayeleri var. (Economics Expert)
29. Benim bugün ne kadar gördüğüm etkileyici ve ciddi dönüştürücü itirazlar, değişimler hep kalabalıkların bir arada yaptığı işler. Ve bunlar içerisinde insanlar bireysel olarak zaten değişiyorlar, hani biri birini dışlamıyor, biri birini yadsımıyor. Dolayısıyla tek bir insanın değişmesi yani bireysel olarak insanların değişmesiyle kömürü yerin altında tutmak mümkün mü, ondan emin değilim. Ama işte benim, deminki gibi biri yani daha bireysel şeye inanan biri işte bunlar yeterli sayıya geldiğinde siyaseti de şirketleri de tüketimi de falan filan değiştirecek. Ama bilmiyorum o kadar zamanımız var mı, ya da bütün bunlar olurken yaşanan çevre adaletsizlikleri yaşamaya devam edeceğiz ve onun bedelini nasıl ödeyeceğiz, kim ödeyecek bilmiyorum. (Sociology Expert)
30. Ben bileceğim ki, yerel süreçlere, katılabileceğim yerel karar alma süreçleri benden tamamen habersiz gitmeyecek ve ben bir şeyler yanlış gittiğinde birkaç yurttaşla bir araya gelip bir itiraz etme mekanizması ortaya koyabileceğim ve ben o bölgede etkili bir seçmen olduğum için umuyoruz ki o netice elde edilebilecek. Yani bu mekanizmaların işleyebilmesi yani yerel aslında, yani işte demin de dediğim gibi yerel kontrol yani yerel otonomi gerektiriyor biraz. Bu yani illa otonomi deyince federal sistem değil yani hani mahalleden, kendi bulunduğumuz ilçeye, oradan yaşadığımız şehre kadar, yapılan birçok şey kapalı kapılar arkasında dönüyor ve insanların bırak değiştirme imkanını, bilgisinden tamamen uzak bir şekilde gerçekleştiriyor. Dolayısıyla bütün bunlar da vatandaşlığın, yani ekolojik vatandaş yetiştirmenin aslında parçası. (Sociology Expert)

31. Mükemmel birey, şimdi yani hem evet hem hayır herhâlde, çünkü, böyle bir birey sadece eğitilerek yaratılamaz bence. Böyle bir bireyi yaratabilmek için eğitim paradigmalarının dışında başka şeylerle de desteklenmeli. (Sociology Expert)
32. Sosyoekonomik anlamda bir kere bu birey nasıl bir birey olacak? Üç kuruş para kazanmaya devam eden bir birey ekolojik anlamda mesela ne bileyim tüketimle ilgili tercihler yapabilecek mi acaba? Muhtemelen yapamaz. Bugünkü ortalama kazanılan ücretle insanlar organik olmayan gıda tüketemiyor mesela zaten, bırak organik gıdayı. Dolayısıyla yani içinde yaşadığımız ekonomik sistem değişmediği ya da böyle bir refah düzeyini yaratamadığı, yani materyal koşulların, maddi koşulların imkansız olduğu bir yerde ekolojik yurttanın illaki bir sınırı söz konusu olacaktır. (Sociology Expert)
33. Tabii ki de mümkün. Sadece şöyle bir şey var, ona dikkat etmek gerekiyor, normalde şunu görüyorum ben, sistem aslında, ana akım sistemi, bu sorumluluğu bireye yüklemeyi tercih ediyor. Yani işte bu bizim konuştuğumuz yapısal süreçlerden ya da reformlardansa, bireylere işte “daha az karbon ayak izi yarat, çöplerini ayrıştır vesaire gibi böyle sanki sorumluluğun bireye atmak eğiliminde. (Economics Expert)
34. Etkili oluyor mu dersiniz bence çok olmuyor şu noktada, ama tabii ki de, herkesin illa bütün bu sürece katılması da şart mı dersiniz, bence belki o da mümkün olmadan, belirli bir öncü grup bu konularda aktif olarak çalışan ve bu konuları dert eden bir grup bu süreci hızlandıracak ve belirli kararların alınmasını sağlayacak, yani countervailing power dediğimiz şeyi oluşturabilir. O yüzden herkesin illa bu konuda motive olup harekete geçmesi belki şart değil, ama arkalarında böyle bir gücü hissettikleri zaman bu tür hareketlerin daha başarılı olabildiğini görüyoruz uluslararası ve ulusal ölçekte. (Politics Expert)
35. Mümkün gibi geliyor. Zamanı da geldi gibi geliyor.... Burada ekolojik vatandaşlık sanki gerçekten çok ciddi bir şey olabilir, bir önem bulabilir. En azından bir grup insanı kucaklayabilir, herkes kucaklayabileceğini zannetmiyorum ama kucakladığı insanların değişim yaratabileceğini düşünüyorum en azından. (Ecology Expert)
36. Değişimle dönüşümler için tüm insanlığın değişmesini beklemeye gerek yok bence hep. Baktığımızda da tarihte böyle bir grup öncü insan bir tohum atıyor. Ama aradan geçen zaman içinde, 100-200 yılda eskiden, şimdi belki sosyal medya hele bu 10-20 yıla inebilir bilmiyorum, bilmiyorum. Tabii ki bunları da modelleyen gruplar da vardır. Muhtemelen bu olabileceğini düşünüyorum ben açıkçası. Time is getting right for ecological citizenship. (Ecology Expert)

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