



## EVALUATION OF DEVELOPING ALTERNATE ECOLOGICAL LIVING IDEOLOGIES THROUGH COMPARATIVE DISCOURSE ANALYSIS

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(Received 14<sup>th</sup> September 2023; accepted 16<sup>th</sup> November 2023)

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**ABSTRACT.** The state of the world is progressively declining due to the growing disconnect between humans and nature. Therefore, ecological living is essential. To be prepared for the future, it is necessary to know past ideas and discussions and examine their evolution over time. Alternative ecological life ideologies, which existed in various formats with their effects from the past to the present, show that societies have been in search of an ecological life for the future since the emergence of the climate crisis while questioning whether an ideal ecological life can exist. This study employs comparative case study investigation and discourse analysis to identify common themes in various ecological ideologies, their intended audiences, primary objectives, and societal impacts while questioning an ideology's success criterion. It is assumed that today's eco-smart city projects and urban green plans for the future are at the end of this chronology of ecological life ideologies, which evolve into many different formats from experimental communal settlements to green utopianism, from visualized manifestos to smart urban planning. The development of ecological life ideologies is closely tied to the evolution of societal ecological awareness, with each influencing the other in an iteration, resulting in an overall increase in ecological consciousness within the society. Thus, it is questioned whether the concept of Eco-Futurism can be used as a perception tool in landscape design with the continuous development of technology at the source of this mutual development for landscape architects as the creators of society's environmental perceptions in daily life.

**Keywords:** *green utopianism, ecological ideologies, smart city, landscape design, eco-futurism*

### INTRODUCTION

The historical adventure of humans with nature has always been a subject of discussion in the context of philosophy, science, and art. As the world ages and humanity continues to develop, it is seen that the bond between humans and nature weakens and becomes alienated, especially since the beginning of the Anthropocene. The perspective of how humans treat nature and where they locate themselves next to nature can answer how humans can become alienated from the space in which they exist and live. As Vogel [1] mentioned, "The clearest expression of our alienation, it is also claimed, lies in the way we treat the natural environment. Rather than learning from nature, from its complexity, its organismic and holistic character, we treat it as "mere matter" to be manipulated for purely human purpose." Different approaches create different results, such as objectifying or glorifying nature on a spiritual level, using its resources efficiently in a cycle, or exploiting it carelessly. Ecology is then involved with biological and social perspectives

to examine the healthy relationship between humans and nature and becomes a source of solutions to the problems faced by society. As Odum [2] defined ecology in the 70s when the climate crisis was emerging new, “Although ecology remains strongly rooted in biology, it has emerged from biology as an essentially new, integrative discipline that links physical and biological processes and forms a bridge between the natural sciences and the social sciences.” For this reason, discussing the position of ecology in the context of social sciences is crucial.

The search for ecological life has been a target or alternative system that societies have been seeking throughout history. To make future predictions, it is necessary to know the pursuits that have been tried in the past and have an impact on societies, and this research can be observed through emerging trends and movements. In the 21st century, these searches will be examined through cases that can be considered pioneering with different concepts, as will be mentioned in this research. The historical pattern obtained as a result of comparing and examining the discourses of these cases can be used as a guide to create a new approach in today's landscape designs.

## **BACKGROUND**

Is it possible to have a perfect ecological life with human existence? Undoubtedly, the answer to this question starts with being able to imagine freely. Being able to imagine freely and pushing the limits can lead to the emergence of necessary alternative ideas. Haven't all crucial ideologies in history emerged in this way? Urban utopias, alternative planning strategies, and marginal environmental communities were all created with imagination. The ideologies they produced bore similarities or differences and created various effects on society's perception of the environment. With the development of societies and the rapid access to technology in daily life, the limits of imagination have developed and continue to evolve. This development can be easily observed in the historical pattern. Similar contents and the scales of ideologies that play a role in shaping perceptions of society have been examined on a theoretical plane within the scope of the literature review and research background.

### ***Green Utopianism & Decentralization***

The search for ecological life, which differs according to the period, opens utopian discussions on whether a single ideal ecological life can exist. Can the ideal ecological life be planned and predicted? According to Kumar [3], “A utopia is a near-perfect society and a place just beyond reality but beyond the reach of humanity.” Certain genres in the utopian literature written in the past emphasized that the ideal life will only be possible, as mentioned under the discipline of ecology, which aims to ensure healthy communication between humans and nature. These genres are called green utopias. Although the instinct to create an alternative ecological system and society in the existing system is the main target of green utopias, many scientific and environmental movements today can be observed as a result of influence. With the search for this imaginary alternative ecological society, which has emerged due to concepts that can be seen or assumed as radical crucial problems and changes in the current system, such as the industrial revolution, climate crisis, or political pressures, the solution to a decrease in social life. It strengthens the relationship between nature and society by describing the mechanism of an alternate life, especially the portrayals of the landscape ecology.

Although the solutions to the common main goal of green utopias differ according to the authors, they have similar common strategies that extend to the field of landscape planning today and contribute to their distinctiveness from other utopias. One of the strategies, *Polycentrism*, also called *Decentralization*, is seen as a common ecological planning solution in green utopias; it is in a much more crucial position against the more concentrated capitalist system today. “An often expressed hope is that decentralization will reduce overload and congestion in the channels of administration and communication [4].” It criticizes a single, main capital life order in an ecological context and proposes many living spaces with many centers by dividing the living spaces into clusters. In this way, all kinds of urban equipment and resources necessary for the society are located close to the living area of that society, narrowing the dense and complex transportation network. At the same time, by emphasizing decentralization, it prevents the growth of capital in the context of management and trade, which society has to adhere to.

Due to different movements and thoughts in different periods, utopias may not always be up-to-date for today. While this situation opens discussions that question the existence and purposes of utopias, Sargent [5] asserted, “When a utopia is designed as a realistic alternative, it is intended not as a society to be achieved in all its detail, but as a vehicle for presenting an alternative to the present.” Although it may not serve as a guiding compass, an idea it creates can turn into an ideology and take the lead of many movements throughout history. Utopianism and ideologies have a lot in common. Every ideology has a utopia at its core—a hopeful vision of the world as it might be if the ideology's dreams come true. This vision might be general or highly specific. A utopia could also develop into an ideology. It is likely that if a utopia is compelling enough and strong enough, it can convert hope and desire into belief and action to bring the utopia into existence through a political or social movement. The exact process by which utopia can become ideology is not entirely clear and undoubtedly varies from case to case [5].

### ***Scales: Communes to Eco-Smart Cities***

To create a sense of society, it is not enough to deal with ecological life ideologies only with an individualistic approach between nature and humans. It is necessary to think together with the environment, society, and different scales of this environment. For this reason, it would be more consistent to examine ecological life ideologies on two different scales, which can be considered distant from each other as communes and cities.

Communes are independent alternative living communities that form voluntarily or by themselves, rejecting the usual order for many reasons and establishing their order on a small scale by marginalizing themselves from the majority/city. This scale, which has been examined with utopianism, has also witnessed groups that have been influenced by different movements with alternative life experiments and spread their influence to such a large scale that they can lead different movements. Counterculturalism that emerged with the hippies of the 1960s can be assumed to be one such leading example. “The Sixties produced an explosion of intentional communities throughout the world, with thousands of mostly short-lived urban groups self-identifying as communes and hundreds of rural communities founded with varying utopian visions [5].” As Rivers [6] mentioned, “With the end of the 1960s marking the beginning of an “age of ecology,” it was a prime time to begin a countercultural form of environmentalism.” The abundance of these small-scale experiments, which reached the peak of its period, can be observed as another important proof of the diversity of alternative ecological life ideologies and their uniqueness to individuals or groups. The common points of these communes, whose ends

were abandoned in failure, with those cities where they marginalized themselves can be assumed as benefiting from the benefits of rapidly advancing technology. These communes are against the exploitation and use of technology for ecology and sustainable resources. It can be easily understood from the purpose of the technology they use that these communes defend an ecological life by advocating a small scale. However, when examining a city's relationship with ecology, it is necessary to examine for what purpose and through which channels it uses technology to understand whether it is an ecological city that makes smart future investments.

The management style of a city administration, its decisions, plans, and the priorities of public spaces and infrastructure should be sustainable so that society can be sustainable. This direct relationship between society and government, which feeds each other, requires a large-scale ideology of ecological living. The city, which provides sustainability in economic, social, and ecological contexts, can offer society the "ideal" ecological life. The sub-contexts of these contexts form a large-scale infrastructure and superstructure network by feeding from ideologies in many different disciplines. Rogers [7] defined the concept of Ecological City, as "which minimizes its ecological impact where landscape and built form are balanced and where buildings and infrastructures are safe and resource-efficient." One of the ways to reach an ecological city is to catch up with the age by using the development of technology efficiently and to be always active and prepared with a futuristic perspective by making future-oriented predictions, making cities seek a healthy ecological life ideal. According to the Association of Professional Futurists (APF), "A "futurist" is a person who studies the future to help people understand, anticipate, prepare for and gain advantage from coming changes [8]." Turning the city into a smart city by using the benefits of technology with a focus on ecology will prepare society for the future together with the city. For this reason, it is necessary to be a smart ecological city against unnecessary consumption or loss of time in today's era of high technology rather than the goal of an ecological city. Another definition of an eco-city and its relationship with other similar concepts, according to Y. Wu et al. [9], "An eco-city is an ecologically healthy city, a sustainable city, an energy-efficient city, a low-carbon city, a smart energy city, and an ecosystem whose structure and function are self-sustaining and resilient." In addition to the fact that the elements that encourage the use of sustainable energy sources are at the forefront in cities, it is an achievable ecological life goal that the infrastructure has systems that can be easily monitored and help produce fast solutions. "With actions of data gathering and archiving information, the city acts as a museum or a library, always "accumulating time" [10]." This situation shows that the cities trying to reach their goal are the continuation of the ecological life ideologies of the past experimental communes and utopianism.

### ***Landscape Design on Society's Perception of Nature and Technology***

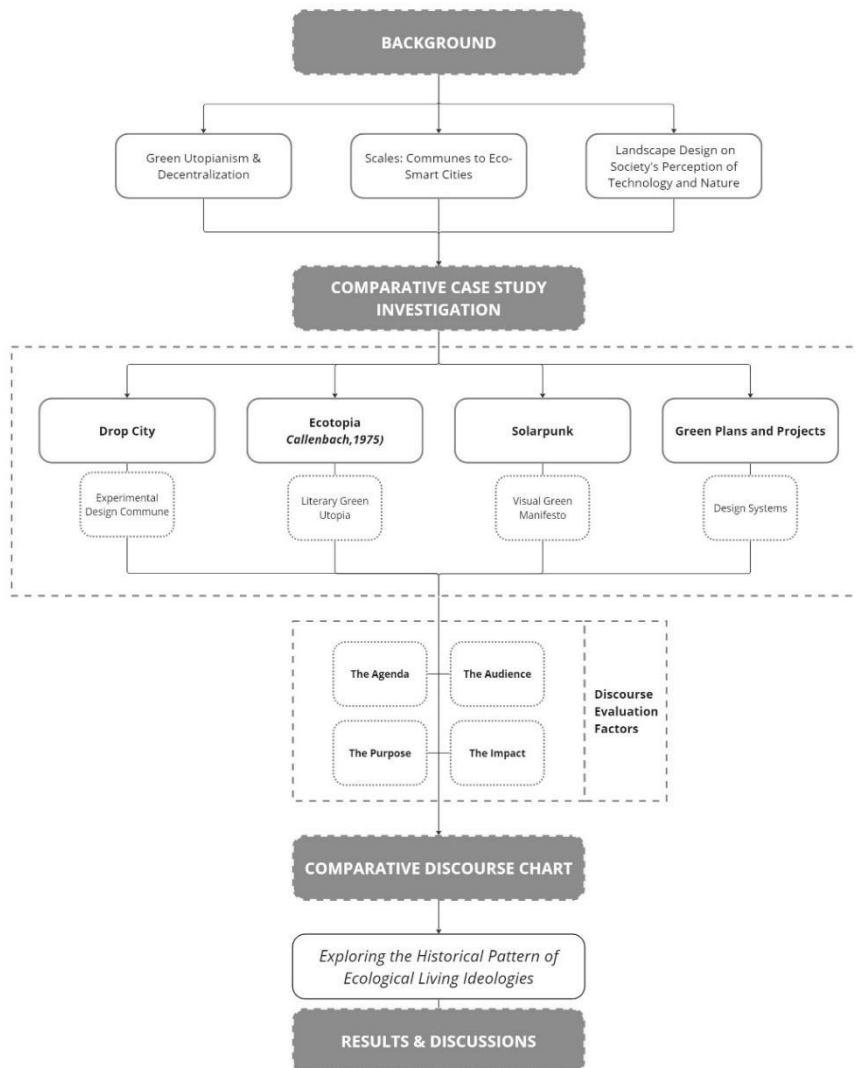
In Ecological Life Ideologies, the environment and landscape are defined in spatial descriptions, and the living environment is included. "Approaching sustainability through the landscape helps to appreciate the diversity of life in nature and society. [11]." If the quality of the space in which a society lives can respond to healthy design parameters, that society tends to be sustainable. In other words, a person's perception is created by the environment that they live in. Furthermore, the perception of the community living in ecology-based spaces results in sticking to ecology and nature, which is the healthiest occasion. In this case, the task falls to landscape designers and planners. Designers who will fit the smart infrastructure of the city, the balance between mass and spaces, and

sustainably use natural resources will also be the designers of large-scale pursuits of ecological life. Creating designs that will combine technology and nature in the most efficient way for the citizens is the basis of the ecological structuring of the perception of society.

The fact that the perception of society is changing because of ecological life ideologies that have dominated at different periods throughout history means that this search for the future will continue, while the continuation of the most healthy and stable ideology is necessary for sustainability. As the perception of society develops in the ecological context, the search for ideology develops and becomes more realistic. As the search for ideology develops, the perception of society develops.

## MATERIALS AND METHODS

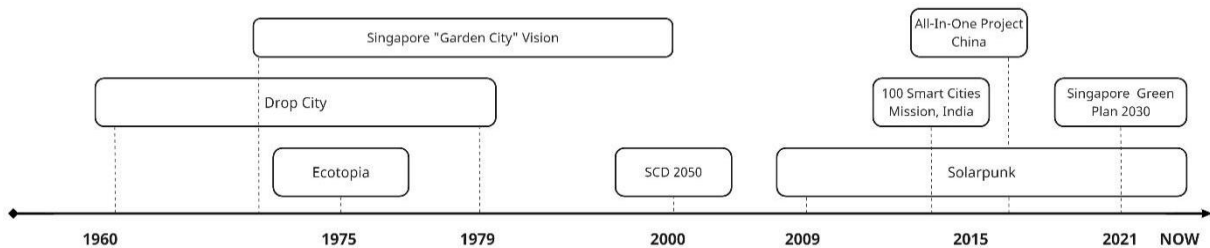
The flow of this research is shown in the following Flow Chart (Fig.1), including the background, materials, methods, case study investigation, discourse analysis, results, discussions, and conclusion.



*Fig.1. Flow Chart*

In this research, a literature study was conducted by determining the philosophies that each case contains, the movements they are influenced by, the movements they affect, and political, ecological, sociological, and all kinds of related concepts, with different definitions found in different research. With this method, which is carried out together with comparative case study investigation and discourse analysis, different connections from the relations of the concepts have been determined.

In this research, to predict the future of ecological life ideals, the effects of currents and ideologies that have had an impact on each other, starting from the new emergence of environmentalism, will be compared through the discourses of these cases/ideologies. The ideologies selected for this research emerged in response to different radical changes, as shown in the following timeline (Fig.2), and were the pioneering different types of ideologies of that period. The main selection criteria are that the selected cases should be located in the period from the 1960s, when ecology and environmentalism first came to the global agenda, to the present day, with limited data access, and in the context of format, appeal to the society in different formats such as experimental commune life, utopian literature, and visualized manifestos. Drop City as an experimental commune life and design, Ecotopia [12] as a written utopia text (Callenbach, 1975), the Solarpunk movement as a visual manifesto and punk ecological movement, and today's eco-smart city policies, plans, and designs for the future are discussed.



**Fig.2.** Chronological order of selected ecological ideologies and projects.

It has been deemed appropriate to compare various narrative types of ideologies, which progress by influencing each other with the same idealistic goal, and to be carried out with discourse analysis, which aims to analyze the sentences between the lines. The comparison chart is shown in the chapter, *Results and Discussions*.

Academic articles, utopian books, descriptive history documentaries, internet blogs, and official government sites written about ideologies were used as materials due to the presence of different presentational ideologies selected.

Comparative discourse analysis, which is used as a method, examines what the selected ideologies want to convey directly and indirectly through the current economic, ecological, and social conditions of that period, the thoughts of society, the audience, the main goals, and the effects they have left on the perception of society.

The factors that help to evaluate the selected ideological discourses are briefly explained in the following sub-headings.

**Agenda - Current Environmental, Social, and Economic Conditions**

Environmental, social, and economic conditions of a period can give quite a lot of information about that period. Over time, the environmental changes that occurred in that period give dynamism to these conditions. As will be mentioned in the research, the thresholds that affect the whole world, such as the Climate crisis, the Industrial Revolution, and the Intelligent Technology / Internet Age, completely affect the conditions of the period, and many movements and ideologies that oppose these situations or take different attitudes become a distinguishable part of this chronology.

### ***The Purpose***

It can be assumed that the main purpose of all ecological life searches is to question the ideal ecological life, to display an anti-capitalist attitude, and to defend decentralization. On the way to achieving this goal, there are deviations from different philosophies and movements according to the conditions of that period, and it has been observed that alternative actions to solve the existing problem lead to alternative results. In other words, the goals are determined to solve the controversial alternative problem of a certain period.

### ***The Audience***

In addition to the purpose and conditions of the mentioned ideologies, the audience they address is also considered a discourse analysis factor. The scale, integrity, or individuality of the audience it wants to mobilize, demand action, or raise awareness directly affects its sphere and the flow of this influence. For this reason, different types of communities that adopt, ignore, or oppose these ideologies have also been a part of the study.

### ***Success or Failure? – The Impact on Perception***

The applicability of alternative ideologies may be far from reality, as it cannot capture a broad common point that can appeal to the whole society in general. The success rate of that ideology may increase as the addressing width increases, but isn't the conceptual existence of alternatives an opinion that opposes the existing majority? While the majority of the alternative concepts or whether they should be against the current order remains a matter to be discussed, not every ideology should be successfully applied to its aims. It is observed that the success of some ideologies, as mentioned in the section "*Green Utopianism and Decentralization*", is only creating an idea. For this reason, the success and failure of an ideology have been examined with other factors and their reasons.

Considering that the main purpose of ideology is to make an impact, it can be assumed that the most crucial success or failure of that ideology is how these ideologies will affect society, science, sociology, and ecology as a result. How discourses give birth to other discourses, their common features and relations are formed by the effect created by the discourse. It will discuss how perception is created in society and how this perception will be directed with designs and smart ecology for the future.

## **COMPARATIVE CASE STUDY INVESTIGATION**

In this section, selected ecological living ideologies throughout history will be examined chronologically and evaluated through discourse analysis factors. The studies

will be evaluated separately from the same perspective and placed in the comparative discourse analysis table to be interpreted and compared in the next section.

### ***Alternate Ecological Living Ideology as a Communal Design Experiment: "DROP CITY"***

After World War II, the 60s were a period when people survived the dark times, new cultural movements were formed, experimentation and counterculturalism were brought to the forefront by leaving the past behind, and culture and art had a rapid rise [13]. Edgington [14] explains the main purpose of the 60's countercultural communes as "These rural settlements offered like-minded countercultural escapists an opportunity to experiment with nature, religion, sexuality, and collective living in rural and often isolated spaces."

Drop City, which shines among these intentionally formed communes whose ideology is still controversial, aims to strengthen the relationship between humans and nature in a more interesting and deeper context than other communes. "Drop City became the single outstanding emblem of countercultural communitarianism [15]." "Drop City was an intentional community established in southern Colorado in the mid-1960s. Originally established by art students from the universities of Colorado and Kansas, it became an icon of Hippie communalism. It was noted for its dome architecture [5]." It can be assumed that Drop City distinguishes it from other communes with its architectural typology inspired by Buckminster, using the waste materials of the city and expressing it through sustainability. "Drop City's architectural notoriety was attributable to its "bricolage" of materials and ideas, which made the geometric design principles of Richard Buckminster Fuller (1895–1983) into a countercultural language and then metamorphosed them [15]."

One of the "Droppers", Bill Voyd, explained the waste usage as "We learned how to scrounge materials, tear down abandoned buildings, use the unusable. The garbage of America. Trapped inside a waste economy man finds identity as a consumer. Bill Voyd reported. "Things have value only in their use. When one stops 'owning' things another can begin to use them. Energy is transformed, not lost [16]." At the same time, emphasizing sustainable energies and including technology using solar energy in their units are good examples of technology used for ecology, in other words, smartness.

The future goals of the Droppers were for Drop Cities to multiply and create clusters of waste-focused, sustainable, and experimental art, on which they founded this ideology. However, due to the intense interest in the world, it hosted a large number of media and visitors towards the 70s, causing irrelevant users to distort the scale of the commune and leave it out of alternative, causing the main purpose of excess capacity to deviate from its main purpose or to be unsuccessful and dispersed [17]. According to the members who saw this experiment as a successful experience, "the success of the community is not the longevity of a community but rather the extent to which it did or did not improve their lives for the time they were members [5]." "The avant-garde has a long tradition of being co-opted by mainstream culture. It happens to all of the important art movements,' said Richert. "It appears to be inevitable: Forms of idealism eventually reach a large audience and become diluted and corrupted in the process.' Also, Richert adds for the relevancy in the 21st century, "I feel the ideas that Drop City was based on - ecology, creativity, economy - are relevant today and that Drop City may still be a model [18]."

***Alternate Ecological Living Ideology as a Literary Green Utopia: “ECOTOPIA (CALLENBACH, 1975)”***

The 1975 green utopia *Ecotopia* was written by Ernest Callenbach at a time when the threat of climate crisis was on the global agenda. A life alternative created by the measures developed against the climate crisis of the period is also a starting point for the literature on the concept of "Ecotopia", which has survived to the present day. In the spatial separation of the city and nature, although the city is assigned as a living space, nature has a source and a sacred counterpart in the spiritual context. "Mini-cities" are depicted in *Ecotopia* in the polycentric understanding of life. The urban space is depicted in a completely pedestrian-centric design concept due to the absence of private vehicles. The urban landscape highly reflects the fact that transportation in daily life is dominated by electric public vehicles and the intensive use of bicycles over short distances. In the city where green areas are dominant, the fact that all roads are reserved for pedestrians and narrow roads dominate regardless of vehicle width makes it possible to compare the environment where the people of *Ecotopia* live with today's cities. Areas outside the city, such as forest areas, are depicted as a resource for a city and have a religious meaning for *Ecotopia*. *Ecotopia*, which is against the exploitation of nature, has economic laws that protect the balance of production and consumption, stating that every individual should restore the same amount to nature as the number of natural resources they use. This controversial perspective on nature can be interpreted as a planning policy to protect the rural landscape from the city. The landscape portrayals reflect the relationship between the city and nature through society's seeing itself as a system or part of nature that works together with nature, coming together with polycentric anti-capitalism that prioritizes the foundations of nature [12].

In the context of the economy of *Ecotopia*, *Ecotopia* citizens are happy with all the work they do to protect the sustainability of the natural order and support the money flow cycle and circular economy for the existence of economic sustainability. Based on the example of the use of wood materials, the production-consumption balance, which is carried out by putting every material taken from nature back into nature, reveals the reflection of the economic system in the separation of the urban and natural landscape [12].

In *Ecotopia*, where the single-party rule is ruled, it can be said that international relations are ignored by following a policy that is not inviting to all societies other than the state which causes global isolation, in other words portrays a commune. It can be interpreted that it bears traces of the philosophy of "Deep Ecology", based on the ethical views of Spinoza, which emerged in 1973 and was criticized as ecological fascism, with his misanthropist approaches seen in his interpretations of seeing nature as a religion, trees as sacred religious elements, and the need for a global reduction in the human population [19]. Shouldn't saving the future by seeing the world as a whole from a planetary urbanist perspective be with the participation of all humans? Therefore, their social relations should be more humane and inviting with a global perspective.

Although *ecotopia* is depicted as a very large-scale world, it is a work that is closed to itself, in other words, an intercultural communal society, pioneering certain areas in terms of ideas that are unlikely to be applied to today's life in social and spatial terms due to its extreme ecocentric approaches that support the philosophy of deep ecology. It can be

positioned as a successful alternative life ideology in theory due to the perception it adds to society and being one of the leading literary green utopias.

### ***Alternate Ecological Living Ideology as a Visual Manifesto: “SOLARPUNK”***

In the 21st century, where technology is now completely involved in daily life, it is effortless to spread an idea to the whole world with the power of interaction created by the internet. Visual worlds that can be created quickly can expand the audience by supporting ideas. An alternative ecological life image, which was simply mentioned in a blog in 2008 and then shared on a random Tumblr social media platform in 2014, tries to create hope against this pessimistic society where environmental concerns are at their peak and turn into a growing, still growing trend [20]. “This is an aesthetic, philosophical, and activist movement that emerged at the beginning of the second decade of the 21st century in Brazil, particularly in 2011, as a response to the dystopian pessimism of other creative efforts. This movement is featured by the creation of speculative worlds where social ecology, democratic technology, and solar, wind, and tidal energy are crucial elements for collective well-being that surpass the capitalocene and its roots in social inequality and the extraction and burning of fossil fuels [21].” “The movement gained traction in progressive circles on early 2010s Tumblr, but as its popularity has bloomed over the past ten years, early Solarpunks fear capitalist co-option [22].”

While advocating that developing technology will be the savior of the future and nature, it also bears traces of interculturalism from the past. The early 21st-century environmental movement is observed in its embrace of Bright Green Environmentalism, not the ecocentrism of Deep Ecology or the mere individualism of Light Green Environmentalism. While it embodies anti-capitalism, anti-consumerism, and decentralization like other ecological living ideologies, the feature that distinguishes itself from all other ideologies and movements is that it is the first and only punk and anarchist with an optimistic view of the future. “A society which believes that climate change is inevitable—that “things cannot be otherwise”—is a doomed society [23].” Even though pessimism will go nowhere, producing hopeful ideas can be observed as the main goal. “Solarpunk looks past the disasters to the solutions, envisioning a different path from the one we're told is inevitable [24].”

One of the biggest reasons for the rapid growth of the movement can be assumed to be that it portrays the future as a pleasing narrative strategy, keeping aesthetic concerns in the foreground. “Though the Solarpunk aesthetic of today is certainly inspiring and evokes an optimistic vision of the future, it can easily turn into a cynical one if the style becomes appropriated by the very capitalistic interests the movement criticizes [25].” To avoid interfering with greenwashing, it is necessary not to trust the aesthetically pleasing content that uses every “Solarpunk” concept reflected in the media and to approach it more carefully. Many sociological behavior patterns or administrations question that social and economic systems must also be healthy to achieve sustainability.

It is also seen that Solarpunk, which is an alternative ecological life manifesto and touches on branches such as politics, art, ecology, and science, is assumed to be a science fiction product. This may be because it seems to be far from reality as a utopian narrative, but all kinds of elements that this trend wants to spread for the future are existing or highly probable concepts. “Many of the technologies and practices that solar-punks draw into their imaginings already exist: solar and other renewable energy, urban agriculture, or organic architecture and design. Like sci-fi authors, solarpunks remix the present to produce an alternative future [26].” The influence of the movement continues to grow as

it grows. Nowadays, it is a material for many movies, books, and even TikTok social media content. Freinacht [27] summarized, “Solarpunk aesthetics is currently the world’s best ticket to getting normal people to change the world, thereby saving human civilization.”

### ***Alternate Ecological Living Ideology as a Design System: “FUTURE GREEN PLANS AND ECO SMART CITY PROJECTS”***

In today's world, cities' being prepared for the future is their responsibility toward citizens and the world. Establishing a large-scale ecological living ideology can be possible by managing urban infrastructure and superstructure systems and updating them with technology. These “communities” with millions of citizens can be considered giant communes under the name of eco-city, and they must inform the world of their future ecological policies by leveraging their smart technologies to maintain their sustainability. The fact that being an eco-city is an adjective expressed with objective parameters can be an interesting endpoint of the theories brought by ecological life ideologies from the past to the present.

Many global ecological organizations have been formed that aim to define a city as an ecological city, such as MEP (Ministry of Environmental Protection) and Smart City Indexes. “For instance, if a city wants to be granted the status of National Eco-City, not only the central urban districts but at least 80% of counties under this city should have already been awarded the status of national eco-county [28].” Adds Li and Qiu [28], “Although it is time-consuming, local governments still show great enthusiasm because the title of eco-city is considered a great honor as well as an important record of their achievements.” “Some smart city projects (especially in the UK, such as City Verve in Manchester, Smart Dublin, and Future City Glasgow) work in a way of producing smart parts of the city, which will eventually, by connecting, create a smart city [29].” In SCI’s context, a ‘smart city’ continues to be defined as an urban setting that applies technology to enhance the benefits and diminish the shortcomings of urbanization for its citizens [30]. Examples of ecological future strategies of big cities that have come to the fore in today's media are mentioned below.

India’s “Smart Cities Mission” and China’s “All-In-One Project” on eco-city development are not only striving to work on a national level but are embedded in global economic and geopolitical networks [31]. 100 cities from all around India were chosen in 2015 to participate in a competition to become a “smart city” within the policy framework of the Smart City Mission. Municipal leaders from these 100 cities were encouraged to create smart city plans for their communities and compete for financing by running against one another [31]. About the All-in-One Project in China, “This approach is designed as a top-down response to problematic rapid urbanization. It encompasses a variety of eco-city development projects and serves as an umbrella for green urbanization. Therein, sustainable (technological) solutions are strongly encouraged and sought for, and corporate investment supported [31].”

About the Daegu 2050 plan, “SCD 2050 is a master plan that advances a multidimensional effort to transition to an economically, ecologically and culturally appropriate future, taking into account the unavoidably incomplete insights that guide the planning of a long-term future. Daegu’s initial interest in the solar city concept derives from a cooperative program called the Solar Heating and Cooling Implementing Agreement Task 30 of the International Energy Agency (IEA) [32].” The Sub-headings

that divide the targeted plan are The Energy Innovative City, The New Industrial City, and The Eco-cultural City [32].

About the Singapore Green Plan 2030, “Launched in February 2021, the Singapore Green Plan 2030 seeks to galvanize a whole-of-nation movement and advance Singapore’s national agenda on sustainable development [33].” Since Singapore became an independent nation in 1965, it has developed a lot until this year and has set an example for the whole world of a sustainable city model. Singapore, which can be shown as an exemplary city model, can be considered to owe this identity to the "Garden City" strategy put forward by its first president in 1967. The strategy with an ecological development vision has successfully updated its strategies, leading to the Green Plan 2030 [34]. This example holds hope that ecological predictions can be applied to real life with the right planning strategies.

## **RESULTS AND DISCUSSIONS**

Since the climate crisis started to become a global problem, many searches for ecological alternative lives and ideologies have been formed and identified in this research. The fact that the chosen ideologies take the lead in their positions has caused them to be the comparison elements that represent those movements. As shown in the Comparative Discourse Chart below (Fig.3), these ideologies are presented in different categories compared by their discourses with discourse parameters.

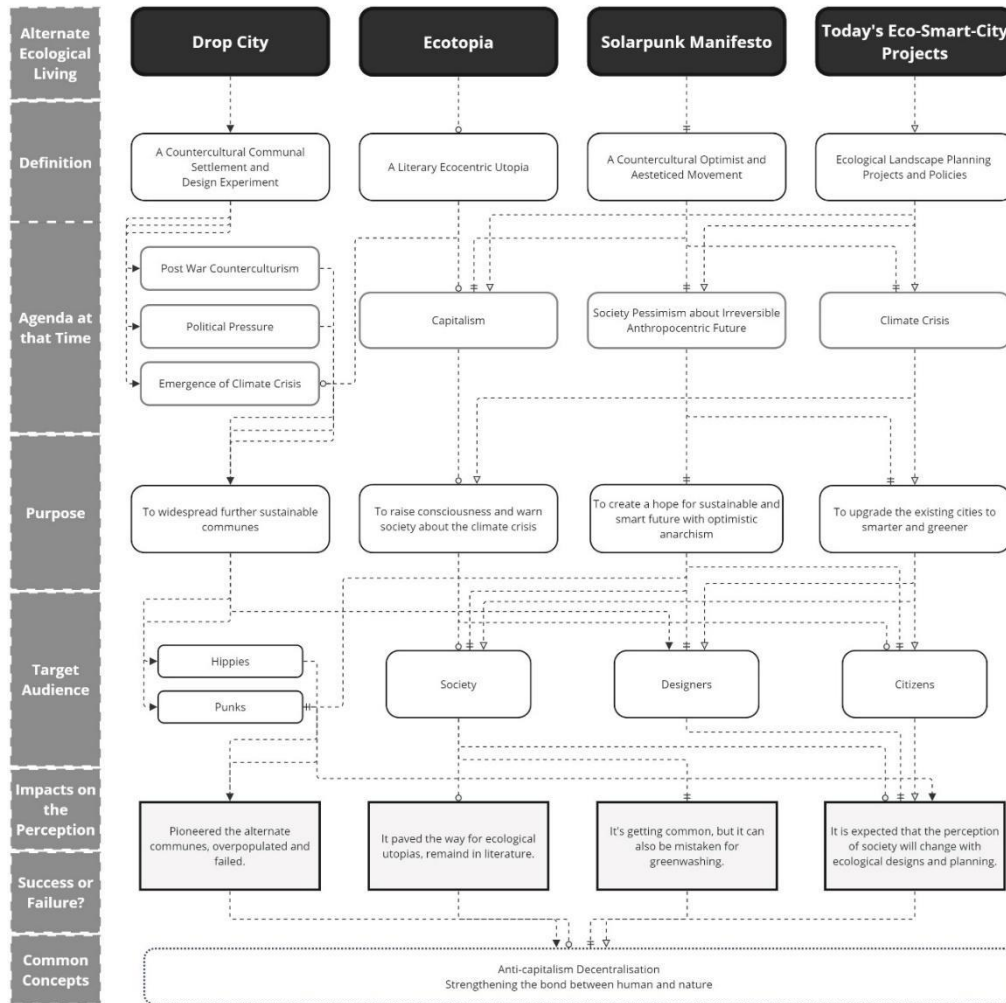


Fig. 3. Comparative Discourse Chart of Selected Ecological Living Ideologies

Although Dropcity as a design experiment and countercultural communal settlement, Ecotopia by Callenbach as a literary ecocentric utopia, and solar punk visual manifesto as a countercultural optimist and aestheticized movement, today's eco smart city projects as landscape and planning design strategy and policy, create or continue to create different results and perceptions in the society, the common points of these ideologies intersect in certain parameters. The main reason for this can be observed as a factor of being influenced by each other throughout history, as well as opposing and defending similar issues. Opposing the resource exploitation of the capitalist system and the capitalocene perspective, advocating for decentralization, and seeking a solution thereby reinforcing the human-nature relationship are concepts that they all have in their ideologies. Ecotopia, which is at the forefront of green utopias and countercultural communes, including Drop City, in the attitudes held unique to its period, a much more intense condition-oriented approach is seen with the effort and experimentation brought by postmodernism, with today's ecological searches and anti-capitalist features. The age of technology and the Internet, the Solarpunk movement in the 21st century, and ecological urban planning can be seen as a means of advancing to metamodernism or ecomodernism. It is observed that the theoretical infrastructure accumulated from the past provides a basis for today's ecological life ideologies.

Solarpunk appeals to everyone more completely while appealing to the general public with its aesthetic visuals while providing all kinds of social equality with a punk approach inspired by green utopias and alternative communes. It separates itself from past ideologies by including optimism in its base philosophy. Meanwhile, the fact that ecotopia's ecofascist and misanthropist approaches can be considered as deep ecology, and a solution can only be found as a result of a radical revolution, while Drop City is already being marginalized and finding the solution not by correcting the current world, but by escaping from it, can be shown as an example of the ideologies' inability to adapt to the world. On the other hand, the perception and impact they created left their mark unquestionably big. The only correct solution should be to try to fix the environment without escaping the current.

It would be unfair for these ideologies to measure their success by merely considering whether they are applied to the real world. The theoretical success in this context can be measured by observing how broad and holistic the audience it addresses, how it positions the future-oriented technological ecology in its aim, and how it creates a perception to switch to ecological life in society, all with the existing environmental, social and economic conditions. In this situation where rhetoric is crucial, including social equality and justice, which is an important part of sustainability in future-oriented urban planning strategies, will appeal to everyone, and the success rate will be higher.

One of the conclusions to be drawn from this pattern is that there is a need for an ideology that includes technology, ecology, and social art in today's world. It's necessary for accessing the daily life of the society. This ideology may be the concept of Eco-Futurism, which has just started to come to the fore and is yet limitedly used. While it incorporates these concepts, it also emphasizes the future and temporality. Establishing an Eco-Futurist ideology as a design approach with designers, planners, and other disciplines that will play a role in urban practice will ensure that the perception of transition to ecological life to be created in the urban population will be applied to the real world without any problems.

## **CONCLUSION**

The future cannot be predicted without knowing the journey of the past. As a result of the evolution of ecological life ideals that have come from the past and continue to live with the impacts they still have on the present, ecological urban and landscape planning in current debates can be discussed. It has been observed that from an experimental commune life to a written utopian literary work, then to a manifesto supported by visuals, the format of presentation of ideals has developed with technology and perceptions. According to what is deduced from the journey of ecological ideals in the recent past, as these formats develop, their impact on the perception of society increases. On the other hand, as the perception of society develops, these formats and foresight strategies for the future have developed and will continue to develop. These two processes, which will feed each other, will continue to be observed in the future. At the current state of technology, it may be an important prediction that artificial intelligence will play a role in emerging new ideologies. Of course, people will continue to develop their imagination with the help of technology. Besides, society needs to hold on to hope and optimism no matter what; hope for the future should never be lost.

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