

HORVÁTH ESZTER

esztella74@gmail.com

social pedagogy. MA. (Váci Apor Vilmos Katolikus Főiskola)

Gardening for the change of society



ABSTRACT

The ecological dislocation of modern era clearly presents the dependence on the living ecosystem of our society and questions the present profit-oriented, individualist economical system, which drastically exploits the natural environment. In the context of an accelerating global environmental crisis that disproportionately affects the world's poorest, an environmentally sensitive approach to social work practice has never been more important (Boetto 2016). In this paper I am analyzing the connection between the ecological and social ideologies within the opportunity provided by community gardens. I am introducing the consequences of a socially sensitive regeneration project that occurred in one of the most disadvantageous parts of the 8th district of Budapest. One of the elements of this project was to turn the urban courtyards of this Quarter into "Green Courtyards"

KEYWORDS

community development, urban community, community gardens, ecology, environment, green social work, eco-social work, social pedagogic,

DOI 10.14232/belv.2023.1.14

<https://doi.org/10.14232/belv.2023.1.4>

Cikkre való hivatkozás / How to cite this article:

Horváth, Eszter (2023): Gardening for the change of society. *Belvedere Meridionale* vol. 35. no. 1. pp 39–51.

ISSN 1419-0222 (print)

ISSN 2064-5929 (online, pdf)

(Creative Commons) Nevezd meg! – Így add tovább! 4.0 (CC BY-SA 4.0)

(Creative Commons) Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

www.belvedere-meridionale.hu

INTRODUCTION

Nearly all of our present ecological problems arise from deep-seated social problems therefore these problems cannot be neither clearly understood nor resolved, without resolutely dealing with problems within society (Bookchin 1993). The ecological dislocation of modern era clearly presents the dependence on the living ecosystem of our society and questions the present profit-oriented, individualist economical system, which drastically exploits the natural environment. The change can only be possible if the humanist ideology transfers to an ecological philosophy of life, in which humans need to take responsibility for the surrounding flora and fauna. In this paper I am analyzing the connection between the ecological and social ideologies within the opportunity provided by community gardens. I am searching for the answer to the question of whether there is a place for community gardens in the facilitation of eco-social transition. Could the community gardens be the space for the practice of eco-social work?

In the first part of my study I am introducing the present socio-economical processes that heavily affect the living conditions of different social groups through the thoughts of Byung Chul Han German philosopher born in South-Korea. Han deep philosophically and interdisciplinarily demonstrates the basic problems of our social value system in opposition to the modern and postmodern vision of man (GYÖNGYÖSI 2020). His philosophy was formed by the experiences from his own garden. He goes beyond the idea that man is superior than the flora or fauna, he presents a vision of man living within limits, which is in stark contrast to the idealised vision of man in today's world.

The current social structure is based on economic growth, and this phenomenon can be seen in social work practice as well since client care is based on improving their material situation and integration to the current structures of society (RANTA – TYRKKÖ 2021; BOETTO 2017). In social pedagogy and social work there is an increasing need for a paradigm shift supporting the eco-social turnaround. In the second phase I am presenting those social work practice trends, that promote the ecological transition placing the natural environment at the center of this profession (BOETTO 2017; RAMBAREE et. al. 2019).

The poorest citizens bear the burden of environmental disasters caused by human. In the third part of my writing I am introducing the consequences of a socially sensitive regeneration project that occurred in one of the most disadvantageous parts of the 8th district of Budapest. During the social work, we faced some challenges that exposed some dilemmas regarding the ecological vision. The poorest residents have to face several problems. Their flats are scarce, damp and musty. For these people satisfying their basic needs can be a serious problem, they live day by day, their position does not allow them to look into the future. In this living situation, environmental protection is not the most pressing issue to address. In this contradictory environment we tried to create a livable environment and help them to build a supportive community.

NEOLIBERALISM¹ AS THE CRISIS OF LIBERTY, BACK TO THE NATURE

More and more, we seem to be living in a world where excessive freedom and unchecked surveillance are intertwined, where the promise of technology backfires into eternal labor and exhaustion, where time is infinitely accelerated, where desires and anxieties are reaching their boiling point (SHIQI LIN 2020) Neoliberalism an unusual but effective method to exploit freedom. People volunteer to work overtime to satisfy their artificially generated consumption needs while exhaustingly escaping into the freedom of media publicity. Neoliberal psycho-politics does not make people obedient but addicted, it attracts instead of prohibiting, explores more and more sophisticated forms of exploitation. It also directs free time through a variety of workshops, motivational weekends, and team building activities. We become addictive and harmful to each other and the natural environment (HAN 2020a, 2020 b).

The society of the 21st century is no longer a society of discipline, but a society of performance. The projects, the enterprises and motivation take the place of prohibition, mandate and law, there is not a gap between duty and ability, but a continuity. The continuous self-optimization will lead to a mental breakdown. Due to failures the person blames himself instead of blaming the society. Human life cannot be affected only positively in fact, negativity keeps life lively, without the exciting effect of negativity only dead positivity remains (HAN 2020a; SHIQI LIN 2020).

Our societies today are characterized by a universal algophobia a generalized fear of pain. We strive to avoid all painful conditions even the pain of love is treated as suspect. This strong fear of pain separates us from each other, makes us lonely as the connection to others is accompanied by vulnerability. Pain had a cultural significance in society, it is a tool of domination. The immeasurable pain of martyrs solidified domination. In this postmodern world the body is equal to value, therefore pain is to be avoided at all costs. Lately power has replaced pain with motivation and self-actualization (HAN 2020a, 2020b.).

As suffering² represents our own weakness, happiness became a private matter, everyone has to take care of their own happiness and thus the current concept of happiness separates people from each other. This leads to a lack of empathy and solidarity within humans, and they become more and more isolated. Loneliness enhances the pain, which becomes so unbearable that humans start to grind themselves. According to researchers, aggressively presented content in digital media, such as films and video games, serves as a painkiller however, it does not make users aggressive. The constant presence of pain and aggression makes today's man insensitive to the suffering of the outside world, whether it is a defenseless animal or the natural environment itself. The same can be true for programs depicting natural disasters; the tragedies seen in the media happen somewhere else, to someone else, and if they are already being addressed, then surely someone will do something. Media separates us from the real world so much that we also become neutral to natural disasters happen in our neighborhood (HAN 2021b; LÁNYI 2010).

¹ Neoliberalism: a variant of economic liberalism, the declared goal of which is to restore the conditions of capital accumulation and the power of economic elites. It demolishes welfare subsystems by citing that they reduce the efficient functioning of the market and thereby economic growth (KOTZ 2009).

² For details, see: Sarah M. Coyne, Laura Stockdale: (2020). Growing Up with Grand Theft Auto: A 10-Year Study of Longitudinal Growth of Violent Video Game Play in Adolescents, <https://www.liebertpub.com/doi/10.1089/cyber.2020.0049>

Byung Chul Han explored in his garden that Earth is magical, a sensitive talkative living creature and it is human responsibility to protect it, however now we are exploiting it mercilessly. Natural disasters are the consequences of absolute human action. Today we do not respect nor see or listen to the nature however it wasn't always like that (HAN 2021b, 2022). According to the worldview of ancient nations, human and nature relationship appeared differently than in the modern culture. In the beginning of time human was connect to nature spiritually instead of economically (GOWDY 2007; HAMVAS 2015). This mentality can still be seen in action among the indigenous cultures that have survived to this day. The ancient natural nations believed that humans, like animals and plants, are part of nature. They were in a mutually dependent relationship with nature and its living creatures. From the 17th century as a consequence of the development of science, people became able to manipulate nature for their own advantage, and it became natural that they were no longer mere observers but active parts of the processes of nature without fear of the consequences of their intervention (KUTOVÁTZ et al. 2009, HELLER 1967). There is a mutually influencing relationship between a person's mental health and the state of the earth, and as a result, a significant part of the mental and social problems of the present age are rooted in man's alienation from nature. Protecting nature equals protecting ourselves, we are depend on nature, we have to protect it to survive (CHALQUIST 2009, LÁNYI 2010, HAN 2022). Han experienced that gardening takes him one step further away from his own ego and teaches him to take care of others. Gardening gives back reality it is rich in sensuality and materiality. The garden provides an intense experience of time, since the garden has its own time, the plants grow according to their own rhythms, it is impossible to influence it, the time of the garden is the time of another that must be respected. The garden reciprocates the work, it gives existence and time, teaches patience in exchange. Exploring a garden presents us with love and happiness, we can experience real emotions through it. Back to the nature means back to the happiness because Earth is the source of happiness. Protecting the earth entails allowing it to exist in its natural state (HAN 2022, LÁNYI 2015).

HOW COULD THE SOCIAL WORK CONTRIBUTE TO THE ECO-SOCIAL TURNAROUND?

Nowadays we must face heavy environmental and social crises. These crises collectively affect the lives of individuals and communities and challenging them on an economic, social, emotional, and ecological level. As a result of the exploitation of the Earth we are facing environmental endangerment, the social and economic disproportions are extending and the formal social systems have been heavily decreased (IFSW 2022). The economic damages and their consequences caused by human activities have a more severe negative effect on the poor and marginalized social groups than on the wealthy layer of society, which is in fact the source of the actual problem. Moreover these disadvantaged groups are unable to advocate for their interests or to move in order to improve their living standards (BOETTO 2017; KOSZTKA 2021; PANAGIOTAROS et al. 2022; DOMINELLI 2013).

The social work as a dynamically improving science reacts to the actual economic contexts, therefore unsurprisingly a massive need appeared for the social working methods to reduce the

environmental damages, to support the sustainable activities (STIPSITS 2022). As a result an environment-focused social work trend started to expand, reflecting on environmental changes, highlighting the importance of the integration of the natural environment³ into social work (RAMSAY – BODDY 2016). According to the concept analysis of Ramsay and Boddy, most of the environmental social work studies criticized neoliberalism, highlighting the necessity of promoting economic and social changes within social work as well (RAMSAY – BODDY 2016).

John Coates assets the importance of a paradigm shift. Social workers should explicitly value environmental and ecological justice and engage in a change process to create a sustainable society (BESTHORN 2002; COATES 2003). This transformation appoints the importance of understanding that Earth is a holistic entity with an enormous system of connections among living creatures (COATES et al. 2006, BOETTO 2017). This holistic understanding of the natural world promotes the development of ecological awareness (BESTHORN 2002). The eco-social work emphasizes the social and cultural-ecological concern of social work, which requires social workers to focus on interdisciplinary teamwork in order to harmonize the scientific knowledge with the indigenous ecological knowledge (WANG et al. 2022).

In the center of green social work stands environmental justice, a practice that promotes the wealth of individuals and the environment (DOMINELLI 2013). All the eco-social work, the green social work, the environmental social work and the sustainable social work express the same concern whether the ecosystem collapse no human will survive (BOETTO 2017; RAMBAREE et al. 2019). The eco-social transition is a slow process full of theoretical ideas and conjectures (CHRISTOF, MAUCH 2019). The eco-social transition means engaging in a process of re-imagination, whereby we create, develop and enact alternative ways of being that accentuate cooperation, ecologism and operate a neoliberal business ontology (PANAGIOTAROS et al. 2022; BOETTO 2017; RAMBAREE et al. 2019). Humans cannot exist without their living environment, therefore the everyday social work tries to start where the difficulties for the person concerned have developed, in the complexity of the given everyday life. Within given social references, i.e. in families, in peer groups in the neighborhood or in associations as well as within given life situations, i.e. in the elderly, in men or women or in young people, the addressees are understood in their living space. However, it is only possible to help a more successful everyday life if social work in its concrete work also tries to help the addressees out of helplessness, poverty and entanglement in everyday life. At the same time, attempts are made to change the situation in socio-political conditions (THIERSCH 1986 43.; REIMANN 2009).

Action for eco-social transition must be unequivocal to the population to succeed in practicing- There is a need for a clear resource-oriented paradigm based on people's abilities. It needs to awake the personal responsibility need to aware that our actions effect not only ourselves but others too. The education of sustainable development should teach individuals to make decisions with consideration for future generations and the natural environment (HALBRITTER – TAMÁSKA 2022). Additionally alternative action opportunities need to be given, to make them live in communities with others sustainably and self-directedly (STIPSITS 2022).

³ For the purposes of this paper, the natural environment refers to an organic environment consisting of relationships within and between living organisms, including humans and any single element of the natural environment (BOETTO 2017)

COMMUNITY GARDENS AS SITES OF ENVIRONMENTAL CARE

The essence of posthuman turnaround, that there is a need for a new ecological paradigm instead of the renaissance vision of man from the 15th century. Therefore the importance of community gardens does not built of the concept of human wealth but how we can create a living environment where humans get place however they conform and take sacrifice for other living creatures.

Gardens have been defined as the mirrors of society, they are considered as microcosm, where the broader relationships between nature and culture are played out on small scale (DE KAM – CLUITMANS 2021). Nature and society are inseparable from each other, for that very reason the current separation from nature phenomena affects negatively the individuals' everyday life, health, wealth and cognition (MASSY 2017; HAN 2021b; HAN 2022).

Community gardening can provide a solution to restore one's connection with nature and with other individuals. Community garden refers to an open space managed and operated by local voluntary communities in which crops and ornamentals are cultivated. There are privately owned community gardens, there are gardens laid between houses, created in the gaps of demolished buildings, gardens established in sidewalk islands, they can be created in the courtyards of hospitals and schools (GUITAR 2011; ROSOL 2018; BENDE 2021). Social workers working in fields of practice such as health, corrections, elderly care or child protection can use community gardens for professional matters (BAILEY et al. 2018). Community gardens provide an ideal site for the social work practice of listening to others narratives, moreover, educating and learning. They are ideal places where individuals can connect to nature and each other as well. Additionally social work practitioners can develop reflective communities of practice with the methodology of collaborative auto-ethnography (BAILEY et al., 2018). Human connections built in community gardens expand to other areas of life (GUITAR 2011).

Gardening, including urban gardening, implies a connection with nature. The special virtue of community gardens is that they contribute to environmentally aware thinking, serving as a space that contributes to understand the connection between environmental protection and community food security (TAYLOR 2022). Community gardens are spaces where people can act local, think global and provide sites for local collective activities (GHOSE, PETTYGROVE, 2014). Community gardens can serve as a space of prefigurative social change by promoting in the gardens the changes they want to see in society (LEWIS 2022).

The small actions of gardening occur in social, ecological and socio-ecological aspect in different urban and natural areas. Changes in natural habitat that occur in different gardens contribute to conserving biodiversity. The appearance of wild animals connects human beings with the ethics and practice of responsibility towards other living creatures (MUMAW – MATA 2022). The community gardens can serve place for social and political learning processes. This unique ability lies in the fact that the practice of gardening can promote low-threshold forms of learning through non-verbal forms of communication and interaction between social groups (CORCORAN – KETTLE 2015; ROSOL 2017).

YARD LANDSCAPING, SOCIAL WORK WITH AN ECOLOGICAL APPROACH IN BUDAPEST

In the framework of an integrated socially sensitive regeneration project called: Versenyképes Közép-Magyarország Operatív Program (VEKOP) occurred the rehabilitation of Magdolna-Orczy Quarter of the 8th district of Budapest⁴. One of the elements of this project was to turn the urban courtyards of this Quarter into “Green Courtyards”. During the rehabilitation, eight municipal owned building refurbishments occurred involving the local community. The public involvement process has included local meetings as well as community actions e.g. community planting (RÉV8 ZRT. 2020).

As the project coordinator, I was involved in the processes. The continuous collaboration provided me with an opportunity to get to know the environment, living conditions and problems of the participants and moreover to help them with social pedagogic methods. The rehabilitated area in question is one of the most disadvantageous parts of the district: with critical substandard quality historic housing stock built at the turn of the 19th and 20th centuries (ALFÖLDI et. al. 2019). Two main goals were set in this project. The first goal of the project was to transfer the narrow, dark, unhealthy living environment of local communities into green courtyards which can serve place for free time activities, social activities and contributes to improve the climate and green areas. The climate of areas covered with plants is cooler and healthier with more humid air as a result of the plants evaporation in contrast to the areas covered with concrete and asphalt. The second goal was to build a loyal, careful social community with the contribution of social workers with the help of common gardening activities (RÉV8 ZRT. 2020). During the program as social pedagogists we helped the participants understand the goals of the rehabilitation, tried to win their trust and expanding their knowledge. All of the buildings had their own coordinator who kept in contact on daily basis with the participants.

The creation of green courtyards was a part of a complex rehabilitation in which old, unrepairable windows and doors were replaced with modern ones in order to turn these old buildings into more energy saving. The satisfaction or dissatisfaction of the participants regarding to the courtyard gardens depended on their attitudes towards the work of refurbishment. However the dissatisfaction brought together the participants more, as a result of this they formed communities. The frustration became even greater when the gardens were completed and the task of subsequent care aroused. As the coordinators of the project, we had to motivate the participants to action and moderate the conflict by widening their knowledge and analyzing their opportunities. It is really challenging to talk about environmental protection to poor, disadvantageous people. For these people satisfying their basic needs can also be an ordeal. This situation is a contradiction itself, since the consumption of these people should be raised, moreover nowadays in this utilitarian world environmentally friendly things are way more expensive than their traditional alternatives. It was important to have them understand that they should not wait for the improvement of their financial situation from sustainable innovation but for the improvement of their everyday lives. We had to find the areas where they could develop despite their poor living standards. Their consumption of fruits and vegetables is usually low, consequently few showed

⁴ For details, see: <http://rev8.hu/magdolna-orczy-negyed-programelemek/>
HORVÁTH 2022.

interest in their cultivation. Their socio-cultural factors and economic constraints contribute to the disproportion of their diet (MARTIN et. al., 2017; POURIAS 2020). Actually, we can say that the Program was successful since in every building some green spaces were established which resulted in a more comfortable, healthier and aesthetic living environment.

Some local communities refused to maintain the green courtyard; one of these courtyards was lawned and planted with shrubs that were maintained by local municipal employees. In two other courtyards ornamental plants with low maintenance were installed. Despite the resistance all the residents participated in the planting. In the last more than one year we observed that the residents started to use their new garden. Some of them tend the gardens on their own, others are still waiting for the help of the local municipal government however in common all of the courtyards were full of people on summer evenings, they watered the plants and enjoyed the cooling mist they got in exchange.

CONCLUSION

The estrangement from nature environment strongly connect to the ecological crisis of the modern era. If we were able to restore the connection and harmony between humans and nature, it would have a positive effect on the condition of the Earth, since the one who is close to the natural environment protects it (ROSZAK 1992). Transformational change can include moving towards institutions based on value rather than profit, which bring people together and nurture the better propensities of humanity (PANAGIOTAROS et. al. 2022). We have to redefine the concept of wealth in such a way that it does not mean the satisfaction of artificially generated consumption needs but includes the possibility of a more meaningful life close to nature (BOETTO 2017; HAN 2020a.).

The clients of social pedagogy are the members of those defenseless, disadvantageous groups, who are the most exposed to the result of the global ecological crisis of the modern era. The more the environmental problems, such as earthquakes and other natural disasters in the lives of the clients, the more the social pedagogists get in contact to the natural environment (BOETTO 2017; KOSZTKA 2021; PANAGIOTAROS et al. 2022; DOMINELLI 2013).

The history of community gardens⁵ claims that these gardens can mean a solution to urban problems such as poverty, segregation and provide space for the re-exploration of the nature additionally they advance the health environment (PANAGIOTAROS et al. 2022; ROSOL 2018; LEWIS 2022). More and more social pedagogists think that community gardens can serve as a place of eco-social work practice, we can find several examples where community gardens give place to social pedagogical activities (BAILEY et al., 2018; LEWIS 2022; Rosol 2018; PANAGIOTAROS et al. 2022; RANTA – TYRKKÖ 2021).

During the presented socially sensitive regeneration project called: Versenyképes Közép-Magyarország Operatív Program (VEKOP) occurred the rehabilitation of Magdolna-Orczy Quarter of the 8th district of Budapest, we faced with a serious dilemma that how can we win poor, disadvantageous people for the natural environment. How could we get them to accept the green courtyards and make them tend on their own will. It can be said that the Program was

⁵ For details, see: Grown from the Past: A Short History of Community Gardening in the United States, <https://communityofgardens.si.edu/exhibits/show/historycommunitygardens/intro>

successful since in every building some green spaces were established, and the fact that the local residents participated in the planting and enjoyed their new gardens in the hot summer weather proves that they did not completely isolate themselves from nature. Even if they do not actively participate in gardening activities, their sense of isolation diminishes simply by watching abandoned places become meaningful places and their neighborhoods come alive; in this way, increased interaction with community members will reduce their sense of alienation (HOH et. al. 2022) The biggest problem in this matter is the isolation from the natural environment, most of the people have no connection with the nature, and we have to build this connection from the very basics. Once they can keep a potted plant alive, they can continue with something bigger, but most importantly, they have to experience the natural values. The one who gets in touch with nature will never think of it as a commodity and will search for the opportunity to have a deeper connection with it. The program was a learning process for all of us however it lasted for too short period of time in order to reach more meaningful results. The experience proves that even a small green courtyard can move individuals towards nature and each other. We experienced that these gardens are community spaces where social pedagogist can develop the understanding of eco-justice and the fight against unsustainability.

REFERENCES

- ALFÖLDI, GYÖRGY – BENKŐ, MELINDA – SONKOLY, GÁBOR (2019): *Managing Urban Heterogeneity: A Budapest Case Study of Historical Urban Landscape: The Historic Urban Landscape Approach in Action*. Reshaping Urban Conservation. 149–166. https://doi.org/10.1007/978-981-10-8887-2_8
https://www.researchgate.net/publication/330929621_Managing_Urban_Heterogeneity_A_Budapest_Case_Study_of_Historical_Urban_Landscape_The_Historic_Urban_Landscape_Approach_in_Action (accessed November 10, 2022). https://www.researchgate.net/deref/https%3A%2F%2Fdoi.org%2F10.1007%2F978-981-10-8887-2_8
- BESTHORN, FRED. H. (2002): Radical Environmentalism and the Ecological Self: Rethinking the Concept of Self-Identity or Social Work Practice. In *Journal of Progressive Human Services* Vol. 13 No.1. 53–72. https://doi.org/10.1300/J059v13n01_04
- BAILEY, S. – HENDRICK, A. – PALMER, M. (2018). Eco-social work in action: A place for community gardens. *Australian Social Work* Vol. 71 No. 1. 98–110. <https://www.tandfonline.com/doi/full/10.1080/2156857X.2021.1947876> (accessed November 10, 2022).
- BENDE, CSABA (2021): *A magyarországi közösségi kertek társadalomföldrajzi vizsgálata*. Doktori PhD értekezés, SZIE, Természettudományi és Informatikai Kar, 12. http://doktori.bibl.u-szeged.hu/id/eprint/10983/1/Bende_Csaba_disszertacio_FINAL.pdf (accessed November 10, 2022). <https://doi.org/10.14232/phd.10983>
- BOOKCHIN, MURRAY: (1993). *What is Social Ecology? Environmental Philosophy: From Animal Rights to Radical Ecology*, edited by M.E. Zimmerman, Englewood Cliffs, NJ: Prentice Hall. <https://theanarchistlibrary.org/library/murray-bookchin-what-is-social-ecology> (accessed November 10, 2022)

- BOETTO, HEATHER (2017): A Transformative Eco-Social Model: Challenging Modernist Assumptions in Social Work. In *British Journal of Social Work* vol. 42. issue 1. 48–67. <https://doi.org/10.1093/bjsw/bcw149>
- BYUNG-CHUL HAN (2019): *A kiégés társadalma*. Miklódy Fordította: Dóra és Simon-Szabó Ágnes. Budapest, Typotex Kiadó.
- BYUNG-CHUL HAN (2020a): *Pszichopolitika. A neoliberalizmus és az új hatalomtechnikák*. Fordította: Csordás Gábor . Budapest, Typotex Kiadó.
- BYUNG-CHUL HAN (2020b): *A transzparencia társadalma*. Fordította: Szabó Csaba. Budapest, Ráció Kiadó.
- BYUNG-CHUL HAN (2021a): *Csillapító társadalom. A fájdalom ma*. Fordította: Csordás Gábor. Budapest, Typotex Kiadó.
- BYUNG-CHUL HAN (2021b): *A szép megmentése*. Fordította: Csordás Gábor. Budapest, Typotex Kiadó.
- BYUNG-CHUL HAN (2022): *A föld dicsérete. Utazás a kertbe*. Fordította: Zilahi Anna. Budapest, Typotex Kiadó.
- CORCORAN, MARY P. – KETTLE, PATRICIA C. (2015): Urban agriculture, civil interfaces and moving beyond difference: the experiences of plot holders in Dublin and Belfast. *Local Environment The International Journal of Justice and Sustainability*. <https://doi.org/10.1080/13549839.2015.1038228> (accessed November 10, 2022)
- COATES, JOHN. (2003): *Ecology and social work: Toward a new paradigm*. Halifax, Fernwood Pub.
- COYNE, SARAH M. – STOCKDALE, LAURA (2020): *Growing Up with Grand Theft Auto: A 10-Year Study of Longitudinal Growth of Violent Video Game Play in Adolescents*. (accessed November 10, 2022) <https://doi.org/10.1089/cyber.2020.0049>
- DE KAM, RENÉ – CLUITMANS, LAURIE (2021): *On the Necessity of Gardening: An ABC of Art, Botany and Cultivation*. Amsterdam, Valiz NL-1057 DT.
- DOMINELLI, LENA. (2012): *Green social work: from environmental crises to environmental justice*. Cambridge, Polity Press.
- GHOSE, RINA – PETTYGROVE, MARGARET (2014): Urban community gardens as spaces of citizenship. *Antipode* Vol. 46 No. 4. 1092–1112.
https://www.researchgate.net/publication/259868059_Urban_Community_Gardens_as_Spaces_of_Citizenship (accessed November 10, 2022) <https://doi.org/10.1111/anti.12077>
- GOWDY, JOHN (2007): Vissza a jövőbe és előre a múltba. In Takács-Sánta, András (szerk.): *Paradigmaváltás?! Kultúránk néhány alapvető meggyőződésének újragondolása*. Budapest, L'Harmattan Kiadó. 15–20.
- GUITART, DANIELA (2011): *The Ecology of Urban Community Gardens in South East Queensland*. Queensland, Griffith University. <https://citeseerx.ist.psu.edu/viewdoc/download?> (accessed November 10, 2022)

GYÖNGYÖSI, GYULA (2020): Ünneptelen korban élünk. Recenzió: Byung-Chul Han: A kiegészítés társadalma. Typotex Kiadó, Budapest 2019. *Szociálpedagógia* 15. kötet. Életfordulók – Gyermekkortól Időskorig. 228–236.

HAGEN, BJOERN. (2016). Public perception of climate change: policy and communication. London. <https://doi.org/10.4324/9781315758558> (accessed November 10, 2022)

HALBRITTER, ANDRÁS – TAMÁSKA, MÁTÉ (ed.) (2022): Iskolakert. Természet és közösség. *Szociálpedagógia* 19.

HAMVAS, Béla (2015).: *Kultusz és kultúra*. In Scientia sacra I. Budapest, Medio Kiadó.

HORVÁTH, ESZTER MÁRIA (2022): *Zöldudvar és közösségépítés Budapesten*. TDK Dolgozat. Vác, AVKF.

INTERNATIONAL FEDERATION OF SOCIAL WORKERS (IFSW) International Association of Schools of Social Work (IASSW) and International Council on Social Welfare (ICSW): *The Global Agenda for Social Work and Social Development: Commitment to Action 2020–2023*. https://www.ifsw.org/wp-content/uploads/ifsw-cdn/assets/ifsw_24848-10.pdf (accessed November 10, 2022)

YUN KYEONG HOH – JINHAЕ CHAE – HYUNJUNG LEE (2022): An Analysis of Differences in Perceived Social Value of Community Gardens as Urban Green Spaces between Participating and Non-participating Residents. *J. People Plants Environ.* Vol. 25 No. 1. 77–92. <https://doi.org/10.11628/ksppe.2022.25.1.77>

KOTZ, DAVID M. (2009): *Neoliberalizmus és finanszírozás*. <http://fordulat.net/pdf/4/kotz.pdf> (accessed November 10, 2022)

KUTOVATZ, Gábor (2009): *A tudomány határai*. Budapest, Typotex Kiadó.

KOSZTKA, Júlia (2020): A szociális munka és a természeti környezet találkozási pontjai. *Metszetek* Vol. 9. No. 3. Doi 10.18392/metsz/2020/3/4. <https://doi.org/10.18392/metsz/2020/3/4> (accessed November 10, 2022)

LÁNYI, ANDRÁS (2015): *Oidipusz avagy a Természetes Ember*. Budapest, Liget Műhely Alapítvány.

LÁNYI, ANDRÁS (2011): *Az ember fája a földnek - Utak az ököfilozófiához*. Budapest, L'Harmattan Kiadó.

LEWIS, ETHAN E. (2022): *Identity, space, place and power: an ethnographic study of a community garden*. The University of Edinburgh PhD Dissertation https://era.ed.ac.uk/bitstream/handle/1842/38794/EthanEE_2022.pdf?sequence=1&isAllowed=y (accessed November 10, 2022)

MARTIN, PAULINE – CONSALÈS, JEAN-NOËL – SCHEROMM, PASCALE – MARCHAND, PAUL – GHESTEM, FLORENCE – DARMON, NICOLE (et al.) (2017): Community gardening in poor neighborhoods in France: a way to re-think food practices? *Appetite*. 116. 589–598. <https://doi.org/10.1016/j.appet.2017.05.023> (accessed November 10, 2022)

MAUCH, CHRISTOF (2019): “Slow Hope: Rethinking Ecologies of Crisis and Fear”. In *RCC Perspectives Transformations in Environment and Society* No. 1. <https://doi.org/10.5282/rcc/8556>.

- MUMAW, L. – MATA, L. (2022): Wildlife gardening: an urban nexus of social and ecological relationships. *Frontiers in Ecology and the Environment* Vol. 20. No. 6. <https://doi.org/10.1002/fee.2484> (accessed November 10, 2022)
- PANAGIOTAROS, CHRIS VICTOR – BODDY, JENNIFER – GRAY, TONIA – IFE, JIM (2022): (Re-) Imagining Social Work in the Anthropocene. *The British Journal of Social Work* Vol. 52. No. 8. <https://doi.org/10.1093/bjsw/bcac075> (accessed November 10, 2022)
- POURIAS, J. – PUENTE ASUERO, R. – AUBRY, C. – DUCROCQ, T. – ZARANDIETA JAÉN, A. (2020): Urban associative gardens in poor neighbourhoods of Seville and Paris: garden productions and access to food. In *Fondation Carrefour*. ISBN: 978-84-09-22185-1
- LIN, SHIQI. (2020): Psychopolitics: Theorization against Crisis. sympleke. *University of Nebraska Press* Vol. 28. No. 1-2. 517–522. <https://doi.org/10.5250/sympleke.28.1-2.0517>
- RAMBAREE, KOMALSINGH – POWERS, MEREDITH C. F. – SMITH, RICHARD J. (2019): Ecosocial work and social change in community practice. *Journal of Community Practice* Vol 27. Issue 4. 205–212. <https://doi.org/10.1080/10705422.2019.1660516> (accessed November 10, 2022)
- RANTA, SATU – TYRKKÖ, KATI NÄRHI (2021): Striving to strengthen the ecosocial framework in social work in Finland. *Community Development Journal* Vol. 56. No. 4. 608–625. <https://academic.oup.com/cdj/article/56/4/608/6337897?login=false> (accessed November 10, 2022) <https://doi.org/10.1093/cdj/bsab030>
- RAMSAY, SYLVIA. – BODDY, JENNIFER. (2016): Environmental Social Work: A Concept Analysis. In *British Journal of Social Work* Vol. 47. No. 1. 68–86.
- RÉV8. ZRT. (2020): *A Magdolna-Orczy Negyed Program 2020. évi beszámolója VEKOP-6.2.1-15 „A leromlott településrészekben élő alacsony státuszú lakosság életkörülményeinek javítása, társadalmi és fizikai rehabilitációja Budapesten”*. http://rev8.hu/wp-content/uploads/2021/05/rev8_morczy_beszamolo.pdf (Utolsó letöltés: 2022. 09. 18.)
- ROSOL, MARIT (2018): Politics of urban gardening. In K. Ward – Jonas, A. E. G. – Miller, B. – Wilson, D. (Hrsg.): *The Routledge Handbook on Spaces of Urban Politics*. New York, Routledge. 134–145.
- ROSOL, MARIT (2017): Community Gardening in the neoliberal city [Gemeinschaftlich Gärtnern in der neoliberalen Stadt]. In Kumnig, Sarah – Rosol, Marit – Exner, Andrea*s (Eds.): *Contested Green*. Bielefeld, Transcript. 11–32. https://www.academia.edu/32384436/ROSOL_Marit_2017_Community_Gardening_in_the_neoliberal_city_Gemeinschaftlich_Gärtnern_in_der_neoliberalen_Stadt_In_KUMNIG_Sarah_ROSOL_Marit_EXNER_Andrea_s_Eds_Contested_Green_Bielefeld_Transcript_pp_11_32_in_German_ (accessed November 10, 2022)
- ROSTA, GÁBOR (2013): *Közösségi kertek – Szomszédsági közösségek – Városi mezőgazdaság*. Budapest, Városi Kertek Egyesület.
- STIPSITS, LISA (2022): *Klimawandel und Soziale Arbeit Analyse der Offenen Jugendarbeit Graz zur Bewältigung der Klimakrise*. Graz, Karl-Franzens-Universität. <https://unipub.uni-graz.at/obvuhrhs/download/pdf/7709049?originalFilename=true> (accessed November 10, 2022)

KRISTIN, HARRISON TAYLOR (2022): *Urban community garden practices as indicators of community social resilience*. Manhattan, Kansas, Kansas State University. (accessed November 10, 2022) <https://krex.k-state.edu/dspace/bitstream/handle/2097/42180/KristinHarrisonTaylor2022.pdf?sequence=3&isAllowed=y>

THIERSCH, HANS (1993): Ganzheitlichkeit und Lebensweltbezug als Handlungsmaximen der sozialen Arbeit. In Greese, D. – Güthoff, F. – Kersten-Rettig, P. – Noak, B. (Hrsg.): *Allgemeiner Sozialer Dienst. Jenseits von Allmacht und Ohnmacht*. Münster. Softcover

PENG, WANG & ALTANBULAG, SANDRO SERPA (Reviewing editor) (2022) A concern for eco-social sustainability: Background, concept, values, and perspectives of eco-social work. *Cogent Social Sciences* Vol. 8 No. 1. DOI: 10.1080/23311886.2022.2093035 (accessed November 10, 2022)