Emotional Methodologies for Climate Change Engagement: towards an understanding of emotion in Civil Society Organisation (CSO)-public engagements in the UK.

A thesis submitted for a Doctor of Philosophy degree

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Abstract

The inner dimensions of human responses to climate change are complex. They include our cognitive, emotional and affective responses to scientific projections, implications, climate [in]justice, loss of cultures, ecologies and societal collapse. The urgency of action for climate change mitigation and adaptation, combined with the insufficient political responses, contributes to emotions such as grief, fear, despair, and guilt, amongst others. When unexpressed, these emotions can contribute to emotional paralysis and systems of socially organised denial, which can inhibit engagement and action on climate change at individual and societal scales. There is a research gap of methods and processes where emotions relating to climate change can be acknowledged and explored.

A range of methods exist to acknowledge, explore and encourage the processing of the emotions relating to climate change. I collectively term these methods 'Emotional Methodologies' (EMs). Varying in intensity, timescale and accessibility, EMs are positioned at the interface of psychological and social approaches to climate change engagement.

This PhD research maps out a range of EMs used in or by Civil Society Organisations (CSOs) to acknowledge and process the emotions associated with climate change. The thesis explores the impacts of participation in EMs with regard to engaging and sustaining engagement with climate change, through investigating emotional dimensions of climate change, emotional habitus, and emotional reflexivity. The blended research combines emotional geography and psycho-social approaches to explore these impacts from the perspectives of facilitators and participants of EMs.

This research evidences the importance of emotionally reflexive practices to enable broader, deeper and more sustained engagements with climate change. Through fostering dimensions of relationship *within* (to inner, emotional and affectual worlds), *between* (to other people) and *beyond* (to the more-than-human world), the EMs created safe-enough spaces to acknowledge painful emotions, and supported the processing of emotions. These EMs helped to cultivate forms of reflexivity which contributed to a 'deep determination' and ongoing resource to act for environmental and social justice, and to live the future worth fighting for in the present.

Declaration of original authorship: I confirm that this is my own work and the use of all material from other sources has been properly and fully acknowledged. Jo Hamilton.

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Glossary of terms used

Active engagement: engagement that includes taking mitigation action, at either individual or collective scale. Initial active engagement denotes those at the early stages of active engagement. Ongoing active engagement denotes those who have been actively engaged for over five years.

Affect: Describes bodily sensations, or psychological feelings without a specific object. These can be conscious or subconscious, such as anxiety.

Agency: Defined as the "potential and actual ability of individuals and institutions to affect the circumstances that structure their thought and action" (Rogers, Castree and Kitchin, 2013).

Anthropocene: The term which describes a new geological epoch, where anthropogenic activities have altered and changed earth systems and become "a global geophysical force" **(**Steffen, Crutzen, and McNeill, 2007). Debates about when it started range from the beginning of the industrial revolution in the UK, to the dropping of the atomic bomb.

Anxiety: A feeling of fear or threat, when the body feels danger in the absence of physical danger, or a sense of self is threatened. (British Association for Counselling and Psychotherapy; Hollway and Jefferson, 2008)

Behaviour change: changes in individual behaviours (actions, activities, habits) that contribute to pro-social and environmental change for climate change mitigation. For example, these include reduction of energy consumption through behaviours and habits of switching lights off, switching to lower-carbon alternatives, such as from car to public transport.

Bohmian Dialogue Group: Drawing on the work of David Bohm, dialogue puts an "emphasis on listening and observation, while suspending the culturally conditioned judgements and impulses that we all have" (Bohm Dialogue).

Bowl of Tears: Ritual exercise, part of The Work That Reconnects. Participants share grief for the world by passing a bowl of water, which represents tears for the world (The Work That Reconnects, 2017)

Burn-out: A state of emotional, physical and mental exhaustion, particularly relating to occupational contexts, and officially recognized by the World Health Organisation (World Health Organisation, 2019). In this thesis, the occupational contexts refer to the work of active engagement with climate change in CSOs and less formal settings.

Check-in: A group practice at the beginning of a meeting for participants to say how they are feeling, and if this may influence the meeting.

Civil Society Organisations (CSOs): CSOs include grassroots and voluntary groups (Smith and Seyfang, 2013), non-governmental organisations (NGOs) and faith- or interest-based communities.

Climate Emergency: Climate emergency is defined as "a situation in which urgent action is required to reduce or halt climate change and avoid potentially irreversible environmental damage resulting from it" (Oxford English Dictionary, 2020).

Carbon Dioxide (CO_2): a main greenhouse gas from fossil fuel combustion, manufacturing, and

deforestation.

Commmunity: Community relates to a group of people that are linked as geographical communities (linked by location, at different scales), communities of interest through sharing common perspectives, or membership of the same organisation or workplace, and social communities of informal social ties. The term does not necessarily imply cohesiveness or uniformity.

Community of Practice: "Communities of practice are groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly" (Wenger-Trayner, E., and Wenger-Trayner, B., 2015).

Compartmentalisation*:* the capacity to hold contradictory stories or evidence apart, which can contribute to ambivalence and cognitive dissonance (Weintrobe, 2013).

Containment: Containment refers to the "extent to which an experience can be digested and worked through… or a feeling transformed into an emotion … if an experience can be contained … it will provide food for thought (and therefore for growth and development)" (Hoggett, 2019, p.13). Containment draws on the work of Bion (1961, 1962).

Container: "the container – contained relation provides and explanation for the affective development of our capacity for thought and it does so, not from the perspective of a unitary rational subject, but through unconscious, intersubjective dynamics" (Hollway and Jefferson, 2008, p.228).

Council of All beings: A ritual exercise as part of TWTR, where humans speak on behalf of more-than-human life forms (Macy and Brown, 2015).

Coping responses: "Behaviors, cognitions, and regulatory mechanisms that a person uses to respond to a stressor. Coping responses may be aimed at managing and resolving a stressor or at ameliorating its negative emotional or bodily effects, for example by re-appraising the significance or personal relevance of a threat or by confronting the perceived cause of the problem" (APA, 2009, p. 103).

Coping strategies: A collection of coping responses to a source of stress, anxiety or a perceived threat.

Defended subject: A person who is "motivated, largely unconsciously, to disguise the meaning of at least some of their feelings and actions" (Hollway and Jefferson, 2000. p. 26).

Denialism: The application of cultural and socially organised denial used for specific political end (Weintrobe, 2013).

Denialist industry: organisations and actors that perpetuate denialism.

Ecological self: A broadening and deepening sense of the self to include identification of the self as part of the larger community of all living beings, as Norwegian philosopher Naess defines: "The ecological self of a person is that with which this person identifies" (Naess, 1988, cited in Seed et al., 1988, p.22). He stresses the importance of the process of identification, and the forming of relationship with humans and the more-than-human beings in the development of an ecological self.

Ecopsychology: A synthesis of holistic approaches which view ecology and psychology (including psychotherapeutic and psychiatric) as intertwined, and draws on holistic approaches to explore the relationships (Roszak, 1995; APA, 2009).

Emotion: Emotions describe conscious feelings that can be named and have an object, e.g. grief for the loss of a loved one.

Emotional habitus: Gould uses emotional habitus to mean "a social grouping's collective and only partly conscious emotional dispositions, ... members' embodied, axiomatic inclinations towards feelings and certain ways of emoting". (Gould, 2009, p. 32-33). Emotional habitus is based on Bourdieu's concept of habitus as a sense or "feel for the game" (Bourdieu, 1977, in Gould, 2009).

Emotional Methodologies (EMS): A range of methods which encourage the acknowledgement and expression or working through of emotions around socio-ecological issues, including climate change. These methodologies vary in depth, timescale, scale and accessibility, and can include group work exercises or individual practices.

Emotion work and emotional labour: Terms which describes the work required in trying to change the depth of emotions felt, adapting what one does feel to suit the context and match what one is expected to feel, suppressing what one feels, or changing the outward expression of feelings (Hochschild, 1979, 1983). Emotional labour is used to describe the commodification of emotion work, although Head (2016) argues that this can reinforce the distinction between public and private emotions.

Engagement: Engagement is a dynamic process encompassing three inter-dependent aspects of 'cognition', 'emotion and affect', and 'behaviours' (Lorenzoni, Nicholson-Cole and Whitmarsh, 2007). In the context of climate change, engagement describes a "personal state of connection with the issue of climate change" (Lorenzoni, Nicholson-Cole and Whitmarsh, 2007, p. 446). Also see 'active engagement'.

Feedback loops: flows of information which contribute to the functioning of organisms and systems. Negative feedback loops are self-correcting loops to maintain constants, such a thermostats. Positive feedback loops are self-reinforcing, and refer to exponential growth, or, for example, the albedo effect and the tipping points in the oceans (Meadows, 1999; Capra, 1982).

Feeling rules: Social and cultural norms that guide what is appropriate to feel in different situations (Hochschild, 1979). Hochschild uses feelings to cover emotion and affect.

Frame/ framing: Mental structures, the 'cognitive unconscious', that structure the way we see the world. Conceptual frames connect words to contexts, values and political world views (Lakoff, 2004)

Gestalt: An approach which focuses on the whole person, unity and wholeness. Gestalt therapy is the therapeutic application of Gestalt theory, and "looks at the individual as a whole, and within their surroundings, rather than breaking things into parts" (BACPb) .

The Great Turning: A term used in the Work That Reconnects to describe the changes necessary to bring about a life sustaining society, and a turning away from the Industrial Growth Society, the 'business as usual' model of Western neo-liberal capitalism (Macy and Brown, 2015).

Greenhouse gases (GHG): Gases in the atmosphere that contribute to the retention of thermal energy. Most important gases are water vapour, carbon dioxide, methane, nitrous oxide.

Idealisation: Thinking that someone (a saviour) or something (the silver bullet) will be the solution to complex problems (Weintrobe, 2013).

Inner Transition: A strand of the Transition Network (Transition Network, 2019) to support and enhance the "*culture, processes, structures and relationships*" of Transition Initiatives, which are geographically based community initiatives taking action on climate and wider social and environmental issues (Hopkins, 2011; Feola & Nunes, 2014).

Mindfulness: Drawing on mindfulness meditation of Buddhism, mindfulness is "cultivating the ability to pay attention in the present moment ... with a spirit of self-inquiry and self-understanding" (Kabat-Zinn, 1990, p.11-12).

Mindfulness Based Interventions (MBIs): Courses, workshops and exercises which apply forms of mindfulness to specific situations, including therapeutic and social settings.

More-than-human: attending to the relationships and entanglements between humans and the wider world, including the microscopic, such as attention to microbiomes, to relations with animals, plants, ecosystems. Haraway (2016) describes more-than-human as multispecies connections, to describe the many ways and forms of connection.

Participant and research participant*: Participant is used in two ways in this thesis: 1)* to refer to those who participate in Emotional Methodologies, and 2) those who participated in the research contained in this thesis, through being interviewed. In many cases they are the same people. In the cases where they are not, they are distinguished as 'EM participants' (who were not interviewed), and 'research participants' or 'participant interviewees' (who participated in an EM and in an interview).

Permaculture: "Permaculture combines three key aspects: 1. An ethical framework: earth care, people care, fair shares; 2. Understandings of how nature works; 3. A design approach. This unique combination provides a toolkit that is used to design regenerative systems at all scales - from home and garden to community, farm and bioregions around the world" (Permaculture Association).

Practices: Practices is used in two ways in this thesis:

> 1) to refer to the differences between social practices and approaches focused on behaviour change, where the practice is seen as the interaction between individual and socio-technical infrastructures (Shove and Walker, 2014)
>
> 2) how ideas and concepts are applied, for example, the practice of meditation, or the group or cultural practice of a 'check-in'.

Post-Traumatic Stress Disorder (PTSD): Psychological condition that occurs when the recovery from a traumatic event is arrested, or delayed (British Psychological Society). PTSD includes 'simple PTSD', from a one-off event, and 'complex PTSD', which can result from sustained traumatic events, such as ongoing domestic abuse (Herman 1992).

Projection: In psychoanalytic terms (drawing on Klein), projection is a form of unconscious defence, where feelings or issues are identified with one cause, or a specific person or group of people (Weintrobe, 2013).

Psycho-social: An approach which explores the interplay between "individuals (the black box), the organisational and social environments that they participate in every day, and their experience of the non-human" (Hoggett, 2019, p. 15

Racialised: Characteristics and identities ascribed to racial categories, which serve the domination of one group over another.

Socio-ecological: Describing the interdependence between human and nature. In this thesis, this term is used in two ways: 1) to recognise the interconnected changes and impacts of climate change, and 2) to describe the broad range of engagements in progressive, just and equitable responses to ecological and social injustices and oppressions. These include issues of environmental protection, peace, justice and anti-oppression.

Splitting: A term drawn from Kleinian psychotherapy to describe the process of dissociating with experiences or information that a person finds too threatening, or compartmentalising it away, which can present as a wilful ignorance or anxiety, and contribute to binary splits of 'good' and 'bad' (Lertzman, 2015a; Weintrobe, 2013).

Transition Towns, Transition Initiative: Transition Initiative refers to a geographically focused CSO working on climate change and resilience at local levels, and part of the global Transition Network (Hopkins, 2011).

Transference and counter transference: Transference is the "unconscious transferring of other emotionally significant relationships onto therapists by patients". Counter transference refers to the **"**therapist's responses to transference, plus transference of significant relationships onto patient". (Hollway and Jefferson, 2000, p.27).

Truth Mandala: A ritual process from TWTR for owning and honouring pain for the world. The process involves owning and expressing emotions such as fear, grief, anger and emptiness (Macy and Brown, 2015, p.121).

The Work That Reconnects (TWTR): An evolving body of experiential group work processes developed in the USA, Europe and Australia in the 1970s onwards by Joanna Macy and colleagues (Macy and Brown, 2015).

Chapter 1: Introduction and overview

"I used to think the top environmental problems were biodiversity loss, ecosystem collapse and climate change… I thought that with 30 years of good science we could address those problems. I was wrong. The top environmental problems are selfishness, greed and apathy … and to deal with those we need a spiritual and cultural transformation. And we scientists don't know how to do that.'

Gus Speth, scientist (2013, cited in Harris, 2016)

This PhD thesis explores the relationships between external and internal climates. In this introductory chapter I present: the socio-political context of my research in the UK; an overview of theorisations of emotions, culture and climate change; and introduce the focus of my primary research on Emotional Methodologies (EMs). I then introduce my theoretical approach, which combines emotional geography with psycho-social methodologies. This is followed by the key research questions and an overview of the thesis chapters.

1.1 Climate change and socio-political context

Climate change is often seen as an exterior problem, to be understood through science, and addressed through politics, infrastructures and technology. It is increasingly apparent that the emotional and inner landscapes of human responses to climate change need attention (American Psychological Association (APA), 2009). The driving causes of climate change, which underpin the emissions of greenhouse gas (GHG) and socio-technical infrastructure, can be located in the emotions, mindsets, thoughts and needs of billions of humans, predominantly those in industrialised societies. Whilst emotions and affects relating to climate change have been documented (Helm et al., 2018; Wang et al. 2018; Cunsolo and Ellis, 2018), how emotions move and change, and the impact that this has on climate change engagement for mitigation action has received less attention. If the root causes of climate change can be found in our inner landscapes, parts of the solutions can be found there too.

The past four decades of political and civil society action have not abated the continued rise of carbon dioxide (CO_2) and greenhouse gases (GHG) in the atmosphere. Reports attest to the increasing urgency of mitigation and adaptation action and decreasing windows of opportunity to remain within safe operating zones and Planetary Boundaries (Rockström et al., 2009). The physical science basis for climate change of the Intergovernmental Panel on Climate Change (IPCC) has continued to evidence the anthropogenic impact of our changing climate (IPCC, 2014) and the IPCC has stated that a plurality of policy responses and co-operation across all scales are needed (IPCC,

2014, p.26). Whilst many impacts are now locked into climate systems causing tipping points (Lenton et al., 2019), there is still an urgent need for mitigation and adaptation responses which involves political leadership and action across all sectors of society (IPCC, 2018).

The multi-scalar nature of the responses needed to mitigate climate change is clear, yet the UK government (along with many others) has not prioritised mitigation and adaptation action. Even when UK and global agreements are reached which approach the ambition of action needed, they have failed to meet targets, according to the UK Committee on Climate Change (CCC) (CCC, 2019). A step change is required, which recognises that increasing the volume and urgency of warnings is not achieving the level of engagement, agency and leadership required to materialise urgent mitigation action, and to adapt to changing socio-ecological conditions. Broader engagement approaches are needed stimulate the required action, which include how climate change is understood and felt.

As mentioned in the epigraph (Speth, 2013, cited in Harris, 2016), addressing climate change alongside other socio-ecological problems requires transformations on cultural levels. There is increasing evidence that the inner dimensions, such as emotions, affects, values, and mental health, play a more important role in social change than previously acknowledged (APA, 2009). This PhD thesis focuses on the role of emotions in climate change engagement. I explore emotional responses to climate change that are experienced in relation to Civil Society Organisations (CSOs) in the UK. CSOs include grassroots and voluntary groups (Smith and Seyfang, 2013), non-governmental organisations (NGOs), professional associations and faith groups. I explore the impacts of participating in Emotional Methodologies (EMs) in terms of developing agency and active engagement for climate mitigation in the UK: how individuals and collectives actively reduce GHG emissions. This is because the UK, along with Europe, USA, Canada and Australia have historically been large emitters of GHGs and continue to be reliant on a high carbon and GHG emitting infrastructure and influence climate governance on the world stage.

Different publics have differing degrees of engagement with climate change, which is influenced by their context, capacity and degrees of actual or perceived agency. Active engagement with climate change may not be possible for those in positions of precarity or affected by austerity and systemic oppressions. In this thesis I focus on those who are concerned about and acknowledge the gravity of climate change, and have a degree of agency, capacity and choice to be actively engaged. As the increasing severity of climate impacts and tipping points in the physical climate are witnessed (Lenton et al., 2019; IPCC, 2018), it is time for a turning point to our inner climates. It is to this I turn, to introduce the emotional and cultural aspects of climate change.

1.2 Emotions, culture and climate change

Whilst to some climate change is a scientific fact and the frame through which development and society is approached, others question the usefulness of climate change as a singular concept with catastrophic outcomes, and urge a broader approach to thinking about climate change (Hobson, 2008; Ford and Norgaard, 2019; Brace and Geoghegan, 2011; Hulme, 2009; Moser, 2015; Feola, Geoghegan, and Arnall, 2019). This includes attention to how climate and climate change is experienced and known (or not), cognitively, emotionally and somatically, and folded into existing meaning frames (Hobson, 2008), identities, lay-knowledges (Brace and Geoghegan, 2011) and meta-narratives such as the Anthropocene (Steffen and Crutzen, 2007), the Chthulucene (Haraway, 2016) and the concept of 'hyperobjects' (Morton, 2013), which Morton describes as "entities of such vast temporal and spatial dimensions … that makes them impossible to see as a whole" (Morton, 2013, p.70).

Broader, more open and culturally intertwined approaches to climate and climate change recognise the fluidity of meanings attached to climate change, which are influenced by lived and grounded connection with the myriad ways that people experience and make sense of climate and climate change. Exploring climate change engagement requires multiple perspectives: within and beyond academia (Castree et al., 2014; Moser, 2016, Lertzman, 2015a); a commitment to understanding where we are now (Hobson, 2008); and an openness towards the future (Massey, 2005). Climate change engagement also requires contextualising, as I primarily draw on the cultural contexts and literatures of climate change and emotions from more affluent Anglophone Western countries of the minority world or Global North: the UK, USA, Canada and Australia.

There are a range of emotions and affects related to climate change, which are experienced by different publics at different times, and interlinked. These emotions include grief and processes of anticipatory mourning (for futures, ecosystems, cultures, and current lifestyles), fear, helplessness, hopelessless, guilt, and anger (Randall, 2009; Norgaard, 2011; Lertzman, 2015a; Head, 2016; Stoll-Kleemann, O'Riordan and Jaeger, 2001; Brugger et al., 2013; Helm et al., 2018; Moser, 2016, Cunsolo and Ellis, 2019) and melancholia (Weintrobe, 2013; Lertzman, 2015a).

'Positive' emotions have also been evidenced, such as optimism and hope (Head, 2016; Kleres and Wettergren, 2017). Not all emotions relating to climate change are consciously known, yet they can be felt or experienced somatically as affects through states of overwhelm and anxiety (Clayton et al., 2017); or through a numbness or a void (Lertzman, 2015a). More recent evidence demonstrates links between differing degrees of climate engagement and experience of climate impacts, and pre-

and post-traumatic stress, with its attendant implications for mental health (Doppelt, 2016; Vestal, 2017; Cunsolo and Ellis, 2018; Woodbury, 2019; Clayton et al., 2017; APA, 2009).

Despite the range of emotions and affects (I explore the difference in Chapter 2, Section 2.2.1), there are few places where these changing and changeful emotions are acknowledged and explored, both individually and culturally, within Anglophone countries. This requires exploration of their relationship to cultural narratives, myths, ideologies and interpretation frames (e.g. Hulme, 2009; Norgaard, 2011; Ford and Norgaard, 2019). This is relevant to climate change engagement, as the relationships between emotions and the ideas of climate change can be explored to materialise and think beyond the urgency of action to "mirror who we are on the journey" (Moser, 2015, p.10).

It is important to state at the outset that in this thesis I focus on emotional dimensions of engagement from a UK perspective. I acknowledge that the impacts of climate change already being experienced (such as coastal erosion, flooding and impacts on jobs and livelihoods) exacerbate existing structural inequalities and most adversely affect the poorest and most marginalised, both within the UK and globally. I do not attempt to universalise my discussions and findings to parts of the world experiencing more extreme impacts of climate change (Tschakert, Tutu, and Alcaro, 2013), or types of active engagement such as opposing fossil fuel extraction or forest destruction undertaken by those for whom extinction is not just a future threat but a lived experience, in the past, present and future (e.g. Whyte, 2018; Ford and Norgaard, 2019).

1.3 Emotional Methodologies (EMs)

A range of methods exist which encourage the acknowledgement and expression or working through of emotions around socio-ecological issues, including climate change. These methodologies, which I have collectively termed Emotional Methodologies (EMs), vary in depth, timescale, scale and accessibility, and can include group work exercises or individual practices. EMs lie at the interface of psychological and social approaches to climate change, yet there is limited literature on the variety of approaches and cultural lineages. The existing academic literature focused on some EMs (discussed in Chapter 4) highlights that participation in EMs can enable a more resilient and sustained engagement with socio-ecological issues like climate change (e.g. Büchs, Hinton and Smith, 2015), yet EMs have not been widely used in climate change engagement.

A clear research gap regarding the role of emotional methodologies in climate change engagement is evident from the limited literature (which is reviewed in Chapter 4), and the literature on engagement which I discuss in Chapter 2. My research responds to this gap by exploring the impacts

arising from participation in a range of EMs offered by, and experienced in connection to, Civil Society Organisations (CSOs), and the implications of participation in EMs for developing and sustaining active engagement with climate change. My research focuses on the active engagement of those with concern about climate change as research shows that those who are concerned, have a degree of agency and a desire to be engaged can also feel overwhelmed or despondent, which can lead to missed potential, or a withdrawal of active engagement (Büchs, Hinton and Smith, 2015).

The EMs I focus on in more detail are the Carbon Literacy Project (CLP), which is offered by a CSO of the same name and conducted in CSO and workplace settings, and The Work that Reconnects (TWTR) which is primarily offered as voluntary workshops, to individuals and those involved in CSOs. My research also explored how TWTR is experienced as part of a CSO, through Inner Transition (I.T.), which incorporates a range of practices such as TWTR, but linked to a Transition Initiative[1] CSO. This enables comparison between: the depths of emotional reflexivity experienced in the EMs; the scale of the EM; and EMs experienced individually or in relation to a CSO.

1.4 Methods of conducting emotional research

Researching the emotional dimensions of climate change needs to be informed by theories of emotions, how emotions move, change, and transform, and the cultural and contextual relationships between emotions and climate change. This requires a holistic approach informed by the interplay between emotional, psychological and social contexts. My research is located within the field of human geography and draws on multi-disciplinary literatures. These include emotional and more-than-representational geographies (e.g. Bondi, 2005; Pain, 2009; Maddrell, 2016; Brown and Pickerill 2009; Lorimer, 2005), interdisciplinary literatures of climate change engagement and communication (Hulme, 2009; Moser, 2016), and sociology and cultural theory (Gould, 2009; Norgaard, 2011; Ahmed 2014; King, 2005; Haraway, 2016).

Psycho-social approaches, informed by the interplay between psychotherapeutic approaches and the social and cultural context, can aid the exploration of the dynamic relationships between degrees of conscious, subconscious and unconscious states (Weintrobe, 2013; Hoggett, 2019; Lertzman, 2015a; Adams, 2016). In my research methods, I blend emotional geography and psycho-social approaches, which can bridge artificial boundaries between emotional, affective and more-

[1] Transition Initiative refers to a geographically focused CSO working on climate change and resilience at local levels, and part of the global Transition Network.

than-representational geographies (e.g. Lorimer, 2005). This adds to nascent psycho-social human geography research such as Stenning (2020) and Smith et al. (2010).

1.5 Research Questions

I have identified, mapped and explored a range of EMs currently used by or in CSOs in the UK, and investigated the relationship between participation in EMs and climate change engagement. My research has linked literatures on theories and practice of emotions in the context of climate change engagement. Through examining a range of EMs, I have demonstrated how, in different ways, they operationalise theoretical approaches to emotions. The key research gaps which I have responded to (which are discussed in Chapter 2) focus on the relevance of EMs for climate change engagement, and how participation in EMs contributes to engagement and agency on climate change. In doing so I have mapped and highlighted an exploratory field of research and used an interdisciplinary approach which is informed by emotional geography, psycho-social approaches, ecopsychology, sociology and cultural theory.

My overarching research questions, are outlined below. I elaborate on the questions, justifications and sub-questions in Chapter 2.

Overarching Research Questions (RQs):

RQ 1. What are the emotional dimensions of climate change?

RQ 2. What are the Emotional Methodologies (EMs) that enable acknowledgement and expression of emotions associated with climate change?

RQ 3. What motivates participants' involvement in EMs, and how do they experience them?

RQ 4: What impact does participation in EMs have for climate change engagement and agency?

RQ 5. What is the role of emotional reflexivity in engaging with climate change and developing agency?

1.6 Thesis overview

In Chapter 2, the literature review is focused on RQ 1: What are the emotional dimensions of climate change? I review the emotional dimensions of climate change science and politics, engagement and agency, and how emotions relate to temporal dimensions of climate change. I discuss definitions of emotions and affects, highlighting their social and spatial nature, and the importance of considering context, habitus and reflexivity in relation to emotions connected to climate change. I discuss a selection of emotions related to climate change, psycho-social approaches to emotions, and the

conditions which can facilitate emotions to be acknowledged and expressed. I summarise Chapter 2 with an overview of how the literature and research gaps have informed my research questions.

In Chapter 3, I discuss my qualitative methodology, which blends psycho-social and emotional geography approaches.

In Chapters 4 and 5, I outline the results from desk based (Chapter 4) and interview (Chapter 5) research to answer RQ 2: What are the emotional methodologies that enable acknowledgement and expression of emotions related to climate change? In Chapter 4 I present a range of EMs which incorporate acknowledgement and/or expression of emotions in relation to climate change and socio-ecological issues. In Chapter 5, I discuss the analysis of interviews with facilitators of a wide range of EMs.

In Chapter 6, I present my analysis of the psycho-social interviews with participants of EMs of CLP and TWTR to answer my RQs, and sub questions 3, 4 and 5. I discuss this analysis with the literature in Chapter 7, and in Chapter 8 I summarise my research and key contributions, and outline future research needs.

Chapter 2: Conceptual background and literature review

"Someone saw Nasrudin searching for something on the ground. 'What have you lost, Mulla?' he asked. 'My key', said the Mulla. So they both went down on their knees and looked for it.

After a time the other man asked: 'Where exactly did you drop it?'

'In my own house'

'Then why are you looking here?'

'There is more light here than inside my own house.'" (Shah, 1983, p.9).

In this chapter I review the existing literature and outline the emotional dimensions of climate change to answer RQ 1: What are the emotional dimensions of climate change?

2.1 Emotional dimensions of climate change

In this section I draw on multi-disciplinary literatures of emotional geography, sociology, and psycho-social studies to summarise the emotional dimensions of climate change science, politics, communication and engagement. I discuss the temporal and emotional dimensions of climate change engagement and agency. Whilst I focus on emotions, I include affects, and discuss these terms in section 2.2.1.

2.1.1 Emotions in climate change science and politics

Exploring the emotional dimensions of climate change requires examining the context and culture within which climate change engagement occurs. I examine the emotional dimensions of science and UK politics as these sectors influence engagement, and draw out the common threads to reveal the systemic repression of emotions relating to climate change within primarily Anglophone countries of the UK, USA, Canada and Australia.

There is increasing evidence of the emotions experienced in researching, synthesising and communicating climate science, alongside other forms of science (Barbalet, 2011). For climate scientists in the UK, Australia and USA, emotions such as anxiety, fear, depression, and optimism were evident, but sometimes hidden or repressed (Head, 2016; Head and Harada, 2017; Hoggett and Randall, 2018). Some of the painful emotions were defended against. These forms of defence included: individual coping strategies to protect against feeling the implications such as: "keeping the heart a long way from the brain" (Head and Harada, 2017); "retreating to numbers" (Head, 2016 p.75); downplaying the anxiety provoking implications of their research; emotional management strategies used to emphasise optimism; and absence of discussion of the emotional implications of climate change within the scientific community (Head, 2016; Hoggett and Randall, 2018).

In the absence of opportunities to reflect on or discuss the emotional and affective implications, the institutional norms and dispassionate states of objectivity and scientific neutrality have consequences. Social and institutional defences are employed to protect against feeling pain, discomfort, or anxiety associated with the science and implications of climate change, which work against open communication of the science. These unacknowledged emotions about the science have combined with fears of: being perceived as political and attracting the attention of the denialist industry (Hoggett and Randall, 2018); being viewed as alarmist when communicating politically uncomfortable impacts (Anderson and Bows, 2012) or questioning the practicality of sticking to targets such as 1.5 degrees (Hoggett and Randall, 2018). In turn, this has limited or constrained the clarity and reporting of the science (Anderson and Bows, 2012; Brysse et al., 2013; Hoggett and Randall, 2018; Head, 2016; Risbey, 2008), which has resulted in reporting scientific projections which "err on the side of least drama" (Brysse et al., 2013, p.335).

Paradoxically, the scientific process is influenced through the attempts to be scientifically objective by supressing the emotional impact or *defendin*g against emotions (Hoggett and Randall, 2018*;* Anderson and Bows, 2012). Suppressing emotional impact requires emotional labour and management (Hochschild, 1983; Norgaard, 2011), and without spaces and practices for reflection and exploration about emotions related to climate change, the information attached to them is also repressed. This is summarised by Head, who reflects that "it is clear that the scientists have not yet found a way for their painful emotions to be generative of new possibilities, to contribute to the social transformations they argue are needed" (Head, 2016, p. 90).

Repressing emotions is not unique to science, or climate change science, and is found in many professional contexts within the UK. The role of emotions is largely excluded from literatures discussions of socio-technical transitions (Swyngedouw, 2010; O'Brien, 2018). In the IPCC Fifth Assessment Report (IPCC, 2014), whilst the implications of denial and psychological factors in climate change engagement were recognised, there was no discussion of how to acknowledge or tackle them (Andrews and Hoggett, 2019). More recently, the IPCC statement of the need for "rapid and far reaching transitions" and "deep emissions reductions in all sectors" (IPCC, 2018, p.21) focused on technical, physical and political challenges, without attention to how scientists, politicians, and civil societies hear the emergency warnings.

As Text Box 2.1 illustrates, the UK Government has not achieved GHG reduction targets. The political polarisation of climate change, which has contributed to this lack of progress, includes the role of the denialist industry undermining scientific and political consensus (Hamilton, 2013), and a physical infrastructure largely dependent on fossil fuels. The science and politics around climate action

display what Hoggett (2013) calls “perverse cultures”, whereby organisations are in a state of collusion and denial but work to reinforce each other and contribute to socially organised denial (Norgaard, 2011) and an “inertia for change” (Hoffman, 2015, p.5).

The domains of policy and government are typically characterised by a ‘thick skin’, and within national and local levels of UK government, environment and climate change issues are associated with ‘thin skin’ and seen as soft and feminine, thus split off and viewed as less important than hard issues such as defence and economy (Gillard, 2016; Andrews, 2017; Westcott, 2019). At an international level emotions associated with the success or failure of mitigation policies which have a direct impact on lives and livelihoods have been downplayed or repressed in the Conference of the Parties (Farbotko and McGregor, 2010).

Scientists and science communicators have called for both leadership and infrastructures which embrace the complex and multi-disciplinary nature of mitigation and adaptation (Bateman and Mann, 2016; Shove, 2010; Pahl et al., 2014; Moser, 2016). This includes emotional dimensions, and a systemic openness to encourage the interplay between the “practical, political and personal” spheres of transformation (O’Brien, 2018, p.153). It involves tackling the consistent lack of learning from evaluations of UK government mitigation programs, for example where known problems in the Government’s approach such as the marginalisation of “questions of power and collective responsibility” were obscured (Webb, 2012, p. 119), and the “split mind” (Webb, 2012, p. 110) in government policy focused on enabling rather than leading changes in GHG emissions.

Transformative and open systems of government which are able to respond to the complexity require feedback loops[2] and need to bridge disciplines, professions (academic, policy, government, private sector) and scales (micro, meso and macro) (Moser, 2016; Bateman and Mann, 2016), whilst also bridging the present and future. Developing an awareness and acknowledging the influence of emotions, emotional norms and management, mindsets and values is an important part of leveraging complex change (Meadows, 1999). This also requires developing emotional and mental capacity, resource and resilience (Bateman and Mann, 2016; Pahl et al., 2014; Head, 2016). The repression of emotions in science and government appears to be working against the transformative change that is needed, and provides the backdrop to climate change engagement, which I now discuss.

[2] Feedback loops are flows of information which contribute to the functioning of organisms and systems

Text Box 2.1: UK climate change engagement for mitigation action

This box illustrates the range of UK engagement strategies aimed at climate change mitigation, organised through 'top down' (Government to citizens), and 'bottom up' (CSOs to Government and wider society) approaches.

Top-down: Public engagement with climate change has primarily been driven by the need for mitigation action, which is imperative to reach a net-zero GHG target (CCC, 2019). Top-down Government-led engagement over the past 3 decades has focused on encouraging voluntary forms of individual or private sphere (e.g. domestic behaviour change and energy reduction) or collective and public sphere actions (e.g. community-scale carbon reduction). This has mainly been implemented through local government, through partnerships with businesses and CSOs.

Engagement approaches have been framed by optimism and hope, and underpinned by rational actor and information deficit models of behaviour (Whitmarsh, Seyfang and O'Neill, 2011; Webb, 2012) such as 'Act on CO_2' (National Archives, 2010), and through funding community-based climate change engagement projects. Since 2008, behavioural and psychological insights have been integrated into the top-down approach, such as the application of nudge theory and social marketing (e.g. Höppner and Whitmarsh, 2011; Whitehead et al., 2017) which does not encourage emotional reflection (Weintrobe, 2013).

Government mitigation action has been insufficient to date (CCC, 2019). This is due to a variety of factors: decentralised responsibility; the impacts of austerity hollowing out the state; climate change action being under-prioritised and subsumed under economic concerns at national and local authority levels (Gillard, 2016; Andrews, 2019; Westcott, 2019); and between 2017-2020 the dominance of BREXIT. Meeting the net-zero target requires "a major ramp-up" across all sectors, which requires active public engagement in a range of mitigation approaches (CCC, 2019).

Bottom-up: CSOs (grassroots and larger CSOs) have been engaging publics with climate change for over three decades, primarily framed by optimism and hope. CSO-led mobilisation was instrumental in passing the UK Climate Change Act in 2008. Grassroots CSOs have focused on opposing high carbon infrastructure projects such roads, airports, fossil fuel infrastructure (Plows, 2006; Bergman, 2015), and rejection of market led 'solutions' such as carbon trading. CSOs have engaged communities through: low carbon social learning opportunities (Berry et al., 2014); Carbon Reduction Action Groups (Howell, 2012); pioneering low impact communities (Pickerill and Maxey, 2009); pro- and anti -renewable energy infrastructure projects (Cass and Walker, 2009); and since 2006 an expansion in geographical CSOs such as Low Carbon Community Groups and Transition Initiatives (Smith and Seyfang, 2013; Feola and Nunes, 2014; Hamilton et al., 2014), which have broadened opportunities for active engagement in both private and public spheres.

Climate emergency: From September 2018 onwards, there has been an increased focus on the climate and ecological emergency. This included: the warnings issued by scientists alongside the publication of the IPCC report on 1.5 degrees of warming (IPCC, 2018); the World Wildlife Fund (WWF) Living Planet Report (WWF, 2018); increased involvement in CSOs through the Fridays for Future movement inspired by Greta Thunberg (Fridays for Future); and UK and worldwide actions and mobilisations of Extinction Rebellion (XR) (XRa) and Reclaim the Power (Reclaim the Power). This has increased the media, political and civil society discussion of inadequate Government mitigation action, alongside ongoing Government support for fossil fuel extraction and high carbon infrastructure, mobilised public sphere engagement, and generated momentum for local and national governments to declare a Climate Emergency. Citizens Assemblies form part of the response to the Climate Emergency, yet it is unclear the extent to which they will incorporate tools and processes to acknowledge the emotions associated with the information.

2.1.2 Emotions in climate change engagement

Here I focus on the emotional dimensions of climate change engagement in relation to mitigation actions to directly (e.g. through energy reduction) or indirectly (e.g. through campaigning and lobbying) reduce GHG emissions at the individual/private and collective/public sphere. Alongside changes in the socio-technical infrastructure, as shown in Text Box 2.1, public engagement is needed to reduce domestic carbon emissions (CCC, 2019; IPCC, 2018), to lobby for more ambitious carbon reduction, and to hold government and businesses to account.

Climate change engagement has multiple meanings. It can involve: being *cognitively* engaged *by* climate change information (e.g. watching a news item, reading a 10-top-tips leaflet); private or public sphere actions to reduce GHG emissions; and being emotionally or affectively engaged by the science, politics, implications or experiences of the impacts. Widely used definitions of climate change engagement to stimulate or increase mitigation view it as a "personal state of connection with the issue of climate change" (Lorenzoni, Nicholson-Cole and Whitmarsh, 2007, p. 446), a dynamic process encompassing three inter-dependent aspects of 'cognition', 'emotion and affect', and 'behaviours' (Lorenzoni, Nicholson-Cole and Whitmarsh, 2007; Whitmarsh and O'Neill, 2011; Moser, 2016). These aspects, or spheres, might also refer to what we think, feel and do about climate change. I discuss each aspect below, before summarising the emotional dimensions and degrees of engagement.

Cognition/thinking: Communication of science and behavioural responses

Communication of climate change science involves multiple actors and media, with a multitude of intended audiences, and works on many levels between different institutions and actors: within the scientific community; between scientists and government, policy makers and key sectors; from institutions such as Government and CSOs to publics to stimulate behaviour change (Text Box 2.1); and through personal interactions (Moser, 2016; Corner and Clarke, 2017). However, the expansion of communication about climate change has not abated the continued rise of GHGs in the atmosphere (Moser, 2016), and information needs to be tailored to opportunities to enact change.

Critics of approaches based on 'information deficit' highlight the roles that cultural identity and cognitive filters play in how climate science is received, processed and understood (Lorenzoni, Nicholson-Cole and Whitmarsh, 2007; Hoffman, 2015), thus increased knowledge about climate change can strengthen both belief and disbelief in the science (Kahan et al., 2012). Deliberative processes can help reflect on the role of identity in understanding the science, yet information alone has limited impact in achieving changes in opinions or wider engagement for those who hold sceptical positions (Hobson and Neimeyer, 2012; Donaldson et al., 2013).

Doing: Behaviours to reduce GHGs

As shown in Text Box 2.1, climate change engagement has been primarily aimed at stimulating individual or private and collective or public sphere actions to directly or indirectly reduce GHG emissions. Measuring the impacts of active engagement with climate change has been primarily limited to short term, visible and measurable metrics such as personal and collective carbon reduction, low and zero carbon practices, and collective action through campaigning. Behaviour change approaches have been criticised for perpetuating atomised thinking, being methodologically individualistic, and acting as a 'quick fix' which negate the contexts, institutional lock-ins and multiple influences and constraints on behaviours (e.g. Heiskanen et al., 2010; Shove, 2010).

The variety of ways of being actively engaged are influenced by the context, perception of and potential agency and the degree of supportive infrastructure, which is discussed in the expanding literature on practice theory (Shove, 2010). Indeed, Shove (2010) and Shove and Walker (2014) argue that practice-based approaches are better equipped to discern the relationships between thinking, feeling, doing within the influence of culture and the socio-political and socio-technical infrastructures[3]. Engagement could result in no action if the means to take action are not readily available, such as the lack of public transport prohibiting a modal shift in travel. Here I focus on developing *active* engagement. This involves the relationship between the three spheres of engagement that results in taking action in the private or public sphere.

Feeling: Emotions and affects

Climate change communicators and researchers have noted emotional and affective (see Section 2.2.1 for discussion of emotions and affects) responses in all sectors. In Section 2.1.1, I outlined the emotions of climate scientists and politicians in relation to climate change, which is reinforced by Moser's overview of the degree of "overwhelm and hopelessness" evident in sectors with a high degree of agency, such as Government, CSO staff and elected officials (Moser, 2016). Randall notes that publics who are concerned about climate change "have suffered psychologically in the process of facing ecological debt. It has involved them facing difficult truths, together" (Randall, 2013, p.

[3] There is a rich discussion concerning the use of the terms 'behaviour', which denote more individualistic carbon reduction actions, and 'practices' which denote forms of action more embedded within social, technical and culture infrastructures, which I do not unpack any further. I use the term 'behaviour' in most cases to describe a range of more discrete actions, and 'practices' to denote more habitual actions. I acknowledge the limitations of the terms and emphasise the cultural context.

100). This notion of psychological suffering, reinforced by Wapner (2014), is experienced by those who could be categorised as "*positive greens*" or "*concerned consumers*" according to the Department for Environment, Food and Rural Affairs' (DEFRA) engagement segmentation (DEFRA, 2008), those who have concern, and are either actively engaged, or on the cusp of being actively engaged with climate change.

As illustrated in Text Box 2.1, the primarily optimistic and hopeful frames and discourses of climate change engagement have been action oriented, with the aim of increasing individual and collective engagement by channelling feelings into action. Whilst fear can shut down and paralyse action and is not a good motivator for active engagement (O'Neill and Nicholson Cole, 2009; Moser and Dilling, 2004), not acknowledging or giving space to process painful or difficult emotions can be counterproductive (Risbey, 2008), and contribute to dissonance (Cohen, 2001) and ambivalence (Lertzman, 2015a). Indeed, Lertzman notes that inaction, which can present as apathy, is often due to a *surplus* not deficit of emotions and affects (2015a), and Helm et al. (2018) note the need for research into psychological adaptation to the knowledge of climate change.

The 'value-action gap', which has been used to explain the difference between values and action on climate change, is overly simplistic (Whitmarsh, Seyfang and O'Neill, 2011; Lertzman, 2015a), as human responses to issues such as climate change are not necessarily sequential or rational (Lertzman, 2015a; Hoggett, 2013). Whilst action is needed, and can counteract feelings of powerlessness or frustration, it can also be used to gloss over the range, depth and tangle (the tensions of "often competing desires, drives, commitments and investments", Lertzman 2015a, p. 126) of emotional responses, which can limit and undermine public and private sphere engagement (Lertzman, 2015a; Weintrobe, 2013). This highlights the value of actively "minding the gap" (Ahmed, 2020), by acknowledging and exploring, not glossing over, the tangles of engagement.

From this review of the three dimensions of climate change engagement, it is clear that UK Government and CSO climate change engagement strategies in the UK have primarily focused on the thinking and doing dimensions of engagement. Although positive emotions have been enrolled in the emotional and affective dimensions, there has been little or no space to acknowledge or work with and through the painful or difficult emotional and affective dimensions of engagement, which has undermined engagement strategies.

Thus, engagement approaches are needed which focus on *how*, rather than *where* people are (Lertzman, 2015a; Hobson, 2008), which can incorporate awareness of how painful emotions and psychological defences can undermine or block emotional or affective aspects of engagement

(Moser 2016, p. 353; Marshall, 2014). Modes of engagement which combine all three dimensions need to acknowledge emotions associated with climate change and enable latent concerns to surface (Hobson, 2008; Moser, 2016; Lerztman, 2015a; Head, 2016). Such approaches could provide space, permission and safety to work through difficult and complex emotions, and "find creative means of allowing a full range to be present" (Lertzman, 2015a, p.13). They could be facilitated through "narrative ... and contemplative" opportunities (Moser, 2016, p.361) creative engagement, storytelling and the arts (e.g. Ryan, 2016; Adams, 2016; Smith et al., 2017); and through conversations which can help to develop more politically oriented views of the world (Eliasoph, 1998; Norgaard, 2011; Rowson, 2013; Corner and Clarke, 2017).

Given the cultural marginalisation and bias against exploring painful emotions in the UK and other Anglophone countries (Ahmed, 2014; Bondi, 2005), the tools to enable the exploration and processing of the emotional dimensions of climate change engagement, and how they relate to other dimensions of engagement, are not easily accessible. Methods to encourage active engagement could involve using approaches, which are at present primarily available in private psychotherapeutic practice, into broader social contexts. This need is highlighted by Lertzman (2011, p.9):

> "How we do this work outside of clinical contexts - such as acknowledgement of pain or anxieties - would look very different from how psychotherapists acknowledge their patient's pain. We have to make a leap here. We have to actually translate what those are doing in the front lines of clinical contexts, and do the work to see how that can be translated into social contexts. That is the work that I think lies ahead of us. That is the sort of dialog, the sort of collaboration between psychotherapists, social scientists, and communicators that is desperately needed right now".

Part of this collaboration already exists in the form of EMs, yet there is little evidence of this in the academic literatures on climate change engagement. This highlights a research gap, and a lack of connection between academic literatures and CSO practices.

Engagement with climate change is neither static nor linear, it varies in intensity over time and in different contexts. Much top-down engagement is aimed at encouraging initial carbon reduction behaviours at individual levels, which I denote as 'initial active engagement'. Literatures of social movements and activism (Brown and Pickerill, 2009; Cox, 2009; Jasper, 2011) attest to the differing emotions relating to sustaining active engagement over time (which I denote as 'ongoing active

engagement'), such as burn-out and frustration. The relationships between temporal and emotional dimensions are important to consider, for policy, science and engagement. Moser (2016, p.353) asks what "communication for the very long-haul entails?", and it is the temporal dimension that I move to next.

2.1.3 Emotions in temporal dimensions of climate change

Engagement with climate change stretches across spatial and temporal scales, which influence "moral motivation and action" (Pahl et al., 2014, p.376). Climate change has been projected to seriously impact the UK in the future, which has been invested with weight and burden (Moser, 2015). As Ian McEwan reflects: "to bear the weight of the future in this way is both interesting and difficult and probably runs counter to our nature" (Cape Farewell, 2006).

Policy is considered and enacted at different scales and timescales. The scientific and expert narratives on climate change impacts, often in the realm of 50-100 years, "obscure the connection between impacts beyond 2100 and policy actions in the present period" (Risbey, 2008, p.33), whilst the UK government time frame is dominated by 4 year election cycles and political priorities (Gillard, 2016). The reluctance to look beyond 2100 in policy projections could indicate a form of institutionalised temporal defence or denial, where threats have been diminished, and disturbing information about impacts 'offloaded' into the future, or as Pahl et al. (2014) discuss, "the future is colonised". Whilst the future may be colonised in the UK, the temporal dimensions of climate change are intertwined with histories of colonisation globally. For many cultures and societies, colonisation, extinctions, emergencies, extreme weather and social breakdown are not confined to future threats, they are past and present realities (Whyte, 2018; Ford and Norgaard, 2019; Tschakert, Tutu, and Alcaro, 2013).

Since 2018 the timeframes within which to take action have dramatically shortened, both in the UK and globally (IPCC, 2018; Lenton et al., 2019), with the tenor of policy and civil society responses evident in the framing of the climate emergency. Future, and near present, projections oscillate between dystopian collapse and utopian hope, yet such closed or binary storylines are problematic, and contribute to forms of defence and ambivalence (discussed further in Section 2.3) particularly when there is no opportunity to work through the attendant emotions.

The present day is where engagement with climate change occurs, through everyday contexts, landscapes, lay-knowledges and meaning making (Brace and Geoghegan, 2011; Head, 2016), and through media, conversations (Corner and Clarke, 2017; Hamilton et al., 2019) or silence (Norgaard, 2011). The presence, and absence, of everyday conversation about climate change is an important

factor in engagement, and a way of making meaning and digesting information (Eliasoph, 1998). Conversations can help develop a political orientation (Norgaard, 2011, Eliasoph, 1998), and Pahl et al. (2014) argue that if salient information is not easily or recently available in memory, "climate risks will be underestimated" (2014, p.380).

The urgent need for action requires building bridges between the present and potential futures and involves conceptions of time and expectations of the future which are flexible, instead of colonising the future (Pahl et al., 2014; Head, 2016; Haraway, 2016). Head argues for "multiple temporalities" (2016, p.169) to learn from past transformations as a resource for engaging with the present and future, and to develop agency to inhabit what Hasbach (2015) terms the 'Long Emergency'. Some EMs include methods and processes where these multiple temporalities are explored, which will be discussed in Chapter 4. These tensions of urgency of action and creating the agency for active engagement are explored in the next section.

2.1.4 Emotions and agency: the agency of emotions

Individual and collective perceptions of agency influence active engagement with climate change. Agency is defined as the capacity and ability to respond in individual and collective spheres, and definitions of agency relate to forms of power and action. Agency is variously defined as: the "potential and actual ability of individuals and institutions to affect the circumstances that structure their thought and action" (Rogers, Castree and Kitchin, 2013); a person's ability to act in accordance with their values to bring about change (Sen, 1999; Leiserowitz, 2013); developing *response-ability* (Macy and Brown, 2015; Moser and Dilling, 2004; Haraway, 2016); and the "ability or capacity to act or exert power; active working or operation; action, activity" (Oxford English Dictionary, 2019). Agency is influenced by emotions, perceptions and experience of self-efficacy and power, the degree of connection with communities, and trust and belief in the capacity and actions of organisations and governments (Brugger et al., 2013; Gould, 2009).

Holistic perspectives of individual and collective agency drawn from multi-disciplinary sources (expanded on below) focus attention on the *relationships* and feedback between individuals and collectives in developing a capacity for action. Transformations and systems scholars (O'Brien, 2018; Meadows, 1999) argue for an expansive view of agency, which incorporates practical, political and personal dimensions. This holistic and expansive perspective spans emotional and inner dimensions to the human and more-than-human dimensions of agency and can be summarised as power *with* instead of power *over*. Drawing on these perspectives, and informed by the literature on EMs (Chapter 4) and my analysis of facilitator and participant interviews (Chapters 5 and 6), I have

combined these interdisciplinary perspectives to explore the emotional aspects of developing power and agency in three dimensions: within (to inner, emotional and affective worlds), between (with other people) and beyond (with the more-than-human worlds).

Power within

Emotional and affective experiences of power and powerlessness are an important component of agency. As explored in section 2.1.2, developing a capacity for action can be overlooked, blocked or defended against because of the possibility of encountering uncomfortable or painful emotions or affects. These include: feeling the impacts of injustice (Lertzman, 2015a); implications for changes in, or loss of lifestyles (Randall, 2009; Norgaard, 2011; Cloke, 2002); and encountering narratives which constrain the possibility of achieving change, which can foreclose forms of engagement (e.g. Adams, 2016; Gould, 2009; Haraway, 2016).

Emotions and affects influence agency. Many researchers and practitioners have noted the different ways that hope, and hopelessness, can aid or impede agency (Hoffman, 2015; Macy and Johnstone, 2012; Head, 2016; Anderson, 2006; Moser, 2016; Kleres and Wettergren, 2017). Macy and Johnstone (2012) use the concept of "Active Hope" not as blind optimism of hoping for an outcome, but as an active orientation of hope as process. Similarly, hope in action, or hope resulting from accepting a range of emotions, the tensions between them and the possibilities for action, is described as "authentic hope" (Moser, 2015, p. 9-10) or hope as process, practice and experiment (Head, 2016).

Anger and fear are important emotional aspects of agency (Henderson, 2008; Pain, 2009; Ahmed, 2014), which require space for exploration and contextualisation. This is particularly important when "particular emotional standpoints are (de)legitimized" (Henderson, 2008, p. 34-35), which can negate the opportunity to explore the potential of transformative agency. Thus, developing capacity for active engagement could also require a space for self-reflection and emotional reflexivity to be able to explore difficult emotions. This could incorporate practices of creativity, vulnerability and openness, alongside developing capacities to open up, and remain open to, multiple potential futures (Haraway, 2016; Massey, 2005; Anderson, 2006).

As evidenced by advances in the contemplative sciences (Wamsler, 2018), such practices for developing agency can expand, not foreclose, the possible range of climate change narratives and responses, which could enable the "fostering [of] imaginative capacities in supportive contexts" (Adams, 2016, p. 245). These practices include different modes of communication, opportunities to experience affective and embodied responses to climate change (Ryan, 2016), and re-connecting with the more-than-human world through place and time (Pahl et al., 2014; Head, 2016; Haraway,

2016). Thus, developing and expanding agency requires processes and spaces where openness and reflexive exploration of emotions, affects, beliefs and values can be safely explored to develop the ability to "'look at' rather than 'look through' one's beliefs" (O'Brien, 2018, p.156), or to transcend paradigms (Meadows, 1999) alongside opportunities to enact these responses.

Power with or between

Developing awareness of agency through connections and power with others can help overcome feelings of isolation, which can undermine agency through feelings of impotence (Arendt, 1951, p. 623). Involvement in an organisation, such as CSOs and workplaces, can enhance an individual's agency for climate change engagement (Heiskanen et al., 2010). Increasing confidence and agency can occur through integrating emotional reflection with opportunities to acknowledge and enact collective power, and build capacity, influence and networks for support to create and sustain the conditions whereby responses at different scales can be encouraged (Ballard, Reason and Coleman, 2010; Doppelt, 2016; Jasper, 2011).

However, some community cultures can also undermine or block engagement with painful or difficult emotions (Andrews, 2019). Unacknowledged anger, fear and hopelessness can foreclose a sense of collective agency, as Gould reflects on the dominant mode of anger and hopelessness within some ACT UP! groups: "if there is little sense among community members that change is possible … it is unlikely that those conditions will lead to activism … the very concept requires consideration of emotion because a sense of political (im)possibilities is itself an emotional state" (Gould, 2009, p. 440). This highlights the importance of considering how emotional habitus in CSOs and workplaces relates to agency, alongside considering how agency is related to institutional and political practices and infrastructures which lock-in or lock-out certain types of public and private sphere mitigation actions (Andrews, 2019; Ballard, Reason and Coleman, 2010).

Power through or beyond

Whilst power within and power with or between refer mainly to interactions within or between humans, concepts of power *through or beyond* consider notions of agency through an openness and connection to the more-than-human world, both spatially and temporally. Power beyond draws on experiences of enchantment (Woodyer and Geoghegan, 2013), wonder (Ahmed, 2014), nature connection and the development of an ecological self (Andrews, 2017; Roszak, 1995; Naess, 1988), making-with (Haraway, 2016), the agency of place (Osborne, 2018; Barker and Pickerill, 2019; Maddrell, 2016; Bawaka Country et al., 2015), spiritual dimensions such as Indigenous wisdom traditions and practices (Some, 1994; Wane, 2008), and non-linear notions of time (Pahl et al., 2014; Head, 2016; Barker and Pickerill, 2019).

This conception of agency as *power beyond* includes the potential of developing and feeling connections and relationships with the more-than-human world - akin to Haraway's concept of "tentacular thinking" (Haraway, 2016, p. 30-57), or Meadows' exhortation to "listen to the universe" (1999, p. 19) – which can enable the more-than-human world to enact agency through and with people. Developing relationships to the more-than-human world may involve working through the emotions and affects associated with separation, both from other people and the more-than-human world. As the US ecologist Aldo Leopold said, "one of the penalties of an ecological education is that one lives alone in a world of wounds" (Leopold 1953, p. 31 cited in Cunsolo and Ellis, 2018, p. 276). Thus, developing connections can involve an act of recognition (Larsen and Johnson, 2016), of seeing and feeling the connections that have been lost, particularly in Western and Anglophone countries. This openness can be painful work, as Cunsolo and Ellis reflect: "to seriously engage with the concept of ecological grief is to become open, in a personal sense, to the magnitude of the ecological challenges facing our global society" (2018, p. 279). From an ecopsychology perspective, Rust (2011) illustrates the difficulties of reclaiming an "ecological intimacy" as being a "mix of joy and pain … about finding a way of being with our vulnerability as creatures" (2011, p. 152).

This discussion of agency has explored broad notions of power, conceived of as power within, power with or between, and power beyond. A key thread running through these dimensions of agency focuses on developing connections, relationships and feedback loops within and between these dimensions, underpinned by an orientation of openness. Whilst these connections and openness enable the potential for an expanded sense or experience of agency, open orientations can also involve being open to painful emotions. Thus, developing openness requires degrees of safety, which is explored in Section 2.3.2.

2.1.5 Summary: emotional dimensions of climate change

In this section I have shown that emotional dimensions of climate change are present and evident in science and politics yet are suppressed and marginalised. This has implications for performing science and politics, communicating and engaging with climate change. Suppression and marginalisation of emotions suppresses the information attached to them, *and* the potential for transformation. As the opening epigraph suggests, the 'keys' to transformation could be found by looking to emotions and affects, into the darker or more uncomfortable places, and exploring painful emotions. Whilst this section has focused on emotional dimensions, the lack of effective action on climate change is clearly not all related to emotions, as institutions also lack the capacities to deal with complexities required for climate change mitigation.

The literature on climate change engagement attests to the importance of the connection between all three dimensions of engagement, yet the emotional dimensions are glossed over. There is an acknowledged research gap regarding methodologies that can help different publics acknowledge and work through troubling emotions (Head, 2016; Norgaard, 2011; Lertzman, 2011, 2015a; Moser, 2015, 2016). Whilst the literatures on agency have suggested how agency and power can be developed, this has not been explored with regard to climate change, thus there is a gap in the literature which connects these conceptions of agency to climate change engagement.

These gaps have contributed to the formation of my two main research questions and informed the analysis of my empirical research: RQ 2: What are the emotional methodologies that enable acknowledgement and expression of emotions associated with climate change? and sub question RQ 2.1: What are the aims and theories of change of the EMs?; and RQ 4: What impact does participation in EMs have for climate change engagement and agency?

Exploring emotional dimensions of climate change requires exploring theories of emotions, and how they relate to climate change.

2.2 Theories of emotions

> "*Rational, embodied responses suggest we will need to bear painful emotions (fear, grief, anxiety) if we are to be effective and truthful … We need to consider, in a profound cultural and psychological sense, why painful or difficult emotions are paralysing, and whether there are ways to carry such emotions differently to energise action."* (Head, 2016, p. 90)

In this section I discuss the conceptualisation of emotion and affect, social and spatial emotions, emotional habitus, and the transformative potential of emotions. In doing so, I bridge the literatures of human geography, sociology and psycho-social approaches. I then explore the emotions associated with climate change in the UK, before summarising the key themes.

2.2.1 Definitions of emotion, affect, feeling

Emotions and affects are terms which describe different elements of conscious or subconscious feelings. The literatures and research on emotions and affects that I have drawn on commonly use the term 'feeling' as an overall descriptor of emotions and affects. 'Affect' is used for bodily sensations, conscious or subconscious feelings without a specific object, such as anxiety. Emotions describe more conscious feelings that can be named and have an object, for example grief for the loss of a loved one. Whilst there is lively debate about the distinction between emotional and affect (for example, the summary by Pile, 2010), there are no hard rules for the distinctions between definitions. For example, Jasper (2011) mentions the sliding typologies of bodily feelings and

emotions which can influence each other over shorter or longer time periods depending on past (conscious or unconscious) associations. These include short term urges and reflexes (some attached to cognitive thoughts, some not), longer term moods, and even longer-term affective loyalties and moral emotions.

Flexibility is needed when considering the mutable modalities of emotion and affect (Bondi, 2005; Thien, 2005; Anderson, 2006; Ahmed, 2014) and their enigmatic and labyrinthine nature (Katz, 1999). Researchers of emotions and affects across a range of disciplines argue for *a process-oriented* approach (e.g. King, 2005; Brown and Pickerill, 2009; Ahmed, 2014) which focuses on what emotions and affects *do* and how and where they move. When considering the dynamic interplays between degrees of knowing and not knowing, feeling and not feeling, in climate change engagement, it is pertinent to consider Crociani-Windland and Hoggett's question of "in what circumstances are some of these concepts most applicable?" (2012, p. 162). For example, whilst anxiety is a somatic and affective state, terms such as '*eco-anxiety'* (Bednarek, 2019) connect the experience of anxiety to an issue: worry about the state of the environment, which is a combination of affective and emotional states.

2.2.2 Social and spatial emotions

The connective qualities and betweenness of emotions are common themes across the literatures. Bondi, Davidson and Smith (2005) state that "emotions are never simply surface phenomena, they are never easy to define or demarcate, and they not easily observed or mapped although they inform every aspect of our lives" (2005, p.1). Ahmed argues that "emotions are not 'in' either the individual or the social, but produce the very surfaces and boundaries that allow the individual and the social to be delineated as if they were objects" (2014, p.10). Emotions can be considered as a "relational connective medium" (Bondi, 2005, p.433), or as "relational flows" (Bondi, Davidson and Smith, 2005, p.3) and circulations that connect ideas, concepts, objects and notions of value (Ahmed, 2014). Emotions are both subjective and culturally situated (Norgaard, 2011; Ahmed, 2014), not things in themselves, or static 'objects' to be identified, but relational and embedded in context, culture and history.

Thus emotions not only create surfaces, but can imbue objects, spaces, people and ideas with layers of meanings, affects and associations, for example through ascribing emotional attachments to places, nationhood and borders (Maddrell, 2013; Ahmed, 2014; Norgaard, 2011). Indeed, Davidson and Milligan (2004, p.524) argue that place "must be felt to make sense". Emotions and affects 'surface' on the skin in the form or blushing or fear, they also 'surface' within in the form of bodily sensations such as a knot in the stomach or a surge of adrenaline. They can also be absent, through

numbness and an absence of sensation. Surfaces are also apparent between conscious, sub-conscious, and pre-conscious states. The power of affects comes from the subconscious which can elude cognition, description and representation, and enable political manipulation (e.g. Massumi, 2010; Crociani-Windland and Hoggett, 2012; Ahmed, 2014).

Emotions and affects contain information about cultural norms and assumptions which become apparent through feeling in or out of place. For example Hochschild (1979) discusses the emotional management and labour involved in changing or suppressing one's own emotions to suit the context. Ahmed (2014) uses the figure of a "killjoy" (or more specifically, a "feminist killjoy") to denote those who are "willing to get in the way of any happiness that does not have your agreement" (2014, p. 225). In this way emotions and affects can inform spatial dimensions and reinforce political distinctions between self and other (Ahmed, 2014).

A range of emotions may be attached to one object or idea (Morrison, Johnston and Longhurst, 2013). A source of fear, hate, or pain for one person may provoke love in another, which will be intertwined with the cultural context as well as lived experience (Ahmed, 2014). This reinforces the importance of situating emotions, as Pain (2009) argues for contextualisation of political narratives of "globalised fear".

Emotions and affects are mobile through time and space, and it is important to consider the differing spatial directions:

> *Inside-out*: Flowing from inner experiences to cultural and more-than-human worlds, emotional states, and histories, can influence perceptions and experiences. For example, Rust discusses how "we project onto aspects of the world all the time; this is a helpful way of learning about self and other. The problem comes when what has been projected out cannot be re-owned" (Rust, 2011, p.159). The concept of 'projecting' here is akin to concepts of stickiness (Ahmed, 2014) and transference (Bondi, 2005; Lertzman, 2015a), where emotions such as fear are 'stuck' onto outside objects, people and concepts, such as fear being stuck onto climate change. In this way we can see how "objects of emotion" circulate (Ahmed, 2014, p.11).
>
> *Outside-in*: Emotions and affects can be triggered by, or transferred from, outside encounters, such as witnessing violence or disasters (Adams-Hutcheson, 2017), interviewing traumatised people (Coddington, 2017) or places triggering memories (e.g. Brown and Pickerill, 2009; Maddrell, 2016).

These directions can operate simultaneously. For example, Coddington (2017) demonstrates the spatial movement of emotions and affects through examining how advocacy workers experienced contagious (or secondary) trauma from the asylum seekers they worked with. She describes how trauma from others "combine with their own life traumas" (2017, p.1) to create an "assemblage of traumatic experiences ... a process whereby trauma adheres, spreads and expands … bind[ing] together … unrelated events" (2017, p.4) through space and time.

Temporal distance can enable painful experiences to be worked through, as Gould (2009) discusses when reviewing the emotional habitus of the ACT UP! movement, and Coddington (2017) describes the necessity of putting temporal or spatial distance between a traumatic or painful experience. Ahmed emphasises the importance of taking histories and context into consideration when exploring flows of emotion and affect, and argues for non-linear approach to work through both personal experiences and to untangle systems of oppression: "a concern with histories that hurt is not then a backwards orientation: to move on, you must make this return" (2010, p. 50). This non-linear nature of emotions and affects is also demonstrated when considering the absence-presence of emotions such as grief (Maddrell, 2013), which is explored in section 2.2.4.

Emotions are also spatialised in the degree to which cultures consider them as central or marginalised, or how the Cartesian duality of emotions as subordinate or in opposition to thought and reason is operationalised in systems of oppression (Bondi, 2005; Ahmed, 2014). For example, feeling rules influence the dispassionate aspects of professional workplaces (Head, 2016; Cox, 2009). Ahmed addresses the paradox of marginalisation of emotions: "emotions have been a 'sticking point' for philosophers, cultural theorists, psychologists, sociologists…this is not surprising: what is relegated to the margins is often, as we know from deconstruction, right at the centre of thought itself" (Ahmed, 2014, p.4). As discussed in Section 2.1, this marginalisation was apparent in the emotional dimensions of climate change.

Movement and transformative potential of emotion

Emotions such as love (Morrison, Johnston, and Longhurst, 2013), grief, anger (Henderson, 2008; Ahmed, 2014), fear (Pain, 2009) rage and hope (Anderson, 2006) have enlivening qualities, which can be transformative. They can bring or stimulate ideas, thoughts, and somatic sensations into consciousness, where they can be acknowledged, expressed or contained (digested or worked through). When acknowledged or expressed within groups, emotions can be linked to agency, resistance and action (Brown and Pickerill, 2009).

Sometimes the transformational potential of emotions resides in the absence of movement. Contemplative traditions and practices, such as faith-based traditions based on Buddhism or

Christian contemplation (Rohr, 2002) focus on acknowledging and accepting emotions without the need to change them. This requires a stillness and a safe-enough space to be with tensions, anxieties and uncertainties. As discussed in the section on negative capability (Section 2.3.4) stillness in the surroundings and within can enable emotions to be explored, as Sampson reflects ‘‘stillness can be a place of great potency from where new form can arise” (2011, p. 14).

However, not all emotions and affects can be felt and not all circulate. Some are in stasis, some are not ready to be felt, but can still be ‘sticky’, that is they can accumulate in intensity. Exploring the apparent absence of emotions and affects is as important as noting the emotions that are present, visible or permitted in different cultural contexts, as an absence of the *representation* or awareness of emotions and affects is not equivalent to an absence of them (Parr, Philo and Burns, 2005; Norgaard, 2011; Leyshon and Geoghegan, 2012). For example, Lertzman (2015a) demonstrates that an exterior representation of ‘apathy’ and apparent absence of environmental concern was in fact covering a surplus of affect, which needed a safe space to be acknowledged and explored.

2.2.3 Context and habitus of emotions

The relationship to emotions is heavily influenced by the cultural context, such as the often-unspoken or subconscious norms of ‘feeling rules’ (Hochschild, 1979, 1983) and ‘emotional habitus’, which draws on Bourdieu’s concept of habitus as a “feel for the game” (Bourdieu, 1977, in Gould, 2009). Feeling rules and habitus guide and inform what emotions are appropriate to acknowledge and express, in what spaces, and by whom. In the UK, emotions such as anger are not socially sanctioned and will be interpreted according to who is expressing them and in what situation (Henderson, 2008; Ahmed, 2014). For example, black women’s anger is often dismissed (Ahmed, 2014; Lourde, 1984), seen as threatening and can trigger ‘*white fragility’* (DiAngelo, 2018).

Emotional habitus and feeling rules can operate at different scales. For example, Parr, Philo and Burns discuss the emotional terrains of cultural regions, and how the emotional labour of “putting on a face” (2005, p.90) to conceal emotions such as depression enrols both the UK-wide aversion to displays of negative or depressive emotions, and the cultural myths associated with the Scottish Highlands. Here, and with climate scientists discussed in Section 2.1.1, emotional labour (Hochschild, 1983) is evident through repressing or denying emotions or contorting emotions that are present.

Social movements and sites of political protest frequently rupture ‘acceptable’ cultural expression through displays of emotion, or evoking emotions in the wider public. Social movements also have their own emotional habitus (Gould, 2009; Jasper, 2011; Brown and Pickerill, 2009; King, 2005), which may be posited as oppositional to the mainstream. For example, Gould (2009, 2015) reflected

that her involvement in the Act Up! movement had been part of an emotional habitus of anger which was felt and reproduced by those within the movement and directed outwards. She later questioned where and how grief was experienced at the time.

Whilst emotional experiences of fear, anger and love can be similar, people's relationship to them will be informed by their life and cultural histories and contexts (Ahmed, 2014; Cox, 2009; Pain, 2009), thus emotions need to be considered within these contexts. Within social movements, Cox argues for contextualisation of culture, location, and biography to "guard against universalising some emotions in some movements in some cultures" (2009, p. 53), particularly when considering the degree of alter-politics in social movements (Cox, 2009). This is reinforced by Gould as she reflects when exploring the link between emotional habitus and agency:

> "the best way to excavate the relation between emotion and politics is with a social, cultural and historical approach that allows inquiry into the conditions of possibility for any given feeling … It also ensures that we do not isolate feelings from other important factors or naturalize them and their effects" (2009, p.441-2).

This is relevant when considering the relationship between emotional habitus between social movement and the cultural context, and how emotional habitus changes within social movements.

The cultural bias towards positive emotions is evident in the UK. Ahmed questions the values attached to some forms of emotions:

> "feminists accused of being overly melancholic, looking at 'bad' feelings ... Bad feelings are seen as oriented toward the past, as a kind of stubbornness that 'stops' the subject from embracing the future. Good feelings are associated here with moving up and getting out. I would argue that it is the very assumption that good feelings are open and bad feelings are closed that allows historical forms of injustice to disappear" (2010, p. 50).

Similarly, in the opening epigraph of this section, Head (2016) questions how we can carry such painful emotions and argues for the need to decouple hope from optimism, which is explored further in the next section on emotions associated with climate change.

2.2.4 Emotions and affects associated with climate change

The range of emotions associated with climate change was introduced in Section 1.3. As demonstrated in Section 2.2.1, critically exploring emotions requires a process orientated (as opposed to static) approach which brings an awareness of the mobility, mutability, connective and transformational attributes of emotions and affects, within cultural contexts. This review brings

together theorisations of emotions and affects associated with climate change, focusing particularly on the emotions viewed as negative or pessimistic in an Anglophone context (Ahmed, 2014) which have been associated with blocking climate change agency and engagement. For example, Head (2016) clusters emotions according to optimism and pessimism, as she explains:

> "I am treating optimism and pessimism as dispositions towards the future that contain mixtures of emotions. Optimism tends to contain more pleasant emotions; excitement, happiness, anticipation. Pessimism tends to contain more painful ones; anxiety, grief, fear" (Head, 2016, p.80).

As I have shown in Section 2.1, climate change engagement has been dominated by optimistic emotions. Here I highlight the relevance of some of the pessimistic emotions to climate change engagement and agency, together with theoretical summaries. Different intensities of emotions are evident, and the emotions discussed are neither fixed nor exclusive, that is, it is possible to feel different emotions at the same time and to differing degrees.

How climate change is emotional

The betweenness and relational character of emotions is evidenced in research which demonstrates the range of conscious and subconscious emotions related to climate change. Emotions related to climate change are not all about climate change, but about how an idea of climate change threatens "objects of care" (Wang et al., 2018). Climate change can *materialise* fears and anxieties (Head, 2016; Leyshon and Geoghegan, 2012), but these anxieties and fears will also be linked to views of governments, political systems and the type of change desired (Hulme, 2009; Brugger et al., 2013). There are similarities here between emotions, and Morton's concept of climate change as a 'Hyperobject' (2013), as we can see that climate change, like emotion, is also sticky, not settled, and simultaneously present and absent.

Emotions relating to climate change are influenced by the proximity to the causes or impacts of climate change (Wang et al., 2018; Doppelt, 2016; Cunsolo and Ellis, 2018; Helm et al., 2018; Albrecht, 2007) and the perceived sense of security and trust in authorities (Brugger et al., 2013). They are also influenced by a sense of individual and collective agency, and connection to groups who are actively engaged (Howell, 2013). Emotional states can pivot, circulate, collect and transform around specific events, such as the Copenhagen Conference of the Parties in 2009 (Farbotko and McGregor, 2010). Norgaard's research on climate denial (2011) evidences the inseparability of emotions from social and cultural practices, myths and contexts through discussion of the cultural tool kit which keeps discussion of climate change and the accompanying emotions off the agenda.

Grief and mourning

Theoretical considerations: Emotions of grief and processes of mourning can be dynamic and transformative and relate to the actual or anticipatory loss of people, objects, environments or states which are loved or valued. Common throughout different theorisations of grief processes is the importance of being willing to face reality (as shown in Kübler-Ross' stages of grief, 1970), and the non-linear, and active, nature of the "tasks of mourning" (Worden, 1991), which can be undertaken or not (Randall, 2009). Not working through grief, or undertaking the tasks of mourning, can lead to melancholia or forms of emotional paralysis. Kübler-Ross (1970) observed different degrees of acceptance of death, either their own or of those close to them, with those with more material wealth having a harder time accepting the reality of their impending death than others.

The work or tasks of grieving can take many forms, from individual and private mourning, to public acknowledgements of loss, such as memorials (Maddrell, 2013). Grieving can enable a healing, by containing, working through and integrating painful feelings, the painful feelings don't disappear, but the relationship to them changes. Randall applied Worden's tasks of grief to climate change. These tasks cover "accepting the reality of the loss"; "working through the painful emotions of grief', "adjusting to the new environment/developing a new sense of self", and "reinvesting emotional energy" (2009 p.122-123). Through this process, new possibilities arise, as Randall suggests the productive potential of grief to "remake our futures using all of our creativity, reason, feeling and strength" (Randall, 2009, p.128).

Relationship to climate change: A range of socio-ecological and personal griefs can be attached to climate change for those who are concerned about climate change (Randall, 2009; Lertzman, 2015a; Cunsolo and Ellis, 2018; Head, 2016). These can include socio-ecological grief for pasts, whether actual or imagined (Hulme, 2009), current and future losses of people, places and ecosystems, and losses of environmental knowledge and identity (Cunsolo and Ellis, 2018). Cunsolo and Ellis discuss ecological grief as a form of "disenfranchised grief" or a grief about what is loved and valued that is not publicly or openly acknowledged (2018, p.275). They highlight the silence and absence of ecological grief and mourning in research and climate narratives (2018).

Personal grief related to climate change varies and includes current and future or anticipated grief for losses of existential safety, and threats or implied losses to current lifestyles (Randall 2009), "our modern selves" or a "future characterised by hope" (Head, 2016, p. 168). This is resonant with Norgaard's research which linked defences against engaging with climate change to the maintenance (and numbness) of privilege, or cultures of entitlements (Norgaard, 2011). However, mourning for an imagined or pristine past, such as Hulme's (2009) 'Lamenting Eden' myth, can

distort the capacity to approach the future (Head, 2016). Again, cultural contextualisation is needed, as for many people the past and present, let alone the future, is not contextualised by hope (Whyte, 2018).

Acknowledging and engaging with processes of grief has the potential to expand the circles of concern and value (Cunsolo Willox, 2012, p.141; Butler, 2009) if an ongoing relationship is developed. Head argues that grief must be "acknowledge[d] and [held] if we are to enact any kind of effective politics. Or, to put it differently, it needs to become an explicit part of our politics" (2016, p.2). Whilst the literature cited converges on types of grief about climate change and wider socio-ecological issues, the literature also highlights gaps of: how to work with and through such grief; if similar grief processes apply to socio-ecological grief; to what degree of intensity grief is experienced and how working through grief can relate to engagement and agency.

Melancholia and depression

Theoretical considerations: Whilst grieving and mourning are associated with anticipated or actual losses, melancholia can be defined as a state which arises when "one cannot see clearly what it is that has been lost" (Freud, 1917, p. 245). Melancholia, like depression, can present as a loss of interest in life, a stuckness, a loss of capacity to love, a withdrawal. States of depression have been felt with regard to politics, through feeling the loss of hope or possibility of change. Osborne draws on Cvetkovich's description of political depression as "the sense that customary forms of political response, including direct action and critical analysis, are no longer working either to change the world or to make us feel better" (Cvetkovich, 2012, p.1, cited in Osborne, 2018, p.2). This highlights a potential response to feeling depression, which is to take political action both to achieve change, and to alleviate the feelings. It also demonstrates how emotions relating to civil society engagement change over time.

Relationship to climate change: Unprocessed feelings of anxiety or stress about climate change can contribute to depression and a withdrawal from individual or collective forms of engagement with climate change. Whilst such a withdrawal can be an adaptive coping strategy in the short term, in the longer term it could be seen as maladaptive coping strategy as it prevents the exploration of the root causes (Helm et al., 2018; Andrews, 2017). Similarly, Lertzman (2015a) revealed how inchoate losses are experienced through depressive characteristics such as a loss with no outlet, and conflict or ambivalence between different world views. These losses are compounded through being part of cultures that do not recognise such melancholia as valid (2015a, p.6). Melancholia can present as apathy, and impact climate change engagement by a withdrawal of emotional investment, and a

corresponding withdrawal of potential agency for enacting concern. Environmental melancholia has been approached through an individual lens but can also be seen collectively through concepts such as socially organised denial (Norgaard, 2011). This lack of 'naming', and feeling, can block the capacity for reparation, thus blaming inaction on 'apathy' could be blaming a symptom, not a cause.

Fear

Theoretical considerations: Fear can be linked to anticipatory events, such as fear of change, or fear of *feeling* grief through losing something or someone (Mitchell, 1986), such as a secure future, or what Giddens terms ontological security (Giddens, 1991 cited in Norgaard, 2011, p.80). Fear is culturally situated, and can be attached to certain objects, people or states to preserve privileges, for example through systems of racism and white supremacy (Ahmed, 2014). Fear can be inchoate and exceed thought or imagination (Massumi, 2010), and can be the everyday experience of states such as trauma (Adams-Hutcheson, 2017). Fear is important to consider in regard to agency, as fear of isolation and separation can contribute to feelings of impotence (Arendt, 1951), and unacknowledged or unexplored fears can contribute to apathy (Weintrobe, 2013) and inhibit awareness.

There is a need to critically assess whose fear matters, in what contexts, to deconstruct blanket notions of fear as if they uniformly apply, and to expose the privileges inherent in experiences of fear (Pain, 2009; Ahmed, 2014). Pain poses important questions of "how do self-conscious and self-critical experiences of fear inform ground-up processes of change; how do emotional conditions, within and without, politicize subjects and motivate collective action at conscious level?" (2009, p. 480). These questions could be approached by developing reflexive awareness of fear, which require safety to express fear, be witnessed and understood, which in turn can lead to forms of acceptance (Kübler-Ross, 1970; Adams-Hutcheson, 2017).

Relationship to climate change: Through a plethora of apocalyptic future (and more recently, present) scenarios, fear has been a part of the discourse of climate change and environmentalism (Hulme, 2009). Norgaard identified different types of fear related to climate change. These were fear of losing privilege or security, and fear of feeling guilty or powerlessness, which were "managed" through "strategies of optimism" (2011, p. 174). This management of fear through suppression has contributed to paralysis and defence mechanisms (Lertzman, 2015a).

Whilst fear in the absence of a means to process it can inhibit engagement (O'Neill and Nicholson-Cole, 2009), fears connected to climate change can contribute to engagement. For this transformation to occur, support and trust is needed (Risbey, 2008; Weintrobe, 2013), as Weintrobe discusses: "Engaging people means finding ways to relate to them about what climate change and

degradation of the natural world actually means to them, in a way that supports their anxieties and feared losses" (2013, p. 13). We can see that some of the fears discussed here are closely related to fear of loss, or fear of feeling pain: in short, a fear of *feeling.*

Hope and hopelessness

Theoretical considerations: Hope and hopelessness are considered together, as they are often encountered as binary opposites in relation to future events, and laden with value judgements which position hope as positive, and hopelessness as negative and to be avoided. Hope can be conceived as an orientation towards the future that creates possibility, potential and surprise (Anderson, 2006; Head, 2016; Woodyer and Geoghegan, 2013). Whilst having the potential to open up spaces and future narratives, hope can be also be used personally, politically and culturally as a palliative to gloss over or shut down more painful or disruptive emotions, such as grief and anger. Ahmed discusses the "attachment to hope getting in the way of a process of moving on" (2014, p.84). Hope can be coupled with optimism, thus negating the need or resources to work through difficult emotions (Henderson, 2008; Brown and Pickerill, 2009; Osborne, 2018; Head, 2016).

Relationship to climate change: Moser (2016) has observed an increasing sense of hopelessness in engaging with climate change, posing a key question of "how to deal with overwhelm and hopelessness as climate change accelerates?" (Moser, 2016, p. 361). For some, hopelessness related to the overwhelming scale of climate change action needed can be managed by smaller scale or private sphere active engagement (Ford and Norgaard, 2019). For others hopelessness is countered by the hopefulness of wishful thinking (O'Brien, 2018; Leiserowitz, 2006; Hamilton, 2013; Helm et al., 2018). Whilst the former involves active engagement which is limited in scale/bounded in agency, the latter can impede active engagement as it either locates agency in other organisations, not in individuals and collectives, or glosses over hopelessness.

As explored in the agency section, when hope is conceived of as a process, a verb, the temporal focus of hope shifts from something in the future, to enactments in the present which do not rely on a certain outcome. Hope can be the outcome of taking action (Kleres and Wettergren, 2017), and the capacity for hope can be increased through working through emotions such as sadness and depression and can contribute to increasing a sense of agency in connection with self and others (Weintrobe, 2013; Moser, 2015; Head,2016). This conception of "Active Hope" (Macy and Johnstone, 2012) is linked to the capacity to be with the ambivalences and parallel stories of the future. Again, conceptions of hope and hopelessness are context-based, as Kleres and Wettergren (2017) compare the relationship to hope and hopelessness between activists in the Global North and Global South, with the latter experiencing hope as a necessity in the face of adversity.

Anxiety

Theoretical considerations: Anxiety is more an affect than an emotion, as worries or fears are experienced as bodily sensations, such as tensions, or butterflies or knots in the stomach (British Association for Counselling and Psychotherapy_*a*). Anxiety is linked to fears of danger and loss, of what is valued, and the degree of control over one's life, and the experience of threats to self (Hollway and Jefferson, 2008). Whilst anxiety is a normal 'fight or flight' bodily response to danger, anxiety manifests at a chronic level when feelings of danger are activated but there is no imminent danger. This can contribute to chronic stress and negatively impact mental health (APA, 2009; Clayton et al., 2017).

Relationship to climate change: Anxiety about climate change is connected to expectations of grief and loss (covered earlier in this section) alongside the sense that institutions and governments are taking insufficient action to mitigate climate change or prepare for adaptation (Head, 2016; Lertzman, 2015a; Cunsolo and Ellis, 2018; Bednarek, 2019; Brugger et al., 2013). Drawing on literatures from the UK, USA and Australia, those who are aware of and concerned about the implications of climate change are more likely to experience anxiety, such as youth, and populations and communities at risk of climate impacts (Helm et al., 2018, Albrecht, 2012; Bednarek, 2019, American Psychological Association, 2009; Clayton et al., 2017).

Whilst anxiety can contribute to chronic stress and deplete mental health, acknowledging anxiety can be seen as a healthy response to facing the implications of climate change, but requires support to work through (Bednarek, 2019). If there is no capacity for this, another response to anxiety is to defend against it, which can result in apathy (Lertzman, 2015a). Climate anxiety can also be addressed through increasing connection and relationship to the local community, being actively engaged and increasing agency (Clayton et al., 2017; Brugger et al., 2013). However, as with hope, active engagement can sometimes be used to gloss over the discomfort of anxiety. Those actively engaged can also experience anxiety, as Mnguni's (2010) research highlighted that anxiety experienced by sustainability professionals was caused by a tension between their desire to attend to the primary task of mitigating climate change, and the limits of the changes that could be made in the organisations they were working with.

Trauma

Theoretical considerations: An awareness of trauma theory is pertinent and relevant to studying the impact that engaging with climate change has on different peoples. The psychological definition of trauma (whether from disaster, abuse or shocking events), is that an experience shatters at some, if not all, of an individual's core assumptions and beliefs (Doppelt, 2016). Post-Traumatic Stress

Disorder (PTSD) is relevant to emotional dimensions of climate change. PTSD can occur as a result of traumatic events remaining unprocessed, and result in hyperarousal (a state of constant anxiety which can deplete the immune system); or hypoarousal (such as numbing and dissociation and social isolation) (British Psychological Society; Clayton et al., 2017).

Relationship to climate change: Experiences of climate impacts have contributed to individual and collective traumas (Doppelt, 2016) and have had negative impacts on mental health (APA, 2009). But what if an event hasn't happened, but is threatened? Psychologist Lise van Susteren, amongst others, noticed that "So many of us [in the Western world] are exhibiting all the signs and symptoms of post traumatic disorder—the anger, the panic, the obsessive intrusive thoughts" (Richardson, 2015), thus coined the term '*pre-traumatic stress disorder'* to denote responses to situations that are traumatic to consider, and that people are exposed to on a frequent basis. Links have increasingly been made between the pre-traumatic stress caused by knowledge of climate change in the Western world, which can trigger past personal, cultural, or generational traumas (e.g. Woodbury, 2019; Bednarek, 2019). This rethinking of the scale and interconnectedness of traumas associated with climate change requires that place, cultural context and histories are taken into consideration when exploring trauma.

The discussion of emotions demonstrates how different emotions relate to climate change or what climate change materialises. In common, the literature attests to the importance of spaces to acknowledge emotions, alongside the acknowledged gaps of methods and spaces where this can take place.

2.2.5 Emotional Reflexivity

"*How do we create spaces for these difficult emotional responses to be expressed freely, opened up, discussed, and then processed, challenged and potentially re-formed?*" (Brown and Pickerill, 2009 p.34)

As summarised in Section 2.1 and the emotions discussed above, there is a need, and related research gap, for processes whereby emotions can be acknowledged and worked through, and emotional reflexivity can be developed. Emotional reflexivity describes an embodied and relational awareness of and attention to the ways that people engage with and feel about issues, how this influences the actions they take, the stories they inhabit and their perceptions of individual and collective agency (King, 2005; Brown and Pickerill, 2009; Cloke, Crang, and Goodwin, 2005; Holmes, 2010; Norgaard, 2011; Adams, 2016; Burkitt, 2012). This approach to emotional reflexivity

acknowledges that emotions are mutable, and move, change, transform and can be transformative when they have the space and safety to do so (Ahmed, 2014). It foregrounds awareness of how individual and intersubjective emotions influence responses and actions (Holmes, 2010).

Leveraging change and developing greater agency requires awareness of how emotions operate to limit or influence appraisal of situations (O'Brien, 2018; Meadows, 1999; Adams, 2016). Norgaard (2011) highlighted how emotional reflexivity is needed to enable awareness of how the avoidance of emotions has worked against participation in social movements. Emotional reflexivity in the context of socio-ecological action has been discussed by Brown and Pickerill (2009), King (2005), and Gould (2015), and has mainly focused on sustaining those already involved in socio-ecological activism. Development of emotional reflexivity could help to disrupt the '*narrative foreclosure'* (Adams, 2016, p.238), and unlock capacities for creative approaches to issues such as climate change (discussed in Section 2.1.4). The relationship between emotional reflexivity and emotional habitus (Section 2.2.3) is important however, as Adams (2006) discusses the tensions between the degree of subconscious constraints within a habitus, and the degree to which the more conscious forms of reflexivity, emotional or otherwise, can be acted on at different levels of scale.

King's (2005) research into the use of Re-evaluation Co-Counselling by social change activists in Australia found that reflexivity operated *on* emotions, by developing reflexivity and awareness about emotions that are present, and *through* emotions, by the movement, change and transformation of emotions. In this way she extended Hochschild's focus on the constraints of feeling rules, to argue that developing reflexivity needed to afford the capacity to question the habitus and rules, and to exceed them through expression, as she describes an "emotional reflexivity that operates not just on emotions, but also through them" (King, 2005, p.152). King (2005) found that practices of emotional reflexivity enabled participants to uphold with values which were in opposition to mainstream society and develop more creative responses.

Brown and Pickerill (2009) investigated emotional reflexivity through strategies for emotional awareness both individually and within activist cultures, and emotional self-management in activist cultures. They explored aspects of activist cultures that shut down or opened up space for emotional reflexivity. They found gendered binaries of feminine emotion work versus the masculine egoic activist, alongside a fear (or projection) of emotional reflexivity as 'narcissistic' and time wasting.

While Brown and Pickerill (2009) and King (2005) conclude that emotionally reflexive practices can help to sustain activism, they both urge further research into the relationship between participating in "practices of emotional reflexivity" *and* becoming and remaining activists (King 2005, p.166 in Brown and Pickerill, 2009, p. 33). Additionally, Brown and Pickerill highlight the need for research into emotional reflexivity, as shown in the epigraph, and pose the question "how we deal with emotions that people do not want to acknowledge, or seem unable (or unwilling) to manage?" (2009, p. 34). This latter question includes the resistance that both individuals and organisational cultures have to exploring emotions, and practices of emotional reflexivity.

2.2.6 Summary: theories of emotions and climate change

In this section I have summarised theoretical approaches to emotions, the movement of emotions, emotions associated with climate change, emotional habitus and emotional reflexivity. The discussion of emotions connected to climate change and the movement of emotions have informed the research and analysis of how EMs are experienced, in particular the RQs 3.3: What emotions are related to climate change? and RQ 3.4: How does the movement of emotions influence climate change engagement?

The stated literature gaps on emotional reflexivity has informed RQ5: What is the role of emotional reflexivity in engaging with climate change and developing agency?, and the discussion on emotional habitus, and the lack of focus on emotional habitus with climate change engagement has informed RQ 3.5: How does the emotional habitus within the EMs and wider CSOs affect climate change engagement and agency?

2.3 Psychotherapeutic approaches to climate change

As discussed in the previous sections, emotions, affects, culture and society are mutually constitutive: they cannot be considered apart. Whilst some emotions can be felt and known, affects may not be cognitively accessible or linguistically represented. Here I summarise the relevance of psychotherapeutic and psycho-social theory to climate change engagement, drawing on psycho-social and emotional geography literatures.

2.3.1 Psychotherapeutic theory and environmental psychology

Psychotherapeutic theories[4] can be used to investigate processes which are beyond cognition, and which protect us from troubling or painful information and thoughts. They can help illuminate how ambivalence, anxiety and defences occur at individual and collective levels, and are useful to gain understanding of the aforementioned excess of emotion and affect in regard to climate change engagement (in Section 2.1.2 and 2.2.4).

A commonly used psychotherapeutic approach is psychoanalysis, which is both a theory and practice of the mind (Weintrobe, 2013; Bondi, 2005). As discussed in Section 2.2.4, information about climate change can destabilise idealised states, and perceptions of self-esteem and identity. Existential threats can activate individual and collective defence mechanisms. These include: *mental splitting,* such as polarised and binary thinking, and dissociating from information and feelings that are too threatening, such as potential changes to lifestyles; *idealisation,* thinking one person or solution will be the silver bullet or saviour; *compartmentalisation,* the capacity to hold contradictory stories or evidence apart, which can contribute to ambivalence and cognitive dissonance; and *projection,* of all the problems, or negative associations onto one cause or group of people (Lertzman, 2015a; Randall, 2009; Weintrobe, 2013).

These defences can contribute to forms of denial (covered in Section 2.3.3). In addition to these defences, Hoggett reminds us that "what cannot be thought about will be somatised, projected or enacted' (2011, p. 264), that is embodied, or acted out, which also links to more-than-representational theories. In relationship to climate change engagement, defence mechanisms can manifest in wilful ignorance or psychic numbing (Lifton, 2017) which impedes active engagement, or in contrast can contribute to hyper-active engagement and manic activism (Lertzman, 2015a).

Within human and cultural geography, psychotherapeutic concepts have been used to enliven and expand geographical and environmental research to include both the conscious and the unconscious (Burgess, 1988; Philo and Parr, 2003; Bondi, 2005). Concepts such as holding and containment have been explored at individual and political levels (Adams-Hutcheson, 2017; Bell et al., 2018) and are discussed further in Section 2.3.2.

Theories that draw on the work of psychoanalytical practitioner and theorist Melanie Klein have been used to explore relationships to the Anthropocene (Healy, 2014). Using Beisser's 'Paradoxical

[4] Psychotherapeutic approaches is a broad term to include a range of primarily talking therapies (Bondi, 2005). This includes psychoanalytic, those drawing on more depth psychology and Gestalt therapy.

theory of change' (Beisser, 1970, cited in Hobson, 2008 p.209), Hobson drew on the emphasis that Gestalt approaches put on attention to the whole person to emphasise the importance of holistic engagement approaches. She suggested that: "Beisser claimed that positive change can occur within a person - not as an isolated individual but one embedded in social institutions and collectivities – when one becomes truly what one is, not when one tries to become what one is not" (2008, p.209). This reinforces the importance of integrating emotional and affective parts of engagement, and for engagement approaches which meet people *how* they are, as discussed in Section 2.1.

The field of environmental psychology, the scientific study of how the mind influences behaviour, provides valuable evidence of the relationships between perceptions of climate change and values, identity and risk perception (Hoffman, 2015; Leiserowitz, 2006; Kahan et al., 2012; Helm et al., 2018; Wang et al., 2018; Clayton et al., 2015). However the field is sometimes limited to individualistic notions of change and engagement, and as Clayton et al. (2015) highlight, there is a need for interdisciplinary research which broadens notions of individual psychological responses to consider the dynamic relationships with wider society.

2.3.2. Psycho-social research

The link between individual and society, and individual and collective unconscious, is addressed by the field of psycho-social research, which has emerged over the past three decades to explore the interplay between "individuals (the black box), the organisational and social environments that they participate in every day, and their experience of the non-human" (Hoggett, 2019, p.15). The more recent focus on climate psychology draws on

> "a variety of sources that have been neglected by mainstream psychology, including psychoanalysis, Jungian psychology, ecopsychology, chaos and complexity theory, continental philosophy, eco linguistics and social theory. It attempts to offer a psycho-social perspective, one that can illuminate the complex, two-way interaction between the personal and the political" (Hoggett, 2019, p.9).

These sources and approaches bridge the literatures between emotional (e.g. Bondi, 2005) and more-than-representational geographies (e.g. Lorimer, 2005). Despite the similarities in approaches, there is very little interplay between psycho-social and human and emotional geography, although psycho-social approaches have been used within human and cultural geography to investigate the lived experience of austerity (Stenning, 2020) and volunteering (Smith et al., 2010).

Psycho-social research relating to climate change has explored climate change engagement through a variety of publics in the UK, Norway, Australia and the USA. It has revealed the emotional and

social components of: melancholia (Lertzman, 2015a); loss (Randall, 2009); the collective unconscious (Gillespie, 2019) and social organisation of denial (Norgaard, 2011); everyday practices of energy consumption (Groves et al., 2015); coping mechanisms employed by climate scientists, activists (Head, 2016; Head and Harada, 2017; Hoggett and Randall, 2018) and public sector workers (Andrews 2017, 2019; Westcott, 2019); and forms of group work which enable a working through of tensions and ambivalences encountered in climate change engagement (Büchs, Hinton and Smith, 2015; Randall, 2009).

Through shining a light on *how* the unconscious and conscious is brought into relation with the social, the existing psycho-social research on climate change offers insights into how to enable deeper engagement and agency. Lertzman argues that an approach to climate change engagement which starts with an understanding of how inner conflicts, dilemmas or ambivalence are acknowledged, negotiated and worked with enables those states to be seen not as things to be avoided, but "as achievements...[to be]... integrated for more authentic modes of engagement with a dynamic, uncertain world" (2015a, p.4). This form of engagement can take time and is often in conflict with the needs of environmental advocates, such as CSOs, to find the quickest routes to achieving specific outcomes (Lertzman, 2015a). This also echoes recent research concerning the time commitment needed to experience the benefits of mindfulness within socio-ecological change work (Whitehead et al., 2017; Wamsler, 2018).

In this section I have drawn together psychotherapeutic approaches from human and emotional geography, environmental psychology and psycho-social research. The next sections draw on psychotherapeutic literatures to explore denial related to climate change engagement, and how psychotherapeutic approaches are applied to create safe-enough spaces.

2.3.3 Defence mechanisms and forms of denial

"*we only deny things we have already seen, even if only dimly, or out of the corner of one eye"*

(Weintrobe, 2013, p.36)

Processes of denial can operate at both individual and cultural levels. Some responses to information about climate change can contribute to psychological defences and coping strategies, which include forms of denial, and a '*climate silence'* amongst citizens, communicators, scientists and others (Stoll-Kleemann, O'Riordan and Jaeger, 2001; Moser, 2016; Marshall, 2014; Corner and Clark, 2017; Rowson, 2013; Head, 2015; Hoggett and Randall, 2018; Doppelt, 2016; Norgaard, 2011; Helm et al., 2018). Table 2.1 shows the main forms of denial, what they involve and how they operate.

Table 2.1 Forms of denial

Form of denial	What it involves and how it operates
Negation, or literal denial (Weintrobe 2013; Cohen, 2001)	- Literal denial of a fact, such as 'it's not true' or 'it cannot be true'. - Self defence mechanism that lessens the shock. - Usually transitory phase akin to a grieving process.
Disavowal is akin to implicatory denial (Weintrobe 2013; Cohen, 2013)	- Facts are not disputed, but their significance is minimised. - Operates as defence mechanism against feeling pain or anxiety. - Splitting and compartmentalisation enables holding two versions of reality to be held simultaneously: to know and not know. - Anxiety present but not recognised, impairs thinking, distorts judgement and contributes to apathy.
Social organisation of denial (Norgaard, 2011)	- Cultural norms and practices which demarcate inclusion or exclusion of subjects of conversation and discourse and can reinforce cultural silences.
Denialism (Hamilton, 2013; Weintrobe, 2013)	- The application of cultural and socially organised denial used for political ends. - Used alongside other powerful cultural tools, such as linguistic framing (Lakoff, 2004) which connects ideas and emotions, and forms of 'perverse culture' in which cultural institutions collude in maintaining socially organised denial.

Cohen defines denial as "an unwillingness to accept the reality of uncomfortable, painful facts (and/or unconsciously) the repression of such facts" (2013, p.72-73), further qualified as "when the difference between knowing and not knowing is not what it seems to be" (2013, p.73). This relates to Weintrobe's quote at the beginning of this section.

Forms of denial start as defence mechanisms against threatening information or experiences that could cause shock or overwhelm. Stages of negation can be moved through if sufficient resolve, support, containment or safety is available to acknowledge and work through what feels overwhelming, and there is the opportunity to integrate this into ongoing life. However, if support is not available, or if accepting what feels overwhelming is experienced as an identity threat or comes into conflict with a wider social group or culture, negation can become more entrenched and contribute to forms of disavowal at individual and cultural levels.

The experience of disavowal, of holding contradictory stories apart, prevents the stories being examined together, or the working through of the attendant anxiety. Thus, what starts as an adaptive coping strategy against unbearable thoughts and feelings becomes a maladaptive coping strategy if used to systematically block painful information (Andrews, 2017), which can lead to numbing and apathy (Lifton, 2017). This also contributes to states of ambivalence, of competing and opposing feelings and values, which can undermine agency and engagement (Lertzman, 2015a).

In predominantly Anglophone Western cultures, the opportunities to work through painful information comes into tension with feeling rules whereby optimism, happiness and comfort is favoured over pessimism, pain and discomfort. Furthermore, polarised cultural institutions place emphasis on "'quick fixes' of evasion, fraud and splitting by leadership" (Weintrobe, 2013b, p.44).

Support, containment and safety can enable individuals and groups to face and work through the anxiety, ambivalence and identity threats which constitute forms of denial. These spaces are most commonly found in therapeutic practices and approaches, which are normally conducted in the privacy of a consulting room or a boundaried space. Creating safe-enough spaces in the more porous social contexts such as EMs requires careful consideration, which is the topic I discuss next.

2.3.4 Safe-enough spaces

The concept of a safe-enough space is a space whereby individuals and groups are able to contain feelings which are unacknowledged or unexamined, so that they can be known and expressed, verbally or somatically. Whitaker stressed that for groupwork "feeling 'safe enough' does not mean the absence of all threat and challenge … it means feeling confident that threat and challenge can be borne and will be worthwhile" (2001, p. 5). Threat and challenge in this case refers to taking personal risks of feeling discomfort through the exploration of feelings. Hoggett describes such bounded spaces as places where "both meaning and anxiety can be held and, therefore, worked upon" (1992, p. 349, cited in Adams-Hutcheson, 2017, p.4*), which resonates with the literatures on therapeutic spaces, which "attempt to facilitate a kind of transformation in awareness, thinking, feeling and relating" (McCormack, 2003, p.490-1).

Bion's (1962) concept of 'containment' is apposite. Drawing on the work of Bion (1962), Hoggett describes that

> "the more a feeling can be made conscious and therefore subject to reflection the more it can be contained. 'Containment' refers to the extent to which an experience can be digested and worked through… or a feeling transformed into an emotion …if an experience can be

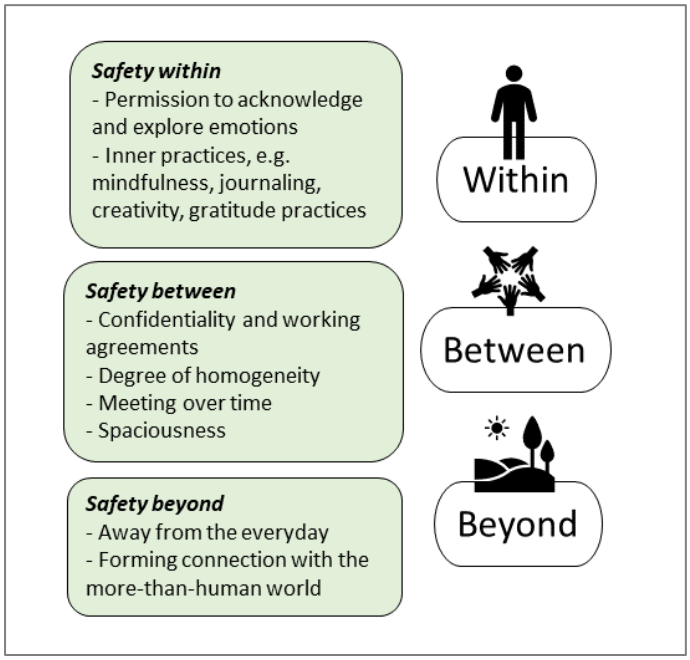
> contained … it will provide food for thought (and therefore for growth and development)" (Hoggett, 2019, p.13).

Containment can operate at an individual level, but also in groups and organisations. It can be provided through one-to- one therapeutic work, but can also occur through different modalities, such as nature connection or creativity. Here I consider elements of safety according to individual or one-to-one, group and more-than-human settings, although combinations of two or all three are often present in EMs.

Enabling people to feel safe-enough to explore their emotional responses to climate change requires an understanding of *why* this is important and relevant. This can challenge both Anglophone societies' stigma around mental health and cultural defences against exploring emotions, and cultures of active climate change engagement where attention to emotions can be seen as 'navel gazing' and in opposition to urgent action (Brown and Pickerill, 2009). Bion's reflection is apposite here (and resonates with Ahmed's reflection on the marginalisation of emotions in Section 2.2.2): "attention may be drawn again to the fact that society, like the individual, may not want to deal with its distress by psychological means until driven to do so by a realization that some at least of these distresses are psychological in origin" (1961, p.22). A dimension of making a space 'safe-enough' for organisations working on socio-ecological issues could involve making the relevance of exploring emotions clear to the aims and goals of those present. Cultural expectations and identities will also influence the degree to which practices, groups and places can feel safe, such as the awareness and experience that facilitators and other group participants bring to issues of diversity and trauma (Clarke and Agyeman, 2011).

Similar to the development of agency, creating safe-enough spaces can be considered in three dimensions, which are represented in Figure 2.1, and discussed below.

Figure 2.1: Dimensions of creating safe-enough-spaces



Safety within at individual or one-to-one level

Reflective and contemplative practices such as mindfulness and meditation can enable an acknowledgement of emotions and mindsets (Wamsler, 2018). Active and deep listening and witnessing can also contribute to a feeling of safety (Lertzman, 2019). Safety can also be experienced somatically, which will be compromised if trauma is embodied, thus trauma informed practices can help enable the creation of safety (Herman, 1992; Doppelt, 2016).

Safety between at group level

Group spaces may allow greater or lesser ranges of emotional or affective expression. Safety will be influenced by the feeling rules (Hochschild, 1983), and emotional habitus (Gould, 2009) within the group, and the wider context, organisation or CSO in which the group operates. In this way, groups such as EMs which are separate from work or family become a 'third space' acting as havens or "affective sanctuaries" (Bell et al., 2018, p. 126). For group work, a degree of homogeneity is useful to help create safety and depth (Whitaker, 2001). This is because participants' conscious or unconscious responses may be at different stages in different contexts, and witnessing other participants' feelings, or experiencing contagion, may trigger or surface expression of one's own feelings. The unconscious can be also contained in groups through creative practices or through non-verbal or somatic approaches such as dance and movement (McCormack, 2003; Ryan, 2016). Incorporating elements of ritual or ceremony can provide a stronger container still, where this is contextually appropriate (Weller, 2015).

Safety beyond

The relationship to the more-than-human world contributes to the creation of safety beyond in different ways, acting as a container and a resource in and over time. More-than-human worlds can be seen as therapeutic landscapes, the key aspect being the (re)connection and relationship to the more-than-human world, which can be palliative (enabling temporary relief) or healing (enabling a transformation) (Bell et al., 2018; Willis, 2009). More-than-human worlds can provide a containment through feelings of connection and enchantment, as Woodyer and Geoghegan describe enchantment offering "a practical means of negotiating the bitter-sweet, of being energised rather than paralysed" (2013, p. 209), akin to the concept of response-ability (Macy and Brown, 2015; Haraway, 2016), and through experiences of reconnection and belonging (e.g. Gibson-Graham, 2008).

Places and spaces can become palimpsests, charting the changing state of emotions such as grief over time and through space (Maddrell, 2016). Through the relationship and emotion invested in particular places, a healing journey can take place to enable a 'restorying' of self (Willis, 2009). The connection to more-than-human world might be in an extraordinary place, such as a retreat or yoga holidays (Lea, 2008), or in familiar everyday places (Willis, 2009).

However, there has been little research on how therapeutic benefits from more-than-human connection may be sustained and continued (Bell et al., 2018; Willis, 2009), and the relationship between more-than-human connection and climate change engagement. Connection to the more-than-human can enable feelings of connection with the spiritual realms, for example through pilgrimages (e.g. Maddrell and della Dora, 2013). The theme of more-than-human in itself reveals the western mindset as separate and disconnected from the world beyond, in contrast to Indigenous cultures of intrinsic connection with the more than human, including natural and spiritual realms (e.g. Willis, 2009; Wane, 2008; Atkinson, 2002).

These three dimensions of safety have a congruence with the discussion of agency in Section 2.1.4. This is not coincidental, as both safety and agency require orientations of openness – to what is welcomed and what is not - for the connection, relationship and resource to occur.

Negative capability

An important aspect of safety is the acceptance of uncertainty, and through exploring the generative potentials of unknowing in the present. This safety can come through a familiarity with what Keats called a state of 'negative capability' of "being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason" (Keats, 1817). This attendance to the present is a consistent

theme from literatures such as mindfulness (Wamsler, 2018), systems theory (Meadows, 1999), forms of '*reflective inaction'*, a capacity to be and to think in the present moment (Simpson and French, 2006), to be between the known and unknown (Clarke and Hoggett, 2009), and to be with uncertainties, anxiety and the unknown (Head, 2016; Hoggett and Randall, 2018). This still point and presence are important components of psychotherapeutic traditions (such as the acceptance of two opposing stories in Kleinian traditions) and the backbone of many contemplative practices (e.g. Buddhist philosophy and states of equanimity), and as discussed in Section 2.2.2, can enable ideas and emotions to emerge.

I have discussed how safety can be created to enable the acknowledgement and potential transformation of emotions, affects and forms of denial. Despite the stated need for such spaces to enable working with and through difficult emotions (discussed in Section 2.1 and 2.2), aside from Mindfulness literatures (Wamsler, 2018, Whitehead et al. 2017), there is little evidence of how this is applied to climate change engagement. Indeed, the importance of 'safe' spaces is raised by Brown and Pickerill, who suggest that "creating a 'safe' space for activists to explore these difficult emotions might be just as important for emotional sustainability as fostering the more positive emotional responses" (2009, p .27).

2.3.5 Summary: psychotherapeutic approaches to climate change

In this section I have summarised how psycho-social social research can provide a lens which acknowledges the interplay between individual and society, and the inner and outer dimensions of engagement and agency on climate change. Despite the similarities between emotional geography and psycho-social approaches, there are few references between them. There are also few references between the literatures discussed, and existing EMs, which highlights an emergent research gap concerning how these approaches are combined and operationalised in EMs.

Alongside reinforcing the need to explore EMs, as sites and spaces where emotional reflexivity can be developed, the research reviewed above demands that attention is paid to *how* emotions are acknowledged and expressed. This is particularly important for emotions that individuals and CSOs do not want (or are unable) to acknowledge, and how defence mechanisms and forms of denial are acknowledged or worked through. Combined with the discussion on the social and spatial movement of emotions, this informs RQ 3.2: How do participants experience EMs?; and RQ 3.4: How does the movement of emotions influence climate change engagement? The discussion of safety provides an important background and framework for analysis of how EMs operationalise these

concepts, and has led to RQ 3.6: How do EMs create a safe-enough space to acknowledge and express emotions?

2.4 Summary

In this chapter I have brought together multi-disciplinary literatures to answer RQ 1: What are the emotional dimensions of climate change?

Emotional dimensions of climate change refer to the emotions that are related to climate change, how these emotions influence engagement, and how individuals and cultures relate to the emotions. Emotions related to climate change are evident throughout climate change science, politics, communication, and forms of engagement. However, emotions that are considered negative, painful, pessimistic or disruptive are suppressed and marginalised.

For scientists and those working in areas of government, the emotional management strategies to deal with emotions such as grief and fear, such as distancing, identity suppression and marginalisation of emotions, combined with the lack of opportunities to develop emotional reflexivity has meant that the influence of emotions has remained unacknowledged.

A range of emotions related to climate change are evident in various publics. These are not all about climate change, but how climate change, or the idea of climate change, threatens what is cared about, valued and loved. For those who are concerned about climate change, there are a range of emotions, which include grief, fear and hopelessness. When unacknowledged, these can contribute to forms of denial, such as disavowal, which can interrupt active engagement with climate change and the development of agency.

Spaces where emotions can be acknowledged and expressed can help develop emotional reflexivity, which can contribute to engagement and agency. However, there are few places where these changing and changeful emotions are acknowledged and explored, and attention needs to be paid to *how* emotions are acknowledged and expressed. This is particularly important for emotions that individuals and CSOs do not want (or are unable) to acknowledge, and how defence mechanisms and forms of denial are acknowledged or worked through.

As highlighted in the summaries of each section, the research and literature gaps have informed the development of my research questions and analysis. The key research gaps identified are climate engagement methods which can enable processing a range of emotions, which has informed RQ 2: What are the Emotional Methodologies (EMs) that enable acknowledgement and expression of

emotions associated with climate change? and sub question RQ 2.1: What are the aims and theories of change of the EMs?

It is also important to know how engagement with climate change has motivated participation in EMs, which informs RQ 3.1: What motivates participation in EMs?; and how EMs can contribute to engagement and agency, or not, which leads to RQ 4: What impact does participation in EMs have for climate change engagement and agency?, and RQ 4.1: What are the limits of EMs? How could EMs be scaled up/out or used in wider contexts?

The existing psycho-social literature on climate change engagement explores how emotions and psychological defence strategies about climate change can be expressed and transformed. Thus far, there is limited literature which the places where forms of denial can be explored, and methodologies which enable this to be done safely. Alongside reinforcing the need to explore EMs, the research reviewed above demands attention is paid to *how* this is done, the psychological processes evident, such as splitting and denial. Aside from the psycho-social literatures discussed in Chapter 4, there has been little investigation of how these approaches are operationalised in forms of climate change engagement. This has informed the following research questions:

- RQ 3.2: How do participants experience EMs?
- RQ 3.3: What emotions are related to climate change?
- RQ 3.4: How does the movement of emotions influence climate change engagement?
- RQ 3.6: How do the EMs create a safe enough space to acknowledge and express emotions?

The stated literature gaps on emotional reflexivity has informed RQ5: What is the role of emotional reflexivity in engaging with climate change and developing agency? The literatures on emotional habitus, and the lack of focus on emotional habitus with climate change engagement has informed RQ 3.5: How does the emotional habitus within the EMs and wider CSOs affect climate change engagement and agency?

These research gaps are summarised in Table 2.2, to demonstrate how they have informed my research questions, and how the key literatures have informed my analysis.

Table 2.2 Summary of research gaps, analysis and research questions.

Key research gaps, or gaps in the application of theory	**Key literatures which inform the RQs and the analysis**	**Research questions and sub-questions**
Methods and processes to acknowledge and work through emotions associated with climate change.	Head, 2016; Norgaard, 2011; Lertzman, 2011, 2015; Moser, 2015, 2016.	RQ 2. What are the Emotional Methodologies (EMs) that enable acknowledgement and expression of emotions associated with climate change? RQ 2.1 What are the aims and theories of change of the EMs?
The importance of contexts and biographies of participants How participants experience EMs How literatures on emotions, psychotherapeutic and psycho-social approaches are operationalised in the EMs	Cox, 2009; Lertzman, 2015a; Moser, 2016; Hobson, 2008.	RQ 3. What motivates participants' involvement in Emotional Methodologies, and how do they experience them? RQ 3.1 What motivates participation in EMs? RQ 3.2 How do participants experience EMs?
How emotions in EM participants correlate with existing literatures, How EMs enable movement of emotions How different emotions are expressed, and how they move, and what movement involves.	Ahmed, 2014; Bondi, 2005, Lertzman, 2015a; *Grief:* Cunsolo and Ellis, 2018; Head, 2016; Randall, 2009 *Fear:* Pain, 2009; Ahmed, 2014; Norgaard, 2011 *Hope and hopelessness:* Ahmed, 2014; Head, 2016; Moser, 2016; *Denial and defence:* Weintrobe 2013; Cohen, 2001, Lertzman, 2015a.	RQ 3.3 What emotions are related to climate change? RQ 3.4 How does the movement of emotions influence climate change engagement?
Lack of focus on environmental habitus in climate change engagement.	Gould, 2009; Hochschild, 1979; Adams, 2016; O'Brien, 2018.	RQ 3.5 How does the emotional habitus within the EMs and wider CSOs affect climate change engagement and agency?

Relationship between EMs and CSOs		
How difficult emotions can be expressed and processed, and how therapeutic approaches are operationalised in EMs	*Safety within:* Wamsler, 2018, Bion, 1961, 1962; Weintrobe, 2013 Whitehead et al., 2017. *Between*: Whitaker, 2001 *Beyond:* Haraway, 2016, Maddrell, 2016, Bell et al., 2018.	RQ 3.6 How do the EMs create a safe-enough space to acknowledge and express emotions?
Impacts of participation in EMs on climate change engagement and agency.	*Agency within:* similar to safety within, and literatures of emotions, movement of emotions. *Agency between* draws on literatures of emotions in CSOs, social movements and workplaces *Agency beyond* draws on literatures of relationships to the more-than-human world, including those covered in *safety beyond,* Haraway, 2016; Head, 2016. Engagement: Lorenzoni, Nicholson-Cole and Whitmarsh, 2007; Moser, 2016; Lertzman, 2015a; Head, 2016.	RQ 4: What impact does participation in EMs have for climate change engagement and agency? RQ 4.1 What are the limits of EMs? How could EMs be scaled up/out or used in wider contexts?
Relationship between developing emotional reflexivity and engaging and sustaining engagement with climate change.	Brown and Pickerill, 2009, King, 2005, Norgaard, 2011, O'Brien, 2018.	RQ 5. What is the role of emotional reflexivity in engaging with climate change and developing agency?

Chapter 3: Methodology

"*so much follows when we do not assume we always know how we feel*" Ahmed (2014, p.208)

"*the more threatening the topic is, the more inadequate some rational methodology may be*" (Hollway, 2015)

In this chapter I present and justify the epistemological and theoretical orientation of this PhD (Section 3.1). In Section 3.2 I detail the methods of data collection and analysis and how I used them, and in Section 3.3 discuss reflections and limitations. I summarise the chapter in Section 3.4.

3.1 Overarching approach

The research questions outlined in Chapter 2 focus on the participants' experiences of EMs, and the impacts of EMs in relation to their climate change engagement and agency. To answer these questions, it was necessary to understand *how* and *why* issues of climate change related to the participants' lives and meaning frames (or gestalt), alongside their experiences of climate change engagement and sense of agency.

My overarching qualitative research approach and ontological orientation is constructivist. That is: meanings are constructed as people engage with the world; interactions between individuals and wider society are influenced by lived experience and context; and cultural categories are co-constituted social constructs (Bryman, 2008; Cresswell, 2014). As outlined in Chapter 1, meanings associated with 'climate' or 'climate change' are interpreted according to cultural values and lived experience and can change according to context.

Researching emotions related to climate change requires an interpretivist epistemological approach, which draws on phenomenology to understand thoughts, behaviour and action in context, and attempts to access the meanings associated with peoples' interpretation of the world. Part of this interpretation needs to acknowledge the role of the unconscious in the construction of reality at individual and cultural levels (Clarke and Hoggett, 2009), alongside awareness of the conscious and unconscious dynamics for both the researcher and research participants (Bondi, 2014).[5]

My research questions required a mixture of qualitative methods at increasing levels of depth, which are outlined in Table 3.1. My qualitative research design investigated *how* meanings are connected to emotions and actions, and what lies beyond words—or representation—in the research process. My research design was informed by two main methodological approaches: emotional and human

[5] Note: In this chapter, and across my PhD, 'research participant', or 'participant' is used to define those participating as interviewees in the research (for example, an interviewee, survey respondent) aside from the researcher. The term does not suggest that I, as researcher, am not participating in the research.

geography (Davidson, Bondi and Smith, 2005; Anderson and Smith, 2001; Parr, Philo and Burns, 2005; Bondi, 2005; Delyser et al. 2010; Evans et al., 2017); and psycho-social approaches (Clarke and Hoggett, 2009; Hollway and Jefferson, 2000; Wengraf, 2017).

3.1.1 Epistemological approach: psycho-social emotional geography methods

In Chapter 2 I outlined the emotions associated with climate change, the emotional dimensions of engagement and agency, and unconscious defences to experiencing some emotions. Investigating emotional and unconscious processes linked to climate change requires an understanding of how these processes operate within and through the research process. This requires methodologies informed by psychotherapeutic approaches, which recognise that both participants and researchers have defences against uncomfortable or anxiety provoking thoughts and emotions (Lertzman, 2015a; Bondi, 2005; Hollway and Jefferson, 2000).

As highlighted in Chapter 2, and consistent with a constructivist approach, people are psychologically *and* socially situated. Solely drawing on psychotherapeutic approaches is insufficient to research issues which have psychological *and* social components, and risks individualising emotions (Philo and Parr, 2003; Bondi, 2005). Psycho-social methods aim to explore the "dilemmas and conflicts that may inform practices and behaviours" (Lertzman, 2015a, p.3), and not assume that research participants—or researchers—will always be cognisant of what or why they think and feel particular ways, or that these will be rational (Stenning, 2020).

Psycho-social research methods draw on a wide range of psychotherapeutic approaches and social theories (Hoggett, 2019). In the literature review (Section 2.3) I discussed psychotherapeutic theories relevant to my research, particularly Bion's theories of the containment (1962), Klein's theories of splitting and projection (Mitchell, 1986; Lertzman, 2015a; Randall, 2009); Gestalt theories (Hobson, 2008); and defence and denial (Cohen, 2001; Weintrobe, 2013). It follows that the research approaches should also be informed by those literatures. These include research methods which question the 'told story' of a narrative (Wengraf, 2017; Hollway and Jefferson, 2000; Jackson and Russell, 2010), an awareness of the ways that people narrate their stories of being in the world (Wengraf, 2017) and through the intersubjective and unconscious dynamics within the research interviews themselves (Hollway, 2008).

A key aspect of psycho-social research is the concept of a 'defended subject', that is, the defences that protect against uncomfortable or disturbing thoughts and feelings. This concept acknowledges that most people, including the researcher, have forms of defence. Two guiding descriptions of a defended subject are someone who is "motivated, largely unconsciously, to disguise the meaning of at least some of their feelings and actions" (Hollway and Jefferson, 2000. p. 26); and "a subject

whose actions, behaviours and biographies are not solely determined by conscious will, agency or intent (or indeed the lack of these things)" (Walkerdine, Lucey and Melody, 2001, p. 84, cited in Lertzman, 2015a, p. 44). In short, people do not always know what, why or how they feel.

This concept offers a way in to exploring how people experience climate change. In Chapter 2 I discussed a range of emotions connected to climate change, and forms of defence which protect against feeling and knowing the implications of climate change. Therefore, attention to forms of defence (whether displayed verbally, nonverbally or somatically) can be a key to unlock and interpret how emotions are experienced in relation to the research participant's meaning frames.

Psycho-social approaches have many similarities and overlaps with emotional geography (Davidson, Bondi and Smith, 2005; Bondi, 2005; 2014; Davidson and Milligan, 2004; Beyhan, 2019; Horton and Kraftl, 2009), non-representational (Anderson, 2006; McCormack, 2003; Dewsbury, 2010), and more-than-representational geographies (Lorimer, 2005). Psycho-social approaches have been increasingly used in interdisciplinary research on climate change (see section 2.3 of Chapter 2) yet have not been widely used within human and emotional geography (although see Stenning, 2020; and Smith et al., 2010 for recent examples). This lack of dialogue between the disciplines is curious, given that both emotional geography and psycho-social approaches recognise the dynamic interplay of emotions in and through spatial contexts and situated everyday experiences (Bondi, Davidson and Smith, 2005; Brace and Geoghegan, 2011). Furthermore, both approaches include consideration of the "biographically situated, physically embodied researcher" (Delyser et al., 2010 p.4).

My epistemological approach includes the intersubjective and emergent research relationship between the researcher and research participant, the social and cultural context, the personal histories of both (Clarke and Hoggett, 2009; Hollway and Jefferson 2000; Bondi, 2005), and attention to *how* these stories are narrated (Bondi, 2014; Jackson and Russell, 2010). These intersubjective approaches use awareness of unconscious processes such as transference and counter-transference which can be revealed between the researcher and participants. Transference is the "unconscious transferring of other emotionally significant relationships onto therapists by patients", and counter-transference refers to the **"**therapist's responses to transference, plus transference of significant relationships onto patient" (Hollway and Jefferson, 2000, p.27). In the case of a research relationship, the dynamic occurs between researchers and research participants. Thus, the role of the researcher is acknowledged in the co-construction of any narrative that the participant tells (Hollway and Jefferson, 2008; Clarke and Hoggett, 2009; Bondi, 2005).

For example, Jervis (2009) discusses how attention to feeling her dry throat during an interview led her to notice how often her interviewee was swallowing and realised this was an important somatic

clue to the interviewee literally having to swallow her feelings and thoughts. This example illustrates how using emotional and affective experiences can make links between the conscious and unconscious processes between researcher and participant, which can aid analysis and interpretation (Hollway and Jefferson 2000; Clarke, 2002; Lertzman, 2015a; Stenning, 2020; Bondi, 2005).

A common theme through psycho-social, and emotional, more-than- representational and non-representational geographies is the embodied experience of a research encounter (Askins, 2016). The body is something through which research can be carried out by attending to bodily sensations and dispositions as a research tool and as generator of affective ways of knowing (Jervis, 2009; Dewsbury, 2010; Bondi, 2014; McCormack, 2003). Embodied sensations can also be used as an interpretation tool (Davidson and Milligan, 2004; Jervis, 2009; Dewsbury, 2010). This comes with a caveat of "uncomfortable reflexivity" (Evans et al., 2017, p.587), a reminder that whilst similar feelings may be experienced, the researcher cannot claim to know what these feelings pertain to.

When analysing interviews, both psycho-social approaches and emotional geographies highlight the importance of a stance of curious not knowing, or sustained uncertainty, which incorporates the gaps, pauses, relations and associations between words and concepts (Parr, Philo and Burns, 2005; Lertzman, 2015a; Bondi, 2005, 2014; Redman, 2016; Hollway and Jefferson, 2000; Crociani-Windland, 2009; Davies and Dwyer, 2007; Bondi, 2014). Attention is paid to key themes, the meanings attached to them, and how they relate to a research participant's narrative or biography (Hollway and Jefferson, 2000). Furthermore, object relations can be interpreted as 'psychic keys', used by participants to speak through or represent certain issues (Lertzman 2015a). Given the 'hyperobject' (Morton, 2013) nature of climate change, objects can be enrolled into meaning frames which stretch back and forward in time (Leyshon and Geoghegan, 2012).

Critiques of psycho-social research methods include the over-reliance on subjective interpretation, with the researcher "laying claim to knowledge that remains unknown to their research participants" (Bondi, 2014, p. 45). Bondi also questions the degree of focus that psycho-social approaches give to the concept of a 'defended subject', arguing that it "implies that researchers know something about the personalities and emotional lives of research participants that the latter are unable to acknowledge themselves" (2014, p.45). However, given my focus on emotions, climate change and forms of defence and denial, it was appropriate to draw on methods which helped to access or elucidate such defence mechanisms, and explore what the defences revealed about how emotions were experienced and defended against, in both researcher and research participant. Neither psycho-social nor emotional geography methods provide 'neat' answers, yet as discussed in Chapter

2, climate change engagement is not a neat problem: it is complex and tangled (Letzman, 2015; Haraway, 2016). By paying attention to unconscious processes, awareness of how defences can operate at individual and societal levels, and how emotions move within and between, these methods can be used to access the connected and complex ways in which emotions about climate change are experienced.

Critiques of psycho-social methods include a narrow focus and wild analysis (Clarke, 2002). These critiques have also been focused on emotional geographies (Bondi, 2014). In common with much qualitative research, the tensions between the depth of subjective experiences and the potential for generalisability (Bryman, 2008) are continually navigated, as are warnings against overgeneralising or universalisation of emotional experiences (Cox, 2009; Pain, 2009). Hollway and Jefferson argue that "generalisations which have not taken account of biographical as well as demographic data are unlikely to prove a very useful basis upon which to advance either academic or public policy debates" (2000, p.128).

Solely using psychotherapeutic and emotional methods could limit the view of the participant's experience to *just* those processes of defences, such as splitting and projection (Clarke, 2002). This can also be the case with autoethnography, as highlighted by Butz (2010, p. 148), who notes that the concept of 'insiderness' can create blind spots which "limit access to insights". These critiques can be addressed through reflexivity and autoethnography (discussed in the next section) which can make the analysis and interpretation more transparent. Additionally, whilst the research interview is intersubjective, analysis can be multi-perspective through testing for accuracy and fairness with research participants and related communities (Hoggett, 2013), and by comparing accounts from different viewpoints.

In this section I have summarised relevant psycho-social and human and emotional geography research methods. In doing so I have highlighted the many similarities between them, as both approaches regard emotions and affects as mutable and open and recognise the co-constitutive nature of thinking and feeling. As mentioned in Chapter 2 (Section 2.3), psycho-social methods draw on a range of psychotherapeutic and theoretical approaches which bridge the theoretical approaches of emotional, affective and more-than-representational geographies. However, psycho-social methods draw mainly from sociology, not human and emotional geographies, for their social components. In blending the approaches, I have added depth to emotional geography methods by using approaches informed by unconscious defences and added a spatial dimension to psycho-social approaches.

3.1.2 Reflexivity and auto-ethnography

Reflexivity and emotional reflexivity

The practice of reflexivity, acknowledging the role of the researcher in the construction, interpretation and analysis of research, is used in many aspects of qualitative research. Critical reflexivity addresses the potential for bias through encouraging reflexivity about the role, framing and cultural bias inherent in research (Routledge, 2010). A reflexive approach sheds light on how life histories, or told stories, are constructed and narrated in the research interview and relationship, as Jackson and Russell (2010, p. 182) emphasise: "reflexive research always involves a recognition of both the inevitability of life stories being contextually determined and the impossibility of accounting for these in a final or complete sense".

Researching emotional reflexivity requires an emotionally reflexive research practice, attuned to the emotional resonances of the researcher, research participant and the co-constituted space of research encounters (Bondi, 2005, 2014). This centres the role of emotions and feelings as the "basis and motive" for reflexive thought (Burkitt, 2012) at every stage of research (Askins, 2009). Reflexive interview-based research necessitates an awareness of how research influences participants (Butz, 2010; Routledge, 2010), who may also bring their own emotional reflexivity to the encounter (Holmes, 2010).

Emotional reflexivity enables the emotional labour of the research process at all stages to be more visible (Evans et al., 2017; Holmes, 2010) and illuminates how emotions, or relations to emotions, change with the perspective of time and space (Gould, 2009; Coddington, 2017). My reflexive research diary aided my research and analysis. This included a set of reflexive questions to focus my attention on my feeling states and expectations before and after interviews. These questions were multi-purpose, as they aided my focus for interviews, contributed to my reflexive research diary which related to events in my life, and were incorporated in my analysis.

Autoethnography

Autoethnography shares many methodological assumptions with psycho-social and emotionally reflexive research. The practice of autoethnography aids exploration and reflection of aspects of research and contributes to the development of critical reflexivity. It helps to acknowledge a researcher's multiple identities and positions within wider social and psycho-social contexts (DeLyser et al., 2010; Butz, 2010; Askins, 2009; Routledge, 2010), which is important in terms of acknowledging one's own positionality (Feola, 2019). My positionality included me as interviewer, witness and container in researching participants' feelings about climate change and engagement,

and their experience of EMs. Furthermore, I had a degree of 'insider' status (Butz, 2010), as I facilitate and participate in EMs, and am actively engaged with climate change.

Autoethnography situates the researcher within a biography and a 'told story' of their own in relation to the research topic and research participants (Valentine, 1998; Evans et al., 2017). It contributes to the visibility of reflexivity over time and shows how the story of the researcher is also co-constituted though the research, particularly if the researcher is, to some degree, a 'boundary dweller', with insider and critical outsider perspectives. Autoethnography can make visible the feelings encountered during the research relationship, the situated emotions at the time of the research, transcription and interpretation (Evans et al., 2017; Horton and Kraftl, 2009).

In summary, many aspects of autoethnography are congruent with the practices of reflexivity and psycho-social research and can help make the many threads of research visible and accountable.

3.1.3 Overview and timeline of research methods

In Table 3.1 I have outlined the main methods through which I approached the research questions. An overview of my research is presented in Figure 3.1 (with the key explained below), which indicates when the research was carried out, and the connections between the literature, research questions and the different stages of interviewing and data collection. The arrows show the iterative nature of my research, such as the influence of thematic analysis on my overarching context and literatures, and how aspects such as autoethnography influenced my data collection, and analysis.

In the following sections of this chapter, I discuss how the methods were applied to data collection and analysis, before reflecting on their limitations.

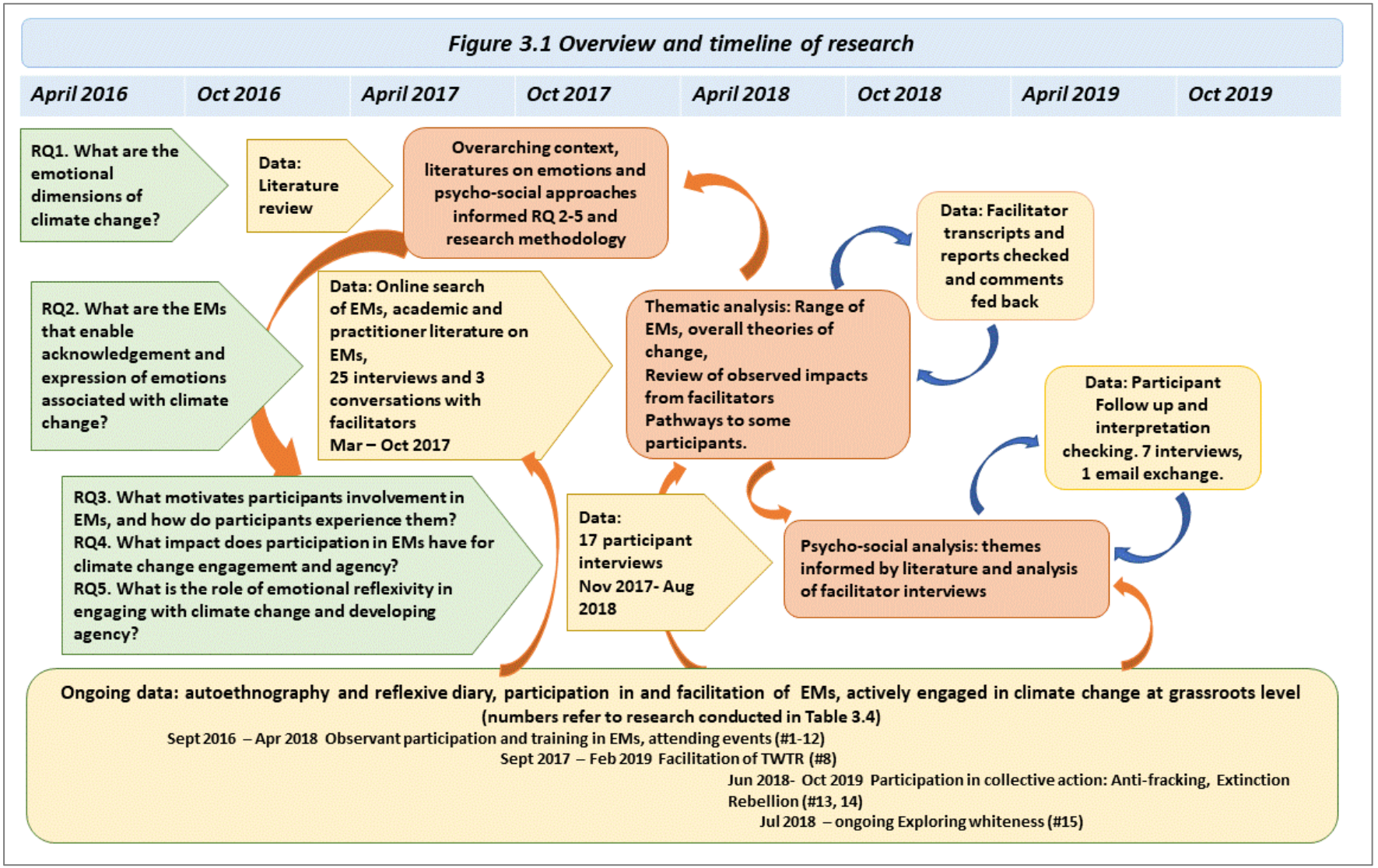
Table 3.1: Overview of research methods for facilitators and participants of EMs

<table>
<tr><th>Main Research Questions</th><th colspan="2">Research Methods and data collection</th><th>Data analysis</th></tr>
<tr><td>1. What are the emotional dimensions of climate change?</td><td>Literature review</td><td></td><td></td></tr>
<tr><td>2. What are the EMs that enable acknowledgement and expression of emotions associated with climate change?</td><td>Desk research (online search for methods, plus literature review of EMs)

Survey and semi -structured interviews with EM facilitators
Criteria: Facilitator of EMs in UK</td><td rowspan="4">Observant participation and autoethnography within EMs, and reflexive research diary</td><td>Thematic analysis of online search and facilitator interviews</td></tr>
<tr><td>3. What motivates participants involvement in Emotional Methodologies, and how do they experience them?</td><td rowspan="3">Psycho-social participant interviews

Criteria: Participant in EMs in UK in past 18 months, engaged with climate change.</td><td rowspan="3">Psycho-social analysis of participant interviews</td></tr>
<tr><td>4. What impact does participation in EMs have for climate change engagement and agency?</td></tr>
<tr><td>5. What is the role of emotional reflexivity in engaging with climate change and developing agency?</td></tr>
</table>

Figure 3.1: Overview and timeline of research



Key for Figure 3.1:

- **Timeline**: Approximate timeline divided into 6 monthly time periods from the commencement of my PhD.
- **Green box arrows**: Research questions.
- **Yellow box arrows:** Data collection methods, positioned according to approximate time when data collection took place.
- **Orange boxes**: Themes for analysis, and how this informed the next stage of the research process.
- **Blue arrows**: Feedback loops from interviewees.
- **Orange arrows:** How emergent themes influenced other aspects of my research (e.g., approaches to agency).
- **Yellow box:** Description of my auto-ethnographic research, which is detailed in Table 3.4.

The key above details how different aspects of my research informed each other in Figure 3.1, and the approximate sequence of the research components.

3.1.4 Ethical considerations

Standard ethical approval was obtained from the Department of Geography and Environmental Science, University of Reading to conduct interviews and surveys with both facilitators and participants (Appendix 3.0). At the outset I outlined the potential uses of my research, in addition to my PhD, to facilitators and participants. These included the sharing of anonymised interpretations with communities of practice such as the Transition Network and facilitators of TWTR as well as making any reports publicly accessible. I also shared some of my positionality as a facilitator of TWTR.

Research ethics during the interview stage were adhered to. These included enabling an informed choice to participate, explaining how the research would be conducted and where used, and that interviewees could choose not to answer at any point, or to withdraw from the research completely. All interviewees received a participant information sheet prior to the interview and signed a consent form before or after the interview (see Appendix A3.3 and A3.6).

The risk assessment for research ethics involved a decision about how likely the research is to cause distress. In common with much qualitative research, there was a potential for the subject of climate change engagement with a particular focus on emotions to cause emotional discomfort, and that as a researcher I would not know what these would be in advance. For the facilitator interviews, my

working assumption was of a very low risk that the interview would bring up emotions that facilitators could not handle, given that they were used to holding and working with a range of their own and other peoples' emotions.

My working assumption for participant interviewees was that although exploring climate change may be uncomfortable, it was unlikely to be distressing. All participant interviewees had self-selected to participate in the research and had already explored some of the emotional dimensions of climate change through their involvement in an EM. At the end of the interview I checked to see how they were feeling and followed up with everyone by email from 1–3 days thereafter to thank them and to assess if any issues had surfaced during or after the interview they felt uneasy about. One participant interviewee reflected that some uncomfortable emotions were experienced after the interview, but that they had the capacity to deal with them.

Psycho-social interviews involve deep and attentive listening, which can be an unusual experience for some, and has the potential for more disclosure than interviewees intend (Hoggett, 2013). I informed interviewees that the interview process could potentially bring emotions, sensitive topics, or memories to the surface (Hollway and Jefferson, 2000; Evans et al., 2017). I emphasised that they were in charge of what they chose to talk or not talk about, which also functioned to encourage their reflexivity. The narrative style of interviews meant that interviewees had a choice about revealing topics and emotions which were potentially discomforting, which formed part of the ongoing intersubjective dynamic between interviewer and interviewee. Hollway and Jefferson (2000) argue that if a participant does not feel that they can trust the researcher in some way, or it does not feel safe to reveal such anxiety-provoking information, then they will not reveal it. To build up rapport and instil trust in me, I invited participants to ask me any brief questions about my background or the research before the interview. [6]

An underlying ethic of care requires the interviewer commits to deep listening with honesty and respect for the research participant (Hollway and Jefferson, 2000). I considered I was in a position to remain open, grounded and attentive both to my feelings and those of the interviewee during the interview, given my experience of: facilitating peer-to-peer listening and EMs which have a degree of emotional expression; my own emotional reflexivity from participating in a range of EMs; and awareness of my biography from meditative practices and psychotherapy.

I offered to send a copy of interview transcripts to both facilitator and participant interviewees and supplied them with research updates. For facilitators this included drafts of talks, a report on EMs

[6] Whilst the interviewees knew the broad area of my research, I did not go into depth about this before the interview, but said I would be happy to discuss it after the interview.

based on their interviews, a draft chapter for publication to be checked for accuracy and consistency, and the published chapter (Hamilton, 2019). Where participant interviewees requested, I included a verbatim transcript of their interview, a long-form pen portrait which summarised my interpretation of the main themes regarding their climate change engagement and EMs. Follow-up interviews conducted with a proportion of participant interviewees provided them an opportunity to check my interpretations and reflections.

When writing up this research, I have anonymised both facilitator and participant interviewees. For facilitators, I have presented a brief description of their work alongside any CSOs or other organisations they are part of, together with an identification number which reflects the EMs they facilitated (e.g., F7_TWTR for facilitator interviewee 7 who facilitates the Work That Reconnects). For participants, I assigned a pseudonym, and presented a brief description and biographical details. I chose to anonymise all the facilitators, as not all facilitators were happy to be identified in reports. To further avoid reference to specific facilitators and participants, I placed them within broad geographical areas and removed personal identifying information.

3.1.5 Positionality

My positionality will have influenced this research design, focus and interpretation, which I state here to aid transparency.

I am a white, cis-gendered, middle class woman from the south west of England. I grew up with an active interest in socio-ecological justice, mainly focused around peace and environmental issues. I also grew up with knowledge, and fear, of the potential destructiveness of nuclear weapons. Over the past three decades my work has involved: environmental campaigning with a range of CSOs ranging from grassroots environmental activists to charities; group facilitation including TWTR; participation in EMs such as Carbon Conversations, research and action research focusing on community energy projects and low carbon community groups, and work with the Transition Research Network, which included aspects of Inner Transition. I have found personal value in participating in a variety of EMs and during the time period of conducting my PhD research have stepped back into facilitating TWTR, and active engagement with climate change, through CSOs such as Reclaim the Power and Extinction Rebellion.

I have drawn on some of my existing relations with grassroots CSOs, EM facilitators and participants during this research, and initially designed the research around the EMs I knew of. The research has expanded my knowledge of different EMs, but my starting point will have influenced the range I could identify or explore. Fourteen out of the twenty-five facilitators were known to me prior to

interviewing them. Of those 14, I had met four through the duration of my research, such as through joint attendance of EM workshops.

During the period of research, I started to explore my racialisation as someone who holds white privilege. Prior to the research, I had not been involved in anti-racism and anti-oppression campaigns, which has inevitably limited the frame of this research, my access to facilitators and my analysis.

3.1.6 Clarification of terms

Before proceeding, I wish to clarify my use of key terms throughout my research. These terms are also listed in the glossary.

Emotions and affects: In the literature review (section 2.2.1) I discuss the mutability of emotions and affects. My working definitions of 'emotion' and 'affect' are informed by multi-disciplinary approaches (e.g., Ahmed, 2014; Crociani-Windland and Hoggett, 2012; Norgaard, 2011; Bondi, 2005). In my research, I use 'emotions' as the overall descriptor for feelings which can be named and have an object, but distinguish between the terms 'emotion', 'affect' and 'feeling' where appropriate. I acknowledge that sometimes the predominant emotion or affect I discuss serves as an overall descriptor, which does not limit the wider degrees of conscious or unconscious and embodied emotions and affects which may be enfolded within this description.

When describing my research to others, for example research participants, I have predominantly used the term 'emotions' as this seemed the most commonplace language to those outside academia (Bondi, 2005; Cass and Walker, 2009; Horton and Kraftl, 2009).

Socio-ecological: I use the term 'socio-ecological' to encompass the broad range of engagements in progressive, just and equitable responses to ecological and social injustices and oppressions. In using the term 'ecological' instead of 'environmental', I am drawing attention to the holistic relationship between humans and the more-than-human world (Naess, 1988; Haraway, 2016) rather than implying a separation between humans and the environment, which 'environmental' conveys.

Participant and research participant: I use the word 'participant' in two ways: to refer to those who participate in EMs, and those who participated in my research through being interviewed. In many cases they are the same people, but I distinguish between EM participants who I did not interview and research participants as participant interviewees where necessary.

Active engagement: As discussed in the literature review, I distinguish between the relationship between the three dimensions of engagement which results in, or contributes, to pro-socio-ecological action as active engagement. In doing so, I acknowledge that people can be in a state of

connection to the dimensions of thinking, feeling and doing in a way that does *not* result in taking pro-socio-ecological action. This might be because forms of action are outside their control, or despite wanting to join collective action find they do not 'fit' with the group. I make the distinction between 'initial' and 'ongoing' active engagement as the forms, trajectories and emotions connected to active engagement can differ over time.

3.2 Data collection, analysis and interpretation

In this section I provide an overview of the methods used for mapping EMs, conducting and interpreting facilitator and participant interviews. This is represented in Figure 3.1, and summarised in Table 3.2.

Table 3.2 Data collection methods and analysis

Data collection methods and data yield			**Analysis**
Method	Description	Data yield	
Online search of different EMs	Key Terms: using key words of known methodologies. Terms included names of EMs such as: 'Inner Transition', 'The Work that Reconnects' (TWTR), searches in online groups (TWTR UK's Facebook group (TWTR UK), Ecopsychology Ning group (EcopsychologyUK) individual websites of Transition Initiatives in the UK. More terms were added using names of methodologies revealed in the interviews.	List of EMs in UK List of over 60 UK EM facilitators.	Thematic analysis which revealed: - focus and aims of EMs (e.g., climate change, community building) - who EMs were aimed at - language used - format and length
Auto-ethnography from participation in EMs and reflexive research diary	Auto-ethnography through participation in EMs workshops (see Table 3.4), including Inner Transition, TWTR, Cultural Emergence Leadership Training, Work that Reconnects Training. Reflexive research diary to capture thoughts, ideas and reflections during all parts of the empirical research.	Ongoing reflective journal and auto-ethnography from workshops, events, conferences.	Included in analysis of facilitator and participant interviews to reveal my biases or guide my research.

Facilitator survey	Survey distributed via online groups, email lists from trainings, and personal email requests directly to facilitators.	10 responses received, 6 of which were expanded in interviews	Thematic analysis
Semi-structured interviews with facilitators	Semi- structured interviews with facilitators of a range of EMs. 10 in person, 15 by telephone or Skype. Conversations with 3 facilitators of different EMs (in person and on Skype)	25 interviews conducted; 3 conversations.	Thematic analysis
Psycho-social participant interviews	First round: Psycho-social interviews with 18 participants (first round). Second round: Semi-structured interviews (7) and email reflections (1).	18 first round interviews conducted, 17 interviews used. 7 second round interviews conducted, and one email exchange.	Psycho-social analysis

3.2.1 Online search of EMs

Mapping the range of EMs in the UK started with my existing knowledge of EMs, which was informed by my experience of climate change engagement over the past 15–20 years (see Section 3.1.5), facilitating TWTR, involvement in networks and online forums such as Climate Psychology Alliance (CPAa) and EcoPsychology Ning group (Ecopsychology UK); and through conversations with facilitators based in communities of practice such as Inner Transition.

The online search of EMs was conducted in March 2017 and supplemented throughout 2017. Additionally, facilitators and participants contacted me through reading about my research on an online post in the Climate Psychology Alliance (Hamilton, 2017); and colleagues and friends forwarded me details of workshops and facilitators.

As shown in Table 3.2, the online search included searches of key terms of known methodologies. The criteria included EMs used in UK within CSOs, grassroots and faith-based organisations, which were focused on socio-ecological issues and climate change, and conducted or planned within 18 months of the online search. It aimed to capture the types of approaches, but not to exhaustively list all facilitators, courses or workshops. It primarily focused on EMs which occur through face-to-face group work with an explicit emotional content, and mainly conducted verbally, i.e., primarily but not

exclusively through talking, reflecting and sharing in face-to-face group settings. The online search focused on EMs which were publicly accessible or were incorporated within trainings and courses offered by facilitators and training collectives, such as those offered by Eco Dharma (EcoDharma) in the Catalan Pyrenees, and Navigate Training and Facilitation (Navigate). The search excluded those limited by specific place-based approaches, such as 'The Journey' offered at centres like Embercombe (Embercombe) in Devon.

The online search yielded over 60 different facilitators in the UK. Results were compiled into a spreadsheet, in which I categorised the information under: the website; the location or contexts where courses or workshops were offered (town, connections to CSOs, or offered within a broader event such as a festival); title of workshops or courses; duration (one off or a series / course); aims and who aimed at (if mentioned); description of course; connection to communities of practice and approaches (TWTR, Inner Transition, Faith Groups, Permaculture, organisations and workplaces, psychology, nature connection, embodiment); and thematic connections (e.g., climate change, grief). Thematic analysis (Bryman, 2008) was conducted based on the online information (see Table 3.2), according to the categories mentioned. In addition to expanding the range of EMs I had originally considered, the online search provided a data source to enable a broad selection of facilitator interviews. The online search was supplemented by a search for academic and grey literature on the EMs, which contributed to the evidence base of EMs presented and discussed in Chapter 4.

3.2.2 Facilitator interviews

Semi-structured interviews

Semi-structured interviews are a common method in human geography and across the social sciences (Bryman, 2008). In this research, the semi-structured facilitator interviews were designed to provide insights into the experience and impacts of the EMs, to enrich the desk-based research on EMs, and to provide a degree of triangulation with the participant interviews. The facilitator interviews focused on broad themes of: their story of becoming a facilitator of EMs; what facilitation involves; who attends their EMs; their observations of participants' experiences and emotions connected to climate change and the movement of emotions in the EM; their observations of the impacts arising for those participating in the EM, including agency and engagement with climate change and on organisational culture; and reflection on the theory and practice of change within the EM. The facilitator interviews were informed by psycho-social methodologies, such as asking for the

story of how they came to be facilitating their EM, and following the narrative flow of the interviewee.

Selection and sampling

From the online search and appraisal of the range of EMs, I used purposive sampling of facilitators to ensure representation of a range of contexts and degrees of climate change engagement. These included facilitators who were currently offering: EMs focused on climate change or broader socio-ecological action of which climate change was a part; EMs as a stand-alone or series of workshops; and EMs connected to a CSO or workplace. Additionally, facilitators were selected to ensure a range of temporal perspectives on the application and impacts of EMs, particularly with regard to climate change. This included facilitators who had only recently started to facilitate and those who had been delivering EMs for over 20 years and whom reflected on how participants related to climate change in their workshops over time.

An online survey covering my research questions was constructed, piloted with one facilitator who I later interviewed, and hosted on *Survey Monkey*. The survey format used open questions and encouraged participants to complete as much or as little as they desired, with the option of following up with an interview. See Appendix A3.1 for facilitator survey online text. An invitation to participate in my research was sent to around 40 facilitators. This contained a tailored letter explaining the background and included weblinks to a post about my research on the Climate Psychology Alliance website (Hamilton, 2017) and the online survey or an option to arrange an interview either via telephone, skype or in person. Emails and requests were distributed according to different research pathways. These were:

1. Sent directly from me to 40 facilitators (26 responses, leading to 23 interviews)
2. Sent to participants of TWTR facilitator training course by the key organiser and trainer (one response, whom I interviewed)
3. A link posted on the UK The Work that Reconnects Facebook (TWTR UK) group (no responses)
4. A link posted on Ecopsychology Ning (EcoPsychology UK) group (no responses).

My original intention was to use the online survey to gather a wide range of responses but given the limited uptake (10 completed surveys), I used the survey responses which met my criteria for interview as an introduction to the interviews. Additional facilitator interviews were arranged as I met facilitators at events or conferences, and others were suggested to me, including via the Climate Psychology Alliance website (Hamilton, 2017).

In total around 40 requests resulted in 25 interviews, which were conducted between March to October 2017. The interview guide is contained in Appendix A3.2. Conversations were arranged with a further three facilitators, through attending their workshops, which focused on broader reflections of the application of EMs in relation to climate change. Interviews were recorded and transcribed verbatim, followed by a second listening to observe non-verbal aspects and my felt sense of the interviews.

Analysis

Inductive thematic analysis was conducted using themes arising in the interviews, alongside thematic coding based upon the literature review. This included: facilitators' theories of change; who their EMs were aimed at; relationships between the EM and the broader communities of practice; observed emotions about climate change in their workshops; and the results of participation in the EMs they observed. The inductive coding of the facilitator interviews concerning the theme of agency (as power within, between and beyond) contributed to my analytical approach to the participant interviews, and my re-structuring of my approach to agency.

The facilitator interviewees reflected on the positive and negative aspects of their workshop methods. Whilst being critically reflexive, I have primarily drawn on the 'told story' of the facilitator interviewees. Applying in-depth psycho-social analysis to the facilitator interviews was beyond my time resources, which I had reserved for analysis and interpretation of participant interviews which form the focus of this research.

3.2.3 Psycho-social participant interview methods

Methods

The range of psycho-social interview methods varied in depth and focus, with a correlation between the depth of interview and analysis and the number of research participants. Depending on the method chosen, interviews may focus on narrative biography (Biographical Narrative Interpretive Method, or BNIM, Wengraf, 2017), free association which focuses on the emotional associations between narrative elements (Free Association Narrative Interviewing, Hollway and Jefferson, 2000), and/or object relations (Dialogic Research Interview, Lertzman, 2015a). Where appropriate, psycho-social interviews can also incorporate interactive elements, such as photo elicitation, reflection to external stimuli such as video, pictures, articles or discussion and reflection upon solicited research diaries (Lertzman, 2015a; Groves et al., 2016; Andrews, 2017).

Psycho-social interviews usually involve at least two sections per interviewee. The first section features open questions and encourages free association and the generation of biography or narrative, while the second section is directed to explore the research questions but ensuring the interviewee's phrasing and order are closely followed. A follow up interview occurring at a time period after the first interview can be used to explore reflections over time or investigate specific inconsistencies or identified tensions. Whilst differing in styles and how the questions are asked, components of psycho-social interviews can be mixed and tailored to suit the requirements of specific research questions.

My research questions focused on EM participants' motivations to participate in an EM, their experiences and what resulted in relation to climate change engagement. It involved uncovering *how* climate change and EMs featured in their lives, which in turn required attention to the told, and untold, story and narrative of their biography, often revealed through attention to the minor details and specific examples or vignettes (Groves et al., 2015; Stenning, 2020). Therefore, the most relevant interview method was Biographic Narrative Interpretive Method, or 'BNIM' (Wengraf, 2017).

Selection of participants and interview methods

Given the comparative nature of my research, I compared participant experiences across contrasting EMs of TWTR and the Carbon Literacy Project (CLP). Purposive sampling of participant interviewees enabled my research to include a variety of contexts where EMs were offered (within workplace, related to CSOs, and one-off workshops), differing degrees of familiarity with EMs (from first time workshop attendance to those involved in an ongoing group) and participants with differing degrees of active engagement with climate change.

The range of participants were drawn from a variety of EMs, which are illustrated in Table 3.3**,** alongside my contact pathway: how I came into contact with them. Whilst the range of different levels of engagement was intentional, there was a lower than expected uptake of participants to be interviewed.

Table 3.3. Contact pathways for participant interviews

Context of EM	EMs involved	Number of interviewees	Contact pathway	
Workplace	Carbon Literacy Project; One day-long workshop with colleagues	4, all working within same organisation	Via Carbon Literacy Project facilitator	Forwarded an email invite to be involved in research.
Transition Initiatives (see glossary)	TWTR and Active Hope	5, connected to three different Transition Initiatives	Via Transition Network, and facilitator interviews	Forwarded email invite to be involved in research. Asked those I knew.
Other CSO (e.g., campaigning, spiritual)	TWTR	4, from different communities of practice	Via fliers at workshops and facilitator interviews	Prepared fliers for distribution at workshops, and forwarded emails.
None / individual	TWTR	5	Via facilitators inviting participants	Prepared fliers to distribute at workshops, and facilitators forwarded email invite. Asked those I knew.

Those who expressed an interest in being interviewed and who fitted my interview criteria (EM participation and engaged with climate change) received an email containing background details about the research and my interview format, together with an invitation to suggest a time and place for the interview. Once arranged, I sent through a participant information sheet and consent form, together with more details about the interview itself. Appendix A3.4 shows an example of the information contained within the email prior to the interview, which was tailored to participants. Appendix A3.6 gives an example of the standard participant information sheet and consent form.

All 18 interviews took place between November 2017–August 2018, with the majority occurring during February–May 2018. All but three interviews were conducted in person, two in a private room in their workplace, two in my home, and the remaining in their home. Of those not conducted in person, one interview was conducted via Skype and the other two by telephone.

Details of a BNIM Interview

The BNIM interview consisted of two consecutive sections. In the first section, a 'single question aimed at inducing narrative' (or 'SQUIN') was asked. The second section explored specific themes and narrative events raised in the first section, chosen according to my research question priorities. The full interview guide used is in Appendix A3.7. When the interview was concluded, I noted down the participant's key biographical details if they had not arisen during the interview.

I provided a background about the types of question I would be asking and reminded participants that they could stop at any point, and secured consent for recording. The standard text I read out before the interview started was as follows:

> *"Just to say I am interested in the wider context, so may also ask about how climate change features in the context of your life. We're going to start the interview in a moment. Before starting, I just want to say that, while the interview is going on, if a question comes up that you don't want to reply to, just tell me that you'd prefer not to respond, and that's fine. Let me know when you feel you've finished. At the end of the interview, we'll have some space in which you can think and decide whether there's anything you'd like to add."*

After checking they were happy to proceed, I asked the SQUIN, adapted from the BNIM methodology that I had piloted, as follows:

> *"As you know, I'm researching experiences of participating in ****The Work That Reconnects*** *(and other practices / workshops which enable emotional reflection) and any thoughts / feelings / actions around climate change. Can you please tell me your story of your involvement with ****The Work That Reconnects*** *and related practices from around the time you first heard about it up until now, including those events and experiences during that period of your life that were important for you personally. I'll listen first. I won't interrupt. Please take your time. I'll just take some notes in case I have any questions for after you've finished telling me about it all."*

Note: the asterisked phrases in bold were tailored to the relevant EM they had participated in.

The interviewee then responded in their own time without interruption. The first section typically took between 20 to 40 minutes, although some were as short as 5 minutes, some as long as 90 minutes. The interviewee indicated the conclusion of their narrative and were invited to add anything further if they so wished.

When interviewees indicated they had concluded the first section, we had a break in silence of 10 to 20 minutes where I reviewed their narrative and selected key quotes or cue phrases as prompts for

follow up questions according to my research questions. It was important to follow the gestalt and order of their narrative (Hollway and Jefferson, 2000; Lertzman, 2015a) and use their phrases as precisely as possible to probe for more detailed information. An example of the prompt phrase is below. The text in bold was standard BNIM, the italicised text is an example of an interviewee's 'cue phrase' (a phrase they had said in the first section of the interview) and text in square brackets are examples of words I chose:

> "**You said that** the conference was '*the first valuable discussion about climate change'*. **Do you remember that particular** [moment / example / thought / feeling / image / any more detail about…] **particularly strongly? How it all happened?"**

Ending the interview with a degree of closure was important. I did not ask a question if I judged that it might open up a deeper issue that might be sensitive or that we did not have time to explore in the depth required. After the interview had concluded, I asked for any reflections on the interview process and checked how they felt, for example:

> *"Do you want to tell me anything about your experiences of the interview we have just concluded? How do you feel about it all now?"*

This provided them with an opportunity to reflect on the process and to think through or verbalise anything that had felt difficult. It provided me with feedback on the interview experience that would aid my analysis and inform future interviews. I reminded them that I would follow up within a few days and asked them if they had any further questions. I left them with a participant debrief sheet (Appendix A3.8).

The whole process typically took between 1 ½ to 3 hours. I made audio recordings of interviews, noted down key phrases of themes to follow up on. A range of emotions were evident during the course of the interviews, as interviewees recalled experiences or reflected on their emotions connected to climate change. Some interviewees became tearful, some became quiet, some were matter-of-fact, and some became passionate and animated. All these states were transitory, and no interviewee remained in one state for the entire interview. I used active listening throughout, my body language or minimal verbal reflections indicated I was aware of the emotional and non-verbal aspects of their interview, and I noted my embodied feelings and emotions during the interview process.

I wrote reflective notes as soon as possible after the interview had concluded and I had left. Sometimes this was immediately afterwards, sometimes on my journey home. My reflective prompts were from BNIM methodology and are contained in the Interview guide (Appendix A3.7).

After the interviews, some participants followed up with further information about the topics that had have been raised, or any reflections on the interview.

Safety and containment within the interview

Trust and rapport were established within the interview and enabled a safe space to reflect on issues. For most interviewees there was evidence of them reflecting on and re-experiencing emotions or situations and revealing deep parts of their biography. This was observed through the words they chose, but also the pauses, some displays of emotion (for example, tears in a few interviews) and sometimes silence or long pauses.

Most participants thanked me after the interview, reflecting that they found being listened to a powerful experience, and that personal reflection on their story of climate change engagement had been useful. In a follow-up email, one participant indicated that they had felt emotionally affected (and had also become tearful within the interview), and that they had support. I enquired if further support was desired or needed (which could have been offered via the telephone to receive feedback, or by referring to other forms of support), but it was not required.

Analysis and interpretation

Interview interpretation and analysis is done at different stages and levels throughout the research process. When multiple interviews are conducted with the same participant, attention is given to the overall narrative arc, noting changes of feeling states over time and reflections of earlier interviews if shared. My interpretation and analysis drew from BNIM (Wengraf, 2017) and Free Association Narrative Interview methods (Hollway and Jefferson, 2000), as I focused on emergent *meanings* attributed to involvement in EMs and their relationship to climate change.

As is common in psycho-social analysis (Hollway and Jefferson, 2000), I transcribed the interviews verbatim to include pauses, verbal fillers such as ‘um’ and ‘er’ and noted changes in the tone, pace, volume and expression of voice. The first transcription captured the words and my emergent thoughts. During the second listen-through, my attention was more focused on the feelings and associations evoked, both for me at the time of listening, and as memories of feelings evoked during the interview. Attention was paid to: non-verbal signals of the interviewee (such as changes in the pitch of voice, tailing off, pauses and silences, laughter, sudden changes of subject); how the questions were asked or my interventions; my emotional responses when listening to the interview (Evans et al., 2017); themes, motifs and any object relations (Hollway and Jefferson, 2000; Lertzman, 2015a; Bondi, 2005); and awareness of movements through a life narrative (such as the story of them then, the story of them now) and through the told story of the interview.

This was noted and summarised in the transcription document. For example, below is an extract of my notes after the second transcription of Nic's interview:

> *"A strong sense that TWTR was a powerful experience, and very timely. The bit about 'alchemising grief into deep determination' was very important. A lot of detail about that, and emotional recounting as they wept in the interview … Part of me is really delighted that they had such a positive experience of the workshop … it also fits into my hypothesis more, and the observations of some of the facilitators, which provides a good triangulation. But how to trouble the waters here? How to complicate the story?"*

This extract reminded me of my—and their—felt sense during the interview, alongside what I called my 'mental fist pump moments' as moments where I saw evidence to answer my research questions. It also reveals the need for caution, to get beneath the 'told story' in further interpretation.

I noted down where interviewee words moved me to tears for various reasons, for example, in response to Ben's phrase:

> Ben transcription: **"***Kith means the home outside the home. So it's the land which is your home, and so it's peopled by trees and by creatures and by the knowledge that the nightingales come there, and um, yeah I started to have that with the land."*
>
> My notes: "*transcribing 'Kith': feeling a bit tearful, yearning for experiences of land that is my home".*

As mentioned in section 3.1.2, my response aided my interpretation by enabling me to become aware of what feelings I associated with their words, how my feelings may have influenced my interpretation, and to remind me not to assume that I knew what they were feeling. When I had re-examined Ben's transcript alongside my notes, I realised that my response was also a key insight to their gestalt, as one of their overarching narratives was their pain of separation from the more-than-human world.

Detailed coding

After the transcription work, I excluded one participant from full analysis as they did not refer to the EM in question[7], which left me with 17 full transcripts for analysis. I conducted detailed thematic

[7] This participant providing an illuminating interview, and spoke on their involvement with renewable energy and experience with the 12-Step programme, but made no mention of the EM attended. Whilst this made me question the accessibility of different methodologies, and was interested to know more about the 12-step programme, it was not the focus of this research, hence I elected to exclude this interview from my analysis.

coding for each participant, noting biographical details, summarising paragraphs of text, assigning overall thematic codes according to my research questions (e.g., emotional habitus of EM, prior engagement with climate change), alongside emergent codes, and noted my thoughts, emotions, affects and associations. As well as being informed by my research questions, my coding was also inductive, taking note of common emergent themes from both participant and facilitator interviews, such as connection to the more-than-human world, which in turn informed my approach and attention to issues such as agency and safe-enough spaces.

I compiled Pen Portraits to summarise the key themes within the interview, and focused on my research questions, covering: the biographical background; *prior relationship with climate change and social / environmental issues; EM experience and impacts; and reflection.* These operated as an aide memoire and provided a wide focus to remind me of the participant's life story and overall narrative when I was exploring the minutiae, together with clues to their meta narratives or tensions. They were also useful summaries to share with participants to check my interpretation.

Comparative analysis was conducted to explore the differences and similarities between the participants. This was achieved through writing reports and by tabulating summaries on a spreadsheet to assess any patterns which emerged through comparison. For example, when analysing the emotions relating to climate change (Chapter 6, Table 6.4), different themes relating to emotions were emergent, yet mostly mapped on to the themes outlined in the literature review (Chapter 2, Section 2.2.4). Further analysis linked the emotions and related themes to the participants and their degree of active engagement with climate change. Finally, participant analysis was compared to the analysis of facilitator interviews (Chapter 5) and the existing literature and theory of change on the EMs (Chapter 4). In most cases these were in alignment and reinforced each other. The results of my interpretation and analysis are presented in response to the research questions in Chapter 6.

Checking for interpretation and arranging follow-up interviews

Around a year after the first round of participant interviews, I emailed all participants to update them on my research and invited all (apart from the one excluded from full interpretation) to reflect on any changes relating to their engagement with climate change or EM since I interviewed them. I also included the published book chapter (Hamilton, 2019), and gave an update on how my engagement with climate change had changed (see Appendix A3.9).

Nine participants responded, which resulted in seven follow- up interviews, and one reflective email exchange. The follow up interviews were conducted using semi-structured methods and were more conversational. Those who responded offered reflections and feedback on their transcript and pen

portrait, alongside updates on their engagement with climate change since the first interview. I checked the parts of my interpretation I had identified as important to their narrative or contained areas of tension. To lessen the potential for positive bias, I framed the discussion by acknowledging that it was my interpretation, and I would be interested in hearing their reflections. This gave space for interviewees to reject or confirm my interpretations and offer their own. Most of my interpretations were accepted by the interviewees. The cause of areas of disagreement focused on where I had placed emphasis in my interpretation, rather than the fact of the entire interpretation being at fault, yet it alerted me to fact that I needed to question my analysis and return to the original transcript.

3.2.4 Auto-ethnography and reflexivity

As mentioned in section 3.2.3, reflexivity was incorporated through the interview process, which took the form of notes pre- and post-interview, and during transcription and analysis. I read aloud sections of interviews that I found difficult to interpret, which enabled me to have a more somatic access to the emotional resonances in the words. I journaled when I was stuck and reflected on my notes which often contained insights into how my research linked to broader themes or areas of literature, or my own emotional reflexivity.

For example, my journaling helped me to realise that at times, whilst I was holding other people's emotions, I was not dealing with my own very well. In the spring of 2019 I experienced anxiety before and illness after participating in the April 2019 Extinction Rebellion (XR) weeks of rebellion. I experienced how I too "*kept my heart a long way from my brain*" (Head, 2016) while undertaking my research. I experienced anxiety through seeing the need and increased demand for TWTR workshops but having no emotional capacity to deliver them.

My main auto-ethnography focused on my lived experience of climate change engagement and incorporated and reflected on my experiences as an observant participator in EMs (see Table 3.4). During my participation in EMs, I clarified to other participants that whilst I may use the experience to inform my research (e.g., how emotions appeared, my perceptions of emotional habitus), I was not studying other participants. These experiences contributed to my reflexive research diary and provided valuable insights about the range of EMs, the impacts of EMs over time, and how emotions about climate change, agency and more personal issues can be entangled in my subconscious.

For example, in one EM I had an acute but powerful experience of my interconnected griefs, and how I could not feel planetary grief without first having my personal grief witnessed. I undertook a facilitation training course for TWTR and co-delivered five workshops based on TWTR during my PhD, alongside other opportunities to build reflective and reflexive practices into climate change

engagement, such as via the local Extinction Rebellion group. This afforded insights into the emotional dynamics of one-off workshops where participants had a range of familiarity with expressing emotions and enabled me to be more aware of emotions in a new and fast growing CSO. As shown in Figure 3.1, I became actively re-engaged with climate change during the course of the research. I had stepped back from active engagement around eight years previously as I had felt burnt-out. My re-involvement was partly informed by having the opportunity to reflect on this burn-out through an EM and being able to resource and sustain my own active engagement.

The wider research context is important to note, as climate change went from being an issue near the bottom of the political agenda in 2016, to the summer, autumn and winter of 2018 when the issues of climate change and extinctions had become everyday news items. This was due to a combination of extreme weather events, publication of the IPCC SR15 report (IPCC, 2018) and the WWF Living Planet report (WWF, 2018), alongside Anti Fracking Activism, the launch of Extinction Rebellion (XRa), and the beginning of the Youth Strikes inspired by Greta Thunberg (Fridays for Future). Emotions were an explicit part of the narrative, grief ceremonies were occurring in different locations, and some people were talking about their emotions related to climate change. This continued and built up over the period between autumn 2018 to winter 2019.

Table 3.4: Overview of auto-ethnographic research conducted

Number	Name of course and location	Date and location	Reflexive overview
1	Sustaining ourselves, sustaining our communities, Oxford	Weekly 2 ½ hour evening workshops; Sept.–Nov., 2016.	Powerful to have experience of an ongoing group, trust built up over time, more could be explored than in a one-day workshop, and I had insights into my experiences of burn-out.
2	Cultural Emergence Leadership Training, Dartmoor	One weekend, end of September 2016	Experienced the fusion of EMs such as TWTR with nature connection, indigenous spirituality and permaculture. I experienced insights from guided silence and solo time in nature.
3	Inner Transition Training, Bristol.	One weekend, mid-November	An experience of what I.T. combines: the theoretical concepts; experience of exercises; reflection on what different people bring to Inner Transition and how it relates to their Transition Initiative. Two interviews arose from this workshop.
4	Facilitator Development	Three weekends spread over 6	A chance to deepen my own facilitation practice, whilst learning more about combining TWTR with

	Adventure training (TWTR), Bath and Hampshire.	months from December 2016–June 2017	practices such as mindfulness. Developing links with other facilitators and learning how they integrated TWTR into a variety of contexts. One facilitator interview from a course leader.
5	Resilience Practitioner Training	Online course, Spring, 2017	Online course looking at aspects of personal resilience. Online learning via a learning community platform, and self-study, and have used the practices and approaches in daily life and facilitation.
6	Attending 'Lightening Tree Collective' event, Bristol.	June, 2017	An opportunity to experience an evening workshop in Bristol offered by the Lightening Tree Collective, which gave valuable insight into how some groups deal with aspects of grief in a workshop setting. Led to two facilitator interviews.
7	Attendance at Inner Transition meeting of Transition Town Totnes (TTT), Totnes	July 2017, evening meeting	A snapshot of the types of approaches that the group were using within TTT, which included art and theatre, Active Hope, mentoring, running ongoing groups, public events, and meditation yoga sessions. Led to one facilitator interview.
8	My own facilitation from five workshops conducted, ranging from 1 ½ hrs to full-day workshops. Oxford.	26 Sep. 2017; 11 November 2017; 25 November 2017; 17 November 2018; February 2019	The process of organising and co-facilitating these workshops enabled valuable reflection and learning on what I experienced and observed during the three workshops I co-facilitated in 2017. November 2018 was focused on climate grief and involved facilitating the 'Truth Mandala' process which was powerful and moving. I drew on my nature connection practice to aid my facilitation. February 2019 was focused on climate change.
9	Participation in 'Social Dreaming Matrix' on Climate change, Dorset.	September 2017	A chance to experience involvement in another methodology, which was also a psycho-social research project. This combined a variety of climate change art, dreams shared in a social context, and group reflection on what had been shared.
10	Participation in 'Active Hope' / TWTR weekend	24–26 October 2017	A chance to experience TWTR in a two-day workshop (after interviewing the facilitator), to reflect on the emotional states present during the workshop and how forms of TWTR were combined with nature

	workshop, Dartmoor.		connection practices. The workshop also enabled access to potential interview participants but did not result in actual interviews.
11	Co-facilitation and participation in, and write up of Change Agency workshop day, Oxford	2 December 2017	An opportunity to experience how different EMs are understood by a variety of people, including those involved in climate change action and campaigning, through to practising psychotherapists. Interesting to see the urgency–agency spectrum at play, and the importance of embodied group work. One of the key questions many participants asked was about how to bring individual focused methods into organisational culture. Powerful to experience embodied mindfulness in a short workshop.
12	Attending the Mindfulness and Social Change Network, Birmingham.	April 2018	I was struck by how similar yet separate this network was from organisations such as TWTR. One key personal outcome for me was convening an open space session on 'exploring whiteness' after a session on diversity and inclusion. This catalysed two ongoing reflective groups focusing on this issue.
13	Attending the Preston New Road anti-fracking campaigns, near Preston.	June and October, 2018	Powerful for me to go to the action camps, participate in mass blockade, and connect with old colleagues who I knew from campaigns over 2 decades ago. Noticing the expanded space and awareness of emotions and support in such situations. Noticing how my shame about not being actively engaged had been buried but triggered sometimes during interviews.
14	Involvement in Extinction Rebellion, Oxford and London.	31 October 2018–1 October 2019	Involved in group processes, facilitation, actions and holding the 'regenerative cultures' group in Oxfordshire. This involved compiling resources for other activists and running reflective practices in workshops.
15	Exploring whiteness ongoing action learning groups, online and in person.	Summer 2018 and onwards	Peer groups of facilitators exploring our white socialisation, and the implication for socio-ecological change work. I was struck by the similarities between forms of denial about race and climate change.

Reflection on how auto-ethnography and reflexivity contributed to my research

Through participating in a range of EMs, my auto-ethnographic research provided me with insights into how different approaches of EMs operate, and broadened my awareness of the range of approaches. My working assumptions of the types of EMs were challenged through learning about the range of different EMs offered, the power of mindfulness and nature connection. My involvement informed the design of interviews with facilitators and participants and helped develop my awareness of my positionality, and how forms of denial operated within me. Observations from facilitating workshops also enabled me to apply more critical attention to the range and depth of emotions present in an EM such as TWTR, and my observations were congruent with observations of other facilitators of TWTR.

From my experience and observations, I noticed how the impacts of EMs were very subjective, and non-linear. Impacts ripple out and may take months, or even years for an experience in one workshop to come to consciousness, to impact on other areas of life, or to connect to agency or active engagement with climate change. Participating in a very conscious and reflective way has enabled me to integrate my private or personal self with a wider ecological self, which has been both healing and contributed to active engagement with climate change. This has enabled me to think more deeply about how and where EMs can be effective, over what timescales and in what spaces.

Whilst my autoethnography has informed my research, interpretation and analysis, I have not included excerpts from my autoethnography in the results and analysis that I present and discuss in Chapters 5-7, as I wanted to centre the participant experiences and facilitator observations.

3.3 Reflections and limitations

The online search provided an overview of the range and frequency of the EMs which are visible, but many EMs were 'below the radar', and were hard to find without a key word search. A further limitation of my online search was that it did not capture EMs embedded within workplace or CSO cultures, and those that are not explicitly emotional. However, examples of these practices were gleaned from interviews. Below I summarise some of the limitations of my research.

Lack of diversity: Whilst my positionality, experience and degree of 'insider status' enabled access to some facilitators and participants, it also limited my access to those with whom I did not share a common class, ethnicity or socio-ecological orientation. At the time I was not aware of EMs led by more diverse ethnic groups, but during the course of my research I have become more aware of them in specific areas such as mindfulness. I approached a group integrating reflective Islamic

approaches with permaculture but received no response. This could be because my request did not include awareness of structural oppressions, was not clear enough, or they did not have the capacity to respond to research requests, as 'research fatigue' is well known within the grassroots sector.

Facilitator interviews: The facilitator interviews enabled a rich and reflective exploration of what facilitators observed in their EMs. A larger proportion of time was spent on facilitator research than I intended, partly due to the wider range of EMs than I had initially envisaged. Most facilitators found the experience of being listened to valuable, and that it provided an opportunity to reflect on their work, their emotions and thoughts about their work and how this related to climate change. Some of my assumptions were challenged during the interview and transcription process, such as the type of people who participate in EMs, and the degree of emotional work which goes on in seemingly 'unemotional' sounding projects such as the Carbon Literacy Project.

Selection of participants for participant interviews: The low take-up in being interviewed for my research could have restricted the range of participants I interviewed. Although I stated that they did not have to be currently taking action on climate change, some potential participant interviewees may have self-excluded, perhaps not considering themselves 'activist enough', or not having a positive experience of the workshop. My research is primarily formed of positive participant experiences of EMs, which indicates the potential for positive bias. To mitigate this and increase the range of potential participants, I selected participant interviewees who were more critical of some EMs, based on personal introductions. Those interviewees provided important insights, and when considering how EMs could be scaled up, it would be valuable to understand who had negative experiences of EMs.

Framing and bias: Opinions differ about how much advance information to give to interviewees, as this could bias the interview. Having disclosed information about my personal active engagement with climate change and facilitating EMs, it is possible that those who had more critical experiences of TWTR chose not to contribute to the research.

The power dynamics and my positionality may have influenced the interview. This may have occurred through unconscious or conscious assumptions, mine or the participant's, that influenced the intersubjective relationship during the interview. I sensed that some interviewees could have wanted to please me by seeking affirmation, for example by asking "*is this right or what you were looking for?"* I offered reassurance that there were no wrong answers, gave minimal information (although encouraged body language), but this could have influenced what the research participant chose to focus on.

During the interpretation, it was clear that participants had a range of motivations for participating in the research: to tell a story of self; to process and reflect on a workshop they had participated in recently; and to reflect on their life and involvement with climate change issues. This could have been made more explicit by asking for their motivation in participating in the research at the time of interview. I was aware of the one-sided nature of the research encounter, with the attendant power dynamics. I attempted to mitigate this by giving interviewees the opportunity to ask me questions about my research or background either before or after the first interview. Some interviewees reflected that they had found it strange not to have conversation, as it was evident that there was a lot of common ground.

Level of trust: For both the facilitator and participant interviews that I used, I was satisfied with the level of trust and rapport built up. Some of those I interviewed built on existing relationships. Within both facilitator and participant interviews, a deeper level of disclosure was also evident, usually preceded by "I don't normally share this but…". This sometimes related to specific incidents in their life, or approaches to facilitation, or experiences of a felt connection with the more-than-human world, which is discussed in Chapter 5 (Section 5.4) and Chapter 6 (Section 6.7).

Follow-up interviews: The follow-up interviews conducted with half the participant interviewees provided valuable information about their changing engagements with climate change and EMs over time, and their reflections on the value of the research interview itself. The research would have been further strengthened by having follow-up interviews with all participants.

Reflection on methodologies: My methods seemed appropriate to the research questions and enabled me to answer my research questions. The relatively large number of psycho-social participant interviewees for PhD research meant that the breadth could have prevented the depth of analysis possible. However, this was justified by my comparative approach which investigated different EMs, and illuminated a variety of experiences with EMs, and emotions relating to climate change which might not have been possible otherwise. I incorporated a degree of triangulation through comparing the facilitator and participant interviews, and by inviting reflections on my interpretation from both. I could have increased my reflexivity by having someone else interview me using BNIM and the same methodology I used in the interviews.

3.4 Chapter summary

In this chapter I have summarised my overarching approach, and my research methods. I have blended psycho-social approaches and emotional geography, in recognition of the need to attend to the interplay between emotions and affects, culture, and climate change, alongside the interplay and movement of emotions across space, place and time. This has brought a spatial dimension to psycho-social approaches and allotted higher significance to the relationship between the unconscious and climate change in emotional geographies

My combined approach draws from emotional geography and psycho-social approaches and has utilised a range of qualitative research methods. For the main part of my empirical research, the participant interviews, I have drawn on psycho-social methods. Whilst both emotional geography and psycho-social research methods draw on psychotherapeutic insights in interviews and analysis, psycho-social research more explicitly deepened access to the unconscious processes in conducting and interpreting interviews, thus working with theories of denial and how they operate can help researchers better identify forms of defence and denial.

Chapter 4: Range of Emotional Methodologies: mapping, lineages and existing literature

In this chapter I address RQ 2*:* What are the Emotional Methodologies (EMs) that enable acknowledgement and expression of emotions associated with climate change? and RQ 2.1: What are the aims and theories of change of the EMs?

As I outlined in Chapter 1, I have collectively termed 'Emotional Methodologies' (EMs) as a range of methods which acknowledge, explore and enable expression of emotions around socio-ecological issues, such as climate change. The EMs are positioned at the interface of psychological and social engagements with climate change, the spaces between private therapeutic practices and the more public, workplaces, or CSOs. The EMs vary in the degree to which they acknowledge the range of emotions associated with climate change and/or provide opportunities for individual or collective expression of the associated emotions. They provide examples of the more dynamic and active engagement needed, as outlined in Chapter 2 (Moser, 2016; Lertzman, 2011; Head, 2016).

In section 4.1 I present the results and analysis from the online search of EMs. This is followed by section 4.2 where I introduce the approach and contexts of different EMs and, drawing from existing academic and practitioner literatures, summarise the impacts of participating in EMs. In section 4.3 I discuss my analysis, which focuses on: the lineages and theories of change; degrees of engagement with climate change; context language and framing of the EMs; and connection to CSOs and communities of practice. I summarise the chapter in Section 4.4, and reflect on the gaps in the research, implications for research questions, and justifications for my research focus on two EMs.

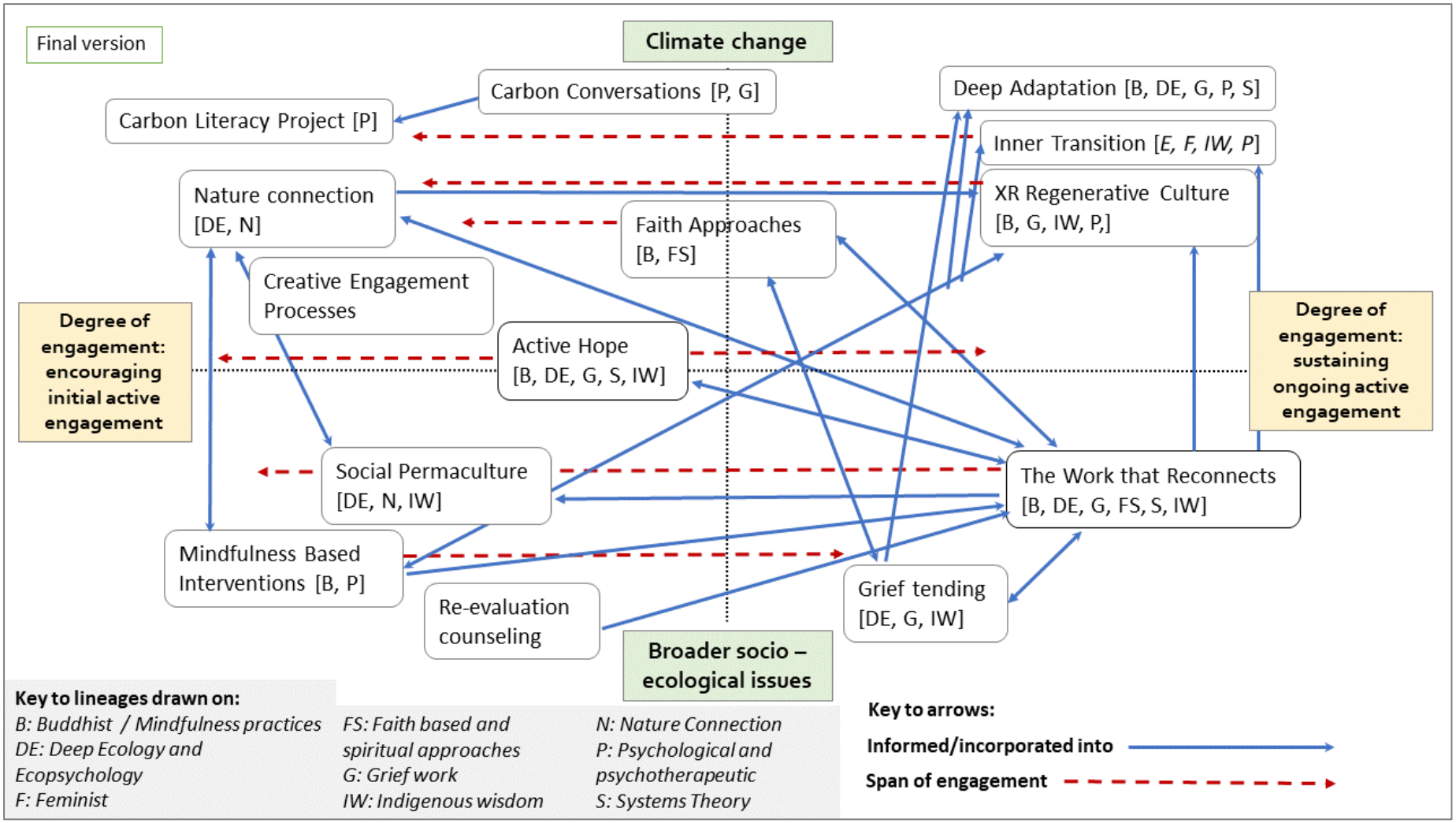
4.1 Mapping Emotional Methodologies

The findings from the online searches and related literatures have been compiled into Table 4.1 (in Appendix 4.1) and are summarised and presented in Figure 4.1. From my analysis of the EMs, I have mapped them according to their focus on climate change or broader socio-ecological issues, and the degree of climate change engagement. The horizontal axis denotes degrees of climate change engagement, from encouraging initial active engagement (aimed at those taking first steps, and encouraging further active engagement with climate change), to sustaining ongoing active engagement (aimed at those who are already actively engaged with climate change). I acknowledge that stages of active engagement are not linear; however, mapping them in this way helps to show who the EMs are primarily aimed at. The vertical axis represents the focus of the EM, from broader

socio-ecological issues at the bottom, to climate change at the top. The letters in the square brackets indicate the lineages which inform the EMs.

The solid arrows indicate how the EMs have informed by or been incorporated and modified into other EMs. For example, elements of mindfulness, meditation, the Work That Reconnects (TWTR), and nature connection are integrated into many EMs, and lineages (discussed in 4.1.3) are combined in different ways according to the context of the EM.
The dashed arrows represent the stages of engagement that the EMs are predominantly aimed at, which is a 'best fit'. For example, whilst TWTR is broadly aimed at sustaining active engagement, for some it may be an entry point into active engagement with socio-ecological issues.

Figure 4.1: Range of EMs used in climate change engagement in the UK



4.2 Overview of Emotional Methodologies

The range of EMs are presented in Figure 4.1 and discussed below. In naming these as EMs, I have clustered together a range of approaches which are used in climate change engagement in the UK. Some are modes (such as Mindfulness Based Interventions (MBIs), nature connection, faith-based approaches, grief tending, creative approaches), some comprise a synthesis of lineages (such as TWTR, and CLP), and others are offered within specific communities and CSOs, which may also draw from different lineages and clusters of lineages. For example, XR Regenerative Culture, Inner Transition, Social Permaculture and some faith approaches all draw on TWTR. These EMs are changing and evolving and have more permeable and fluid boundaries than my mapping suggests.

The Work That Reconnects (TWTR) and Active Hope

TWTR is an evolving body of experiential group work processes developed in the USA, Europe and Australia in the 1970s onwards by Joanna Macy and colleagues (Macy and Brown, 2015). TWTR draws on systems and complexity theory (Capra, 1982), Buddhist philosophy (Nhat Hanh, 1993) and deep ecology (Naess, 1973). TWTR aims to empower participants to take part in the 'Great Turning' to a life sustaining society, through opening to emotions and developing holistic connections to others and the more-than-human world. TWTR uses a model of active engagement in socio-ecological change through three forms of action: "1. Holding actions to slow the damage to the Earth and its beings; 2. Transforming the Foundations of our Common Life, and 3. A shift in perception and values" (Macy and Brown, 2015, p.6). These are often summarised as hands, head and heart respectively. Active Hope (Macy and Johnstone, 2012) is based on TWTR, but is offered in book form as a way to access and experience TWTR in more accessible way. I have placed them separately on Figure 4.1 to represent this.

Contexts: TWTR is mainly conducted in stand-alone workshops, or as an ongoing series of workshops. Active Hope can be worked through alone, or through facilitated reflective book groups typically over 4–6 sessions. Depending on the context, exercises can be adapted to suit those not actively engaged in socio-ecological issues, or those who would like to sustain their engagement. The depth of the exercises offered ranges from paired reflective practices, to rituals and ceremonies. Shorter taster exercises have been used as part of larger and more open events, such as conferences. TWTR workshops are offered across the UK, particularly in areas of social and environmental activism, and are often integrated into other approaches (such as Inner Transition, and XR Regenerative Culture), as shown in Figure 4.1. To address the acknowledged lack of diversity in TWTR facilitators and participants, and to increase the anti-oppression framing, decolonisation work is facilitated through the 'Evolving Edge' part of the network (TWTR, 2020a).

Research: The impacts of participation in TWTR and Active Hope has primarily been conducted by those who also facilitate TWTR[8] (Johnstone, 2002; Hollis-Walker, 2012; Hathaway, 2017; Prentice, 2003). The key findings are that: connections to self, others and the more-than-human world were strengthened; the workshops engendered a renewed commitment to action (Hathaway, 2017; Hollis-Walker, 2012; Johnstone, 2002); and most participants found workshops 'personally healing', even if some experienced short-term negative impacts which catalysed a healing journey (Johnstone, 2002). These pro-social and ecological benefits were most common for those with pre-existing active engagement in socio-ecological action. The limitations of one-day workshops were noted by Hathaway (2017), who highlighted the need for further opportunities to reflect on putting intentions into practice. Alongside academic research, Bradbury (2003) reflected that many TWTR facilitators integrate cycles of action and reflection into their facilitation practice, inhabit a space of open inquiry, and continually adjust workshops and approaches according to feedback and reflection.

Inner Transition (I.T.)

The aim of Inner Transition (I.T.) is to support and enhance the "culture, processes, structures and relationships" (Transition Network, 2019) of Transition Initiatives, which are geographically based community initiatives taking action on climate and wider social and environmental issues (Hopkins, 2011; Feola and Nunes, 2014). I.T. forms a core strand of the international Transition Network which supports Transition Initiatives worldwide, and includes a variety of practices, depending on the initiative's cultural context and degree of openness to inner practices.

Contexts: Integration of I.T. into each Transition Initiative is encouraged, ideally through: integration into public-facing events (such as reflective exercises at public talks); developing a group culture of emotional literacy (e.g., 'check-ins' at the start of meetings, conflict negotiation, spaces to celebrate achievements); offering stand-alone workshops (e.g., drawing on TWTR and mindfulness). I.T. has more recently been framed within the context of developing and maintaining healthy group cultures. Some I.T. groups have pioneered one-to-one emotional support and mentoring for individuals involved, offered by registered therapists. Large group exercises offered by I.T. included a 'Requiem for the Industrial Growth Society' as part of a Transition Network gathering in 2015 (Hopkins, 2015).

Research: I.T. has been the subject of academic and practitioner research (Power, 2016; Ruchetto and Poland, 2015; Banks, 2012; Prentice, 2012), alongside research on Transition Initiatives (Feola and Nunes,

[8] Johnstone (2002) conducted a follow up surveys and to workshop participants, and Prentice (2003), Hollis-Walker (2012) and Hathaway (2017) reflected on workshops they have facilitated, alongside reflections from participants.

2014). The findings conclude that the range of I.T. practices have contributed towards the success of Transition Initiatives, particularly regarding healthy group dynamics and emotional literacy within group culture (Banks, 2012; Prentice, 2012). Power (2016) found that I.T. contributed to the practice of prefigurative politics but found resistance to I.T. or polarisation and tension between I.T. and more practically focused aspects of Transition Initiatives. This tension and marginalisation of I.T. was also evident in wider research (Ruchetto and Poland, 2015; Power, 2016; Banks, 2012), which can limit the diversity of group cultures and engagement opportunities.

Carbon Conversations

Carbon Conversations (Carbon Conversations) is conducted through facilitated group meetings of 6–12 people, who work through the book '*In Time for Tomorrow*' (Randall and Brown, 2015). It focuses on facilitating practical carbon reduction actions, informed by psychoanalytical research and practice and which recognises the importance of making space to work through complex emotions and defences.

Contexts: Carbon Conversations is typically offered in an ongoing group which meets between six to twelve times, with participants primarily comprised of those interested in exploring practical responses to climate change. Carbon Conversations groups have been offered in faith and workplace communities, and by climate focused CSOs, and more than 2,000 people had participated in them in the UK by 2018, a figure that is likely higher, as the materials are now freely available.

Research: The existing research demonstrates that the Carbon Conversations approach has led to participants taking carbon reduction actions (Randall, 2009; Büchs, Hinton and Smith, 2015), and is most suited to encouraging initial active engagement for those with existing interest in climate change. It has provided participants with an opportunity to work through defences, feelings of loss regarding lifestyles, and potential ambivalences or inner conflicts about taking carbon reduction action (Randall, 2009; Büchs, Hinton and Smith, 2015). Research also notes that the dynamics within Carbon Conversations groups influenced participants' capacity to work through emotional tensions (Büchs, Hinton and Smith, 2015).

Carbon Literacy Project

Initiated in Manchester, the Carbon Literacy Project (CLP) "*offers everyone a day's worth of Carbon Literacy learning, covering climate change, carbon footprints, how you can do your bit, and why it's relevant to you and your audience*" (Carbon Literacy Project, 2020).

Context: The CLP is aimed at individuals, groups and organisations. The CLP learning is delivered through a one-off day-long workshop and assumes no prior knowledge of climate change. Through the hopeful and action-oriented frame, it is designed to facilitate an active engagement with climate change. CLP learning is delivered at scale, which is primarily achieved through workplace-based training workshops in over 39 organisations who have signed up to be Carbon Literate Organisations[9]. For example, over 400 staff in a housing association as well as over 900 BBC staff had been trained by March 2018. As of March 2020, CLP had certified over 13,000 'Carbon Literate' individuals in nine nations as a result of participating in their training. The majority of trainings have taken place in Greater Manchester so far.

Research: Ongoing research on the CLP demonstrates increased motivation, agency and engagement (Richards, 2017) and a range of political engagement resulting from participating (Moore, 2017). The CLP collects data and feedback from course participants and has evidence of participants becoming actively engaged with climate change as a result of participating in the training.

Nature connection

Nature connection describes a wide range of approaches to encourage and enable the experience of connecting to the more-than-human world. Nature connection practices draw on Indigenous wisdom traditions and ecopsychology and deep ecology approaches (Andrews, 2017; Naess, 1973). Many more nature connection practices exist which draw on and are integral to Indigenous spiritual and wisdom traditions, such as the US-initiated 8 Shields (8 Shields 2020) which is a blend of Indigenous wisdom traditions aimed at a Western audience.

Context: Some nature connection practices are offered as stand-alone workshops, others are integrated into EM workshops (including TWTR's *Council of All Beings* exercise), approaches (such as social permaculture, Earth Activist Training, Cultural Emergence), or incorporated into specific interventions. For example the *Natural Change Project* (WWF, 2011) used nature connection practices to support leaders to become actively engaged with socio-ecological issues.

Research: There is evidence of positive pro-environmental impacts from participation in nature connection approaches, although many therapeutic approaches such as green or social prescribing struggle to provide robust evidence bases (Van den Berg, 2017). Research on the *Natural Change Project* provides empirical evidence of the healing and insights experienced through wild or urban encounters with the natural world (including explorations of a collective unconscious), which have contributed to an expansion of participants'

[9] "A Carbon Literate Organisation (CLO) is one which is (i) committed to Carbon Literacy (CL), (ii) has a substantial number of people who are Carbon Literate, and (iii) has a commitment to support its Carbon Literate people and maintain its low carbon culture." Carbon Literacy Project (2018).

worldviews, from an anthropocentric to an ecological self (Key and Kerr, 2012; Kerr and Key, 2012; World Wildlife Fund, 2011), and provided deeper motivation for pro-environmental work.

Nature connection experienced through approaches such as social permaculture, and integration into courses such as Earth Activist Training, has enabled some participants to experience the inter-dependence of nature and culture (Puig de la Bellacasa, 2010) and as a grounding for more ritualistic practices. Ongoing learning conducted through the Permaculture Research Network's 'Knowledge Base' (Permaculture Association Research) is integrated into the practice of permaculture, although there is little published academic research on social permaculture.

Grief tending

In recent years there has been an expansion in both the spaces and places to explore grief. These include group spaces to discuss and explore death and dying such as the Death Café movement developed by Underwood and Reid (Death Café), and the range of places and objects of memorialisation (Maddrell, 2013). Grief tending processes, such as workshops and rituals, draw on a range of faith based and Indigenous wisdom traditions. They offer places to express and work through many 'gates' of grief (Weller, 2015), including ecological grief and grief related to climate change, for example the Good Grief network (Good Grief Network). Ecological grief ceremonies such as those connected to the *Remembrance Day for Lost Species* have been hosted to encourage the exploration of "stories of species, cultures, lifeways and habitats driven extinct by unjust power structures and exploitation, past and ongoing" (Remembrance Day for Lost Species).

Context: Grief tending and grief ceremonies can take place in workshops lasting from a few hours to many days, and may be framed by specific forms of grief. The contexts range from public events incorporating art and ritual, grief ceremonies as part of other EMs such as TWTR, activist groups such as XR incorporating grief ceremonies and funerals for the planet into protests, to one-off or ongoing workshops to explore aspects of grief relating to personal loss of people, to loss of species, habitats, and futures.

Ecological grief ceremonies (such as Remembrance Day for Lost Species) are 'open to all', but organisers recently reflected that as events did not contain an explicit social and environmental justice agenda they have, by default, been primarily aimed at those who have been racialised as white. Their focus has changed to recognise that species extinctions are "rooted in violent and discriminatory governing practices" (Pearl, Porter and Laurens, 2019).

Research: The potentially transformative work of grief and mourning with regard to climate change engagement has been discussed with reference to the UK Mass Extinction Memorial Observatory (Cunsolo Willox, 2012; Randall, 2009), grief faced by those engaging with climate change (Randall, 2009), and public

grief about lost species, environments and people through memorials (Windle, 1992). Akin to these practices, Skrimshire (2018) reflects on the potentially transformative spiritual acts of confessing and witness through rituals which foster a public awareness, and Miles and Corr (2015) share learnings about the value of facilitated yet informal spaces to reflect on and develop different relationships to death and dying through the Death Café movement. There is little academic literature on the impacts of participating in ecological grief ceremonies and practices, yet individual accounts of participation in events such as Remembrance Day for Lost Species attest to the value that participants find in acknowledging their grief. For example, Read (2018) reflects that "grieving is never going to get easier, but it can be shaped".

Mindfulness Based Interventions (MBIs)

Mindfulness training is typically offered by a trained mindfulness practitioner, over the course of 6–8 weeks. Whilst not focused on emotions, MBIs can enable an awareness of emotions in relation to socio-ecological issues. Mindfulness courses differ according to lineages they draw on. These include secularised approaches, such as Mindfulness Based Stress Reduction (Kabat-Zinn, 1990) and approaches associated with more engaged spirituality such as Mindfulness Association (Mindfulness Association), and the approach of Thich Nhat Hanh (Plum Village UK).

Context: Mindfulness combined with social change is being offered by a range of mindfulness practitioners, e.g., Mindfulness and Behaviour Change programmes have been delivered in the UK to behaviour change practitioners in public, private and civil society organisations (Lilley et al., 2106; Whitehead et al., 2017), and courses offered by members of the Mindfulness and Social Change Network (Mindfulness and Social Change Network). Mindfulness practices are integrated into many EMs such as TWTR, and as part of group cultures through I.T. and XR Regenerative Culture.

*Research***:** Compared to the relatively scant research on other EMs, there is a growing body of research focusing on MBIs in socio-ecological change and the wider society (e.g., Whitehead et al., 2017, Barrett et al., 2016; Wamsler, 2018; Bristow, 2019; Mindfulness All Party Parliamentary Group, 2015), which suggests that MBIs have the potential to support shifts in behaviour and adaptation in different contexts and scales and encourage a shift in creative and holistic policymaking (Bristow, 2019). Evaluations from Mindfulness and Behaviour Change programmes noted how participants increasingly understood the role of emotions, values and norms in their decision making, and concluded that these approaches "open up interesting opportunities for conceiving more empowering and ethically sensitive approaches to behavioural government" (Whitehead et al., 2017, p. 133; Lilley et al., 2016).

Re-evaluation Counseling: Sustaining All Life

At its core, Re-evaluation Counseling[10] (RC) is a form of active and engaged listening, with the aim of achieving personal and societal liberation through healing from past distress. Although RC has a broad remit, the 'Sustaining All Life' strand (Sustaining All Life) focuses on the application of RC to socio-ecological issues.

Context: RC can be learnt through participating in an ongoing course, but Sustaining All Life elements have been offered as stand-alone exercises in a variety of CSO contexts such as the IPCC Conference of Parties (Sustaining All Life) and are increasingly integrated into communities of practice through XR Regenerative Culture.

Research: There is little academic research on RC, but that which exists (King, 2005) attests to the positive benefits of RC in socio-ecological engagement through enabling forms of emotional reflexivity.

Faith based and spiritual approaches

Faith based EMs situate reflective practices within a spiritual community of practice. Examples include: the Quaker Living Witness programme, which "supports the development of spirit led approaches to sustainable living among Quakers and in wider society" (Living Witness, 2011); Catholic approaches which encourage reflection, contemplation and action focused on the Papal Encyclical Laudato Si' (CAFOD 2020); Buddhist approaches such as Dharma Action Network for Climate Engagement (DANCE) which encourages engaged Buddhist responses; and Islamic approaches such as Wisdom in Nature (Wisdom In Nature), which offers training, permaculture courses, and Islamic Ecology. Similarly to MBIs, these approaches are not necessarily emotionally framed, but include reflection and acknowledgement of emotions and values.

Contexts: Groupwork practices build on the contemplative practices of the relevant religious or faith tradition. The approaches are offered through existing faith networks, with practices incorporated into gatherings, at retreats and workshops, or the formation of ongoing groups within religious or spiritual communities.

Research: I found scarce academic research about the impacts of faith based and spiritual EMs on climate change engagement in the UK (see Table 4.1). This may be due to my framing of EMs, or the invisibility of practices to an outsider. Many practices are embedded within religious and spiritual traditions and movements (Rothberg and Coder, 2013), which build on hundreds of years of engaged praxis where faith is combined with contemplative practices, rituals, and engaged social action such as stewardship in action, and

[10] Note: this is the same approach, but slightly different spelling of the Re-evaluation Co-counselling approach discussed by King, 2005. I have included both spellings.

an acknowledgement of inter-dependence, for example, Pope Francis's Encyclical (CAFOD, 2020). While researching faith based approaches was outside the remit of my present research focus, it exposes a gap in research focused on the interplay between religion, at both local and global scales, emotions and climate change engagement (Drew in Bulkeley et al., 2018; Haluza-DeLay, R., 2014; Jenkins, Berry and Kreider, 2018).

Creative practices

Creative practices involve creative participation, for example through writing poetry and prose, drawing, making music, and creating theatre and art. I have included a focus on creative *practices* as EMs as they can enable engagement with climate change and contain feelings which are held in a creative *process*. This draws the distinction between creative practices, and more one-way interventions such as an art installations, theatre productions and films. The latter certainly stimulate emotional and affective responses, but are not necessarily formalised into methods.

Contexts: The contexts of creative practices range from interventions bringing artists and scientists together (Tipping Point), running workshops to enable creative and experiential exploration of social and ecological issues (Cape Farewell), such as poetry workshops in schools and open calls for poetry and writing. The Dark Mountain project is an example of a community of those creatively responding to stories that "can help us make sense of a time of disruption and uncertainty" (Dark Mountain Project), who meet online through their website, through publishing and through face-to-face events. Many creative practices have been offered as part of a wider public engagement in community energy projects, for example Community Arts and Climate Change approaches (Awel Aman Tawe, in Gupta et al., 2015).

Research: Cape Farewell curates a collection of testimonies, research reports offering a range of reflections about art and engagement with climate change, and the reflection it can stimulate (Roosen et al., 2018). Creating and listening to stories in communities can enable greater engagement in complex issues such as energy and climate change (Smith et al., 2017), and Burke, Ockwell, and Whitmarsh (2018) suggest further research into the value of combining participatory creative practices into climate change engagement. This does not negate the potential power of creative interventions such as films, theatre and plays, but acknowledges that these can sometimes be limiting and short lived (Howell, 2011).

Two EMs emerged after my initial research into EMs. Although I have not conducted a literature search, I have included them both in recognition of the impact they have had in a fast-growing field of EMs connected to social movements and climate change engagement.

Regenerative Culture in Extinction Rebellion (XR).

XR Regenerative Culture (XR b) is a core strand of XR (XR a). It focused on awareness of the regenerative action cycle, which draws on Wahl's '*Designing Regenerative Cultures'* approach (Wahl, 2016). XR Regenerative Culture incorporates group practices such as TWTR and grief tending, inclusion of wellbeing practices and practical preparation before, during and after public demonstrations. UK organisations such as Climate Psychology Alliance (Climate Psychology Alliance, 2020b) now provide one-to-one emotional support to those involved with climate change activism.

Deep Adaptation

Deep Adaptation forum (Deep Adaptation forum) brings together different communities of practice who recognise and acknowledge the possibility of near-term societal collapse, as outlined in Bendell's 'Deep Adaptation' paper (Bendell, 2018). It is focused around themes of 'Resilience', 'Relinquishment', 'Restoration' and 'Reconciliation'. The forum provides and shares online courses and events, network of hubs, events and meet ups, which connect to a wide range of EMs.

4.3 Discussion of EMs

In this section I discuss the aims and theories of change of the EMs, to answer RQ 2.1 What are the aims and theories of change of the EMs, and what evidence do they draw on?

4.3.1 Lineages and Theories of Change

Although research on EMs is limited, many are based on and informed by some or a range of lineages, which are denoted by an initial in Figure 4.1. These were brought to my attention by Prentice (2003), Macy and Brown (2015) and through the facilitator interviews[11]. The lineages include: Western psychology, psychotherapeutic theories, group work, grief work and trauma theories (Whitaker, 2001; Worden, 1991; Bion, 1961; Randall, 2009; Doppelt, 2016; Herman, 1992); Eastern philosophies (Plum Village UK; DANCE); Indigenous wisdom traditions (Weller, 2015; Somé, 1994; Atkinson, 2002); faith based approaches (Living Witness, Wisdom in Nature); nature connection, ecopsychology and deep ecology (Rust, 2008; Seed et al., 1988; Naess, 1973); feminist theories (Prentice, 2003); and systems theory (Meadows, 1999; Capra, 1982).

Despite the differences between the EMs, there are some common theories of change, which are congruent with the theories of emotion and psycho-social approaches discussed in Sections 2.2 and 2.3 of Chapter 2. These include: the importance of acknowledging and paying attention to emotions and affects that are

[11] In particular, facilitators F2 and F12 from Table 5.1 in Chapter 5 highlighted these lineages

present or absent; making space to explore how emotions influence thoughts, mindsets and behaviours; and that acknowledging or expressing difficult or painful emotions can help the individual to learn from, work through or integrate them. Part of TWTR's theory of change is the need for action through the dimensions of head, heart and hands, which is congruent with theories of engagement discussed in Section 2.1.2, in particular Lorenzoni, Nicholson-Cole and Whitmarsh (2007). Whilst drawing on a wide range of lineages, it is clear that EMs can be viewed as forms of praxis, which draw on and operationalise a range of theoretical approaches which are aimed at a variety of groupings of people and applicable in different contexts.

The underlying theories of change of the EMs suggest what *can* result from participation. However, EMs do not prescribe what emotions *should* be present, how participants should experience them, or what should result from participating. This removes the potential for emotional manipulation or coercion, which would be antithetical to reflection or emotional reflexivity. Similarly, whilst some EMs (such as CLP or MBIs) may not be framed by emotions, reflection on emotions occurs in the workshops and practices.

The lineages which ground and inform the EMs differ according to the types of evidence and knowledge used. Western scientific and psychotherapeutic practices have peer reviewed evidence and research which is congruent with Western mindsets. Other EMs and practices draw on knowledge, wisdom traditions and rituals which have been incorporated into faith groups and cultures for hundreds of years as ongoing practices. The latter can pose a challenge to Western academic ways of knowing, yet also offer an opportunity to expand and decolonise the evidence base (Wane, 2008) to consider broader ways of knowing.

4.3.2 Degrees of engagement with climate change

As shown in Figure 4.1 and Table 4.1, EMs are used at different stages of climate change engagement. In Figure 4.1 I have placed the EMs as a best fit. Many can be used flexibly, with differing degrees of focus on climate change (as represented by the dashed arrows). The CLP, Carbon Conversations, nature connection and some creative climate engagement projects are primarily aimed at encouraging initial active engagement. The CLP does not presume an existing engagement with climate change, as it is offered at scale in a variety of organisations and tailored to suit those organisations.

EMs such as TWTR are mostly aimed at those with pre-existing active engagement in socio-ecological issues. For example, more ritualistic elements of TWTR such as 'The Truth Mandala' are more appropriate for those who wish to find ways of processing strong emotions in order to sustain their engagement. EMs which are integrated into a CSOs such as I.T. or XR Regenerative Culture are primarily used for sustaining active engagement, although as shown in Figure 4.1 and discussed above, practices are integrated into different

degrees of engagement. Overall, the scale of engagement (in terms of numbers of people reached) appears to be inversely proportional to the depth of the emotional exploration within the EM.

The existing evidence base, focused on single case studies of EMs, demonstrates some positive impacts from participating in an EM in relation to climate change engagement and broader socio-ecological issues. This is particularly the case for EMs focused on climate change such as CLP and Carbon Conversations. The more broadly focused EMs, such as nature connection practices, also highlight positive benefits, although the impacts from these cannot be reduced to behavioural outcomes alone (Key and Kerr, 2012). The review of existing literature on EMs also highlights a need for further research to investigate the impacts of participating in EMs, which I have done with regard to climate change engagement.

4.3.3 Context, language and framing of the EMs

The context, language and framing of the EM influences who is attracted, who participates and to what degree, as shown in Table 4.1. EMs such as the Carbon Literacy Project and Carbon Conversations are framed by climate change engagement, and have a standardised approach and training, together with adaptable materials. This has enabled them to be applied in different contexts and at different scales. The primarily organisational and workplace context of CLP ensures that participants are not limited to those with a prior interest in climate change, in comparison to most other EMs presented, which are participated in voluntarily.

Drawing on my analysis of the online search of EMs, it was clear that EMs that are offered as part of existing CSOs or faith groups are aimed at those within those communities. EMs such as TWTR and Active Hope, social permaculture, and some (but not all) nature connection practices are primarily offered in broader contexts than workplaces or CSOs and are framed by an assumption of existing socio-ecological concerns and aimed at those concerned to develop their response. The assumptions behind these contextual framings is that nature connection is good, and that there is a concern about climate change and socio-ecological issues. This can limit the potential appeal.

The framing of climate change and nature connection, without explicitly mentioning the intersection between systemic oppression, may be unintentionally excluding to those who experience systemic oppressions. This unintentional exclusion demonstrates the importance of critical attention to the cultural assumptions behind the EMs. For example, whilst nature connection may be beneficial for some, Clarke and Agyeman (2011) urge attention and inquiry into the types of cultural associations connected to natural heritage or wilderness that are held by different cultures and ethnic origins. In more recent years, the framing of some EMs has changed to make the intersections between social and ecological justice and

challenging systemic oppressions more explicit, for example Remembrance Day for Lost Species (Pearl et al., 2019), and Evolving Edge in TWTR (TWTR 2020a).

4.3.4 Connection to CSOs and communities

Some EMs such as TWTR, I.T. and XR Regenerative Culture are integrated into CSOs and social movements, yet at a more grassroots level (e.g., Transition Network and XR) than at the higher CSO level. EMs such as the CLP and Carbon Conversations are CSOs themselves, which offer their own tailored approach to wider communities, including workplaces. There was no online visibility of EMs in larger environmental CSOs such as Friends of the Earth or Greenpeace, although practices may exist within the culture of the CSOs, which are not visible through an online search.

At the grassroots level, 'Activist Trauma Support' (Activist Trauma Support, 2014) was offered within grassroots activist movements and at sites of climate action between 2004 -2014, and Hoggett and Randall (2018) note the informal cultures of support within environmental activism that are lacking in some workplace situations (Hoggett and Randall, 2018; Head, 2016; Andrews, 2017). The online search and literature review revealed that EMs such as I.T., which are considered a part of a larger CSO, are not necessarily integrated and are often marginalised *within* the CSO.

Many EMs are also offered as stand-alone workshops, which require a participation fee. These are attended voluntarily and are aimed at those who have pre-existing socio-ecological concerns. Stand-alone workshops can be an opportunity to have a taste of an EM, but the existing literature (Section 4.2), and the facilitator interviews (Chapter 5) highlights some of the limits of stand-alone workshops.

My online search and mapping also revealed that connections *between* different EMs were weak at the time of my research. For example, the I.T. online search revealed that some Transition Initiatives did not know how to access I.T. workshops or practitioners, and some TWTR workshops were advertised nearby these same Transition Initiatives, yet there was no link between them. The online search evidenced the need for accessible, appropriate resources and links about EMs, which could be offered at a more local scale. Since the undertaking of this original mapping of EMs (2017), more connections have become apparent between different EMs, partly through the work of XR Regenerative Culture and Deep Adaptation.

4.3.5 Emotions within EMs

Within this broad range of EMs, it is apparent that they provide different opportunities for emotions to be acknowledged or expressed. For example, the range of practices contained under grief tending and grief

ceremonies ranges from acknowledgement and expression in grief tending workshops, to more expressive and performative aspects such as Remembrance Day for Lost Species and the grief rituals as part of XR. Without research into the emotional and affective experience of the participants, and those who witness more public grief focused events, it is not possible to discover how the different EMs enable emotions to be acknowledged, contained, expressed and potentially transformed. It could be that for one person, participating in public procession about ecological grief enables them to demonstrate their grief outwards, but not necessarily work through it. For another, it could provide a container to transform their relationship to their grief, as illustrated above (Read, 2018).

4.3.6 Gaps in existing literature on EMs

Extant research on EMs primarily focuses on EMs on an individual case-study basis, such as Carbon Conversations, Inner Transition, TWTR, MBIs or CLP. Aside from MBIs, for which a large amount of research exists, there is a gap in both academic and practitioner literatures concerning the impact of EMs in relation to climate change engagement and agency. Existing research on EMs has highlighted the need for further academic research in this area (Büchs, Hinton and Smith, 2015; Hollis-Walker, 2012). There is also the opportunity to expand the forms of evidence and develop more "integrative forms of understanding" which are critical of the limitations of the processes of knowledge production itself (Henfrey, 2018, p. 33). This expansion could include practitioner research (such as internal evaluations, ongoing research and reflective practice from practitioners and participants), and research that incorporates broader ways of knowing (Heron and Reason, 2006; Wane, 2008). Whilst some of the existing research on EMs gives the biographical details of participants, as highlighted by Clarke and Agyeman (2011), there is a need for more critical appraisal of the cultural frames of the EMs, and who participates.

4.3.7 Implications for focus on facilitator and practitioner interviews

In this chapter I have presented a range of EMs which incorporate acknowledgement or expression of emotions in relation to climate change and socio-ecological issues. I have investigated the EMs through the facilitator interviews, which I present and discuss in chapter 5. For the in-depth participant interviews which formed the core of my primary research, I focused on two EMs which enabled a contrast between contexts, scales, phases of engagement with climate change, and depths of emotional expression (see Chapter 3, Table 3.3). These are the CLP, which operates in organisational settings, and TWTR and Active Hope, which operates through voluntarily-attendance of workshops primarily outside the workplace.

As part of my focus on TWTR and Active Hope, I have paid attention to how these are used within the context of a CSO: for example a Transition Initiative. Although TWTR is often part of Inner Transition, I did not focus on Inner Transition itself. This focus enabled comparison of EMs according to scale (CLP is offered

at a larger scale through organisations, TWTR offered at smaller scale), depth of emotions acknowledged or expressed within the EM, and the opportunities for follow-on participation. The theory of change and the existing research literature on TWTR attests to the strengthened connections to self, others and the more-than-human worlds. Drawing on my emergent analysis of both facilitator and participant interviews, I have developed this theme of the three dimensions of connection and applied it to my framing of agency and safety, as discussed in Chapters 2 and 3.

4.4 Chapter Summary

In this chapter I have presented a summary of the range of EMs , discussed the context and framing, and summarised extant academic and practitioner research to answer RQ 2: What are the Emotional Methodologies (EMs) that enable acknowledgement and expression of emotions associated with climate change?; and RQ 2.1: What are the aims and theories of change of the EMs?

In answering RQ 2, my research has defined and mapped a range of EMs in relation to climate change engagement according to the degrees of engagement with climate change, and their focus on climate change or broader socio-ecological issues. The mapping has made the range of EMs visible, and the connections between them. With the exception of CLP, most EMs operate through voluntary participation, and from the analysis of context, language and framing are aimed at those who are either on the cusp of, or seeking ways to be actively engaged with climate change or broader socio-ecological issues, or are already actively engaged.

In answering RQ 2.1, I have reviewed the existing descriptions of the EMs alongside academic and practitioner research conducted on EMs. Despite drawing on different lineages, the EMs have common aims of encouraging active engagement with socio-ecological issues. The theories of change common to all are the importance of acknowledging and paying attention to emotions that are present or absent; making space to explore how emotions influence thoughts, mindsets and behaviours; and that acknowledging or expressing difficult or painful emotions can support active engagement. Further to this, many of the EMs are underpinned by a holistic ecological approach which stresses interconnection and an orientation of systemic openness.

By summarising existing research on EMs, I have highlighted the positive wellbeing and socio-ecological oriented impacts which arise from participating in EMs, and the benefits for the organisations they are connected to. This has demonstrated that the identified gap of methods to work through the emotional dimensions of climate change can be met by existing EMs. However, this research is limited. I have identified a gap in existing literature on EMs which called for more in-depth and psycho-social research on the results

of participation, which I have combined with the gap in literature identified in Chapter 2 on methods of climate change engagement. My comparative research of two contrasting EMs in a range of contexts has added to the existing literature on climate change engagement and EMs, which is summarised in section 8.2.1.

My main contribution in mapping the field of EMs related to climate change engagement and agency is to combine theory on climate change engagement, psycho-social, human and emotional geographies with the praxis of EMs which are already operationalising theories and approaches to emotions in relation to climate change engagement yet are under-researched. In doing so I have explored how the EMs contribute to engagement and agency, using the perspectives of the existing theories of change and evidence (discussed in this chapter), the perspectives of EM facilitators (presented in Chapter 5) and the perspectives of participants (presented in Chapter 6).

Chapter 5. Analysis of facilitator interviews

Turn towards climate;

connecting, longing, grieving;

frigging liberating

[selected words from facilitator interviews]

In this chapter I present the results and analysis of the interviews with EM facilitators. The analysis serves to bridge the literature on EMs presented in Chapter 4 and the personal experiences of participants discussed in Chapter 6.

I begin with an overview of the facilitator interviews (Section 5.1) and follow with the organisational contexts in which facilitators offered EMs (Section 5.2), the emotions observed (Section 5.3), the creation of safe-enough spaces (Section 5.4), and the cultural and political context (Section 5.5). In Section 5.6 I present the impacts observed by facilitators, and in Section 5.7 I present temporal aspects, before ending with a summary of the salient themes in Section 5.8. I discuss this analysis in Chapter 7, alongside the analysis of participants interviews.

5.1 Details of facilitator interviewees

The facilitator interviews covered over half of the EMs presented in Chapter 4, from all the quadrants summarised in Figure 4.1. Facilitator interviewees described a variety of organisational contexts. The details of the interviewees are contained in Table 5.1, which shows the type of EM that each facilitator offers. Throughout this chapter, I identify each facilitator by a number, and denote the main type of EM(s) offered or the organisation they offer their EM through, as shown in the key below. For example, F7_TWTR is

Key to type of EMs in Table 5.1:

- F: Faith based
- R: Range of approaches
- LTC: Lightning Tree Collective
- IT: Inner Transition
- TWTR: The Work That Reconnects
- CLP: Carbon Literacy Project
- M: Mindfulness
- G: Grief practitioner
- C: Facilitator – ongoing conversation

facilitator interview number 7, who facilitates The Work that Reconnects. Unless indicated otherwise in column 1, of Table 5.1, the interviews were conducted in person.

Table 5.1: Details of facilitator interviewees

Interview ID_EMs facilitated, organisation, and location.	**Gender (M/F), ethnic origin (W: White) and nationality**	**Typical participant groups in the EMs, and context the EMs are offered in**
F1_R. Self-employed facilitator, Devon [Telephone]	F, W, British	Sustainable Business practitioners, University students.
F2_F. Quaker Living Witness project and 1.5 degree Living.	M, W, British	Quaker community, Quaker Living Witness project, facilitator of Quaker retreats, and CSO focusing on 1.5 degree living.
F3_LTC. Lightning Tree collective, Bristol	M, W, British	Primarily those on cusp or actively engaged in socio-ecological issues, Bristol environs.
F4_LTC. Lightning Tree collective, Bristol	F, W, British	As above
F5_TWTR.The Work that Reconnects, Cambridge.	F, W, British	Primarily those on cusp or actively engaged in socio-ecological issues, Cambridge and environs.
F6_CC. Initiator and facilitator of Carbon Conversations, Cambridge.	F, W, British	Initiator and facilitator, reflections on Carbon Conversations over the past ten years.
F7_TWTR. The Work that Reconnects, mindfulness, creative writing, and movement using ChiKung and Tai Chi, Glasgow. [Telephone]	M, W, North American	A range, primarily those on cusp or actively engaged in socio-ecological issues, Buddhists, creative writing with people with terminal illnesses.
F8_M. Mindfulness practitioner and researcher, Aberystwyth. [Telephone]	F, W, British	Delivering and tailoring mindfulness and behaviour change courses to local and devolved government, businesses and CSOs.
F9_TWTR. Independent Facilitator and trainer of the Work that Reconnects, and Inner Transition London.	F, W, British	Supporting Transition Initiatives in London, led the Macy Mondays ongoing groups, leads 'Inner work for outer change' courses, and TWTR workshops at events.
F10_E_TWTR. Eco-psychologist and facilitator of nature	F, W, British	Reflections on leading TWTR, and nature based and emotional practices which evolved into

connection and the Work that Reconnects**,** London.		'Natural Change' leadership training (see Chapter 4).
F11_CLP. Initiator of Carbon Literacy Project, Manchester. [Telephone]	M, W, British	Working with a range of organisations (e.g. housing associations, BBC, fire brigade, community groups) to introduce Carbon Literacy training, and action.
F12_IT_G. Inner Transition initiator and grief ceremony holder, Totnes, Devon.	F, W, British	Reflections on Inner Transition development and practice since the inception of Transition Network, and grief ceremonies.
F13_G. Grief ceremony holder, Totnes, Devon.	F, W, French/ Lebanese	Reflections of work of holding grief ceremonies in relation to environmental issues.
F14_TWTR. The Work that Reconnects and Permaculture, business consultant, Dartmoor. [Telephone]	F, W, Dutch	Reflections on workshops, and the use of different emotional methodologies in different contexts (e.g. business).
F15_TWTR. The Work that Reconnects, and involved in a Buddhist order, Birmingham, UK.	F, W, British	Reflections on training and support for TWTR in the UK, and establishment of EcoDharma (Buddhist/activist retreat and course venue in the Pyrenees).
F16_TWTR. Facilitator, and trainer of the Work that Reconnects, works in Higher Education, Gloucestershire. [Telephone]	F, W, British	Workshops for those actively engaged, or on cusp of active engagement, in socio-ecological issues and environmental sustainability champions in University and businesses. Trains TWTR facilitators.
F17_TWTR. The Work that Reconnects and other methodologies, Manchester. [Telephone]	F, W, British	Has worked with a range of environmental activists, disability rights activists and those working on the austerity front line in projects such as food banks.
F18_CLP. Carbon Literacy Project at the BBC, Manchester. [Telephone]	M, W, British	Along with fellow CLP trainers, have trained around 900 staff members in the BBC.
F19_CLP. Carbon Literacy Project, Housing Association, Manchester. [Telephone]	F, W, British	Has trained around 450 staff members in a housing association, delivers external training for CLP.
F20_IT. Inner Transition group member and Mentoring Project for Transition Town Totnes, Devon. [Telephone]	F, W, British	Psychotherapist, and pioneered the mentoring project to support those involved in Transition Town Totnes with counselling, mentoring support, or complementary therapies.

F21_IT. Core member of Transition Initiative, Southampton. [Telephone]	F, W, British	Organised a series of Inner Transition events in Southampton.
F22_IT. Core member of Transition Initiative in London. [Telephone]	F, W, British	Long term member of local Transition Initiative, organised Inner Transition events, involved in Macy Mondays.
F23_IT. Recent member of Transition Exmouth, Devon. [Telephone]	M, W, British	Recent member of Transition Exmouth, initiating Inner Transition, involved in other environmental initiatives in Exmouth.
F24_M_TWTR. Mindfulness teacher, facilitator of Active Hope and The Work that Reconnects, Edinburgh. [Skype]	F, W, Dutch	Mindfulness communities in Edinburgh, Mindfulness Association, Tibetan Buddhists, engaged activist communities.
F25_IT. Member of regional Transition Initiatives, NW England. [Telephone]	M, W, British	Active member of local Transition initiative, and voluntarily involved in networking and organising on a regional scale.
C1_IT. Core member of Transition Network staff, holder of Inner Transition role. [Skype and in person].	F, W, British	Transition Network, facilitator of relevant workshops such as 'Burn-out to Balance' and involved in other organisations such as Cultural Emergence.
C2_R. Two facilitators from Navigate workers co-operative, Oxford.	F, W, British	Range of socio-ecological justice CSOs, mainly grassroots.

As shown in Table 5.1, many facilitators drew on a variety of methods. I have categorised facilitators according to the EM(s) they reflected on most in the interviews. The most represented EMs are TWTR (9 interviewees) and Inner Transition (7 interviewees). The range of approaches facilitators used in a workshop depended on their experiences, skills and training, and the goals and context of the workshop: who they were offered to and where, the time available, and the depth of emotional acknowledgement or expression deemed appropriate. Most of the facilitators of voluntary EMs had chosen to become facilitators after positive experiences of participating in the EM they now offered.

All the facilitators interviewed were white and able bodied, and one had a chronic health condition. Three-quarters were women, and most facilitators occupied a middle-class identity. All lived in the UK, and most were British, apart from four. The lack of diversity of facilitators was acknowledged by some TWTR facilitators, alongside a reflection of the relative homogeneity of workshop participants in voluntary workshops, and a desire to broaden participation. Some facilitators reflected on how differences in the

emotional and financial resources of facilitators related to privilege and power, specifically regarding who could afford to facilitate workshops. One facilitator expressed this, reflecting that facilitation:

> "*becomes about privilege, who can facilitate, and who can be a facilitator … it's problematic in itself, but it's also not very good for our movements … it's very very hard to make a living from it… which [means] people who have enough trouble making a living, for whatever reasons … again they're out of the picture. And they are often people with particular marginalised experiences that it would be really important for our movements to have shared through their facilitation skills … What do we do about structural issues around who is a facilitator … the structural issues around the work … it's such a present issue for some of us"* [F17_TWTR].

5.2 Where EMs were offered

The facilitators offered EMs in a range of contexts. These included local authorities, higher education, groups of sustainability practitioners, business communities, socio-ecological CSOs, and faith groups. They adapted the focus, depth of emotion and language to suit the participants. As described in Chapter 4, EMs such as the Work That Reconnects (TWTR) were primarily offered outside formal settings such as workplaces, while others such as the Carbon Literacy Project (CLP) were offered at scale through workplace trainings.

The facilitator interviews provide insight into how EMs are used and integrated, or not, in different contexts and CSOs. The emotional habitus of some workplaces, and the experience of sustainability professionals was summarised by one CLP facilitator: *"you've got to have a thick skin, a sense of humour, relentless professional optimism in the face of all evidence to the contrary"* [F18_CLP].

Resistance to EMs

Resistance to exploring the emotional impacts of climate change or sustainability in workshops and professional settings was evident through the quote above, and a dismissal of anything 'touchy-feely'. This 'touchy-feely' phrase was used by six facilitators, and illuminated two main themes:

i) Reluctance to explore emotions

One facilitator had experienced resistance to shaping CLP trainings which were perceived to include *too much* of an emotional component, which was likened to getting the "*bloody therapist couch … tell me about your childhood and your inner feelings"* [F11_CLP].

There were many occasions where facilitators observed the reluctance of participants to engage in emotionally reflexive work. One Inner Transition (I.T.) facilitator paraphrased a participant as saying "*we haven't got time for this, we just need to get on with the stuff",* whereas the facilitator herself believed that: *"actually what she needed the most was the thing that she was resisting the most"* [F12_IT_G].

ii) Emotions undermining environmental agenda

In some CSOs and higher education institutions, the fear that environmental issues would lose legitimacy or be undermined if workshops included emotional content showed up as an organisational defence *against* methods, such as EMs, which could help environmental professionals to resource themselves and do their job. One facilitator recalled a conversation with a university staff member who believed the workshop would resource her staff but would not risk offering it. The facilitator paraphrased her words:

> "*it's taken me so long to get to a point where people are listening to me. If they start seeing that I'm running these kinds of workshops it's just going to totally undermine the work I've been doing to get these mainstream [people] on board"* [F16].

The same facilitator reflected on another workshop that was run prior to a conference for sustainability practitioners, when the organiser had been resistant to incorporating it into the main conference agenda:

> *"this conference of sustainability practitioners, they didn't want me running it as a proper conference session, they were like 'oh you could have it as a fringe'… but people kept mentioning it the whole conference"* [F16].

Similar positive impacts of such interventions in conferences were recalled by a facilitator [F1_R] who introduced a short mindfulness exercise into the beginning of a sustainable business conference.

These examples illustrate facilitators' encounters with participants' and organisers' resistance to emotionally reflexive work on socio-ecological issues, and how the acknowledgement and open exploration of emotions was marginalized in private and public sector workplaces, and socio-ecological CSOs. This was often expressed in terms of temporal and spatial marginalisation. A scarcity of time, given the urgency and priority of ecological action, could be interpreted as a defence against exploring emotions. The spatial marginalization was evident through EMs viewed as undermining, relegated to the fringe, or positioned in opposition to practical action on the issue. In both cases, the emotional habitus of emotional suppression is evident.

Routes into emotional exploration

Facilitators navigated the participants' fears of challenging this emotional habitus through providing a range of opportunities where emotions could be acknowledged, and which were congruent with the context of the workshop. For example, the CLP was framed in terms of hope, as one CLP initiator explained that the training was offered: "*in a frame that is about hope. This is about how we, the many different 'wes' are going to sort it. The hope in action, the positivity in action"* [F11].

Other routes into emotional exploration that enabled a broader participation and did not trigger resistance included the process of evaluation, exploring theories of change, building community, creativity, nature connection processes, or by explicitly framing why emotionally reflexive practices were relevant. The initiator of I.T. reflected how forms of emotional exploration were introduced:

> *"someone explains to you why a check in is a good idea, and gives you a frame that says 'Transition is about change and trying things, let's give it a go and see how it feels' … to say we're going to have a space for grief and despair is terrifying for most people. To talk about a love for nature and what comes …is better"* [F12_IT_G].

Facilitators acknowledged that defences to exploring emotions were not to be dismissed lightly, and that culture influences the acceptability of exploring emotions in different contexts. The same facilitator reflected:

> *"those defences are there for a reason, they don't just need to be dismantled … we need to be careful how we do that ... especially in professional organisations. It's very challenging to hold roles around a job and power relationships and bring your vulnerability"* [F12_IT_G].

Some I.T. facilitators reflected that despite initial hostility towards inner practices, over time, and through collective working, the culture of their Transition Initiative changed to allow greater integration of inner practices:

> *"the culture's also shifted … when I first started … people were extremely scathing … about anything Inner… it was really seriously considered really bad … You know I was literally banned from adding songs to any event [laughs]. And now people just really really ask for it. Now people are like 'oh when are you doing the next thing?'"* [F22_IT]

These interviews provide evidence of the dominant cultural norms and emotional habitus operating in some workplaces and CSOs, which illustrates the wider cultural stigma of emotional expression as unprofessional or weak. When emotional expression is coupled with climate change and sustainability, which also struggle to be seen as important some contexts, this has reinforced a double climate and emotional silence. The experiences of facilitators across a range of EMs illustrate the paradox of defence and resistance to acknowledging or exploring emotions, which has undermined the work of sustainability practitioners or CSOs, as systems of feedback from the emotions are also blocked.

5.3 Emotions connected to climate change:

The range of emotions that the facilitators observed in EMs were congruent with the literature in Chapter 2, and are summarised in Table 5.2.

Table 5.2: Emotions observed by facilitators in the EM workshops

Emotions evident	Illustrative examples
Grief	1.“*some of the conversations I’ve been having lately with more experienced people I think it’s kind of a sense of sort of quiet grief really*” [F2_F] 2. “*when people go out on a solo [journey], a very strong emotion that comes up is grief … people feel loved … it really brings it home, a sense of ‘oh my god, what have we done?’, or ‘what are we still doing?’ and ‘how do we live with this?’ because we’ve got to go back into a society where we, we can’t help but be part of the system, and be part of that ongoing damage*” [F10_E_TWTR] 3. “*What I meet first is grief, and then often, less, inner paths going ‘oh forget it, it’s too big, who am I? oh anyway it’s not possible, I can’t do it’*” [F13_G] 4. “*And it’s very similar to the way you sometimes feel when you’ve experienced a loss, when somebody close to you has died, and it makes no sense to you that the rest of the world is going about its business*” [F6_CC]
Sadness	5. “*I don’t know quite the name for it, but it’s like a longing, it’s got sadness in it, lots and lots of sadness. But a kind of… longing for a change that might not ever be seen”* [F4_LTC]
Shame and guilt	6. “*there’s a lot of shame and a lot of guilt … sometimes it feels like* [the issue of climate change] *it’s trying to run away, but then it’s like no, it is here”* [F4_LTC] 7. “*I think the other one that is very often present is guilt. So people feeling, a lot of people who feel stuck … feel they ought to be doing things they aren’t doing”* [F2_F] 8. “*It’s linked to fairness and guilt, so fairness of who is and isn’t affected, guilt that we are in a society that largely isn’t affected and how we can blink ourselves quite nicely away from it, and a lot of us do, a lot of the time, because it’s quite hard to feel that you’re contributing to someone else’s loss basically I think*” [F16_TWTR]
Anger	9. “*Anger, how did we ever allow this to get to this stage? Why aren’t people acting when it’s so bloody obvious that we’ve got to. These are the things that will come up.”* [F5_TWTR]

Fear	10. "*fear, of … 'in what way is the world going to collapse, and what consequences will that have?'"* [F5_TWTR] 11. "*fear … of overwhelm of what that means for future and future generations*" [F16_TWTR]
Disturbed and troubled	*12. "about ten percent of the people that we spoke to were engaged in a way that left them feeling pretty troubled … we began to pick up a very strong sense of the different ways that people protect themselves against this very very uncomfortable knowledge*" [F6_CC] 13. "*people typically look ... unhappy, they appear withdrawn …I've had people who … look … really really mortified by what they've heard … we don't seek an emotional response, but it gets an emotional response because how could you not have an emotional response upon hearing about the um, situation that we're in?"* [F18_CLP]
Frustration	14. "*A lot of the people that choose to come to things have an agenda of wanting to make change happen… so frustration is often there, or with the system or with the powers or whatever"* [F2_F]
Despair and hopelessness	15. "*despair can be a very shameful thing when you're in this kind of job, or ambivalence about the work*" [F20_IT] 16. "[a participant*] said something like 'I feel overwhelmed with despair that there's no future for my son'. And, the room went 'woooaaah'"* [F9_TWTR] 17. "*how people deal with their feelings around that, and how they're, you know despair is always there in a sense … we're all in a process together … which is a kind of falling apart. As well as a new story emerging, but that's so small isn't it, compared to the falling apart that is happening*" [F10_E_TWTR] 18. "*people do hit their hopelessness with that one. If you really look at it, it's like how are we ever going to, you know, it's not looking good, how are we ever going to get out of this? And then what can I do?"* [F14_TWTR]
Overwhelm	19. "*I don't think people realise how big it is… Not so much climate change on its own, as that in conjunction with species extinction, soil depletion, habitat loss, the whole thing*" [F3_LTC] 20. "*when it [Climate change] comes up it tends to be mentioned … as another awful thing that's piled on … in the face of all the awfulness we're still trying to carry on and do the work that we think is important"* [F17_TWTR]
Empathy	21. "*something to emphasise is empathy. And within the range of emotional responses I think we've possibly underplayed it. In that what we are seeking to instil is an empathy for people who are not here or not now*" [F11_CLP]

As shown in Table 5.2, emotions were linked to different aspects of climate change, reflecting the threat to people and places they cared about, and the difficulty of enacting care and making sense of their emotions in relation to wider society. Quote 13 shows how climate change is responded to emotionally in the context of the workplace, even though the CLP is not framed around emotions. Shame and guilt about a degree of complicity were apparent, which were also evidence of degrees of ambivalence (quotes 6-8, 15) and anger and frustration at insufficient political responses (quotes 9 and 14). Facilitators also mentioned how emotions about climate change were linked to wider issues: *"it's like the unsustainability of everything rather than just climate change"* [F5_TWTR]. Connections between emotions were evident, for example between grief and love (quotes 2 and 4). Emotions were also connected to the degree of engagement, thus grief or overwhelm were evident (quotes 11, 13, 16, 19 and 20).

Some facilitators said that climate change might be relegated to the shadows or not be named at all, for example:

> "*what gets said is important, but what doesn't get said is almost more important… it's referenced as the main reason why we're all sitting around, … I'm a bit suspicious of it, I wonder if it's gone a bit silent?"* [F4_LTC].

There are multiple ways to interpret the silence experienced in some workshops: climate change could have been the draw to participate in an EM yet feels unbearable to name in a workshop; participants may be using the EMs to safely explore their feelings with others and experience the strength of inter-dependence; or perhaps the EMs enabled participants to get a different perspective on issues such as climate change and experience a different type of connection with others which could nourish their work, thus did not wish to focus on climate change.

Facilitators observed varying degrees of emotional visibility in different types of participants. In workplace situations, such as the CLP, emotions were not as visible to the facilitators, as illustrated by participants looking 'withdrawn' in quote 13, Table 5.2. Congruent with the theory of change, emotions were more visible in voluntary workshops such as TWTR, and one facilitator reflected that TWTR "*attracted people who were really extreme in their emotional approach to things*" [F5_TWTR].

One facilitator spoke of the differences between types of participants in her leadership courses:

> "*last year were slightly more activist types, and they were much more in tune with their emotions, and exhausted. This year, for whatever reason, some of the participants were slightly more corporate … they're finding the[ir] body a more powerful doorway in … maybe they're not as in touch with their feelings, or maybe they've just done more work, or maybe they're not as burnt out*" [F9_TWTR].

The degree of emotional expression visible to facilitators appeared related to: the emotional habitus of both the EM and the wider communities the participants were involved with; the participant's relationship to their emotions; and the participants' experience of burn-out as an excess of emotions.

5.4 Creating safe-enough spaces

A theme of creating spaces which were safe-enough to hold the range of emotions within a group was evident across all the facilitator interviews. Whilst EMs can open up emotional expression in the group and allow differing degrees of emotional depth when working with socio-ecological issues, there was no explicit expectation of emotional expression in the EMs. Facilitators were aware of the needs for boundaries, and defences, to be respected, whilst expanding the space for exploration of emotions through words, silence and facilitating embodied exercises. They were aware that some participants were not able, or willing, to access their emotions; some did not feel safe enough to express them or did not want to appear vulnerable in a workshop context.

Facilitators of EMs which encourage deeper exploration of emotions (such as TWTR) reflected on the incremental stages of building safety, for example by progressing through solo to pair to group work, or by incorporating creativity and nature connection processes. These examples are illustrated by the quotes below:

> *"…where expression isn't actually required, but the kind of um curiosity and exploration of their own inner processes is required…"* [F3_LTC].

> *"… inviting people to just take a pen and a piece of paper, and then in response to a question have some time alone drawing, and then explain their drawing to their paired partner"* [F17_TWTR].

> *"we did these poems, and we listened, and we encouraged people to go out, and just wander by this burn*[12] *… to just see what the burn has to say to you. Observe it with all your senses … if you use your owl vision, where you soften your eyes, and you can see all around you almost, it wakes up all your senses more … it was amazing what people came back with … and they shared in pairs, and then they shared as a whole group … people on that day retreat went deeper than sometimes people go in a week*" [F7_TWTR].

A number of facilitators mentioned the importance of applying an understanding of ceremonial or ritual spaces, which themselves draw on faith lineages, shamanic training or Indigenous wisdom traditions, to help contain stronger emotions such as grief and anger. One facilitator of TWTR reflected *"before holding … [The*

[12] 'Burn' in this case is a stream or river in Scotland.

Truth Mandala[13]] you have to teach people the grounding methodologies to enable them to safely enter it" [F5_TWTR]. These include breathing, mindful awareness of emotions, and practices to support participants to feel more resourced and present to their emotions, and those of other participants. Connection to wider resources, such as the more-than-human world, and ancestors, was also invoked across time and space, for example through dedicating the intention of some exercises to "*the welfare of all beings and the healing of our world"* (Macy and Brown 2015, p. 121), and through inviting other people, and the more-than-human world, to 'hold' the facilitators and workshop participants.

Connection to wider resources draws on faith or shamanic trainings, and a sense of holding or containing that exceeds rational explanation. One facilitator reflected:

> "*I'm increasingly pulled towards a more spiritual approach, and learning how bringing in a level of ceremony into almost everything that I do brings a wider awareness and connection and involvement with things that we can't see and things that we don't quite know about, that actually make things work better*" [F14_TWTR].

An important aspect of creating safe-enough spaces was created by the facilitator putting their energy into holding a space, rather than focusing on the outcomes, as a facilitator of TWTR reflected:

> *"I'm there to hold a safe space, and to hold a process and to facilitate exercises to enable people to go through that process safely. And what they choose to bring, and what the topics are, is actually of no interest or relevance to me"* [F5_TWTR].

A further aspect of holding was evident in comments from four female facilitators, who mentioned that they drew on the more-than-human world to enable them to hold spaces for participants. This connection was usually kept hidden, or not spoken about publicly, and mentioned to me almost as an afterthought. One facilitator reflected that "*a lot of people would think it's madness, so I don't, I don't usually speak about it*", and another joked "*good luck bringing that into your PhD"*. I have deliberately not attributed these quotes.

5.5 Cultural and political context and temporality

Facilitators reflected on the influence of national and international political contexts on perceptions of individual and collective agency over time. The impact of the failure of the 2009 Copenhagen Conference of the Parties, and the Conservative – LibDem coalition government's withdrawal of support for community climate change mitigation projects was felt by those actively engaged with climate change, as illustrated by:

[13] The Truth Mandala is a ritual process from TWTR for owning and honouring pain for the world. The process involves owning and expressing emotions such as fear, grief, anger and emptiness (Macy and Brown, 2015, p.121).

> *"then people started to say 'well come and do a workshop with us on sustainability but please don't talk about climate change' [laughs]... I think partly it was just a denial thing partly, it was too big and scary, and the world's not dealing with it"* [F2_F].

The political context, and the length and degree of active engagement of the participants, influenced the participants' experience of some EMs. Facilitators reflected that for some participants, the EMs contributed to more active engagement with climate change, and for others the EMs functioned more as coping mechanism to enable a sustained engagement for those who felt burnt out or frustrated, such as:

> "*the people who came were people who had been engaged in environmental activity for some time … what they really wanted to do was talk about how dreadful it felt at the moment, to be struggling with this issue in the political climate that we're in"* [F6_CC].

Temporal dimensions of climate engagement were also evident through an appreciation of longer timescales of change, and through developing connection to past and future generations which helped those actively engaged to approach climate action in a more resourced and grounded way. One facilitator reflected:

> "*it's about the timescales that we're willing to deal with change in … it takes time to work through that process … for the infrastructure to change to support that … part of the Inner Transition … feeling your pain for the world, and mourning you know what's lost, and that inter-generational timescale of connecting with the … seven generations time... it's a sort of reframing exercise almost"* [F25_IT].

The organisational context, such as spiritual communities, CSOs or workplaces, has supported the workshop experiences to be integrated into collective action over time. The initiator of the Quaker Living Witness programme reflected that:

> "*the events themselves are kind of trigger points. I don't see the transformation happening that much in the weekends. I mean I think it's more the people … working with the same community over fifteen years*" [F2_F].

Temporal issues regarding the changing cultural relationship to emotions associated with environmental and social issues were also mentioned by facilitators. Facilitators who had been offering EMs for over 10 years reflected that it appeared to be more culturally acceptable to acknowledge the emotional and inner dimensions of change now, than it did in the late 1990s or early 2000s.

5.6 Impacts observed: developing agency and active engagement

The impacts of participating in EMs which were observed by facilitators spanned three main themes which are presented in turn: developing agency, active engagement and resourcing and sustaining active engagement.

Developing Agency

Facilitators gave examples of how participating in EMs contributed to developing individual and collective agency through: unlocking the numbness or overwhelm which can impede active engagement; enabling a re-appraisal of participants' spheres of influence; and making achievements and positive actions visible. One facilitator summarised that TWTR is: "*good at kind of bringing the intellectual understandings together with the … emotionality, and bringing awareness to the emotionality and being able to harness the energy of it*" [F15_TWTR].

Facilitators gave examples of how they observed participants experiencing widening spheres of influence and connecting to resources and sources of support:

> "*a kind of … creative opening up … to the resources around them, and to connect their inner resources with the resources around them, to be able to see those resources"* [F17_TWTR];
>
> "*from what I've seen … it's not a fix, but it's part of the coming more fully human … resourcing yourself to do what you feel called to do*" [F9_TWTR];
>
> "*people would often come out of the [Carbon Conversation] groups feeling much better equipped knowing what they wanted to do, feeling they were part of something … positive things were that people came out feeling … better about the things which frightened them, feeling better about what they could do, feeling they were part of something*" [F6_CC].

This demonstrates the development of agency through connection within: to inner resources and finding their intentions; and between: to other actors, such as participating in CSOs such as Transition Initiatives, or through community organisations they were part of. EMs which were not part of any specific community of practice gave participants a temporary experience of community, as reflected in: *"the sense of solidarity, the sense of not feeling on their own, those are the things that are more tangible outcomes that I see probably every time"* [F5_TWTR]. Some facilitators also noted that workshops also made the absence of a group or wider community to act with more evident. Thus, whilst participation in EMs can help develop agency within and between participants, and contribute to active engagement with climate change, they need to be

considered alongside how connections to CSOs, workplaces or other community organisations could be encouraged post-workshop.

Facilitators reflected on the limits of EMs in catalysing collective agency within organisations which are not presently equipped to make systemic changes needed for climate change mitigation. One mindfulness facilitator reflected that "*we've got this situation where then you've …got … people who are meant to be delivering on sustainability and wellbeing and then … they can't actually deliver in it, because the organisation itself isn't … fit to do that"* [F8_M].

This highlights a tension between individual and collective agency and questions the resources and degree of transformation that a workplace or CSO is prepared to make. It raises the question of how EMs can contribute to developing agency for active climate change engagement within organisations which may not have the capacity to transform their operations to mitigate climate change, or support those who do wish to take leadership for climate mitigation?

Active engagement with climate change

Facilitators observed that participation in EMs enabled a route into active engagement with climate change through taking personal and collective action. Examples included becoming vegetarian or forming or joining local action groups, but practical opportunities needed to be easily accessible.

A facilitator who was a key part of establishing TWTR within a Buddhist community, reflected that doing TWTR was:

> "*a condition that brought … into being … [our] willingness to go from a point of … eyebrows [being] raised, at one order gathering …[in] 2007, that we were even doing a day on climate change … through to the position now where we're very active in Buddhist action month in June every year*" [F15_TWTR].

This illustrates how the focus was on building the capacity and motivation for engagement first, before moving to encouraging collective active engagement. This illustrates the importance of spaces and practices to reflect on how values are enacted in CSOs, workplaces and faith communities, and how this relates to active engagement. However, the question of broadening participation in voluntary CSOs was also raised by many facilitators, as one reflected: "*how do you do it with a community who hasn't chosen to be engaged with this stuff?*" [F2_F].

Resourcing and sustaining active engagement and agency

As shown in Chapters 2 and 4, burn-out and exhaustion were common and accumulated over time for those actively engaged in forms of socio-ecological action in workplaces and CSOs. Facilitators' experiences confirmed the theories of change informing the EMs, demonstrating that acknowledgement and expression of emotions helped participants to develop resilience. As shown in Table 5.3, this was evident through: participants experiencing resourcing relationships; enabling participants to move through individual defences against experiencing the painful emotions (e.g. "*it's not going to do you in*"); becoming aware of thought processes and mindsets (e.g. "*saving the world on my own"*) and re-appraising their activism (e.g. "*it's OK to take some time out"*).

The development of resourcing relationships was observed through the opportunity participants had to share the difficulties of their jobs and roles and feel resourced in the process of sharing those difficulties. The examples in Table 5.3 illustrate this from the perspective of sustainability professionals, those working in CSOs, and those in grassroots activism.

An important aspect of resourcing and sustaining engagement was the capacity to be vulnerable, and openness to feeling. This was observed to develop an awareness of emotions which regarded emotions as important feedback, to be felt, listened to and integrated. Facilitators observed that this awareness contributed to a renewal of energy and engagement, e.g. "*renewed passion and enthusiasm and hope to contribute to the Great Turning*" [F16_TWTR]. Re-appraising engagement also illustrates that participants developed different relationships to their active engagement. This resulted in some participants changing how they worked, their degree of intensity of engagement, or stepping back from active engagement which supported a longer term and healthier relationship to engagement. Although the contexts and depths of EMs differ, what is evident from the facilitators' observations is that a degree of emotional reflexivity was developed in the EMs, which resourced participants.

Table 5.3 Resourcing and sustaining active engagement and agency

Theme	**Illustrative quotes**
Developing resilience and resourcing relationships	"*opportunity to hear just slightly below the …skin level from each other… rarely happen[s] in the workplace … had some sustainability champions totally burnt out because they'd ended up getting caught up in staff moaning to them about reduced car parking ... [but the workshop] reminded them that 'actually no it is worthwhile ... let's keep going'"* [F16_TWTR] [paraphrasing a participant] *"I spend all my time working in an NGO… I feel completely burnt out and I really believe in this, but … I never sit in nature, and I just feel completely nourished. And because I feel so given to, I want to*

	give back…. It's not that I … should, but it's like being in a relationship" [F10_E_TWTR]. *"In the 'activist environmentalist' sort of area, it tends to be people who are just slogging along and feeling really really driven, and coming into that situation of sitting in a circle with others is just a sharing of their load, just to feel they're not alone, just really lightens the load ... it's the release and relief bit, and also a connection bit to get from isolation to 'god I don't have to save the world on my own' "* [F14_TWTR].
It's not going to do you in	"*to turn towards what is really going on for you is … it's not going to do you in, or there are ways of working with your actual experience, you don't have to run away from it, or say it's not happening, or explain it away, or feel bad about it or whatever. So I think once … people have recognised that … their resilience can strengthen"* [F15_TWTR]. ''*With the understanding that if we wanted to realise our potential, we would meet some of the pain that was cutting that potential off … that's part of the dysfunction of the whole system, is that if we don't feel our pain, we're missing the most important feedback that's happening*" [F12_IT_G]. "*I just experience … how frigging liberating people find it, to have a space … to go 'oh my god, this really hurts, this is really hard … I hadn't even realised this that this has been in my system, and I've just named this'…then want to hear more in a way, because they've got that honouring their pain, honouring their feelings, was actually a healthy thing to do*" [F9_TWTR].
Re-appraising engagement	"*not a kind of giving up or copping out…that's not a disgrace, or letting everyone down"* [F15_TWTR]

5.7 Temporal aspects: supporting the change

What participants did after attending EMs influenced the degree to which experiences, learnings and insights, about emotional reflexivity and climate change engagement, from the EM were integrated into their lives. Some one-off EMs, which are not connected to a wider community or CSO, have been criticised for opening a space for emotional expression, without necessarily equipping participants to deal with the emotions that arose in the workshop on an ongoing basis. Recognising this, most facilitators said they offered tools and resources at workshops to enable participants to continue, sustain, and develop practices and inquiries introduced in a workshop.

EMs which met over a period of weeks or months, for example Active Hope or Carbon Conversations, enabled a gradual building of a group and development of practices such as mindfulness, nature connection and journal writing. Approaches which built capacity in participants include shared facilitation, which

encouraged plural approaches and styles, and collapsed the 'facilitator/participant' dynamic. One facilitator reflected on the Active Hope course she ran:

> *"the difference with it is that it is over time, and people take some ownership of the material … so it makes for a more proactive, literally Active Hope thing. You're working to create a better state in yourself"* [F14].

One facilitator who combines Active Hope with mindfulness reflected that "*you need the mindfulness and the compassion in order to be able to hold the despair and the overwhelm"* [F24_M_TWTR]. The integration of more portable practices (those that can be practiced solo, or in small groups without a facilitator) such as mindfulness were a good foundation for experiencing the depth of EMs such as TWTR. The same facilitator reflected that when participants who had a well-developed mindfulness practice participated in a TWTR workshop, they "*were able to go soooo deep … it was very do-able because of that underlying mindfulness practice, and because of their ability to self-soothe. To work with their own distress"* [F24_M_TWTR].

5.8 Summary of key themes

In this chapter I have summarised the analysis of the facilitator interviews, focusing on the facilitators' observation of participants' experiences and emotions connected to climate change observed in the EMs that they have facilitated. A summary of the key contributions is presented here, which I discuss alongside the participant analysis in Chapter 7.

Emotional Habitus

The emotional habitus of some workplaces and socio-ecological CSOs was observed by facilitators, who noted resistance or defences to acknowledging or exploring emotions connected to climate change. These defences disrupted feedback loops, thus the information attached to the emotions was inaccessible, which stifled opportunities for learning and resourcing. The spatial dimensions of emotional habitus were also evident, demonstrating the spatial and temporal marginalisation of emotions. Emotions were viewed as undermining, or relegated to the fringes, both literally and metaphorically.

Cultural contexts

Facilitators noted that the impact of the socio-political infrastructure was experienced emotionally by participants, and coloured their perceptions of agency. Clusters of emotions were related to the length of time participants had been actively engaged with climate change, as emotions of despair, frustration and anger were expressed by those who had been engaged for longer periods of time.

Emotions related to climate change

The observed emotions connected to climate change were congruent with the existing literature, but the different EMs enabled greater or lesser visibility of emotions. Participants' emotions about climate change were linked to wider socio-ecological issues, which revealed the links to care, and degrees of ambivalence about complicity in the wider neo-liberal context, alongside emotions of connection or isolation. Some EMs did not focus on emotions, yet emotions emerged through the EM. For example, using mindfulness in the workplace enabled presence and reflection for participants so that they could become aware of how their emotions and mindsets informed their actions and decisions.

Safe-enough spaces

Facilitators reflected on how safety was built up within the EM to enable acknowledgement and expression of emotions, but also an awareness of how practices such as mindfulness could enable a safer container for holding trauma, if it appeared.

Emotional reflexivity

From the facilitators' observations, EMs have contributed to the development of emotional reflexivity, through the development of individual and group awareness of the link between emotions and climate change, and the effect on individuals and groups when emotions were acknowledged, expressed or repressed. Facilitators observed that both those with a no experience of exploring their emotions, and those who were burning out with passion benefitted from the emotionally reflexive opportunities the EMs provided.

Active engagement with climate change

Facilitators observed that the EMs contributed to participants becoming more actively engaged and helped participants resources and sustain their engagement over time. This was reinforced by EMs being integrated into CSOs over time. However, in socio-ecological CSOs, tensions were observed between offering a space for emotional reflexivity which can build up the capacity to act (developing agency) and taking forms of action (addressing the urgency).

This chapter has explored the experiences of EMs from the perspective of the facilitators. The next chapter presents the analysis of participation from the perspective of participants.

Chapter 6. Presentation and analysis of participant experiences in EMs

You can only stand the silent scream
of the picture that is forming
for so long. You can almost not sleep.
Amazing things can happen when feeling the connection.
Opening perspectives, sharing grief, alchemising into passion and deep determination.
You can reimagine yourself and the earth.
[selected words from participant interviews]

In this chapter I present the details of the participant interviewees (Section 6.1), followed by my analysis of the participant interviews. In this analysis I make reference to the results of the EMs and facilitator interviews presented in Chapters 4 and 5. The chapter is structured according to my main research questions and sub-questions. I summarise my analysis to answer the question at the end of each main section. As shown below, the main RQ 3: What motivates participants' involvement in Emotional Methodologies, and how do they experience them? focuses on the motivations, contexts and experiences of the EMs, and is presented through the six sub-questions RQs 3.1-3.6. In Section 6.8 I focus on the impacts of these experiences in terms of climate change engagement and agency to respond to RQ 4. In Section 6.9 I focus on the findings relating to emotional reflexivity, and in 6.10 I discuss the limits and implications for scaling up.

- Section 6.2 RQ 3.1 What motivates participation in EMs?
- Section 6.3 RQ 3.2 How do participants experience EMs?
- Section 6.4 RQ 3.3 What emotions are related to climate change?
- Section 6.5 RQ 3.4 How does the movement of emotions influence climate change engagement?
- Section 6.6 RQ 3.5 How does the emotional habitus within the EMs and wider CSOs affect climate change engagement and agency?
- Section 6.7 RQ 3.6 How do the EMs create a safe-enough space to acknowledge and express emotions?
- Section 6.8 RQ 4. What impact does participation in EMs have for climate change engagement and agency?
- Section 6.9 RQ 5. What is the role of emotional reflexivity in engaging with climate change and developing agency?
- Section 6.10 RQ 4.1 What are the limits of EMs? How could EMs be scaled up/out or used in wider contexts?

6.1 Overview of EM participants

In Table 6.1, I present the biographical details of the participant interviewees, together with the EM they participated in. All participants have been given pseudonyms.

Table 6.1: Biographical details of participants

Pseudonym	EM(s) participated in	Age range at first interview	Gender	Ethnic origin	Brief description and main occupation at time of first interview, location	Interview context	Interview(s) and length
Sally	CLP	25-34	Female	White, British	Works in the BBC, north west England	In person	1: 1hr 18 mins 2: 50 mins
Anna	CLP	16-24	Female	White, British	Works in the BBC, north west England	In person	1: 40 mins
Tom	CLP	35-44	Male	White, British	Works in the BBC, north west England	In person	1: 53 mins
John	CLP	25-34	Male	White, British	Works in the BBC, north west England	By tele-phone	1: 21 mins and 2: 20 mins
Bela	TWTR and Inner Transition	65-75	Female	White, British	Artist, involved in Transition Initiative, London	In person	1:1 hr 17 mins
Nic	TWTR	35-44	Non-binary[14]	White, British	Climate activist, involved in Rising Up/Extinction Rebellion, south west England	In person	1: 1hr 35 mins
Kate	TWTR	45-54	Female	White, British	Charity worker, slightly connected to Transition initiative, south east England	In person	1: 53 mins 2: via email
Helen	Mindfulness and Active Hope	65-74	Female	White, mixed European	Academic, involved in Transition Initiative and low carbon projects, Scotland	In person	1: 1 hr 20 mins
Evie	Mindfulness and Active Hope	45-54	Female	White, British	Works in financial services, Scotland	In person	1: 1 hr 53 mins 2: 47 mins

[14] Note: Nic identified as non-binary, so I have used the pronouns they/them to refer to them.

Pseudonym	EM(s) participated in	Age range at first interview	Gender	Ethnic origin	Brief description and main occupation at time of first interview, location	Interview context	Interview(s) and length
Katrina	TWTR	35-44	Female	White, British	Horticultural therapist and therapy garden designer, Scotland	By tele-phone	1: 1 hr 20 mins 2: 46 mins
Ben	TWTR and Inner Transition	65-74	Male	White, British	Permaculture, community environmental organizer, was involved in Transition initiative, London and south east England	In person	1:1 hr 56 mins 2: 51 mins
Lucy	TWTR within Sustaining Resistance workshop	35-44	Female	White, Israeli	Environmental activist, postgraduate student, South East England	In person	1: 1 hr 11 mins 2: 34 mins
Anja	Mindfulness and Active Hope	25-34	Female	White, Dutch	Coordinator of local food justice network, was involved in Transition initiative, Scotland	In person	1:1 hr 40 mins
Angela	TWTR and Inner Transition	65-74	Female	White, British	Psychotherapist, involved in Transition Initiative, north west England	In person	1: 52 mins
Robert	TWTR and Inner Transition	55-64	Male	White, New Zealand	Carpenter, involved in Transition Initiative, north west England	Skype	1: 1 hr
James	TWTR	35-44	Male	White, British	Works in library, south west England	In person	1: 1 hr 18 mins 2: 40 mins
Tobias	TWTR	65 – 74	Male	White, Dutch	Artist, east Midlands, England	In person	1:1 hr 22 mins

As shown in Table 6.1, there was a large degree of homogeneity between the participant interviewees. All of the participants were racialised as white and lived in England or Scotland. Three were born and raised in continental Europe, one in Israel, and one in New Zealand. All others were born and raised in the UK. All were able-bodied, one participant was partially deaf, but no other physical disabilities were mentioned. All but three participants were university educated, half of those to postgraduate level, and others had professional qualifications. There were a range of ages, from one participant in her early twenties to five who were over 65.

All participants were concerned about climate change. Their degrees of active engagement (shown in Table 6.2) ranged from those on the cusp of initial active engagement to those who had been actively engaged for over five years. The four CLP participants all lived in Greater Manchester and had occupations within the same media organisation, the British Broadcasting Corporation (BBC). Of the thirteen TWTR participants, around two-thirds were currently, or had previously been, involved in some form of socio-ecological CSO, such as a Transition Initiative, or grassroots campaign. Whilst their occupations varied, most of them had occupations aligned with their socio-ecological values. The familiarity that participants had with TWTR ranged from recently having attended one workshop, to those who had participated in TWTR various ways for over 5 years.

Context of EMs

The EMs of TWTR and CLP have been summarised in Chapter 4, and some of the contexts provided by facilitators in Chapter 5. The contextual background of the EMs which the participants took part in are summarised in the boxes below.

Text box 6.1. Context of the CLP in the BBC

The BBC had been engaging staff with climate change through events and talks. The BBC uses the 'Albert' (Albert) certification scheme to measure and reduce carbon emissions from production, and to include sustainable visions in content. The CLP appeared to be the first opportunity where participants had reflected on climate change and considered personal and collective engagement within the BBC workplace.

Some collective action within the BBC was reported by interviewees. This included the normalisation of carbon reduction in content such as Smart meters in EastEnders, the reduction of carbon emissions in production, and trialling the banning of single use plastics for food and drinks within the building.

The CLP workshops took place as President Trump withdrew from the Paris Agreement. Participant interviews took place around four months after participation in the CLP, during a period of heightened awareness of single use plastics following the 'Blue Planet' television series presented by David Attenborough.

Text Box 6.2. Contexts of the Work That Reconnects and Active Hope

Participant interviewees participated in TWTR and Active Hope in a variety of contexts. These included: a series of workshops at a festival or conference and stand-alone workshops of varying durations. The duration ranged from a day or weekend, to up to two-weeks. One of longer experiences of TWTR was through the incorporation of TWTR into a wider workshop, such 'Sustaining Resistance'. Some workshops were free to attend or incorporated into an existing fee (e.g. a conference), others required an attendance fee or donation. Some TWTR workshops were called Active Hope workshops.

Eight participants had been involved or had ongoing involvement with their local Transition Initiative. Of these, four were involved in Inner Transition groups, such as the Deep Ecology group (North West England) or Macy Mondays (London), and four were involved in a Transition Initiative, but not part of an Inner Transition group. The Mindfulness and Active Hope group was ongoing, but not connected to a specific community organisation.

6.2 Motivations for participation in EMs

RQ 3.1: What motivates participation in EMs?

The analysis of motivations to participate in EMs was informed by the biographies of participants, how participants engage with climate change in different contexts, how previous engagement with climate change relates to EM participation.

My analysis shows the range of 'push factors', where participation was an expected part of a workplace culture, and 'pull factors' which denote what attracted participation in voluntary EMs such as TWTR. My analysis shows participants' engagement with climate change prior to their first EM where this was possible to ascertain. It also shows participants' relationship to, or experiences of, a range of inner practices at their first interview. This is summarised in Table 6.2. In the quotations, [P] denotes a pause, and [L] denotes laughter. The key for the columns on the right-hand side of the table is at the bottom of the table.

Table 6.2: Motivations to participate in EMs

PSEUDONYM	EM involvement at first interview	Dimensions of engagement with climate change and socio-ecological issues prior to EM			Prior relationship with inner practices	Motivations to participate *see key				E **
		Cognitive	Emotional/affective	Behaviours and practices, personal, or collective		W	C M	H E	SC	
Sally	CLP one day-long workshop with colleagues	"*always been conscious of climate change … [but] had not had the science explained to me properly before*".	*"big scary nature of climate change..."* "*bit pleased with self".*	Walks to work, had calculated carbon footprint.	None mentioned.	y				i
Anna	CLP one day-long workshop with colleagues	Aware of climate change and environmental issues since young age.	*"I never want to be preachy".*	Actively tries to live zero-waste life.	None mentioned.	y				o
Tom	CLP one day-long workshop with colleagues	*"snippets of information … began to form a picture"* and *"conflicted with … mixed messages".*	When travelling: *"probably a bit selfish …I'm here to have a good time",* felt conflicted.	Walks to work, works on the Albert scheme .	None mentioned.	y				i
John	CLP one day-long workshop with colleagues	Aware of CC "*everyday household things…have got an impact*".	None mentioned.	Has always recycled, works on the Albert scheme.	None mentioned.	y				i
Bela	Ongoing Inner Transition, TWTR through 'Macy Mondays'	Longstanding knowledge about socio-ecological justice.	Inner and outer degrees of activism and social change work woven throughout her life.	Part of Transition group in area, artist, was a peace activist at Greenham Common.	Meditation, creative practice, Re-evaluation counselling.			y		o
Nic	TWTR, attended series of workshops at a festival	Longstanding knowledge of climate, socio-ecological justice.	Had been burnt out, had "*few skills around emotional stuff". Found that* activism was the *"best thing I've found for avoiding depression"*	Engaged with climate change campaigning on tar sands and divestment, more recently with Rising Up (which became Extinction Rebellion). Described activism as a "calling".	Vipassana meditation, spiritual enquiry.		y			o

PSEUDONYM	EM involvement at first interview	Dimensions of engagement with climate change and socio-ecological issues prior to EM			Prior relationship with inner practices	Motivations to participate *see key				E **
		Cognitive	Emotional/affective	Behaviours and practices, personal, or collective		W	CM	HE	SC	
Kate	One day-long TWTR/Active Hope workshop	"*I've been personally interested in responding to climate change for fifteen years"*	Didn't want to proselytise to others, found it difficult to navigate her emotions which she experienced as *"a cry in the ether".*	Permaculture, allotment not engaged with collective action on climate, but active on social justice.	None mentioned.				y	i
Helen	Mindfulness and Active Hope	Longstanding knowledge of socio-ecological issues and climate change.	Experienced burn-out, driven through urgency, experienced "*pain and difficulties"* related to climate change.	Involved in Transition Initiative, organised many practical energy reduction projects in the city.	Mindfulness teacher, nature connection practice.		y			o
Evie	Mindfulness and Active Hope	Knew about climate change but had "*burying head in the sand approach to things*".	Wanted to distract self from emotions about climate change.	Prior to EM, not involved in any group, or made many changes to lifestyle.	Holistic spirituality, mindfulness and meditation				y	i
Katrina	Attended four TWTR workshops (including weekend and 2-week), and experienced more through Transition initiatives	Longstanding knowledge of socio-ecological issues and climate change.	Felt grief from witnessing social and environmental devastation in Asia and Scotland, wanted to "*find a way to cope … with a lot of despair and grief around destruction of the environment".*	Has been involved in socio-ecological work since early adulthood. Currently designs runs therapeutic gardens with marginalised people.	Tibetan Buddhist practice since late teens, now secular mediation.		y	y		o
Ben	Ongoing Inner Transition, TWTR through 'Macy Mondays'	Longstanding knowledge of socio-ecological issues and climate change.	Experienced pain and anger through knowledge of socio-ecological issues	Involved in Transition Initiatives, and conservation groups, at local and international scales.	Psychotherapy, Shamanic practices.	y	y			o

PSEUDONYM	EM involvement at first interview	Dimensions of engagement with climate change and socio-ecological issues prior to EM			Prior relationship with inner practices	Motivations to participate *see key				E **
		Cognitive	Emotional/affective	Behaviours and practices, personal, or collective		W	CM	HE	SC	
Lucy	TWTR through Sustaining Resistance (SR) course	Longstanding knowledge of socio-ecological issues and climate change.	Emotional state of near burn-out, SR course was a "*part of*" her shift to how she approached "*emotional issues, and burn-out*".	Actively engaged with climate change campaigning and activism for around 23 years.	Mindfulness course prior to SR.		y			o
Anja	TWTR, and Active Hope and Mindfulness weekend	Knew about climate change since University.	Felt concerned about climate change, and frustrated at scale of responses.	Personal and collective action (including Transition) since University. Found activism a *"good space to … channel some of my sense of frustration or anger into doing something with other people".*	Mindfulness practice.		y	y		o
Angela	TWTR in Deep Ecology group	Longstanding knowledge of socio-ecological issues.	Dealing with pain, "stresses and strains" and feelings of environmental and social change issues, and group work processes.	Long-term socio-ecological campaigning through peace movement and Friends of the Earth, co-founded Transition group in city	Psychotherapist, consciousness enquiry, Bohmian Dialogue.	y		y		o
Robert	TWTR in Deep Ecology group	Longstanding knowledge of socio-ecological issues.	In relation to climate change "*you can only stand it for so long*".	Long-term socio-ecological campaigning through peace movement and Friends of the Earth, involved in Transition group in city.	Consciousness and non-duality enquiry, Bohmian Dialogue.	y		y		o
James	TWTR day-long workshop	Knew about climate change and environmental issues.	Found the angry blaming culture of environmental groups difficult, along with depressing aspects of climate change.	Seeking ways to weave together spiritual and reflective approaches to socio-ecological action. Tries to live low carbon life.	Quaker, and Alcoholics Anonymous 12 Step recovery.			y	y	i

PSEUDONYM	EM involvement at first interview	Dimensions of engagement with climate change and socio-ecological issues prior to EM			Prior relationship with inner practices	Motivations to participate *see key				E **
		Cognitive	Emotional/affective	Behaviours and practices, personal, or collective		W	CM	HE	SC	
Tobias	TWTR day-long workshop	Seeking to further explore intellectual and spiritual journey	Affective aspect through spiritual non-dualistic enquiry	Not involved in groups or campaigns on climate, but lived in Camphill communities	Theosophical approach.				Y	i

Key:

* In the motivations to participate column, the following initials are used:
  - W: Workplace
  - CM: Coping Mechanism
  - HE: Holistic Engagement
  - SC: Seeking Community, or route into socio-ecological engagement

** In the 'E' column, E stands for degree of active engagement. The following initials are used:
  - i: initial stages of active engagement
  - o: ongoing active engagement

Push factors: Workplace

The CLP was offered as a staff training in the workplace, which was the key 'push factor' for participants. It was offered in the context of an organisation who had actively encouraged climate change engagement at work (see Text Box 6.1). From their comments about other CLP participants, it seems the interviewees were more concerned about climate change than other workshop participants. Despite their interest and concern about climate change, it was unlikely that any would have attended a workshop without the workplace push factor. For example, Tom reflected that he thought the workshop would be:

> "*50% interesting, and 50% like any kind of work training day, 'let's get in, get on and let's get through it'",* which contrasted to his experience: *"I did feel like I learnt a lot, I felt that, I felt inspired by it, and I felt inspired to make a difference, to make a change I should say".*

Sally was already aware of climate change, which she partly attributed to her upbringing, and partly to her ongoing keen interest in social justice issues, as shown in Table 6.2. Anna's awareness was developed from childhood through growing up in an environmentally aware town, during her time in Cyprus, and intentions to live a zero-waste life. Tom's awareness about climate change grew through travelling, but had felt resistance to acknowledging the issues, and had "*never really followed it on… it was too big for me".* He had felt conflicted with the "*all or nothing approach"* of environmental campaigns. John's formative learning about climate change involved viewing an animation when younger, understanding that "*everything's got an impact*".

As shown in Table 6.2, for all four CLP participants, engagement with climate change was linked to wider socio-ecological issues (e.g. waste, recycling, plastics). One participant (Anna) was actively engaged at an individual scale, and three were in initial stages of active engagement with climate change (as shown in the 'E' column). That is, they knew about it, and had made initial changes to behaviours where supported by the infrastructure and context. This demonstrates that there was feedback between their cognitive and behavioural dimensions of engagement.

Tom and John's active engagement was primarily through minimising the operational carbon emissions through the BBC's 'Albert' (Albert) scheme. Three participants reported that government, not individual, action was primarily needed, and Anna's self-censoring suggested that climate change was a difficult topic to raise at work. The inference is that deeper private sphere carbon reduction behaviours or practice only made sense to participants within a framework of strong climate change leadership, and where discussing climate change and sharing opportunities for action was seen as permissible.

For all four participants, their emotional and affective dimensions of engagement appeared to be isolated, blocked or in tension with the cognitive or behavioural dimensions of engagement, and there was evidence of disavowal, ambivalence and splitting, which is represented in Figure 6.1.

Pull factors: Voluntary participation in TWTR

A variety of motivations to participate in TWTR were evident for thirteen interviewees, who participated in TWTR to differing degrees. Some attended a one-off workshop (Kate, James, Tobias), some had been involved in ongoing EMs over a number of years (Bela, Ben, Angela, Robert), some have combined TWTR with other practices (Anja, Evie, Helen, Katrina) and some had attended a workshop which had opened doors to other inner practices (Nic, Lucy).

Given the voluntary nature of TWTR, the 'pull factors' primarily comprised of prior interest in socio-ecological issues, alongside an evident pre-existing inner enquiry or practice. These practices included mindfulness (Helen, Evie, Anja), meditation (Bela, Katrina) and spiritual enquiries, both through religion (e.g. James and Quakers, Nic and Christian philosophy and meditation), Indigenous wisdom traditions (Bela, Ben) but also through relationships between self and more-than-human word (Tobias) and non-duality (Angela and Robert).

Three themes emerged for motivations to participate in TWTR, namely:

1) A c*oping mechanism* for existing engagement with climate change and socio-ecological issues (CM in Table 6.2);

2) A *holistic engagement* which combined socio-ecological engagement and inner enquiry (HE in Table 6.2);

3) A *seeking of community* as a route into socio-ecological active engagement (SC in Table 6.2).

The initials are shown in the Motivations to participate column in Table 6.2. These themes were not mutually exclusive as some interviewees spanned more than one theme. I discuss them in turn.

Coping Mechanisms: Six participants (Nic, Ben, Lucy, Helen, Anja and Katrina) had pre-existing active engagement with climate change through campaigning at local and national levels or involvement in local sustainability projects. Evident in all six was a lack of resource to process the emotional/affective dimensions of engagement, which were experienced as out of balance, or overpowering their cognitive and behavioural dimensions of engagement. Their motivation (or pull factor) can be seen as an adaptive coping mechanism to enable continued engagement with climate change through coping with the knowledge and implications of socio-ecological issues, *and* their sustainability as activists.

EMs were not their only coping mechanisms, as Nic reflected that their active engagement in collective action was also a coping mechanism: "*that activism, being active, feeling like I had a sense of meaning purpose and agency, and also an outlet for my creative energy, was the best thing I've found for avoiding depression"*, yet they had "*few skills around emotional stuff*". Whilst some participants had resisted inner practices in the past, TWTR felt relevant to them when their existing ways of knowing and acting had reached their limits, which caused burn-out. For example, Lucy reflected that she "*was going to an unhealthy place … I just pushed it away, kind of like I don't care about climate change at the moment"*. This is represented in Figure 6.2.

When participants mentioned burn-out, the primary contributors were overworking in response to feeling an overwhelming need for action, and/or negative group dynamics. From this we can infer that there was a general lack of group practices or processes around emotional and affective dimensions of climate change engagement.

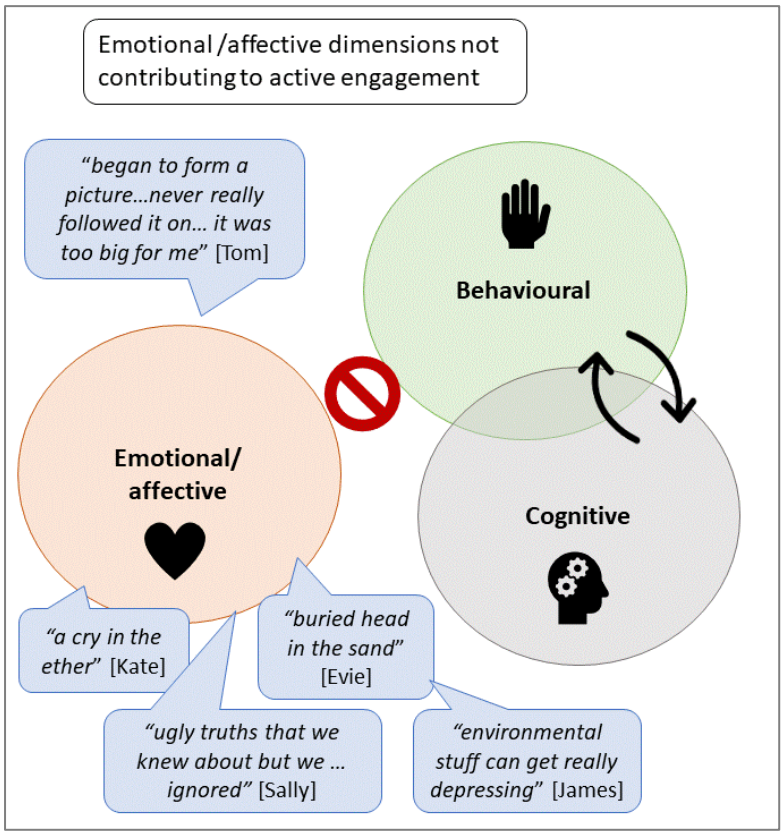
Holistic Engagement: The six participants (Bela, Katrina, James, Angela, Robert and Anja) who were attracted to TWTR were drawn to socio-ecological engagement in ways that combined both inner and outer aspects of change, alongside a wish to go beyond 'angry' activism or enact the dualities of good/bad or us/them. For these participants, the pull factor to participate in TWTR involved maintaining a balance between the three dimensions of engagement, and to bring their existing inner practices in relation to climate engagement. This is important as many modes of climate engagement are typified by outward focused or 'doing' campaigns and actions and neglect inner practices. Opportunities to combine inner and outer change in the context of collective active engagement were also noted, as Anja reflected "*that singing and that chanting really helped to change that fear into a sense of our power"* at a large climate protest.

Seeking Community, route into collective active engagement: For those who were not actively engaged at a collective scale (Kate, Evie, James and Tobias), TWTR enabled a route *into* active engagement by exploring socio-ecological issues within a community of shared concerns. Their emotional and affective dimensions of climate change prior to the EM were evident, yet were experienced in isolation, as Kate reflected on her "*cry in the ether",* and James who reflected on the angry tenor of most environmental campaigns. Despite their concern and desire, the existing modes of active engagement had not attracted these four interviewees. For Evie, mindfulness offered a way to cope with the stresses and strains of everyday life, which was then extended to the socio-ecological and climate change issues she had previously avoided through mindfulness and Active Hope. Evident in all four was a desire to explore their emotions around climate change, and to do this with others. This is represented in Figure 6.1.

In Figures 6.1 and 6.2, I have mapped the motivations to participate in EMs onto dimensions of engagement with climate change. Figure 6.1 represents participants who were at initial stages of active engagement and

draws on the push factors of the workplace for the CLP participants, and pull factors of the motivation of seeking community for the TWTR participants. For these participants, whilst there was some feedback between the cognitive and behavioural dimensions (as shown by the arrows), the emotional/affective dimensions appeared isolated, blocked or in tension with the cognitive or behavioural dimensions.

Figure 6.1: Push and pull factors for *workplace engagement*, and *seeking community*



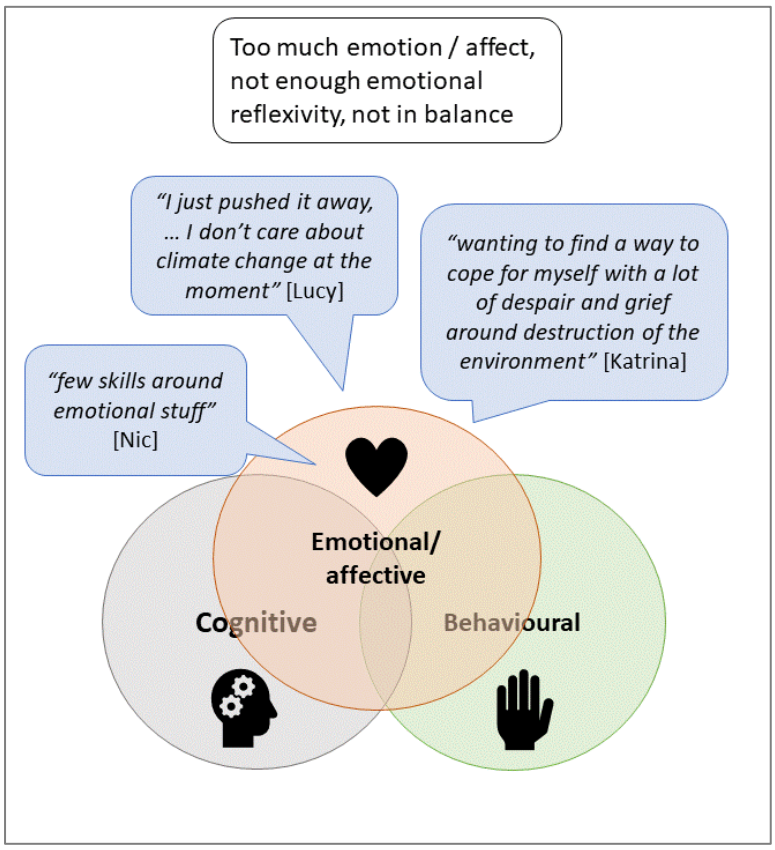
Key to Figures 6.1 and 6.2:

Symbols:

- Heart: emotional/affective dimensions
- Head: cognitive dimensions
- Hands: behavioural dimensions
- Arrows: feedback between the dimensions
- Blue speech bubbles: quotes from participants
- block

For those who were drawn to TWTR as a coping mechanism, Figure 6.2 shows how the emotional/affective aspects of engagement were overriding the feedback between the emotional/affective and the cognitive and behavioural dimensions.

Figure 6.2: Pull factors for *coping mechanisms*



Summary: My research reveals the range of motivations to participate in the CLP and TWTR, which are divided into push and pull factors. The push and pull factors for EM participation are congruent with the description of EMs and the facilitator observations, presented in Chapters 4 and 5.

The main push factor for the CLP was the overarching workplace commitment, whilst the overarching pull factors for participation in TWTR were a twin interest in both climate change and inner dimensions of change. The key themes for push and pull factors provided insight into how participants experienced climate change engagement prior to the EMs.

For most participants who were at initial stages of active engagement (those in CLP and TWTR participant *seeking community*), there was an apparent blockage in the connections between the emotional/affective and the cognitive and behavioural dimensions of engagement. For participants motivated to attend TWTR as a *coping mechanism* it was apparent that their emotional dimensions were overwhelming their cognitive and behavioural dimensions of engagement and were motivated to participate by a desire to achieve more balance in their engagement. The dimensions of engagement were more in balance for participants who were motivated to continue their *holistic engagement*, and EMs were a way to continue the balance.

For TWTR participants, the motivations illustrated what was missing or lacking in CSOs: the opportunity to explore emotions and develop emotional reflexivity in relation to climate change engagement.

6.3 Participant experiences of EMs

RQ 3.2: How do participants experience EMs?

In this section I present the analysis of the overall experiences of participating in CLP and TWTR, to contextualise the later results that focus on emotions, habitus and safe-enough spaces. The analysis is informed by the importance of contextualising the EM in relation to the participant and their engagement with climate change. It provides an overview of the experiences.

In Table 6.3, I summarise the overall experiences of stand-alone or ongoing participation in EMs, which I discuss below. The overall experiences of participants show how participants' emotions were connected to different aspects of climate change, which was influenced by their degree of prior engagement, and the context of the EM. This analysis demonstrates congruence with descriptions of workshops provided by facilitators.

During the analysis, four themes emerged to describe the overall experiences of participants, which were not mutually exclusive. These are denoted by acronyms in the right-hand columns of Table 6.3, which are: EE: Encouraging Engagement; SE: Sustaining engagement; WC: Widening connections; ME: Mixed experiences.

Table 6.3: Overall participant experiences of EMs

Name	**Overall workshop experiences** Quotations and descriptions	**Themes of experience**			
		EE	**SE**	**WC**	**ME**
Sally	*"the delivery was honest but positive"* *"our role as content makers ... [the] position that [we] are in to have an influence over a lot of people … was probably the most important message for me for the whole day"* *"it did make us think 'oh actually this stuff does make a big difference'"*	Y			
Anna	"*that was a good bit of the day…discussing how we can actually put that into our content*". Space to discuss climate change with her team was important to her.	Y			
Tom	*"I can remember thinking 'bloody hell' you know [laughs]. Yeah. We've got another two hours here you know"* *"was much better than expected"*	Y			
John	*"interesting and thought provoking"*	Y			
Bela	Practices within the workshops enabled her to stay engaged, continue with her creative practices, and hold spaces for healing and connection for others. "*To face some of those things that we cannot seem to change, with at first anger, sorrow, grief, bitterness, whatever it is. Emptiness, feelings of desolation, of heartbreak. And turning them around"*		Y		

Name	**Overall workshop experiences** Quotations and descriptions	**Themes of experience**			
		EE	**SE**	**WC**	**ME**
Nic	Transformative experiences which involved expressing deep feelings and experiencing connections with others. "*I'm not alone in this time of converging crises"*		Y	Y	
Kate	Many positive and powerful experiences, felt bonded to the group. *"things were acknowledged, so that even if it wasn't so emotional … it was recognising the emotions*"			Y	
Helen	"*the group was the first time I really felt I could combine my mindfulness practice with a work that really connected me to this pain and difficulties … I had experienced*" Experienced frustration with the group not leading to visible actions.		Y	Y	
Evie	Found the group overall good mix of practical information and emotional processing. Felt guilt at times. "*the burn-out and the real concern about the state of things… that was quite jarring*"	Y	Y		
Katrina	First TWTR workshop: "*very powerful weekend…probably a bit too powerful"* TWTR training in California: "*I really didn't enjoy that"* TWTR with Joanna Macy on Holy Island: "*that felt really grounded"*			Y	Y
Ben	Ongoing participation in the 'Macy Mondays' group enabled an ongoing experiencing and transforming of the painful emotional sides of the implications of climate change within a Transition Initiative. Ritual exercises such as the *Council of all Beings*: "*representing humans ... that's pretty painful*"		Y	Y	
Lucy	*"rejuvenating in itself, not just because of the tools it gave me, of being in nature and in mountains without technology"*		Y	Y	
Anja	Integrating her need for holistic connection with others and the more-than-human world. Recognised the importance of connecting across difference, and connecting to a deeper sense of time, history and ancestors. Experience of *The Council of all Beings* seemed powerfully affective.		Y	Y	
Angela	Findhorn: "*workshops were fantastic … Deep Ecology is very different when you do it with [Joanna Macy] … deeply in touch with emotions"*		Y	Y	Y
Robert	Good experience of Findhorn workshop, other Deep Ecology workshops did not reach the depth he wanted.		Y	Y	Y
James	"*the course was very good, but I suppose I haven't really been able to use it much … the biggest thing I got from it was just the idea of stepping back from the whole thing"*			Y	
Tobias	*"A bit frustrating …[but] looking back over the course you see the wonderful kind of soul quality"*			Y	Y
	Note: in the Themes of experiences column, the following acronyms are used: - EE: Encouraging engagement; - SE: Sustaining engagement; - WC: Widening connections; - ME: Mixed experiences.				

Carbon Literacy Project overall experience: Encouraging engagement

The CLP participants had a positive experience of the CLP. The structure and tailored content was relevant to them, the behavioural dimensions of engagement were accessible and overcame defences which could be triggered with an 'all or nothing' approach. Eating *less* meat, travelling *less* enabled participants to consider and try out new behaviours after the workshop. The participant interviewees noted that other workshop participants may have had less positive experiences, as Sally reflected: "*a lot of guys kind of sat back and folded their arms and thought 'well I'm not going to, you can't tell me I can't have this that and the other'".*

The general experience and mood of the workshop was mentioned in different ways. Hearing the science and impacts of climate change was challenging for most participants. Three participants experienced emotions of depression, anger, hopelessness, which was linked to the political context (see Text Box 6.1 and Table 6.3). Although the general science was not new, for three participants it appeared to be *heard* anew. Feelings of sadness and grief were mentioned when confronted with the implications of a lower carbon lifestyle. Opportunities for reflection and discussion enabled participants to process the information and acknowledge the resistance they may have felt.

Participants experienced inspiration and hope through finding out about the actions of local organisations, together with the impact of that the Blue Planet television series had on awareness of plastics. Space for discussion about collective action within the BBC was appreciated and generative. These discussions had a more hopeful tone than the information about climate change, yet Sally reflected: "*we have the opportunity to have a powerful influence, but I don't know if we're using it properly yet*". The inference here is that caring in isolation was difficult, and there was a relief in expressing concern in a workplace context. The opportunity to discuss climate change *within the workplace* was particularly important for Anna, who was aware of the potential stigma of talking about individual environmental behaviours, reflecting ''*I never want to be that [preachy] person".*

The experiences of four CLP participants are generally congruent with the theory of change of the CLP, and the reflections of CLP facilitators (in Chapters 4 and 5). From the participants' perspective the trainer provided a balance of enough information of the science and opportunities for active engagement and acknowledged the emotional impact. The participants observed that other participants may have been beyond their comfort zones or felt defensive, thus the comment about "*not getting the bloody therapist couch out*" (facilitator interviews, Chapter 5) was appropriate for the CLP. The overall experiences of these four participants can be summarised as *encouraging engagement*, which involved providing space to acknowledge, reflect, explore and discuss on the three dimensions of engagement. Emotions were acknowledged, and whilst they may have been verbalised, they were not *expressed,* for example in the form of crying. However, evidence of splitting, disavowal and ambivalence prior to the CLP workshop was also

apparent after the workshop and is discussed in Section 6.5.

The Work that Reconnects: Overall Experiences

Three themes for the overall participant experiences from TWTR interviewees emerged from the analysis, which are discussed in turn. These themes were not mutually exclusive. Due to the voluntary participation of TWTR and Active Hope, and the framing of working with emotions, it was not surprising that emotions were more visible in these workshops than the CLP.

Sustaining active engagement and transforming blocks to action

For six participants (mostly motivated to attend as a coping mechanism), TWTR helped to sustain an engagement with climate change. The workshops were a place of transformation for Nic, Ben and Lucy. For Nic the emotional expression was an important component of the transformation. Ben and Lucy recounted the importance of expression, but both placed greater importance on the connection to the more-than-human world through the workshops. Lucy recounted that her participation in a grief ceremony enabled her to access some deeper emotions about her identity and country of birth.

Ben and Bela's ongoing participation in the Macy Mondays group, part of the same Transition Initiative, supported them to process the painful implications of climate change within a CSO community. The content of the Active Hope workshops was not new to Helen, but the incorporation of mindfulness enabled her to sustain her active engagement through a more "*compassionate and loving kindness"* approach. Evie's overall experiences could be termed as both encouraging and sustaining engagement. Mindfulness combined with Active Hope enabled her to increase and sustain her active engagement through learning about opportunities for action from other participants.

Widening connections between and beyond

Widening connections between participants occurred through many aspects of the workshops, but largely through the trust and vulnerability generated by witnessing or expressing emotions in community. Widening connections to the more-than-human world occurred through practices such as silent solo explorations, ceremonies and opportunities to observe nature.

As shown in Table 6.3, Kate, Nic, Angela, Robert and Helen were all affected by the connections made between themselves and the other participants, which broke down feelings of isolation, and provided visceral demonstrations of the depth of care in others, which is discussed in more detail in the agency section (6.4.1). For example: Nic reflected "*ah there are millions of people",* thus they were not the only one *"bearing the burden*"; Helen realised "*it's not just my work that is going to make a difference";* and Kate's experience of feeling bonded to the group stood in contrast to her earlier isolation characterised by *"a cry in*

the ether". Although Tobias was more reserved about his experience overall, he reflected that he experienced *"a kind of catharsis, through deep human encounters"* in TWTR workshop.

Ben and Lucy widened their connections to the more-than-human world. Ben recounted his "*huge release of emotion*" through some TWTR exercises, and his re-connection to the more-than-human world experienced by embodying an animal during a *Council of All Beings*. Lucy reflected that she become aware of blocks to her emotions about climate change through rediscovering her love of the more-than-human world, thus finding *"a connection to myself that I felt I'd lost over the years"*. Anja experienced a wider connection to nature and an "*opening of perspectives"* through a *Council of all Beings* ceremony, and along with James and Evie, also experienced connection to ancestors and future generations.

Mixed experiences

Whilst some interviewees had a mainly positive involvement with TWTR over the years, others had a mixture of positive and negative experiences from attending different TWTR workshops. Katrina had two negative and two positive experiences of TWTR, alongside some mixed experiences as part of Transition Initiatives. Her negative experiences (in the UK and California) had felt too intense for her, and "*stirred the pot"* more than enabling an integration and working through of her emotions. Tobias's mixed experience of the one-day TWTR workshop was due to some of his expectations of finding community not being met.

Both Angela and Robert reflected that their experiences in the same ongoing Deep Ecology group were less powerful than experiencing TWTR with Joanna Macy. They thought that the group ran out of energy, partly due to not "*achieving the depth*" (Robert) they were seeking. Angela reflected that the groups were "*OK – but superficial level therapy"* and that she had *"other sources of support".* Both Robert and Angela compared the Deep Ecology group experiences with their positive (and sometimes transformative) experiences from participating in an ongoing Bohmian Dialogue group.

The mixed experiences highlight the influence a facilitator has on workshops, and shows that for some the workshops went too deep without sufficient containment or safety (which is discussed in Section 6.7), or didn't go deep enough, which is discussed in relationship to the emotional habitus of the group (Section 6.6).

These overall experiences provide the context for a specific analysis of the emotions in the workshops.

Summary: The overall experiences of participating in TWTR and CLP were mainly positive for all interviewees, which does not mean they were necessarily easy or comfortable.

The overall experience for the CLP participants was *encouraging engagement*, as the CLP provided a space for those with pre-existing concern to take their next step into active engagement at individual and collective scales.

The overall experiences for participants in TWTR were the themes of: *sustaining engagement and transforming blocks to action,* which mainly corresponded to those motivated by TWTR as a coping mechanism; *widening connections* which contributed to development of agency and engagement; and *mixed experiences* which highlighted some pitfalls of depth without sufficient containment, or not enough depth.

By demonstrating how the motivations and experiences facilitated a route into active engagement, the findings provide examples of the plurality of engagement pathways and opportunities to develop reparative action.

6.4 Emotions related to climate change

RQ 3.3: What emotions are related to climate change?

In this section I present the analysis of the emotions related to climate change, as participant interviewees named or recalled them in their first interviews. This analysis is summarised in Table 6.4. It includes the participants' recollections of their emotions experienced before, but mostly during and since the EM. The analysis is informed by the existing literatures on emotions relating to climate change discussed in Chapter 2.

For both the CLP and TWTR, participants valued the opportunity to acknowledge, express and/or work through emotions they associated with climate change. The EMs operated as a release valve, a space to address the double climate silence of talking about climate change *and* talking about how they felt about climate change. Similar themes connecting emotions and climate change emerged between the interviewees of CLP and TWTR, particularly those with an initial active engagement. Differences were evident between the CLP and TWTR in the degree, depth and movement of emotions. In summary, emotions were acknowledged and spoken about in the CLP, but were not expressed as in crying or expressions of anger or grief. In TWTR emotions were both acknowledged and expressed, verbally and somatically.

In Table 6.4, the emotions are ordered according to how many participants mentioned the emotions, and how frequently they mentioned them. The themes are discussed in more detail after the table.

Table 6.4: Emotions related to climate change

Emotion	**Theme**	**Illustrative quotes** [L]: Laughter [P]: Pause
Grief	Ecosystems, cultures and people	- *"it was really helpful and really powerful for me to be able to go up and have space to express that… I just broke down in tears … talking about ecocide and the loss of biodiversity"* [Nic]. - *"it's Joanna Macy that has done the most to open the door to actually opening one's heart to what it means to live with the [P], quite strong*

		possibility that in fifty years' time there may be no lions left in the world" [Ben]. - *"I remember one particular process…[Joanna Macy] put two huge bowls down in the conference hall in Findhorn … people coming down and sharing and giving, [P] giving their [P] … it was the tears of the world, these things became the tears of the world … And I don't remember anybody that came down to those bowls that wasn't crying their eyes out … it was just a beautiful connecting process"* [Robert].
	Loss of lifestyle, expectations, possibility	- *"if someone were to say you can't, you can't go to the far East ever again … would make me feel like, pfff, I would feel sad about that. I would grieve for that, because I like going to new places and doing new things"* [Sally]. - "*all that stuff makes you sad, because you have a bit of a childhood fantasy of what your life will look like, and then actually it's quite different*" [Sally]. - *"I also want to have something for myself. And that was the main conversation really like, how far can we go, without making each other miserable? Because we both thought that life is hard enough anyway*" [Tom]. - Reflected on other people's projection of a green lifestyle as "*boring, dreary, worthy and virtuous"* [Kate]. - *"talking about ecocide and the loss of biodiversity … the loss of ... possibility"* [Nic] - *"it's usually my own stuckness, thinking I must have the answer to everything, but actually I don't … I don't know how to, and it makes me full of grief* [crying a little] *even now. Yeah. To think that I can't change the world.* [L]. *I can't just wave a magic wand and let it be, let it breathe again. Hehmmm. I wish could, and that gives me grief … Sharing the grief of not having the answers, and the frustration and powerlessness it brings, is … empowering. It allows everyone else to feel that they can do it too, that they might have something …they can bring"* [Bela].
	Loss of connection to more-than-human world	- *"in our culture we've become a culture of empire so much that it's kind of like a dominant narrative, you have to kind of dominate, and we've done so much dominating in the past it's as if nature is something that we dominate, … there's so much destruction to that in every way*" [Kate]. - "*They set a challenge, go to nature and go out on a walk, and look at things … I needed that reminder of doing that"* [Lucy]. - *"it just makes one so sad for industrialised man … [TWTR] has enabled me to, I would say incorporate and live with the pain of what … industrial man has been doing to the land*" [Ben]. - *"the Active Hope group was the first time I really felt I could combine my mindfulness practice with a work that really connected me to this pain and difficulties that … I had experienced"* related to "*it's the urgency of the extinction of everything that we know"* [Helen].
Fear	Climate impacts and responses	- "*big scary nature"* of climate change [Sally]. - *"I have no question that humans will survive into the future in the next hundred years, there's quite a lot of us, and a lot of us are fairly safe, but, er, I hope it's not at the cost of our humanity"* [Sally]. - "*that sort of paradox of it being um, opening up to the problems … lost a bit of their scariness when you sort of turning to face them I suppose … it was not so much the climate change stuff that stays scary [L], but more about the, [P] just sort of looking at human nature*" [Evie].

	Isolation and lack of political agency	- *"a violence towards people which often goes hand in hand towards violence to the land … it seems to be, a very unjust and immoral, um, norm, in our culture which is grieving … so I think there's a cry there, it feels like there's a cry in the ether somewhere, you know, that you kind of feel like you're screaming with other people but it's a silent one, so it feels like there's a something in the air that's like that*" [Kate]. - *"It's pretty terrifying sometimes … knowing we all do need to keep having support to deal with those feelings otherwise we just back off and don't do anything"* [Angela].
	Of seeming preachy/ losing friends	- ''*I never want to be that [preachy] person"* [Anna]. - *"there's that fear that if you change too fast, the people currently in your life will get confused … you don't want to lose those relationships, so you're clinging to them a bit, and you don't want to rock the boat by appearing too [p], too different to how they've known you"* [Evie]. - "*trepidation what might open up, going against norm*" [Kate].
Anger	Lack of government action	- "*I suppose a little bit of me feels angry, because I think well if you guys all knew about this in 1980 … when that guy first said in that paper, why didn't you do something?"* [Sally]. - *"There was a little bit of anger as well, I thought 'why wasn't this highlighted thirty years ago?'"* [Tom]. - "*how they're adding to this problem and not buying into it from a sort of corporate money side, profit side"* [John]. - "*able to sit down with a group of people and share that pain, get out some of the anger, and move on"* [Ben].
Depression, sadness, hopelessness	State of world, too late for action Lack of political agency.	- *"you do feel a bit hopeless on that course, because you look at the big, ah, the big picture stuff, and ah, you know it's pretty daunting … I suppose I feel helpless more, when I think more about big industry and their impact, and, um, who's holding them to account"* [Sally]. - "*it felt depressing that maybe we'd missed the boat, and it's just, it's too late to do anything now … that was a feeling that I came away with a little bit"* (Tom) - "*just being heard about what you're depressed about, because I think that's really valuable even if you can't do anything*" [James]. - "*feeling a lot of sadness, but also a lot of common ground"* [Anja].
Hope	Positive examples of action	- "*just realising that the changes that are being made with our transport system, and just the awareness of it here, and how much as a city they want us to be aware*" [Anna]. - *"I am hopeful about the future, I do think that there is, it is possible to fix this, or you know improve the situation. But I think I probably feel hopeless eighty percent of the* time [L]" [Sally].
Hope with gratitude	Emerging through a *process*	- *"I did find it hopeful, especially there's an exercise we did around a fire which was where we talked to our future selves in fifty years' time, and that was really empowering, because we had to imagine we were in the future… that we're living through a very difficult time"* [James]. - "*gratitude for the person, but also it dissolved feelings of isolation…I'm not alone in this time of converging crises"* [Nic]. - *"gratitude ... such a powerful thing ... you can be grateful for everything actually that you could be miserable about, and if you changed that to gratitude, it suddenly creates the magic"* [Tobias].

		- *"realising how important it is that we … have space to think about what we are grateful for and what is important to us*" [Anja].
Love	Connection with others and more-than-human world	- "*passion, connection, practice"* [Nic]. - *"I know that we're interrelated in that It feels like there's a love connection in the world, you know, between human beings with each other, but also with the land and how we look after the land and steward it and love and care for it."* [Kate].
Guilt		- *"Have we all messed up? ... but we didn't know"* [John]. - *"that guilt creeps in"* [Evie].

Grief

Participants acknowledged and experienced grief connected to climate change in the workshops through: a surfacing of feelings which had been hidden or had not been expressed; through their grief being witnessed; and by recognising and empathising with the grief that other participants expressed. The experiences of grief were congruent with the facilitators' observations in workshops. Different themes of grief were evident, but all connected to actual or anticipatory losses of what interviewees loved and valued.

The *loss of ecosystems, cultures and peoples* theme was connected externally to social and ecological destruction and anticipated destruction, combined with injustice metered out by states. Most participants experienced that the opportunity to express their grief provided connection with other participants.

The *loss of lifestyle, expectations and possibility* theme was represented in different ways. For those at the initial stage of active engagement, anticipatory grief was apparent when considering giving up (or losing a guilt-free enjoyment of) aspects of their lifestyles they cared about and valued, such as foreign travel. This was linked to the assumption of low carbon lifestyles as being 'miserable', and was mostly expressed in muted, resigned or defensive ways. This is illustrated by Tom's "*life is hard enough"* quote. The loss of expectations was articulated through the consideration of whether or not to become a parent, which indicates a greater scale of potential loss than losses connected to lifestyles. The loss of possibility was connected to not having the answers to respond to climate change.

The *loss of connection to the more-than-human world* theme was expressed by five participants who articulated grief and pain about their loss of connection to the more-than-human world, both personally and archetypally. This was experienced at different temporal dimensions. For example, Ben's loss of connection to land and nature was deeply informed by his early experiences of being cut off from his love of nature, Bela reflected more on the loss of connection at a cultural level, whilst Kate's grief was reflected in the injustice of empire dominating cultures and the natural world. In all cases climate change materialised this loss of connection.

Enfolded in all three themes of grief were personal griefs from the participant's life stories. In most cases these could be expressed, although one participant's deep personal grief felt too overwhelming, which identified the importance of attention to trauma informed practices within EMs, and a reluctance some participants may have towards any form of emotional reflection.

Fear

When fear was mentioned by interviewees, it focused on how the EM enabled them to acknowledge and bring to light fears that had been in the shadows. Congruent with facilitator interviews, the main themes connected with fear were fear about climate impacts, and isolation on a societal and individual scale. Sally's reflection of the "*big scary nature*" of climate change also related to her fear of the disintegration of social infrastructure, fear of losing a sense of common humanity, and also suggests fears that may be unbearable to consider given her sudden stop of narrative flow, as her longer excerpt below shows:

> "*I have no question that humans will survive into the future in the next hundred years, there's quite a lot of us, and a lot of us are fairly safe, but, er, I hope it's not at the cost of our humanity. I hope that to survive, I hope that people don't start to see each other as different … it would be incredibly sad if, to get through the challenges ahead, people started to see each other as 'the other' again ... but I can see that happening already in how we treated Syrian refugees, and refugees from that part of the world. Who have every right to come and seek asylum, [laughs], but we won't let them in. Um, [laughs], yeah, that's hard. And I think um, the, oh I can't remember what I was going to say."* [Sally].

The theme of fear of dealing with the *climate impacts and responses* in isolation, is exemplified by Kate's "*cry in the ether*" or "*silent scream*", and Angela acknowledging the need for support from others. The quotes in the theme of isolation and lack of political agency display nightmare qualities, which connect fear, terror, and violence. The third theme linked to fear is of *Social isolation*, a fear of seeming "preachy" (Anna) or losing friends by being different (Evie), which also links to a fear of arousing negative feelings in other people.

Anger

Enlivening emotions such as 'anger' were acknowledged and expressed in the EMs, and participant experiences seemed congruent with the facilitator observations. For both CLP and TWTR participants, the acknowledgement and/or expression of anger seemed to be a relief, and it had an object. In this instance anger was directed at the lack of mitigation action by UK government, President Trump, corporations, and role of the denialist industry. Differences between the EMs were the *acknowledgement* of anger in the CLP, with both interviewees qualifying their anger as "*a little*".

In contrast, TWTR enabled both a*cknowledgement and expression*. The information connected to anger surfaced, which included the connections to other emotions, and the implicit injustice of inaction on climate change. This enabled movement, and was connected to other emotions such as pain and grief, both about climate change and related to the participant's biography. For example, Ben recounted that he had *"had a lot of anger in my life anyway, which was to do with being cut off from what I really wanted to be doing*", which connects to his grief of loss of connection to the more-than-human world.

However, anger directed outwards (to government and the Trump administration) could have served to deflect attention away from the individual, as shown in Tom's quote. His indignation needs to be taken alongside his knowing that climate change was happening about 15 years ago. This could be an example of some emotions shielding others.

Hopelessness and depression

Hopelessness was primarily attached to the lack of mitigation action by governments, the continuation of the causes of climate change by business and industry, the scale of the issues and a perception of lack of agency. The temporal dimension of hopelessness was exemplified by Tom's quote of "*missing the boat*", with regard to future impacts of climate change. Hopelessness was also linked to feelings of depression and sadness, however in both James and Anja's cases, the space to express hopelessness and depression lessened their feelings of hopelessness, as it was expressed in connection with others.

Hope

Hope was evident in two ways in TWTR and CLP. For CLP participants, hope and hopelessness were co-constituted as dualities, mentioned in relation to each other, and in relation to external actions. This was evident in the hopelessness depicted above, or the hopefulness in examples of city-scale carbon reduction and positive examples of action which gave them hope. However, the vacillation between hope and hopelessness was evident, which will be discussed in Section 6.5.

Hope was also emergent through a *process* of connection to others in a group, which counteracted emotions connected to a lack of agency and isolation, or the space to acknowledge the difficulties of the time. It also emerged through acknowledging or experiencing emotions and having them validated. It was an outcome, not the starting point, thus reinforced the theory of change of TWTR and Active Hope. Congruent with the facilitator observations, hope was also connected to feelings of gratitude. This offered a reframing of the feelings of hopelessness, as gratitude focused on what, and who, was present, not what was absent.

Love

Love was evident through the connections made within the group, and wider connections to nature. Nic's expression of 'passion' was also linked to their commitment to love-in-action. Love was also a companion to grief: the anticipation of losing what is loved and valued.

Guilt

Feeling guilt was predominantly mentioned by those were at initial stages of active engagement. Guilt related to feeling the impact of their actions that they had previously been unaware of, that they were not active enough, or that they were not living up to an expectation of certain forms of active engagement.

Summary: The emotions related to climate change from the participants' experiences of EMs map onto the main themes of emotions relating to climate change discussed in Chapter 2.

My analysis has shown how a range of emotions were related to climate change, the emotions being the link between what they cared about and valued, and how climate change threatened and materialised these objects and sources of love and value.

My research furthers the theme of emotions related to climate change to show evidence of how grief is experienced relating to loss of expectations; how climate change materialised a loss of connection to the more-than-human world; and the fear connected to social and political isolation.

These results show the differences in the degree of emotional acknowledgement or expression afforded in the CLP or TWTR, and how different aspects of the same emotion are experienced by those at differing degrees of active engagement with climate change. This analysis of the emotions is furthered by the analysis of the movement of emotions in the next section.

6.5 Movement of emotions

RQ 3.4: How does the movement of emotions influence climate change engagement?

The analysis of the movement of emotions is informed by theoretical literatures from emotional geography, psychotherapeutic and psycho-social literatures, including defence and denial. This analysis focuses on how emotions moved within the EMs, and how this related to climate change engagement.

There were differences in the movement of emotions afforded in the CLP and TWTR. In the CLP, emotions were acknowledged, but not necessarily expressed or worked through as the CLP operated within the context of the workplace. In TWTR, the voluntary participation in spaces away from work and family enabled the acknowledgement and expression of emotions, and the movement of emotions was more evident.

The main movement of emotions evident in the CLP participants was through emotions being acknowledged, felt and brought into individual and group consciousness. However, the participants gave no evidence of transformation or resolution of emotion. For example, as shown in Table 6.4 and discussed in the previous section, anger was qualified by "*a little*"; the futurity of grief was mainly associated with a loss of expectations; and two interviewees left the CLP feeling a "*bit depressed*". Some emotions were also backed away from, as Sally's excerpt (Section 6.4) shows the sudden losing of a thread of narrative when reflecting on fear.

My analysis revealed the defences and tensions associated with potential losses. However, it appears that the lack of opportunities to name and explore these losses after the CLP workshop contributed to these emotions becoming stuck. This was evident in the movement between two opposing stories, vacillation and forms of ambivalence, which is presented in Table 6.5. This is compared to the movement through transformation of emotions that was evident in TWTR. However, it must also be recalled that CLP participants may have been less familiar with, or had the tools to work with, more painful emotions, as no CLP participant had mentioned a prior inner practice.

The analysis of TWTR participants illustrates the movement of emotions through acknowledging and expressing emotions. The movement of emotions such as grief, fear and anger were mainly described in dance-like qualities, such as "*turning towards*" and "*embracing*". The movement of grief was positive and connecting for most participants, as attested by Robert's experience of the "*tears of the world*". Through the opportunities for expression and movement, grief was worked through and integrated. Katrina's more negative experiences of workshops led her to acknowledge that she preferred to process grief and trauma about the environment in a more private way.

The longer quote from Nic illustrates the link between connecting to their grief, and their experience of transformation and power:

> "*Honouring our Pain. Um, probably one of the more powerful experiences I've had, ah, which has really stuck with me. And when I say that more powerful experiences - like in my life - that I've had, was that workshop. Um, where there were bowls of water in the middle, and it was just half an hour or something, for people to go into the centre, and express their, [chuckle] ah it's the tears coming now, um … so it was really helpful and really powerful for me to be able to go up and have space to express that … I mean I just broke down in tears, and I was talking about ecocide and the loss of biodiversity … but yeah, embracing that sorrow, but also being able to alchemise that into that sense of loss, and into that sense of passion and deep determination*" [Nic].

Nic's reflection of the grief ritual illustrates that by expressing their emotions, the emotions were transformed, or alchemised, into a resource and catalyst to sustain their active engagement.

The movement of fear shows the importance of developing a relationship with fear through moving towards it. This was implicit in Bela's comment of "*facing down or offering it up",* illustrates how more painful emotions were regarded as gifts of information, resource and feedback, which contained the potential for learning and transformation. Evie's reflection of her fears *"lost a bit of their scariness when you sort of turn[ed] to face them I suppose*", and was held within the context of other participants, which may have made it safer to acknowledge the fear that is attached to climate change information. Like a nightmare, when the fear was faced it changed.

Within TWTR, both Bela and Ben mentioned working with their anger in dynamic ways. When held within a group space where the expression of anger was validated as a reasonable response to injustice, anger moved and changed, within individuals and within the group. Anger was "*turned around*" (Bela), let "out", so and participants "*moved on*" (Ben). This sustained their engagement in enlivening ways. These examples of owning and exploring anger contrast to the acting out of anger through some activism, as James and Nic recounted some of the angry emotional tenor of environmental campaigns or protest situations.

Overall, expressing emotions in TWTR enabled them to move, change, and in the movement the information attached to the emotions was revealed. This does not suggest that this was a one-off process, that grieving was complete, more that a capacity was developed for working with grief, anger and fear. The overall orientation of openness and vulnerability towards experiencing more painful emotions enabled the movement of emotions from inside-out and outside-in, which was apparent through Ben's description: "*it was a huge release of emotion…. it takes a lot to allow it in",* alongside many descriptions of "*opening the door*", "*opening of perspectives".* This opening of perspectives was apparent in different participant descriptions of TWTR, as emotions such as love, hope and gratitude were evident through their emergence, coming from connection, mutual vulnerability and trust with others. The movement of emotions evident in TWTR was also enabled through the stillness, the space away from everyday life, as Anja recounted her experiences as "*stillness in the middle of a very busy time"*.

The connective medium of shared emotions was revealed by descriptions of acknowledging, connecting, recognising, and sharing feelings held in common, which enabled a flow between participants. The contagious property of emotions and affects was evident in some of the more charged and ritualistic exercises of TWTR. This was positive and safe for some, as Lucy found her own buried feelings about Israel were stirred by witnessing another participant share similar themes, and Anja reflected on the strength of a *Council of All Beings* exercise*, "being so surprised by how we all transformed temporarily".* For others, the movement of emotions through contagion was uncomfortable but still safe, as Evie described her "*jarring"*

feelings when witnessing other participant's emotions. Katrina's feeling of "*emotional bloodletting"* in one workshop alerts us to the importance of negative examples of emotional contagion. This is discussed in more detail in Section 6.6.

The movement of emotions over time was apparent in many interviewees. Evie reflected on uncovering more layers of her subconscious over time (discussed in more detail in Section 6.8.3), Ben and Bela reflected on the cumulative impacts of their ongoing EMs, which included but were not limited to TWTR.

Tensions, defences, and ambivalence

As discussed in the literature review, defence mechanisms operate to protect individuals and groups from experiencing anxiety and painful emotions or acknowledging the implications of climate change. The previous section focused on the analysis of the movement of emotions that were acknowledged and expressed in the EMs. In this section I present my analysis of the emotions that seemed more stuck, and was mainly drawn from participants' reflections on their relationship to climate change. It reveals ambivalent states and tensions in relation to climate change engagement. This was evident through attention to the non-verbal and biographical narrative dimensions of the interviews, which revealed themes that echoed through their life story. These themes were also reflected in other participants, thus providing evidence of defences that are experienced at both individual and cultural levels.

Splits and defences were apparent in most of the participants but differed according to the degree of active engagement. For those on the cusp of, or at initial active engagement, the tensions and splits were apparent in the themes of *knowing and not knowing*, *two stories of the future*, and *all or nothing/not a bad person*. For the participants who were already actively engaged, the splits and tensions focused more on forms of engagement, typified by the polarities of *doing or being*. These are presented in Table 6.5 and discussed below.

Table 6.5: Defence strategies and knowing and not knowing

Defence strategies and tensions	**Illustrative quotes** Note [L]: Laughter
Knowing and not knowing	- "*I think there were definitely ugly truths that we knew about but we kind of ignored. Stuff like we like travelling a lot*" [Sally]. - *"probably a bit selfish that I thought, I'm here to have a good time, this is a once in a lifetime thing … I never really followed it on if I'm honest. I think I felt that it was just so big, it was too big for me to, maybe I felt it was something that they had to do at government level, I thought well, I don't know what sway do I have?"* [Tom]. - "*you can almost not sleep about it because it gets to that point*" [John].

Two stories of the future	- "*hopefully if we all survive the next hundred years, historians can write about it* [L]" [Sally]. - "*I think about it all the time … I go from feeling empowered … to just feeling pretty hopeless … but then sometimes I feel 'man, if we get this right, I mean if we can fix it, then we can fix anything'*" [Sally]. - *"you don't want to think that one day your great ancestors, or great great ancestors are going to be like 'oh that person, or they're responsible … You don't want that. You don't want that to be the legacy when you lived. So … if that did happen, god forbid that it doesn't, but if it does you want to at least be on the right side of it, you're always trying to do something … You're not going to be able to change everyone, but you might do enough, you know"* [John].
All or nothing/ not a bad person	- *"what I'm conflicted in is the mixed messages. I think we can all make a difference, and that doesn't necessarily mean becoming like an eco-warrior … some people do believe it's an all or nothing … if you do own a car, or … are taking a flight, or eating meat … then you're an enemy of the state"* [Tom]. - "*all or nothing, so it's kind of 'right you have to kind of give up your car, and never fly again, and um become a vegan and make your own clothes, or you're just a bad person'*" [Sally].
Doing or being	- *"disconnection between the very practical hard-nosed work, and the emotional work … it's not just about reflecting on ourself, it's also about taking very practical action. And which is most important?"* [Helen]. - *"I guess I'm making a difference too, in my head, between people who roll their sleeves up and get dirty, literally get dirty, physically make things happen and create changes to infrastructure, and wotnot as projects for climate change, and there's people that want to sit in circles and process their emotions. And I know that that's a really vulgar duality to make, … but it does feel like there is a split, and I'd always thought that I would come down on the other side of the split"* [Katrina]. - *"it's been kind of on and off, for the past [L], well yeah my whole life … this tension between this really frontline activism that seems to, that I feel is needed now… yeah I do have the sense of time running out a little bit too. To turn some things around, or to avoid the worse … then also there is the … building of alternatives, and in a sense climate change is a symptom of a lot of how our society works at the moment"* [Anja]. - *"How to bring these, not a one nor the other, but a marriage, a healthy interaction of these two sides of the brain*" [Robert].

The theme of *knowing and not knowing* reveals patterns of ignoring or holding knowledge at bay. It was connected to fears of what participants might lose, and their perception of lack of agency. These were reflections of stages of engagement both before or resulting from the CLP workshop, and display anxiety.

The *two stories of the future* theme revealed an ambivalence between two oppositional stories of the future, but only two stories, which could be characterised as hope and hopelessness. The movement and vacillation was visible in three out of the four CLP interviewees, all at initial stages of active engagement. The two stories operated as a future-oriented pendulum, and similar movement between polarised stories was apparent in the emotions of hope and hopelessness. For one participant (Sally) the frequent laughter is an indication of the unease – and perhaps hidden emotions and affects - which accompanies the negative story of the future. For example, "*not that I'm saying we should have some kind of [laughs] mass extinction, but I think it's, thinking about that stuff is weird*". Towards the end of the interview she became aware of the frequency of her laughter, which was often connected to unbearable thoughts, and reflected that "*I'm laughing because it's terrible*".

The theme of *all or nothing/not a bad person* demonstrates the conflicting and split polarities of being an "*eco warrior*" or "*enemy of the state*", which was correlated with being a good or bad person. This theme gives an insight into the associations, conflicts and tensions associated with active engagement with climate change, and how guilt or a 'perfect standard' of environmentalism is part of both mainstream societal and CSO cultures, which can impede further engagement. The vacillation between opposing stories and perceptions was apparent with three CLP participants in initial stages of active engagement. It demonstrates the internal movement between the stories, but also a stuckness which was not resolved, a closed loop which does not contribute to feedback and reflection. This can impede the deepening of agency and active engagement.

The *doing or being* theme is demonstrated by those who are actively engaged and relates to how best to be actively engaged. The theme reveals that emotional processes and action are held as opposites, even by people who have experienced the value and impact of emotional work, with the assumption of having to choose between them. This reveals the splits within socio-ecological movements, and the lack of spaces for integrating the inner and outer dimensions of socio-ecological engagement. However, this should also be taken as a point in time, as Katrina reflected after reading the transcript of her first interview and pen portrait: *"I hadn't realised how harsh that had sounded, and then how much I had actually managed to integrate doing both of it [L]… that's a duality that seems less of an either/or now for me"* [Katrina_ 2].

Non-verbal aspects of the interview were also analysed to inform the overall narrative of the interviewee. For example, Sally's laughter is discussed above, and when Anna talked about how she could not give up her car, she whispered it both times, almost conspiratorially, despite giving good reasons for using a car, which suggested that something was unresolved:

> *"I'm not going to give it up [whispered] … Yeah, it's the one thing I'm like 'oh I know' [whispered], like I can't [laughs]"* [Sally].

Frequent pauses were evident in some interviews, such as Evie and Ben. Evie's many pauses, as opposed to other times where she spoke more fluidly, often related to a time of change and tensions, for example*:*

> *"Before all this [mindfulness and Active Hope] I was you know, [P] sort of head, burying your head in the sand approach to things. Um, and to some extent that is still true. I, [P] I, yeah I don't know what I'm trying to say [long pause] I, um, it feels [P] very hard sometimes to hold that [laughs], um, [P] um, to, to not put it back in its little drawer. And, just say you know, I'll just, life will go on, I'll just um, I don't want to think about it."*

Evie's compartmentalising, or wishing to compartmentalise, her new engagement with climate change was evident with her phrase "*to not put it back in its little drawer*". In this quote, her emotional reflexivity is apparent, as she is aware of her tensions connected to her knowledge of climate change, wanting to know and not know, yet is continuing with active engagement.

Changes in subject or focus also indicated that there may be forms of defence operating, as illustrated by Sally's forgetting what she was going to say (in Section 6.4, fear). This non-verbal and narrative analysis reveals the defences, tensions and anxieties which accompany different degrees of engagement with climate change.

Summary: The movement of emotions operated in four ways. Three ways were examples of emotional reflexivity which enabled participants to access the information contained within emotions. These were:
1) movement into consciousness through acknowledging emotions (apparent in CLP and TWTR);
2) transformation of one emotion to another through expressing emotions, such as "*grief alchemised*" in TWTR; and 3) a changed relationship to painful emotions. This reflexivity contributed to feedback and connections between the dimensions of engagement, and forms of agency, and contributed to active engagement with climate change.

The fourth category of movement was vacillation within, between splits and opposing stories. This movement can be seen as a form of disavowal which has impeded active engagement, or a conflict between ways of being actively engaged, which may have contributed to forms of burn-out.

Acknowledgement and expression of emotions enabled the development of forms of emotional reflexivity. This helped enable the movement from emotions in-tension which impeded active engagement, to intention to continue active engagement.

6.6 Emotional habitus and cultures of emotions

RQ 3.5: How does the emotional habitus within the EMs and wider communities of practice affect climate change engagement and agency?

The analysis of the emotional habitus of EMs was informed by literature on emotional habitus, feeling rules, cultures of emotions and social movements, and a consideration of how EMs were experienced in relation to wider contexts, such as workplaces and CSOs.

The context, framing and length of the EMs influenced the emotional habitus of EM: which emotions were permissible to acknowledge, name, and express, and to what degree. Differences were evident between the amount of emotional acknowledgement and expression between the CLP as an introductory engagement and work-based training, and TWTR which is voluntary and has a degree of separation from everyday lives, and more focused on sustaining engagement. As the results demonstrated in Section 6.4, the emotional habitus of conversation in the workplace and in social situations was experienced as a double climate silence, with some participants experiencing fear of social isolation when raising the topic of climate change, and/or how they felt about it.

My key findings focus on the expansion and/or inversion of emotional habitus between the EM and participant's workplace, CSO or social group, and the degree to which participants felt in or out of place in the EM. In Table 6.6 I give examples of how the emotional habitus was experienced by TWTR participants. These are discussed together with the CLP experiences, which are drawn from Section 6.4 to avoid repetition of quotes.

Table 6.6: Emotional Habitus in EMs

Theme	Sub theme	Illustrative quotes
Expansion of emotional habitus	**Expectations matched**	- *"tell me the magic [stories], the things you wouldn't tell other people, because they sound so completely mad"* [Bela]. - "*being able to share the pain… And quite a few people who were in that state, and they normally couldn't express it, or didn't. It was just one space where they could*" [Helen]. - "*you realised, being amongst a group of people* [P] *that could discuss these issues, which was so out of daily life*" [Evie].
	Expectations not matched	- *"it can be a bit sad in spiritual circles when people are unkind because it sticks out even more"* [James]. - "*it wasn't all superficial by any means … it didn't touch me anything like the Joanna Macy workshops … It was helpful, but just so-so*" [Angela].
Feeling in place	- *"impressed by what happened in the group … the connections we were building so quickly"* [Anja] - *"*[at] *Findhorn I felt like it was putting me very very deeply in touch with that. And also deeply in touch with the other people there, who were all experiencing that at the same time, which was all really really moving"* [Angela]	
Feeling out of place	- At the TWTR USA training workshop*: "a bit of a cult, of positivity, that it was OK within the framed context of a practice to feel despair"*. She felt a disconnect between herself and a lot of the participants whom she perceived as "*from a world of affluence*" [Katrina]. - *"a few of the participants I found it a bit difficult because they were really passionate about [forms of environmental activism]"* [James]. - "*it's knowing where Buddhism, if Buddhism is being introduced, it's where it starts and stops within it, because I think that helps people feel that they're not the other*" … *"sometimes, certain things can feel quite alienating because I feel like I'm the other"* [Kate]. - *"a bit of pressure from [others] … you know that guilt creeps in"* [Evie].	

Expansion of emotional habitus

Both TWTR and CLP were places where participants could speak about climate change, and to some degree show their care and concerns. To differing degrees both the CLP and TWTR enabled an expansion (which was sometimes an inversion) of the cultural norms and emotional habitus of climate change. As covered in Section 6.4, participants of both CLP and TWTR had wanted to share knowledge and know-how about climate change mitigation at work (Anna, Sally, Tom) or in social situations (Evie, Kate) but held back for fear of social isolation arising from "*proselytising"* or "*appearing preachy*". The negative religious or spiritual associations with these words were not reflected on, but the inference was that speaking about or telling other people about climate change could evoke negative emotions in others or feel like judging others. A degree of identity suppression was apparent for three of the interviewees.

The CLP enabled an expansion of emotional habitus within the workshop yet respected the emotional habitus of the workplace. This was illustrated by the relief shown from the permission to talk about climate

change, show care and concern, and acknowledge their emotions. This is congruent with the observations of CLP facilitator interviewees (Chapter 5) who reflected that if staff members can bring their concerns and experience into the workplace, they can be harnessed to achieve positive social change.

Many participants of TWTR were part of climate focused CSOs, so climate change was discussed. However, within grassroots CSOs in particular, participants had experienced an emotional habitus *against* acknowledging, reflecting on or processing emotions. This had contributed to divisions or burn-out within groups, or fears enacted through the judgement around perfect standards in activist cultures. Participants who were not actively engaged at collective scale at their first interview (James and Evie) reflected on their perception of climate change campaigning, which they found negative and angry, which had deterred them from getting involved.

Within TWTR, the emotional habitus (which included acknowledging and expressing emotions) was framed by the theory of change that was congruent with many of the participant's worldviews: it was in service for life on earth. Thus, the expansion of emotional habitus involved a recognition that emotions which did not fit in everyday public life, or in the dominant modes of campaigning and activism, were permissible within TWTR. The expectation for an expanded emotional habitus was sometimes *not* met within the EM. For example, one TWTR group (Deep Ecology) which met over time did not achieve the depth that some participants would have liked, which raises the question of how practices can be deepened over time whilst remaining open to new people. One person (James) found some behaviours from other workshop participants off-putting, a reminder that unhelpful group dynamics operate in spiritual circles as well.

Feeling in or out of place

Participant experiences of feeling in or out of place within the EMs were important indications of the participants' feelings of congruency, or incongruency, with the emotional habitus of the group, and also connected to the degree of safety they felt. Most participants with pre-existing concern or active engagement with climate change felt in place in both TWTR and CLP, which signalled a mainly congruent emotional habitus. This was illustrated by Anja and Angela's comments in Table 6.6. It was apparent they felt a sense of belonging and resonance with the group, which contributed to the building of safety and trust. This sense of belonging seemed important, particularly if experienced in places which were an expansion of their wider cultural contexts: a place they could be counter-cultural in community.

Feeling out of place signalled a more incongruent emotional habitus, where the participant felt like an outsider, or not in tune with the emotions or expressions of the rest of the group. As shown in Table 6.6, Evie noticed differences between experiences of activism and expectations which elicited guilt, and James reported a feeling of "*not quite fitting in"* with the first TWTR workshop he attended. Kate found some approaches in TWTR alienating, particularly when practices were not named or acknowledged. For Evie,

James and Kate, these experiences did not impede their ongoing involvement in EMs, or engagement in climate change.

Feeling out of place not only hindered the connection and depth of experience possible, but for some participants induced or increased feelings of being ungrounded, marginalised, disconnected or unsafe. This was because the EMs were sometimes the *only* place in their lives where participants could acknowledge and express emotions relating to socio-ecological issues, thus if they did not feel connected to others within the EM it could have increased a feeling of isolation. Feeling counter-culture in a counter-culture can be a lonely place.

One of Katrina's negative experiences of a week-long TWTR workshop illustrates the different forms of emotional habitus within workshop. She reflected that whilst grief and despair were welcomed and permissible within some exercises, when expressed in other places she felt out of place against the backdrop of what she termed a "*cult of positivity*". This highlights the relationship between establishing enough connection, safety and common ground with other participants to form the container within which the deeper emotional work can occur, and the importance of flexibility to allow for different participants to be at different stages in parts of a workshop. This point was also raised by facilitators.

As shown in the analysis of containment and safe spaces (Section 6.7), the importance of homogeneity or accommodating differences within the emotional habitus of TWTR seemed to be a balancing act, which drew on the skills of the facilitator and the active participation of participants. My analysis shows that differences between participants were more apparent in one-off workshops with participants from a range of backgrounds and varying experiences of inner work, and in ongoing groups where participants had different expectations, experiences and needs, as not all of these were met (as shown in Table 6.3).

Summary: My results show how the emotional habitus of workplace communities of practice and CSOs have undermined climate change engagement and agency. Within workplaces, the emotional dimensions of a double climate silence were evidenced by the fear of talking about climate change. The emotional labour of this suppression was evident and demonstrates how socially organised denial was experienced at an organisational scale.

For CSOs the emotional habitus was evident in two ways: firstly, the perception of grassroots CSOs as angry and judgemental has been off-putting to newcomers and those not actively engaged; and secondly within grassroots CSOs an emotional habitus against emotional reflexivity has undermined engagement, through depleting or contributing to burn-out to those already actively engaged at a collective scale.

My research has provided nuance regarding how emotional habitus is experienced within an EM such as TWTR, focusing on feeling in or out of place, which has particular relevance in grassroots CSOs where

identities are often countercultural. Both the CLP and TWTR enabled an expansion of emotional habitus through developing emotional reflexivity within the EMs. The expansion of emotional habitus did not necessarily continue after the CLP or TWTR, either for those connected to CSOs or community groups, or for those participating in a one-off workshop.

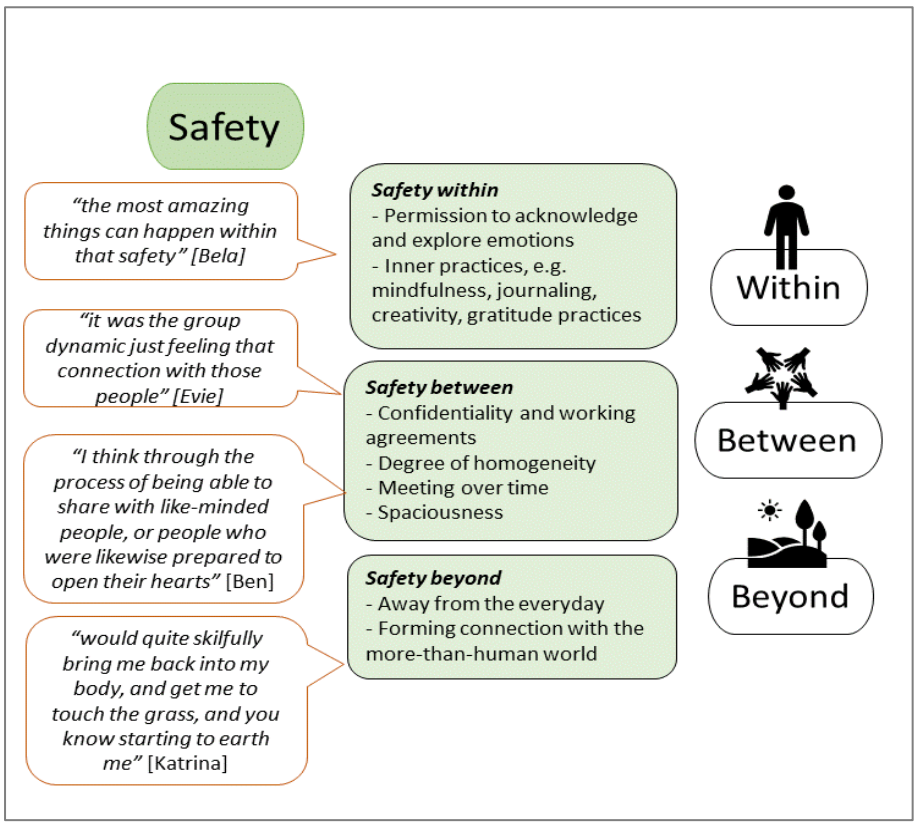
6.7 Safe-enough spaces to acknowledge and express emotions

RQ 3.6: How do the EMs create a safe-enough space to acknowledge and express emotions?

As discussed in Chapter 2, safe-enough spaces are an important aspect of EMs, and the groundwork to enable the acknowledgement and expression of emotions and develop an openness to experiencing emotions and connection. My analysis is informed by the blend of meditative and psychotherapeutic approaches used in the creation of safety. Here I present my summary analysis which illustrates how safe-enough spaces were created in TWTR and CLP in the three dimensions of within, between and beyond. This is illustrated in Figure 6.3.

In Figure 6.3, the green boxes show how safety was created by the facilitators, which draws on Chapter 5. The quotations provide examples of how this was experienced by the participants.

Figure 6.3: Safe-enough spaces within TWTR and CLP



In the CLP, the facilitator created a safe-enough space by contextualising the CLP within the workplace, and balancing information and potential action points about climate change alongside exercises and discussions to process the information. The space was made safe-enough by acknowledging that emotions play a part in climate change engagement. This gave permission for participants to acknowledge and reflect on their emotions, although emotions were not explored in detail within the workshop. The CLP participants demonstrated varying degrees of working through the meaning and emotions connected to climate change. However, as discussed in the Section 6.5, three interviewees were left with unresolved tensions about how to put their intentions into action.

TWTR workshops involved more depth of emotional exploration, thus the creation of safe-enough spaces required more attention. TWTR workshops occurred in what could be seen as a liminal space, in a space between a therapy group, a peer group and a semi-public space. Safety was created during TWTR through setting the context with exercises and practices to encourage safety *within*, such as gratitude, mindfulness, awareness of bodily sensations and acknowledgement of emotions. Practices were introduced that participants could use in future situations. As Section 6.5 shows, the changed relationship to painful emotions was enabled by the movement of emotions and through having the tools to explore them and see them as a resource and not something to hide away. This contributed to the sense of safety within.

The facilitator helped to build trust and safety *between* the participants through working agreements, and gradually introducing sharing of perspectives. The safety of some participants (e.g. Kate) was helped by knowing other members of the group, whilst others (e.g. Evie) reflected that they enjoyed participating in new groups. The role of the facilitator was an important element of safety. As mentioned in Section 6.3, three participants attested to the safety they felt, and depths of emotional expression they felt comfortable with, when participating in workshops facilitated by Joanna Macy, the core originator of TWTR.

In both the CLP and TWTR, a degree of homogeneity helped to build safety between the participants. However, tensions were evident in ongoing groups between admitting new people with less experience, and the degree of depth that longer-term members could experience, as experienced by Angela and Ralph. Some participants experienced discomfort when their views or expectations diverged from those of others, or there were differences in the degree of familiarity or comfort with acknowledging or expressing emotions. This was particularly the case if strong emotional expression incited contagion or evoked feelings of defensiveness in other participants, or if participants did not feel well contained by the facilitator. Other participants reflected on moments of insight gained where perceptions of difference were challenged and dismantled through exercises in a workshop. For example, Anja reflected that *"it was really reassuring to speak with people who I thought were very different, but shared very similar concerns, and had similar feelings and emotional responses to this"*. This raises a tension between the gains and losses of a

homogenous group within which to create safety to explore the emotional dimensions of climate change, versus the opportunity to learn from one another in a more diverse group.

Safety was built within and between the participants over time through a series of workshops (e.g. at a festival), having workshops on a weekly or monthly basis (as in the Mindfulness and Active Hope group), longer workshop formats of a weekend, week or two weeks (e.g. Sustaining Resistance), and through ongoing groups which were part of a CSO (such as the Macy Mondays or Deep Ecology group). This allowed connections within the group to form and strengthen, and for emotions to be processed between the group meetings.

Participants and facilitators alike mentioned the importance of connection to the more-than-human world for creating safety through the development of a resourcing relationship. This was experienced in both in 'epic' (e.g. Scotland, the Catalan Pyrenees), and everyday places (e.g. city parks). Instead of carrying the world on their shoulders, revealed through words such as burden and weight, they experienced the world being able to carry them. Connection to the more-than-human world also contributed to safe-enough spaces through providing opportunities to literally feel grounded.

A deeper level of connection to the more-than-human world was also evident for some participants. For example, Kate reflected on developing relationship with the land with some "*trepidation*" in her follow up emails, and Katrina reflected in an email prior to her follow up interview: *"What has changed with me since last chatting is that, and this is going to sound a bit woo-woo, is that my connection to the land, trees and plants seems to have widened to including a more energetic connection".* In both cases, this was described with some caution, which was also apparent in the facilitator interviews (Chapter 5, Section 5.4), when describing deeper or more-than-human forms of holding.

These positive experiences of safety were related to the development of agency, which is discussed in the following section. However, there were instances where TWTR was not experienced as safe, which relate to the restimulation of trauma.

Trauma and safety

Whilst TWTR workshops appeared safe-enough for most participants, one participant experienced a re-stimulation of trauma in two TWTR workshops, which she referred to as "*ungrounded"* or "*on the edge*". She reflects that in her first TWTR workshop:

> *"it just felt a little bit ungrounded … I remember feeling very disassociated … I remember kind of having this real feeling of being on the edge psychologically … it maybe unleashed a bit too much for me"* [Katrina]

Her trauma response connected to an excess of unprocessed personal and planetary grief, and earlier traumatic events, and was exacerbated by feeling triggered by others in the group. Her reflection from her follow up interview demonstrates the need for trauma informed practices which recognise the importance of titration, of slowing down a response and processing a little piece at a time.

> "*in the last year I've done quite a lot of reading about trauma informed practices, and really recognising that the experience that I had as a participant and also as a trainee in TWTR triggered way too much for me, and took me from being in a safe space in whatever that being in your comfort zone, on the edge of your comfort zone, and into the panic zone. For me that was the experience I had, and I'd also witnessed that in other participants*" [Katrina_2].

Whilst only mentioned by one participant, her examples highlight the risks of stimulating and opening up too much, without creating safe-enough spaces. The examples also illustrate that what might feel safe for most, might feel very unsafe for other participants.

Summary: In both the CLP and TWTR, safety was related to the emotional habitus, both of the EM and the context: who they participated with and where the workshop took place. The degree of safety needed was in proportion to the potential depth of emotional exploration or expression, with more safety needed for more depth. Safety also related to the push or pull factors for participation, and the degree of consent given to exploring emotions.

In the CLP, safety was created through contextualising within the workplace, and preparing the participants for a 'rollercoaster' TWTR created safety through the application of its theory of change, which itself drew on the lineages of therapeutic, mindfulness and meditation and Indigenous wisdom practices. The participant interviews show how safety was experienced in the workshops, through developing relationship and connection within, between and beyond. This was reinforced through an expanded emotional habitus, the creation of a bounded third space, which could enable the safe and creative experience of 'negative capability'.

The experiences of participants who experienced a lack of safety has revealed the need for trauma-informed practices and practitioners, the importance of a degree of homogeneity for group connection, and the importance of making assumptions and working practices explicit.

6.8 Impacts of participating in EMs

RQ: 4: What impact does participation in EMs have for climate change engagement and agency?

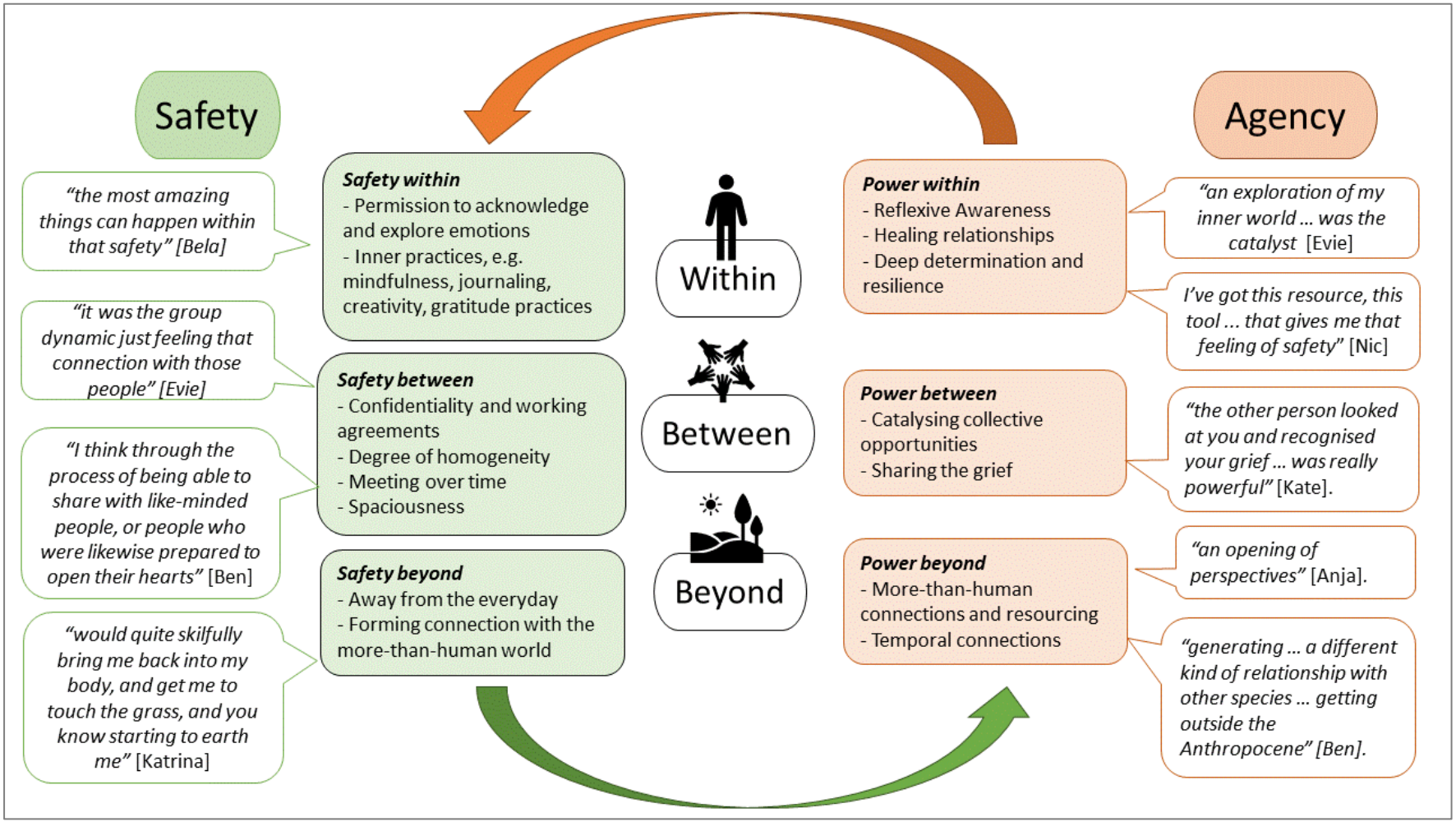
In this section I present the impacts from participation in EMs in terms of developing and sustaining agency for active engagement (Table 6.7), carbon-reduction focused impacts of active engagement with climate change (Table 6.8) and sustaining and resourcing active engagement (Table 6.9). This analysis includes the follow up interviews, which are denoted by a '_2' after the participant's name, and was informed by the literatures on engagement and agency.

6.8.1 Developing agency through EMs

For both the CLP and TWTR the development of agency was apparent through the participants' expansion of their resource and connection in three dimensions: power *within* (to emotions and embodied experiences), power *between* (to other people), and power *beyond* (to the more-than-human world, and to different temporal dimensions). This reveals the connection between these dimensions in creating enough safety to experience openness and vulnerability and agency. These dimensions of agency were not rigid categories, they co-constituted and informed each other. Seven sub-themes emerged, which in common demonstrated how power was experienced through connection, relationship and resource expressed through movement or inaction, such as attention to *"how I get stuck*" and a sense of "*moving on*", "*navigating*" and "*relationship*". This demonstrates the relationships between the movement of emotions (Section 6.5) and developing agency.

Figure 6.4 is a schematic that shows the relationship and dynamic connections between agency and safety, which is a salient finding from the participant research and analysis. Safety created the ground for agency, and the connections between agency and safety are explored below.

Figure 6.4: Relationship between agency and safety



In Table 6.7 I summarise the impacts for participants in terms of developing agency, and how this connects to sustaining and resourcing ongoing active engagement, which is presented in Section 6.8.3.

Table 6.7: Impacts from EM participation: Developing agency

Agency dimensions	**Sub themes**	**Illustrative quotes** [L]: Laugh/ Laughter [P]: Pause	**Connection to sustaining /resourcing active engagement**
Power within	Reflexive Awareness	- "*it's hard to envision any change in the future … it's hard to stay passionate or inspired to make change when you feel you can't make a big difference on your own. And you're not really aware of what other people are doing to make a difference*" [Sally]. - *"looking more closely at how I get stuck … and trapped and side-tracked into doing things that I'm not proud of ultimately*" [Evie].	Ongoing opportunities
	Healing relationships	- *"I've got this resource, this tool ... that gives me that feeling of safety"* [Nic] - *"enabled the healing of some of the pain"* [Ben]. - *"Connection to myself that I felt that I'd lost over the years"* [Lucy]. - *"an exploration of my inner world … led to this feeling of connection, in terms of global problems and issues [L], it sort of was the catalyst … my engagement in climate issues has been completely coloured by that aspect"* [Evie].	*Becoming more fully oneself*
	Deep determination and resilience	- *"I'd connected to a deep determination and passion to continue the work"* [Nic]. - "*I haven't come across anything other than [Active Hope] that actually gives a positive way of navigating now through this*" [Kate]. - *"I don't get frantic anymore. I'm much calmer in a way"* [Helen]. - *"My God I've noticed an improvement in my resilience in the last few months"* [Lucy_2].	Resourcing relationships
Power between	Catalysing collective opportunities	- "*there's been more awareness … and it doesn't feel preachy if it's open for discussion"* [Anna]. - "*I hadn't really thought about the power that we have here"* [Sally] - *"maybe there was an interest there before, but they didn't know what to do with it"* [Sally]. - "*do it through work … you … realise actually it's not the hardest thing in the world to make a difference"* [John]. - *"[the CLP] gave us more opportunities to change things that were changeable"* [John].	Ongoing opportunities
	Sharing the grief	- *"allowing myself to rest back in everybody's arms and share that grief is immensely powerful"* [Bela]. - *"the other person looked at you and recognised your grief … collectively having a role in the room of connecting with each other about that … was really powerful"* [Kate]. - "*I'm not alone in this time of converging crises … dissolved feelings of isolation*" [Nic]. - *"it's not just my work that is going to make a difference"* [Helen]. - *"feeling that connection with those people*" [Evie].	Ongoing opportunities

Power beyond	More-than-human connections	- *"if you let yourself be channel, a conduit, for rethinking, yourself, and having the courage to believe it, you can reimagine yourself, the earth, you knew it the way you were born*" [Bela]. - "*there are incredible places still full of nature's energy, and I think to thrive, we need to really build on those, to expand them, but also to expand them with our own hearts*" [Bela]. - *"looking too for ways we can see more of the feminine to help with coming back to respecting the land and with that being acts to address the climate emergency but that is not the only reason, to love and respect the land, to come back to relationship in an honouring way"* [Kate_2]. - *"generating … a different kind of relationship with other species, with the whole of life around, getting outside the Anthropocene"* [Ben]. - *"I'm a zoologist, but it became theoretical rather than practical. And it was a good reminder of how it's there for a reason, I need that, [L] it really is part of me rather than a title"* [Lucy_2].	*Resourcing relationships*
	Temporal connections	- *"I am noticing conversations and practices within women to reclaim some of the old knowledge, practices and stories from the past, and also look to explore rituals and other ways to embody the feminine and how that is needed to come back to a deeper connection and care for the land"* [Kate_2]. - connecting with the "*vastness of time and chain of ancestors*" [Evie]. - *"It was a practice when you … imagin[ed] you were talking to somebody from seven generations into the future. And explaining what you did in this time of difficulty on the planet … you were reflecting on your whole life … and I found myself saying 'well I became a mindfulness teacher' [L] … I took away, that sort of conviction that there was something in me that wanted that to be my contribution"* [Evie_2]. - *"an opening of perspectives … a kind of zooming out and looking at our world from all these different beings that we are together, but at the same time also like a real presence, this little bit of nature that we had been in, and these people, these creatures that we had met, and these voices that we are speaking from. Um, yeah. There was something moving about that sense of largeness and smallness, and like, some kind of longer timescale, but also really this moment"* [Anja]. - Future generations "*really empowering and hopeful"* [James].	Resourcing relationships

Power within

The overall dimension of power within contained the sub-themes of *Reflexive Awareness, healing relationships,* and *deep determination and resilience,* which are discussed in turn.

The sub-theme of *reflexive awareness* illustrates the value of practices which encourage awareness of emotions and affects for those at initial stage of engagement with climate change. The CLP created the

space to break the double climate silence of talking about climate change *and* the associated emotions and affects through acknowledging the emotions associated with climate change alongside the opportunities for active engagement. This was supported by learning about examples of collective action within the BBC and Greater Manchester, which helped counteract the feelings of anger, hopelessness and pessimism at Government inaction. The Active Hope course encouraged awareness of emotions and mindsets which impeded active engagement.

The sub-theme of *healing relationships* builds on the evidence presented in Section 6.5 and Table 6.4, the movement of emotions. For four TWTR participants (Nic, Lucy, Ben and Evie) it illustrates how the connections and healing within enabled a strengthening of themselves in relationship to the issues they care about, in this instance climate change. This was particularly evident in Nic and Ben's experiences of the honouring pain elements of TWTR, where they experienced an opening up, connection to and transformation of some of their core issues, which contributed to a more grounded and expansive relationship to the world.

A longer excerpt from Ben illustrates how reclaiming a connection that was severed in the past - experienced through TWTR alongside psychotherapy and other group work - enabled him to develop his power and agency in the present and embrace the future:

> *"this is a huge thing for me, because I did eight years of psychotherapy. I had just lost contact with my childhood, I had blocked it out. It's very bizarre, yeah. I have quite a lot of understanding of that, it was a fairly extreme state actually, and it is* [P], *um,* [P], *I use this word Shamanic, which is a bit of a broad brush, but there's this thing about,* [different tone of voice] *sacredness connection. I'm looking at the beautiful purple loosestrife out of the windows with the bees on it. So many people who have lost experience and in a way the ability to be with other species, and that's what lies behind the extinction crisis. And for me that's part of my lost childhood, and it's finding the strength to be a child again"* [Ben_2].

The movement of time and scale in this extract is striking. It illustrates his need to go back in order to go forward. He reflects on personal experiences of therapy, to childhood, to a more archetypal connection to the more-than-human world, to people in general, the extinction crisis and finally back to him as a child. It also illustrates how the present moment of noticing the purple loosestrife during the interview acted as a bridge between his experience of lost and regained connection, to the more generalized implications of disconnection from nature.

The movement inherent in developing power within was also apparent in other participant narratives and illustrates the development of emotional reflexivity through the movement of emotions. Nic, Ben and Lucy

all described their healing relationships with a focus on socio-ecological issues, which moved to exploration of their inner states, which was then refocused on socio-ecological issues again. In contrast, Evie's more gradual healing and transformation started from her mindfulness practice, which in turn enabled an engagement with climate change. This is congruent with the theory of change of TWTR (discussed in Chapter 4) and supports the facilitator observations of enabling participants to "*become more fully human"* (Chapter 5, F9_TWTR).

The sub-theme of *deep determination and resilience* demonstrates the role that participation in EMs such as TWTR plays in developing a resilience for active engagement. This is evident through Nic's "*deep determination*" which functioned as an ongoing source of power, and Kate, Helen and Lucy's ability to remain open to the seriousness and urgency of climate action and be able to respond. This illustrates a degree of integration in their ability to hold parallel stories of the future together and navigate their way, in contrast to degrees of splitting revealed in Table 6.5 as the *two stories of the future*.

Power between

Developing agency through power between participants is evident through the subthemes of *catalysing collective opportunities*, and *sharing the grief*, which are discussed in turn.

The sub-theme of *catalysing collective opportunities* shows how widening of *reflexive awareness* operated at a group level. It illustrates how agency was developed by creating spaces for discussion, sharing concerns and experiences, and being able to co-develop opportunities for active engagement. This shows the connection between an expanded emotional habitus (Section 6.6) and the development of agency in the workplace as these examples primarily came from the CLP. The inference is that the lack of opportunities to discuss climate change and bring values and concerns into the workplace impeded the development of collective responses, illustrated by Sally and Anna's quotes, and was congruent with the CLP facilitator observations.

The sub-theme of *sharing the grief* illustrates how *healing relationships* and *cultivating deep determination* themes were experienced in groups. The connections developed between participants as they recounted the importance of feeling connected to a wider community, witnessing that their emotions were shared by others, and experiencing a congruent emotional habitus. This was particularly evident during more ceremonial or ritual exercises such as the *Truth Mandala*, and *Bowl of Tears*, where emotions were visible, and experiences of inter-vulnerability became sources of strength and connection. Power between was also evident in Nic and Helen's quotes, through the experience of others sharing the work of climate change mitigation, which can lessen the chance of burn-out.

Power beyond

The theme of power beyond, of connecting and developing a relationship to the more-than-human world and to wider temporal dimensions was evident through sub-themes of *more-than-human connections* and *temporal connections.*

The sub-theme of *more-than-human connections* build on the results in Section 6.7, the care for the more-than-human world was experienced as resourcing and strengthening, not depleting**.** Kate's connection is with other women, alongside a recovering of feminine ways of connection with other women. Ben's experiences of "*speaking for megafauna*" alongside his re-connection with his earlier love of nature, enabled him to develop regenerative relationships with the more-than-human world.

The sub-theme of *temporal connections* is illustrated by the experiences of connections to ancestors and future generations. For James, locating the current times of socio-ecological emergencies within a longer timeframe enabled him to feel the impacts that current times have, which felt empowering. For Evie, exploring the temporal dimension opened up her sense of agency, as she recalled her surprise at her conviction and articulation of her desire to become a mindfulness teacher during a TWTR workshop, which she then achieved. Anja's opening of perspectives through the *Council of All Beings* ritual was both an interspecies and temporal connection. The references to future generations by TWTR participants was not associated with feelings of guilt, which contrasted to some of the CLP participants (see Table 6.4). Affective aspects of temporal connections were apparent in the descriptions of lightness, instead of "bearing the weight" (McEwan, 2006).

Summary: This section has explored the development of agency in EMs through three dimensions of power, which were experienced to differing degrees by the participants. For some participants, this was experienced over time through participation in different EMs and continuation of practices such as mindfulness, or through personal growth and therapeutic practices.

This demonstrates how the movement of emotions and development of emotional reflexivity enabled a relationship to emotions to be experienced as a resource. The creation of safety and resource within, between and beyond healed some of the painful or negative emotions that climate change materialised.

An important aspect of the developing agency through these EMs was the openness to the outcomes – which is linked to the aspect of negative capability. The CLP encouraged participants to be actively engaged, but participants decided how they would take this forward. TWTR helped develop agency and supported participants to explore and develop their relationship to active engagement. As discussed in section 6.3, relationship to active engagement was influenced by participants' prior engagement. For some it involved

stepping back from active engagement that was causing burn-out. In the next section I explore the impacts of participation relating to active engagement.

6.8.2 Active engagement at personal and collective scales

My analysis demonstrates a range of impacts arising from participation in EMs. As discussed in Chapter 3, the reported impacts cannot be directly or solely attributed to EMs. Nevertheless, my analysis shows that the EMs contributed to the carbon reduction actions of participants and had broader impacts which contributed to building of engagement and agency at collective scales. There was an observed difference in reported actions which was related to the degree of active engagement, thus I have divided the results into participants who were at the stages of initial active engagement, and ongoing active engagement. Quotations from the follow up interviews are denoted by a '_2' after the participant's name.

Table 6.8: Impacts from EM participation: Active engagement at personal and collective levels

Stage of engagement	Examples of personal or private scale actions	Examples of collective or public scale actions
Initial active engagement	- [air travel] "*it's something I'll have to talk myself around with, because I do like traveling a lot*" [Sally]. - *"me and my partner make a lot of active changes now to be better citizens of the planet and reduce our footprint as much as we can"* [Sally_2]. - Reducing meat consumption, composting, recycling, reducing plastics, and encouraging family to do the same [Tom]. - "*take it up a notch"* [John] - *"Firmer on stopping flying, continued vegetarianism, purchased hybrid car" [Evie_2].*	- Climate emergency as trigger for ongoing work with women, "*exploring feminine relationship with land and how we can bring back knowledge, wisdom* and a *different relationship with the land"* [Kate_2]. - Joined an XR march [Evie_2]. - Participated in ongoing TWTR courses in Bath, involvement in XR through TWTR group [James_2].
Ongoing active engagement	- Has meat free weekends, switched to renewable energy provider, brought bike [Anna]. - Focused on studying *"better to skill up and make myself more efficient or effective in the future"* [Lucy]	- "*Open the lines of communication* [with colleagues]" [Anna]. - Ongoing involvement in local Transition group [Bela]. - Running TWTR type workshops for activists, commitment to XR [Nic]. - Integrated her learning from EMs into her work, makes space for emotions in workshops, ensures it is appropriate to the context and is safe [Katrina]. - Bioregion Forum and involvement with ecocide campaign, and XR [Ben].

		- Facilitating an Active Hope course: "*realising how important it is that we … have space to think about what we are grateful for and what is important to us*" [Anja]. - Set up and ongoing involvement with Transition Initiative, and a Deep Ecology group [Angela and Robert]. **Doing 'less' action** - Rest, take stock, and sense into how she would like to approach taking collective action [Anja]. - Stepped back from involvement in grassroots campaigning, and local government politics [Lucy].

Active engagement at personal scales

As shown in Table 6.8, for those at the stage of initial active engagement, the carbon reduction actions were at individual and collective levels. For CLP participants, this related to the types of lifestyle practices explored within the CLP (diet, travel, home), yet all verbalised ongoing tensions and difficulties reconciling their values, the implications for families and partners, and how much action they could and should take. TWTR interviewees at stages of initial active engagement (Evie, James and Kate) reported a range of personal actions they were taking. The Mindfulness and Active Hope group provided a space for Evie to learn about carbon reduction opportunities, receive support in taking action, and develop reflexivity about her own responses (as shown in Table 6.7).

Personal or private scale impacts were not mentioned by most of those with ongoing active engagement. This was not surprising as TWTR does not focus on specific actions, and many participants mentioned how they had already incorporated low carbon practices into their lives. One participant (Lucy) who stepped back from active engagement at a collective scale focused on studying to more align herself with the changes she wanted to bring about in the longer term.

Active engagement at collective scale

The impacts varied for participants who did not mention pre-existing active engagement at a collective scale in their interviews. Opportunities for collective engagement were identified by CLP participants, but two participants mentioned the lack of space to reflect on and explore the emotions and the practicalities of putting their intentions into practice, both personally and collectively within the BBC. This limited the potential of the CLP (presented in Section 6.10) and impeded collective engagement.

Three TWTR participants (James, Kate, Evie) expressed their desire to be involved in a community of practice or collective action, and experienced tensions or difficulties in putting their intentions into action. However, by the time of the follow-up interviews, all three had become actively engaged at a collective scale: James was involved in XR through attending a series of TWTR workshops near his home; Kate was exploring connection to the land with a group of women; and Evie was starting to teach Mindfulness and had attended an XR demonstration. Evie was also experiencing an increasing dissonance between her values, and the lack of collective action, as she reflects that the: "*business as usual aspects of my working life. Is quite a challenge* [speaking slowly] *I'm feeling a bit disconnected from that you know. There's a bit of me screaming you know 'aargh'*" [Evie_2].

Participants who were involved in a socio-ecological CSO (Nic, Ben, Katrina, Helen, Anja, Bela, Angela, Robert, Lucy, Katrina) all evidenced how participating in TWTR contributed to and supported their active engagement at a collective scale. They had all shared some practices and insights from TWTR and Active Hope with friends, colleagues and CSOs they were part of, although this was sometimes marginalised within CSOs. This marginalisation is congruent with the literature on EMs (Chapter 4), and facilitators' experiences (Chapter 5).

Katrina had integrated her learning about boundaries and safety, which arose from some of her negative experiences from TWTR, into her therapeutic groupwork. Whilst focused on wider socio-ecological issues, this is an example of broader impact over time which would be missed with a purely carbon reduction lens. Impacts on collective action were also evident through less active engagement in the short term, as shown by Lucy and Anja in Table 6.8. Whilst this could be interpreted as a 'negative' response, a longer temporal approach suggests that TWTR has helped them to resource their active engagement over time.

The different ways that EMs contributed to active engagement with climate change are summarised in the following figures.

As presented in Section 6.2 (Figure 6.1), for participants who were at initial stages of active engagement in the CLP, and those *seeking community*, the emotional/affective dimensions appeared isolated, blocked or in tension with the cognitive and behavioural dimensions. Figure 6.5 illustrates how the CLP and TWTR enabled emotional reflexivity, which facilitated feedback between the dimensions of engagement, which brought them into a more balanced relationship through acknowledging emotions. Figure 6.6 illustrates how, for those who were drawn to TWTR as a *coping mechanism* (Figure 6.2), TWTR enabled them to develop awareness of emotions, affects and assumptions that were impeding their engagement through the movement of emotions.

Key to Figures 6.5 and 6.6:

- Symbols: Heart: emotional/affective dimensions
- Head: cognitive dimensions
- Hands: behavioural dimensions
- Arrows: feedback between the dimensions
- Blue speech bubbles: quotes from participants
- Block between the dimensions
- Process of EM

Figure 6.5: Development of active engagement for those motivated by workplace, and those seeking community

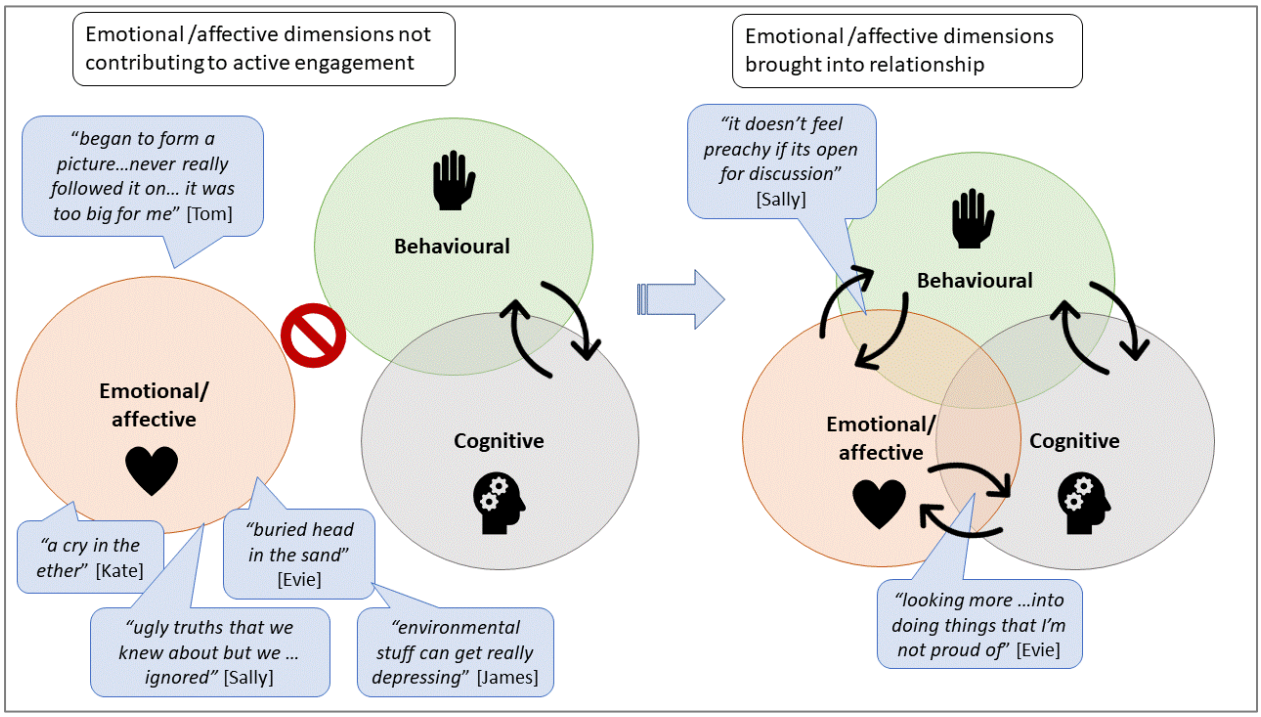
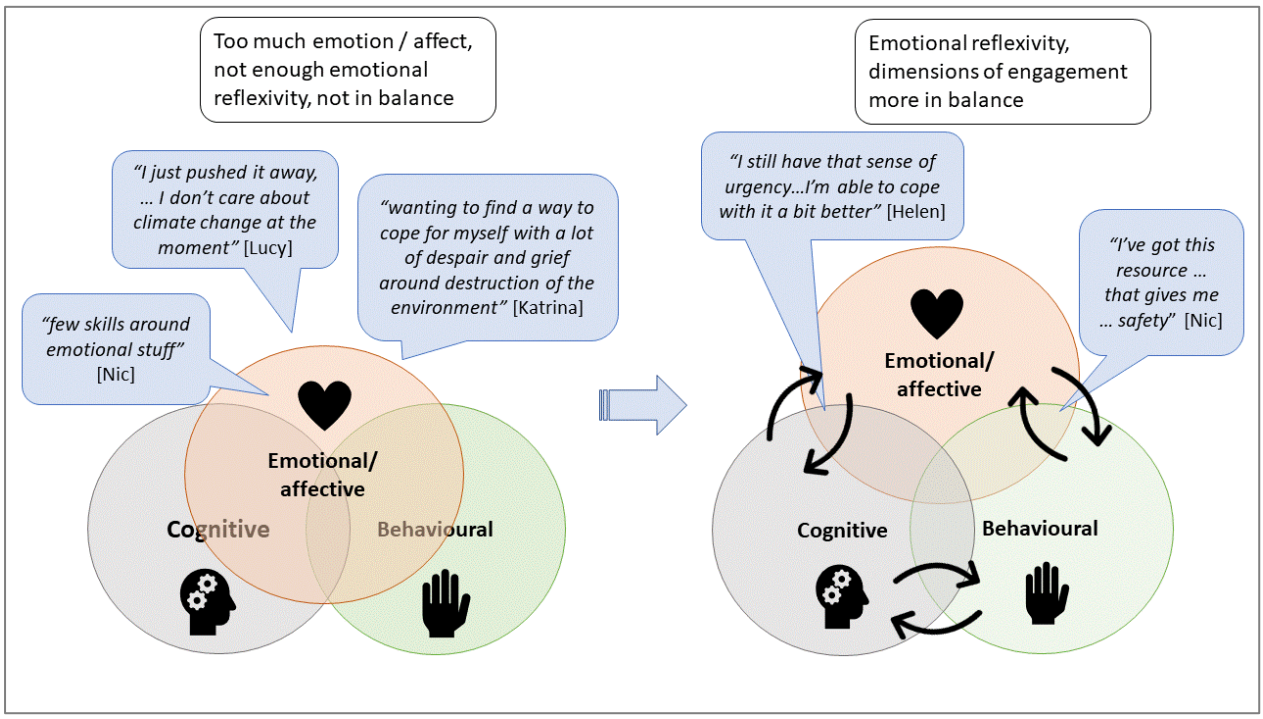


Figure 6.6: Development of active engagement for coping mechanisms



Both figures demonstrate the role of EMs contributing towards a balanced engagement, in the first (Figure 6.5) through bringing emotional/affective dimensions of engagement into relationship with the cognitive and behavioural dimension, and in the second (Figure 6.6) through creating more space and feedback between the dimensions of engagement. I have not presented a diagram for those who were drawn to EMs as a form of *holistic engagement*, as the impacts of EMs on ongoing active engagement were to provide practices to maintain a holistic balance. Resourcing and sustaining engagement is presented in the next section, and limitations are explored in Section 6.10.

Summary: My research shows that participating in EMs had positive impacts for both individual and collective active engagement, and for those at initial and ongoing stages of engagement. EMs contributed to the carbon reduction actions of participants and had broader impacts which contributed to building of engagement and agency at collective scales.

The CLP and TWTR enabled emotional reflexivity, which facilitated feedback between the dimensions of engagement. For those at initial stages of engagement and seeking community, CLP and TWTR brought the dimensions of engagement into relationship through acknowledging emotions. For those who were drawn to TWTR as a coping mechanism, TWTR enabled them to develop awareness of emotions, affects and assumptions that were impeding their engagement through acknowledging and expressing emotions, which brought the dimensions of engagement into balance. For those needing a holistic engagement, TWTR supported their engagement through acknowledging and expressing emotions.

6.8.3 Resourcing and sustaining active engagement

This research has evidenced impacts for resourcing and sustaining action over time. The emergent themes for resourcing and sustaining active engagement are presented in Table 6.9 and discussed below. These relate to themes of developing agency in Table 6.7. Many participants identified the need for ongoing opportunities to reflect on and explore the issues encountered in the EMs, and as ways to sustain and resource their active engagement. This is discussed in Section 6.10.

Table 6.9: Resourcing and sustaining active engagement

Theme	**Sustaining and resourcing active engagement**
Ongoing opportunities	- *"the more you go up with it, the more changes become difficult to make, and become out of your hands. That's how I feel … no-one talks within the organisation, and that's not just about carbon literacy ... so someone might be doing something amazing in London, that we're not doing, and we might not know about it. So … you could have a follow up if there's any good practice … going on*" [John_2]. - "*I don't think anything's been fully followed up*" [Sally]. "*That's why I joined XR, cos … I feel really angry, and this needs to happen now, and this is what you guys are saying so let's go for it, but then maybe actually it's been in front of me this whole time that actually I might be able to ask or push or tell or keep, or maybe I can just be persistent with it [L]"* [Sally_2]. - *"I know that moment is powerful in itself, but how does that continue to be in your consciousness?" [Kate].* - attendance at a TWTR day workshop at home enabled her to reach *"some of the depths she achieved during the ten-day Sustaining Resistance retreat as a path (to inner experiences) had already been made"* [Lucy]. - *"it's like a marathon not a sprint. With any of this it's not going to be solved in six months' time, so it's the skills we learn in TWTR and everything, this is the stuff we're going to need for the next 20 years [L]"* [James_2]. - *"transformative path that is offered or given, or not offered or given necessarily, but explored, so that people can find that path for themselves"* [Tobias].
Resourcing relationships (within, between, beyond)	- *"look to explore rituals and other ways to embody the feminine and how that is needed to come back into a deeper connection and care for the land" [Kate 2]* - *"'I still have that sense of urgency, but it's just that I'm able to cope with it a bit better … compassionate loving kindness approach is really the way forwards" [Helen].* - "*the compassion work …just realising … You're not just navigating this life [as a] separate entity*" [Evie]. - *"if it wasn't for Mindfulness…I think I would be going crazy, really despondent about the world at the moment … Would I just have buried myself into the old business as usual and not let myself think about it? But I think that would have made me ill"* [Evie_2]. - *"Connection to the land, trees and plants seems to have widened to including a more energetic connection"* [Katrina_ 2]. - '"*the … Joanna Macy work has enabled me to… incorporate and live with the pain of what … industrial man, has been doing to the land … to root myself in the land and in the earth"* [Ben].

Theme	Sustaining and resourcing active engagement
	- Helps deal with the *"mad side of humanity"* through going beyond dualistic thinking [Angela]. - Exploring Buddhism and mindfulness [James].
Becoming 'more fully oneself'	- *using what really motivates me, what really fills my bucket, to help with my need to enable change"* [Lucy]. - *you don't have to be a climate warrior, you can be a climate jester, a climate healer, … you have roles."* [Lucy_2]. - Changed job to reflect his values [James].

The theme of *ongoing opportunities* illustrates the need for opportunities to reflect, explore the tensions and opportunities, and put intentions into action in an ongoing way to resource and sustain active engagement at individual and collective scales. Whilst the CLP workshop enabled an initial expansion of potential agency (as shown in section 6.4.1), my analysis in Section 6.5 revealed the unresolved splits, ambivalences and tensions between wanting to take action, and the difficulties they faced in doing so, both individually and collectively. This limits the post-reflexive choice. This was raised in the first interviews and reinforced in the follow up interviews with Sally and John, as their quotes in Table 6.9 illustrate. They both reported difficulties in taking collective action within the organisation, that little time was given to follow up on intentions, and that management felt out of reach. The relationship between Sally enacting her intentions for collective agency and her emotions about climate change are intertwined, as she reflects:

> *"I think we could do more … for sure, to benefit the issue, but also to benefit ourselves because we care about it"* [Sally_2]

Both John and Sally's experiences provide evidence of the dissonance experienced from working within an organisation that proclaims to care about climate change, yet which provides little opportunity to explore *how to* make changes in a complex organisation, over time. This theme was also raised in the facilitator interviews.

The value of ongoing opportunities is evident for some participants who have woven EMs and inner practices into their active engagement, through ongoing EMs such as Macy Mondays, Deep Ecology group or Active Hope group. Participants who had experienced TWTR once found that they could revisit or access the emotional depth in shorter workshops. In contrast, participant interviewees who were not connected to an ongoing EM reflected that the lack of opportunities to follow up the experiences in the EM meant that the potential to put intentions into practice was impeded.

The theme of *resourcing relationships (within, between, beyond*) illustrates the importance of ongoing practices to support participants to widen, deepen and strengthen their resource and agency for active engagement. For example, Nic's resource enabled them to feel safe in their active engagement, and Evie

considered her mindfulness practice important both for her mental health and to support her ongoing active engagement. This theme illustrates the emotional effort involved in explicit recognition of the dissonance that dealing with the "*mad side of humanity"* involves. It highlights that the openness required to develop resourcing connections within, between and beyond, also allows openness to the less positive, or negative aspects too. Thus, ongoing practices were valuable to enable a safe relationship with aspects of individual and collective human behavior they found difficult.

The theme of *becoming more fully oneself* develops the *healing relationships* theme of developing agency (Table 6.7), through ongoing practices that reminded participants why they chose to actively engage, and where they can most powerfully do so. For example, Lucy's experiences enabled her to change how she engaged with climate change to be more attuned to her needs and personality, and to be aware of the different types of roles needed for active engagement, which breaks the mould of the 'eco-warrior'.

The importance of practices to support *becoming more fully oneself*, particularly if this differed from other social identities, illustrates that active engagement with climate change, alongside inner work, is an ongoing, and sometimes uncomfortable journey, as Evie describes in this longer excerpt from her follow up interview:

> *"I'm hoping there's a wiser part of me that's realising that this is just part of this spiral of um, you know keep uncovering layers and opening up to more, that it's not an easy process, and that you know just somehow … I'm clinging to the fact that I'm going back to Holy Island in 2 weeks' time [L]. You know I feel the need for some sort of recharge, a little bit, to spin the plates a little bit again, to recharge some batteries, reminding myself of some deeper… In my normal life, I can engineer it that I retreat a little bit into a separateness, and I think that's a pattern I'm starting to notice. And it's so helpful for me to re-engage in a group"* [Evie_2].

These themes demonstrate that for EMs to have maximum impact on resourcing and sustaining active engagement, they could be seen as entry points which connect to different ongoing practices which can resource and sustain active engagement.

Summary: resourcing and sustaining engagement.

The evidence of positive impacts for developing agency and developing active engagement was limited for one-off workshops where there was no ongoing group or connection to CSOs to enact their intentions.

For those in workplace contexts, it was evident that follow up opportunities would have supported them to put their intentions of active engagement into practice.

Resourcing and sustaining ongoing active engagement requires opportunities to focus on the practical and emotional aspects of active engagement, at individual and collective scale, alongside how these are supported and resourced through the development of agency within, between and beyond.

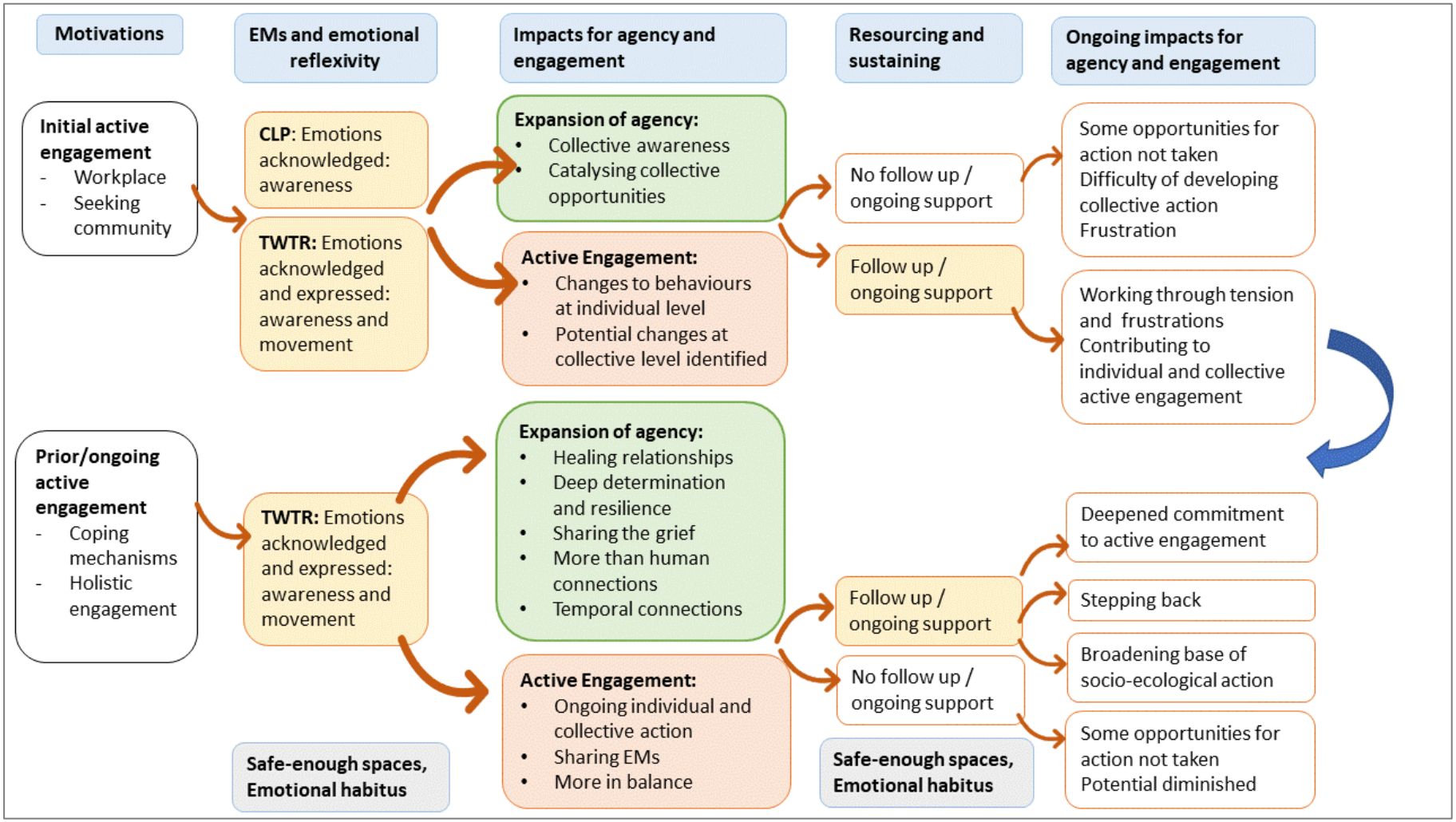
6.9 Emotional Reflexivity

RQ 5: *What is the role of emotional reflexivity in engaging with climate change and developing agency?*

The role of emotional reflexivity in engaging with climate change and developing agency is a theme throughout this chapter and was informed by the literatures on emotional reflexivity. Emotional reflexivity was developed in two ways through the EMs: through awareness and acknowledgement of emotions, and through the movement and expression of emotions. These are summarised below.

The flow diagram in Figure 6.7 gives a simplified overview of the relationships between initial engagement, the EMs, the expansion of agency and active engagement, and the implications of follow up support or not. These stages are shown in the blue boxes at the top of the figure. The yellow shaded boxes demonstrate the spaces where emotional reflexivity is developed, and how this contributes to engaging with climate change (green boxes) and developing agency (orange boxes). The orange arrows show the links between the EMs, and opportunities to explore emotional reflexivity after participation. The grey boxes at the bottom indicate the relevance of safe-enough spaces and emotional habitus in the development of emotional reflexivity in EMs, and for the follow up opportunities. This is not a linear or one-way process, as the right-hand arrow suggests the movement from initial active engagement to prior active engagement, which demonstrates how EMs have been a route-in for some participants.

Figure 6.7: Flow diagram linking EMs with development of emotional reflexivity, expansion of agency and developing active engagement



1. Emotional reflexivity through awareness and acknowledgement of emotions

The movement into consciousness enabled participants to become aware of their emotions and acknowledge them. For some, this awareness enabled them to explore difficulties with engagement. In Section 6.8.1, emotional reflexivity contributed to developing agency, and was evident in the sub-themes of *reflexive awareness* and *catalysing collective opportunities*. As discussed in Section 6.8.2, the development of emotional reflexivity facilitated feedback between the dimensions of engagement.

2. Emotional reflexivity through the expression and movement of emotions

The movement of emotions enabled a transformation of one emotion into another (such as grief alchemised), or a changed relationship to painful emotions. This contributed to the development of agency and was evident in the sub-themes of *healing relationships*, *deep determination*, *sharing the grief*, *more-than-human* and *temporal connections*. As discussed in Section 6.8.2, the development of emotional reflexivity through the movement and expression of emotions contributed to feedback between the dimensions of engagement which enabled a more balanced engagement.

As discussed in Sections 6.6 and 6.7, the emotional habitus of both EMs and the wider context (of workplaces or CSOs), and the degree of safety the EMs enable, contributes to the development of emotional reflexivity through enabling spaces for emotions to be acknowledged or expressed. As discussed in Section 6.8.3, opportunities to develop emotional reflexivity on an ongoing basis are important to resource and sustain active engagement and agency, and to enable post-reflexive choice to be put into action.

Summary: Emotional reflexivity was apparent in two ways: through awareness and acknowledgement of emotions, and through the movement and expression of emotions. The awareness of emotions facilitated feedback between the dimensions of engagement. The expression and movement of emotions enabled a transformation of one emotion into another (such as grief alchemised), or a changed relationship to painful emotions, and contributed to a more balanced and sustained engagement.

6.10 Limitations of EMs and broadening participation

Responding to RQ 4.1 What are the limits of EMs? How could EMs be scaled up/out or used in wider contexts?

In this section I present the limitations of EMs which have arisen from the analysis of the participant interviews. Some limitations of TWTR and CLP have been discussed in Section 6.8.3. These limitations operate through the dimensions of scale and depth.

The CLP operates at scale. However, my participant analysis suggests that the impacts of CLP are limited by a lack of opportunities to follow up post-workshop. As discussed below, these opportunities relate to practical and emotional components. The TWTR operates at depth, but through voluntary workshops. The participant analysis suggests that limitations are the currently limited appeal of EMs, and the lack of follow up opportunities. The four headings below draw on the analysis of facilitator and participant interviews to suggest opportunities for EMs to be used in wider contexts.

Accessible pathways to emotional reflexivity

Many facilitators acknowledged the limited appeal of voluntary workshops, alongside a desire to increase the numbers and diversity of participants. This was partly due to defences against exploring emotions, but also how EMs were framed and the language used, for example:

> '*The Work that Reconnects (TWTR) [is] difficult to communicate what the work is about…. the potential for it remains as great as ever, but in its current form, I can't imagine it reaching that potential*" [F5_TWTR].

This was echoed by some participants, for example Helen: "*I don't think anyone is going to join the* [Active Hope] *group who is not already involved*". However, the group did enable some participants to develop their active engagement. This illustrates the limitation of some EMs which are not connected to communities and CSOs who are working on climate change engagement and highlights an opportunity for greater connection between the two.

Diversity and equity

Facilitators acknowledged and reflected on the lack of diversity within their workshops. This was also reflected by some participants, with regard to the limited appeal of EMs such as TWTR, and how perceptions of environmental issues linked to middle-class identities may be off-putting to people who do not share that identity.

Format, time and scale

The importance of opportunities to follow-up after TWTR and CLP is demonstrated in Section 6.8.3 (ongoing opportunities theme) and illustrated in Figure 6.7. The analysis also shows that the limitations of some EMs focused on the accessibility and mobility of EMs, and practices, over time. Workshops like TWTR require careful facilitation, whereas practices such as mindfulness, or opportunities to share active listening appeared more mobile and could be practiced solo or in groups. As Bela reflected "*When a good thing's simple and good, it travels*", which signals the need for a wider variety of EMs, or portable practices from EMs, which can be adapted to suit wider contexts.

Relationship between EMs, CSOs and workplaces

Some participants within CSO and workplaces reflected on the integration, or lack of integration, of inner practices within that community. The analysis also reveals the limits of personal and collective action without a supportive infrastructure, or emotional habitus, which can lead to feelings of hopelessness, powerlessness and frustration. This signals the need to consider how EMs can and do relate to changes at different scales, and what practices could support more systemic and transformative change.

Summary: There were limitations to the impacts arising from one-off EMs, which suggest the need for opportunities to explore EMs over time, in terms of practices and opportunities for active engagement, and practices to support agency and emotional reflexivity. Broadening participation could involve:

- Developing more accessible pathways to experience EMs, such as framing for a broader appeal
- Addressing issues of diversity and equity within EMs
- Simpler practices which can be offered at scale
- Exploring the relationship between EMs, CSOs and workplaces to create a supportive infrastructure.

6.11 Chapter Summary

RQ 3.1 What motivates participation in EMs?

My research reveals the range of motivations to participate in the CLP and TWTR, which are divided into push and pull factors. The push and pull factors for EM participation are congruent with the description of EMs and the facilitator observations, presented in Chapters 4 and 5.

The main push factor for the CLP was the overarching workplace commitment, whilst the overarching pull factors for participation in TWTR were a twin interest in both climate change and inner dimensions of change. The key themes for push and pull factors provided insight into how participants experienced climate change engagement prior to the EMs.

The motivations to participate in TWTR illustrated what was missing or needed in CSOs: the opportunity to explore emotions and develop emotional reflexivity in relation to climate change engagement.

RQ 3.2 How do participants experience EMs?

The overall experiences of participating in TWTR and CLP were mainly positive for all interviewees, which does not mean they were necessarily easy or comfortable.

The overall experience for the CLP participants was encouraging engagement, as the CLP provided a space for those with pre-existing concern to take their next step into active engagement at individual and collective scales.

The overall experiences for participants in TWTR were the themes of: sustaining engagement and transforming blocks to action; widening connections which contributed to development of agency and engagement; and mixed experiences which highlighted some pitfalls of depth without sufficient containment, or not enough depth. By demonstrating how the motivations and experiences facilitated a route into active engagement, the findings provide examples of the plurality of engagement pathways and opportunities to develop reparative action.

RQ 3.3 What emotions are related to climate change?

The emotions related to climate change from the participants' experiences of EMs map onto the main themes of emotions relating to climate change discussed in Chapter 2.

My analysis has shown how a range of emotions were related to climate change, the emotions being the link between what they cared about and valued, and how climate change threatened and materialised these objects and sources of love and value. My research furthers the theme of

emotions related to climate change to show how different aspects of the same emotion are experienced by those at differing degrees of active engagement with climate change.

RQ 3.4 How does the movement of emotions influence climate change engagement?

The movement of emotions operated in four ways. Three ways were examples of emotional reflexivity which enabled participants to access the information contained within emotions. These were: movement into consciousness through acknowledging emotions (apparent in CLP and TWTR); transformation of one emotion to another through expressing emotions, such as "grief alchemised" in TWTR; and a changed relationship to painful emotions. This reflexivity contributed to feedback and connections between the dimensions of engagement, and forms of agency, and contributed to active engagement with climate change.

The fourth category of movement was vacillation within, between splits and opposing stories. This movement can be seen as a form of disavowal which has impeded active engagement, or a conflict between ways of being actively engaged, which may have contributed to forms of burn-out.

Acknowledgement and expression of emotions enabled the development of forms of emotional reflexivity. This helped enable the movement from emotions in-tension which impeded active engagement, to intention to continue active engagement.

RQ 3.5 How does the emotional habitus within the EMs and wider CSOs affect climate change engagement and agency?

My results show how the emotional habitus of workplace communities of practice and CSOs have undermined climate change engagement and agency. Within workplaces, the emotional dimensions of a double climate silence were evidenced by the fear of talking about climate change. The emotional labour of this suppression was evident and demonstrates how socially organised denial was experienced at an organisational scale.

For CSOs the emotional habitus was evident in two ways: firstly, the perception of grassroots CSOs as angry and judgemental has been off-putting to newcomers and those not actively engaged; and secondly within grassroots CSOs an emotional habitus against emotional reflexivity has undermined engagement, through depleting or contributing to burn-out to those already actively engaged at a collective scale.

My research has provided nuance regarding how emotional habitus is experienced within an EM such as TWTR, focusing on feeling in or out of place, which has particular relevance in grassroots CSOs where identities are often countercultural. Both the CLP and TWTR enabled an expansion of emotional habitus through developing emotional reflexivity within the EMs.

RQ 3.6 How do the EMs create a safe-enough space to acknowledge and express emotions?

In both the CLP and TWTR, safety was related to the emotional habitus, both of the EM and the context: who they participated with and where the workshop took place. The degree of safety needed was in proportion to the potential depth of emotional exploration or expression, with more safety needed for more depth. Safety also related to the push or pull factors for participation, and the degree of consent given to exploring emotions.

In the CLP, safety was created through contextualising within the workplace, and preparing the participants for a 'rollercoaster'. TWTR created safety through the application of its theory of change, which itself drew on the lineages of therapeutic, mindfulness and meditation and Indigenous wisdom practices. The participant interviews show how safety was experienced in the workshops, through developing relationship and connection within, between and beyond. This was reinforced through an expanded emotional habitus, the creation of a bounded third space, which could enable the safe and creative experience of negative capability.

The experiences of participants who experienced a lack of safety has revealed the need for trauma-informed practices and practitioners, the importance of a degree of homogeneity for group connection, and the importance of making assumptions and working practices explicit.

RQ 4 What impact does participation in EMs have for climate change engagement and agency?

Agency: The impact of the EMs was evident in the development of agency through three dimensions of power. These were experienced to differing degrees by the participants. For some participants, this was experienced over time through participation in different EMs and continuation of practices such as mindfulness, or through personal growth and therapeutic practices.

This demonstrates how the movement of emotions and development of emotional reflexivity enabled a relationship to emotions to be experienced as a resource. The creation of safety and resource within, between and beyond, healed some of the painful or negative emotions that climate change materialised.

Active engagement: My research shows that participating in EMs had positive impacts for both individual and collective active engagement, and for those at initial and ongoing stages of

engagement. EMs contributed to the carbon reduction actions of participants and had broader impacts which contributed to building of engagement and agency at collective scales.

The CLP and TWTR enabled emotional reflexivity, which facilitated feedback between the dimensions of engagement. For those at initial stages of engagement and seeking community, CLP and TWTR brought the dimensions of engagement into relationship through acknowledging emotions. For those who were drawn to TWTR as a coping mechanism, TWTR enabled them to develop awareness of emotions, affects and assumptions that were impeding their engagement through acknowledging and expressing emotions, which brought the dimensions of engagement into balance. For those seeing a holistic engagement, TWTR supported their engagement.

RQ 4.1 What are the limits of EMs? How could EMs be scaled up / out or used in wider contexts?

The evidence of positive impacts for developing agency and developing active engagement evidenced were limited for one-off workshops where there was no ongoing group or connection to CSOs to enact their intentions.

There were limitations to the impacts arising from one-off EMs, which suggest the need for opportunities to explore EMs over time, in terms of practice opportunities for active engagement, and practices to support agency and emotional reflexivity.

Opportunities for scaling up EMs are summarised as:

- ~ Developing more accessible pathways to experience EMs, such as framing for a broader appeal
- ~ Addressing issues of diversity and equity within EMs
- ~ Simpler practices which can be offered at scale
- ~ Exploring the relationship between EMs, CSOs and workplaces to create a supportive infrastructure

RQ 5 What is the role of emotional reflexivity in engaging with climate change and developing agency?

Emotional reflexivity was apparent in two ways: through awareness and acknowledgement of emotions, and through the movement and expression of emotions. The awareness of emotions facilitated feedback between the dimensions of engagement. The expression and movement of emotions enabled a transformation of one emotion into another (such as grief alchemised), or a changed relationship to painful emotions, and contributed to a more balanced and sustained engagement.

Chapter 7. Discussion

In this chapter I discuss the results from facilitator and participant interviews (Chapters 5 and 6 respectively) alongside the literature identified in Chapters 1 and 2. I discuss the emotional dimensions of climate change in Section 7.1, followed by the movement of emotions in Section 7.2. and emotional habitus in Section 7.3. I discuss safe-enough spaces in Section 7.4, and how the movement of emotions and emotional reflexivity contributes to literatures on agency and engagement related to climate change in Sections 7.5 and 7.6.

7.1 Emotional dimensions of climate change

As discussed in Chapter 2, the emotional dimensions of climate change are evident in climate change science, politics, communication and engagement. The key gaps in literature and knowledge which have formed the focus of my research concern EMs that enable the acknowledgement and expression of emotions connected to climate change, and the impact of participation in EMs on engagement and agency.

Here I discuss how EM participants experienced the emotional dimensions of climate change. Although my findings revealed a range of emotions, I focus on how more pessimistic or difficult emotions connect to climate change were experienced by EM participants. This responds to the literature gaps of methods and processes to work through such emotions, highlighted by Weintrobe (2013), Cunsolo and Ellis (2018); Lertzman (2015), and Head (2016).

Grief

My analysis revealed three themes of grief, which correlate with the theoretical perspectives of grief associated with climate change discussed in Chapter 2. In all three themes, climate change materialised the actual or anticipated loss of what participants valued and cared about in the present or future, thus reinforces the existing literatures (Randall, 2009; Head, 2016; Cunsolo and Ellis, 2018; Lertzman, 2015; Wang et al., 2018). My research illustrates the connections between emotions experienced by participants. Grief was a referent emotion, as love was enfolded within it; fear of loss or experiencing grief derived from it; and anger was one outward expression of it.

Cunsolo and Ellis (2018) suggest that ecological grief is more likely to be experienced by people living in areas at high risk of climate impacts. My research complements this, and furthers it to demonstrate that ecological grief about climate change was also experienced at a physical distance, by participants who had a relatively low risk of physically suffering severe climate impacts. Participants' grief ranged from grief for the losses of people, ecosystems and cultures close to home *and* those more spatially distant.

The theme of *loss of connection to the more-than-human world* demonstrates how climate change materialised the grief of separation and loss of connection to a wider ecological self (Naess, 1988). This was experienced on an individual level as it related to some participants' lives, but also on a cultural level through having space to experience the impact of a cultural heritage that had been separated from the more-than-human world. Cunsolo and Ellis state that ecological grief is "likely to be more common amongst peoples that retain close living and working relationships to natural environments than those who do not" (2018, p. 279). My research adds a UK perspective, to show how ecological grief was experienced by those *without* a prior close living and working relationship to the natural environment, but with high value for it, and that climate change accentuated the absence of the relationship.

The theme of *loss of lifestyle, expectations, and possibility* confirms the existing literature which links grief to anticipated losses of privilege, current lifestyles and secure futures (Head, 2016; Randall, 2009; Cunsolo and Ellis, 2018; Norgaard, 2011; Adams, 2016, Büchs, Hinton and Smith, 2015). My research demonstrates that anticipated losses relating to valued high carbon practices (such as foreign holidays) were mainly apparent for those in the initial stages of active engagement. These valued practices were set in binary opposition to the negative associations of green lifestyles, which has contributed to forms of ambivalence (discussed in Section 7.2). My findings also demonstrate how, for two participants (CLP and TWTR) anticipatory grief related to questioning whether to start a family. Although not investigated in more detail in my research, this shows the range and depth of losses that are enrolled in the theme of loss of lifestyle, expectations and possibility, and indicates a potent avenue for future research.

My research adds nuance to these themes to show how aspects of grief are connected to degrees of active engagement with climate change, and how grief connected to climate change was experienced in relation to participants' biographies. This highlights the importance of acknowledging the range and depth of griefs enfolded in climate change engagement. The interconnections between personal and planetary grief would benefit from further research. For example, Maddrell's "maps of grief" (2016), could be adapted and used to explore the fluctuating intersection of personal and socio-ecological griefs, and how grief of ecosystem losses in both familiar and spatially distant locations is experienced in relation to personal biographies.

Fear

My results and analysis illustrate how fear, dread and terror were connected to range of anticipated physical and social impacts of climate change. Some participants' descriptions of fear relating to climate change were laden with affect and exceeded thought. The themes of *climate impacts and*

responses, and *isolation and lack of political agency* demonstrate how climate change was linked more to the fear of disintegration of social structures and loss of individual and collective identity, both in the present and the future, than the physical impacts.

This reinforces the existing literatures which state how the connection between fear and anxiety about climate change relates to social relationships, trust in social and political organisations and the perception of a lack of agency (Brugger et al., 2013; Kleres and Wettergren, 2017; Wang et al., 2018), alongside a fear of loss and of feeling powerless (Norgaard, 2011). My research complements this to show that the fears connected to lack of political agency were primarily articulated by those who were not actively engaged at a collective scale.

My results demonstrate how the fear of *social isolation* (losing friends and going against the norm) has suppressed discussion of climate change. This complements Norgaard (2011) by illustrating how the emotional dimensions of the social organisation of denial were experienced through the practices of conversational norms. Drawing on Ahmed's concept of a "feminist killjoy" (2014, p.224), my research shows how the fear of social isolation, of seeming "*preachy*", can be seen as a fear of being a *climate killjoy* by inciting fear, grief or guilt in others through highlighting the impacts and the potential capacity for action and active engagement.

Encountering capacity for action is not always comfortable, as Cloke draws on Arendt to suggest that the "fear that the engagement of this capacity may demand significant and uncomfortable changes in the (self-centred) ways in which we live our lives" (Cloke, 2002, p.596-7). This demonstrates how the fear of social isolation through talking about capacity for action has undermined the development of collective agency, which could help both mitigate the fears of isolation and a lack of political agency and contribute to building collective agency (Kleres and Wettergren, 2017, Arendt, 1951). This is evidence of a positive feedback loop which perpetuates the silence. These results are significant when considering how agency for active engagement with climate change is developed, which is further discussed in Section 7.5.

Anger

My results illustrate how anger is linked to themes of grief at the loss of ecosystems, cultures and people, and the social injustices that climate change reveals regarding the root causes and who bears the cost. This confirms the link between anger as: an outward expression of painful emotions such as grief (Kübler-Ross, 1970); an expression of moral indignation (Brown and Pickerill, 2009); and a means of attributing guilt (Kleres and Wettergren, 2017).

Whilst anger was acknowledged by CLP participants, it was tempered with a "*little bit*". This illustrates how anger is treated cautiously within environmental engagement in Western societies, and supports the findings of Kleres and Wettergren (2017). It also provides new evidence to reinforce Lertzman's (2015) connection between unexpressed anger and forms of melancholia and resignation. For example, for some CLP participants, it was noticeable that their outward direction of anger could have operated as a defence against experiencing the anticipatory grief of loss of lifestyle. Directing (justifiable) anger at governments and corporations, in the absence of examining how to expand agency (for example, Tom's quote of "*what sway do I have*?") indicates how anger can operate as a cover for other emotions.

Hope and hopelessness

Hopelessness was primarily articulated by participants at the initial stages of active engagement. For the CLP participants, hope and hopelessness were dependent on external institutions. In contrast, TWTR participants articulated a more grounded and active hope, which was related to both active engagement at a collective scale and emerged by working through and with their emotions about climate change. This illustrates the distinction between hope as wishful thinking and dependent upon changes in exterior organisations (as discussed by Leiserowitz, 2006), and hope as a process and orientation (Macy and Johnstone, 2012; Haraway, 2016; Moser, 2015). In the former, agency was located outside the self, in the latter agency was located in relationship to self and others.

This discussion has located the emotions connected to climate change that were articulated by the research participants within the existing literatures of the emotional dimensions of climate change, which it confirms and expands. I have shown that, for those with concern about climate change, climate change is laden with emotion, and, drawing on Ahmed (2014), can be seen as an object of emotion. Whilst confirming and expanding the existing research on emotions related to climate change, I have also demonstrated how degrees of active engagement, and the participants' biographies, influenced the different experiences of, and attachments, to similar emotions. This differentiation is important for climate change engagement. The example of grief illuminates how for some, anticipatory changes to practices and behaviours may be felt more keenly than losses of ecosystems, and the fear of experiencing the grief may prevent deeper engagement. This reinforces Randall's assertion of the need to "listen to and involve diverse communities who will have very different priorities and responses" (Randall, 2009, p.126).

By primarily discussing the painful or difficult emotions, I have demonstrated the depth of some emotions evoked by climate change, and how the fear of stimulating these emotions in others has

contributed to a double climate silence. However, emotions are not static, and I now discuss on the movement of emotions resulting from participation in EMs.

7.2 Movement and transformation of emotions within EMs

Here I discuss how the EMs of CLP and TWTR enabled movement of emotions, in response to the RQ 3.4 How does the movement of emotions influence climate change engagement? I focus on the movement of emotions during and since participation in EMs, through the key themes of acknowledging and making space, turning towards and expression, letting go and emergence, and vacillation and splitting.

Acknowledging and making space

In the CLP and TWTR, emotions related to climate change were acknowledged, which initiated a process of emotional reflexivity. This responds to Head's appeal to "articulate rather than suppress our emotions about climate change, acknowledging that emotional responses of grief, fear and anger are realistic rather than irrational" (Head, 2020, p. 2). My research (in Table 6.3) shows how acknowledging emotions enabled participants to develop awareness of the contours and shapes of emotions such as grief, and that such emotions were shared and felt by others. This is discussed further in relation to agency and engagement in Section 7.5 and 7.6 and responds to literature gap of the need to have entry points to develop emotional reflexivity suitable for different contexts (Brown and Pickerill, 2009).

Turning towards, movement and reparation

My analysis of TWTR provides examples of how turning towards painful and difficult emotions enabled a transformation: either of the emotions, or the participants' relationship to their emotions. The movement implicit in the participant's phrases of "*turning towards*", "*turning to face*", "*navigating*" and "*alchemising*" painful emotions provides evidence of the expansive and transformational energy and creativity unleashed when suppressed emotions were acknowledged, expressed and validated, and how emotional reflexivity was developed and practiced within TWTR. Below I discuss the examples of the movement of emotions with the existing literature.

Movement of grief

The expression of grief for the *loss of ecosystems, peoples and cultures* in the collective dynamic of TWTR enabled participants' grief to be visible to themselves and others. The expression of grief counteracted the silence experienced when grief was felt in isolation, and enabled participants to recognise, and experience, the connections between themselves and other participants. This provides examples of how EMs can rupture normative frames (Butler, 2009) regarding what and who is grievable. It illustrates the spaces in which forms of "disenfranchised grief" (Cunsolo and Ellis,

2018, p. 275) were recognised and experienced. My research furthers the extant research (Lertzman, 2015a; Randall, 2009; Cunsolo and Ellis, 2018; Osborne, 2018; Head, 2016, 2020) to show *how* the productive generative and reparative potential of grief has been realized through TWTR, which is developed further in the discussion in Section 7.6.

Grief relating to the *loss of connection to the more-than-human world* moved through exercises and rituals which acknowledged the loss of connection and provided opportunities to develop new relationships. The visceral experiences of the loss – and love – that some experienced through TWTR exercises enabled the transformation from what Leopold describes as "liv[ing] alone in a world of wounds" (1953 cited in Cunsolo and Ellis, 2018, p.276), into a new relationship, with both grief and the more-than-human world. This supported the movement of healing, thus countering the isolation of carrying the wound alone. These examples illustrate *how* losses were felt and healed, which ground the theoretical discussions of enchantment (Woodyer and Geoghegan, 2012) and Haraway's making-with (2016).

The examples of the movement of grief have illustrated how TWTR provided a variety of contexts for the tasks of grief (Worden, 1991) to be undertaken. As Worden emphasises, (and Randall, 2009, reinforces), these 'tasks' are optional, not phases which are passively moved through. The tasks required the participants to move towards them, to participate in a workshop, to be prepared to encounter the associated emotions and affects. Furthermore, such tasks of grief were not one-off processes. Some participants used TWTR to work with forms of their grief in an ongoing way, developing their capacity to inhabit the "Long Emergency" (Hasbach, 2015).

By showing how TWTR provides different opportunities to work through the tasks of grief, I have responded to Cunsolo and Ellis's question of "whether grief pathways follow other pathways and models of grief" (2018, p.278). These examples show how practices of grief were experienced in TWTR, which respond to questions posed by Cunsolo and Ellis (2018) and Head (2016) regarding how grief is related to as a practice in an ongoing way.

Movement of anger

The literature states the importance of places where anger can be expressed to enable its transformation (Jasper, 2011; Brown and Pickerill, 2009; Henderson, 2008; Ahmed, 2014; King, 2005; Gould, 2009). My research shows how TWTR provided a space for expression of emotions that challenge dominant norms such as anger. The expression and movement of anger enabled reparative action (Lertzman, 2015; Head, 2016), through sustaining the active engagement of TWTR participants, and stands in comparison to anger that was repressed.

Movement of fear

My analysis shows how TWTR participants' fears about climate change moved through turning to face them. Pain asked, "how do self-conscious and self-critical experiences of fear inform ground-up processes of change; how do emotional conditions, within and without, politicize subjects and motivate collective action at conscious level?" (2009, p.480). My research responds to her question by demonstrating that spaces such as TWTR enabled participants to acknowledge and explore their fears. For some, this process enabled fears about climate change to be descaled to fears about society, which whilst remaining scary, did not impede active engagement. In the case of the CLP, fears of social and political isolation were addressed through providing a space to talk about climate change.

Reparation

These examples of grief, anger and fear show how the movement of turning towards and expressing these painful or disruptive emotions enabled a transformation of emotions, and/or the relationship to emotions. These examples of movement illustrate how emotional reflexivity was developed through the movement and expression of emotions, which is discussed further in Section 7.5, and Chapter 8. The reparative potential of allowing emotions to move through expression was realised. This confirms the theoretical perspectives of emotions as interlinked with other emotions, ideas, values and objects (Bondi, 2005; Ahmed, 2014; Lertzman, 2015; Head, 2016; Gould, 2015). The movement of emotions was generative, it contributed to forms of agency and active engagement, which directly respond to the first part of Head's question of "What is the performative, generative role of such emotions, and what are the constraints on that potential being realised?" (Head, 2016, p. 77).

My research also responds to the second part of Head's question, the constraints on the potential, through my results that show the impacts of not expressing or reflecting on emotions. For example when emotions, such as the anticipatory grief of loss of lifestyle or a "*little bit*" of anger, were acknowledged but not expressed or worked through, my analysis suggests that this contributed to forms of ambivalence, and what Lertzman describes as an "internalised passivity" (Lertzman, 2015, p.94).

Letting go and emergence

TWTR contributed to the development of a grounded hope which emerged in the process of working through difficult emotions. It provides examples of spaces where hope was "decoupled from optimism" (Head, 2016, p.74). The experiences of TWTR participants illustrate how working through emotions wasn't always easy yet shines a light on the possible outcomes of undertaking the

"arduous work … together" (Moser, 2015, p. 9). My results demonstrate how letting go of positive emotions and optimistic narratives, and the permission to explore more painful or difficult emotions allowed the feelings enfolded in forms of "political depression" and hopelessness (Cvetkovich, 2012, cited in Osborne, 2018) to be worked through.

The letting go and emergence of hope experienced in TWTR provide examples of how hope was experienced in the "everyday" through practices of gratitude, through attention to who and what was present (Head, 2016, p.74). It also provides examples of how "hope as process" (Head, 2016, drawing on Anderson, 2006) enabled a change of perspective to open up the potential of new narratives. These provide further examples of spaces where alternative futures were imagined and felt with others, which is a component of transformative social change (Head, 2016, 2020). In response to Ahmed's assertion that "attachment to hope gets in the way of a process of moving on" (2014 p.84), EMs provide examples of how a non-attachment to certain emotions or outcomes has enabled a moving on.

Vacillation and splitting

As opposed to movement and transformation of emotion through expression, movement that did not resolve was also apparent in the vacillation experienced by some, which impeded engagement. As shown in Chapter 6 (Table 6.5), analysis of the participant interviews revealed themes of *knowing and not knowing*, *two stories of the future* (with vacillation between hope and hopelessness), and *all or nothing/not a bad person*. This seemed most prevalent in those who were not actively engaged at a collective scale and had not had the opportunity to work through the splits and ambivalences that arose since participation in the CLP.

This analysis provides evidence of forms of anxiety and disavowal (as discussed in relation to Weintrobe, 2013, in Chapter 2): processes of splitting and unconscious defences, to protect the participants from uncomfortable information and a protection to the identity threats of being a "bad person" (Weintrobe, 2013; Webb, 2012; Lertzman, 2015), or trying to retain a "good conscience" (Norgaard, 2011). Despite the concern and desire to be more actively engaged professed by the participants, these defences appear to have prevented the participants from exploring the uncomfortable paradoxes of privilege or working through the emotions they associated with an unbearable future. It also evidences that the lack of opportunities to acknowledge anxiety has contributed to "defensive routines … undermin[ing] collective effort" (Mnguni, 2010, p.118). Furthermore, the binary opposition of good person/enemy of the state suggests the value in

opportunities to explore and reflect on what constitutes a 'good life', as opposed to the assumptions of green lifestyles being the opposite of what was valued, which reinforces Randall (2009).

By showing how unprocessed (and for some, unacknowledged) emotions associated with *loss of lifestyle, expectations and possibility* have blocked more ambitious carbon reduction, these findings add a UK perspective to further Lertzman's (2015) emphasis on attention to *how* people experience tensions and ambivalences. The findings provide evidence that the affective states of anxiety can be revealed through attention to forms of defence, and awareness of ambivalence and splitting. The implications for climate change engagement are that the loss of lifestyles and expectations needs to be acknowledged and grieved, not hidden away like a guilty secret.

These findings attest to the importance of attention to the dynamics and movement of emotions relating to climate change engagement and agency. My research has revealed how EMs provide spaces to acknowledge and express emotions that are repressed, or have few outlets in UK culture, and which enables them to move and change. This development of emotional reflexivity has positively contributes to the development of agency and active engagement, which is discussed in Section 7.5 and 7.6. Relating to Ahmed's quote "what is relegated to the margins is often, as we know from deconstruction, right at the centre of thought itself" (2014 p.4), my research shows that when marginalised emotions were placed at the centre, their transformative and alchemical potential started to be realised.

7.3 Emotional habitus of EMs and climate change engagement

As discussed in Chapter 2, individual and cultural experiences of emotions and affects are influenced by feeling rules (Hochschild, 1983) and emotional habitus (Gould, 2009), and contextualisation is needed when considering how climate change and emotions are acknowledged or expressed (Gould, 2009; Norgaard, 2011; Ford and Norgaard, 2019; Cox, 2009).

In Section 7.1 I discussed how fear constrained the sharing of thoughts, emotions and ideas about climate change engagement at collective levels, and that talking about climate change was already emotional. In this section I discuss my analysis (in Section 6.6) of how the emotional habitus of EMs, the participants' workplace or CSO, or their social spheres, affected the participants' engagement with climate change.

Through talking about climate change and acknowledging the emotions attached, it was evident that the CLP provided an expansion of the emotional habitus experienced within the workplace. It confirms the findings of Andrews (2017) regarding organisations not being a safe container for holding emotions. The findings demonstrate the relevance and importance of conversations as a

foundation to engagement (highlighted by Corner and Clarke, 2017; Bateman and Mann, 2016; Lertzman, 2015; Eliasoph, 1998), which can enable concerns about climate change, and individual desires to influence collective actions to become visible.

TWTR was experienced as an expanded emotional habitus compared to informal friendship circles, or socio-ecological CSOs that participants were connected to. This expansion revealed the default emotional habitus of CSOs, which valued heroic action over receptivity and openness, which is congruent with existing CSO literatures (Brown and Pickerill, 2009; Gould, 2009; Prentice, 2003; Power, 2016). The cultural splits evident in the tensions of doing/being experienced by participants already actively engaged illustrate how the cultural defence against negative or pessimistic emotions (as explored by Ahmed, 2014; Bednarek, 2019; Osborne, 2018) was experienced within CSOs. Whilst informal types of emotional support were integrated into some CSO cultures (Hoggett and Randall, 2018), my research demonstrates this was more the exception than the norm at the time of this research.

In both the CLP and TWTR, the expansion of emotional habitus was linked to the development of emotional reflexivity, by enabling emotions to be acknowledged and to move. The development of emotional reflexivity through the movement of emotions enabled participants to both see and feel what might be constraining or foreclosing their active engagement with climate change. This involved their own narratives and emotional responses, but also the constraints of the socio-technical infrastructure. These examples speak to Gould's question of "what forecloses and what enlarges our imaginings of what is to be done to bring desired worlds into being" (Gould, 2009, p.244); and to Adams' focus of practices which can "foster imaginative capacities in supportive contexts" (2016, p.245).

The experiences of some facilitators and participants showed how the emotional habitus of a CSO was expanded over time in different ways. The ongoing Macy Mondays achieved this through bringing awareness of emotions into a practical-action oriented group. However, my research and analysis of both facilitators and participants demonstrated that whilst the CLP and TWTR created an expanded emotional habitus within the workshop, this was not necessarily sustained after the workshop. This had implications for how post-reflexive choice was developed in terms of climate change engagement and illustrates the tensions that Adams (2006) highlighted regarding habitus and reflexivity.

This tension highlights the need for further research to explore the relationships between EMs and the emotional habitus of CSOs and workplaces in three ways: 1) for those working in CSOs and workplaces with a commitment to active engagement to develop reflexivity about the emotional

habitus of the organisation, and how it can impede or expand potential narratives of change; 2) for those facilitating EMs to be aware of the larger habitus of the organisation, and how this might impact post-reflexive choice; and 3) to consider how this relates to the existing, but changeable, socio-technical infrastructures that can enable -or foreclose- the implementation of ambitious carbon reductions.

7.4 Safe-enough spaces to acknowledge and express emotions

The creation of safe-enough spaces underpins the degree of acknowledgement, expression and movement of emotions that took place within the EM, which I discussed in Section 7.2. Here I discuss the results from RQ 3.6: How do the EMs create a safe-enough space to acknowledge and express emotions?

TWTR workshops illustrate how safe-enough spaces were created by the physical boundaries: voluntary, away from work, family and public, where expression was permitted without fear of judgement. Whitaker's (1985) focus on the importance of personal choice in emotional exploration was reflected in the voluntary participation in the workshops, and participation in different exercises. These are examples of spaces that are "bounded" (Hoggett, 1992, cited in Adams-Hutcheson, 2017), "therapeutic" (McCormack, 2003), and acted as "affective sanctuaries" (Bell et al., 2018).

My analysis of TWTR facilitator and participant interviews demonstrates how TWTR operationalised the lineages of Western psychotherapeutic and Eastern meditative lineages to create individual and interpersonal safety. The degree of reflexivity: how emotions became known, worked with and how they moved (discussed in Section 7.2) illustrate forms of containment (Bion, 1962), the capacity to hold onto, or be with, an emotion or affect to be able to learn from the information attached. Affects were brought into consciousness, emotions were acknowledged and expressed. In Section 7.2 I have already discussed how working through tasks of grief (Worden, 1991; Randall, 2009) contributed to healing and a greater capacity to contain grief.

The analysis of both the facilitator and participant interviews illustrated how forms of trauma were present in some TWTR workshops, in spaces that were safe-enough for most people, but not for others. Whilst Herman (1992) and Doppelt (2016) highlight the importance of reconnection with groups to support recovery from trauma, the participant and facilitator interviews provided evidence that processing trauma safely may be more appropriate through one-to-one support. This underlines the importance of integrating trauma-informed practices into EMs. It also highlights the need for

further exploration regarding how different forms of climate change engagement can acknowledge that information about climate change can trigger past traumas, both personal and historic (Woodbury, 2019; Bednarek, 2019).

The creation of interpersonal safety between participants, as described in Chapters 5 and 6, was evident through the participants' reflection on connection between them and other participants. TWTR provides an example of how interpersonal safety was created to support therapeutic processes which enabled participants to feel "safe enough to stay in group and take personal risks" (Whitaker, 1985, p.5 and 124). The personal risks included trusting the process and developing an openness to feeling, expressing and releasing emotions, which may have felt uncomfortable, but appeared beneficial for most. As I presented Section 6.7, my research also raises questions concerning optimal degrees of homogeneity (as discussed by Whitaker, 1985) to enable both safety and depth of experience.

My analysis shows that connections with the more-than-human world were more healing than palliative for some participants. Developing or reclaiming a relationship with the more-than-human world offered a larger-than-self container for emotions such as grief, and enabled healing through the reconnection. The forms of connection with the more-than-human world experienced within TWTR adds further examples of such practices to the existing literatures on therapeutic landscapes (Bell et al., 2018; Willis, 2009).

My analysis illustrates how deeper levels of safety were created through secular forms of ritual and ceremony experienced in TWTR, such as the *Truth Mandala* and the *Council of all Beings*. These rituals, which drew on Indigenous wisdom traditions, are examples of liminal spaces (Rohr, 2002). They demonstrate how the lineages that inform TWTR created safety to be with unknowing and forms of "negative capability" (as discussed by Simpson and French, 2006). These forms of secular ritual provide examples which respond to the identified needs of places to experience grief and powerlessness (Head, 2016), to "stay with the trouble" (Haraway, 2016). This provides secularised examples to add to the existing literature regarding ritual and containment in faith-based responses to climate change (Drew, in Bulkely et al., 2018).

My research has demonstrated how EMs, particularly TWTR, already operationalize therapeutic practices in semi-social contexts, to create safe-enough spaces to contain the depth of emotional work needed for expression and movement of emotions, and to be able to integrate new understandings. This responds to Lertzman (2011, 2015), Moser (2016), Head (2016), and particularly to the question posed by Brown and Pickerill (2009, p.34): "how do we create spaces for

these difficult emotional responses to be expressed freely, opened up, discussed, and then processed, challenged and potentially reformed?"

Safety and containment in the EMs create a larger container and resource for agency, which is what I turn to next. My contribution to the connection between safety and agency is further explored in Chapter 8.

7.5 Agency and emotions

Here I discuss how the results in Chapters 5 and 6 relates to the theoretical literature on agency discussed in Chapter 2. My analysis of participant and facilitator interviews provide evidence of how both the CLP and TWTR helped to develop capacity for action by providing ways to acknowledge, express and work through uncomfortable or painful emotions. Building on the previous sections of this chapter (particularly Sections 7.2 and 7.4), I demonstrate how the relational orientations of openness and connection within, between and beyond contributed to the development of agency.

Power within

As demonstrated in section 7.1 and 7.2, turning towards emotions enabled a transformation from emotions as a potential impediment to agency, to a source and resource of power. My research has provided new evidence to show how TWTR and CLP enabled participants to develop inner dimensions of power through acknowledging and expressing their emotions relating to climate change, and developing capacity to be with painful emotions.

The theme of *reflexive awareness* illustrates how participants in both CLP and TWTR developed awareness about their emotions and narratives of change, and could explore their interplay of thinking, feeling and doing in relation to climate change. Such awareness is a first step towards disrupting narrative foreclosure that can limit agency at individual and collective levels, as discussed by Gibson-Graham (2011), Adams (2016), and Meadows (1999).

The themes of *healing relationships* and *cultivating deep determination* demonstrate the relationship between agency and emotional reflexivity developed through the expression and movement of emotions in the TWTR (discussed in sections 7.1 and 7.2). This demonstrates how the reparative potential of working through grief, anger and fear was realised in the expansion of inner agency and strength.

The theme of *healing relationships* illustrated how TWTR helped some participants to "becom[e] more truly what one is" (Beisser, 1970 cited in Hobson, 2008), by working through and integrating

conflicting stories. This reinforces the importance of psychotherapeutic approaches that bring attention to the whole person in relation to developing agency for active engagement. By showing how participants had strengthened their capacity respond to issues they cared about, this provides an emotional dimension to approaches to agency discussed in Section 2.1.4.

Power Between

The CLP and TWTR have supported the development of collective agency in different ways. The theme of *catalysing collective opportunities* (which expands *reflexive awareness* to a collective level) highlights the potential for collective active engagement with climate change. As discussed in Section 7.1 and 7.2, given the fear of a lack of political agency, and of social isolation, permission to discuss climate change within the CLP helped to counteract the isolation connected to fear. However, the lack of follow-up limited the type of collective actions that resulted, which led to feelings of frustration in two CLP participants. This supports the findings of Ballard, Reason and Coleman (2010, p. 14) regarding the "fleeting" nature of agency, and the importance of networks of support which can build and sustain agency for change. In addition to highlighting the tensions between reflexivity and habitus discussed in Section 7.3, my findings emphasise the need for systemic changes (e.g. O'Brien, 2018) at emotional, organisational and infrastructural levels to build on and sustain agency.

The *sharing the grief* theme from TWTR participants demonstrates how agency related to working through emotions at individual levels played an important role in developing agency in community. When deep emotions were acknowledged and expressed in a group, the joint experience of precarity and vulnerability enabled participants to experience strength through mutual vulnerability. This provides an example of how participants experienced that "one's life is always in some sense in the hands of the other" (Butler, 2009, p.14).

The analysis shows how acknowledging and expressing deep emotions in a group setting strengthened agency, and speaks to the need expressed by Moser (2015), of

> "communal spaces in which our emotional experience of this world can be expressed safely…[which] can serve a crucial social healing function … [to] help strengthen people's capacity to be in their own and other's distress" (Moser, 2015, p.9).

Whilst Ryan (2016) discussed the power of positive emotions to forge community solidarity, my research demonstrates that community solidarity can be forged through cultivating openness and allowing vulnerability to feel the negative and pessimistic emotions.

Power Beyond

As discussed in Section 7.4, TWTR participants experienced the relationship between themselves and the more-than-human world spatially and temporally.

Connection to the more-than-human world was experienced through recognition of the connection which, as Larsen and Johnson attest (2016), is an important part of beginning a relationship. Through connections with place in workshops, participants experienced different and expanded ways of knowing. These examples can be seen as practices which can begin to decolonise the power-over dynamic that perpetuates a separation from the more-than-human worlds discussed by Barker and Pickerill (2019).

This demonstrates how TWTR enabled participants to access wider resources and develop what Haraway (2016, p.31) describes as "tentacular thinking" through experiences of making-with, feeling-with and working through separation. In doing so, this provides an example of how EMs like TWTR have contributed to the development of a relationship with the more-than-human world, that was described using words such "conduit", "love", "respect" and "honour", and experienced as a "we" (Head, 2016, p. 68; Adams, 2016, p. 225). In this case the 'we' was experienced by participants as reciprocal relationships between humans, and between humans and more-than-human worlds.

As discussed in the literature review, building bridges between present, past and potential futures to enable the expansion of narratives highlighted by Adams (2016) and Head (2016), required temporal perspectives which exceed linear time. My results demonstrate how, through ceremonies and rituals, TWTR gave participants the opportunity to experience a resourcing relationship with time, as Ben's phrase of "*getting outside the Anthropocene*" demonstrates both a different orientation to time and the more-than-human world, and a breaking through confining or fatalistic narrative of the Anthropocene. These elastic and non-linear notions of time, experienced through more ritualistic aspects, provide examples of how to access "multiple temporalities" (Head, 2016, p.169) in the remaking of our world. In the doing, possible futures were envisioned and enrolled in developing agency to break through constraining narratives in the present. This demonstrates an inversion of Pahl et al.'s (2014) conception of colonising the future, as experiences of "multiple temporalities" informed agency and active engagement in the present time.

These results contribute to developing agency through practices which enabled participants to develop receptivity, openness, responsiveness, and relationship, tenets of feminist ethics (e.g. Ahmed, 2014, Gibson-Graham, 2011; Haraway, 2016, Evans et al., 2017) and those of complexity science and systems theory (Meadows, 1999; O'Brien, 2018). By centring the role of emotions in developing agency, I have shown how the acknowledgement, expression and movement of

emotions has contributed to developing response-ability, which confirms both the theory of change of TWTR (Macy and Brown, 2015), and the theoretical literature (Moser, 2016; Haraway, 2016).

My research adds to existing definitions of agency. In relation to the definition of agency as the "ability … to affect the circumstances that structure their thought and action" (Rogers et al., 2013), I have shown how a focus *on* emotion and affect has generated forms of emotional reflexivity, which has enabled participants to be aware of *how* emotions and affects influence their thoughts and actions, and how this has influenced them to affect their circumstances, which in this case is engagement with climate change.

My research provides examples of how to develop deeper levels of political agency needed (O'Brien, 2015), and how to attend to the personal sphere of transformation outlined by O'Brien (2018). I have also highlighted the importance of a holistic framework which considers the relationship between personal, organisational/collective and political forms of agency, which supports the calls of existing researchers (O'Brien, 2018; Meadows, 1999; Andrews, 2017; Ballard, Reason and Coleman, 2010; and Whitehead et al., 2017).

7.6 Emotions, engagement and climate change

As discussed in the literature review, climate change engagement is defined as a dynamic process comprising of three interdependent dimensions: thinking, feeling and doing (Lorenzoni, Nicholson-Cole and Whitmarsh, 2007, p. 446). This research responds to the research gap of *how* to acknowledge and work through the emotional and affective tangles, difficulties and anxieties connected to climate change (e.g. Moser, 2016; Lertzman, 2015; Head, 2016; Hobson, 2008). This section primarily draws on the analysis of the participant interviews, which are congruent with the observations and experiences of facilitators presented in Chapter 5. After discussing the participant's prior engagement with climate change, I discuss how the movement of emotions - both within the EM and resulting from participation - influenced the development of active engagement.

7.6.1 Engagement with climate change prior to EM participation

My research demonstrates how the emotional aspects of engagement differed according to the degree of pre-existing active engagement. As discussed in Section 7.1, those at initial stages of active engagement (through CLP in the workplace and those *seeking community*) were concerned about climate change. My research reinforces Randall (2009), Lertzman (2015), Moser (2016) and Head (2016) by illustrating how active engagement was impeded by a lack of opportunity to work through

the emotions and meanings connected to climate change, and how defences and denial operate within those who are at initial stages of active engagement in the UK (Weintrobe, 2013).

For participants already actively engaged, the themes of *adaptive coping mechanisms* and *holistic engagement* demonstrate the importance of places to explore emotional dimensions of engagement. For both motivations, TWTR enabled participants to work through the 'tangles' of knowing about climate change (Lertzman, 2015; Haraway, 2015; Moser, 2016), and either sustain ongoing engagement or change how they engaged. It also reinforced existing research of the emotional suffering connected to knowing and caring about climate change (Randall 2009, Wapner 2014, Fritze et al., 2008).

The results attest to the importance of critical reflection on dominant modes of environmental engagement and reinforces the need for a plurality of engagement modes and routes into active engagement with climate change (Lertzman, 2015; Moser, 2016). As discussed in Section 7.1, my results showed a relationship between the issues that emotions such as grief, fear and anger related to, and the degree of active engagement. This highlights the need to acknowledge and respect the plurality of ways that emotions attach to climate change, or how climate change is related to as an object of emotion, and for CSOs to attend to the emotional habitus of the organisation. This is particularly important for those participants for whom the EM was a 'route in' to more active engagement. It suggests that the emotional or affective aspect of engagement, alongside connections to others which can enhance collective agency is not just a 'nice to have', but a core component of active engagement for some.

7.6.2 Impacts of EMs on climate change engagement

As shown in Figures 6.5 and 6.6 (engagement) and 6.7 (overall flow chart), participation in EMs contributed to active engagement through enabling emotional reflexivity .This in turn has contributed to active engagement, in the form of individual and collective impacts, and the sustaining of active engagement when there were opportunities to continue emotionally reflexive practices. My research has shown that both CLP and TWTR have contributed to active engagement where concern about climate change exists. This was evident both for tailored approaches focused on climate change (CLP), and those more broadly focused (TWTR).

Helm et al. (2018, p. 166) suggested that "future work might distinguish which specific ecological coping strategies are most likely to increase pro-environmental behaviors". Using the examples of the CLP and TWTR, this thesis provides two examples of ecological coping strategies which increased pro-environmental behaviours in the UK. My research adds a dynamic perspective to the complex relationships between the three dimensions of engagement (Lorenzoni, Nicholson-Cole and

Whitmarsh, 2007), and highlights how the contexts and emotional habitus within workplaces and CSOs influence the generation of emotional reflexivity and the degree of engagement.

Through linking psycho-social theories and theories of emotion with climate change engagement literature, my research has provided evidence of the dynamics of emotions with regard to climate change, and the conditions needed to support the transformation of emotions - or relationship to emotions - which inhibit engagement into sources of expanded agency and contribute to active engagement.

7.6.3 Sustaining and resourcing active engagement

By drawing on psychoanalytical concepts of splitting, ambivalence and forms of denial (discussed by Lertzman, 2015; Weintrobe, 2013; and Adams, 2016), my research demonstrates how the lack of spaces to reflect on the ongoing emotional dimensions of climate change has undermined active engagement of participants who had intentions to be actively engaged.

This adds further evidence in support of existing research on EMs such as Carbon Conversations (Randall, 2009; Büchs, Hinton and Smith, 2015). It shows how ongoing opportunities to reflect on ambivalences and tensions encountered in forms of active engagement has contributed to sustaining active engagement. The EMs discussed provide examples of emotionally reflexive practices which can contribute to engagement for the “long emergency” (Hasbach, 2015).

This underscores the importance of attention to the context and emotional habitus of both workplaces and CSOs as places where collective active engagement can occur. It reinforces a need to attend to these practices within social change movements and organisations (Andrews, 2017; Brown and Pickerill, 2009; King, 2005), to offer a range of practices suitable to the context such as MBIs (as discussed by Whitehead et al., 2017; Wamsler, 2018) and to provide opportunities for further exploration at depth.

Chapter 8. Contributions and future research

In this chapter I discuss the key contributions to knowledge that this thesis makes, and the practical implications. In Section 8.1 I discuss the contributions to theory and knowledge. These are: new knowledge on emotional methodologies; the relationships between emotional reflexivity and climate change engagement; understandings of the relationship between agency and emotions; and methodological contributions to psycho-social approaches in human and emotional geography. In Section 8.2 I discuss the limitations and wider applications of EMs, before suggesting areas for future research that have arisen from this thesis in Section 8.3. I finish with a reflection of how this research relates to the current socio-political context.

8.1 Contributions to knowledge

My research responded to the literature gaps outlined in Chapters 2 and 4. These are: methods and processes to acknowledge and work through emotions associated with climate change (Moser, 2016; Lertzman, 2015; Head, 2016; Norgaard, 2011); the role of emotional reflexivity in engaging and sustaining active engagement with climate change (Brown and Pickerill, 2009; King, 2005, Norgaard, 2011); and in-depth research on the impacts of participation in EMs. This links the acknowledged research gaps of climate change engagement with the gaps in research about EMs discussed in Chapter 4. Furthermore, I identified gaps in the literature concerning how the emotional dimensions of climate change engagement and agency are experienced, and the lack of focus on the movement of emotions in both. I address these gaps below.

8.1.1 Contribution to knowledge on emotional methodologies

I have investigated the impacts of participation in a range EMs on engaging and sustaining engagement with climate change. Two EMs, the CLP and TWTR were chosen for in-depth participant research, which spanned degrees of engagement from initial to ongoing active engagement. My comparative research investigated how EMs were experienced in different contexts, from one off workshops to involvement in workplaces communities and CSOs.

My empirical research with facilitators and participants demonstrated how the CLP and TWTR have contributed to the development and expansion of agency and engagement for participants with existing climate change concern. I have shown that the EMs that are more appropriate for encouraging initial active engagement with climate change enable an acknowledgement of emotions, whilst those that are more appropriate for sustaining active engagement enable both an acknowledgement and expression of emotions.

My research contributes to new knowledge about EMs in the following ways:

i) *Mapping and identifying praxis.* My original research mapped the existing but disparate field of EMs in the UK according to degrees of focus on climate change, and different stages of climate change engagement. In my mapping (Chapter 4, Figure 4.1) I have shown the relationship between the EMs, their lineages, and how they are already being used across a spectrum of climate change engagements, from initial to ongoing active engagement. Drawing on the multi-disciplinary literatures on emotional and more-than-representational geography, psycho-social approaches, and theories of emotions, I have demonstrated that the EMs of CLP and TWTR operationalise a blend of theoretical lineages, and operate as spaces of praxis in the liminal spaces between private therapy and semi-public areas.

By summarising the existing literature on EMs, which primarily focused on single case-studies of EMs, I have highlighted the positive impacts of participating in EMs regarding socio-ecological engagement, alongside the lack of a robust evidence base. I highlighted how more emotional-focused EMs have been marginalised in socio-ecological movements in the UK, USA, Canada and Australia.

By cohering the EMs, I have positioned them as a collective research field of critically important sites of praxis regarding engagement with climate change and wider socio-ecological issues. However, whilst my research boundary was important to define my research field for this thesis, I am not suggesting that this should be a boundary of EMs, or the possible socio-ecological impacts from participation in EMs and other participatory methods with a wider focus than socio-ecological issues.

ii) *Blended comparative approach.* My empirical research blended psycho-social approaches, emotional geography and theories of emotions, and explored the impact of participating in EMs from three perspectives: the theory of change of the EMs arising from existing literature; the observations of facilitators; and how participants experienced EMs, and how this related to climate change engagement. My comparative research investigated the impacts of participation in CLP and TWTR in contrasting contexts, at different phases of engagement with climate change, and at different scales of individual and collective engagement. I have presented evidence of the positive impact that EMs had for participants in terms of developing agency and contributing to active engagement with climate change. By focusing on climate change engagement and agency, I have expanded the existing literatures on EMs (outlined in Chapter 4) and demonstrated the importance of this field for future research.

iii) Route into active engagement. I have provided evidence to show how EMs were a route into active engagement with climate change in two ways. Firstly, the acknowledgement of emotions

within EMs of the CLP and TWTR enabled participants to develop emotional reflexivity and develop awareness of the difficulties and tensions they experienced in becoming more actively engaged. Secondly, I showed how TWTR enabled participants to develop reflexivity through the acknowledgement and expression of the emotional dimensions of climate change. This operated as a route into active engagement for participants with concern about climate change, but for whom the existing engagement opportunities had not been attractive.

This has provided empirical evidence of the more diverse engagement approaches to climate change needed, which acknowledge the tangles of climate change engagement, and enable forms of reparative action (Lertzman, 2015). However, my research also highlighted the limitations of some EMs such as TWTR, which attracted those both concerned about climate change and a variety of inner practices.

iv) Sustaining active engagement. My research demonstrated how EMs enabled those actively engaged to sustain their engagement, through one-off or ongoing opportunities to acknowledge and express emotions and enable the movement of emotions.

v) *EMs and emotional habitus.* By exploring the role of emotional habitus within the CSOs, workplaces and EMs themselves, my research has established how different EMs provided an expanded emotional habitus within the EM. However, as discussed in Chapter 7, sustaining ongoing active engagement with climate change would be further supported through ongoing opportunities to develop emotional reflexivity and support post-reflexive choice, and an expanded emotional habitus of the workplaces and CSOs that participants operate in. These opportunities are developed in Section 8.3, the wider applications of EMs.

8.1.2 Contribution to relationship between emotional reflexivity and climate change engagement

In Chapter 7 I discussed the impact of participation in EMs on climate change engagement. This thesis responds to a discerned research gap of methods that can enable a working through of painful emotions related to climate change (Head, 2016; Moser, 2016; Lertzman, 2015; Clayton et al., 2015). I have shown how the movement of emotional and affective dimensions of climate change have contributed to the development of agency and active engagement.

Here I focus on the contribution that this thesis makes to the research gap concerning the relationship between emotionally reflexive practices and developing and sustaining active engagement and agency with socio-ecological issues (King, 2005; Brown and Pickerill, 2009) and

climate change (Norgaard, 2011). This gap led to RQ 5: What is the role of emotional reflexivity in engaging with climate change and developing agency? My research findings show that the emotional reflexivity developed by participants in the CLP and TWTR has contributed to participants becoming and remaining actively engaged with climate change.

As presented in Chapter 6, I have demonstrated how emotional reflexivity in the CLP and TWTR was developed by acknowledging and expressing emotions. This supports King's (2005) conception of emotional reflexivity operating *on* emotions, through acknowledging them, and *through* emotions, through the expression and movement of emotions. I have confirmed King's (2005) theorisation of emotional reflexivity applied to initial and ongoing engagement with climate change, and enhanced it by showing how three forms of movement contributed to the development of emotional reflexivity, and the relationship between reflexivity and emotional habitus. I discuss these in turn.

Reflexive awareness of emotions.

In Chapter 6, my analysis showed how reflexive awareness of emotions was developed at the initial stages of active engagement in both the CLP and TWTR through the movement into consciousness. This was evident through: acknowledging and naming emotions; acknowledging how awareness of collective opportunities for engagement brought emotions connected to climate change to light (e.g. that hopelessness "*doesn't galvanise action*"); and participants' awareness of how their emotions and mindsets had influenced their engagement and perceptions of agency (for example assumptions of "*all or nothing*", and negative associations of green behaviours). Reflexive awareness of emotion also enabled participants who were experiencing burn-out through their ongoing active engagement to acknowledge and reflect on the causes and symptoms of burn-out and change how they engaged with climate change.

This illustrates how opportunities to generate a reflexivity *on* emotions, evidenced occurring in co-counselling King (2005) and mindfulness (Whitehead et al., 2017; Wamsler, 2018), was also developed in TWTR and CLP. This has furthered the findings of King (2005) and Brown and Pickerill (2009) to show how emotional reflexivity has contributed to initial active engagement, by providing feedback loops between the dimensions of engagement with climate change.

Reflexive awareness and expression of emotions

As presented and discussed in Chapters 6 and 7, emotional reflexivity was developed through emotions being acknowledged and expressed, and the movement of emotions in TWTR. This was apparent in the movement of emotions through the transformation of one emotion into another (such as grief alchemised), and a changed relationship to painful emotions. In this way, emotions such as anger, fear and grief were transformed into a resource, not an impediment to engagement

and agency, where there was sufficient safety to do so. Emotional reflexivity in this case helped develop balance between the dimensions of engagement for those who were motivated to EMs as a coping mechanism (as shown in Figure 6.6).

My findings have developed King (2005) and Brown and Pickerill's (2009) findings to show how emotional reflexivity was important both for developing initial active engagement and sustaining ongoing engagement with climate change. Brown and Pickerill's (2009) conceptualisation of emotional reflexivity focused on awareness of emotions, attention to how they operate in activist spaces, and emotional self-management. I have furthered their conceptualisation through attention to how emotional reflexivity occurred through the expression and movement of emotions.

Linking literatures of engagement and emotional reflexivity.

My research has demonstrated that in the CLP and TWTR, emotions that inhibited engagement and agency, at initial and ongoing stages of engagement, were transformed into resources which expanded agency and contributed to active engagement. In doing so I have added a dynamic perspective to the complex, yet under-theorised, relationships between the three dimensions of engagement (Lorenzoni, Nicholson-Cole and Whitmarsh, 2007; Whitmarsh and O'Neill, 2011; Moser, 2016) and shown how emotional reflexivity on and through emotions helped bring dimensions of engagement into balance.

I have demonstrated how both CLP and TWTR enabled participants to acknowledge and/or express the difficult emotions that were present, such as grief, fear and anger, and to develop reflexivity to be aware of the issues that the emotions were connected to. This included the relationship to the participants' biographies, and awareness of narratives that constrained engagement and agency. This suggests that whilst climate engagements should not aim to induce fear (O'Neill and Nicholson-Cole 2009), by acknowledging the fears that were present encouraged a reflexive exploration, which counteracted the fear of isolation.

This responds to an acknowledged research gap of what to do with emotions that people do not wish to acknowledge (Brown and Pickerill, 2009; King, 2005; Henderson, 2008). It also reinforces Lertzman's (2015) assertion that the approach of 'barriers' to engagement is itself a barrier to understanding the complexities of engagement. By turning towards these emotions, and developing emotional reflexivity, barriers were transformed into resources which were harnessed, in varying degrees, for active and sustained engagement.

Emotional habitus and emotional reflexivity

As discussed in Chapter 2, the degree of emotional reflexivity enabled in CSOs and workplaces is influenced by the emotional habitus of those places, and wider cultural contexts (as discussed by Whitehead et al., 2017; Andrews, 2017; Adams, 2010; Norgaard, 2011; Gould, 2009; King, 2005; Brown and Pickerill, 2009; Cox, 2009). My analysis of both facilitator and participant interviews has shown that the expansion of emotional habitus afforded within the EMs supported the development of emotional reflexivity, but in the absence of further EMs, this was not necessarily sustained after the workshop. This has limited post-reflexive choice developed in EMs, which has constrained the degree to which participants enacted their intentions for active engagement at individual and collective scales. It reinforces the need to attend to and reinforce the relationship between the "macro-politics of society and the micro-politics of social movements" (Brown and Pickerill, 2009, p.34). As discussed in Chapter 7 (Section 7.3), it is important to pay attention to the relationship between emotional reflexivity and emotional habitus at different scales: of EMs, CSOs and workplaces, and wider society.

These four themes show the contribution this thesis makes to the relationship between emotional reflexivity and engagement with climate change. As Norgaard (2011) highlights that reflexivity is needed to develop effective democratic responses to climate change, and emphasises the need for a "mode of social organisation that promotes organized responsibility rather than organized irresponsibility and denial" (2011, p.226), I have demonstrated that EMs provide an example of such a mode of social organisation. By developing emotional reflexivity through the acknowledgement and expression of emotions, active engagement with climate change was enhanced and sustained. However, my research is limited to those who participated in EMs and had pre-existing concerns about climate change. This highlights a limitation, and an opportunity for further research about resistance to forms of emotional reflexivity.

8.1.3 Contribution to understandings of the relationship between agency and emotions

My research has demonstrated the importance of emotions in the development of agency for climate change engagement. My approach to agency was developed iteratively by combining existing EM practitioner literatures (particularly TWTR), my analysis of empirical research from facilitator and practitioner interviews, and blended literatures from psycho-social, emotional geography, climate communications, sociology and feminist cultural theorists (Ahmed, 2014; Haraway, 2016). In particular, my analysis of the facilitator and participant interviews illustrates how the creation of spaces that were safe-enough resourced the development of agency in three

directions: within (to acknowledge and express emotions); between (creating safety for emotional vulnerability between participants) and beyond (developing connection and relationship to the more-than-human world).

Agency and safety within. As discussed in Chapter 7, the creation of safety and agency operationalised the Western psychotherapeutic and Eastern meditative lineages. This contributed to the development of agency within through *reflexive awareness* (of emotions which constrained agency), *healing relationships* and integration of split parts of the self and *cultivating deep determination* through the transformation of emotions, or relationship to emotions, such as anger, grief and fear.

In Chapter 2 (section 2.1.4) I described how perceptions of agency can be limited by emotions such as hopelessness, fear or grief which can block a sense of collective agency and contribute to a narrative foreclosure (Gould, 2009; Adams, 2016; Norgaard, 2011). Safety was needed to support the acknowledgement and expression of these emotions. Through analysis of the movement of emotions in both CLP and TWTR, I have demonstrated how working with and through painful emotions enabled the agency of emotions to be unleashed, but that the creation of safe-enough spaces underpinned the acknowledgement and expression of emotions.

The focus on the whole person afforded in TWTR, as opposed to carbon reduction behaviours, or as Lertzman describes, the "deep shifts rather than levers for change" (2013, p.118), provides an example of how a holistic engagement, and a safe-enough space, enabled participants to explore the connections between their emotions, and their relation to issues such as climate change. This also reinforces the argument of Ballard, Reason and Coleman (2010) concerning the importance of developing agency before or alongside engagement.

Agency and safety between. By focusing on the emotional dimensions of group processes, my research has demonstrated how theoretical literatures on safe-enough spaces, such as emotional habitus (Gould, 2009), affective sanctuaries (Bell et al., 2018), trauma (Doppelt, 2016) have been applied within EMs, which has supported the emotional dimensions of agency as power between. The theme of *catalysing collective opportunities* in my participant analysis highlighted how the fear of social isolation had impeded opportunities to develop collective agency, particularly in workplaces and organisations which have the potential to develop and expand collective agency. The theme of *sharing the grief* demonstrated how the safety to be vulnerable and open was experienced as a source of connection, strength and power.

Both themes provide new evidence of the relationship between interpersonal safety and developing collective agency and has provided new evidence to demonstrate how this occurs through contrasting EMs. In particular, this responds to Brown and Pickerill's reflection that "creating a 'safe' space for activists to explore these difficult emotions might be just as important for emotional sustainability as fostering the more positive emotional responses" (2009, p.27), by showing how the creation of a safe space enabled the positive emotions to emerge. It expands the literatures on the role of group processes in overcoming feelings of powerlessness in relation to climate change, as explored by Büchs, Hinton and Smith (2015) and Randall (2009).

Agency and safety beyond. My research also demonstrates how methods of developing relationships with the more-than-human world, primarily through TWTR, was both a source of healing and safety, and developed resource for agency through the creation of a larger ecological and temporal identity. As discussed earlier, developing connection to the more-than-human world required that some participants had to first work through their grief of the disconnection. My research provides examples of experiences of the agency of place in the UK, which adds a UK dimension to existing literatures (Osborne, 2018; Larsen and Johnson, 2016; Barker and Pickerill, 2019). It shows how TWTR operationalised theoretical concepts of "tentacular thinking" (Haraway, 2016, p.30-57, and p.58); wonder and enchantment (Ahmed, 2014; Woodyer and Geoghegan, 2013).

Agency and safety in the not knowing. One further dimension of agency was the agency that occurred through the emergence of emotions such as hope and love. Part of creating the possibility for emergence required creating safety to let go, of attachment to positive emotions, or the surety of polarised positions of hope and hopelessness, to be with the unknowing and "negative capability" (Keats, 1817).

My thematic examples have shown how safety to explore emotions, to develop emotional reflexivity alongside the development of agency in those directions enabled participants to "'look at' rather than 'look through' one's beliefs and to question what is socially or culturally given, rather than to consciously or unconsciously accept them as filters through which the world is viewed" (O'Brien, 2018, p.156). The examples of TWTR and CLP all demonstrate new knowledge which can be applied to the theoretical perspectives such as transformations literature (e.g. O'Brien, 2018; Meadows, 1999) and provides examples of how attention to emotional safety created the conditions for agency to emerge from the inside out.

This connection between safety and the emotional dimensions of agency within, between and beyond provides richly empirical new evidence in an exploratory field of EMs in relationship to

climate change engagement. It would benefit from further research and development, which I explore in section 8.3.3.

8.1.4 Methodological contribution to the potential of psycho-social approaches in human geography research

Researching climate change engagement required a blend of methodological approaches, which spanned and investigated the interplay between the micro to macro levels of scale: from individual experiences of emotions and affects, to the concept of a 'hyperobject' (Morton, 2013) operating at all scales. I have drawn on literatures of emotion from multiple disciplines, which emphasise the importance of holding the psycho and social together. I have researched and analysed how participants experienced emotions relating to climate change in different ways, namely: how they described their relationship to climate change, and climate change engagement; how emotions become known to them or not (Bondi et al., 2005; Weintrobe, 2013; Ahmed, 2014); how emotions about climate change related to their biographical narrative (Hoggett and Randall, 2018; Lertzman, 2015; Groves et al., 2015); and how they experienced participation in an EM.

The concept of emotional reflexivity (Norgaard, 2011; King, 2005; Brown and Pickerill, 2009; Holmes, 2015) focused on how emotions became known to participants, and how they influenced cognitive and behavioural aspects of engagement. The lens of emotional habitus (Gould, 2009; Hochschild, 1979) enabled exploration of how different contexts influenced emotional reflexivity within EMs, CSOs, workplaces and within the context of UK society. Furthermore, human and emotional geography, ecopsychology and environmental humanities lenses illuminated the relationship between emotions and agency in relation to space and place, as discussed in the previous section.

There are many points of congruence between the broader literatures mentioned above, which themselves attest to the merits of an interdisciplinary approach. In this section I focus the discussion of the methodological contribution of my PhD through two themes: what psycho-social methods add to human and emotional geography, and what human and emotional geography adds to psycho-social methods.

What psycho-social methods add to human and emotional geography: going within

Psycho-social methods bring psychotherapeutic theories of the unconscious, subconscious and conscious into relationship with the social worlds (Clarke and Hoggett, 2009; Hollway and Jefferson, 2000; Lertzman, 2015; Ahmed, 2014). By drawing on a range of psychotherapeutic approaches and cultural theories, psycho-social methods span the contested distinctions between emotional, affective and more-than-representational geographies. However, these methods have not been

widely used in emotional geography. My research has applied psycho-methods to explore participants' emotional relationships with climate change in the contexts of EMs, everyday situations and CSOs or workplaces. Although focused on emotions, my results and analysis demonstrated that affects and excess of emotions were perceptible and available for analysis.

As discussed in Chapter 3, psycho-social approaches use the concept of a "defended subject" (Hollway and Jefferson, 2000). Bondi's (2014) criticism of this concept focused on the suggestion that researchers can access knowledge "that remains unknown to research participants" (Bondi, 2014, p. 45), and dismisses psycho-social approaches and the concept of the defended subject. As this research focused on emotional dimensions of climate change, which include defences and forms of denial that manifest in different ways across the population, then using psycho-social approaches which bring an awareness of defences is a useful key to unlock and question the 'told story' of a research participant. In response to Bondi's criticism of researchers accessing knowledge that remained unknown to participants, psycho-social methods encourage co-construction of the interpretation where appropriate. As discussed in Chapter 3, I shared some of my interpretation with participant interviewees, which they reflected on in a follow-up interview, and I was able to check and modify my interpretation with them.

My analysis has drawn on psychoanalytic theories of splitting (Weintrobe, 2013; Lertzman, 2015) to investigate where tensions and inconsistencies were revealed. Whilst methods that draw on psychoanalytic theories have been used in emotional geography, using the psycho-social concept of the defended subject enabled me to deepen my analysis to explore the connections between emotions, and how they operated within the participant's biographical narrative. For example, in my analysis of the theme of *loss of lifestyle, expectations, and possibility* (Chapters 6 and 7), I have argued that some participants' defences against emotions of grief prevented the exploration of uncomfortable paradoxes of privilege or questioning the binary construct of the self as a good or bad person.

Similarly, fear of social isolation, or fear of feeling grief or losing privilege was evident in the splitting apparent in the theme of knowing and not knowing about climate change. This vacillation, and form of ambivalence, acted as a defence against feeling. The concept of a defended subject has revealed how attention to the tensions and inconsistencies were approached and responding to Pain (2009) how emotions were "descaled" so they were understood in both a narrative and cultural context. For example, the excesses of linguistic representations such as minding the pauses, laughter and changes in topics and voice tone gave clues to the participants' gestalt and provided context against which to investigate the inconsistencies.

The psycho-social concept of the defended subject has deepened my research and analysis, through demonstrating *how* participation in EMs involved a change or transformation in the participant's relationship to self, as well as in their relationship to climate change. This reinforces the value of psycho-social biographic narrative approaches in human and emotional geography (as argued by Stenning, 2020; Smith et al., 2010). I maintain that Bondi's dismissal of psycho-social methods is not justified in this case and emphasise the potential for future blending of psycho-social and human and emotional geography research approaches, particularly for research on climate change.

What human and emotional geography adds to psycho-social approaches: going beyond

The contribution of human and emotional geography to psycho-social methods is through the attention that emotional geographies give to the socio-spatial mediation of emotions and consideration of the agency of place (Brace and Geoghegan 2011, Maddrell, 2016; Parr, Philo and Burns, 2005; Davidson and Milligan, 2009; Willis, 2009; Head, 2016; Barker and Pickerill, 2018; Bawaka Country et al., 2015). Although psycho-social approaches draw on ecopsychology, the well - developed relationships between emotions, space and place developed in emotional geography has enriched the approach taken in this research, and could further enrich psycho-social approaches.

An example from my research that supports this is the connection and relationship between safety and agency relating to the more-than-human world, which I discussed in Section 8.1.3. This expands the psycho-social approach by integrating the relationship not just between emotions and society, but to consider how space and place can ground and materialise emotions and affects (Brace and Geoghegan, 2011; Davidson and Milligan 2009), and the influence of spatial and physical contexts in the movement of emotions such as grief (Maddrell, 2016; Willis, 2009).

8.2 Limitations and wider applications of EMs

My research has demonstrated how EMs can support participants to find creative ways to 'stay with the troubles' (Haraway, 2016) of these times, and to find emergent solutions to address climate change. I am not suggesting that EMs and developing emotional reflexivity alone will achieve the level of engagement on climate change needed, but I do argue that EMs can contribute to systemic transformations through rupturing constraining narratives (Adams, 2016; Gould, 2009) and developing the power to transcend paradigms, which is, as Meadows (1999) argues, a key leverage point in systemic change.

In Chapter 6, I identified limitations for both the CLP (scale over depth) and TWTR (depth over scale), which indicate opportunities for scaling up their potential to contribute towards ambitious

active engagement with climate change in broader sectors, and to address other systemic changes needed to achieve socio-ecological justice. There are opportunities to connect and integrate the findings and knowledge about EMs to the upswell of concern and active engagement with climate change in the UK which is apparent in the new social movements of Fridays for Future, (Fridays for Future), Extinction Rebellion (XR) and Deep Adaptation (Deep Adaptation forum). Below I outline specific limitations of EMs in relation to climate change engagement in the UK, alongside suggestions for wider applications.

Limitation: EMs not easily accessible, and lack of follow up opportunities.

As discussed in Chapter 4, my research presented a range of EMs which are used in a variety of contexts. With the exception of the CLP and MBIs, the EMs are not easily accessible as they are framed by existing socio-ecological concern, or part of existing CSOs. The limitations for voluntary participation in EMs such as TWTR are pre-existing concerns about socio-ecological issues. The participant interviewees in this research all had an existing inner practice, or an openness to exploring emotions. Without further research, it is difficult to know if this is a typical profile of TWTR participants who attend voluntary workshops, but the cultural marginalization of emotions and dismissal of anything "touchy-feely" could also limit the scale of potential participants.

The EMs offered in workplaces, such as the CLP and the workshops and short practices offered at conferences, offered a taster of emotional reflexivity, but the workplace context and/or non-voluntary nature of the workshop meant that the depth of reflexivity explored was limited. As discussed in both the facilitator and participant interviews, the limitations for EMs offered in workplaces and CSOs are the lack of opportunities to continue the practices experienced in workshops. Opportunities to work through the practical and emotional aspects could enable support when encountering the limitations, difficulties, and complexities inherent in organizational and social change.

Wider application: Accessible pathways of EMs:

The range of EMs could be made more accessible through public platforms such as websites, which detail the range of EMs, local facilitators, and the existing evidence base. Consideration of broader framing of EMs (for example through resilience and systems approaches) could make them more attractive and accessible for more people, alongside the incorporation of forms of emotional reflexivity into the cultures of workplaces and CSOs. Accessible pathways within workplaces and CSOs could involve mentoring for sustainability professionals, practices appropriate for CSOs,

scientists (Head, 2016; Hoggett and Randall, 2018) and organisational scale training in emotional reflexivity and resilience (Doppelt, 2016).

My research has focused on face to face group work, which limits the scale of some approaches. EMs at depth such as TWTR require time and greater degrees of safety, whereas portable and mobile practices such as active listening or mindfulness can be used more flexibly. Workshops formats could be broadened in reach using online hosting. This development has occurred more recently in response to the COVID-19 pandemic (TWTR, 2020b), which shows how group work practices can be rapidly developed and expanded using online technology.

Limitation: Lack of diversity of facilitators and participants

As highlighted in Chapters 4-6, the EMs I focused on displayed a lack of diversity in the EMs according to ethnicity, racial, gender and class identity, and ableism. The lack of focus on systemic inequalities in the publicity materials for EMs can (and probably has) limited the participation in some EMs. It signals the need for more intersectional approaches to be represented within EMs.

Opportunity: Centring accessibility and diversity:

Addressing the acknowledged lack of diversity of participants and facilitators could be achieved to some degree by broader framing which acknowledges systemic oppressions and injustice. However, making EMs and spaces of emotional vulnerability safe for those with different experiences of systemic oppressions, requires deeper levels of work on the part of facilitators and participants who do not have lived experience of systemic oppressions. A first step to broaden the accessibility and diversity is through facilitators participating in anti-oppression inner work, incorporating this into EMs, and acknowledging the limitations of EMs, where they exist.

Limitation: marginalization of emotions in climate change engagement

My results suggest that climate change engagements which exclude or marginalize emotions or opportunities to develop emotional reflexivity limits the potential range and breadth of people who become actively engaged. This finding reinforces Lertzman's (2015) assertion of the need to broaden engagement opportunities and highlights the need for CSOs and workplaces to integrate transformations in emotional habitus *alongside* transformative change for active climate change mitigation work and paying attention to the processes of change. Without this, there is a danger that EMs could be seen as a way for organisations to focus on individual coping mechanisms instead of changes to infrastructure and operations, as highlighted by Whitehead et al. (2017).

Opportunity: integrating emotional reflexivity in climate change engagement

In response to these limitations, EMs could be made more accessible by integrating reflexive opportunities into existing climate change engagement, and into the cultures of CSOs and workplaces, together with opportunities to take deeper steps into emotional reflexivity. This requires attention to the language and framing to position such practices as an integral part of climate change engagement.

8.3 Opportunities for future research

As discussed in Chapter 3, my UK focused research and interviews of facilitators and participants alike primarily comprised of those who are white, cis-gendered, middle class (or holding middle class identities now), and with an existing concern about climate change. Whilst my research is valuable in relation to engaging those types of participants, it is also limited and could be developed by future comparative research that explores how EMs are used in different cultures within and beyond the UK. Through this research I have identified three avenues for furthering understanding of EMs in future research, namely: Scaling EMs up and out; Cross cultural research on EMs and emotions; Further exploring relationship between agency and safety. I have also suggested how collaborative action research could achieve this.

8.3.1 Scaling EMs up and out to different UK sectors

As discussed in section 8.2, broader offering of EMs – to wider parts of society – could increase and sustain pressure for just and equitable mitigation action. Such scaling up and out requires further research which interrogates in more detail which EMs could be appropriate in wider CSOs focused on socio-ecological issues. Given the defences against emotions that are apparent in organisations (Andrews, 2019), there is much to be gained from learning across approaches, such as the application of mindfulness in professional situations (Whitehead et al., 2018) and UK Parliament (Bristow, 2018).

For voluntary EMs, further research on more portable and mobile practices (such as contemplative and reflective practices and active listening) would be valuable, alongside research that assesses how CSOs can support an expanded emotional habitus that values the role of inner work. Furthermore, research which explores how experiences of trauma and grief intersect with privilege, power and everyday experiences of climate change would contribute to developing more inclusive EMs.

A limitation of my research is that it is formed of primarily positive participant experiences of EMs, which indicates the potential for positive bias. Those who had less positive or mixed experiences provided important insights. When considering how EMs could be scaled up, it would be valuable to understand who had negative experiences of EMs, either from participation or those who are resistant to forms of emotional reflexivity being introduced into CSO cultures. Whilst my research has focused on the impacts of EMs, it could be complemented by furthering existing research (e.g. Andrews, 2019) focusing on the impact of *not* attending to emotions and emotional reflexivity within organisations.

8.3.2 Cross cultural research on EMs and emotions

This research was conducted within a narrow population of facilitators and participants in the UK, and primarily drew on Anglophone literatures from the UK, USA, Canada and Australia, which is a limitation of my research. Emotions and emotional expression are strongly influenced by culture and habitus, and climate change is experienced culturally (Feola, Geoghegan and Arnall, 2019; Hulme, 2009). To address the limitation, further research could explore how EMs are used in different cultures, within the UK and globally, which could inform the accessibility and diversity limitations outlined above, and provide valuable evidence concerning broader conceptions of agency not limited to climate change engagement and action.

My in-depth research did not focus on how emotional and contemplative practices and rituals within organised religion impacts climate change engagement. As highlighted by Drew (Bulkeley et al., 2018) exploring these practices could offer rich opportunities for future research.

8.3.3 Agency and safety

This thesis has demonstrated a connection between developing safety, and the emotional dimensions of developing agency, within, between and beyond. My iterative blending of approaches, which was developed from the literatures and both facilitator and participant interviews, has provided initial evidence of this connection, but would benefit from further research, ideally integrating the cross-cultural research to investigate themes of agency and safety in more depth, and over time.

8.3.4 Collaborative action research with a range of EMs and CSOs

These three areas for future research could be achieved in many ways. Learning from existing resilience practitioners in cultures where such practices are woven into everyday lives could be achieved through action research and “hybrid research collectives” (Gibson-Graham, 2011). This

could support cross-cultural development and learning across different EMs and different cultures, increase the evidence base in accessible ways and to contribute to decolonising academic practice (Wane, 2008; Ford and Norgaard, 2019; Barker and Pickerill, 2019) through broader ways of knowing and doing within academic practice.

Collaboration and co-production of knowledge, drawing on the examples of Klenk et al. (2017) and Holt et al. (2019) could be achieved through Action Research with a range of EM facilitators, to develop a broader and longitudinal evidence base through cycles of action and reflection.

8.4 Last words

This thesis has demonstrated the importance of emotions in public engagement with climate change and demonstrated a range of EMs that can work with the emotional dimensions of climate change in generative ways. The range of EMs contain a range of practices which could help publics, those on the cusp of climate change engagement to get actively engaged, and those actively engaged to stay engaged with climate change and disrupt the stagnant range of responses on offer from governments. Although broad in remit, my research has demonstrated how the field of EMs offers a rich resource for agency and response-ability in urgent times.

Recent and ongoing impacts of COVID-19 has provided a rupture in business as usual which, although foreseen by some, society at large was not prepared for. This has provided many examples of both our inter-vulnerability and connection and has made existing inequalities more apparent. At the same time, the limitations of scale which applied to approaches such as TWTR and Active Hope have been overcome by internet technology, and the methods have been applied at large scale to be able to acknowledge, accept and respond to COVID-19. For example, over 2,000 people participated in Active Hope in Wuhan in February 2020 (Active Hope, 2020) and cycles of TWTR have been taking place with many hundreds of participants through video conferencing (TWTR, 2020b).

The themes of grief which I discussed in relation to climate change have been evident in relation to COVID-19. The value of nature, and access to it, has been highlighted, and the past few months have shown the type of transformations in social and political infrastructure that were impossible (for me) to think about even four months ago. Flights grounded. The sound of birdsong where trunk roads once dominated.

Despite the recent global focus on COVID-19, the background causes and the impacts of climate change have not changed. The physical infrastructure of the UK has been tested and will be in the future with the COVID-19 related recession. However, despite many high-carbon emitting industries

clamouring for a return to business as usual, what the new normal will, or can, be is still open. Climatic tipping points are already occurring, the time is ripe for tipping points in social responses.

The EMs presented can offer ways to enable and sustain an engaged response in these uncertain times. The methodologies presented here offer some ways through: they are not solutions in themselves, and need to be considered alongside the infrastructural and political transformations. The practices and concepts in some of the EMs draw variously on the holistic interplay of western psychology, eastern philosophies and Indigenous wisdom traditions, and are grounded in the promotion of openness and feedback loops. They combine practices as old as the hills with the issues which threaten the very ground we stand on. None of the EMs discussed here are rocket science, yet ironically if they *were* they may have been afforded greater attention, but this new evidence shows the potential that just some of them have in being with the increasingly uncertain present and potential futures.

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Note 1: References prepared in Harvard following the A.R.U. (Anglia Ruskin University) guide to Harvard style of Referencing, 6.1.2 Version. April 2019. The abbreviation 'n.d.' is for 'no date'.

Note 2: Library closures during COVID-19 lockdown and afterwards meant that I was unable to access some books, retrieve articles as published, or access primary sources. I have indicated where this is the case with **. For example, pagination on references marked with ** refers to the pagination of the article pdf download (often a pre-print or online version), not as it appeared in the journal or book. The libraries were still closed when this thesis was finalized.

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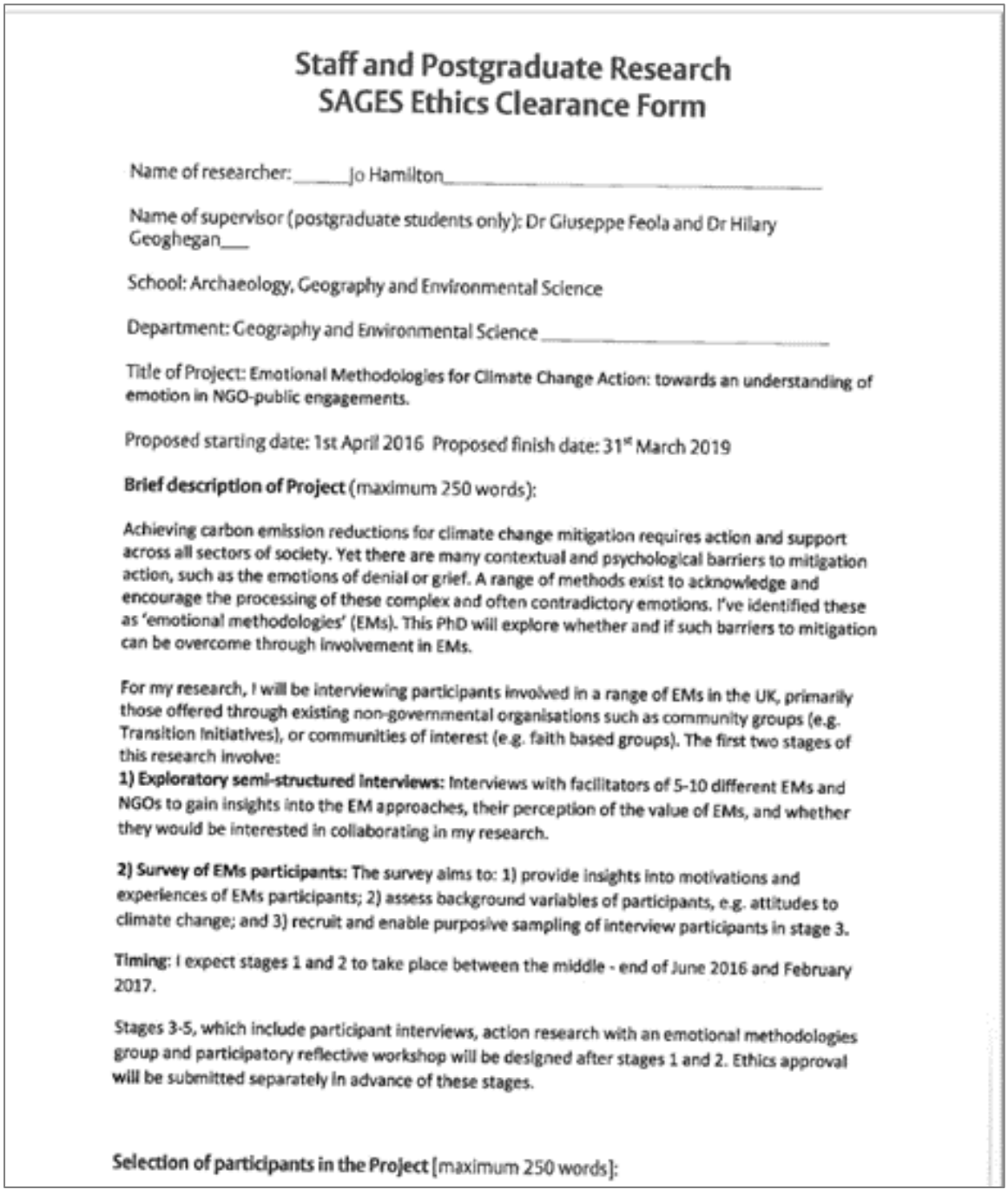
Appendices

A3.0 Ethical approval from University of Reading



Staff and Postgraduate Research
SAGES Ethics Clearance Form

Name of researcher: Jo Hamilton

Name of supervisor (postgraduate students only): Dr Giuseppe Feola and Dr Hilary Geoghegan

School: Archaeology, Geography and Environmental Science

Department: Geography and Environmental Science

Title of Project: Emotional Methodologies for Climate Change Action: towards an understanding of emotion in NGO-public engagements.

Proposed starting date: 1st April 2016 Proposed finish date: 31st March 2019

Brief description of Project (maximum 250 words):

Achieving carbon emission reductions for climate change mitigation requires action and support across all sectors of society. Yet there are many contextual and psychological barriers to mitigation action, such as the emotions of denial or grief. A range of methods exist to acknowledge and encourage the processing of these complex and often contradictory emotions. I've identified these as 'emotional methodologies' (EMs). This PhD will explore whether and if such barriers to mitigation can be overcome through involvement in EMs.

For my research, I will be interviewing participants involved in a range of EMs in the UK, primarily those offered through existing non-governmental organisations such as community groups (e.g. Transition Initiatives), or communities of interest (e.g. faith based groups). The first two stages of this research involve:
1) Exploratory semi-structured interviews: Interviews with facilitators of 5-10 different EMs and NGOs to gain insights into the EM approaches, their perception of the value of EMs, and whether they would be interested in collaborating in my research.

2) Survey of EMs participants: The survey aims to: 1) provide insights into motivations and experiences of EMs participants; 2) assess background variables of participants, e.g. attitudes to climate change; and 3) recruit and enable purposive sampling of interview participants in stage 3.

Timing: I expect stages 1 and 2 to take place between the middle - end of June 2016 and February 2017.

Stages 3-5, which include participant interviews, action research with an emotional methodologies group and participatory reflective workshop will be designed after stages 1 and 2. Ethics approval will be submitted separately in advance of these stages.

Selection of participants in the Project [maximum 250 words]:

For stage 1, I will scope the range of Emotional Methodologies through the existing academic and grey literature, and through surveying the range of NGO approaches to climate change. I will contact the most suitable person involved. For some of these approaches (e.g. Transition Network, Low Carbon Communities Network, Carbon Literacy Project) I have prior existing working / research relationships or friendships.
For stage 2 (survey of EMs participants), I will discuss the possibility of a survey with the key facilitators in stage 1, who will then send a survey invite out via their own existing networks. The survey will have an option for participants to indicate whether they would be interested in being involved in the research, for example through being interviewed by me.

Anticipated number of people that will participate in this project

Between 55 – 210 participants in stages 1 and 2.

For stage 1, I estimate interviewing 5-10 participants.
For Stage 2, depending on the number of networks the survey is distributed through, I estimate between 50-200 responses.

In submitting this form, I confirm the following:

1. To the best of my knowledge, I have made known all information relevant to the SAGES Research Ethics Committee and I undertake to inform the Committee of any such information which subsequently becomes available whether before or after the research has begun.
2. If this project is an interventional study, a list of names and contact details of the subjects in this project will be compiled and that this, together with a copy of the Consent Form, will be retained within the School for a minimum of five years after the date that the project is completed.
3. The Consent form includes a statement to the effect that the application has been reviewed by the University Research Ethics Committee and has been given a favourable ethical opinion for conduct
4. I have made arrangements for the storage and disposal of confidential information generated by my project
5. The proposed research will not generate any information about the health of participants
6. The proposed research does not involve children under the age of 16
7. The proposed research does not involve any person with learning difficulties or with any other mental impairment
8. The proposed research does not involve anyone in their capacity as an NHS patient or social services client
9. The proposed research does not involve anyone who is employed by, or is a student of, the investigator
10. I have made arrangements for expenses to be paid to participants in the research

If you are not able to confirm all of the above, please contact Steve Musson (s.musson@reading.ac.uk) as soon as possible.

[redacted]

Signed [redacted]

...Jo Hamilton..... (Researcher) Date 3rd June 2016 .....

.. [redacted] .. (PG Supervisor) Date ...3rd June 2016 .....

This form should now be returned, electronically and in hard copy, to Carol Speight, Department of Geography and Environmental Science (c.p.speight@reading.ac.uk)

It will be reviewed at the next SAGES Research Ethics Committee meeting and you will be notified of the outcome immediately.

SAGES Research Ethics Committee meetings take place in November, February and June. If you require express approval, please contact Dr Steve Musson to discuss the possibility of arranging this.

A3.1. Online survey for facilitators

Introductory email:

Hello. My name is Jo Hamilton. I'm currently doing a PhD at the University of Reading exploring the role of methods and approaches which enable acknowledgement and expression of emotions ('Emotional Methodologies') around social and environmental issues. My specific focus is the implications of participating in these methods for engaging with and sustaining action on climate change*. I'm also re-training to facilitate 'The Work that Reconnects', having facilitated workshops which drew on these methods around 10-12 years ago.

To begin with, I'm mapping out where and how these 'emotional methodologies' take place in the UK. I'm doing this through online searches, contacting facilitators directly, and existing relevant networks. As well as being an important part of my PhD research, I hope that this initial 'mapping' will be a useful resource for those involved in facilitating such workshops. Subsequent stages of research, (which you are invited to opt in to), will involve interviewing a small number of facilitators, inviting workshop participants to complete a survey / be interviewed, and where possible, participating in some of the workshops myself.

I listed the survey questions below, so please just respond and email back to me – or complete the attached document and email back – whichever is easiest. [Note: for the actual survey, I will also include a web link to fill in]. If you would prefer to have a short telephone interview, just email back with some suggestions of dates / times that work for you, and we can arrange from there.

*If you would like to find out more, you can see an overview of my PhD research here: http://www.climatepsychologyalliance.org/~cpa/explorations/blogs/211-jo-hamilton-phd-overview .

Online Survey

Intro words: Thank you for choosing to complete this survey. The overall aim of this survey is to map out the range of group work methods and approaches which enable acknowledgement and expression of emotions ('Emotional Methodologies') around social and environmental issues, in the UK.

The survey should take between 15-25 minutes to complete, depending on how much detail you give. A briefly filled out survey is better than no response! *Note*: I am using 'workshop' as a generic term for the places and spaces where this type of work occurs, but if you have a more appropriate description for how you are using the work, please do use it.

The survey will be used as primary research for my PhD, and to inform the development and training of these type of methodologies. A summary of the results will be compiled into a report, which you will have the opportunity to see and comment on before it is made publicly available.

Data protection: This project has been subject to ethical review, according to the procedures specified by the University of Reading Research Ethics Committee, and has been allowed to proceed.

Note: In writing up the report and in my research, the default option will be to remain anonymous. However, if you permit your names / names of your workshops to remain in the report (and any subsequent articles arising from this), there is the opportunity to do so. Any other details you give (such as demographical information or contact details) will be kept confidentially by the researcher only. In accordance with my research funding, anonymised datasets arising from this project will be deposited in the University of Reading Research Data Archive.

If you would prefer to answer these questions over the telephone, just email Jo Hamilton on: e.j.hamilton@pgr.reading.ac.uk and we can arrange a time / date from there. I aim to have the responses collected by (end June 2017).

Filter question: Have you facilitated, or co-facilitated, workshops which enable acknowledgement and expression of emotions around social and environmental issues in the past 18 months, or have plans to within the next 18 months?

Yes/No

Section 1: About your workshops

1. **Please give a brief description of the workshop / courses / approaches you offer or facilitate that relate to social and environmental issues.** (Feel free to include a web link if that's relevant or easier).

2. **Which approaches or methods are you drawing on for the workshops?** (Please mention any approaches you draw on, e.g. The Work that Reconnects, Inner Transition, Active Hope, Cultural Emergence, nature connection, mindfulness practices, psychotherapeutic group work, mentoring, grief work, creative processes, other approaches).

3. **Did you receive any training to be able to facilitate these workshops?** Yes /No
   ➔**If *YES,* please give brief details:**

4. **Who do you aim the workshops at?** (e.g. people involved in / taking action on social and environmental issues, low carbon groups/ Transition Initiatives, in schools / universities / workplace, members of particular groups, followers of particular faiths, bespoke workshops, or 'anyone').

5. **Are the workshops connected or linked to any networks / organisations which you haven't mentioned already?** (e.g. Transition/ low carbon networks, faith groups)
   Yes
   ⇨ If Yes, please give details of the networks / organisations:

6. **Who 'typically' comes to your workshops?** (I'm interested in your observations of who comes to and participates, e.g. those in low carbon groups, interested public, younger people, older people…)

7. **How frequently do you offer the workshops?** (e.g. a one-off workshop, a course that meets regularly over time, exercises which are integrated into existing meetings or events, workshops offered as part of other events such as festivals or conferences, other frequencies).
8. **Where do you offer these workshops?** (e.g. in local community centre, residential centre, in schools, universities or workplaces, offered as part of other events such as festivals or conferences)
   - **If relevant, please mention the town / city where you offer the workshops:**

9. **Approximately, how many people participate in the workshops you offer?** (your best guess for a one off workshop, or a range if you offer different types of workshops).

10. **Does the issue of climate change feature in your workshops at all?** If so, please reflect on if it is something you use to frame the workshops, or something that emerges from the participants.

11. **Briefly, what do you think participants experience or gain from attending your workshops?**

12. **Have you conducted any evaluation or feedback from participants?**
    ⇨ **If yes,** please give any reflections or details if you have

13. **Do you have any other reflections about the wider impacts of your workshops?**

14. **Do you have any other information or reflections about your facilitation or workshops that you'd like to mention, or questions you'd like to ask about the research I'm conducting?**

Section 2: About you.

15. Please fill in as many details as you feel comfortable with. Unless you state otherwise (see below) this will be kept confidential by Jo.
    - Your name:
    - Your email address:
    - Your phone (optional):
    - Website (optional, if relevant):

16. As stated earlier, any report/ publicly available article will be anonymous. If you would like your real name / the name of your workshop (and website if appropriate) in a publicly available report or article, please put a 'Y' in the relevant boxes below. **You will have the opportunity to view the report before it is made publicly available, and comment on accuracy.** ***Note:*** contact details such as emails and phone numbers **will** be kept confidential at all time**s.**

    I consent to the following details being named in any publicly available report / article:

    [ ] Your name

    [ ] Name of workshop

    [ ] Your website

17. **Would you be willing to participate (or consider participating) in further research for my PhD?** This could include an invitation to be interviewed, a request for you to distribute survey invitations to previous or future participants of workshops, or other involvement. This doesn't commit you to anything!

    Yes / no (If yes, please ensure I have your contact details)

18. **Would you like to receive updates about this research?** This may include occasional emails to give an update and overview, links to articles or reports that this research draws on.

yes / no (If yes, please ensure I have your email address above)

Section 3: Finally, it would be useful to have some biographical details about you. These will be for used for descriptive purposes only.

19. **To what age group do you belong?**

[ ] Under 16

[ ] 16-24

[ ] 25-34

[ ] 35-44

[ ] 45-54

[ ] 55 -54

[ ] 65 or over

20. **What is your gender?** (tick as many as apply)

[ ] woman

[ ] man

[ ] non-binary

[ ] transgender

[ ] intersex

[ ] Prefer not to say

[ ] Something else (please say how you describe your gender):

21. **To which ethnic group do you belong to?** Ethnic background is not necessarily the same as nationality or country of birth. Please tick which is closest to how you see yourself, or write a more specific group if you wish

[ ] White (British, Irish, or any other White background)

[ ] Mixed / multiple ethnic groups (White and Black Caribbean, White and Asian, or any other Mixed background)

[ ] Asian or Asian British (Indian, Pakistani, Bangladeshi, or any other Asian background)

[ ] Black or Black British (Caribbean, African, or any other Black background)

[ ] Chinese

[ ] Arab

[ ] Something else (please say how you describe your ethnic background):

[ ] Prefer not to say

22. Disability monitoring information – do you consider yourself to have a disability? [15]

[ ] Yes

[ ] No

[ ] Prefer not to say

23. What is your faith or religion, if you have one?

[ ] Agnostic / Atheist

[ ] Buddhist

[ ] Christian

[ ] Hindu

[ ] Jewish

[ ] Muslim

[ ] Sikh

[ ] Prefer not to say

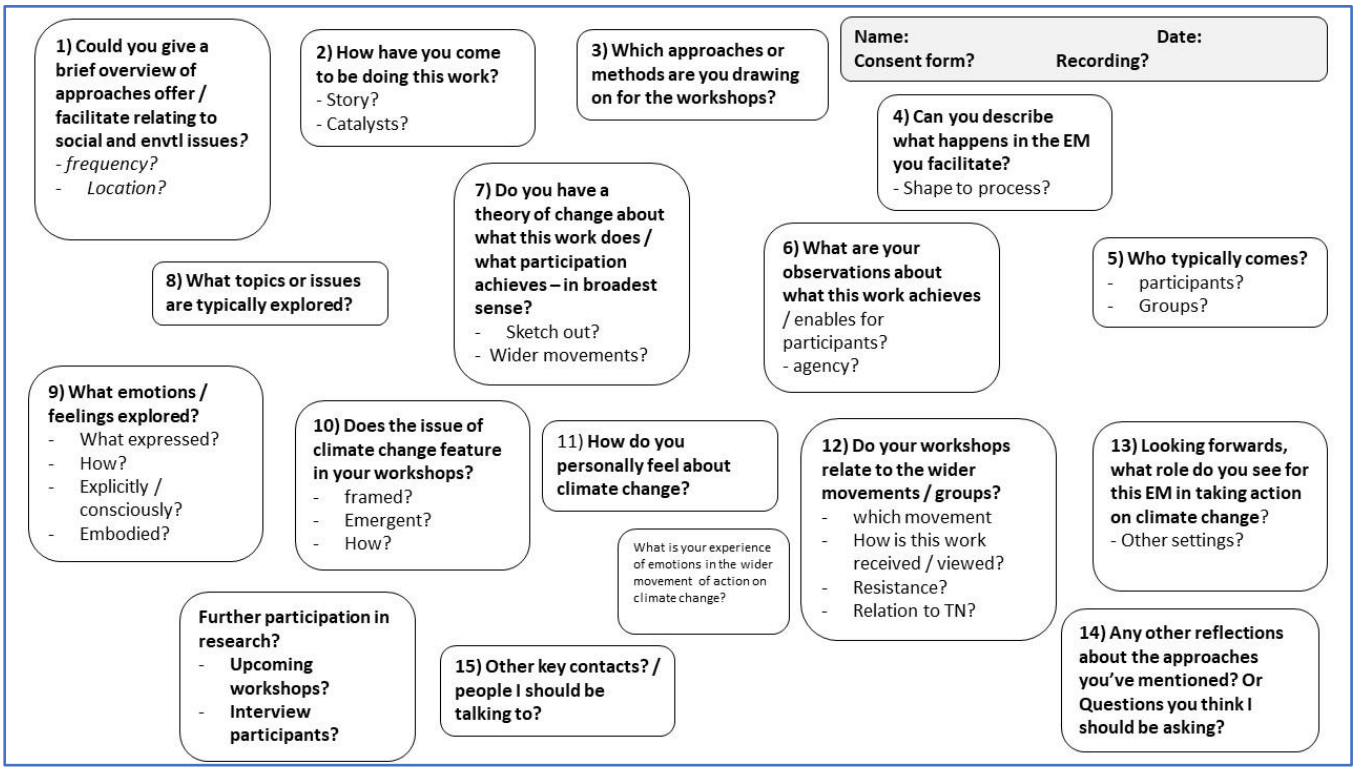
[ ] Other (please give details)

24. What is your highest educational attainment?

Many thanks for participating. Please email to e.j.hamilton@pgr.reading.ac.uk.

[15] The definition of a disability according to the Disability Discrimination Act 1995 (DDA), is ''A physical or mental impairment which has substantial and long term adverse effect on his or her ability to carry out normal day-to-day activities''. (Long term in this definition is taken to mean more than 12 months.) This definition also includes long term illness such as cancer, HIV and mental health.

A3.2 Facilitator interview overview of question themes for semi-structured interviews



Jo Hamilton contact details:

Email: e.j.hamilton@pgr.reading.ac.uk

Telephone: 07941 135 664

Date: 13th November 2017

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Web www.reading.ac.uk/ges
Twitter *@ SAGES News*

Title of project: **Emotional Methodologies for Climate Change Action: towards an understanding of emotion in NGO-public engagements.**

Dear _____,

Thank you for helping with my research project

Your help is entirely voluntary and you have the right to withdraw from the project any time. You can do this right now, or by contacting me using the details above at any time in the future.

About my project

A range of methodologies exist to acknowledge and encourage the processing of the emotions which are stimulated by climate change, which I am referring to as 'emotional methodologies' (**EMs**). I will be exploring the role of EMs in engaging and sustaining action on climate change, through interviewing facilitators and participants of EMs. These will be in the UK, primarily offered through existing non-governmental organisations such as community groups (e.g. Transition Initiatives, low carbon community groups), or communities of interest (e.g. faith based groups), or through methodologies such as 'The Work that Reconnects'.

How I am selecting people to participate

I am selecting participants through a number of methods. For facilitators of EMs, this includes publicly available information (e.g. web searches of EMs and workshops), and contacts through established networks.

About the information you supply

All information you supply will be treated in confidence, unless you give permission for it to be used in other ways[16]. The information will be kept in a secure place whilst it is being used for research. I will be using the information you provide to write my PhD, and associated academic articles. Additionally, the information may be used to compile publicly available reports and briefing notes.

I will deposit anonymised datasets arising from this project in the University of Reading Research Data Archive. This will not disclose confidential or identifying information. This project has been subject to ethical review, according to the procedures specified by the University Research Ethics Committee, and has been allowed to proceed. If you would like to know more about the information you provide, please contact the University of Reading using the details above.

Please could you sign in the box overleaf (e-signature is fine) and return to me, either by post or email.

Many thanks.

Yours faithfully,

[redacted]

Jo Hamilton and Dr Steve Musson, Chair of SAGES Ethics Committee

[16] Participants will be informed of this at the outset, and either be anonymised in arising reports (default option), or given the option to be identifiable by name.

A3.4 Participant interviewees: Typical email text used to arrange the interview

Dear ____,

You said that you might be interested in being interviewed by me for my research. I've put some info about what it is and what this might involve below, so do let me know if you'd like to participate – or not. It'd be valuable to have your experiences as part of the research, but it might well be that you've equally valuable things to do with 3 hours of your time!

In a nutshell, my research aims to find out what people experience through participating in a range of workshops / groups (such as Inner Transition) which give space to acknowledge and share emotional responses to environmental and social issues, and what implications this has for taking and sustaining action on climate change. You can find a brief overview about my research here: http://www.climatepsychologyalliance.org/explorations/blogs/211-jo-hamilton-phd-overview

My methodology will involve one, possibly two interviews (the second one optional). The first interview will take up to two - three hours (we might not need all that time, but it's good to allow for it), and ideally take place either in your home, or somewhere nearby where there is some privacy – or you're welcome on my boat.

Do let me know if you'd be interested in being interviewed, and / or if you'd like more information about what this might involve, and I can follow up with some potential dates between now and mid May .

A3.5 Participant interviewees: Follow up email text when confirming date and venue of interview

Methodology

The interview will aim to explore your experiences of participating in aspects of Inner Transition, (alongside other practices addressing the inner side of change), and your ongoing thoughts / feelings / actions about climate change since then. For these research interviews, I will be using a narrative interview method in which you will find yourself doing a lot of the talking about your life and experiences, and you may well find yourself remembering things that you haven't thought of for a long time. As we haven't met, I won't know in advance what questions, or associations, you might feel uncomfortable with. If questions come up which involve things you don't want to talk about, please say 'no' or 'pass', or 'I don't want to talk about this any more', and I will respect this. The interviews I've done so have been well received, as they offered a space for interviewees to reflect on many of these issues.

I hope all this makes sense, but if there's anything that doesn't, or you'd like to explore further before, don't hesitate to contact me.

Jo Hamilton contact details:

Email: e.j.hamilton@pgr.reading.ac.uk

Telephone: 07941 135 664.

Date: 1st February 2018

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Email ges@reading.ac.uk
Web www.reading.ac.uk/ges
Twitter @ SAGES News

Title of project: Emotional Methodologies for Climate Change Action: towards an understanding of emotion in NGO-public engagements.

Dear

Thank you for helping with my research project
Your help is entirely voluntary and you have the right to withdraw from the project any time. You can do this right now, or by contacting me using the details above at any time in the future.

About my project
A range of methodologies exist to acknowledge and encourage the processing of the emotions which are stimulated by climate change, which I am referring to as 'emotional methodologies' (**EMs**). I will be exploring the role of EMs in engaging and sustaining action on climate change, through interviewing facilitators and participants of Ems in the UK.

How I am selecting people to participate
I am selecting participants either by asking facilitators to distribute invitations to participate and be interviewed, or requesting permission to attend and participate in workshops, where relevant, and inviting other participants directly.

About the information you supply
I will be using the information you provide to inform and write my PhD, and associated academic articles. Additionally, the information may be used to compile publicly available reports and briefing notes. For publicly available articles, your name will be replaced by a pseudonym, and as far as possible, identifying details will not be included.

The information will be kept in a secure place whilst it is being used for research, and identifying details will not be disclosed to anyone else. I will deposit anonymised datasets arising from this project in the University of Reading Research Data Archive. This will not disclose confidential or identifying information.

This project has been subject to ethical review, according to the procedures specified by the University Research Ethics Committee, and has been allowed to proceed. If you would like to know more about the information you provide, please contact the University of Reading using the details above.

Please could you sign the form overleaf, and return to me, either by post or email,

Many thanks.

Yours faithfully,

Jo Hamilton (PhD student) and Dr Steve Musson, Chair of SAGES Ethics Committee

UNIVERSITY OF READING **SCHOOL OF ARCHAEOLOGY, GEOGRAPHY AND ENVIRONMENTAL SCIENCE**

Participant Consent Sheet

Please print and sign your name (electronic signature or just typing your name is fine) in the box below, add the date, and return the whole document to e.j.hamilton@pgr.reading.ac.uk , or to me at the address overleaf.

Researcher Name: Jo Hamilton.
Project title: Emotional methodologies for climate change action.

I have been offered an information letter (overleaf) and can withdraw from this research project at any time, by contacting Jo Hamilton, or the University of Reading.

Name (please print): _____

Signed: _____

Date: _____

A3.7 Blank Participant interview guide proforma

Jo Hamilton PhD Interview sheet

The Central Research Question for my project as a whole is: **What is the role of Emotional Methodologies (EMs) for engaging and sustaining action on climate change?**

The Central Research Question for my BNIM interviews is: **What impact does participation with EMs have on participants? And what brings them to be involved with the EM? What did they experience in the EM?**

The type of person for whom I'm planning this SQUIN is: people who have participated in what I'm terming an 'emotional methodology', and those who are taking some (either direct or indirect) action on climate change.

BEFORE STARTING CHECK:

[ ] OK to record the interview? [ ] consent form signed

[ ] Three parts: first part, a break for 15 mins (I'll need to be in silence), then second part will involve following up some parts of what you said in the first part.

[ ] Third part, after main part of interview ends, I'll just need to take some brief biographical details.

I'm aiming to find out how climate change and these practices are part of your life, so I might ask questions that might be more focused on your life, and not necessarily climate change.

"*We're going to start the interview in a moment. Before starting, I just want to say that, while the interview is going on, if a question comes up that you don't want to reply to, just tell me that you'd prefer not to respond, and that's fine. Let me know when you feel you've finished. At the end of the interview, we'll have some space in which you can think and decide whether there's anything you'd like to add.*"

As you know, I'm researching experiences of participating in ***The Work that Reconnects workshop, [****and other reflective practices] and any thoughts / feelings / actions around climate change. Can you please tell me your story of your involvement with* ***The Work that Reconnects and related practices,*** *from around the time you first heard about them up until now, including those events and experiences during that period of your life that were*

important for you personally. I'll listen first. I won't interrupt. Please take your time. I'll just take some notes in case I have any questions for after you've finished telling me about it all.'

==========

Questions that I'm interested in finding out for my guidance:

1. Can you tell me how you came to be involved in this EM? (Aim to bring out their narratives and relations both to the workshop / EMs, what drew them to participate, and their relationship to any group it is part of (e.g. Transition Initiative).
2. Can you tell me about your experience of the workshop? (aiming to draw out what issues explored, what emotions are attached to them, how they felt in the workshop
3. Reflecting back on the workshop/s, has anything changed for you as a result of involvement? Can you give details?
4. Can you describe a situation when you experienced a transformation (of issues / ways of approaching issues / emotions)?
5. How are any changes experienced integrated into your life? Your family / work life? Any difficulties in doing this?
6. What is your experience of emotions in the wider movement of action on climate change?
7. Tell me more about your participation (e.g. one-off or ongoing., with a known group)?
8. What does participation in this EM involve? (i.e. prior membership of specific groups, time commitment, openness to exploring issues raised)
9. what the EMs can 'hold' / contain (i.e. do they create a safe space in which to explore issues which can't be explored in other ways?), if they have experienced any resistance to the EMs – either themselves, or in other people's reactions, and reflections on timescale of any changes that have taken place.

Biographical data sheet 1.

- Do you want to tell me anything about your experiences of the interview we have just concluded?
- How do you feel about it all now?

Current occupation:

Year in current occupation:

Key life stages (could you take me through key stages of your life…)

BACKGROUND BIOGRAPHICAL DETAILS

25. To what age group do you belong?

[ ] Under 16	**[ ] 16-24**	**[ ] 25-34**	**[ ] 35-44**	**[ ] 45-54**	**[ ] 55 -54**
[ ] 65 or over	**[ ] Prefer not to say**				

26. **What is your gender?** (tick as many as apply)

[ ] woman [ ] man [ ] non-binary [ ] transgender [ ] intersex [ ] Prefer not to say

[ ] Something else (please say how you describe your gender):

27. **To which ethnic group do you belong to?** Ethnic background is not necessarily the same as nationality or country of birth. Please tick which is closest to how you see yourself, or write a more specific group if you wish

[ ] White (British, Irish, or any other White background)

[ ] Mixed / multiple ethnic groups (White and Black Caribbean, White and Asian, or any other Mixed background)

[ ] Asian or Asian British (Indian, Pakistani, Bangladeshi, or any other Asian background)

[ ] Black or Black British (Caribbean, African, or any other Black background)

[ ] Chinese

[ ] Arab

[ ] Something else (please say how you describe your ethnic background):

[ ] Prefer not to say

28. **Disability monitoring information – do you consider yourself to have a disability?** [17]

[ ] Yes [ ] No [ ] Prefer not to say

29. **What is your faith or religion, if you have one?**

[ ] Agnostic / Atheist [ ] Buddhist [ ] Christian [ ] Hindu [ ] Jewish

[ ] Muslim [ ] Sikh [ ] Prefer not to say

[ ] Something else (please say how you describe your faith):

30. **Highest educational / professional attainment:**

Pre BNIM interview field notes:

[17] The definition of a disability according to the Disability Discrimination Act 1995 (DDA), is ''A physical or mental impairment which has substantial and long term adverse effect on his or her ability to carry out normal day-to-day activities''. (Long term in this definition is taken to mean more than 12 months.) This definition also includes long term illness such as cancer, HIV and mental health.

Date: Time: Location:

Notes including: Expectations, how I'm feeling right now, preconceptions, what I'm nervous about, what I'm hoping for. [These notes were adapted from Lertzman 2015b]

- ~ How I'm feeling right now:
- ~ If I'm really honest, how I feel about my research of this issue is:
- ~ I imagine the participant's dilemmas to be:
- ~ What I'm hoping for:

Post BNIM Interview field notes prompt sheet

Self debriefing –' Here you write up your field notes and in particular about how you were stirred up and what memories, fantasies and questions about them, about yourself, and your interaction were evoked for you. In-PINs (Particular incident narratives) for me

Interviewee # PID

- ~ Location of interview:
- ~ Location where notes are written:
- ~ Impressions:
- ~ Emotional states, and changes – Me
- ~ Insights:
- ~ Things I wish I'd done differently:
- ~ Learning / reflections for next interview
- ~ Points for further interview

Participant interview Background notes. PID __

Here I noted details of email exchanges before and after the interview, and other information they had given.

A3.8 Participant debrief sheet

Dear ___

Thank you for participating in my research.

As I mentioned by email prior to the interview, the narrative interview method may have brought up things you haven't thought of for a long time. If something comes up relating to the issues brought up in the interview that you would like to discuss with me, please do contact me.

Next steps

I will be transcribing the interviews. If you would like a copy of your transcript, please let me know and I'll send it to you when it is completed.

As mentioned in the original email, I would like to conduct follow up interviews approximately 3-6 months after the first interview. I will be in touch in plenty of time to invite you to be interviewed, and you are under no obligation to participate.

As mentioned in the consent sheet, you are free to withdraw from this research project at any point. However, given the time which I will invest in transcribing and analysing the interview, it would be most helpful to know within two weeks of the interview if you would prefer to withdraw from the research project. You can of course withdraw after this by letting me know.

I will keep you informed of any publications arising from this interview.

With deepest thanks for your time,

Jo Hamilton

A3.9 Participant Follow up interview:

This is the standard text I used to arrange a participant follow-up interview, June 2019.

Dear [participant]

I hope this finds you well.

This is a long overdue update from me about my PhD research that you kindly contributed to, to see if you would like to add any other reflections over a year down the line.

My PhD is progressing, and I hope to submit it by the end of this year. It's taking longer than I thought partly because the process of reading, writing, interviewing, reflecting and thinking about emotions and climate change has inevitably resulted in me re-engaging in a much more grounded way with climate change: running Work that Reconnects workshops in Oxford, being involved in Reclaim the Power anti fracking actions, Extinction Rebellion group in Oxford (particularly the Regenerative culture thread), doing some scoping for a project with the working title of an 'Inner Resilience Network of Networks', and contributing to the Climate Psychology Alliance's online 'Handbook of Climate Psychology' (https://www.climatepsychologyalliance.org/handbook/303-climate-change).

So much has changed, and is changing, in the space that is opening up to speak about climate change, and to recognize the myriad of feelings evoked, and I'm keen to get the findings out there in a useful and accessible format. If you've any requests or suggestions about that, do let me know and I'll do my best.

I've also attached an extract from a book chapter on 'Climate Psychology: On indifference to disaster' that I wrote based on interviews with facilitators prior to the interview with you. (**https://www.palgrave.com/gp/book/9783030117405).**

If you would like to see a copy of the transcript of your interview, let me know and I'll send it over.

If you would be open to reflecting on your transcript (either by phone, email, skype or in person if you're near Oxford), and my interpretation, and your ongoing engagement with climate change, do let me know. I can then send through more details and arrange a mutually convenient time. I envisage these will take between 30-60 minutes, but shorter interviews are fine too, as are any reflections by email.

A4.1: Table 4.1: Emotional Methodologies used in climate change engagement in the UK

Name, website, reference	Brief description	Contexts offered and target participants
The Work That Reconnects (TWTR / WTR) **Macy and Brown 2015.** https://workthatreconnects.org/ **Active Hope**: How to face the mess we're in without going crazy' (Macy and Johnstone 2012) https://www.activehope.info/	**TWTR**: Experiential group work processes developed in 1970s by Joanna Macy and colleagues, with the aim of helping participants 'act for life on earth'. Draws on system theory, Buddhist philosophy and deep ecology, with focus on holistic connection to life. Spiral cycle, coming from gratitude, owning and honouring pain for the world, seeing with new eyes and going forth. Depth ranges from paired reflective practices to rituals and ceremonies. Also frames through the three stories of our times: Business as Usual. The Great Unravelling, and the Great Turning, aiming to empower participants to take part in the 'Great turning' to a life sustaining society. Aim to help relate to fear with intelligence and compassion (Bradbury, 2003) ***Active Hope:*** TWTR in book form. It draws on TWTR cycle and based on same theory of change and framing.	**TWTR:** Often conducted in a one-off workshop setting, occasionally as ongoing series. Depending on context, exercises and practices can be suited to first engagements to 'sustaining action'. Offered as stand-alone workshops, but also combined with practices such as nature connection, movement and embodied practices, ecopsychology, creativity, and integrated into other approaches: e.g. Inner transition, Sustaining resistance, Cultural Emergence, Extinction Rebellion Workshops seen mainly in Southern England, some urban areas in north of England, and urban Scotland. Workshops offered at festivals which attract people interested in social change issues, such as Buddhafield[18]. **Active Hope:** Can be conducted in an on-going group which meets for 4-6 sessions, sometimes ongoing. Can also be worked through individually. Practices and exercises often integrated into other approaches, e.g. Inner Transition.
Inner Transition (I.T.) https://transitionnetwork.org/do-transition/inner-transition/	I.T. is a core component of the Transition Network, the international network of the Transition movement. I.T. draws on a variety of practices (e.g. TWTR), depending on the group, the cultural context and the degree of openness the group has to inner practices. One-to-one	Mainly those involved within Transition Initiatives. I.T. encourages integration into engagement events (e.g. reflective exercises at talks), group culture, and opportunities for groups and individuals to process more difficult emotions. Sometimes I.T. is offered as stand-alone workshops (e.g. drawing on TWTR and Active Hope, mindfulness, individual mentoring

[18] https://www.buddhafield.com/ Events and festivals offered by engaged Buddhists who are part of Triratna Buddhist community

	emotional support and mentoring offered by registered therapists in some locations. Overall aim of I.T. is to support the 'culture, processes, structures and relationships' of Transition groups, to enable them to be more 'effective catalysts for change' (Inner Transition)	and support, non-violent communication), sometimes integrated into a collaborative group culture (e.g. having space to check in at beginning of meetings); and sometimes used for conflict resolution or to ensure wider engagement at public events.
Carbon Conversations http://www.carbonconversations.co.uk/	Carbon Conversations conducted through groups of 6-12 people, who meet for facilitated meetings, and work from the book *In Time for Tomorrow* (Randall and Brown, 2015). The approach aims to '*address the practicalities of carbon reduction while taking account of the complex emotions and social pressures that make this difficult*' (Carbon Conversations).	Participation involves formation of voluntary groups, mainly of those interested in exploring practical responses to climate change, although Carbon Conversations groups have taken place in communities of practice and workplaces. Estimated that over 2,000 people have participated in Carbon Conversations groups in UK to date.
Carbon Literacy Project (CLP) http://www.carbonliteracy.com/	Initiated in Manchester, the Carbon Literacy Project (CLP) '*offers everyone who works, lives and studies in Greater Manchester a day's worth of Carbon Literacy*', with the aim of supporting participants to take action in their workplaces and communities.	Aimed at individuals, groups and organisations, primarily achieved through the workplace. Assumes no prior knowledge of climate change. One-off workshops, but ongoing interaction with teams in workshop. Delivered at scale: At time of research (March 2020) they had certified over 13,000 people as Carbon Literate, and had worked with and through over 39 organisations, who roll out training to staff. For example over 400 staff trained in one Housing Association, over 900 staff trained in the BBC.
Mindfulness Based Interventions (MBIs) Note: whilst not 'emotionally' focused, MBIs can enable an acknowledgement of emotions in relation to social and ecological issues.	Mindfulness training is typically offered by a trained mindfulness practitioner, to groups over the course of 6-8 weeks. Mindfulness courses differ according to strands of Mindfulness (e.g. secular approaches of Mindfulness Based Cognitive Therapy, and Mindfulness Based Stress Reduction, and those associated with more engaged such as Mindfulness Association, and Plum Village.	Mindfulness combined with social change is being offered by a range of mindfulness practitioners, e.g. Mindfulness and Behaviour Change programmes delivered in UK to behaviour change practitioners (Lilley et al, 2106, Whitehead et al., 2017), and courses offered by members of the Mindfulness and Social Change Network (Mindfulness and Social Change Network.

Climate Change Social movements EMs within settings of social and environmental action	Range of approaches offered, including TWTR, trauma support, meditation and wellbeing support offered in activist spaces such as Reclaim the Power, and anti-fracking camps. Similar aims to Inner Transition: supporting group processes, developing effective groups and helping participants to sustain their activism / engagement.	Aimed at those already at sites of environmental and climate action and embedded within some movements. Focus on burn-out, also diversity, stress, and emotional toll of activism.
Extinction Rebellion (XR) Regenerative Culture https://rebellion.earth/act-now/resources/wellbeing/	**Regenerative Culture** is a core strand of XR, which draws on the Regenerative Culture approach of Wahl (2016), TWTR, 8 Shields, meditative practices, grief processes and trained Emotional Support Network (limited free sessions offered by Counsellors through the Climate Psychology Alliance).	Aims to be integrated into XR, and open to all participants of XR, similar to those practices offered within settings of social and environmental actions.
Nature Connection Range of approaches to give experience of connection to nature, as standalone events or courses, incorporated into workshops and events.	Draws on body of work on positive benefits of nature connection for wellbeing, and for resourcing engagement, alongside indigenous wisdom traditions	Some nature connection practices offered as one-off workshops, other nature connection practices integrated into workshops (including TWTR 'Council of All Beings' exercise, mindfulness, Social Permaculture).
E.g. **Natural Change Project**, some nature connection practices integrated as part of TWTR and mindfulness workshops.	Nature-based retreats for individuals and organisations, aiming to offer "*transformative experiences of nature that help people find their path to live with passion, authenticity and confidence."*	Target participants vary. Natural Change project previously worked with those in leadership positions in the UK, through year-long courses, it now works with individuals and organisations. Language of courses gives impression that participants want to develop deeper relationship with nature, e.g. *to 'deepen connection with ourselves, the earth and the mysteries of life'*.
Social Permaculture MacNamara, L. (2012) **e.g. Earth Activist Trainings (EAT)**	The Permaculture principles of '*Earth Care, People Care and Fair Share*s' have been adapted and expanded to incorporate a focus on establishing social relations and	Courses offered in a variety of locations.

https://earthactivisttraining.org/ **Cultural Emergence:** [https://www.applewoodcourses.com/cultural-emergence/]	human culture, such as Social Permaculture (McNamara 2012). EAT courses combine 'permaculture, earth-based spirituality, organizing and activism'. Cultural Emergence courses combine Social Permaculture, 8 Shields, and TWTR.	Cultural Emergence, Social Permaculture and Earth Activist Trainings offered online and in person in Herefordshire, and other location in the UK. Typically focused on those with existing interests in socio-ecological change, drawing on permaculture principles.
Grief tending and Ecological Grief Processes **e.g. Grief Tending in Community** **(** https://grieftending.org/) and **Grief Composting Circles** (https://www.souland.org/grief-composting.html) **Public ecological grief ceremonies:** e.g. Remembrance Day for Lost Species https://www.lostspeciesday.org/?page_id=25	Grief tending processes draw on a range of indigenous wisdom traditions and offer workshops and processes which incorporates many types of grief (e.g. Weller, 2015) including ecological grief. Some grief processes also incorporated into spiritual approaches. Recently established US 'Good Grief network' (Good Grief Network) focuses on grief and climate change, some meetings operating in the UK. **Remembrance Day for Lost Species** (30th November) through hosting local and online events encouraged to 'explore the stories of species, cultures, lifeways and habitats driven extinct by unjust power structures and exploitation, past and ongoing (from Remembrance Day for Lost species website)	Grief tending and ceremonies usually take place in workshops lasting from a few hours to many days. The workshops are conducted in private spaces, i.e. not public events. Contexts of public ecological grief ceremonies range from public events incorporating art and ritual, to one off or ongoing workshops to explore aspects of grief relating to personal loss of people, to loss of species, habitats, futures. Ecological Grief Ceremonies 'open to all', but organisers recently reflected that events have, by default, been primarily aimed at white people as they did not contain explicit social and environmental justice agenda (Pearl, Porter andLaurens, 2019). More recently, activist groups such as Extinction Rebellion have conducted grief ceremonies as part of protests.
Deep Adaptation https://deepadaptation.ning.com/	**Professions' Network** of the **Deep Adaptation Forum:** an international space to connect and collaborate with other professionals who are exploring implications of a near-term societal collapse due to climate change	Aimed at those who agree with 'Deep Adaptation' paper (Bendell, 2018). Individuals, groups, professions, focused around themes of Resilience, relinquishment, Restoration and Reconciliation.

		Online courses and events, network of hubs, and events and meet ups.
Faith and spiritual approaches **E.g. Quaker:** Living Witness Sustainability Toolkit produced in 2011 to support Quaker Meetings on their sustainability journeys **http://www.livingwitness.org.uk** **Green Christian** https://greenchristian.org.uk/ **Buddhist**: e.g. Dharma Action Network for Climate Engagement (DANCE) http://www.thedancewebsite.org/ **EcoSattva** online training by One Earth Sangha (US based, but conducted in groups in UK) **Islamic**: **Wisdom in Nature** www.wisdominnature.org.uk **Shema** – Jewish Environmental Network https://shema.org.uk/ **EcoSikh:** http://www.ecosikh.org/	Groupwork practices offered to different faith networks. Not framed around emotions, but some practices involve emotional reflection, and build on contemplative spiritual practices such as witness. **Quaker:** Living Witness programme '*supports the development of spirit led approaches to sustainable living among Quakers and in wider society*' (Living Witness). Offered as weekend workshops and Living Witness resource book for Quaker meetings. **Green Christian:** combines reflective practices to encourage action, e.g. 'Borrowed Time' courses '*which requires new skills, new insights and new ways with words…where people can work through the emotional, existential and spiritual challenges which the emerging prospects of collapse and extinction provoke'* (Green Christian). **DANCE:** Encourages engaged Buddhist responses, combining meditation and action to 'exp*lore the Dharma responses to climate change and related issues'* (DANCE). **Wisdom in Nature** offers training, permaculture courses, Islamic Ecology **Shema:** Mobilising the Jewish community on climate change and the ecological emergency. **EcoSikh** is '*a response from the Sikh community to the threats of climate change and the deterioration of the natural environment*' . Global based, active in the UK	Offered through existing faith networks, practices can be incorporated into faith gatherings, at retreats and workshops, or to ongoing groups in faith groups. Most organisations offering group work processes and resources or guidebooks for exploring faith-based response, and associated practices, within local groups, and retreats and gatherings to explore together. Some faith-based groups practice ceremonies at sights of environmental protest—for example: - faith based ceremonies at Extinction Rebellion protests in London in 2019. - Jewish grief ceremonies adapted for climate emergency Those within the Sikh community. 'EcoSikh Guidebook' contains resources for reflections and meditations.

Bhumiproject: http://www.bhumiproject.org/	**Bhumi Project**: '*The Bhumi Project is an international Hindu response to the environmental challenges facing our planet'*	
Creative Climate Engagement approaches **Cape Farewell** (https://capefarewell.com/) **Tipping Point and Julie's Bicycle:** https://www.juliesbicycle.com/tippingpoint **Community Arts and Climate Change approaches (e.g. Awel Aman Tawe:** https://www.awelamantawe.org.uk/index.php?option=com_contentandview=articleandid=96andItemid=75) **Dark Mountain Project** (https://dark-mountain.net/)	The range of arts and creative practices can enable development of inner resilience through processes which can enable an exploration of emotions associated with social and ecological issues.	Cape Farewell has collection of testimonies, research reports offering range of reflections about art and engagement with climate change. Interventions range from bringing artists and scientists together, commissioning artistic responses to issues like climate change, running workshops to enable creative and experiential exploration of social and ecological issues, such as creative writing and poetry. The Dark Mountain Project is an example of a community of practice of those creatively responding to stories that "can help us make sense of a time of disruption and uncertainty" (Dark Mountain Project), who meet online through their website, through publishing and through face-to-face events.
Sustaining All Life – Re-evaluation Counseling **https://www.sustainingallllife.org/**	Sustaining All Life is part of the Re-Evaluation Counseling Community. The project "offers tools of mutual support, engaged listening, and a process that frees people from the effects of the hurts and oppression" (Sustaining All Life).	Attended UN Climate Conferences (Conference of the Parties or COPs) since 2015. Offer workshops and opportunities for climate activists.