



NATURE FEELZ SYMPOSIUM

MONDAY 5 – THURSDAY 8 DECEMBER 2022
THE UNIVERSITY OF SYDNEY



THE UNIVERSITY OF
SYDNEY
—
Sydney
Environment
Institute

FRIDAY 2 DECEMBER

This event is open to the public and is supported by the Nature Feelz symposium.

Old Geology Lecture Theatre, Edgeworth David Building (A11),
Science Rd, University of Sydney

5.30 – 9.30pm

Vigil for the Smooth Handfish + Live Panel | [REGISTER HERE](#)

The Parallel Effect are thrilled to present a very special in-person screening of their seminal work, *Vigil for the Smooth Handfish*. Featuring 27 unique contributions from individuals and communities across the globe including scholar, environment activist and food sovereignty advocate, [Dr Vandana Shiva](#); Aboriginal Australian writer and scholar, [Bruce Pascoe](#); Palestinian artist and conservationist, [Vivien Sansour](#); and Canadian cellist [Zöe Keating](#), *Vigil for the Smooth Handfish* provides an opportunity to contemplate the roles of ritual, grief, art and love, at a time of profound crises.

This very special, in-person event on the sovereign, Eora Nation, will be opened with a traditional smoking ceremony performed by a Gadigal Elder. There will be a mixture of Australian native plants used and chants will be done prior to and during the ceremony.

The Vigil will be followed by a live conversation facilitated by the Vigil's Artistic Director, [Daz Chandler](#) with: Afghan Australian scholar and Chair and Co-Founder of the Hunar Symposia exploring art through conflict, [Dr Bilquis Ghani](#); writer and environmental advocate and campaigner, [Georgina Woods](#); and researcher, artist and musician, [Can Yalçinkaya](#). This will be AUSLAN interpreted.

New artworks inspired by *Vigil for the Smooth Handfish* created by the Parallel Effect's contributing artist, scholar and musician and now multi-award-winning graphic novelist, [Safdar Ahmed](#), will also be on display for the very first time.

In the spirit of community, care and hospitality, light vegan finger food and refreshments will be provided for all attendees.

Please visit handfishvigil.com for more information.

MONDAY 5 DECEMBER

Please note this day is for invited HDR and ECRs only. Please [register here](#).

RD Watt Seminar Room (203), RD Watt Building (A04),
Science Rd, University of Sydney

1.00 – 3.00pm

HDR + ECR workshop

Chair: Freya MacDonald

James Bradley, James Dunk, Cameron Muir, Blanche Verlie

Meeting point: the carpark of Stanmore McDonalds
Cnr Bridge Rd and Parramatta Rd, Stanmore NSW 2048

4.00 – 6.00pm

Walkshop: Johnstons Creek: In search of inspiration

Cameron Muir, Kirsten Wehner

The Nag's Head Hotel
162 St Johns Rd, Glebe NSW 2037

6.30 – 8.00pm

HDR + ECR dinner

TUESDAY 6 DECEMBER

Thank you to [FoodLab Sydney](#) for catering this event. FoodLab Sydney is a not-for-profit food business incubator working to build a more equitable and inclusive food system, helping diverse and under-represented food entrepreneurs build financial freedom by doing what they love to do.

RD Watt Seminar Room (203), RD Watt Building (A04),
Science Rd, University of Sydney

8.15 – 8.45am **Registration and coffee**

Lecture Theatre 200, Social Sciences Building (A02)
Science Rd, University of Sydney

8.45 – 9.00am **Welcome**
James Dunk, Blanche Verlie

9.00 – 10.00am **Keynote | Mihaela Mihai**
Ecological guilt and reproductive activism: responsibility and its ambiguities
Chair: Danielle Celermajer

RD Watt Seminar Room (203), RD Watt Building (A04),
Science Rd, University of Sydney

10.00 – 10.30am **Morning tea**

	ROOM 1 RD Watt Seminar Room (203), RD Watt Building (A04) <i>Wifi username: NatureFeelz_RDWatt</i> <i>Wifi password: 17009057</i>	ROOM 2 Seminar Room 105, Social Sciences Building (A02) <i>Wifi username: NatureFeelz_SSB</i> <i>Wifi password: 15639444</i>
10.30 – 11.30am	<p><u>Panel 1: Eco-anxiety</u> Chair: Paul Rhodes</p> <p>Climate anxiety and mental health: How can we support individuals without pathologising suitable levels of distress? Clare Pitt</p> <p>Learnings, experiences and outcomes from facilitating and participating in the Good Grief Network program "10 Steps to Personal Resilience and Empowerment in a Chaotic Climate" Elizabeth Wade</p>	<p><u>Panel 2: More-than-human</u> Chair: Blanche Verlie</p> <p>Animal emotions Matthew Chrulew</p> <p>Encountering Thylacine: Feeling kin Kirsten Wehner</p> <p>Care bears: Symbols, spectacles, and affective entanglement in Tawada's 'Memoirs of a Polar Bear' (2014 trans. 2016) Shannon Lambert</p>
11.30 – 11.40am	Break	
11.40 – 12.40pm	<p><u>Panel 3: Fear and loathing</u> Chair: Laura McLauchlan</p>	<p><u>Panel 4: Becoming with plants</u> Chair: Rebecca Cross</p>

	<p>A nation's frustration: Anger about climate change as a driver of action Zoe Leviston, Samantha Stanley & Iain Walker</p> <p>The strange and unruly ecopolitics of negative affects Jennifer Hamilton</p> <p>Between colonial guilt and climate grief: The posthuman in Jane Rawson's 'From the Wreck' Isabelle Hesse</p>	<p>Becoming with plants: expanding our capacity to feel in place Paula do Prado, Rosanne Quinnell & Brigitta Summers</p>
12.40 – 1.25pm	Lunch	
1.25 – 2.45pm	<p><u>Panel 5: Storytelling</u></p> <p>Unfortunately this panel did not go ahead due to speaker drop-out.</p>	<p><u>Panel 6: On the front line</u> Chair: Blanche Verlie</p> <p>Being on the front line: A roundtable discussion Brenda Dobia & Sally Gillespie</p>
2.45 – 2.55pm	Break	
2.55 – 3.55pm	<p><u>Panel 7: Witnessing planetary rupture</u> Chair: Freya MacDonald</p>	<p><u>Panel 8: Moody atmospheres</u> Chair: Rosanne Quinnell</p>

	Petrified: Living during a rupture of life on Earth Josh Wodak	Turbulence: Can atmospheres change? Philippa Barr
	How deep is your love Lee Harrop & Jana Norman	Personal weather: A practice-led approach to writing the ‘stimmung’ of a place Mia-Francesca Jones
	Invasive species and subversive humour in the age of extinction Emily Zong	Walking journeys into everyday climatic-affective atmospheres Petra Tscharkert

RD Watt Seminar Room (203), RD Watt Building (A04),
Science Rd, University of Sydney

3.55 – 4.15pm

Afternoon tea

Woolley Common Room (N480), John Woolley Building (A20),
Manning Rd, University of Sydney

4.15 – 5.00pm

Reflections and discussion

Chair: Blanche Verlie

Royal Hotel Darlington

370 Abercrombie St, Darlington NSW 2008

5.30 – 8.00pm

New feels, new forms: art, play and ecological emotion | [REGISTER HERE](#)

Join us for an evening of film, music, poetry and wordplay as we explore the complex emotional responses to climate change.

LAMENT

The Parallel Effect

The arts of noticing climate loss in more-than-human relationships of care: Photographic explorations

Lena Schlegel

Emotional climate governance: Research poems representing the voices of climate adaptation professionals

Frances Grimshaw

How does an eel feel swimming to Tonga? Navigating by delight in times of environmental loss

Laura McLauchlan

An earth lexicon for little people

Ira Dunk, Aubrey Dunk, Stephanie Dunk, James Dunk, Lisa Grant

Languages of loss and renewal: A wordweave

James Dunk, Freya MacDonald, Christine McFetridge, Cameron Muir, Anastasia Murney, Lynda Ng, Kate Stevens, Jamie Wang

'Moonrise' and 'Requiem' (work in progress)

Ceridwen Dovey, Rowena Potts

WEDNESDAY 7 DECEMBER

RD Watt Seminar Room (203), RD Watt Building (A04),
Science Rd, University of Sydney

8.30 – 9.00am

Registration and coffee

	ROOM 1 RD Watt Seminar Room (203), RD Watt Building (A04)	ROOM 2 Seminar Room 105, Social Sciences Building (A02)
9.00 – 10.20am	<p><u>Panel 9: Intergenerational futures and climate distress 1</u> Chair: James Dunk</p> <p>Reclaiming Romantic fantasy for the ecocritical imagination Kim Gordon</p> <p>Hopeful or hopeless futures: Eco-anxiety, well-being and social support among Australian youth Diana Cardenas, Kate Reynolds & Samantha Stanley</p> <p>Intergenerational relative deprivation and responses to climate change Zoe Leviston, Samantha Stanley & Iain Walker</p> <p>Feelings, reproduction and climate change: Escape, ambivalence and solastalgia Celia Roberts</p>	<p><u>Panel 10: Communities</u> Chair: Susie Pratt</p> <p>Bin Chicken to object of care: Connecting migrant communities to urban nature through animal allegories Zoe Sadokierski</p> <p>Gendered loss and damage in the face of climate-induced human mobility in Fiji Betty Barkha</p> <p>Ni a favor ni en contra: Emotional geographies of life with mining Elena Tjandra</p> <p>Barlow Street Forest by the Dirt Witches Prudence Gibson, Lara Merrett, Caroline Rothwell, Rena Shein, Floria Tosca & Vivienne Webb</p>

RD Watt Seminar Room (203), RD Watt Building (A04),
Science Rd, University of Sydney

10.20 – 10.45am

Morning tea

10.45 – 12.15pm

[Workshop 1](#) | Mapping the ecological self: art and place-based identity | [REGISTER HERE](#)

Paul Rhodes & Chloe Watfern

[Workshop 2](#) | Learning to listen to your climate emotions | [REGISTER HERE](#)

Beth Hill

[Workshop 3](#) | Climbing through a hole in the sky: poetry therapy for our times | [REGISTER HERE](#)

Kerryn Coombs-Valeontis

[Workshop 5](#) | VEXXEL: A ritual for earthlings | [REGISTER HERE](#)

Luna Gawler

[Workshop 6](#) | Interregnum vibes: Tarot reading in precarious times | [REGISTER HERE](#)

Anastasia Murney

[Workshop 7](#) | Unsettling eco-anxiety | [REGISTER HERE](#)

Blanche Verlie

12.15 – 1.00pm

Lunch

	ROOM 1 RD Watt Seminar Room (203), RD Watt Building (A04)	ROOM 2 Seminar Room 105, Social Sciences Building (A02)
1.00 – 2.20pm	<p><u>Panel 11: Intergenerational futures and climate distress</u> <u>2</u> Chair: Freya MacDonald</p> <p>Tackling difficult knowledge and empowering climate action through hyperlocal intergenerational networks Suze Dunford, Tania Leimbach & Ale Torres</p> <p>A ‘greenhouse affect?’: Exploring young Australians’ perspectives on climate change, climate action, and the future Tanja Russell</p> <p>Youth-led intergenerational open dialogue for climate distress: A community based initiative James Dunk & Paul Rhodes</p>	<p><u>Panel 12: Eco-aesthetics</u> Chair: Jennifer Hamilton</p> <p>Millions of treasures on the surface of the earth: Landscape photography, emotion and environmental action along Dyarubbin/the Hawkesbury Nicole Matthews</p> <p>Structures of care: Avian architecture and affects Nathaniel Otjen</p> <p>The seismograph and the sniffer dog feel their feelings Bronwyn Bailey-Charteris</p>
2.20 – 2.45pm	Afternoon tea	

2.45 – 3.45pm	<p><u>Panel 13: Active hope</u> Chair: Tania Leimbach</p> <p>Hope in the Anthropocene: A case for eco-collectivism Md Rakibul Hasan Khan</p> <p>Working with the Great Barrier Reef: Ecological grief, intimate action and hope Ella Vellelonga</p> <p>The craft of wisdom and hope: Climate activist learning in the hands of Australia's Knitting Nannas Lorraine Larri</p>	<p><u>Panel 14: Grappling with place</u> Chair: Petra Tschakert</p> <p>Climate crisis: A chance to change Christina Eisenbarth</p> <p>This place Grace Chan, Rebecca Cross, Janelle Evans, Rosanne Quinnell & Jakelin Troy</p>
3.45 – 3.50pm	Break	

3.50 – 5.10pm

Output planning sessions

Session 1: Eco-anxiety and intergenerational futures

Chair: James Dunk & Sally Gillespie

RD Watt Seminar Room (203), RD Watt Building (A04), Science Rd, University of Sydney

Session 2: Representing eco-emotions

Chair: Jennifer Hamilton, Susanne Pratt & Laura McLauchlan

Seminar Room 105, Social Sciences Building (A02), Science Rd, University of Sydney

Session 3: Eco-emotions and the more-than-human

Chair: Rosanne Quinnell

Woolley Common Room (N480), John Woolley Building (A20), Manning Rd, University of Sydney

5.10 – 5.15pm

Break

Woolley Common Room (N480), John Woolley Building (A20),
Manning Rd, University of Sydney

5.15 – 5.30pm

Reflections and symposium close

Chair: James Dunk and Blanche Verlie

RD Watt Seminar Room (203), RD Watt Building (A04),
Science Rd, University of Sydney

5.45 – 6.45pm

Book launch | Shimmer: Flying Fox Exuberance in Worlds of Peril | [REGISTER HERE](#)

Join us for the launch of the final monograph by renowned anthropologist and environmental humanist Deborah Bird Rose.

Forest Lodge Hotel, 117 Arundel St, Forest Lodge

7.00 – 8.30pm

Symposium dinner

THURSDAY 8 DECEMBER

Zoom link: <https://uni-sydney.zoom.us/j/81047331351>

8.45 – 9.00am **Welcome and recap of symposium**

9.00 – 10.20am

Panel 15: Online 1

Chair: Blanche Verlie

FEELed work | Astrida Neimanis

(Un-)feeling?: Adapting to and living with everyday precarity and loss in the Brazilian urban periphery | Susanne Boerner

Non-Western experiences of eco-emotions and psychoterratic syndromes: High-level findings from Turkish exploratory field work | Anaïs Voski

M u r m u r s | Rimona Afana

10.20 – 4.00pm

Break

Zoom link: <https://uni-sydney.zoom.us/j/87336137460>

4.00 – 5.20pm

Panel 16: Online 2

Chair: Jo Longman

Out of whack: Bird song and silence in this time of loss | Hollis Taylor

The politicality of climate-emotions: a conceptual framework | Louise Knops

Ecofeministic cognizance in select folktales from India | Pronami Bhattacharyya

(In)Action: Harm and hope in young people's climate activism | Nita Alexander

5.20 – 5.30pm

Informal discussion about planned outputs

ABSTRACTS + BIOS

Keynote

Ecological guilt and reproductive activism: responsibility and its ambiguities

Keynote presenter Dr Mihaela Mihai will focus on a specific form of political contestation fuelled by ecological guilt: the BirthStrike.

In this talk, Dr Mihaela Mihai's keynote presentation will explore the merits and the limits of centring activism on the decision to not have children due to the environmental crisis. As Dr Mihai argues, while this expressive force of ecological guilt is an important political contribution within a (still) predominantly escapist public sphere, such decisions remain trapped in a maternalistic, pro-natalist and anthropocentric imaginary.

As a counter proposal, Dr Mihai will put forward several alternatives that responsibly tackle the complicated links between reproduction and environmentalism, and promote the valuation of both human and non-human life. Join us for this presentation and Q&A discussion facilitated by Professor Danielle Celermajer.

Mihaela Mihai is a political theorist at the University of Edinburgh, where she co-directs the Centre for Ethics and Critical Thought. She works at the intersection of critical theory, aesthetics, memory studies and social theory. She is the author, among others, of *Negative Emotions and Transitional Justice* (Columbia University Press, 2016) and of *Political Memory and the Aesthetics of Care: The Art of Complicity and Resistance* (Stanford University Press, 2022).

Danielle Celermajer (Chair) is the Sydney Environment Institute's Deputy Director – Academic and lead of SEI's Environmental imaginaries & storytelling research theme. Dany also leads SEI's research cluster Concepts and practices and multispecies justice and is a Professor of Sociology and Social Policy in the Faculty of Arts and Social Sciences at the University of Sydney. After living through the 2019/2020 NSW bushfires, Dany wrote of her experience of the “killing of everything”, which she calls “omnicide” and published her book *Summertime: Reflections on a Vanishing Future*.

Panel 1: Eco-anxiety

Eco-anxiety: what is it and how does it affect people?

Teaghan Hogg, Léan O'Brien & Samantha Stanley

Eco-anxiety, or anxiety about the state of the planet, is a rational response given the many intersecting ecological crises we face. As the state of the planet further deteriorates, more and more people are expected to experience eco-anxiety. This means that we need to better understand the phenomenon, including its qualities and characteristics, who experiences it, and what role it might play in shaping people's mental health and engagement with environmental issues and their solutions. Our research provides some insight into these questions. Over a series of studies, we investigated people's lived experiences of eco-anxiety, finding eco-anxiety affects mood, behaviour and relationships. I will introduce a tool we developed to measure the different facets of eco-anxiety, including affective and behavioural symptoms, persistent thoughts, and anxiety about personally impacting the planet. I will also review some of the key findings from our work exploring how people's levels of eco-anxiety relate to their experiences with environmental problems, mental health symptoms and pro-environmental behaviour. Together, this work contributes to our understanding of eco-anxiety and how it affects the Australian community.

Samantha Stanley is a social and environmental psychology researcher interested in what people think, feel, and do, in relation to the climate crisis.

Climate anxiety and mental health: How can we support individuals without pathologising suitable levels of distress?

There is growing interest in climate anxiety, and concerns it is on the rise. A relative lack of clarity remains about what it is, and what to do about it. We present results from a systematic review of the relationship between climate anxiety and mental health together with preliminary results from an international interdisciplinary survey. Our work highlights a likely correlation between climate anxiety and mental health, with many studies calling for climate anxiety to not be pathologised. Our survey participants, who included mental health practitioners, academics, and others with a professional interest in climate anxiety were asked about the main features of climate anxiety, factors contributing to the experience of it, and possible interventions. Most report climate anxiety is a rational response to the threat of climate change and suggest it would be beneficial to have evidence-based interventions. Given some people experience significant distress from awareness of the existential threat of the climate change, appropriate supports are required to allow them to process their feelings and function adaptively, however what these supports look like is still to be confirmed. A broad range of further research is required regarding the implications of climate anxiety for communities, practitioners, and policy makers.

Clare Pitt is a provisional psychologist with a background managing outdoor education and bush adventure therapy programs. She is currently based in lutruwita (Tasmania) and is conducting PhD research through the University of Tasmania focusing on the mental health impact of climate change anxiety.

Learnings, experiences and outcomes from facilitating and participating in the Good Grief Network program "10 Steps to Personal Resilience and Empowerment in a Chaotic Climate"

The Good Grief founders describe their program as helping “individuals and communities build resilience by creating spaces where people can lean into their painful feelings about the state of the world and reorient their lives toward meaningful action”. The content, resources, format and processes of the program have all been carefully designed. Feedback survey responses from participants of a number of groups over the past three years, and anecdotal qualitative explanations of the impact and outcomes of taking part in this program will be shared. The following themes will be specifically explored: ongoing emotional experiences; personal growth and learning; connections and community; and changes in the type of action taken in response to the predicaments we face. Good Grief have also described this work as being part of a heart-centred revolution, and cultivating a culture of collective care forms the core of all the work I do across activism, emotional and personal work and general community building and volunteering work, so this wider theme will be part of explorations in this session.

Elizabeth Wade: My quest is to live a meaningful life and contribute to the world and I summarise my life purpose and vocation as "healing work for people and the planet," which I currently work at in paid and volunteer work through environmental and social justice activism, facilitating group work and engaging in local community building activities. A particular focus across all of this is working in a way that centres collective care in all we do. My education, training and interest fields include science, philosophy, teaching, spiritual studies, counselling, dancing, music, healing modalities, group work, communication, parenting, facilitation, activism, change making, organising, decolonisation, and learning from First Nations and from recreated ancestral ways of living in alignment with nature and being of nature.

Panel 2: More-than-human

Animal emotions

In the last few decades, animal emotions have become an increasingly legitimate object of scientific inquiry. For cognitive ethologist, Marc Bekoff, a prevailing skepticism has given way to the recognition of animals' rich mental, social and emotional lives. As Darwin knew, yet behaviourists and others since forgot, these emotional repertoires are part of the story of evolutionary continuity and transformation, with implications both for understanding human emotions, and for how animals ought to be treated. Yet when it comes to bringing such comparative biological research into closer dialogue with social scientific and humanities approaches to the construction of emotion, significant obstacles, misunderstandings and reductions remain. As is shown in

the critique of affect theory's reliance on a universalist basic emotions approach in favour of an understanding of emotions as historical, rhetorical and indeterminate, interdisciplinary research on animal emotions faces—and poses—a range of distinctive and difficult questions and challenges. Drawing on recent work in Continental and pragmatist philosophy of science, this paper will argue for the relevance to this debate of Vinciane Despret's writings on ethology and on the psychology of emotion, where she articulates an understanding of emotional experience as a condition of embodied communication and relational co-becoming.

Matthew Chrulew (@negentropist) is a writer and researcher. His recent short fiction has appeared in *Westerly*, *Cosmos*, and *Ecopunk!* and his essays in *New Literary History*, *parallax* and *Biosemiotics*. He edits the book series *Animalities* at Edinburgh University Press, and works as a research fellow at Curtin University.

Encountering Thylacine: Feeling kin

In the National Museum of Australia's new Great Southern Land gallery, the flayed adult thylacine rests serenely in its bath of preserving fluid. Leaning down to look more closely, I'm struck by details – sweeping russet whiskers, a strangely humped back and toenails chipped by some last hard steps. Emotions gather, anger and grief, for certain, a touch of horror, though I've seen the carcass often before, and a heart-breaking sense of tenderness.

Taking this moment of encounter as a starting point, I reflect on the emotional resonances of displaying the Museum's diverse thylacine collections. I canvas some of the exhibitionary practice through which the Museum has interpreted these holdings and consider how these approaches express varying responses to objects, materialities, concepts and audiences. I ask how museum practice can 'hold' the distress caused by extinction, while also deploying concepts of 'kin' to transform loss into ecological awareness, attachment and action.

Dr Kirsten Wehner is a curator, artist, producer and writer passionate about collaborating to create experiences that transform people's relationships with their more-than-human places, with a particular focus on waterway communities. Kirsten is currently the James O. Fairfax Senior Fellow for Culture and Environment at the National Museum of Australia. She was the University of Canberra/Belconnen Arts Centre Established Artist-in-Residence for Cross-Sector Engagement in 2022 and was formerly Director, PhotoAccess. Her latest major publication is the co-edited (with Cameron Muir and Jenny Newell) *Living with the Anthropocene: Love, loss and hope in the face of environmental crisis* (New South, 2020).

Care bears: Symbols, spectacles, and affective entanglement in Tawada's 'Memoirs of a Polar Bear' (2014 trans. 2016)

In the centre of John Cuneo's illustration "The Polar Opposite" (*The New Yorker*, March 8, 2021), a polar bear stands upright clutching a bag of ice. Little

ice remains on the ground but a garish petrol-station ice machine appears in the background. With its connection between nonhuman animals, humans, and care the image creates a kind of condensation and affective entanglement, or blurring of boundaries, often found in popular climate science communication. Much has been written about the persuasiveness and perils of using polar bears as symbols and ambassadors for the sprawling scales, times, and consequences of anthropogenic climate change. Rather than retracing these arguments, I turn to Yoko Tawada's experimental novel *Memoirs of a Polar Bear* (2014 trans. 2016) to consider how representations of animals contract, complicate, and communicate ecological affect. Through a sequential form of we-narration that follows three generations of circus and zoo polar bears, Tawada's novel thematically and formally performs nonhuman collective experience. Considering this work, I ask: in what ways does climate-induced affect play out across species boundaries? And, to what degree does the text open onto experiences of 'becoming-bear' and forms of ecological care?

Shannon Lambert is a postdoctoral researcher at Ghent University, Belgium. She is a member of the ERC-funded project "Narrating the Mesh" (NARMESH), led by prof. Marco Caracciolo. Her work on topics such as environmental affect, laboratory literature, and narrative ethics has been published in various journals, including *American Imago* and *SubStance*.

Panel 3: Fear and loathing

A nation's frustration: Anger about climate change as a driver of action

Teaghan Hogg, Zoe Leviston, Samantha Stanley & Iain Walker

Common sense suggests that anger is unhelpful, both for the person experiencing the emotion, and for wider society. However, there is good evidence that feeling angry about a social injustice propels protest movements. We apply this idea to the climate crisis in Australia. I will discuss our first national study (N = 2453), which showed that feeling more anger and frustration about climate change predicts greater engagement in both personal actions to protect the environment (e.g., recycling and composting) and collective actions (e.g., attending protests and signing petitions), and better wellbeing. I will then introduce our second national study, which takes a mixed-method approach to unpack the causes of Australians' eco-anger. We received more than 2000 written responses from people who said they were at least 'somewhat' angry about climate change, detailing what makes them mad. I will present our inventory of the targets of people's eco-anger, including a review of the prevalence and outcomes of these different manifestations of eco-anger. Put together, our two studies point to the potentially productive nature of anger in the context of environmental disaster.

Samantha Stanley is a social and environmental psychology researcher interested in what people think, feel, and do, in relation to the climate crisis.

Iain Walker is a social psychologist with broad interests in social and environmental sustainability and in social justice. In his research he attempts to use social psychological science to enhance social and environmental sustainability. The focus is on understanding processes of social and environmental change,

with a broader aim of developing a better understanding of the interplay between theory and practice. His goal is to join analyses of ecosystems, social systems, and egosystems, to enhance social and environmental sustainability within and across those systems. Consistent with this, increasingly his research has been done in interdisciplinary contexts and appears in interdisciplinary outlets. He believes this helps spread the scientific impact of social psychology, provides novel and important forums in which to do social psychology, and ultimately helps inform and advance the science of social psychology.

Zoe Leviston's work applies social psychological theory to investigate how individuals, groups, and culture shape people's responses to climate change and other environmental issues. She is especially interested in how group processes and social norms influence people's attitudes and behaviours, and the role of collective action in 'mainstreaming' meaningful climate action. Before commencing with the Australian National University in 2020, Zoe was a Post-Doctoral Research Fellow at Edith Cowan University (2017-2020), and a research scientist at the CSIRO (2004-2017). She has a PhD in Psychology from Curtin University (2013).

The strange and unruly ecopolitics of negative affects

This presentation will summarise how I have engaged affect theory in my literary and cultural studies research over the last 10 years to deepen how we understand human mortality and kinship as environmental issues. I am most persistently interested in negative affects (especially shame, fear and boredom) that play a role in undermining the basic idea that as earth-bound creatures we are mortal beings who are vulnerably accountable to each other. This presentation will briefly sketch the particular tradition of affect theory I use and specify how it has shaped and continues to shape my work.

The specific contributions I want to make at Nature Feelz are to 1) showcase the unavoidable political messiness of certain negative affects, to 2) share my work and the ready-to-hand tools within a specific queer/feminist school of affect theory (Silvan Tomkins as parsed by Eve Sedgwick, Adam Frank and Elizabeth Wilson) and to 3) find other scholars working in this unruly theoretical tradition, especially as it pertains to ecological embodiment and kinship.

Jennifer Hamilton is a Senior Lecturer in English at the University of New England. Her research is on weather, affect and work. For information on current projects please see <https://linktr.ee/jmhamilton>

Between colonial guilt and climate grief: The posthuman in Jane Rawson's 'From the Wreck'

This paper examines how Jane Rawson's 2017 novel *From the Wreck* uses the idea of the posthuman to address the intersections of climate grief and colonial guilt in contemporary Australia. Rawson revisits and rewrites the story of George Hills, who survived the shipwreck of the *Admella*, which sank off

the South Australian coast in 1859. In Rawson's novel, his survival is attributed to the presence of a posthuman, shape-shifting being. In my paper, I argue that George's encounter with the posthuman exemplifies the ecological distress that people across the world experience in light of intensifying climate change, including rising ocean levels. However, at the same time, this posthuman presence and its strong association with haunting and spectrality can also be read as a manifestation of colonial guilt about the ways in which white settlers invaded Australia. By combining colonial guilt and climate grief, Rawson's novel challenges how current discussions around climate change fail to take into account the links between climate change and colonialism, which in turn prevents a sustained engagement with Australian indigenous approaches to caring for Country and preventing natural disasters such as floods and bushfires.

Dr Isabelle Hesse is Senior Lecturer in English. Her research is situated at the intersection of postcolonial, Jewish, and Middle Eastern Studies and her current book project examines the use of speculative fiction to engage with settler-colonialism and climate change.

Panel 4: Becoming with plants

Becoming with plants: expanding our capacity to feel in place

How do our relationships with plants generate feelings in and of place?

How are the ecological feelings generated by working with and alongside plants sustained or denied?

How do plants mediate human relationships and across time?

Our panel is intended as a snapshot of ongoing broader conversations that have been developing between us as part of our different practices, artistic and otherwise. Using the above questions as a jumping off point, this informal conversation will consider the ways that living, working and making with and alongside plants help to connect us to place and people, and the ways that these connections are both sustained and denied. In conceptualising this panel as an informal conversation, we acknowledge that it is in the spaces opened up by dialogue that alternate ways of situating ourselves in relation to the present become possible.

Paula do Prado is a visual artist who works with tejidos/weavings as an active form of reclaiming, remembering and resisting. Her practice surfaces the intersections of her African Bantu-Kongo, Iberian and Charrúan ancestral heritage. She holds a BFA, First Class Honours (Textiles) and a MFA (Research) from the University of New South Wales Art & Design. She has a major work included in the current Bankstown Biennale 2022 "Sub Terrains" at Bankstown Art Centre and has been selected for the 5th Tamworth Textile Triennial 2023. She is currently a PhD candidate at Sydney College of the Arts, University of Sydney.

Rosanne Quinell is an Associate Professor in the School of Life and Environmental Sciences in the Faculty of Science at the University of Sydney. Her research focuses on the botanical world where she has examined the biology of symbiotic systems and developed ways to improve botanical literacy and human-plant interactions through transdisciplinary partnerships (TREES research group). She led a university-wide collaboration, supported by the

University's Sustainability Strategy, to create an award winning [curriculum garden](#) on campus.

Brigitta Summers is a current Master of Fine Arts candidate at Sydney College of the Arts. Her research explores working with plants across a variety of practices (printmaking, artist books, bush care) as a means of transforming her relationship with the environment. Previously she has completed a Bachelor of Fine Arts at the National Art School, Sydney, and a Bachelor of Arts at the University of Oxford, UK.

Panel 5: Storytelling

Reclaiming Romantic fantasy for the ecocritical imagination

Ecological emotions have long been embedded in Western thought as a salient feature of European Romanticism. The Romantic concept of the sublime was rooted in affective experiences of nature as a locus for the sacred and finds contemporary expression in the popular fiction genre of fantasy. Fantasy's Romantic legacy manifests in a deeply relational mode of engagement with other-than-human lifeworlds, expressed through a highly affective mode of storytelling. However, this kind of imaginative fiction has been marginalised within academic literary criticism and rendered almost invisible to the environmental humanities. 'Climate fiction' has been dominated by dystopian science-fictional narratives tapping into technoscientific discourses of eco-apocalypse where climate-complicit eco-grief is writ large, to the exclusion of equally valid but more contested narrative forms including Romantic fantasy that speak to a more positive range of ecological emotions. This indicates that the reason/emotion dualism; identified by ecofeminist philosopher Val Plumwood as underpinning the hyper-separation of human from biosphere in Western thought; operates hegemonically even within literary eco-criticism. The joyful and empathetic emotional charge that Romantic fantasy mobilises to explore relationships with nature in the Western tradition may provide an 'antidote to despair' and validate a greater range of ecological emotions for humans and non-humans.

Kim Gordon is a transdisciplinary researcher and partnerships specialist with a background in literary and cultural studies. She has a PhD in interdisciplinary Medieval Studies from the University of Sydney and a Masters in culturally sustainable development from the Australian National University. She works at the interface of research, practice, policy and advocacy, facilitating partnerships and collaborations across multiple sectors and institutions in Australia and internationally.

Environmental Fiction and the Environmental Crisis: reading Black Summer bushfire novels

Environmental Fiction written about the 2019/2020 Black summer bushfires reflects, imagines and meditates on lived experiences of the environmental crisis in Australia. Encompassing and elucidating intersections between lived and fictive worlds, these stories capture and grapple with the acute, complex, and often indescribable emotional states that lived experiences of the environmental crisis engender. This presentation sets out to consider the stories that worlds in crisis produce by reflecting on literary responses to the 2019/2020 Black Summer Bushfires. Elucidating the relationship between individual and collective thought and feeling, it will explore the ways in which Environmental Fiction encompasses both personal and societal experiences of negative environmental change. While works of Environmental Fiction cannot begin to encompass the full gamut of emotional responses to the Black Summer of 2019/2020, they can offer crucial insights into how it felt and what it feels like to live through the environmental crisis.

Freya MacDonald is a Doctoral fellow at SEI and a PhD candidate in the department of English at University of Sydney. Her research is on Environmental Fiction and Environmental Imaginaries in Australia in the wake of the 2019/2020 black summer bushfires.

Panel 6: On the front line

Being on the front line: A roundtable discussion

Accompanying the recognition that extractivist societies have become the overwhelmingly dominant and destructive force within the natural world, is a growing awareness that social institutions are largely ill-equipped to respond to the cascading ecological crises that are being unleashed around the world. Increasingly, as floods, flames, winds, and waves overtake them, communities find that there is no effective plan and no certainty of support, recovery, or future prevention. Young people tussle with expectations about taking their places in a seemingly fragmented and distracted world trapped in a politics-as-usual which clings to the illusion of 'growth', and which lacks the will and vision to assure youth of a liveable future.

In this roundtable, we present reflective testimony from those on the front lines of the climate crisis – community and youth activists who, in the face of overwhelming destruction and loss, have chosen to stand up for ecological integrity and social justice in kinship with the living Earth. Drawing from fieldwork, recent group dialogues, and guest activist speakers, we will explore themes of loss, grief, trauma, identity, resilience and leadership, giving voice to emotions that are frequently very present and raw. Symposium participants will be invited to join with us in exploring these emergent themes.

Brenda Dobia is an Adjunct Fellow at Western Sydney University where she spent 21 years as faculty in its Social Ecology program, focusing on the psychological and social dimensions of the ecological crisis. She is a passionate advocate for social change to address personal and planetary wellbeing and promote intergenerational equity. She has particular interest in supporting activists, in raising awareness of the psychological and social dimensions of the ecological crisis and in promoting compassion and agency needed for transformation.

Sally Gillespie, PhD is an active member of both Psychology for a Safe Climate in Australia and the Climate Psychology Alliance in the UK, writing, lecturing and facilitating workshops on climate psychology and ecopsychology for activists and community groups. Her book *Climate Crisis and Consciousness: Reimagining Our World and Ourselves* (Routledge) explores the psychological challenges and developmental processes of climate engagement for individuals and societies. She lives on the unceded lands of the Gadigal and Wangal peoples of the Eora Nation.

Panel 7: Planetary Rupture

Petrified: Living During a Rupture of Life

A rupture of life on Earth is currently unfolding. The consequences of this Sixth Mass Extinction have no parallel in the history of life on this planet. What then does this rupture mean for the human individual; not only in terms of being alive during such an upheaval, but actually being alive to upheaval itself? This presentation will sketch one response to being alive during and to this rupture, by reframing the current human-induced ecological crisis in the context of just how volatile life on this planet actually is.

Drawing on excerpts from ‘Petrified: Living During a Rupture of Life on Earth’, the book I am currently completing, the presentation explores how our comprehension of the rupture is formulated through two prisms: being petrified, the everyday feeling of being alive to the rupture; and becoming petrified, the fossilisation of species becoming extinct due to the rupture. Bringing these two prisms into dialogue with one another, ‘Petrified’ responds to the current crisis with an expansive view of life that embraces – rather than braces for – impact, and puts humanity in its humble place as just another fleeting catastrophe.

Dr Josh Wodak works at the intersection of the Environmental Humanities and Science & Technology Studies. His research addresses the socio-cultural dimensions of the climate crisis and the Anthropocene, with a focus on the ethics and efficacy of conservation through technoscience, including Synthetic Biology, Assisted Evolution, and Climate Engineering. He is currently a Senior Research Fellow at ICS and a Chief Investigator at the ARC Centre for Excellence in Synthetic Biology.

How deep is your love

In this hands-on presentation, theorist Jana Norman and artist Lee Harrop make space for ecological emotions through the art of vibrant matter. Our science-art-critical theory collaborations make moves that we hope move people: down to rock, up to stars, into hearts and out to the environment. Lee is an artist working with mining core samples, engraving them with evocative prompts about life in the Anthropocene. Lee’s prompts are prompted by theorist

Jana's new materialist reimagining of human subjectivity as star-born, the Cosmic Person. What does it mean to be always already entangled with the enfolding of the universe and all that is? The unique core of our work is literally working with core – samples of the deep earth that are also samplings of deep time itself. When the engraving on a core sample asks, "How Deep is Your Love", it sounds a connectivity, an entanglement, reaching all the way down and all the way through, activating response-abilities founded in wonder and alive to alternative futures.

Lee Harrop is an artist and PhD candidate at Charles Darwin University; her practice led research investigates the role of artist intention in contemporary art. Her artwork is word-focused and context specific. Lee has been using geological core samples in her art practice for several years. Her recent artworks offer a representation of mining that critiques the way we value rock and draws attention to wider global discourse about mining and its environmental impact.

Jana Norman completed a PhD at the University of Adelaide Law School in 2019; her research forms the basis of Posthuman legal subjectivity: reimagining the human in the Anthropocene (Routledge, 2021). Now in the Faculty of Arts at Adelaide, Jana is undertaking a second PhD: Jana continues to wonder what decolonising differences in human and human-earth relations become possible when constructs of non-dualised human subjectivity are drawn from new western ontologies.

Invasive Species and Subversive Humour in the Age of Extinction

Biodiversity and extinction are as much ecological concerns as they are cultural narratives. Invasive species are a constitutive part of the stories we tell about loss, resilience, and cohabitation. While popular imaginations of invasive species often mobilise emotions of dread and horror, occasionally humour is used to offer an alternative mode of storytelling beyond familiar templates of gloom and doom. This paper explores the ways that humour embodies an affective politics of invasiveness in eco-comic cultural narratives from Australia that invoke parody, absurdity, and laughter to respond to ecological destruction caused by, for instance, cane toads and red foxes. The incongruity between comic feelings and the seriousness of extinction points to humour's ambivalent potential for violence and subversion. I bring this ambivalence to bear on the postcolonial context of Australia where, on the one hand, invasive species comedy can ridicule and relieve settler colonial anxiety, stress, and guilt over biodiversity loss, and on the other, impart ecological perspectives that decry human exceptionalism and emphasise nonhuman agency. These invasive species comedies also help raise further questions about biocultural diversity and attitudes towards race and ethnicity.

Dr Emily Zong received her PhD from The University of Queensland, Australia and is currently an assistant professor at Hong Kong Baptist University where she teaches the environmental humanities. Her research interests include Asian diaspora literature and culture, ethnic and migrant ecocriticism, and multispecies storytelling. Her publications appear in Critique, ISLE, ARIEL, LIT, Journal of Postcolonial Writing, Journal of Intercultural Studies, The Cambridge History of the Australian Novel, among other venues.

Panel 8: Moody atmospheres

Turbulence: can atmospheres change?

The more recent development of atmosphere as a concept has begun to put together ideas regarding the contagious nature of affects, aesthetic philosophies

of the aura of objects and places, with an understanding of a totality of life which extends beyond and between the human. These theories help us to understand and define the atmosphere within the representational dimensions of language. They also give us leads for starting to ascribe relative value to atmospheres, for example as toxic or supportive of human life. But what kind of ontological definitions and phenomenological practices are useful to help us understand how people are intervening in and attempting to transform the atmosphere they live with? This paper will look at the success and failure of a decade of intervention and activism in Milan to try to change the affective, social and ecological atmosphere of the city.

While **Phillipa Barr** is an anthropologist by trade, she has undertaken research in a number of fields, disciplines and industries. Her first book has been approved to be published by Cambridge University Press in 2023.

Personal Weather: a practice-led approach to writing the 'stimmung' of a place

This talk centres on how a creative practice-led research approach to weather watching helped forge links between weather patterns and the psyche, or the 'stimmung' of a place – a German term for 'somewhere between atmosphere and mood'. Included is a short reading from a creative nonfiction essay 'Personal Weather' by Mia-Francesca Jones. Set across two years in the central Victorian goldfields, the essay explores how paying attention to changing weather patterns can influence feelings of solastalgia, eco-anxiety and homesickness. It considers how we have often turned to the environment to make sense of life experiences, using seasonal cues to articulate feelings of grief and joy. But what happens when weather patterns deviate, and we lose these familiar ecological cues? This talk discusses how creative, practice-led approaches might help us name and understand these ecological emotions.

Mia-Francesca Jones is undertaking a practice-led PhD in creative writing at James Cook University. In 2022, she was the recipient of the William Thomas Williams Postgraduate Scholarship for a creative scholar. Her work appears in The Incompleteness Book II by the Australian Association of Writing Programs, Rabbit Poetry Journal, Renew Magazine, The Lifted Brow: Digital and Arts Hub, among others.

Walking Journeys into Everyday Climatic-Affective Atmospheres

The postapocalypse as a mobilising discourse for climate action operates largely out of anger over experienced and anticipated injustices as well as paradoxical hope that fuses loss and grief with translocal solidarities. Through an in situ, mobile walking methodology, I examine the complexity of balancing grief and hope among white settler populations in Western Australia and how they make sense of their agency in changing more-than-human 'Places of the Heart'. There is evidence for emotional complexities of solastalgia where pessimistic outlooks for the future are wrapped up in prefigurative visions of a better world. By holding the tension between paralysis and restoration, urban and rural residents explore relational co-existence and differential belonging in their homes and the landscapes around them that form the basis for more empathetic politics of everyday place making. Shared narratives across white privilege and disadvantage point towards the need to enfranchise a range of emotions as a vital aspect in collective engagements with ongoing, escalating crises, including climate distress.

Petra Tschakert human-environment geographer working on just climate change adaptation, intangible loss and damage, affective attachments to place, and envisioning and co-producing livable futures.

Panel 9: Intergenerational futures and climate distress 1

Hopeful or hopeless futures: Eco-anxiety, well-being and social support among Australian youth

Diana Cardenas, Kate Reynolds & Samantha Stanley

While there is increasing concern about how young people are coping through ecological crises, we are still learning how youth experience anxiety related to environmental problems (coined 'eco-anxiety'). One pressing question is how eco-anxiety relates to their wellbeing, and how we can support young people through experiences of eco-anxiety. To address these issues, we asked more than 8000 secondary school students about their experiences with this phenomenon. Results suggest that youth experience eco-anxiety as greater disruption to their work and studies most frequently, compared to other aspects of eco-anxiety (e.g., worry, their personal responsibility). We also find that eco-anxiety is associated with greater negative wellbeing (anxiety, depression, and loneliness) and lower positive wellbeing (happiness, life satisfaction, resilience, and positive emotions) indicators. Preliminary results further suggest that parental, community and school support strengthen the association between ecoanxiety and wellbeing. These results illustrate the need to better understand how eco-anxiety relates to broader indicators of youth wellbeing, and of supporting them appropriately as they transition into adulthood.

Diana Cardenas is trained in Social Psychology. Her research focuses on social groups, how we come to feel "at home" in them, and how they impact our behaviours.

Samantha Stanley is a social and environmental psychology researcher interested in what people think, feel, and do, in relation to the climate crisis.

Intergenerational relative deprivation and responses to climate change

Relative Deprivation (RD) describes a sense of grievance arising from an unjust social comparison. RD occurs when one feels deprived, relative to another, of something they feel entitled to, and that this deprivation is unfair. Moreover, the comparison elicits anger. Social comparisons can be made at an individual level (that is, I might compare myself with another person in my group) or at a group level (comparing my group with another group). These different types of comparisons have different implications for how we respond to unjust situations. In this talk, I discuss the relevance of RD for understanding different responses to climate change, drawing on research into perceptions of the intergenerational unfairness of climate impacts. In particular, I explore the roles that individual RD (feeling disadvantaged relative to others of one's generation) and group-based RD (feeling one's generation is disadvantaged relative to previous generations) play in predicting wellbeing and collective action. I discuss these findings with reference to their social justice implications, including expectations and assumptions about involvement in political activism and civil action.

Zoe Leviston's work applies social psychological theory to investigate how individuals, groups, and culture shape people's responses to climate change and other environmental issues. She is especially interested in how group processes and social norms influence people's attitudes and behaviours, and the role of collective action in 'mainstreaming' meaningful climate action. Before commencing with the Australian National University in 2020, Zoe was a Post-Doctoral Research Fellow at Edith Cowan University (2017-2020), and a research scientist at the CSIRO (2004-2017). She has a PhD in Psychology from Curtin University (2013).

Samantha Stanley is a social and environmental psychology researcher interested in what people think, feel, and do, in relation to the climate crisis.

Iain Walker is a social psychologist with broad interests in social and environmental sustainability and in social justice. In his research he attempts to use social psychological science to enhance social and environmental sustainability. The focus is on understanding processes of social and environmental change, with a broader aim of developing a better understanding of the interplay between theory and practice. His goal is to join analyses of ecosystems, social systems, and egosystems, to enhance social and environmental sustainability within and across those systems. Consistent with this, increasingly his research has been done in interdisciplinary contexts and appears in interdisciplinary outlets. He believes this helps spread the scientific impact of social psychology, provides novel and important forums in which to do social psychology, and ultimately helps inform and advance the science of social psychology.

Feelings, reproduction and climate change: Escape, ambivalence and solastalgia

Mary Lou Rasmussen & Celia Roberts

Reproduction and Climate Change is a manuscript we are working on based on interviews with people in the ACT and NSW who had babies/were pregnant during the bushfires in the summer of 2019/20. In order to try and understand connections between climate and reproduction we asked participants in our study “How do you feel about the idea of people having children in general, in the context of climate change?” Many complex feelings arose in response to this question: some participants imagined geographic and communal formations where they could seek refuge from environmental disasters, for themselves and future generations; others professed profound ambivalence about reproduction; and others expressed solastalgia - the loss of capacity to gain comfort from one’s environment. We explore the threads participants drew on – perhaps consciously, perhaps not – to formulate their answers and to explain to us what they felt the connections between having a child and climate change might be. Sometimes their responses felt like a justification or a defence, at other times more like perplexity. Often our question provoked disconcert and even embarrassed laughter.

Celia Roberts is Professor in the School of Sociology at ANU. She is currently completing a co-authored book about reproduction and climate crisis and working with students to collect data about young people’s feeling about having children.

Panel 10: Communities

Bin Chicken to Object of Care: Connecting migrant communities to urban nature through animal allegories

In this presentation, Dr Zoë Sadokierski (UTS School of Design / The Urban Field Naturalist project) illustrates how she designed a nature-culture storytelling workshop in consultation with women from the Lost in Books migrant and refugee community in Fairfield (Sydney). ‘Back to Nature’ is a creative workshop which helps migrant communities connect with the plants and animals in their neighbourhood. Through guided walks around local parks and community storytelling activities, the workshop provides an opportunity for migrant families to develop language skills and ecological literacy, build community through shared experiences and narratives, and to foster stewardship for local wildlife.

Within the workshop, the Australian White Ibis is introduced as a more-than-human allegory for a diaspora that has become marginalised and often maligned in Sydney. Framing the Ibis as a refugee, forced to adapt to city life due to destruction of their native wetland habitats, opens space within the workshop for cross-cultural conversations about belonging, care and stewardship. The Ibis becomes an Object of Care for participants, shifting the way

they 'story' one infamous local bird opens possibilities for storying other creatures and flora in their environment.

Zoë Sadokierski is an award-winning book designer, writer and senior lecturer at the UTS School of Design, where she is part of Spec Studio, a collective of design researchers exploring design-led approaches to ecological communication. She is former president and a founding member of the Australian Book Designers Association.

Gendered Loss and Damage in the Face of Climate-Induced Human Mobility in Fiji

Although climate crisis-induced human mobilities, such as planned relocation and displacement, are often projected as future issues, the climate crisis has already displaced millions across the globe. Fiji has been a global advocate for the impacts of climate-induced human mobility and has developed numerous national-level policies and procedures, including the Planned Relocation and Displacement Guidelines. This paper draws from my fieldwork in Fiji (pre-COVID) in examining the gendered impacts of climate-induced human mobility across historically marginalized and economically disadvantaged Fijian communities residing along the western coast of Viti Levu. My research findings reveal the costs of climate change adaptation and induced mobilities are much higher than just economic and financial losses. It includes ecological grief linked to the loss of losing one's ancestral land, the double displacement as a result of political instabilities, climate crises and struggles of belongingness and how they are gendered.

Betty Barkha is a professional researcher with over a decade of experience in research, advocacy and development across the Pacific and Asia. She has been involved with various development organisations in Asia and the Pacific region since 2009 and is currently serving as an elected member of the Board of Directors for the Association of Women in Development (AWID) and the CIVICUS Alliance. Betty also serves as an advisor to FRIDA Young Feminist Fund and the Global Resilience Fund. She holds Bachelor and Master's degrees in Arts and is currently pursuing her PhD at Monash University with the Centre for Gender, Peace and Security (Monash GPS).

Ni a favor ni en contra: emotional geographies of life with mining

This paper explores the ambivalences and compromises of living nearby an underground silver mine. Drawing on doctoral field work conducted in Oaxaca, Mexico in 2019-2020, I respond to studies of the extractive industries, that have tended to focus on resistance and acquiescence as key ways of understanding local people's relationships to and perceptions of resource extraction. I complicate understandings of life with mining by focusing on the ambivalent and ambiguous aspects of being for, against and indifferent to mining. I argue that these positions are arrived at through material and emotional calculations, and that these responses to mining are not absolute, but are instead replete with ambiguity, compromise, and ambivalence. Instead of pinpointing singular emotions, I show how emotions are entangled with positions and attitudes towards mining, presented through the following affective categories: resignation, dissent, disdain, and desconfianza, and containment. Ultimately, this work aims to recognise nuance in life with extraction, by emphasising emotions in the ways people come to terms with mining.

Elena Tjandra is a PhD candidate in human geography at the School of Geography, Earth and Atmospheric Sciences, University of Melbourne. Her

research cuts across cultural geographies, science and technology studies and feminist political ecology. Elena's doctoral research considers everyday life with mining in Oaxaca, Mexico. Elena is also the Editor-in-Chief of the literary magazine, Debris.

Barlow Street Forest by the Dirt Witches

How the arts can raise awareness for critically endangered species and contribute to rewilding: a case study? At the end of 2020, in response to the Covid pandemic first wave, the City of Sydney invited proposals to create temporary public artworks that enliven our civic spaces. Barlow Street Forest (BSF) was one of four projects selected. It was installed in January 2021 as a temporary project for 3-6 months, and then was extended through to 2022 and subsequently made permanent.

BSF is a public artwork by the Dirt Witches, a cross-disciplinary collective of environmental and climate activists. This is an instance of collaboration, activism, rewilding and an example of an action that is motivated by ecological anger, frustration and grief, and to fend off despair. This micro-forest creates the layers of a natural ecosystem in the middle of the urban environment, incorporating over 30 species belonging to the critically endangered eastern suburbs banksia scrub, as well as sugarbag stingless native bees.

Vivienne Webb is a curator with extensive experience in delivering exhibitions, public art and public programs. Her curatorial practice often addresses environmental and social concerns.

Dr Prudence Gibson is a writer and academic in environmental aesthetics, researching the critical relevance of plants for all beings during this epoch of extinction.

Floria Tosca's practice encompasses painting, drawing and animation. She possesses a sensitivity to our impact upon the environment, as well as nature's place in our psyche.

Lara Merrett's practice interrogates the relationship between painting and its surrounding architecture with site-specific work that invites us to enter and navigate its folds.

Rena Shein is a visual artist and art psychotherapist who has sought a way to work therapeutically at the interface of contemporary art practice and art therapy.

Caroline Rothwell's practice is multidisciplinary and research driven, visualising the intersections of art and science, nature, history and time.

Workshop 1

Mapping the ecological self: art and place-based identity

This workshop serves as a collective dialogical and art making practice drawing on Roszak's Ecological self, notions of place-attachment, Michael White's therapeutic definitional ceremony and the art of collage. Experienced facilitators Paul Rhodes and Chloe Watfern will orchestrate a series of structured exercises aimed at mapping the ecological self, and our earth emotions. The process will provide a collective means to address the trauma of climate change and expand beyond the limitations of intrapsychic notions of the mind. Weather permitting, the session will be conducted outside. We will sit in a circle, listen deeply to each other and the natural world, and work with collage materials to create a collective artwork.

Paul Rhodes is a clinical psychologist and Associate Professor in the School of Psychology. He is interested primarily in ecologies, both relational, political and between species. He currently researches post-human approaches to eco-psychology, the decolonisation of distress, activist-practice as psychotherapy and post-qualitative research methods. He is a keen botanical artist, still learning, and writes using collective auto-ethnographies, art-based methods and bricolage.

Chloe Watfern is a transdisciplinary researcher with an academic background in both art and psychology. She is committed to innovative and inclusive approaches to research and art-making, and is exploring how these might help us understand and address climate distress.

Workshop 2

Learning to listen to your climate emotions

This workshop will be an experiential introduction to the work that Psychology for a Safe Climate does, including supportive practices to help you explore your feelings about climate change particularly around grief and burnout. There will be space for discussion with your colleagues, and reflection on why this work matters both personally and collectively.

Beth Hill has a PhD in Anthropology and has worked as a facilitator over the last nine years. Beth's research is concerned with the cultural and psychological dimensions of climate change, in particular how local communities in Australia navigate the reality of their vulnerability and responsibility as they come to terms with what climate change means in their daily lives. Beth facilitates workshops drawing on the Work that Reconnects, as well as deep ecology, mindfulness practices, non-violent communication and creative processes involving art and writing. Beth began volunteering with PSC in July 2018, and from 2021 has worked as the Program Development Coordinator, collaborating with expert volunteers to create and facilitate original workshops, talks and interactive seminars as well as PSC's recent professional development series.

Workshop 3

Climbing through a hole in the sky: poetry therapy for our times

In this workshop, we will participate in the reading of a selection of poetry, that responds unflinchingly, to the climate crisis, and does not look away. There is an invitation for writing some poetry, working with the inner voice, to both express, and be companioned by others who feel the same, and who courageously confront these feelings of overwhelm, grief and anxiety, which 1/4 of Australians admit to being freaked out about climate change, in recent Climate Compass research from the CSIRO.

Working with poetry, as emerging applied research shows us, reminds us that despair and fear are not inherently bad, and that hope and optimism are not necessarily good. Poetry knows, as climate-aware psychotherapist Caroline Hickman has stated, that life in an ecological emergency is not a linear progression.

Kerryn Coombs-Valeontis is a sessional lecturer at Nan Tien Buddhist Institute on the Social Wellbeing Masters Program. She is a poet, and does poetry therapy workshops for ecoanxiety. Kerryn is the co-author of Nature Heals An Introduction to Nature-Based therapy in Australia and New Zealand. She is founder of Eartheart Ecotherapy online study.

Workshop 4

What to do when you don't know what to do: tools for creating a deeper relationship with your environment through drawing, writing and mapping

This workshop aims to foster creative confidence and introduce some creative tools for approaching uncertain times. Participants will make a collaborative artwork based on a defined location at the University that combines a map, sketches of plants and creative writing.

Julie Parkin is an emerging multidisciplinary artist and former health professional. This workshop comes out of her current art practice which is a response to feeling uncertain about the future. Finishing art school in 2020 coincided with fires, a pandemic and floods. Not knowing what to do as an artist concerned about the environment, she began a year-long art project to develop a relationship with a 1.5 km fire trail in Springwood. She records the flowers as they appear, journals, draws, maps, creates designs, pays attention, photographs and walks. The project structure of walking and recording the changes keeps her motivated and engaged. It combines many of the things she does to maintain her mental health into a manageable and absorbing activity. If she loses her way due to busyness or low mood, the overall structure and the unfolding story of the flowers, pulls her back on track and reinvigorates her.

Julie Parkin is an emerging, multidisciplinary artist who works across mediums of painting, sculpture, sound, text and ceramics. She completed a Bachelor of Visual Arts from Sydney College of the Arts in January 2020. Prior to completing her degree, she practiced art in the spaces between working in health and community development and raising a family. She lives between the Blue Mountains and Surry Hills.

Workshop 5

VEXXEL: A ritual for earthlings

What processes and practices might arise from a future literate ecological grief? How might the complex and uncanny realms of more-than-human ecologies offer new pathways through the trouble of climate chaos? This workshop is an invitation to explore the acknowledgment and transformation of ecological distress through collective, secular practice of communion with Earth's ecosystems and diverse inhabitants.

A collection of objects have arrived from the near future. Each of the future artefacts offers an invitation to collaboratively cultivate a process for meaningful transformation, as led by knowledge, life-ways, and perspectives beyond the human. What might a grief ritual look like if led by cuttlefish or the pink slugs of Mt Kaputar? What might the Murray Darling River System offer to conversations on climate grief? At natural science's nexus, secular ritual, experimental inquiry, and collective transformation. Part futures scenario, part participatory game, and part communion, VEXXEL explores how meaningful practices of transformation might arise beyond frameworks of belief, both in the present and futures yet to arise.

Luna Gawler is an artist interested in work that un/re-makes worlds. Their research-driven inquiry attends to queer articulations, agencies and ecologies beyond the human to propose speculative practices, and participatory futures. Luna's methods center deep listening, site-inclusion, mutualism, rest and regeneration as essential to art made in post-normal times.

Workshop 6

Interregnum vibes: tarot reading in precarious times

Amid the profound, destabilising effects of anthropogenic climate change, we are confronted with an endless flow of data, images, and information. This can induce chronic feelings of emotional inundation and fatigue, or what Heather Houser (2020) calls "infowhelm." I propose Tarot as a valuable tool for cultivating alternative ways of knowing and mobilising feeling as knowing. Tarot is a practice that unfolds through a deck of playing cards, used for divination or occult purposes. It offers a symbolic language that can denaturalise anthropocentric, instrumentalist, and extractivist systems of value.

"Interregnum vibes" is a pithy quote from one of my students, describing the simultaneous, compounding crises of ecological breakdown and the ongoing stresses of COVID-19. Antonio Gramsci (1971) articulates the interregnum as the period in which "the old is dying and the new cannot be born." In the suffocating squeeze between old and new, I consider Tarot as a cartographic practice that crosses multiple, overlapping scales, accommodating "vibes" that are diffuse and difficult to translate into words.

I want to suggest that Tarot can function as a social infrastructure for the work of ecological resistance and adaptation. In this session, participants will formulate a single question to ask the cards, synthesising common feelings and anxieties about ecological crisis. The reading will unfold through the I want

interpretative labour of myself and the participants. The goal is to depart from a conventional language of problem-solving and open space for alternative possibilities.

Anastasia Murney is a sessional academic at the University of New South Wales and currently teaches across contemporary art, activism, and environmental humanities. Her doctoral thesis on feminist speculative fiction is currently being translated into a book manuscript, titled *Messy Aesthetics: Anarcha-feminist Worldmaking*.

Workshop 7

Unsettling eco-anxiety: from white fragility to decolonial possibilities

Prompted by the frequency with which people state that climate change makes them feel 'unsettled,' this workshop responds to Lesley Head's (2016) provocation that for many people, ecological grief is a mode of mourning modernity and the selves we were able to be thanks to its colonial-industrial economies and cultures. It seeks to unpack the decolonial possibilities that could arise from settlers feeling unsettled.

In this participatory workshop, we will collectively explore the ways that settler-colonial desires, imaginaries, norms and privileges structure feelings of eco-anxiety (understood broadly, i.e. including guilt, grief, hope, etc). Alongside resources from scholars of decolonisation, Indigenous studies and whiteness (e.g. DiAngelo, Tuck and Yang, Whyte), we will consider whose losses and whose futures are prioritised or erased in individual and collective practices of expressing eco-anxiety. We will collectively envision practices of ecological mourning that better prioritise land rights, Indigenous sovereignty, treaty and racial justice.

Blanche Verlie is a white settler currently living on unceded Gadigal Country. She is a Research Fellow in the Centre for Urban Research at RMIT University. Blanche draws on feminist, decolonial and multispecies philosophy to consider the complex, diverse and intimate ways that climate changes manifests in contemporary life, and how this analysis could inform more just and ecological modes of living in, with, and as the world. Her work focuses specifically on the ways climate change is felt, lived and imagined, such as the often visceral experiences of climate distress, and the unequal and unjust dimensions of this, as well as how this affective injustice can inspire regenerative forms of climate action.

Panel 11: Intergenerational futures and climate distress 2

Tackling difficult knowledge and empowering climate action through hyperlocal intergenerational networks

Addressing the existential threat of the climate crisis in diverse community settings presents complex challenges. Interventions that draw upon the social and human capital of neighborhoods to strengthen community understanding of climate change, identify vulnerabilities at a hyperlocal scale, and align decision making with locally relevant concerns and threats can yield positive outcomes (Harrison et al., 2022). In this presentation, we explore findings from a new local government initiative: Power to the Future. Initiated by Waverley Council in Sydney, Australia, this intergenerational program is focused on empowering climate action through collective learning experiences that prioritise the temporal, social and affective dimensions of climate change. Using an intergenerational exchange approach, and harnessing momentum within the community, this program is empowering local school aged children, working in collaboration with seniors, to normalise climate change and environmental protection behaviours. Supported by hyperlocal environmental groups and networks, and provided with digital and cultural storytelling tools, the children are encouraged to influence their networks and local government decision-makers with locally relevant climate solutions. In this way, they can participate in decisions that impact them while developing a sense of agency, which is recognised by psychologists to ameliorate growing climate-related anxieties in young people.

Tania Leimbach's research and teaching is focused on climate change education (CCE), material culture studies and environmental communication. She completed a PhD titled 'Sustainability and the Material Imagination', at the Institute for Sustainable Futures (UTS) in 2015. Her thesis evaluates the role of progressive organisations in shaping socio-ecological values, and theorises social and material agency in the climate crisis. Her current research explores the public health impacts of climate change, with specific focus on the mental well-being of students and educators. She has developed resources for CCE that are being used in higher education, secondary schools and local councils. Tania supports youth-led climate solutions and the empowerment of young people, and provides skills and knowledge for educators in how to effectively address climate change in diverse formal and informal settings.

Suzanne Dunford, Manager of Sustainability and Resilience at Waverley Council, is an experienced climate change adaptation practitioner, with over 20 years in State and Local government settings. He holds a bachelors degree in Organisational Communication, a Masters in Public administration and has recently published a Masters thesis in The Governance of Climate Commons, through the faculty of Transdisciplinary Innovation at the Institute for Sustainable Futures.

Alejandra Torres, Senior Sustainability Engagement Officer at Waverley Council, is an experienced educator and facilitator who has delivered environmental programs in Local Government, research and NGO sectors across the South Pacific. She leads the Sustainability Leadership program to ensure environmental and circular outcomes of Council's culture, policies and operations, and works collaboratively with local organisations to implement environmental projects through a collective impact framework. She holds a Bachelor's degree in Agricultural Engineering, and Masters in Environmental Management.

A 'greenhouse affect?' Exploring young Australians' perspectives on climate change, climate action, and the future

Recent studies reveal that young people are experiencing a range of climate change-related emotions, including anxiety, anger and a sense of powerlessness. Young people have also voiced distrust in governments for failing to adequately address climate change, a critical threat to their future. I will describe my Master's research, conducted shortly after the 2022 Federal election. I interviewed young Australians aged 18-24 (N=14) about how

they developed their understanding of climate change; their feelings about the issue, and about the future; and their sense of agency to address climate change. I will present key themes from the interviews, including that young people feel underprepared by their climate education experiences, disillusioned with the political system, and deeply uncertain about the future and life decisions. However, I also found evidence for a cautious hope that things will improve, in light of the recent change of government. I will discuss implications for policy and practice in domains such as education, mental health, and the environment, as well as how the next generation views social change and political processes more broadly.

Tanja Russell is a Master of Climate Change student at ANU, and works at the ANU's Institute for Climate, Energy and Disaster Solutions. She has an interest in how environmental issues are affecting young people emotionally, and how this influences their views about their futures.

Youth-led intergenerational open dialogue for climate distress: A community based initiative

Open Dialogue is a Scandinavian network therapy aimed at providing communities of care for people hearing voices and prevent hospitalisation and pathologising by the psychiatric system. In the past year at SEI a team of young people and climate academics have been piloting an adaptation of this practice for climate distress. Open Dialogue provides a slow, healing, polyphonic conversation that allows difficult affect to be explored between the generations. We will describe our progress so far, hear directly from our young leaders and discuss our current thinking on future research and community-based action.

Dr. James Dunk is research fellow in the School of Social and Political Sciences and the Sydney Environment Institute at the University of Sydney. Trained as a historian, his research is at the intersection of environmental and mental health history, exploring histories of ecological emotion and psychology. His major project is a history of Australian eco-anxiety, within the ARC project Planetary Health Histories, and he is co-PI on a project on climate distress in young people, linked with headspace, and on the languages of the Anthropocene.

Paul Rhodes is an Associate Professor in Clinical Psychology at the University of Sydney and Research Fellow in Earth Emotions at The Sydney Environment Institute. His teaching and research relates to cultural responsiveness and decolonisation in psychology, family and community-based forms of therapy, the cultural basis of psychopathology, art-based and narrative methods and others. He is a practicing artist specialising in climate art and the representation of internal landscapes.

Panel 12: Eco-aesthetics

“Millions of treasures on the surface of the earth”: landscape photography, emotion and environmental action along Dyarubbin/the Hawkesbury

This paper will consider the role of landscape and nature photography in mediating ecological emotions, through two small scale pieces of qualitative research. Drawing on Schneider-Mayerson et al's arguments (2011) on the value of social science methods in ecocriticism, the paper will draw on two sources of empirical evidence. The first is a series of surveys completed by visitors to two landscape photography exhibitions focussing on pictures of Dyarubbin/The Hawkesbury at regional exhibition spaces. The surveys asked visitors both about their responses to the images and their environmental commitments and environment-oriented activities. The second is a series of interviews with coordinators of and participants in the bushcare group in Hornsby Shire, which produces an annual calendar featuring nature photographs by members. The paper will explore the complex multidirectional connections between emotions, environmental action and images of landscapes, fauna and flora. Our early findings suggest that, landscape photography offers a range of resources for evoking and managing ecological emotions, including distress – offering distraction, love, connection, compensation and hope. Spaces where landscape images are viewed – homes as well as galleries - can become care-full spaces (Williams 2017).

Nicole Matthews lectures across media and cultural studies at the Department of Media, Music, Communication and Cultural Studies at Macquarie University in Sydney.

Structures of care: avian architecture and affects

This talk considers how architecture designed and built for nonhuman species reveals the affects that emerge through multispecies relationships. Drawing upon my research on nineteenth- and twentieth-century birdkeeping culture, I consider how changes in the material composition, design, and size of birdcages and the caretaking activities proposed in catalogs and guides evince a broader historical evolution of avian care practices and the affects associated with avian life. I focus on the cultural transition from keeping birds as creatures responsible for providing beauty and song to keeping birds as intelligent companions who lead vibrant lives. This project brings together feminist ethics of care, multispecies studies, and animal history.

The presentation will take the form of a PechaKucha. This nontraditional presentation format requires speakers to discuss a topic in exactly 6 minutes and 40 seconds while twenty photos flash for twenty seconds each in the background. Found to be an enjoyable and effective mode of inquiry at prior environmental humanities conferences, PechaKucha presentations emphasize the expedient delivery of comprehensible information and encourage audience interaction. The PechaKucha form nicely lends itself to this symposium because it, according to the style's official website, aims to “uncover the unexpected.” I anticipate offering approximately three minutes of brief introductory remarks before the formal presentation.

Nathaniel Otjen (he/they) completed his PhD in Environmental Sciences, Studies, and Policy at the University of Oregon in 2022. Beginning in September 2022, he will be a Postdoctoral Research Associate in the High Meadows Environmental Institute at Princeton University. His first book project, *Entangled Lives: Multispecies Selves, Justice, and Narratives*, challenges the liberal humanist subject and its logics of isolation that produce social and environmental suffering.

The seismograph and the sniffer dog feel their feelings

Swedish curator Maria Lind describes art as a 'seismograph and sniffer dog, often detecting changes and other things before the rest of society, whether the artists are conscious of it or not.' Extending on Lind's metaphor of art as a seismograph and sniffer dog, this short presentation shares artistic responses to the complex and competing emotional states and effects of the climate crisis. As a curator and researcher with a specialisation in eco-aesthetics, I will share the work of two vital contemporary artists - Australia-based Latai Taumoepeau and Sweden-based Signe Johannessen - who are both eco-visionaries. In their work they model emotionally powerful responses to the chaos of the climate crisis. These artists develop unique artistic methods for sensing vulnerability, strength and emotion in the rapidly destabilising climate. Both Taumoepeau and Johannessen are artists I identify as working within the 'Hydrocene' a neologism and curatorial theory I have created to centre water-based eco-aesthetics produced during the current crisis.

Bronwyn Bailey-Charteris is a Swedish/Australian curator and lecturer with expertise in the politics and poetics of eco-aesthetics. She lectures at Stockholm University and is a doctoral candidate at UNSW Sydney, where she developed the curatorial theory for art and water in the climate crisis entitled the Hydrocene. bronwynbc.com

Panel 13: Active hope

The craft of wisdom and hope: climate activist learning in the hands of Australia's Knitting Nannas

My presentation explores how crafting became the core social movement learning process of the Australian Knitting Nannas and a strategy for generating climate activist hope. Under the cover of peaceful crafting, the movement developed their community of practice (CoP) emboldening and older women to make very publicly visible statements about environmental issues. Part of a larger dissertation into “Nannagogy” or older women’s environmental activist social movement learning (SML), the research identified the milieu of craftivism motivated older women to collaboratively build their activist identity, ecological literacy, and non-violent direct action skills.

Encouragement of one another to be courageous contributed to transformative emancipatory learning dispositions. The CoP was underpinned by a motivational ethos of older women’s empowerment. The visibility afforded by crafting outdoors adds subversive knowledge about the power of their grandmotherly identity in garnering support. The Nannas are known and admired for their defense of environmental sustainability by challenging ageist sexism.

Craftivism is the central life force that carries these older women’s work, stitch by stitch, connecting the threads of their hope for a better future. The implications of this research indicate that integrating critical feminist educational gerontology with craftivism can engage older citizens in climate justice social movement learning.

Larraine J Larri is a researcher and program evaluation expert specialising in environmental adult education and environmental citizenship. She has been in the forefront of evaluating innovative sustainability and climate change programs in Australia since the year 2000. Larraine completed her PhD (Education) in 2021 through James Cook University. Her research investigated the educative mechanisms for transformative action addressing political stasis on climate change within the Australian Knitting Nannas environmental activist movement. Using a transdisciplinary approach the study addressed a lacuna in older women’s environmental activist learning by identifying dynamics of situated, experiential, and social transformative learning.

Hope in the Anthropocene: a case for eco-collectivism

The mention of the Anthropocene evokes the emotions like anxiety, grief, despair, and anger among most eco-conscious people, but many environmental humanists and activists attempt to find hope by calling for an alternative mode of life based on connections within and between species. While their appeal for making connections offers a source of hope in the Anthropocene, the question of how to make connections between the oppressors and the oppressed, the colonizers and the colonized, or between the indigenous people and the settlers, requires further consideration. Against this backdrop, I propose the concept of eco-collectivism to overcome the binary relationship between diverse human groups as a condition for hope in the face of the climate crisis. I postulate that eco-collectivism underpins the ethos of ecological justice, intertwining it with that of social justice, and reformulates the ‘human’ (anthropos) of the Anthropocene, as a human that recognises itself as part of an eco-collectivity with other species, and acts towards both human and nonhuman others accordingly. In my paper presentation, I shall explain my concept of eco-collectivism, drawing insights from the concepts of “hope”

and “connectivity” as postulated by contemporary philosophers, eco-humanists, and environmental activists.

Rakibul Hasan Khan is a PhD candidate in English at the University of Otago, New Zealand. His research interests include postcolonialism, postcolonial eco-criticism, and globalization studies, with a focus on the twenty-first century South Asian novel in English and Bangla literature of Bangladesh.

Working with the GBR: ecological grief, intimate action and hope

Grief, despair and deep apprehension can be traced along the Great Barrier Reef, from land to sea, rainforest to reef. Still, present within this space and notably within this grief are senses of hope. At multiple sites across the GBR, reef restoration emerges as an active and intimate action whereby those troubled by the present wellbeing and imagined future of the reef, work together to foster marine-based resilience. Within these restoration actions of sourcing, nurturing and out-planting corals there is an implicit duty to hope. Hope, that this work can and will help to secure the resilience of GBR sites at risk from cumulative local and global stressors, including coral bleaching. This hope often underlies the discourse of reef restoration workers and is inherent to the practice as a kind of force stirring the drive of local action. Centered on experiences of grief as motivating hopeful and intimate restoration, this paper highlights interim findings gathered via in-depth ethnographic research at multiple field sites across Queensland, including participant observation with key marine restoration interlocuter groups. In this space, intimate and hands on nurturing of corals to live opens room for hope within the context of a reef at-risk.

Ella Vallelonga is a Doctoral Higher Degree by Research Candidate in the Department of Anthropology and Development Studies at the University of Adelaide. Her thesis titled 'Grieving the Great Barrier Reef: Ecological Loss, Adaptation and the Hydrosocial in Far North Queensland,' examines the intersections between loss, adaptation and water. Operating in the spaces of multispecies ethnography, ecology studies and environmental anthropology, her research navigates the social politics of human-environment and human-water relations, and considers conditions of ecological grief in Far North Queensland. She is supervised by Associate Professor Georgina Drew, Dr. Alison Dundon and Associate Professor Douglas Bardsley.

Panel 14: Grappling with place

Climate crisis: a chance to change

As 'creators' of the built environment, architects feel responsible to develop ideas and concepts of sustainable resilient habitats for humans and nature. Architecture - more than almost any other discipline - is able to create utopias that can be transported by visual media. These visions point the way towards the built and non-built environment of tomorrow, bringing hope and motivation to people and providing a unique transformative and collaborative force to realise these 'futures'.

The Collaborative Research Centre 1244 entitled “Adaptive Skins and Structures for the Built Environment of Tomorrow” at the University of Stuttgart in Germany impressively demonstrates the mobilisation and transformation force of architecture. Fourteen institutes from different disciplines have joined

forces to address the most urgent ecological challenges facing the present and future building industry: the limited availability of natural resources, the drastically reduction of greenhouse gas emissions as well as the adaptation to increasing climate crisis.

Seeing the ecological distress not only as a grief but also as a chance to initiate change by developing and implementing new technologies can set sail towards the 'Symbiocene' - an era of symbiotic unity of technology, humans and nature.

Christina Eisenbarth graduated with distinction in architecture and urban planning at the University of Stuttgart. She has been focusing on the development of architectural adaptation strategies to the global climatic challenges. Since 2017 she holds a position as research associate at the ILEK of the University of Stuttgart. Her research and teaching activities are dedicated to the development of innovative climate-adaptive lightweight façade systems based on textiles and films.

This place

For the past two centuries formal education in Australia has taken place in spaces constrained by walls, physically and conceptually and fracturing the connection with the living world. Although some disciplines have retained fieldwork to connect with, explore and study ecological systems, the overarching trend in education is to depend on technology, which further dislocates learning from the natural world.

There is merit in offering mechanisms for our students and the extended university community to engage with the non-human living world on our campuses. There has been a raft of initiatives implemented at the University of Sydney inviting people to move outside into our green spaces: orientations to campus, physical activities to support health, the CampusFlora app to learn the Sydney Language, processes to support environmentally-focused campus experiments.

For us, the emotional connection to our campus plants cannot be ignored. As collaborators, we have had many, joyous discussions featuring the living campus environment - situated here, in this place. In our discussions, the boundaries between our disciplinary selves have dissolved to allow our cultural-creative selves to flourish. The emotional value of human-plant relationships, rather than the impact of 'green spaces' on 'productivity' is where we will steer discussion with audience participants.

Grace Chan is a respected organist and carillonneur based at the Sydney Conservatorium of Music, The University of Sydney. She is currently a PhD candidate focusing on the evolution of organ and carillon culture in Australia. As a practicing medical doctor and Sydney University graduate, Grace has a deep interest in the impact of place on health and wellbeing on campus.

Rebecca Cross is lecturer in Geography in the School of Geosciences at the University of Sydney and member of USYD's Institute of Agriculture. She is a rural and environmental geographer with a keen passion for understanding how local knowledge and innovation can be harnessed for sustainable, regenerative and Indigenous transitions in agriculture and natural resource management. She employs a participatory, bottom-up community approach to her research.

Rosanne Quinell is an Associate Professor in the School of Life and Environmental Sciences in the Faculty of Science at the University of Sydney. Her research focuses on the botanical world where she has examined the biology of symbiotic systems and developed ways to improve botanical literacy and human-plant interactions through transdisciplinary partnerships (TREES research group). She led a university-wide collaboration, supported by the University's Sustainability Strategy, to create an award winning curriculum garden on campus.

Jakelin Troy is the Director of Aboriginal and Torres Strait Islander Research at the University of Sydney. Professor Troy's research focuses on documenting, describing and reviving Indigenous languages, including her new focus on the Indigenous languages of Pakistan, including Saraiki of the Punjab and Torwali of Swat. She is interested in the use of Indigenous research methodologies and community-engaged research practises. Professor Troy is an Aboriginal Australian and her community is Ngarigu of the Snowy Mountains in south-eastern Australia.

Panel 15: Online 1

FEELed work

This is a short manifesto for FEELed work as research methodology. Drawing from phenomenology, feminist studies, social art practice, poetics, and more, FEELed work is a way to feel our way through climate change as researchers who are what we research.

Astrida Neimanis is Associate Professor and Canada Research Chair in Feminist Environmental Humanities and UBC Okanagan.

(Un-)Feeling?: Adapting to and living with everyday precarity and loss in the Brazilian urban periphery

Growing up in a climate of uncertainty and trauma caused by the climate crisis, the global living crisis and the impacts of covid-19, many young people may develop a heightened anxiety and sense of hopelessness around their present and futures. I reflect on how Brazilian youth in the urban periphery of Sao Paulo navigate their everyday lives in (emotionally) complex situations of loss and scarcity. Research was conducted with young people aged 12 to 18 in marginalised neighbourhoods in the urban periphery of Sao Paulo affected by flooding and landslides as well as food-water-energy insecurity. To understand how young people develop everyday adaptive practices, we need to understand how they cope with the emotional pain of everyday precarity and loss, resist despair, and find ways to maintain hope. Participants developed strategies such as managing and minimizing everyday scarcity, deflecting and normalizing disaster risk, using humour and expressing gratitude to minimize distress. Practical support for young people to help them acknowledge and cope with climate anxiety and ecological grief in healthy ways requires innovative interventions that enable young people to validate, engage with and narrate 'entangled' and complex emotions.

Susanne Börner is a senior researcher in the field of resource (in)security, youth agency, urban wellbeing, and environmental justice. She is currently a Marie Curie Global Fellow (NEXUS-DRR) in GEES in collaboration with the School of Public Health at the University of Sao Paulo. She uses (remote) participatory research methods to investigate young people's local knowledge and social practices related to the food-water-energy nexus and nexus threats (e.g., flooding and landslides) in disaster-prone communities in the Metropolitan Region of Sao Paulo, Brazil. With an interest in applied and impact-oriented research, she aims to identify pathways for integrating youth knowledge into public policies for a sustainable and healthy urban development.

Non-Western experiences of eco-emotions and psychoterratic syndromes: high-level findings from Turkish exploratory field work

In the rapidly growing scholarly literature on “psychoterratic syndromes” (PS) – meaning earth-related mental health issues (Albrecht 2011) – as well as in the wider media and public discourse, eco-anxiety is receiving predominant attention but is an inconsistently defined and measured multidimensional affective, cognitive, and behavioral construct (Clayton and Karazsia 2020; Hogg et al. 2021). The unclear and often limited operationalization of the term is particularly challenging as it has limited predictive and explanatory abilities both due to the use of non-standardized psychometric scales and measures as well as its lack of cross-cultural representativeness and nuance – indeed, studies to date have primarily focused on Western populations. This is a significant research gap because eco-anxiety as well as PS overall may manifest differently – have different dimensions and associations – in various socio-cultural contexts and especially in non-Western / developing countries (Hogg et al. 2021), especially as the latter are also disproportionately affected by the negative consequences of climate change and environmental degradation (IPCC 2022). A systemic review and gaps in the literature will be presented, as well as high level findings from exploratory fieldwork conducted during the summer of 2022 on Turkish experiences, symptoms, and manifestations of PS.

Anaïs Voşki is a PhD student and SGF/SSHRC doctoral fellow in Environment & Resources (E-IPER), minor in Psychology, at Stanford University. She studies environmental decision science and the psychology of the environmental crisis. Building on her prior work with the overview effect and astronauts’ pro-environmental behaviors, her doctoral research examines the intersection of awe, affect and behavior change. Her research also encompasses eco-anxiety and non-Western experiences of psychoterratic syndromes; sustainable lifestyles and diets, such as nudging, meat consumption reduction and eco-labels; and virtual reality applications for pro-environmental interventions.

M u r m u r s

Over the past decade I’ve written hundreds of poems and stories which coalesce feelings, sensations, plotlines which cannot be expressed in my research and activism on environmental harms. I’m sharing six poems, part of my Ecocide/Speciesism project, condensing my grief, rage, despondency, numbness, depersonalization, as I witness the killing, death, dying pervasive around us.

I bring together the “voices” of a sand grain (drowning, as the desert finds itself underwater), of a mutilated tree trunk (turned into a chair abandoned in a garden, observing surreptitiously humanity’s inhumanity), of sea foam (enveloping an ocean of plastics), of two electric eels (carbonizing my comrade, whose ashes are then dumped into the desert), of a tardigrade (dried up, hibernating for eons, brought back to life by my tears), and of a swarm of tiger mosquitos (carrying deadly viruses, invading the suburbs).

Besides my own grief transferred to nonhuman (often anthropomorphized) protagonists, the poems also surface atypical forms of grief other beings experience in response to the unprecedented violence pushed on them in the name of human comfort. Un/related, none of my “subjects” were able to sign a consent form. So are these poems just another form of objectification of and extraction from Nature?

Besides my own grief transferred to nonhuman (often anthropomorphized) protagonists, the poems also surface atypical forms of grief other beings experience in response to the unprecedented violence pushed on them in the name of human comfort. Un/related, none of my “subjects” were able to sign a consent form. So are these poems just another form of objectification of and extraction from Nature?

Rimona Afana is a Visiting Scholar with the Vulnerability Initiative at the Emory University School of Law and part-time Assistant Professor of Peace Studies at Kennesaw State University, where she teaches courses on peace and conflict studies, and environmental studies. She is engaged in cross-disciplinary research, civic activism, and multimedia artwork, to expose (and counter) violent conflicts, state crimes, colonial legacies, and environmental harms. Her interest in crime and resistance is rooted in her Romanian and Palestinian grandparents’ and parents’ experiences with war, authoritarianism, occupation, and colonization. She is now working on two book projects: one revisits through vulnerability theory her prior findings on the justice–reconciliation nexus in Palestine/Israel; the other examines how jurisprudence can address the ties between ecocide and speciesism.

Panel 16: Online 2

Out of whack: bird song and silence in this time of loss

This presentation traces my entanglement with Australian songbirds in sound, image, and text. Birdsong invites listeners to build narratives of enchantment and to nourish sentiments of kinship with other species. It prompts peak moments that can scarcely be written about but only experienced. However, things are out of whack. My fieldwork documents stunning birdsongs but also the changing sounds of a warming, urbanised planet: distressing interruptions and broken promises of nature’s free services. Birds are sentinel species in steep decline. The emotional impact of this crisis challenges me to address how to manage ecological emotions, how these emotions influence my inter- and intra-species relationships, and how numbing numbers affect my capacity to take action. I rage; I grieve—and then I resist. I use being down to discover and create. I have committed myself to sounding the songs and stories of individual birds. My field recordings and compositions incorporating them paradoxically both provoke eco-anxiety and provide an antidote to it; they set up a charged zone that can be harnessed to musical advantage. If I get the balance right, my birdsong concerts foster ecological reflection and even a heightened existence in the face of crisis.

Hollis Taylor is a violinist/composer, zoömusicologist, and ornithologist and an ARC Future Fellow at the Sydney Conservatorium of Music and a member of the Sydney Environment Institute. Previous research fellowships include the Institute for Advanced Study (Berlin), Museum of Natural History (Paris), University of Technology Sydney, and Macquarie University.

The politicality of climate-emotions: a conceptual framework

Climate politics is increasingly marked by affective explicitness: from the emotions mobilized in recent waves of climate activism, to the emotions linked to climate disasters. In this article, I seek to contribute to ongoing research on climate and ecological emotions by proposing a conceptual framework to grasp their 'politicality'. By politicality I mean the political potential of these emotions to: i) mobilize and trigger new repertoires of collective action; ii) underpin affective subjectivities; iii) give a voice to climate-related conflict and inequalities; iv) open more-than-human imaginaries. Drawing on the affective turn in social sciences, political geography, and emerging studies on climate-emotions, the conceptual framework provides an interdisciplinary roadmap to empirically study the political dimensions of climate-emotions.

Louise Knops is a post-doctoral researcher in political science in Belgium. In her doctoral dissertation (2017-2021), she studied the concept of political indignation, through the eyes of climate activists, amongst others. Now, she is interested in the politics of climate emotions, beyond climate activism only. Louise has published in leading international journals and is involved in several political ecology organisations.

Ecofeministic cognizance in select folktales from India

In 2000 A.D., Nobel Prize winning atmospheric chemist Paul Crutzen declared that currently we are in the 'Anthropocene', smearing earth with human negative footprints in unprecedented ways. This impels humans into forming healthier societies wherein they appreciate their selves 'in relation' to nature, and not perceive culture as opposed to Nature (Eagleton 2000). The concept of 'bioregionalism' (McGinnis 1999) looks at human society to be organized with the immediate ecological framework rather than political boundaries. Similarly, the theory of Deep Ecology (Naess 1972) reinforces our sense of responsiveness towards all life forms and effectuates the philosophy of "Gaia" (James Lovelock 1979). Ancient Indian Vedic text, The Atharva Veda (10th c. BCE), also ideates the earth as a living entity, nature as 'earth spirit'.

The theory of Ecofeminism advocates "plurality of voices" (Gaard, vii 1993), and proposes a holistic approach towards life, thereby eradicating all power-based binaries. This study attempts to study "How Diseases and Disasters Came to Be" and "Jayamala" (De Souza 2004), "Acacia Tree"; "A Flowering Tree"; "The Pomegranate Queen" (Ramanujan 1997), "First There was a Woman"; "Fulwanti the Flower Princess" (Sres 2007), and "Tejeemola" (Bezboroa 1911/2011) through the theoretical lenses of Greta Gaard (Ecofeminism: Women, Animals and Nature 1993), Karen Warren (Ecofeminist Philosophy 2000), Mary Vidya Porselvi (Nature, Culture and Gender 2016). To comprehend the perspective of the perceived 'others', i.e., woman and nature, it is indispensable to comprehend their discourse. Folktales largely proclaim women's discourse and voices while acting as carriers of one's heritage values and traditions and perpetuating the idea of ecological spiritualism simultaneously.

Pronami Bhattacharyya is an Assistant Professor in English, Royal Global University, Assam. She is a committed litterateur and an ardent researcher, and has published one book, and several papers in national and international journals of repute. Apart from being an academician, she is a passionate birder and nature enthusiast and has covered more than 450 rare species of birds all over the Northeast, Rajasthan and West-Bengal till date, some of which are on the verge of extinction. She has two upcoming books, one on translation and another of extinction. Currently she is translating a book from the Mizo language into English and an Anthology on Literature from Northeast India (Penguin). She is also in the process of publishing a book on Species Extinction focusing on 17 select species on the IUCN Red list from all over the world.

(In)Action: harm and hope in young people's climate activism

This work-in-progress paper presents an exploration of young people's emotional connection to the ecological crisis that climate change presents. Young people continue to be largely excluded from politics. Dominant adult-centric narratives express concern for young people's welfare in the face of climate despair. These narratives suggest that it is causing them harm to engage with the climate change crisis. Pickard's (2019) concept of Do-it-Ourselves (DIO) Politics states that young people's frustration stems from governmental inaction. They deem it necessary to do politics themselves and in their own way, on an individual and collective level. Through semi-structured interviews and ethnographic observation, this project considers DIO Politics in the lives of young people in Perth WA. Preliminary findings highlight how young people experience political action as an 'antidote to despair'. They find belonging, purpose, hope and joy in participating in climate strike action. While political inaction invokes negative emotions, political action can be positive and empowering.

Nita Alexander is a PhD Candidate in Sociology at James Cook University. They research young people's experience of political participation and activism. Nita aims to represent young people as agentic citizens in the present and provide a current analysis of their contemporary political perspectives. ORCID: 0000-0002-9263-9965
