

More Hilly Love Songs: Towards Theorizing Eco-Anxiety

* Anouchka Grose, Author and Psychoanalyst

Abstract



Eco-Anxiety has appeared in media and academia more frequently in recent years because climate change, global warming, degrading ecological systems, melting glaciers and other environmental issues are real concerns and threatening challenges in our contemporary world. These have serious impacts on mental health and overall well-being of human as well as non-human life on our planet. Eco-Anxiety describes such phenomenon along with other related terms like ecological grief, solastalgia, climate anxiety, eco-nostalgia, eco-anger and so on. In order to settle the conceptual overlapping among these terms and make the concept of Eco-Anxiety theoretically sounder and more working, this study contends to maintain that Eco-Anxiety is not simply related to the 'future fear' of ecological catastrophe, but it is more inclusive and comprehensive concept that relates to the fears of future, grief and mourning over current ecological concerns and sorrows of the past disasters. Thus it has the potential to describe and cover almost all related phenomenon that is otherwise put under separate headings like climate anxiety, ecological grief, solastalgia etc in previous discussions. Eco-Anxiety is a multifaceted term and has several perspectives including psychological, philosophical, physiological, moral, eco-psychological and sociological. This conceptualization of Eco-Anxiety makes it more significant as a literary theory that can be utilized for the critical reading of eco and environmental literary texts as well as war literature that also projects violence done to non-human world. Thus it will be more supportive for literary research and academia contributing to the field of Ecocriticism.

Keywords: Eco-Anxiety, Ecological Crises, Environmental Degradation, Eco-Fiction

Introduction

In recent years, climate change and environment-related issues are on the rise becoming a serious challenge for the world. Amid changing climate, warming globe and shrinking ecological systems, this burden of disaster of Mother Earth weighs heavily on the fate and future of our planet, accelerating anxiety and worry not only among the people living in war-stricken countries and marginalized societies but also among the populations of the First World which claims to have solutions to all problems related to human society and civilization. But, current rising environmental and climate challenges seems to push that First World on its toes as well. Media talks, news headlines, emerging environmental organizations, street rallies with banners reading like 'Let's save the planet' in London, Paris and New York indicate that there is something wrong at the bottom, and that something is getting out of control creating some war-like emergency when whoosh-whoosh of sirens alerts and scared mothers hide their kids in kidnapping manners shutting the doors and dragging window curtain.

That something is no more at the bottom, it has surfaced up changing the whole scenario. Yes, not to exaggerate, this is what is really happening. Activists leading environmental rallies, with smiling faces and resolve-confirming fists, walking elegantly in their high-heels and sports shoes, seem comfortable though. I presume they are emotionally intelligent people and know how to manage their anxieties and worries (which probably keep most of them disturbed and awake at nights) under the garb of an environmental activist (which I am not criticizing). It always sounds good to be emotionally intelligent in order to rule our emotions with the yardstick of our intellect because we need "no more silly love songs" (Grose 2010) in the age of such turmoil, we need 'more hilly love songs' instead. This essay is a feeble attempt to theorize the concept of Eco-Anxiety, which I think may help partly the writers and mainly the researchers/readers of ecological and environmental fiction: production and reading of such literature may help create ecological awareness and foster

* London, United Kingdom, Email: anouchkagrose@googlemail.com

environmental consciousness. In its turn, such awareness can trigger, foster and accelerate environmental action. So, you may take it as a prosaic hilly love song.

Literature Review

Glenn Albrecht has done considerable work on the emotional and psychological responses to environmental degradation and climate. His concept of Eco-Anxiety relates to his broader framework of comprehending human- environment relationships and interactions. Though he doesn't use the term Eco-Anxiety in his work in an explicit manner, however, his concept of solastalgia implicitly touches on similar themes relevant to the broader concept of Eco-Anxiety. Solastalgia describes a form of psychological, emotional or existential despair and distress caused by ecological degradation and environmental change especially that affect one's home environment. It relates to the feeling of nostalgia and homesickness while being still at home, when the environment undergoes negative changes including pollution, climate change and habitat destruction. So, the term solastalgia has some similarities with Eco-Anxiety. Both relate to emotional responses to ecological degradation and reflect a sense of disconnection, loss and distress. In particular, Solastalgia deals with the emotional and psychological impact of ecological degradation and environmental change on one's sense of place, well-being, and belonging whereas Eco-Anxiety encompasses a broader range of emotional and psychological responses to ecological and environmental concerns.

Glenn also coined the term "psychoterratic syndrome" (*Psychoterratic Conditions* 2012) in order to describe a wide range of emotional and psychological responses to destructive and negative changes taking place in the natural environment. It mainly focuses on the relationship between natural environment and human psychology. Psychoterratic syndrome can encompass a variety of emotional and psychological symptoms that one may experience while responding to ecological crises, environmental degradation, and disconnection from nature. These include anxiety and depression in response to environmental stressors including climate change, pollution and habitat destruction. Psychoterratic syndrome may also involve grief, sadness or mourning in response to degradation or loss of natural environments. One may mourn the extinction of familiar landscapes, species, or the deterioration of ecosystems that have personal and cultural significance. Individuals who experience psychoterratic syndrome often feel disconnected or alienated from the natural world. In most cases, this disconnection results from industrialization, urbanization, or technological advancements. This syndrome may provoke existential crisis as individuals get confronted with the profound impacts of environmental degradation on human existence and life on the planet. Individuals with psychoterratic syndrome may get overwhelmed by feelings of despair, powerlessness and hopelessness in the face of seemingly insurmountable environmental challenges. This is how these implications and manifestation of psychoterratic syndrome overlap with the broader concept of Eco-Anxiety

Panu Pihkala has developed his concept of Eco-Anxiety rooted in his philosophical and theological perspectives. Pihkala's idea of Eco-Anxiety focuses on the existential and spiritual perspectives of environmental issues. He views that Eco-Anxiety is a response to the environmental deterioration that arises from a deep sense of being interconnected with nature and its environments. He focuses on the significance of interdependence of living beings and ecosystems. According to Pihkala, Eco-Anxiety relates to a spiritual crisis that stems from the estrangement of human beings from the nature. He thinks that Western societies are no more in touch with the sanctity and sacredness of the nature world. This is what leads to a sense of loss and disconnection contributing to Eco-Anxiety. Pihkala focuses on the ethical dimension of Eco-Anxiety emphasizing on moral imperative to take care of the nature and its inhabitants. In spite of the challenges posed by Eco-Anxiety, he believes that resilience and hope grounded in ethical and spiritual principles may serve the purpose. He maintains that cultivating a deeper relationship and sense of connection with natural world, embracing ecological ethics, and provoking community and solidarity may help individuals navigate Eco-Anxiety and contribute to positive change. Pihkala's Eco-Anxiety is tied to his wider framework of eco-spirituality integrating spiritual values, environmental awareness and ethical principles. He thinks that Eco-Anxiety can be transformative which may lead individuals to reevaluation of their relationships with the nature and cultivate a deep and profound sense of environmental consciousness and responsibility. Pihkala's concept of Eco-Anxiety underscores the significance of addressing Eco-Anxiety not only as a psychological phenomenon but also as an existential challenge that needs ethical and spiritual engagement with nature and ecosystems.

There isn't a concise and working definition of Eco-Anxiety provided by Pihkala Panu or Glenn Albrecht, though their work is quite significant for the development of Theory of Eco-Anxiety. Other relevant researches that have been reviewed including the studies conducted by Boluda-Verdu et al (2022), Brophy (2022), Clayton et al (2017), Coffey (2021), Kelley (2017), Lutz et al (2023), Rai (2023) and Stanley et al (2021), also do not reach at some precise and comprehensive concept of Eco-Anxiety. Thus, there is a gap that my study aims at filling by moving towards a working theory of Eco-Anxiety.

Theoretical Conceptualization of Eco-Anxiety

So far as anxiety, worry and stress resulting from ecological and environmental issues are concerned, these issues are on the rise across the globe. Eco-Anxiety is a term broadly and frequently used in media and academia to describe such phenomena. As Eco-Anxiety is relatively a young concept, it is not appropriately theorized, defined and conceptualized in order to be considered as a theory. A vast array of terms is used in order to describe psychological issues caused by our degrading natural environments and ecological systems. Climate anxiety, climate grief, ecological grief, eco-nostalgia, solastalgia and eco-anger are among the most common terms which often overlap with the concept of Eco-Anxiety that is generally defined as “a chronic fear of environmental doom” (Clayton et al 68). So far as this general and frequently used definition of Eco-Anxiety is concerned, it seems perfect and technically sound because ‘eco’ refers to ecological issues and ‘anxiety’ is generally a fear of what is yet to happen. Thus, Eco-Anxiety is largely related to the fear of the future of our planet which faces a looming threat of environmental doom whereas eco-grief, eco-anger, solastalgia, eco-nostalgia, eco-doom, climate anxiety and other related terms relate to what has happened or is happening at the moment. At the same time, some literature and researches define Eco-Anxiety as a worry and stress related to what is currently going on including present ecological disasters, loss of natural habitats, extinction of species, changing climates, warming globe and so on. This theoretical issue, regarding the conceptualization of Eco-Anxiety, needs to be resolved. In an attempt to resolve this issue of overlapping terminology that largely relate to the same thematic landscape (e.g. ecological, climatic and environmental concerns), I argue that Eco-Anxiety is the most fitting concept that can cover all these issues forming an acceptable working theory. In this way, it will get more clarity, expansion and depth. So I contend to say that, as a comprehensive and more inclusive term, Eco-Anxiety not only relates to the fear of the future but it also describes psychological phenomenon related to what has happened or is still happening on this planet with nature, climate and eco-systems. In this way, it is not merely a future anxiety but covers a variety of emotions and feelings caused by the current environmental issues and past disasters of the natural world as well.

Ecological grief, eco-anger, solastalgia, climate anxiety, eco-doom, eco-nostalgia, green anxiety and other related terms can be seen as various manifestations of Eco-Anxiety. Be it a sorrow caused by the disasters of the past, grief and stress caused by ongoing ecological devastation including climate change and global warming, fear of the upcoming apocalypse or mourning and crying over the loss of natural habitats/homes, these mental and emotional states can be seen as different components or ingredients of Eco-Anxiety. So, it is a multifaceted term that has various perspectives. On witnessing, realizing or knowing environmental degradation, changing climates or devastated natural and ecological systems, an individual may experience worry, stress, distress, frustration, fear (of impending catastrophe), despair, anger or sadness: experiences that can be termed as various manifestations of Eco-Anxiety. Awareness or first-hand experience of ongoing ecological and environmental disasters is the main cause of Eco-Anxiety which may result in fear of the future, grief of the present or sorrow of the past. This inclusive concept of Eco-Anxiety makes its definition more appropriate and working. Limiting it to a single one-dimensional definition narrows its scope and practicality. If we move towards its inclusive and flexible theorization, Eco-Anxiety can serve as a significant literary theory that can play its role in the production of relevant literary works and evolution of reading methods to examine these texts. As Eco and Environmental Fiction largely projects burning ecological issues including climate change, disaster of nature, degrading eco-systems and catastrophic end of our planet, inclusive theory of Eco-Anxiety can enrich and expand this projection in a more subtle way by energizing environmental imagination of the writers and poets and, in return, such literary texts and works of fiction can significantly serve the purpose of creating environmental awareness. Thus usefulness and relevance of the literary and fictional works will get further stamped. Most importantly, Eco-Anxiety as a literary theory will develop appropriate methods

of reading such literature and works of fiction. This theoretical conceptualization of Eco-Anxiety as a comprehensive and an inclusive theory saves the reader and practical critic from the hazardous confusion created by the ambiguous overlapping of certain terminology describing the impacts of psychological toll resulting from these current ecological issues, natural disasters of the past and future concerns.

Eco-Anxiety may cause anger and frustration among those who witness ecological systems being destroyed especially by human activities. These eco-anxious individuals or groups may come at daggers drawn with those forces that often destroy natural homes and environments in order to satisfy their hunger of wealth. These eco-enemies are often neo-colonizers who ruthlessly destroy landscapes, waters and air in order to grab wealth and money. This is what is done especially in certain parts of Africa and at other marginalized places. In different regions of the world, oil corporations and other industrial set ups are responsible for the deterioration of land and pollution of water and air. Similarly, Eco-Anxiety is really persistent in war-hit areas where explosive matters, bombing and other forms of violence directly affect natural systems. Along with humans; animals, birds, plants and other ecological systems are direct victims of such wars and conflicts. As loss of different species of birds, animals and plants; and damage done to non-human world is irreparable, Eco-Anxiety experienced by the individuals living in such war-hit regions may be acute and severe. It may result in severe grief, sadness or anger.

Individuals living in close company of the nature become eco-anxious when their natural habitat is endangered. They become grief-stricken and sorrowful over the loss of their home or are overwhelmed by the fear of losing it. In such cases, Eco-Anxiety often results in isolation and detachment from others. Eco-anxious individual may refrain from society and spend most of his/her time in the close company of nature that is endangered to be lost. He/she becomes desperate and too possessive. This possessiveness with nature or natural home is, in fact, a manifestation of Eco-Anxiety. It is instinctive for human beings to love the out-of-reach madly and such individuals feel that nature is becoming something out of their reach: a thing that coming-generations are likely to read in books and watch in movies, in case there would be a book or movie on the planet without nature! This disturbed mental state can also result in hopelessness and helplessness when the eco-anxious individual realizes that disaster cannot be warded off. At the same time he/she may feel guilty of not being able to protect the planet and its eco-systems.

Eco-Anxiety has various perspectives and dimensions which enrich and broaden its scope as a theory: psychological, philosophical, sociological, physiological, eco-psychological, practical, moral and clinical. So far as philosophical perspective of Eco-Anxiety is concerned, it can cause an existential void resulting in meaninglessness and distorted self. Such Eco-Anxiety is more prevalent in war-hit regions, conflict zones and neo-colonized areas. In such cases, it is not simply an anxiety or worry but it can become a deeper existential concern that results in emptiness. On psychological level, it can cause distortion of memory affecting one's ability to concentrate and process thoughts. It may cause anger, stress, sadness, despair, anxiety, shame or sense of guilt. It can also create feeling of helplessness and hopelessness. Physiological perspective of Eco-Anxiety involves its impacts on bodily functions: it causes sleep disturbance, lack of appetite, panic attacks, palpitation, sweating and often bad dreams. On sociological level, Eco-Anxiety causes detachment, isolation and avoidance affecting social and interpersonal relationships. Viewed from an eco-psychological perspective, it relates to the broken bond between human and nature, involving the very impacts of this disconnection. From its activist perspective, Eco-Anxiety is viewed as a practical potential that triggers environmental action and green activities. Seen from the standpoint of public health, it is a rising concern because of its potential impact on mental health and human well being. It is often observed that most of the eco-anxious individuals do not want to have their own children. They are so overwhelmed by the uncertainty and fear of the future, consciously or unconsciously, that they don't feel like carrying the burden of next generation that is doomed to be destroyed on the planet devoid of life. They realize their responsibility of caring for the coming generation and feel somewhat guilty of passing a degraded and ruined planet on to their children. This can be seen as a moral perspective. Eco-Anxiety caused by listening to the news, watching TV shows, skimming through internet blogs, reading eco-fiction or war literature and viewing social media posts highlighting ecological and environmental concerns, is likely to be different from the one that results from the first-hand experiences of eco-disasters and environmental deterioration. The former type of Eco-Anxiety is

generally mild and least destructive whereas the later type especially experienced by individuals living in war-stricken areas and conflict zones where nature, climate and ecological systems are direct victims of the violence is often severe and acute.

Eco-anxiety can manifest and appear in a variety of forms which reflect many ways in which individuals experience the emotional and psychological impacts of environmental issues. Climate related Eco-Anxiety, previously known as climate anxiety, particularly pertains to concerns about unexpected and undesired changes in weather conditions and climate, encompassing worries caused by rising temperatures, rising sea-levels, extreme weather events, loss of biodiversity, and other outcomes of changing climate on communities, ecosystems and well-being. Eco-Anxiety that describes grief, distress and worry caused by environmental deterioration, as state generally termed as environmental grief, relates to the emotional responses to the degradation or loss of natural environments, irreversible changes to ecosystems and species extinction. It describes feelings of sorrow, mourning and sadness over the damage done the planet, devastation of natural beauty and the loss of biodiversity. Eco-Anxiety may also arise from contemplation of the wider existential implications of ecological deterioration and environmental degradation including the dreadful collapse of ecosystems posing threats to human society and civilization, and the long-term viability of life on this planet. It may encompass feelings of despair, nihilism and existential dread about the future of the planet as well as humanity. Eco-Anxiety may also arise from environmental injustice that concerns the disproportionate impact of pollution and environmental degradation on low-income populations, marginalized communities, indigenous people, communities of color, and vulnerable regions. It involves feelings of frustration, anger, and guilt over systemic inequalities and environmental injustices as well as the failure to address these issues.

So, in the light of this discussion on multifaceted nature of Eco-Anxiety, I argue again that Eco-Anxiety is an inclusive concept that involves fear of the future doom, grief and mourning over the devastation of ecological systems or loss of natural habitats/homes, worry and stress related to climate change and global warming, concerns for extinction of species, sadness and despair caused by degrading/degraded natural environments, disappointment and frustration on being disconnected from nature, and sense of guilt over environmental marginalization.(I am bit repetitive of certain terms and concepts though it is for the sake of more conceptual and theoretical clarity. It may look like Cathy Caruth's traumatic repetition caused by fragmented and disrupted memory. If you find my repetition really traumatic, feel free to suggest me a therapist)

Eco-Anxiety and Eco-Literature

Eco-Literature, fiction and poetry, is mainly enriched with the themes dealing with our current ecological issues and future concerns. Eco-anxiety is a recurrent theme explored in eco-poetry and eco-fiction in contemporary literature. Especially in fiction, writers utilize storytelling for delving into the emotional and psychological responses to ecological and environmental concerns. Most of the dystopian fiction features impending ecological doom and environmental degradation painting the picture of places and societies ravaged by climate change and ruined by natural disasters, pollution of water, and ecological collapse. Protagonists and main characters in this fiction are often found grappling with feelings such as stress, fear, grief, despair, helplessness and hopelessness because of their confrontation with the outcomes of environmental deterioration on human well being, society and the world of nature. For instance, in Margaret Atwood's novel *The Year of the Flood* (2009), major characters are found navigating a region that is ravaged by ecological catastrophe. Eco-Anxiety can be seen as a hallmark of Atwood's art of characterization. Paolo Bacigalupi's *The Water Knife* (2015) deals with the future of USA where there is no water with only drought reigning over the ruin. While confronting Eco-Anxiety these characters undergo an emotional and a psychological struggle being in direct contact with realities of environmental problems including disaster of nature and climate change. Thus they manifest guilt, anxiety, grief, despair and anger as they try to understand their relation with nature world and face ethical and moral implications resulting from human activities on our planet. Similarly, Richard Powers' *The Overstory* (2018) and Jeff Vander Meer's *Annihilation* (2014) deal with disturbed lives of the characters who badly affected by ecological issues including deforestation, extinction of species and loss of biodiversity while exploring an eerily devastated landscape. Speculative fiction also projects Eco-Anxiety as it tries to find alternative visions of coming life that is supposed to be ravaged by a terrible end and it attempts to address the consequences of environmental crises. This fiction challenges traditional narratives about man's

relation with nature and guides readers to imagine new possibilities for ensuring a better world based on coexistence as well as ecological stewardship. Octavia Butler's novel *Parable of the Sower* (1993) details a young lady's journey towards survival and building community amid climate change, environmental degradation and social collapse. Similarly, N.K. Jemisin's novel *The Fifth Season* (2015) is a picture of an imaginary society that faces constant threats by disastrous geological events highlighting themes of adaptation, resilience and interconnectedness. So, such projection of Eco-Anxiety in literary and fictional works in a variety of ways is a way towards building a broader and more subtle ecocritical discourse.

Works of fiction can, more appropriately, serve as a window into the complex interplay among human psyche, cultural values and norms, and environmental change. By using Eco-Anxiety as a literary theory in order to read, research and analyze such fictional works, the readers and researchers may get deeper insight into how individuals experience, interpret, navigate and respond to ecological and environmental concerns. Moreover, it may foster an understanding of nature-human interaction and its impact on individual as well as collective well-being. Fiction has the potential to create awareness about ongoing environmental issues and the power to foster empathy for the individuals and communities affected by environmental issues and climate change. By highlighting the emotional, philosophical and psychological perspectives of Eco-Anxiety, fiction does humanize ecological and environmental challenges by engaging readers and researchers on a visceral as well as emotional level. Thus it can motivate them to care for the nature and take immediate action to address the challenging environmental concerns. Literary texts, especially works of fiction, can create insight, inspiration, and a valid critique for environmental policies as well as advocacy efforts. By highlighting how Eco-Anxiety is projected in fiction, researchers and readers can identify themes, narratives, and representations that inform public discourse on ecological and environmental issues. In this way, it can shape public opinion, influence policy debates, and energize grassroots campaigns, movements and organizations for environmental justice, planetary and human well being, and sustainability.

Eco-Anxiety, War and War Literature

The horrors of wars and Eco-Anxiety are two different yet interrelated phenomena that show the deep impact of human activities on both human and the non-human world. Though these may seem distinct at first glance, these intersect with each other in several ways. Most of the times war leads to environmental destruction including pollution of the soil, habitat destruction and violence done to non-human life. Military activities such as chemical warfare, bombing and the use of heavy machinery, devastate ecosystems and biodiversity resulting in environmental degradation and exacerbating ecological crises. Such destruction of nature and resources in conflict zones has long-term impacts on ecosystems and human society. Both war and ecological deterioration can cause displacement as well as forced migration. Populations affected by war or environmental disaster are often forced to flee their native homes searching for safety and security. It leads to refugee crises and can cause humanitarian challenges. This displacement due to environmental factors or war contributes to the feelings of uncertainty, insecurity, and anxiety. Thus it highlights the interconnectedness of environmental stability human well-being.

War and environmental disasters both have deep psychological impact on individuals as well as communities. Direct exposure to conflict, war and violence leads to psychological trauma and collective trauma. At the same time, the same war and conflict devastate ecological systems and results in Eco-Anxiety. Thus, the victims grapple with trauma and Eco-Anxiety simultaneously. This is where intersection between trauma and Eco-Anxiety takes place. Moreover, most of the symptoms of Trauma and Eco-Anxiety are interlinked like stress, anxiety, despair, meaninglessness, hopelessness and powerlessness. Eco-Anxiety stems from ecological concerns, environmental degradation, disasters of nature, climate change, global warming and ecological crisis manifesting fear, grief, despair, frustration, helplessness and meaninglessness. This psychological toll of conflict and war, and environmental deterioration underscores the significance of addressing the interconnected challenges of war and ecological crises in order to promote resilience and mental health. Both war and ecological degradation are driven by a competition over scarcity of resources including land, water and energy. Thus, armed conflict and war often degrade ecosystems and natural resources exacerbating environmental challenges, creating a vicious cycle of violence and

environmental degradation. Most of the war literature projects this vicious cycle dealing with Eco-Anxiety and Trauma simultaneously.

Conclusion

It is concluded that Eco-Anxiety as a working theory is more inclusive and flexible that does not merely stick to the fears of impending ecological crisis and end of life on our degraded planet. It relates to a variety of emotions and feelings that result from climate change, global warming, ecological disasters, environmental degradation, pollution, and deforestation and so on. In simple words, Eco-Anxiety relates to fear, grief, stress, despair, anxiety, anger, guilt, frustration and sadness caused by future, present or past ecological disasters or catastrophes. In previous literature, there is overlapping and confusion among a variety of terms which describe these above mentioned psychological consequences of environmental and ecological problems. This study is an attempt towards theorizing Eco-Anxiety, though there are still lot of loop holes which may be filled by future researches and studies in this field. Thus this study opens new space for researchers and ecocritics in particular. I say that, as an inclusive theory, it is more significant and can play its role in evolution and expansion of the ways of reading eco-critical and environmental literature. This can also enrich and fuel environmental imagination of the writers and poets who may project environmental concerns in a more subtle way. In our techno-age of ruptures, our Mother Nature is seriously endangered. We all need to think and act along these lines. Apart from activism, public policies and political role, Eco literature and Ecocriticism are really significant in this regard. These can help create environmental awareness and accelerate our campaign to protect the planet. My current study to conceptualize and theorize Eco-Anxiety is, in fact, an attempt to contribute in this campaign. As it is not some extraordinary environmental act or some existential quest, I have tried to sing a hilly love song!

Recommendations

In one of my previous books entitled *No More Silly Love Songs: A Realist's Guide to Romance* (2010), I tried to recommend and suggest: no more silly love songs. Now I suggest: more hilly love songs which all of us need to sing in an attempt to be a part of the ongoing campaign to resist ecological crisis and save future generations, be it with the help of literature, research, activism or political engagement. More precisely, these 'hilly love songs' refer to our creative, critical and academic efforts towards creating environmental awareness and fostering resilience and sustainability.

References

- Albrecht, G. (2011). "Chronic Environmental Change: Emerging 'Psychoterratic' Syndromes". *Climate Change and Human Well-Being: Global Challenges and Opportunities*, Springer.
- . (2012). "Psychoterratic conditions in a scientific and technological world". *Ecopsychology: Science, Totems, and Technological Species*. Edited by P. H. Kahn and P. H. Hasbach, MIT Press.
- . (2019). *Earth Emotions*, Cornell University Press.
- Atwood, M. (2009). *The Year of the Flood*, McClelland & Stewart.
- Bacigalupi, P. (2015). *The Water Knife*, Alfred A. Knopf.
- Boluda-Verdu, I, et al. (2022). "Fear for the Future: Eco-anxiety and health implication, a systematic review". *Journal of Environmental Psychology*, vol. 84, doi: 10.1016/j.jenvp.2022.101904.
- Brophy, H., et al. (2022). "Eco-anxiety in youth: An integrative literature review". *International Journal of Mental Health Nursing*, vol. 32, no. 3, pp. 633-661, doi: 10.1111/inm.13099.
- Butler, O. (1993). *Parable of the Sower*, Four Walls Eight Windows.
- Clayton, S., et al. (2017). "Mental Health and Our Changing Climate: Impacts, Implications, and Guidance". *APA and ecoAmerica*.
- Coffey, Y., et al. (2021). "Understanding Eco-anxiety: A Systematic Scoping Review of Current Literature and Identified Gaps". *The Journal of Climate Change and Health*, vol. 3, doi:10.1016/j.joclim.2021.100047.
- Grose, A. (2020). *A Guide to Eco-Anxiety: How to Protect the Planet and Your Mental Health*, Watkins.
- . (2023). *Fashion: A Manifesto*, New York Review Books.
- . (2010). *No More Silly Love Songs: A Realist's Guide to Romance*, Portobello Books.
- Jemisin, N. K. (2015). *The Fifth Season*, Orbit.
- Kelley, A. (2017). "Eco-Anxiety at University: Student Experiences and Academic Perspectives on Cultivating Healthy Responses to the Climate Crisis". *Independent Study Project (ISP)*

Collection, Digital Collections, digitalcollections.sit.edu/isp_collection/2642?utm_source=digitalcollections.sit.edu%2Fisp_collection%2F2642&utm_medium=PDF&utm_campaign=PDFCoverPages.

- Lutz, P. K., et al. (2023). "Eco-anxiety in daily life: Relationships with well-being and pro-environmental behavior". *Current Research in Ecological and Social Psychology*, vol. 4, pp. 1-10, doi: 10.1016/j.cresp.2023.100110.
- Meer, J. V. (2014). *Annihilation*, Farrar, Straus and Giroux.
- Pihkala, P. (2018). "Eco-Anxiety, Tragedy, and Hope: Psychological and Spiritual Dimensions of Climate Change". *Zygon: Journal of Religion and Science*, vol. 53, no. 2, pp. 545-569, doi:10.1111/zygo.12407.
- . (2020). "Anxiety and the Ecological Crises: An Analysis of Eco-Anxiety and Climate Anxiety." *Sustainability*, vol. 12, no. 19. *MDPI*, doi: 10.3390/su12197836.
- . (2020). "Eco-Anxiety and Environmental Education". *Sustainability*, vol. 12, no.23, doi: 10.3390/su122310149.
- . (2021). "Eco-anxiety". *Situating Sustainability: A Handbook of Contexts and Concepts*, edited by C. P. Krieg and R. Toivanen, Helsinki University Press, doi: 10.33134/HUP-14-9.
- . (2022). "Eco-Anxiety and Pastoral Care: Theoretical Consideration and Practical Suggestions." *Religions*, vol. 13, no. 3, *MDPI*, doi: 10.3390/rel13030192.
- . (2022). "The Process of Eco-Anxiety and Ecological Grief: A Narrative Review and a New Proposal". *Sustainability*, vol. 14, no. 24, doi: 10.3390/su142416628.
- Powers, R. (2018). *The Overstory*, W. W. Norton & Company.
- Rai, A. (2023). "Understanding Eco-Anxiety and Eco-Grief: A Comprehensive Review". *International Journal of Research Publication and Reviews*, vol. 4, no. 8, pp. 681-686, doi: 10.55248/gengpi.4.823.50353.
- Stanley, S. K., et al. (2021). "From anger to action: Differential impacts of eco-anxiety, eco-depression, and eco-anger on climateaction and wellbeing". *The Journal of Climate Change and Health*, vol. 1, pp.1-5, doi:10.1016/j.joclim.2021.100003.