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Counselling and counselling in times of global climate crisis

The aim of this article is to outline possible redefinitions of the counselling discourse in relation to the climate crisis. It discusses the problems of people living under climate crisis conditions – the relationship between environmental and social conditions, new forms of risk, and attempts to cope with climate pressures as well as demands for profound changes in the functioning of the dominant economic model and the associated consumer culture. The concept of deep adaptation to climate catastrophe is outlined as a guide addressed to humanity and the essence of the message is to reflect on the meaning of survival. Also relevant is the issue of climate crisis discourses as an ethical framework within which the counselling relationship can be realized. These personal choices will be relevant to changing counselling practice and counselling studies as a discipline.

Keywords: climate crisis, counselling, counselling practices, degrowth, deep adaptation concept, discourse

The aim of this article is to reflect on the potential and significance of counselling practices understood as the support of one person by another in a time of particular crisis – climate catastrophe. These analyses are relevant to counselling as an open scholarly discourse on counselling practices (Kargulowa, 2020) and their embeddedness in the current socio-cultural conditions of the climate crisis. The question of counselling practices in the context of this crisis is significant because the foundations of counselling are development and progress – the fundamental assumptions that assisting, advising, providing guidance, providing a different point of view on problems awaken the counselee's self-confidence, their life force; they stimulate developmental activity, identity change or improvement of life situation – personal or professional.

Development always occurs within a certain horizon of possibility – an assumed version of a better future that is possible to achieve. The climate crisis, on the other hand, is a series of environmental and social phenomena that refer to processes that oppose development and progress (Bendell 2018). The climate crisis points to a shrinking horizon of possibilities and a highly uncertain future (or even no future at all). Discourses of progress and development are therefore weakened

or collapse (Bogunia-Borowska, 2020). In the perspective of the climate crisis, are we then reaching the limits of counselling as a practice of support for one person by another or rather its profound redefinition?

In this article, I will first briefly address the most important environmental and social problems associated with the climate crisis, and then the possible consequences for counsellogy and counselling practice.

Climate crisis – environmental damage

Intergovernmental Panel on Climate Change (IPCC) is an institution within the United Nations Environment Programme (UNEP). The IPCC does not conduct its own observations, measurements, or research; instead, it analyses published scientific findings from around the world. It publishes climate reports every few years, which are used in the development of international and national climate programs. The term climate crisis is taken from a report published in 2021. IPCC's analyses show that human activity has contributed unquestionably to unprecedented climate change. Anthropogenic global warming is caused by the use of fossil fuels, environmental pollution generated by industry and mass animal husbandry, and reckless deforestation. The report shows that despite the declarations of individual countries to reduce greenhouse gas emissions, climate change is not only not slowing down, but accelerating. The dynamic warming of the climate in the last fifty years was caused by increasing greenhouse gas emissions – in recent years they were the highest on record. The goal of limiting the Earth's temperature rise to no more than 1.5 to 2.0 degrees Celsius over the next thirty years, set by the Paris Agreement, is impossible to achieve. The maximum thresholds for temperature rise will be exceeded as early as 2026. In contrast, by the end of the 21st century, the Earth's temperature will rise by an average of 2.7 degrees Celsius.

Exceeding the threshold of temperature increase results in the multiplication of unpredictable weather phenomena: extreme heat waves, hurricanes, tornadoes, heavy rainfall and their aftermath in the form of floods in some areas, and droughts resulting in fires in other areas. Changes in temperature also mean permanent changes to the Earth's climate system – changes related to the thickness of ice caps, global sea levels and ocean levels. They also have disastrous effects on ecosystems – disrupting their balance, contributing to the loss of biodiversity (The Intergovernmental Panel on Climate Change [IPCC] 2021).

The climate crisis is not happening “somewhere far away” (Kundzewicz, & Juda-Rezler, 2009). Polish studies document an increase in average temperature starting from the last decade of the 20th century; perturbations regarding the growing season – mild winters, warm springs, the cool beginning and end of the summer period – result in accelerated vegetation (Dumieński, et.al., 2019). Besides, Poland has very small water resources compared to other European countries (three times

smaller than the European average). The number of extreme weather events in Poland has also increased in the last thirty years (Sadowski 2013).

Social consequences

The climate crisis is associated with three types of impacts that may shape counselling practices in the short term and long term. Direct impacts are associated with sudden, unpredictable weather events. The direct consequences of these phenomena involve the reduced ability of people to function in their residential environment, which in the long term may raise questions about safe settlement and choice of place to live. Indirect consequences concern worsening psychological well-being of people in connection with the perceived climate changes – anxiety, fear concerning the future, anxiety in connection with the choice of place of residence, choice of professional activity, and risk of conducting certain types of economic activity. The long-term effects, in turn, concern the permanent and irreversible deterioration of living conditions in regions affected by the consequences of climate change: from the need to relocate people and animals – climate migration, to the loss of property and health risks, to the threats caused by the reduced availability of basic goods and water (Doherty & Clayton 2011). This diagnosis is confirmed by the World Health Organization, which estimates that climate change will cause an additional 250,000 deaths per year worldwide between 2030 and 2050. According to WHO estimates, 80% of the human population will experience water and food insecurity. There will be a significant increase in the risk of diseases underpinned by climate change ((World Health Organization WHO 2018).

Current psychological literature describes emotional and psychological problems of people perceiving disturbing changes, experiencing so-called environmental losses, anticipating their consequences for the course of their own lives and the lives of others, including the generation of children and the possibility of their safe and harmonious upbringing (Cunsolo & Ellis, 2018; *CPA Handbook of Climate Psychology*, n.d.; CPA; Gawrych 2021; Gulla, et. al. 2020).

The phenomenon of climate anxiety refers to complex emotional reactions – depression, sadness, low mood, a sense of helplessness in the face of perceived climate change. Climate despair, on the other hand, is associated with grief, the feeling of the lack of meaning in life in connection with the probable end of life on Earth and the feeling of irreversible losses caused by climate change. At the opposite pole is human rage (climate rage) against climate change, which is directed at the agents that exacerbate this condition – politicians and businesses associated with the extraction and processing of fossil fuels (Bendell 2018; *CPA Handbook of Climate Psychology* n.d.).

Counsellogy – new problem areas

The social sciences, including pedagogy, did not deal with environmental issues for a long time. The environment of human development as a pedagogical category referred almost exclusively to institutional dimensions, networks of social support and relations between people. This definition of environment neglects the issue of people belonging to the world as a complex natural and social whole (Albrecht 2007).

Interest in environmental (natural and social) issues in the social sciences began to grow in connection with the climate crisis. In the global humanities and social sciences, a view is being formulated about the need for an ecological or naturalistic adjustment of this group of sciences so that they can develop tools to adequately recognize the challenges of the climate crisis (Bińczyk, 2018; Macnaghten & Urry, 2005). Inevitably, these demands also apply to counselling theory and practice.

The growing interest in environmental issues has led to the identification of many new, previously unrecognized problems of human environmental affiliation. Research on solastalgia is among the interesting examples of analyses devoted to this issue. The author of the concept of solastalgia is Glenn Albrecht (2007; 2011). Solastalgia has been defined as a longing for a place to live – to settle down. However, home is understood here not only as a place where one lives or as a family. Home means “my place on Earth,” human attachment to the environment, connection with nature, belonging to a certain “piece of the world.” Solastalgia, according to the author, reveals itself in the form of deep stress and suffering of groups or individuals due to environmental changes in the environment in which they live. People suffer from displacement, gentrification processes, wars, natural disasters. In the accounts of people experiencing trauma in connection with these phenomena, one can see not only sadness in connection with material losses – possessions and home, or loss of loved ones, but also sadness and longing for a specific place, for nature and landscape.

The climate crisis evokes a particular form of solastalgia – a longing for home, which is now in the process of perceptible decay. A person's environmental affiliation creates a strong emotional connection to a place, and the perceived destruction of a place is associated with a sense of “losing ground” and the states that accompany this feeling – powerlessness, lack of control, disorientation, uncertainty, a sense of deprivation and that of something important being taken away. Similar feelings and emotions accompany people observing the processes of deforestation in their immediate vicinity, logging, liquidation of green areas in connection with development plans. Albrecht describes these emotional states as erosion of the sense of belonging to one's “piece of the world” (Albrecht 2007).

Albrecht also introduced other conceptual categories close to solastalgia – the notions of somaterratic and psychoterratic health and illnesses. They are caused by living in a ruined natural environment, or more precisely, they are a consequence

of breaking up the proper relation between people and nature. According to the author, chronic stress resulting from living in a ravaged environment and observation of progressive erosion of the immediate surroundings may cause somatic and psychological effects comparable to those caused by catastrophes and natural disasters (Albrecht 2011).

Risk groups

Some population groups may be particularly vulnerable to the consequences of the climate crisis: residents of developing countries, people of low socioeconomic status, ethnic minorities, children, women, the elderly, people with disabilities, sick people. Another classification of risk groups is related to the relation of labour activity with the environment (Gawrych 2021, Gulla, et.al., 2020). People working in agriculture, tourism, animal husbandry, fruit farming and horticulture are particularly vulnerable to catastrophic climate change and the risk of losing both their jobs and their place to live – their possessions and their ability to earn a living.

For children and youth, the climate crisis results in existential anxiety. Growing up in a world without a future involves questioning one's development, disbelieving in the meaning of aspirations, believing that life in such a world has no value and is associated with very high risks. Research on the climate crisis as perceived from the perspective of children is underrepresented in the world's pedagogical and sociological literature and tends to be reduced to the study of knowledge about the phenomenon. One of the most interesting projects involved a study of Australian children's anxiety towards the climate crisis. The results of this research document high levels of anxiety about the future – more than half of respondents, fear growing up in a world that will run out of drinking water, nearly half feel anxious about the expected negative impacts of climate change on their lives, while a quarter believe the world will end before they become adults (McMichael, 2014; Tucci, et. al., 2007). It is not possible to transfer these research findings to the entire child population, but it is worth looking at the negative emotional capital of the adolescent generation and such dispositions as pessimism, passivity, helplessness, and disbelief in the meaning of actions. The negative emotional capital shaped in the conditions of the climate crisis may prove to be a great challenge for counselling practice and theory.

Attempts to stop climate catastrophe. The search for alternatives – degrowth and the culture of moderation

An important framework for the discourse of counselling in times of climate catastrophe may be attempts to create alternatives – the search for new social orders, new ways of organizing society and new ways of everyday life. This reflection is based on the assumption that it is possible to stop or reverse the adverse changes

referred to as climate catastrophe. The proposed alternatives entail very serious consequences in terms of profound socio-economic changes and lifestyles inherent in a consumer society.

In the wake of the climate catastrophe, the economic and social research on the idea of “limits to growth” is becoming increasingly important. The report “Limits to Growth” was published by the Club of Rome in 1972. This report puts the possibility of unlimited growth on a planet with limited resources in a critical light. Taking into account the demographic trends of the world’s population in the 1970s, industrialization rates, food production, pollution rates, and the use of natural resources, the limits to growth would be reached by the mid-21st century. One scenario proposed by the authors of the report indicates that growth in industrial production, food production, and severe demographic regression would collapse in the mid-21st century (Meadows et al. 1973). The Club of Rome forecasts are still discussed in the scientific world – their criticism mainly concerns the underestimation of natural resources, the excessively catastrophic vision and formulated recommendations (e.g. the issue of depopulation). Nevertheless, the idea of “limits to growth” is still being analysed, developed and redefined. Its latest form is the discussion of the problem of degrowth (Skrzypczyński 2020).

The authorship of the term degrowth is attributed to the French philosopher Andre Gorz, who used it in the context of environmental constraints and critiques of capitalism. In France, research on stunting and degrowth developed along two tracks – as a critique of the idea of development itself and as part of the emerging ecological economics. A strong argument raised in French discussions in the 1980s was the following formula: the faster the economic growth, the greater the environmental degradation (Muraca 2013).

The term degrowth became established in the scientific discourse at the beginning of the 21st century, and since then there has been a steady increase in the number of researchers on this issue, notably Giorgos Kallis, Federico Demaria, Giacomo D’Alisa. Degrowth is not a homogenous corpus of theories, doctrines and social practices. It is rather an open set of ideas, still being explored, the common denominator for which is the rejection of models of social functioning based on economic growth (D’Alisa, et. al., 2013; Demaria, 2013; Kallis, 2018).

Despite the differences in contemporary conceptualizations of degrowth, the most important assumption is the departure from the fetishization of economic growth as a measure of social development – the departure from the imperative of excessive production of goods and the compulsion to constantly consume them. Undoubtedly, the production-consumption mechanism drives economic growth. This mechanism is also considered to be the driving force of social welfare and well-being. However, it is worth asking ourselves questions about the real price of prosperity of highly developed Western societies: the devastation of the environment; the exploitation of natural resources in developing countries; transferring production to poor countries with cheap, quasi-slave labour; the issue of child labour; the

production of hazardous waste that threatens the environment and people's health and lives.

Degrowth theorists and researchers point out that the growth paradigm has failed to deliver on its promises. Despite economic growth, it has failed to eliminate the problem of poverty, social divisions, and socioeconomic inequalities that divide social classes. Neoliberal economic policy seems to be exacerbating these problems, both locally and globally – they are manifesting themselves in the form of deepening social inequalities and social stratification. Neoliberalism supports the processes of deregulation, privatization and minimization of social security and state protection over work and human health. These solutions come at a price in the form of increased anxiety, frustration, insecurity and an actual decrease in the quality of life in the highly developed societies of the Western world (Wilkinson & Pickett 2011). The answer to these problems is to be found in unrestrained consumption, which is becoming a universal mechanism for relieving individual tensions and fears, while simultaneously strengthening the economic system that causes these tensions and fears.

The discussion on the illusions of economic growth and progress policies did not begin because people realized that, in fact, the policies were causing serious social and individual harm. The discussion of degrowth came to a head when the effects caused by global capitalism were explicitly linked with global climate warming. Degrowth can thus be understood as a critique of capitalism with its dogma of unlimited growth, which has become the most serious threat to sustaining life on Earth.

Advocates of degrowth argue for rejecting economic growth as the dominant social paradigm and moving away from defining the public sphere using economic language. The goal would be to improve the quality of life through the restoration and reorganization of public services and common goods, which would allow everyone to maintain a relatively good standard of living without the need for high incomes (Hickel 2020). It is thus about a profound reorganization of society, politics, and the economy around human needs, the ethics of solidarity and care, sharing, and simple living (Skrzypczyński 2020).

In relation to the climate catastrophe, degrowth is defined as the reduction of the flow of materials and energy in the global economy (while ensuring the autonomy of environmentally and socially just economic policies by the countries of the Global South). This means, however, that the actual goal of degrowth is not so much to inhibit economic growth as to shrink the economy.

In the context of the idea of degrowth, new cultural practices are being developed which are part of the so-called culture of moderation. The culture of moderation is connected with the opposition to the omnipresent consumer culture – the excess of objects and the compulsion to acquire them. This culture is created by anti-consumerist practices. The culture of restraint is a source of alternative values, identities, and everyday actions in times of crisis. It assumes the existence of

communities that are organized around specific goals – exchange of goods and services, craftsmanship – the ability to repair, transform or recreate the existing circulation of objects or the idea of not wasting food (Dąbrowska, et. al., 2015).

The source of the culture of moderation is the objection to the overexploitation of resources by large global corporations that produce objects cheaply, radically shortening the cycle of their life in order for consumers to quickly replace the things they own with new ones (on the buy-use-throw away principle). This mechanism enables the maximization of profits by global capital, and is effectively hidden in slogans about freedom, the pleasure of buying and expressing, creating one's own identity through objects and consumption (Baudrillard 2006; Bauman 2009).

The culture of moderation is also based on opposition to the devastation of the environment as a result of the mass production of excess products and opposition to the exploitation of workers as the price of lowering the cost of producing goods. The culture of moderation grows out of a sensitivity to the human relationships involved in the production of objects, their commodification, sale, and purchase. It can be called a form of ecology and ethics of consumption in times of crisis.

All the following ideas: recycling, making things on one's own (DIY), consciously giving up owning of certain things, giving up shopping in shopping centres, buying things only when they are necessary, buying things produced only in local markets are among new cultural patterns of anti-consumption (Cikała-Kaszowska 2017). These patterns assume detoxification from the habitual buying of new objects without a clear need, from the emotional mode of buying (relieving tension or stress through shopping), from manifesting status or cultural belonging through things; they also assume liberating the processes of creating or expressing identity from shopping practices that aim at having new objects, clothes, and conforming to trends and fashion (Szlendak 2013). The culture of moderation can be interpreted as slightly modified ideas of Le Corbusier – to reduce objects only to the dimension of their utility instead of their cultural dimensions – symbols and signs.

From the point of view of counselling theory and practice, the idea of degrowth and the culture of moderation contain important messages about current and future cultural competencies desirable in times of climate crisis: the ability to abstain, the idea of self-sufficiency, the ability to use very limited resources, the ability to prolong the functioning of objects, resourcefulness.

Degrowth and the culture of moderation can be an important framework for new crisis counselling practices understood as the practice of helping people make the difficult transition from a lifestyle of consumerism, the culture of excess inherent in “living the good life” to a model of abstention, “necessitism” (living modestly and having only what is necessary), a culture of scarcity in a time of climate crisis.

Preparing for climate catastrophe. “Climate catastrophe map” as a guide for humanity

Jem Bendell’s concept of deep adaptation arose from questions about climate catastrophe (the author does not use the term “climate crisis”) that the author and his students considered. These were not scientific questions about knowledge of particular parameters of the catastrophe, but reflective life questions about whether the climate catastrophe has already begun, at what point in the climate catastrophe are we (“do we still have time?” “is it already too late?”), how to prepare for the catastrophe, is it worth changing something in one’s actions and life plans, is it worth changing the place to live, are there safe places to live at all? These questions were not only concerned with the dimension of personal safety, but began the process of systematically collecting ideas for a new life in the light of beliefs about the inevitable social collapse and probable annihilation of humanity in connection with the climate catastrophe.

Reflexivity understood as analysing one’s own life combined with the practice of analysing scientific reports on the state of the climate led the author to develop the concept of deep adaptation to the climate catastrophe with its key ideas: resilience, abandonment, and revitalization. Bendell calls this concept a “navigational map for the climate catastrophe,” though it is essentially a guide on how people (humanity) should live to limit the damage and not make the situation worse. The most important task is to reject the attitude of catastrophe denial and recognize that climate pressures will seriously disrupt the basic functioning of societies in the coming years. Although the addressee of this guide is humanity as a collective entity, reflecting on the climate catastrophe and deep adaptation to new conditions is always a personal process.

Bendell points out that the climate catastrophe will result in a major breakdown and radical change in human identities in the coming years. Fundamental social norms will be significantly transformed – they will oscillate around survival as a basic value. The concept of resilience assumes that development is achieved by overcoming crises and returning to “normality.” (Trzebiński & Zięba, 2003; CPA *Handbook of Climate Psychology* n.d.). Bendell argues that the resilience at the time of the climate catastrophe is different – there is no progress or development, and it would be urgent to analyse the ways, strategies and survival tactics of communities and cultures that have a history of surviving catastrophe or destruction. However, this is not just about constructing a survival manual from these historical narratives. It is about realizing that annihilation is a real threat, in view of which people should ask themselves questions about whether they want to save something in the face of the climate catastrophe, what they really want to save, what is worth saving, and why it is worth saving (Bendell 2018, pp. 29-31). The answers to these questions can become a source for the formation of new values and social norms.

Another component of the concept of deep adaptation is abandonment. There is no doubt that in the face of climate change it is necessary to abandon existing ways of living, leisure activities, means of communication, dietary habits and related modes of production, patterns of consumption, and exploitation of natural resources. However, abandonment raises the question what aspects of modern people's lives in highly developed and developing societies need to be abandoned in order not to exacerbate climate degradation (Bendell 2018 p. 29). It is important to keep in mind that the process of abandonment does not mean civilizational progress. On the contrary, this process will involve experiences of social degradation and dehumanization.

The last element that fits into the concept of deep adaptation to climate catastrophe is revitalization – restoring such ways of life, values and resources that have been eroded by the development of modern society and its infrastructure. The author has in mind a return to fundamentals, beliefs about life and its organization (for example, a return to the concept of local cultural, social, and nutritional self-sufficiency as an alternative to the idea of mobility of global societies). In the case of revitalization, it is about answering the question of what we as humanity consider worth restoring in view of the climate catastrophe, what can reduce suffering to some extent, what will mobilize us in the face of massive hardship, crisis, and the risk of annihilation of life on Earth (Bendell 2018, p. 30).

Bendell's concept is an attempt to outline a strategy for humanity to act in the face of an inevitable catastrophe. It is an extremely pessimistic conception, although it is, so far, the only complete "roadmap" of action possible as long as the minimum program, which is survival, is an option worth taking.

Ethical considerations

Another important frame in which the counselling relationship is embedded is the ethical frame. Educators, counsellors, and experts will be working with individuals and groups particularly vulnerable to the psychological and existential crisis due to the effects of the climate catastrophe – loss of a place to live, home, family, environment, loss of work, loss of educational opportunities. Counsellors and climate change specialists have the urgent task of discerning and assessing the effects of the climate catastrophe on local communities – identifying those areas that will be targeted for intervention, assistance and counselling.

A major ethical issue facing counsellors is the ethical choice of social discourses of the climate catastrophe, that is, the choice of such narratives by which climate change and its consequences are interpreted. It seems essential that these narratives be in line with the current state of knowledge, derived from research reports of international scientific organizations. This is an extremely difficult task due to the fact that the climate adaptation policies of some countries are conducted in an ad hoc

perspective, without a vision of the future, and sometimes with an assumption of ill will – ignorance, downplaying or denying climate change. Thus, it is a matter of ethical responsibility to develop aid rationales and guidance in collaboration with experts, not necessarily in collaboration with central and local administrations in the states that base policies on climate denialism (Nuccitelli 2015). This, of course, can generate deep loyalty conflicts in guidance practices.

Potential ethical dangers are associated with public discourses that undermine scientific knowledge, involve propaganda goals or ad hoc political interests – offering people a sense of illusory security (Bińczyk, 2018; Nuccitelli, 2015). The price of promoting beliefs that the climate crisis does not actually affect us, and that in fact the very concept of climate change is anecdotal scientific speculation, is the ignoring and overlooking of an important dimension of new social problems and the helplessness of advice. Among the most influential discourses we can find the following:

Climate crisis management discourse – the belief that states' policies are motivated by concern for the state of the climate and concern for the living conditions of future generations. This gives rise to the false belief that state governments are monitoring the situation and controlling the course of the climate catastrophe or have the tools to minimize or even stop it (Bendell 2018). In the case of counselling practices, this can result in waiting for government recommendations, guidance or good practice to emerge, and actually abandoning counselling and assistance activities for those waiting for advice and support.

Discourse of denialism – beliefs that undermine the existence of the problem of climate warming, denying the results of scientific research, stigmatizing scientists dealing with the issue of the climate catastrophe. Denialism is a particularly unethical view because it promotes untruths and falsifies the public consciousness (Bińczyk 2018; McKie 2019).

Climate cooling discourse – the belief that climate change is moving in the opposite direction to what the IPCC calls the climate catastrophe. Proponents of this pseudoscientific theory indicated the phenomenon of “climate cooling” (Peterson, et.al., 2008). The essence of this position is to demonstrate that the climate crisis is a false idea, founded on dubious scientific premises and unauthorized scientific speculation. This discourse works to relativize the current climate situation and promote the belief that “oversensitive” scientists are sounding “unnecessary alarms.” This discourse resonates with the belief that disruptive climate change will only affect the Global South, while Europe and North America will be free of these problems (McKie 2019). Thus, from the European counselling perspective, there is no need to reflect on new types of professional competencies, new areas of counselling practice, and a reorganization of thinking about the changing counselling and helping relationship.

Catastrophic discourse – beliefs about the inevitable annihilation of the human species – “the end of the world” – in the prospect of which any aid, advice and

support activities are meaningless. Climate crisis is understood as a series of violent events, cumulated at a given time, the result of which will be the annihilation of all life on Earth (Bińczyk, 2018, p. 136; Jarecka, 2020; Latour, 2015, pp. 281-283). In this vision, there is no room for reflection about the reconfiguration of counselling discourse, about possible changes in the theory and practice of counselling in times of the climate crisis – the climate catastrophe.

Counselling during the climate crisis?

Counselling practices are twofold in nature. Even if they are unprofessional and fluid in structure (online counselling), they are carried out in a relatively stable social context – the counsellor can function as a guide to the person being counselled, familiar with the field in which he or she is operating. On the other hand, counselling practice functions as an operation of “situated knowledge,” local, modifiable in relation to the cultural, psychological, and personal parameters of the individual being counselled. Network society disperses counselling relationships, they become flows (Kargulowa 2010). In the case of the climate crisis, counselling relationships may become even less stable and characterized by uncertainty, casualness and temporariness.

Due to the multiplicity and complexity of crisis situations and the varying degree of their acuity, the nature of counselling activities will change: they are likely to take place alongside other support and intervention activities. However, it is important that counsellors understand the interdependence of personal, social and environmental ties. Sound knowledge and information about the climate crisis, the ability to identify false discourses, and the ability to correct mental models of the crisis form the basis of counselling activities.

Because of the localized nature of the counselling relationship, an important task may be to prevent negative social emotions, initiate cooperation and actions for the common good. An important level of counselling activities will also be constituted by building a sense of joint responsibility, attentiveness and sensitivity to the environment.

Those providing counselling in crisis situations should have a catalogue of good practices, including the path of cooperation with other social support institutions (Włodarczyk 2011). They should be characterized by special perceptive sensitivity – to be able to identify people belonging to risk groups, notice resources present in the community, moderate community activities aimed at survival, strengthening support and assistance relations.

An important area of counselling activity will be helping to change life priorities in times of crisis, counteracting denial-building attitudes and attitudes of apathy that lead to feelings of helplessness, ineptitude, hopelessness and loss of commitment.

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