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PSYNOOPSIS

CANADA'S PSYCHOLOGY MAGAZINE

CLIMATE CHANGE ISSUE

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IN CANADA:
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**LINDSAY J. MCCUNN, PHD
GUEST EDITOR**





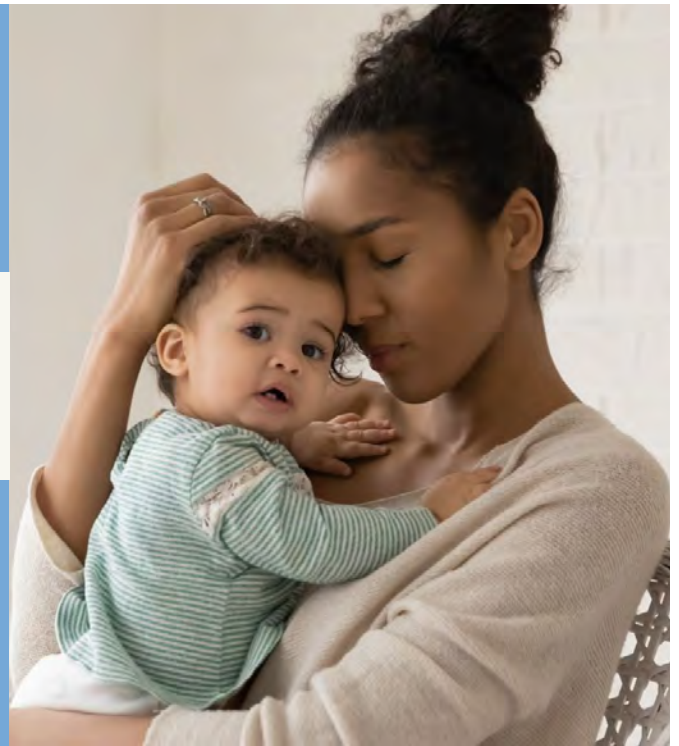
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Please send your articles to psynopsis@cpa.ca. Please visit cpa.ca/psynopsis for additional submission details and editorial guidelines.

Corrigendum: In the print version of Vol 42.1, the affiliations of the following authors of the article "Stepped Care 2.0" on page 8 should have appeared as follows: Terri-Lynn MacKay, PhD, Faculty, Stepped Care Solutions and Josh Rash, PhD, Assistant Professor, Memorial University of Newfoundland. We regret the error.

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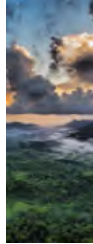
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CLIMATE CHANGE ISSUE



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MESSAGE FROM THE GUEST EDITOR

LINDSAY J.
MCCUNN

PHD, VANCOUVER ISLAND UNIVERSITY

For over a year, public health emergencies brought on by the COVID-19 pandemic have held the attention of individuals around the world. For some people, the ways in which this pandemic has changed lives and livelihoods may seem to surpass or neutralize concerns about the climate. For others, the direct and indirect effects of COVID-19 on the systems of society, whether they are acute or persevering, may merge with existing fears about the state of the environment, and how these anxieties are being addressed by governments and communities. But COVID-19 has not lessened the effects of climate change on the planet.¹ For this reason, I have been happy to spend the last few months guest editing this special issue of *Psynopsis* that addresses the discipline of psychology and climate change. I hope to draw some of our attention back to this global problem—not to compound fears of the future but, rather, to remind us of the many positive and productive influences that the discipline of psychology has on how we understand, shield against, and brace for climate change.

During my four-year tenure as Chair of CPA's environmental psychology section, I have been involved in many emotional and intellectual conversations about the state of the world as it relates to climate change. This special issue presents only a glimpse of the insight that Canadian psychologists have about the environment and what they can do about it as professionals.

This issue contains eleven articles submitted by individuals researching and practicing psychology across the country. To me, the articles coalesce into two broad themes: one concerning

eco-anxiety—a new and important facet for clinical psychologists to be aware of—and one concerning sustainable living and climate action at both the individual and community level. These two themes seem to indicate a pattern about what Canadian psychologists are seeing, hearing, and considering in their current practice.

Most articles in the special issue fall within the theme of eco-anxiety. One piece by Carolyn Zwicky- Pérez titled “*Acting on the Climate Crisis*,” describes how closely feelings of environmental worry relate to a state where one feels a severe lack of safety and security in the world—sometimes so severe that clients in her clinical practice report experiences akin to trauma. She calls for psychologists to take fears about the state of the environment seriously; this sentiment is shared by Mark Shelvock in his article about ecological grief. He discusses the complexities of simultaneously feeling grief and guilt about climate change, and that it may become urgent for psychologists to explore best practices for clinically supporting those experiencing deep environmental loss.

Another piece that fits within the theme of eco-anxiety is by Paul Lutz, outlining how eco-anxiety relates to Passmore and Howell's six existential anxieties: identity, happiness, meaning in life, death, freedom, and isolation.² Paul notes, as others have, that fostering a connection to nature, and valuing individual-level behaviours, are important for finding a sense of empowerment during anxiety. This message is not dissimilar from what Dr. Kimberly Sogge relays in her article titled “*Clinical Notes: Revisioning the Self in Psychotherapy to Support Awakening in the Ecological Crisis*.” In it, she offers words from a recent conversation that represents what she hears often as a clinician speaking with individuals who are experiencing eco-anxiety. She then discusses notions from Buddhist psychotherapy practices as tools to place the self in context with the climate emergency. Kimberly's article also references the Fact Sheet that myself, Dr. Robert Gifford, and Alexander Bjornson published on the CPA's website about anxiety and climate change. It can be accessed here, if you would like more information: cpa.ca/docs/File/Publications/FactSheets/FS_Climate_Change_and_Anxiety-EN.pdf

The last piece in this issue's overarching theme of eco-anxiety is by Sarah MacKay, titled “*Compassionate Reflections about Eco-Anxiety*.” The notion that we are able to “soften” habitual ecological worrying by acknowledging that advances in technology, government commitments, and public attitudes have been (and continue to be) made. She argues that nurturing in ourselves a level of positivity and trust may be helpful in supporting our capacity to engage with climate activism and to model effective pro-environmental behaviours.

The second broad theme of sustainable living and climate action emerges through three articles related to group and individual-level concepts. In their article titled “*Getting to Sustainable Living: The Individual within Complex Collective Problems*,” Dr. Loraine Lavalee and Louisa Hadley point out how difficult it can be for consumers to understand the extent to which buying common goods, like food items, will impact the environment. They explain that although policies that help individuals feel knowledgeable and efficacious can motivate sustainable behaviours, the problems arising from climate change are, in fact, collective—and that coordinated group action, rather than voluntary behavioural changes by individuals, will lead to a stronger “culture of sustainability.”

Two other articles fit within this theme and both relate to collective action in rural communities. In their article titled “*When Rural Communities Tackle the Challenge of Climate Change, What Facilitates Collective Action?*”, Amanada McEvoy, Chelsie Smith, and Drs. Kathryn Dupré and Shawn Kenny review the results of their recent study in which residents of rural settings in Ontario were asked about their understanding of climate change and its risks, as well as their willingness to support community-based adaptation measures. Residents who felt more attached to their rural community (as well as those who had a better understanding of the meaning of climate change) tended to feel more strongly that something could still be done to address climate change in their area. The positive tone of this article intersects with the piece submitted on behalf of the CPA’s Rural and Northern Section by Dr. Amanda Lints-Martindale, Dr. Shelley Goodwin, and Dr. Jolene Kinley titled “*Psychology’s Influence on Climate Change in Rural and Northern Canada: Our Choices Matter.*” The authors explain that climate change may negatively affect the mental health of Canadians living in the rural North because of pre-existing challenges related to the landscape and under-resourced social and physical infrastructure. However, they also emphasize that these specialized and adaptable communities possess many strengths that can position them as leaders as we strategize how to take collective action toward sustainability.

You will find that the article by Dr. Katherine Arbuthnott titled “*Psychology and the Natural Environment*” goes beyond the two main themes. She touches some of the many health benefits that exposure to nature can offer and concludes that protection and preservation of natural settings is critical to bolster the psychological facets of mitigating and adapting to climate change. She also expresses this effort as a responsibility of psychologists to improve human wellbeing.

Another piece that blends the distinct themes and ideas in this issue is one by Helia Sehatpour titled “*From Climate Stories to Climate Actions: Using Stories to Create Social Change.*” It communicates that when we reimagine the heroes of the story of the environmental movement to be all of us, we can create stronger social action. I am also grateful that one of Canada’s most well-known environmental psychologists, Dr. Robert Gifford, offered a brief summary of how his informative and popular list of Dragons of Inaction has changed and grown over the nine years since it was first published in *American Psychologist*.

Finally, a copy of the recently published position paper titled “*Addressing Climate Change in Canada: The Importance of Psychological Science*” is included in this special issue. In 2019, I was asked by CPA’s CEO, Dr. Karen Cohen, to form a task force and compile a brief but persuasive outline of literature that could inform a set of expert recommendations for government to address climate change with psychology in mind. Myself, along with Dr. Robert Gifford, Dr. Jennifer A. Veitch, Dr. Katherine Arbuthnott, Dr. Jiaying Zhao, Paul Arnold-Schutta, Charlotte Young, and Nicole Jardine produced a document that has now been accepted by CPA’s Board and published on CPA’s website.

I hope you will agree that this special issue of *Psynopsis* is a culmination of many forms of effort to communicate one clear point: Canadian psychologists care about the climate crisis—and we are here to learn and to help. ■

PSYNOPSIS

CANADA’S PSYCHOLOGY MAGAZINE

Psynopsis is the official magazine of the Canadian Psychological Association. Its purpose is to bring the practice, study and science of psychology to bear upon topics of concern and interest to the Canadian public. Each issue is themed and most often guest edited by a psychologist member of CPA with expertise in the issue’s theme. The magazine’s goal isn’t so much the transfer of knowledge from one psychologist to another, but the mobilization of psychological knowledge to partners, stakeholders, funders, decision-makers and the public at large, all of whom have interest in the topical focus of the issue. Psychology is the study, practice and science of how people think, feel and behave. Be it human rights, health care innovation, climate change, or medical assistance in dying, how people think, feel and behave is directly relevant to almost any issue, policy, funding decision, or regulation facing individuals, families, workplaces and society. Through *Psynopsis*, our hope is to inform discussion, decisions and policies that affect the people of Canada. Each issue is shared openly with the public and specifically with government departments, funders, partners and decision-makers whose work and interests, in a particular issue’s focus, might be informed by psychologists’ work. CPA’s organizational vision is a society where understanding of diverse human needs, behaviours and aspirations drive legislation, policies and programs for individuals, organizations and communities. *Psynopsis* is one important way that the CPA endeavours to realize this vision.

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Lindsay McCunn PhD is a Professor of psychology at Vancouver Island University and the Director of the Environmental Psychology Research Lab. She chairs the environmental psychology section of the Canadian Psychological Association and is an Associate Editor for the Journal of Environmental Psychology and Cities & Health. Lindsay examines people-place relations in a variety of settings, such as schools, hospitals, correctional centers, offices, and neighbourhoods. Her work has been published in a number of interdisciplinary journals and she is often invited to speak at international events that focus on theoretical and practical intersections between applied psychology, urban planning, and architecture.

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ADDRESSING CLIMATE CHANGE IN CANADA: THE IMPORTANCE OF PSYCHOLOGICAL SCIENCE

A POSITION PAPER OF THE CANADIAN
PSYCHOLOGICAL ASSOCIATION

APPROVED BY BOARD OF DIRECTORS
– JANUARY 19, 2021

Prepared by:

Lindsay McCunn, PhD, Chair
Robert Gifford, PhD
Jennifer A. Veitch, PhD
Katherine Arbuthnott, PhD
Jiaying Zhao, PhD
Paul Arnold-Schutta, MA
Charlotte Young, MA
Nicole Jardine, BSc



The Canadian Psychological Association (CPA) is the national association for the science, practice, and education of psychology in Canada. The CPA's vision is a society where understanding of diverse human needs, behaviours and aspirations drive legislation, policies and programs for individuals, organizations and communities. We aim to accomplish this by advancing research, knowledge and the application of psychology in the service of society through advocacy, support and collaboration.

The CPA is committed to working with government, and other health and science stakeholders, to advocate for evidence-based policies that best meet the needs of the public it serves. In this position paper, the CPA draws upon the science and practice of psychology, particularly in the areas of mental health, environmental psychology and behaviour change, to inform how Canada responds to climate change threats.

Societal responses to climate change include limiting the degree of climate change by reducing greenhouse gas emissions, mitigating the effects of climate change, and adapting to new conditions. Psychological science is key to the success of these efforts. Research findings in the field of environmental psychology demonstrate how natural and built settings affect human health and wellness and how human behaviour and individual decision-making in turn affect the natural and built environment. An understanding of human behaviour and decision-making must inform government policies that aim to conserve nature, promote energy-efficient building practices, and help Canadians make environmentally sustainable decisions in all their activities.

The Impact of Human Behaviour on the Environment

- Individuals are more likely to take pro-environmental action when they know what to do and believe that they can do it.
- Those who hold more materialistic values have lower wellbeing, and are less likely to hold pro-environmental attitudes and behave eco-consciously. However, individuals who affiliate with others, and have a sense of community, and have greater wellbeing behave in more pro-environmental ways.
- Many individuals tend to justify their behaviours, which can limit good intentions toward the environment. Recognizing this can be important for overcoming barriers to climate action.
- It can be difficult for many people to understand their own carbon footprint. It is also challenging for consumers to identify products that are the least and most environmentally harmful.
- Developing a sense of global identity can motivate people to act in pro-environmental ways.

The Impact of the Natural Environment on Mental Health and Wellbeing

- Natural landscapes increase positive emotions and reduce negative emotions.

- Living near to a natural landscape reduces the risk of depression, anxiety, and stress in the long-term. Children who live near to nature cope better with stress and develop psychological resilience. Those who do not grow up near nature are more likely to be diagnosed with an emotional illness later in life.
- How often one encounters a natural landscape is more important to mental health than how much time is spent in it. Green spaces should be widely distributed in cities and towns, accessible to residents of all ages and abilities.
- Contact with nature increases pro-social behaviours like helpfulness and generosity, and improves attention, working memory, and self-control.
- Successful community-based, culturally-responsive disaster preparedness programs integrate emotional and mental health factors.

The Impact of the Built Environment on Mental Health and Wellbeing

- Most people spend most of their time indoors and buildings significantly affect behaviour, health, and well-being. Green buildings (those designed according to the principles of the Green Building movement) enhance satisfaction with the environment and sleep quality, and those who visit, live, or work in them find them more visually and physically pleasing. Some studies suggest that green buildings positively affect job satisfaction and employer-assessed productivity.
- While technologies exist to dramatically reduce building energy use, more research is needed to ensure that interior conditions in buildings that use these technologies support the well-being of those who use them.

Because of these and other key research findings, the CPA recommends that:

1. Communications to the public, by federal, provincial and territorial governments, about human behaviour and the environment should:

- Emphasize that climate change, and its many impacts, is happening now everywhere .
- Increase public literacy about environmental issues so that consumers better understand how the products they use affect the environment.
- Empower and support, rather than frighten, people into changing their behaviour towards the environment. Use visual images to talk about climate change and ones that are not overtly frightening. Promote hope, not despair.
- Show the important personal, social, and economic benefits of climate-positive actions.
- Foster a global identity—the environment depends on the collective action of all the planet's people.
- Promote the importance of the natural environment to human health and wellbeing.
- Remind citizens that every climate-positive action helps.

2. Climate policy undertaken by federal, provincial and/or territorial governments must:

- Be informed by psychological science so that climate change programs, national building codes, regulations, and incentive programs for energy-efficient technologies, are based on the latest understandings of human behaviour and behaviour change.
- Preserve and protect natural landscapes and parks in all areas of the country, including those in urban areas. Natural areas significantly benefit mental health and well-being for individuals, families and communities.
- Ensure that energy-efficient indoor settings support health and well-being as defined by the World Health Organization¹, and that such policies be included in the *National Energy Code of Canada for Buildings* and the *National Building Code of Canada*.

- Recognize and reward those individuals and organizations who make extraordinary efforts toward environmental sustainability.
- Ensure that risk management and emergency preparedness plans following a climate event support the displacement and relocation of people, as well as the delivery of mental health and crisis responses services.

3. Federal, provincial, and territorial governments support research that addresses the relationship between health, wellbeing, human behaviour and climate change with particular attention to:

- Social norms, pro-environmental attitudes, and environmentally-adaptive behaviours at the individual, community, corporate, and national levels and how these can promote effective programs and policies that reduce carbon-producing behaviours.
- Cross-cultural research on values and factors that can create a stronger culture of nature conservation in Canada.
- Increase our understanding of how to prepare individuals to cope with extreme climate events.
- The complex relationship between climate change and mental health, including how to treat climate-related mental health problems (e.g. eco-anxiety, stress disorders following an environmental event).
- How to increase climate change literacy among Canadians.
- Identifying barriers to pro-environmental behaviour that hinder the pro-climate choices of individuals, organizations, and communities.
- Rigorously evaluating ways in which communities can help individuals and organizations engage in environmentally sustainable behaviour. ■

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ACTING ON THE CLIMATE CRISIS

CAROLYN ZWICKY-PÉREZ

Lecturer in Counselling,
Memorial University of Newfoundland

We are living in a climate crisis. Clients come to my office with feelings of anxiety, sometimes akin to trauma, about this crisis. It is not these clients who worry me—it is those who continue to live as though Australia hadn't burnt, as though forest fires didn't yearly rage in the West, and extreme temperatures and flooding didn't threaten the East, as though Canada wasn't warming twice as fast as other countries. It is the term "climate anxiety" that makes me lose sleep. Indeed, being anxious, depressed, and traumatized by the evidence-based possibility of the loss of one's environment seems an appropriate response.

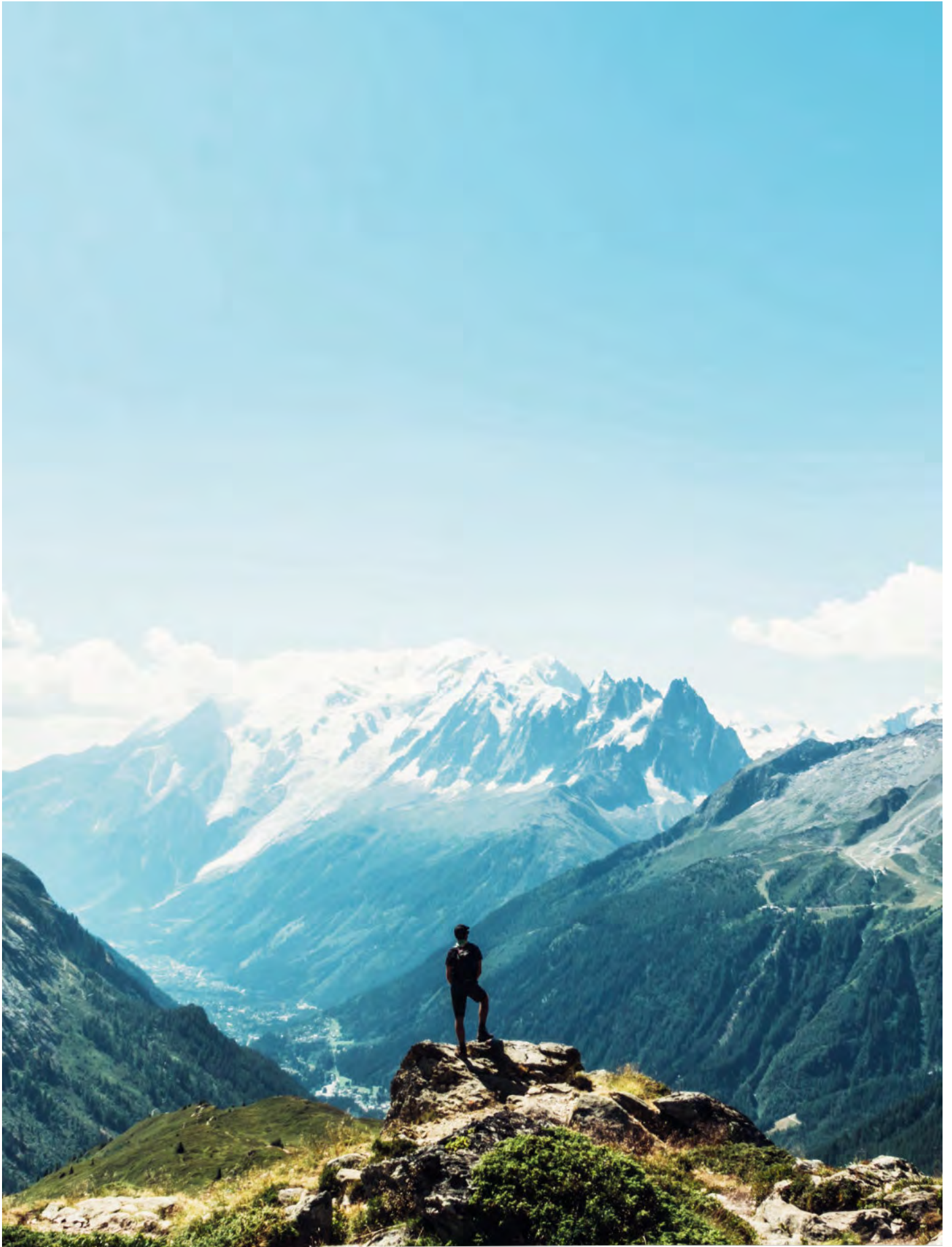
Psychologists often discuss the fight-flight-freeze mechanism with clients and encourage them to understand fear so that they may be calm. However, we certainly would not encourage clients to reduce this natural response if they were actively in danger. If we consider Maslow's pyramid of needs, it can be observed that the climate crisis threatens

the most basic of human needs: safety and security. For an increasing number of populations, the climate crisis also threatens the need for food and shelter. The shelter in this situation does not refer to a house, a neighbourhood, or even a country. It refers to the shelter provided by a global environment—by our planet—and it is under threat.

Rather than giving a label to those who accept this threat, I believe that we should recognize that the absence of interest in this issue is a crisis of cognitive dissonance and denial. Compartmentalization is useful in times of upheaval to help us work toward solutions, and to avoid being paralyzed by fear while there is still hope. Complete disregard and disinterest in the matter, however, is similar to watching television while the house is burning down. Denial as a defense mechanism is, to me, the issue that psychologists must tackle with clients and with the population at large. People who deny that a problem exists will continue to work and to potentially avoid the anxiety and depression that may affect those who understand the

immediacy and urgency of the situation. Nevertheless, this denial prevents communities from being prepared and empowered over their future. It fuels isolation and desperation in community members who accept the reality of extreme climate change.

Psychologists have a responsibility to speak out about this crisis as a united field. We must inform governments and policy makers that a failure to address the climate crisis may result not only in further ecological devastation but also in the division of communities. We ought to communicate that the various facets of the crisis may result in an increase of depression, anxiety, and trauma in community members, particularly in populations with fewer means to avoid systemic consequences of an erratic climate. We must not contribute to individuals feeling disenfranchised and powerless. The climate crisis affects our clients and our society. Just as different professionals and policy makers have a responsibility to be honest and creative about this situation, so too do the stewards of a society's mental health.



ECOLOGICAL GRIEF

MARK SHELVOCK

Certified Thanatologist (CT), MA; MACP
Candidate at Yorkville University

Our lives are often shaped and moulded when we experience loss. Loss is when a perception changes because of a serious and shattering life event and, ultimately, when it is impossible to return to the status quo.^{1,2} Grief is the natural and instinctive human response to loss,^{1,2} and we are often able to identify loss when a beloved partner, family member, friend, or pet dies. However, loss can also occur when a person experiences any form of relationship dissolution, struggles with a loss of faith or meaning in their life, suffers from the loss of one's job during a global health crisis, or even when one experiences a myriad of losses from the ongoing climate breakdown.

Ecological, environmental, or climate grief is becoming an increasingly recognized term within professional grief counselling circles, as many people are grieving both tangible and intangible losses associated with:^{3,4}

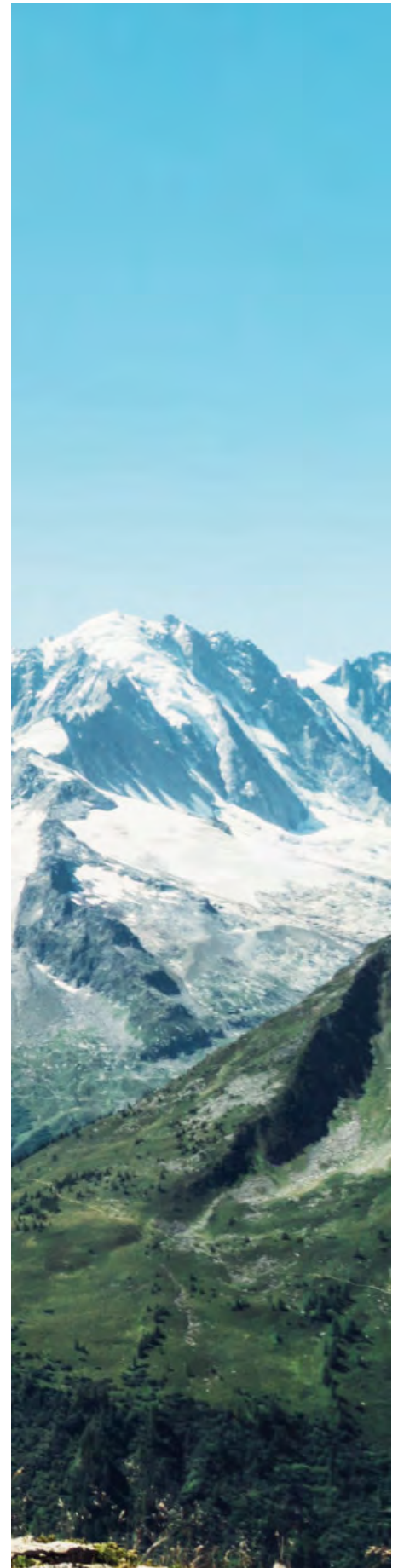
- The loss of ecosystems and wildlife
- The loss of homes, communities, material possessions, and economic stability from acute natural disasters
- The loss of traditional knowledge associated with environmental systems, particularly for indigenous communities, workers in the natural resources industry, and scientists
- The loss of sense of self, identity, culture, lifestyle, employment, and spirituality from changing landscapes and uninhabitable environments
- The loss of certainty, trust, and faith in the future, as there is anticipatory grief and anxiety towards future ecological-related losses.

Other potential losses may arise through climate change, and it is appropriate to conceptualize our psychological suffering as grief and loss. Many human beings have a genuine relationship to the Earth and its living beings—grief is simply the price we pay for attachment and love. However, ecological grief is also non-finite in nature, meaning that no known end to the loss itself exists.⁴ Individuals may continue to find themselves in a state of chronic sorrow and grief for not only what has already occurred, but what is to come, and the temporality of ecological grief is essential for understanding its complex nature. Ecological grief is also perplexing because human beings are the cause of the ongoing climate breakdown. This means that people can grieve for something they are collectively responsible for.

Ecological grief can be further amplified by the experience of disenfranchised grief—grief that is not socially supported, acknowledged, and minimized by one's social network or broader community.⁵ People who experience ecological grief may be disenfranchised because acknowledging the existence of environmental grief threatens contemporary industry practices. Indeed, capitalistic values are often embedded with strong social messages, such as consuming as much as possible, or that leaving dimensions of existence unexamined equates to having a better life.⁶

However, unconscious consumerism has the potential to cause a great deal of harm to all life, as is evident with the current climate crisis. Perhaps ecological grief highlights the urgency to develop new form of social thought about our response to climate change. Understanding the nuanced experience of ecological grief, and how to best clinically support grieving individuals with respect to these complex losses will likely become an increasing area of research and practice within professional psychology as the climate crisis continues to accelerate.

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ECO-ANXIETY AND THE SIX EXISTENTIAL ANXIETIES

PAUL K. LUTZ

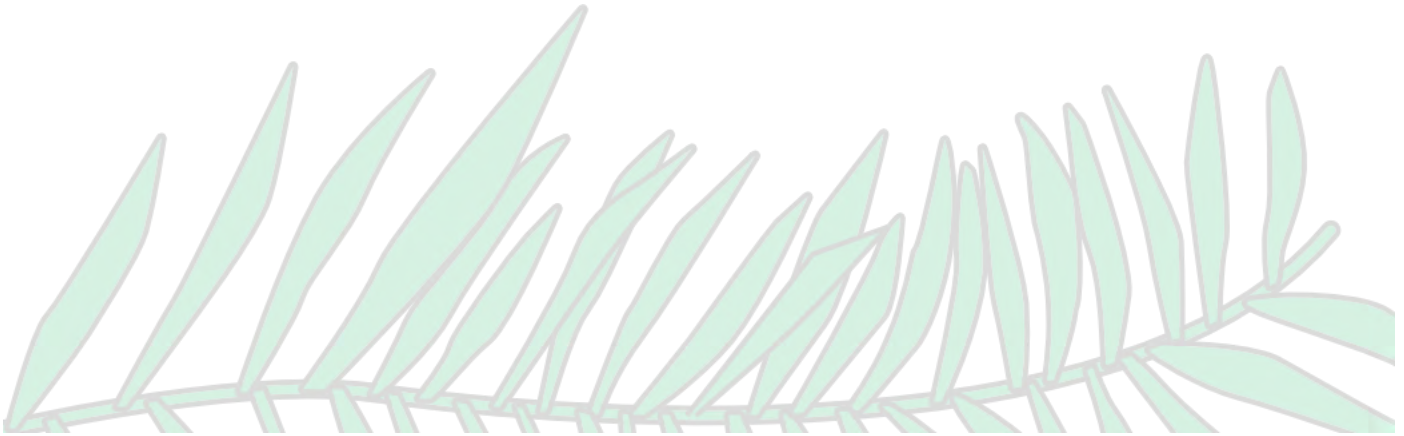
Master's Student, Department of Psychology,
Carleton University

HOLLI-ANNE PASSMORE

PhD, Assistant Professor, Department of
Psychology, Concordia University of Edmonton

ANDREW J. HOWELL

PhD, RPsych, Professor, Department
of Psychology, MacEwan University



Scientists from diverse disciplines overwhelmingly agree that climate change is one of the most serious issues facing the world today. Indeed, many people have directly experienced the harmful effects of climate change through encounters with extreme weather events. At the same time, growing evidence suggests that anxiety stemming from the *awareness* of climate change can also have notable impacts. This phenomenon is known as eco-anxiety—feelings of anxiety, worry, or doom regarding environmental change and degradation. Although any form of anxiety can become so severe that professional help may be required, eco-anxiety captures a rational response to a real threat.

It has been argued that fostering our innate tendency to engage with nature helps to alleviate six existential anxieties that all humans grapple with: identity, happiness, meaning in life, death, freedom, and isolation. Here, we explore how feelings of eco-anxiety signal that our relationship with nature is suffering and how this is heightening our six existential anxieties.

Writers such as Rollo May have suggested that human identity is forged through connections with animal and non-animal life. For example, people often consider their childhood experiences in nature as central to the development of their identity as adults. Yet, our connections with nature are increasingly challenged, as biodiversity loss and species extinctions steadily rise. Feelings of eco-anxiety may indicate that our self-identities are threatened.

A rich scientific literature exists suggesting that affiliating with nature is a basic

human psychological need that, when met, contributes to greater happiness and overall well-being. Although eco-anxiety should not be viewed as a pathology, feeling anxious about climate change is fundamentally distressing, which in itself negatively impacts our happiness. As climate change continues to affect our ability to connect with thriving natural environments and to increase our levels of eco-anxiety, our happiness hangs in the balance.

One critical aspect of meaning in life is a sense of coherence—feeling as though one’s life and experiences make sense. Nature has long provided us with feelings of order and permanence; however, we are currently experiencing an era of environmental change that defies comprehension. When we are unable to render our experiences as coherent, our perception of meaning is ill-affected.

Robert Jay Lifton wrote of various forms of symbolic immortality or aspects of our life that remain after death. Three of these forms are relevant to this discussion of eco-anxiety. First, the biological mode entails leaving a legacy of children and grandchildren behind us; however, eco-anxiety is making some people hesitant to have children. The natural and experiential transcendent modes capture, respectively, the perception that the environment around us will remain long after we are gone, and that we feel at one with the larger-than-human natural world. Unfortunately, species extinctions and the destruction of the environment continue. The loss of nature as a key source of symbolic immortality leaves us with one fewer resource to address our anxiety over our finitude.

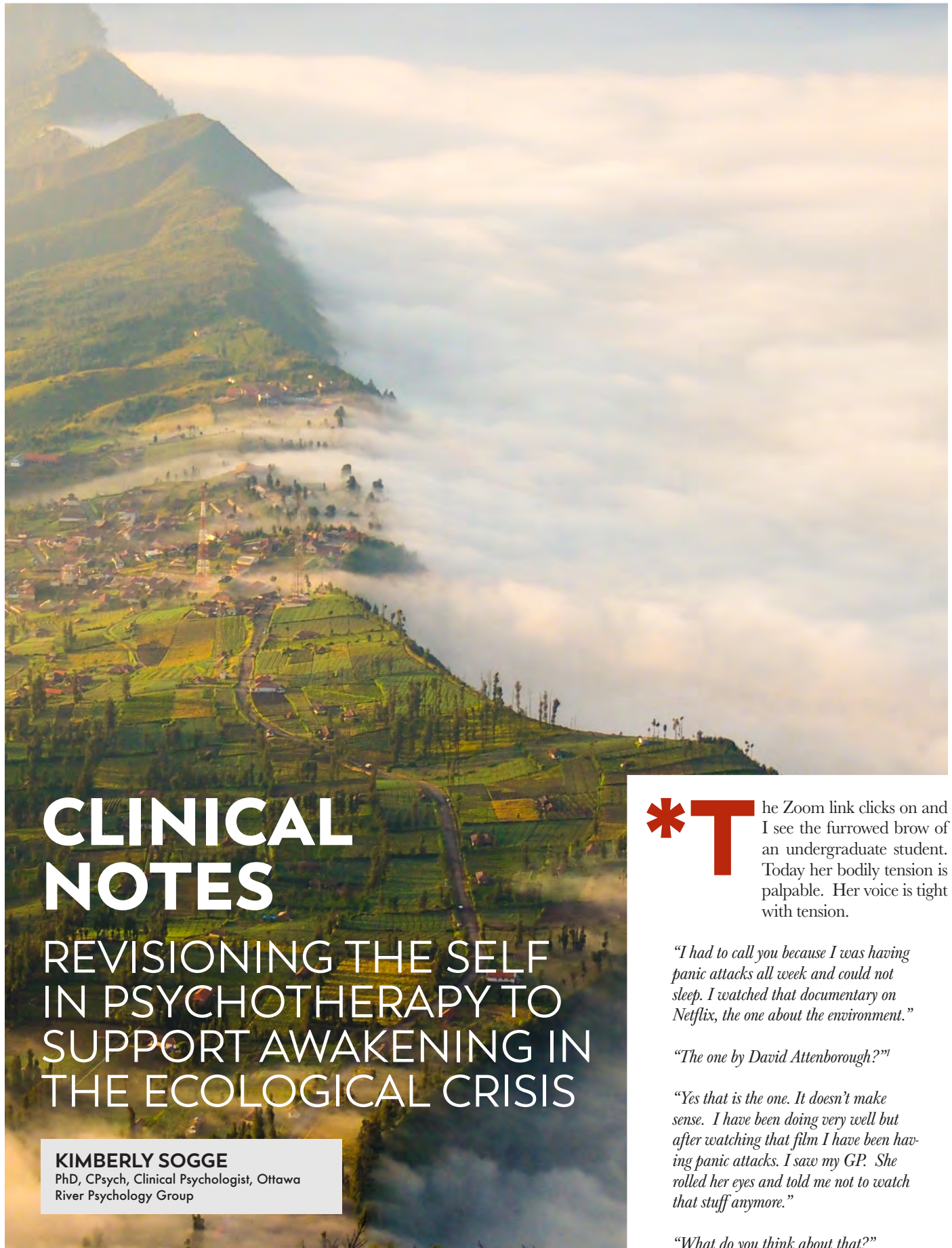
Nature and freedom are closely linked. Many people retreat to nature to escape the

pressures of day-to-day life. One aspect of eco-anxiety entails coming to terms with the idea that as human development continues to expand into wilderness areas, opportunities to experience the sense of freedom that nature has to offer will be reduced. Such a loss of “nature-inspired autonomy” is existentially unsettling.

Climate change has proven to be a polarizing issue, helping to make the experience of eco-anxiety a lonely one. Some may not wish to discuss their negative feelings about climate change in order to avoid potential confrontation or ridicule.¹ Being unable to confide in others can make coping with eco-anxiety difficult. Our disconnection from nature also enhances our loneliness and is ultimately at the heart of our broken human-nature relationship.

Climate change and feelings of eco-anxiety can affect us through multiple avenues—including our deep-seated existential anxieties of identity, happiness, meaning in life, death, freedom, and isolation. When coping with eco-anxiety, acknowledging its presence is a crucial first step. Following this, connecting with others about climate change and fostering our connection with the natural environment are likely to be vital. Lastly, engaging in pro-nature actions (e.g., walking, cycling, or taking public transit rather than traveling by private vehicle) to help mitigate the impacts of climate change will be imperative. Although climate change is a social problem that necessitates societal and global attention, an effective response must incorporate individual-level behaviours.¹

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CLINICAL NOTES

REVISIONING THE SELF IN PSYCHOTHERAPY TO SUPPORT AWAKENING IN THE ECOLOGICAL CRISIS

KIMBERLY SOGGE

PhD, CPsych, Clinical Psychologist, Ottawa River Psychology Group

***T**he Zoom link clicks on and I see the furrowed brow of an undergraduate student. Today her bodily tension is palpable. Her voice is tight with tension.

“I had to call you because I was having panic attacks all week and could not sleep. I watched that documentary on Netflix, the one about the environment.”

“The one by David Attenborough?”

“Yes that is the one. It doesn’t make sense. I have been doing very well but after watching that film I have been having panic attacks. I saw my GP. She rolled her eyes and told me not to watch that stuff anymore.”

“What do you think about that?”

“I can’t not watch it. This is what I care about, and I will keep watching it even if it makes me anxious, because it hurts me to think of what suffering is being experienced in the world and I want to be able to help with it.”

“You are committed to caring about the world, and with that comes anxiety. You want to know how to care for the world without being flooded by anxiety. Is that right?”

“I want to know how to care without falling apart.”

“Lots of people are feeling the same way. One short term solution is just avoid thinking about it, but experiential avoidance does not tend to work as a long-term solution. Eco-anxiety is an appropriate human response to a very real threat to the living world. If we can work with this kind of anxiety to find a way of responding that serves what is important, would you be interested?”

“Yes.”

***Note:** composite case with details changed to eliminate connections to any client real or imagined.

The conversation above has played out many times in various forms in recent months in our group practice in psychotherapy, which has led us to question the conceptualization of the problem of ecological anxiety in terms of a western conception of self and a biomedical definition of anxiety.

Undoubtedly, psychological interventions and psychotherapy can be of assistance with eco-anxiety (See the CPA’s [Fact Sheet](#) published in 2020).²

I suggest here that in the current ecological crisis we need a reconceptualization of the psychological self being addressed in the psychotherapy frame. In an era of pandemics, the sixth extinction,³ and climate change, to be adequate to the task of awakening human potential for creative response, the self being addressed in psychotherapy must include the processes and relationships between an individual-identified embodied human consciousness and the living, embodied consciousness(es) of the natural or “more than human” world.⁴

Psychologist John Welwood has explored what a psychology of awakening could be, and his writing may apply as we consider awakening of human capacities in the midst of an ongoing ecological crisis. Welwood suggested two main approaches to the exploration of a psychology of awakening: 1) what happens psychologically when people turn towards their larger nature? and, 2) how might psychologically oriented personal work and interpersonal practice support, serve, and further movement toward awakening.⁵

Buddhist philosophy and the self in addressing the ecological crisis

Christopher Titmuss in “*Green Buddhism*” identified the self as the problem at the center of the current ecological crisis: “I believe the ego has corrupted the inner life...with tragic consequences for humanity and the Earth”.⁶ Buddhist philosopher and zen teacher Dr. David Loy has identified psychological discomfort arising in response to awareness of the insubstantiality of the self as the source of many of the human behaviors leading to ecological harm.^{7,8}

Stephanie Kaza points to Buddhist scholar Joanna Macy’s model of the ‘ecological self’.⁹ She says: “The ecological self is experienced as one node in a web of relationships...The relational self in Macy’s model responds not only to human actions but also to the actions of plants, animals, stones, rivers, and mountains. These non-human members of the ecological web are themselves relational and influential”.⁹

Contemplative psychotherapy and the self

Traditional western psychotherapies tend to emphasize a strong sense of self separate from ecological context, or an individual “ego” relating to the external world which is viewed as separate and distinct from the self.⁵ By contrast, Buddhist or contemplative psychotherapies open up the possibility of reconceptualizing the self in a more fluid, process-oriented, and universal way that does not privilege home sapiens sapiens consciousness and needs over more-than-human consciousness and needs.

Buddhist psychology and buddhist-oriented psychotherapies consistent with buddhist philosophy agree that “ego is the one affliction we all have in common”.

Buddhist psychiatrist Mark Epstein proposes psychotherapy as having the task of moving clients from involvement with “ideal ego” to serving the more process and values-oriented “ego ideal”. The Buddhist reprieve from the ego is not accomplished by leapfrogging over the ego’s needs or demands, but by zeroing in on them: acknowledging and accepting them while learning to hold them with a lighter, more questioning, more forgiving, touch”.¹⁰ The decreased self-absorption in ego achieved through psychotherapy may allow for the emergence of a more ecologically-oriented self.

Psychologists Steve Hayes, Kelly Wilson, Kirk Strosahl and others identify “self-as-context” as one of the key psychological processes contributing to the psychological flexibility model.¹¹ Third wave psychotherapies based on the psychological flexibility model may provide context-relevant strategies for how clients can approach rather than avoid suffering related to the climate crisis and ecological suffering, and may support clarity and persistence in committed actions on ecologically-relevant values. In this way third wave psychotherapies may also further movement toward awakening of a more ecologically oriented self.

The challenge for psychologists in 2021 and beyond is to develop psychotherapies robust enough to not only address individual psychological distress associated with the current ecological crisis, but to redefine the self addressed in the psychotherapeutic frame, and to create psychological strategies for awakening individual and group psychological skills and capacities for cooperation in response to ecological conditions unprecedented in human experience. In this brief note I have addressed the contributions of buddhist philosophy that place misconceptions of self at the center of the etiology of our ecological crisis and also at the center of psychological strategies for awakening human potential for a creative response. Psychologists must create and evaluate new psychological interventions built on conceptions of an ecological self. Psychology as a profession has an ethical responsibility to use our knowledge, skills, and abilities to nourish human potential for creative responses to unprecedented ecological conditions.

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COMPASSIONATE REFLECTIONS ABOUT ECO-ANXIETY

SARAH MACKAY

MA, Registered Psychotherapist (Qualifying),
Supervised Practicum Psychotherapy Student,
Ottawa River Psychology Group

It has been argued that we have entered the Anthropocene age; a time defined by large scale human-caused extinction and environmental destruction. It should come as no surprise that intergovernmental organizations, such as the United Nations, as well as countries worldwide are declaring a state of climate emergency. The impact of climate change on people's wellbeing is not unlike that of the COVID-19 pandemic. Both threaten our own and our loved one's physical health and safety, the danger is largely invisible, yet it is ever present, the spread of misinformation creates polarized discourse and action and, for a long time, there was no end in sight. To say that human life is changing is an understatement at a time when there is a great deal of uncertainty about what kind of world humans will choose to create in the coming decades.

Learning about the damaging effects that human activity has already had on the planet and being exposed to frequent doomist news can have significant effects on our mental health. *Habitual ecological worrying*, that is, worrying about possible impending and serious environmental concerns, can cause people to experience an overwhelming sense of threat in the present to an event that may

occur in the future.¹ From an evolutionary standpoint, the human brain's capacity to anticipate these safety concerns via worrying is adaptive as it could motivate enough people to take action to minimize further ecological disaster. However, *eco-anxiety* experienced by individuals as "feelings of loss, helplessness, frustration and inability to improve the situation" is maladaptive and can result in less constructive coping strategies such as disengagement.²

Given the scientific consensus about the current trajectory of climate change, it is not uncommon to feel a sense of urgency to do *something – anything*. However, our own distress and sense of responsibility can make us lose sight of larger systemic issues. Sometimes by *only* demanding better of ourselves, it can distract us from holding people in positions of power accountable to make ethical and informed decisions.³ Despite no one having the capability to take on the issues or solutions alone, individual pro-environmental action can be an effective way to cope with climate change concerns.⁴ In an effort to take some responsibility we adopt pro-environmental attitudes and search for answers to the question "what *should* I do?"

With the intention of shifting our internal discourse, I think that a better question to ask is: "what *can* I do?" My deepest wish for us all is to have a clear awareness of our capacity to contribute as well as of our drive to do so. While some pro-environmental actions come at less cost, such as being more intentional as a consumer, many solutions can be a burden to one's finances or free time – luxuries that are especially apparent amid a global pandemic. Moreover, if the reason for a particular choice is pressured by a feeling that one's lifestyle is flawed or not good enough, you are likely experiencing guilt that is not only detrimental⁵ but does not inspire further action. Habits are hard enough to change as is. Rather, if one has the capacity to, and values taking steps towards reducing their footprint by living sustainably, let it be because they are committed to the welfare of all living beings on our planet.

For those who have attempted to take pro-environmental action, they may realize how extraordinarily complicated taking on this initiative can be. Generally speaking, our infrastructure was not designed to make climate-friendly behavior default or convenient.

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WHEN RURAL COMMUNITIES TACKLE THE CHALLENGE OF CLIMATE CHANGE

What Facilitates Collective Action?

AMANDA MCEVOY

PhD Candidate, Department of Psychology,
Carleton University

CHELSIE SMITH

PhD Candidate, Sprott School of Business,
Carleton University

KATHRYNE DUPRÉ

PhD, Department of Psychology,
Carleton University

SHAWN KENNY

PhD, Civil and Environmental Engineering,
Carleton University

Anthropogenic climate change is a challenge that humanity continues to face; a problem demanding collective action on a global scale. Previous research has established a reliable connection between community attachment and the willingness of community members to address climate change. Moreover, social connections pro-

vide a normative understanding of the risks of climate change and underlie beliefs about what personal actions in which individuals ought to engage. Evidence suggests that those who have low-to-moderate skepticism about climate change and their ability to contribute to the solution, can be persuaded to become more open to pro-environmental messages when delivered by

others in their community. This means that social ties within communities could potentially be leveraged to incite collective action. Yet, little is known about how these perceptions precipitate action.

Social ties and collective action might be particularly important for rural communities in the face of climate change. Climate change poses a heightened risk to rural infrastructure and communities and, as such, understanding how rural residents perceive and respond to climate change is vital. Our research (supported by the Ontario Ministry of Agriculture, Food and Rural Affairs) explores the extent to which an individual's understanding of climate change and its associated risks, as well as their connection to their rural community, are related to their willingness to engage in climate change adaptation behaviours (specifically, increased tax contributions and/or the reduction of other community services).

In our study, 2,500 residents of rural communities (communities with less than 100,000 residents) in Ontario, Canada, provided information about attachment to their community, community resilience, their understanding of the meaning of climate change, their beliefs about the risk climate change poses and whether climate change can be mitigated, and their willingness to support community-based climate change adaptation measures (i.e., tax support or reducing current community service levels).

More than two-thirds of our participants believe that something can be done to address climate change in their rural community. Individuals who have a better understanding of climate change (i.e., meaning of climate change, risk of climate change) and feel more community attachment, are more likely to believe something can be done to address climate change in their community, and are more willing to pay higher taxes in an effort to do so. Further, those who believe their community is resilient are more likely to be willing to reduce the level of services in their community in an effort to address climate change concerns. Overall, these findings suggest that both understanding climate change, as well as one's psychological and social ties to their community (through attachment and resilience), are meaningfully related to one's willingness to support climate change initiatives.

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GETTING TO SUSTAINABLE LIVING

The Individual Within Complex Collective Problems

LORAINÉ LAVALLEE

PhD, Department of Psychology, University of Northern British Columbia

LOUISA HADLEY

MA, Natural Resources and Environmental Studies, University of Northern British Columbia

In complex industrialized societies that are embedded in globalized economies, it is virtually impossible for individuals to know the environmental impact of their consumption and to chart a path to sustainable living.¹

Asking individuals to live sustainably is similar to telling them to live within their income, but without telling them what their income is, or telling them the cost of the products and services they use or enabling them to keep track of the money in their bank account. In trying to select environmentally-sustainable food, for example, consumers use features such as the transportation distance of the food (“Buy Local”) and whether the food is organic; however, these features can conflict with the environmental life-cycle analyses of the product.^{2,3} Even if the environmental impact of particular products was made readily apparent, it is also very difficult for individuals to know how close or distant their total resource use is to a goal of being environmentally-sustainable. To achieve a sustainable lifestyle, does the individual need to stop consuming meat products or travelling internationally if they already live in a small, energy-efficient multi-unit building and do not own a car? Such an absence of useful information limits the individual’s awareness of their environmental impact and ability to achieve sustainability targets.

Providing individuals with useable individual-level sustainability targets, clear and simple information about the environmental impact of products and services, and methods for monitoring their cumulative environmental impact should be possible in this age of Information.

The Climate and Biodiversity Crises are Collective, and Not Individual, Problems

No one individual is responsible for the climate and biodiversity crises, and no one individual can solve these global problems; achieving sustainable lifestyles must be understood as a collective rather than individual problem. With collective problems, if the majority of citizens in the collective are *not* working to achieve collective sustainability goals, the motivation for any one individual to do so is vastly reduced.^{4,5} It is difficult to make personal sacrifices when one knows that a personal sacrifice will not actually make a significant difference. Only coordinated collective action—that is, initiatives directed at collective behaviour change rather than voluntary individual behavior change—can overcome this barrier.⁶

Inefficacy Leads Us to Avoid Thinking About the Problem

Without a collective approach to the problem, individuals who are currently concerned about environmental issues will often feel demoralized. When people are faced with a serious and potentially life-threatening problem but feel as though nothing can be done to solve the problem, they lack efficacy to influence the outcome. Under these circumstances, it is functional for people to adopt emotion-focused coping responses, such as denial or distraction, to direct attention away from the problem and avert the persistent emotional distress associated with the threatening circumstances.^{7,8} With global environmental problems, coping responses, such as avoiding thinking about climate change, minimizing its importance, or outright denial, may enable individuals to continue to function in the face of a serious looming global problem but it will also reduce the individual’s attention toward the problem and motivation to act to solve it. Providing individuals with a sense that the collective is working together to make significant progress toward solving environmental problems should create a sense of efficacy and enable citizens to pay more attention to these issues. Indeed, providing people with a sense of efficacy through collective coordination will be a key to building a stronger culture of sustainability.

The success of collective initiatives and action are demonstrated in Växjö Sweden, the greenest city in Europe.⁹ In Växjö, widespread support exists, regardless of political party membership, to prioritize environmental conservation. The public is extremely well-educated on environmental issues and on the economic opportunities associated with conservation.^{9,10} This public knowledge reduces misunderstanding surrounding environmental initiatives, such as carbon taxes, and ultimately increases support for economic initiatives that are environmentally sustainable, even when these initiatives may have high capital start-up costs.⁹ Psychologists can help policy makers understand the individual within the collective problem and the individual’s need to feel responsible, knowledgeable, and efficacious in the face of extremely complex global problems.

Compassionate Reflections about Eco-Anxiety

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For example, there is a lack of transparency about the ethical and environmental history of purchasable goods,⁶ making it nearly impossible to fully understand the unintended consequences of our decisions as consumers. When one feels stuck trying to make simple choices that no longer feel easy, it may be beneficial to contextualize one’s experience in the understanding these are part of larger systemic issues which are beginning to be addressed.

Despite the enormity of what remains to be done I would like to instill some hope in an attempt to soften *eco-anxiety*. The ideas and technology needed to slow, and even reverse this climate crisis, already exist. The Canadian government has made commitments toward a green economic recovery by planning to increase reliance on renewable energy,⁷ reduce single-use plastics,⁸ improve land management through guardianship programs,⁹ to name a few. We also have evidence that, given a chance, nature is astonishingly resilient.¹⁰

This past year has been a time of mass awakening to the challenges we face as a society. It makes sense that collectively we are experiencing *habitual ecological worrying* and, for some, *eco-anxiety* as well. To echo recommendations for coping with mental health concerns associated with COVID-19,¹¹ it may also be beneficial in dealing with *eco-anxiety* to: stay connected to other people, limit access to the news, ground oneself in nature-based sensory experiences,¹² and find professional support. This might involve joining one’s local community environmental initiatives or connecting with organizations dedicated to sharing positive news stories and to creating accessible pro-environmental norms (e.g., Nature Canada, World Wildlife Fund, etc.). In order to sustain motivation for this type of engagement we must continue to reflect on and remember why each action matters. Regardless of one’s capacity to contribute to climate-related activism, know that these valued actions have enduring environmental influence and serve as social modeling for those around us.

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PSYCHOLOGY'S INFLUENCE ON CLIMATE CHANGE IN RURAL AND NORTHERN CANADA

OUR CHOICES
MATTER

*Submitted on behalf of the Rural
and Northern Section by:*

**AMANDA LINTS-
MARTINDALE**

PhD, CPsych, Department of Clinical Health
Psychology, University of Manitoba

SHELLEY L. GOODWIN

PhD, RPsych, Independent Practice, &
Department of Health Sciences, Dalhousie
University

JOLENE KINLEY

PhD, CPsych, Department of Clinical Health
Psychology, University of Manitoba

Climate change is arguably one of the most significant threats to the health of Canadians.¹ Challenges vary according to Canada's vast geographic landscape. The North will struggle with melting permafrost and warmer temperatures that change ice flow patterns, while the prairies will experience extremes oscillating between drought and flood. The east and west coasts will struggle to manage severe storms and increasing sea levels and water temperatures that will impact fishing infrastructure (e.g., wharves and harbours; ecological diversity). Climate change will affect the economy, ways of living, and physical and mental health of Canadians, with likely greater impacts for rural and northern areas because of dependencies on the land as a source of income, recreation, culture, and practical aspects of rural living (e.g., the ability to travel can be dependent on weather-related events). Canada will require localized strategic planning and management specific to geographic areas in order to maximize coping and emergency responses while promoting long-term resiliency.² Psychology can have an important role in effectively navigating these challenges and supporting residents, communities, and leaders.

Extreme weather events (such as the 2016 fires that devastated Fort McMurray Alberta, the 2019 flooding in New Brunswick, the 2018 and 2019 fires of interior British Columbia, the Newfoundland snowstorm of early 2020) and gradual warming are both relevant for rural and northern (R&N) Canadians³ and their communities. Trauma-based reactions are common following acute events, with increased incidences of depression, anxiety, and posttraumatic stress disorder documented among survivors.⁴ Access to psychologists who can provide robust, evidence-based care, and multidisciplinary consultation and collaboration is and will be important to foster post-traumatic growth and resiliency for these

communities as these acute events become more common.

Gradual changes in climate (e.g., heat waves and higher overall temperatures) also pose significant challenges to residents' mental health. Culture directly tied to geography such as place-based identities and attachment to the land are threatened by climate change. For instance, Cunsolo Willox and Ellis⁵ reported that gradual climate change was associated with negative mental health consequences including increased family stress, disruptions in land-based activities, and loss of cultural identity, which possibly amplified preexisting traumas and mental health stressors. When environmental challenges supersede historical averages in both frequency and duration, communities struggle.⁶

The mental health impact of climate change is felt more readily within R&N communities due to preexisting challenges. These communities experience under-resourced social and physical infrastructures including limited access to healthcare and mental health supports, including psychologists.^{7,8} It has been suggested that decision-makers focus on increasing basic needs such as access to primary care and mental health services as a climate change adaptation strategy for R&N Canadians.⁹

Despite these existing challenges, R&N communities have many strengths that have the potential to position them within a leadership role. Hayes, Berry, and Ebi¹⁰ identified 11 key factors that influence capacity to adapt to climate change, five of which already exist within R&N communities, including social capital, sense of community, transdisciplinary collaboration, and connection to culture. R&N communities are known to be resourceful and able to improvise, rallying together to face challenges through collaboration, consultation, and a system of social capital that can dictate individual success.¹¹ In the past,

resource-dependent communities have adapted to changes in weather to protect their livelihood by developing adaptive strategies such as planting disease resistant crops, increasing irrigation, and diversification.¹²

Given the sizable variability between R&N communities, we suggest comprehensive assessments relating to each community's specific vulnerability be used to plan and coordinate immediate and long-term climate change adaptation strategies. Interdisciplinary connections and collaboration at the municipal, provincial/territorial, and national level should be conducted, with local voices being heard, respected, and sought-out. This echoes recommendations in other countries, such as Australia's Orange Declaration,¹³ which cautions policymakers against broadly applying urban programming to R&N communities on a smaller scale, and encourages community involvement.

Psychologists are human behaviour experts. We have a role in preparation for, and adaptation to, climate change—especially in R&N communities. Locally, psychologists can support their communities by promoting strategies for wellness when confronting change and uncertainty, knowledge mobilization for activating behaviour change, and helping communities utilize cultural resources and historical knowledge that can support them as they tackle this challenge. Globally, first world psychological associations can partner with other countries to implement sustainable changes (e.g., the International Summit on Psychology and Global Health¹⁴). Although R&N communities are more vulnerable to climate change than urban centers, we also see the immense potential that these communities have to offer long-term solutions to these challenging problems.

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PSYCHOLOGY AND THE NATURAL ENVIRONMENT

**KATHERINE D.
ARBUTHNOTT**

PhD, Professor, Campion College,
University of Regina

Why should psychologists involve themselves in the problems associated with climate change? The discipline of psychology is essential in crafting effective actions to mitigate and adapt to climate change, as has been well articulated over the past decade.¹⁻⁶ But, beyond such multidisciplinary collaboration, the central goals of psychology itself are impacted by the health of the natural environment.

Psychology is a very diverse discipline, encompassing research and application ranging from physiology to human cultures. Although the specific goals of each area differ, psychologists are united in developing, disseminating, and using knowledge to improve peoples' health and welfare. There is now strong evidence that several aspects of human health and well-being are significantly influenced by contact with the natural environment, including physical, emotional, cognitive, and social health. Thus, environmental issues, including climate change, are central to psychology.

Health Effects of Nature Contact: Thumbnail Sketches

Research across the globe indicates that people who live close to natural landscapes live longer and enjoy better health in those extra years.⁷⁻⁸ Nearby vegetation improves air quality, protects us from intense heat, and facilitates healthy behaviors, such as exercise and interacting with others.⁹ Frequent contact with nature reduces both acute and chronic stress,¹⁰⁻¹¹ and the incidence of chronic illness, including cardiovascular¹² and respiratory diseases.^{8,13}

Exposure to natural landscapes and other species improves our emotional

experience almost immediately.¹⁴⁻¹⁸ Over the long term, living closer to natural landscapes reduces the risk of mental health problems, including depression, anxiety, and stress disorders.¹⁹⁻²⁰ Frequent access to natural areas seems to be particularly important for children: one study found that Danish children who lived in areas with good quality greenspace for the first ten years of their lives were much less likely to suffer from a wide range of emotional and psychiatric illnesses in their adolescence and adulthood than children whose neighbourhoods were devoid of natural areas.²¹

Considerable evidence also exists that contact with nature improves cognitive performance, especially in tasks involving attention²²⁻²⁴ and self-control.²⁵⁻²⁷ Effective concentration and self-control have many important practical implications for human welfare, including improved school achievement,²⁸ slower cognitive deterioration in seniors,²⁹ and better decision making, even under trying circumstances.³⁰⁻³¹ More recently, research also indicates that contact with the natural world increases prosocial behaviors such as generosity, helpfulness, and cooperation.³²⁻³⁴ Practically, this could facilitate the creation and maintenance of strong interpersonal relationships, which are known to influence human health in many ways.³⁵⁻³⁶ The quality of natural landscapes in neighbourhoods is also correlated with rates of aggression and crime.^{27,37-39}

Scattered throughout this research is evidence that having frequent access to natural landscapes reduces the health inequalities associated with poverty and other types of deprivation. This has been observed for physical health,^{8,12,40} chronic stress,^{10,11,41} and school achievement.⁴²

We don't yet know exactly how nature influences such diverse aspects of human health. Given the range of effects, several processes are likely at play, including physiological, psychological, cognitive, behavioural, and even aesthetic factors.^{28,43-44} For example, physiologically, time spent in natural environments increases the activity of immune cells,⁴⁵ and biodiversity may increase the health of our microbiome.⁴⁶ Whatever the mechanism, these widespread and robust effects of nature on human health are important to psychological research and practice.

Conclusion

This is just a small sample of the burgeoning evidence of how human interaction with the natural world influences well-being. This evidence indicates that the continued destruction and degradation of our natural landscapes and biodiversity is a critical psychological issue. Our mission as psychologists is to increase and use our knowledge to improve human welfare and we now know that one powerful means to accomplish this is to regularly spend time in contact with nature. Thus, protection and preservation of the natural world is a direct psychological imperative. Moreover, the evidence indicating that several health and achievement imbalances associated with poverty are reduced with the availability of healthy nature in poor neighbourhoods means that environmental protection also serves the social justice goals of psychology. Thus, psychologists should involve themselves with climate change both to increase the likelihood of success for climate actions generally,^{2,3} and to enable us to fulfill our disciplinary mandate to improve human health and well-being.

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FROM CLIMATE STORIES TO CLIMATE ACTIONS

Using Stories
to Create
Social Change

HELIA SEHATPOUR

MSc Student, Department of Psychology,
Environmental Psychology, University of
Victoria

Traditionally, climate change is communicated through facts, figures, and data. This practice is based on the assumption that communicating hard facts fills an information deficit.¹ Perhaps an expectation exists that if this deficit is filled with enough data and evidence, then the public's beliefs about climate change will be swayed and they will be more likely to act in environmentally-friendly ways. However, environmental information presented as facts do not consistently encourage successful social change.² Despite the level of public awareness about the climate crisis, both individual-level and government responses to the growing climate emergency remain inadequate. Rapid and radical changes are needed in our personal ways of resource use and in the systems that govern our modes of production and consumption. How can we improve our communications approach to encourage these changes?

As an alternative to fact-based communication, interdisciplinary research increasingly recommends using stories and narratives as effective tools for promoting social change.³

The Power of Stories

The human brain has evolved to process information as stories and narratives.⁵ Narrative thinking helps us process complexity, non-linearity, and unpredictability,⁶ which are inherent characteristics of complex issues, such as climate.⁴ Narrative structures facilitate causality between the information contained in a message,⁷ equipping words and phrases with intrinsic persuasive qualities.⁸

Stories that follow the journey of a protagonist absorb the reader into the narrative by eliciting emotional responses.⁹ As a result, individuals identify with the main

characters and develop beliefs consistent with the story.¹⁰ Research has suggested that reading the story of a hero who encounters and overcomes an environmental issue can positively change attitudes toward sustainability.¹¹ Hearing others' personal stories has also been found to have positive effects on beliefs and perceptions of risks associated with global warming.¹²

Stories are able to go beyond changing attitudes and translate into real behaviour change. Information presented as stories, as opposed to fact-based reports, were better able to increase pro-environmental behavior,¹³ and reduce consumption¹⁴ and encourage green shopping behaviour.¹⁴ These stories told of a hero who responded emotionally to an environmental issue and changed their behavior accordingly and successfully. This raises an important question: what kinds of climate stories should be told?

Out with the Old and In with the New

The kinds of stories we tell matter. The climate crisis can be considered as the result of an old and dominant story¹⁵—one that treats humans as separate from (and dominant over) nature.¹⁶ It promotes an idea that unlimited economic growth and competition for resources are natural processes. Evident from our current rates of consumption and methods of resource use, old stories like this are able to inform behavior. To make radical change, a shift in narrative is needed.

A new story put forward by the environmental movement is one of interconnection and cooperation with ecological systems and with other humans.¹⁶ The modern story is of a green and transformed future, as opposed to a bleak and dystopian one. In one study, individuals who read solution-based stories were more likely to

form intentions to engage in pro-environmental behaviours than those who read catastrophic stories.¹⁷ While catastrophic stories can encourage some pro-environmental actions, they may also elicit feelings of low self-efficacy and avoidance.¹⁷ In the context of climate change, transformative stories are inherently hopeful and they can help us imagine a greener future. Such stories can help identify problematic actors, transform individual actors into agentic heroes, and afford potential solutions to environmental issues. These possibilities make the generation and communication of new stories and narratives invaluable for environmental education and advocacy.

The Audience as Heroes

It is important to remember that intended audiences are also active agents in the same story. Individuals co-author climate stories by telling about their personal experiences with the climate crisis. Constructing and sharing stories by putting personal experiences into words enable individuals to disinhibit their emotions, restructure their thoughts, and realize their social positions.¹⁸ In this way, personal climate stories can expose existing inequalities exacerbated by the climate crisis and help to distinguish themes in psychological responses. Personal stories contribute to the larger narrative and to our understanding of complex human behaviour in response to the climate crisis.

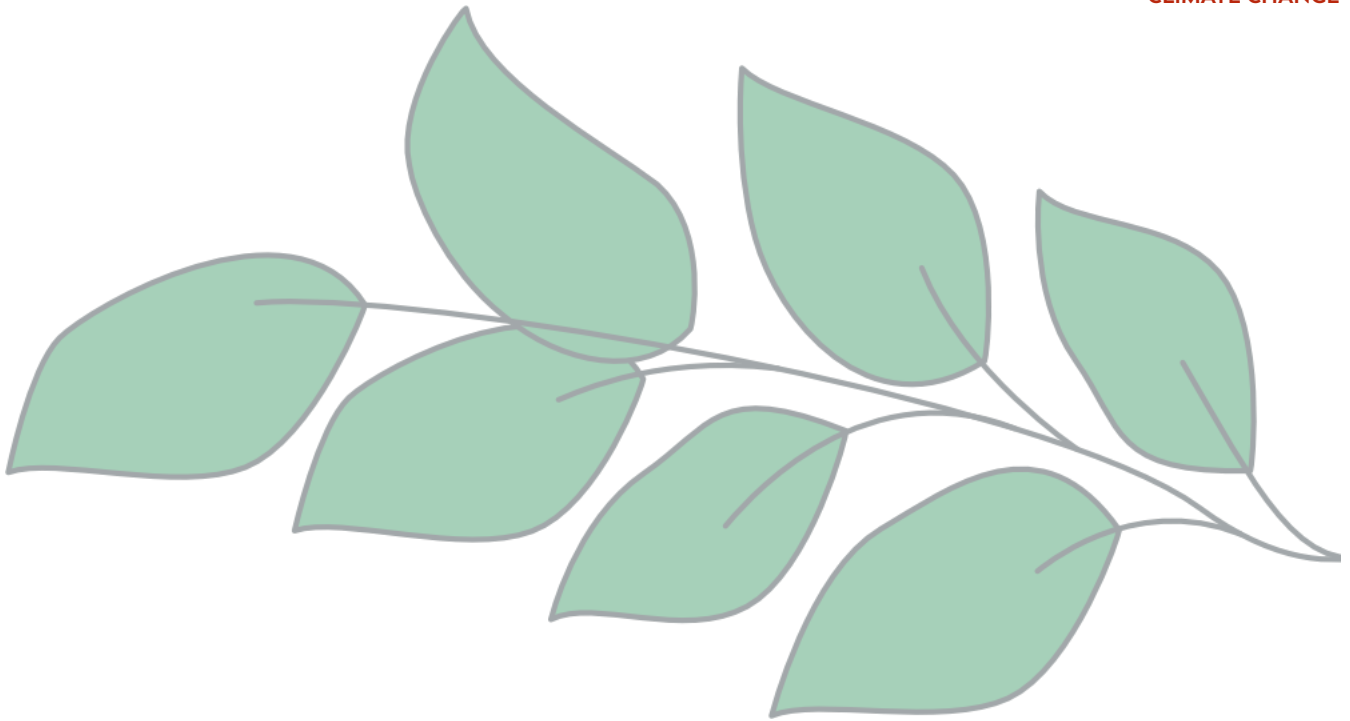
Climate change practitioners and researchers are encouraged to utilize the power of stories in their work. Telling the story (or stories) of the climate crisis is not a small feat, but it may be the greatest step towards radical change and a transformed future.

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NEW DRAGONS OF INACTION DISCOVERED

ROBERT GIFFORD
PhD, Professor of Psychology,
University of Victoria



Some readers might recall my 2011 article in *American Psychologist* that described 29 rationalizations (OK, excuses!) that are sometimes used to engage in behavioural choices that degrade the climate.¹ The dragons were, by pure personal fiat, placed into seven genera: Limited Cognition, Ideologies, Comparisons with Others, Sunk Costs, Discredence, Perceived Risks, and Limited Behaviour. In a subsequent article, the Dragons of Inaction Psychological Barrier (DIPB) scale was developed to help identify which context-specific psychological barriers are most problematic.²

Another nine years have passed and, over that time, more of the troublesome beasts have been discovered. Six of the eleven new dragons are in the first dragon genus (Limited Cognition)—and scientists have decided that one is actually two species:

1. Confirmation bias is the tendency to avoid the science of climate change by tuning into media that tell you it is either not a problem at all, in the neo-denialist frame, and that it is much less important than other problems.
2. Spending time thinking about the monetary aspects of one's endeavours leads to less concern about the environment.

3. Sometimes saying that one cannot do the right thing physically (e.g., ride a bike) is used as an excuse (of course, some disabilities do truly prevent some behaviours).
4. Sometimes eco-anxiety is so strong that it prevents engaging in climate-positive action.
5. The original (2011) article describes judgmental discounting as a dragon, but dragon scientists have now determined that spatial discounting (e.g., "it's not a problem here, only over there in ___") and temporal discounting (i.e., the rationalization that "It's not happening now, but maybe in 2050, so there's no need for me to change now") are indeed separate.

Three new dragons have been discovered in the Comparisons with Others genus:

6. Social loafing is the excuse that one need not do anything for the environment because others are doing enough to excuse one's own inaction.
7. 'My Boss Made Me Do It' is the excuse that one did not really have a choice: an authority requires that one engage in climate-averse behaviour. Of course, this is sometimes true... but sometimes it is not.

8. The 'Better-than-Average' dragon is the rationalization that one is doing more than most people, so it is not necessary to do more. Again, this may sometimes be true, but almost everyone can do more, and sometimes it is just self-delusion.

Two additional dragons are:

9. Sunk costs, an economic dragon: "I own stocks in an oil company. I own a car. Why should I ride a bike?"
10. Sometimes folks who feel less attachment to the place where they live see fewer reasons to protect it.

And then, finally, rather than a particular excuse or rationalization, there exists a contrarian personality: one who is basically against everything that scientists have found to be helpful, from climate change to, in another zone, wearing masks.

For anyone who might be interested in empirical research on the role that the dragons of inaction play in climate-related attitudes or behaviour, our standardized scale for measuring them, the DIPB, is available.²

FOR A COMPLETE LIST OF REFERENCES,
PLEASE GO TO CPA.CA/PSYNOPSIS

CPA HIG

A list of our top activities since the last issue of Psynopsis.

Be sure to contact membership@cpa.ca to sign up for our monthly CPA News e-newsletter to stay abreast of all the things we are doing for you!

1. PSYCHOLOGY MONTH 2021 A HUGE SUCCESS

This year's Psychology Month, featuring the theme 'Psychology And COVID', was the most successful campaign yet. It reached more than 600,000 people and was seen more than 5 million times on social media platforms. Thank you to all organizations who participated in 2021, and to the 28 psychologists who agreed to participate in podcasts and be profiled on the CPA website.

2. PLENARY SPEAKERS ANNOUNCED FOR 2021 VIRTUAL CONVENTION

The lineup of plenary speakers for the 2021 virtual series is set. It will feature Dr. Kim Corace, Dr. Suzanne Stewart, Dr. Steven Taylor, Dr. Steven Pinker, Dr. Marylène Gagne, Dr. Benoit-Antoine Bacon, Dr. Theresa Tam, and Ms. Michelle Douglas. CPA2021 will feature over 1,000 presentations, including a week's worth of continuing professional development workshops running from May 31st - June 5th. Sign up to attend the convention this year at convention.cpa.ca.

3. CAREER-RELATED WEBINARS: SAVE THE DATES!

Building on the huge success of the CPA's inaugural career fair, the CPA, in collaboration with the CPA's Industrial/Organizational Section, will be hosting three webinars the first three Thursday afternoons in May. The sessions will focus on searching for a job and writing a customized CV/cover letter; preparing for an interview; and negotiating an employment agreement/contract/salary. Space will be limited for each webinar. Direct any questions to science@cpa.ca.

4. NEW CPA POSITION STATEMENT: ADDRESSING CLIMATE CHANGE IN CANADA: THE IMPORTANCE OF PSYCHOLOGICAL SCIENCE

This Position Statement was prepared by CPA's Section on Environmental Psychology, Chairperson Dr. Lindsay McCunn, along with Dr. Robert Gifford, Dr. Jennifer A. Veitch, Dr. Katherine Arbuthnott, Dr. Jiaying Zhao, Paul Arnold-Schutta, Charlotte Young, and Nicole Jardine. It was approved by the CPA Board of Directors in January. You can read the position statement by searching 'policy statements' at the CPA website.

HIGHLIGHTS

5. NEW CPD COURSE OFFERINGS, MORE ON THE WAY

Soon, a partnership with the American Psychological Association will greatly expand the roster of courses being offered at the CPA's professional development hub. We are also expanding our slate of CPD courses in other avenues, with three new courses available right now.

- What is Neurotherapy? An exploration of the state of current practice and treatment
- Mindfulness-integrated CBT: A Four Stage Transdiagnostic Treatment Approach
- Developing Intercultural Resiliency and Healing Narratives through Nature and Culture

6. NEW EDITOR FOR THE CANADIAN JOURNAL OF BEHAVIOURAL SCIENCE

The CPA's Board of Directors and Publications Committee are pleased to announce that Dr. Annie Roy-Charland (Université de Moncton) will be the next Editor of the *Canadian Journal of Behavioural Science*. Dr. Roy-Charland is currently one of the Associate Editors for *CJBS*; she will serve as Editor-Elect effective July 1st. The CPA extends its sincerest of thanks to Dr. Allison J. Ouimet for her service and dedication to *CJBS* as its current Editor.

7. DR. BENOIT-ANTOINE BACON CHOSEN AS CPA HONORARY PRESIDENT

The CPA is excited to announce the selection of the 2020-2021 Honorary President. Dr. Benoit-Antoine Bacon, President & Vice-Chancellor of Carleton University, has graciously accepted the invitation from CPA President Dr. Kim Corace. Says Dr. Corace, "Dr. Bacon has demonstrated tremendous leadership in promoting mental health and substance use awareness through the University, in the community and nationally. His tireless commitment to addressing and destigmatizing mental health and substance use has helped drive mental health transformation at Carleton University and beyond."

8. CONGRATULATIONS TO THIS YEAR'S STUDENT RESEARCH GRANT RECIPIENTS!

Each year, the CPA recognizes exceptional student research in all areas of psychology through its annual CPA Student Research Grants Program. This year, 10 grants were provided by the CPA, 1 jointly by the CPA and the Canadian Society for Brain, Behaviour and Cognitive Science (CSBBCS), and 3 by BMS Canada. The list of this year's recipients can be found at cpa.ca/science/grants. Congratulations to all!

9. SCOTIABANK TRANSFER SOME GOOD CAMPAIGN

The CPA is honoured to have been recognized by the Scotiabank Transfer Some Good campaign. They have made a donation to Strong Minds Strong Kids, Psychology Canada in our name. The CPA's offering of pro-bono services by psychologists across Canada for frontline healthcare workers is ongoing.

10. CPA RECOMMENDATIONS FOR INCREASE IN EMPLOYEE COVERAGE FOR THERAPY ADOPTED BY SUN LIFE

Sun Life recently released the document Shaping group benefits: 'Employer insights that are helping guide the plans of the future', which is intended to help employers shape their (health) benefits for employees. Importantly, following discussions with Sun Life, they included the CPA's recommendation to increase coverage for therapy to \$3,500-\$4,000. Many employers currently cap their coverage in the \$500-\$1,000 range. This step is an important recognition by one of Canada's largest insurers to increase coverage for psychological services.

YOU'VE HEARD ABOUT SPREADING ACTIVATION... BUT HOW ABOUT SPREADING FORGETTING?

AN UPDATE FROM
CANADIAN JOURNAL
OF EXPERIMENTAL
PSYCHOLOGY



Canadian Journal of
Experimental Psychology

RANDALL K. JAMIESON
PhD, Editor-in-Chief

In the film *Eternal Sunshine of the Spotless Mind*, Joel Barish (Jim Carrey) pays a company to selectively erase his memory of Clementine Kruczynski (Kate Winslet). However, the procedure causes Joel to forget other aspects of his life that were entwined with his memory of Clementine.

On the surface, the movie presents a dark romantic fantasy for the lovelorn and miserable. Beneath the surface, it presents an intriguing implicit theory of memory where no particular memory exists in isolation and selective forgetting is wishful thinking.

Montagiani and Hockley (2019) examined this issue in a lab context using the directed forgetting paradigm. People studied a list of words and were instructed on each trial to either remember or forget the word they had just read. At test, people's recognition was better for remember-instructed words than forget-instructed

words—the well-established *directed forgetting effect*.

More importantly, Montagiani and Hockley reported a curious analog to the “Spotless Mind Effect”. In addition to forgetting the forget-instructed words, people also appeared to forget unstudied words related to the forget-instructed words. For example, people instructed to forget *raven*, *eagle*, and *dove* at study were especially good at correctly rejecting related words like *sparrow* and *hawk* at test.

In the empirical, Montagiani and Hockley concluded that presenting instructions to intentionally remember or intentionally forget words at study influenced not only memory for the specific words on the study list but also memory for related words: *spreading forgetting*. On the theoretical side, they argued that their data challenge attentional inhibition accounts of directed forgetting and present a novel empirical

benchmark to test theories of memory and their ability to explain and account for the interplay between items studied in the context of an experiment and the structure of people's pre-experimental knowledge.

Careful and incremental experimental science rarely makes headlines but even if Bob MacDonald doesn't feature Montagiani and Hockley's report on this Saturday's episode of CBC's *Quirks and Quarks*, their analysis brings us closer to an articulate, insightful, and clear minded understanding of memory and how we tick.

Read about the work in *Canadian Journal of Experimental Psychology*:

Montagiani, A. & Hockley, W. E. (2019). Item-based directed forgetting for categorized lists: Forgetting of words that were not presented. *Canadian Journal of Experimental Psychology*, 3, 135-143.

VIRTUAL CONFERENCES OF THE INTERAMERICAN SOCIETY OF PSYCHOLOGY AND THE PUERTO RICO PSYCHOLOGY ASSOCIATION

NAOMI KOERNER

PhD, Member, International Relations Committee

Organizing a major conference is never a small feat. In this pandemic, psychology associations have been innovating and re-writing the conference 'playbook.' I am thrilled to share highlights from two virtual conferences that I attended.

Virtual Congress of the *Sociedad Interamericana de Psicología / Interamerican Society of Psychology (SIP)* (October 19 – 24, 2020)

By June 2020, 27% of the world's deaths due to COVID-19 were in Latin America, making the region one of the epicenters of the pandemic.¹ The SIP Virtual Congress was organized in record time and focused largely on psychology's response to COVID-19 in this region. From over 400 proposals for workshops, symposia, open papers, roundtable discussions and posters addressing the COVID-19 pandemic, SIP developed a synchronous program that consisted of talks delivered via video- and teleconference, and an asynchronous program that consisted of pre-recorded presentations grouped thematically into 20 moderated discussion forums. I chaired a roundtable discussion with colleagues from Cuba (Drs. Miguel Roca and Claudia Caballero), Puerto Rico (Dr. Jennifer Morales) and Canada (Dr. Keith Dobson), wherein we discussed rapid innovations in therapy as well as challenges and barriers in our respective regions.

To honour women's leadership in the fight against COVID-19, a scientific committee of women psychologists from across 20 countries representing North, Central and South America, the Caribbean, Spain, and Portugal was struck. The conference featured a powerful tribute to Dr. Isabel Reyes Lagunes, the first woman president of SIP, who died in 2020.

Themes relating to equity and social justice figured prominently. Keynote speaker Dr. Michelle Bachelet, United Nations High Commissioner for Human Rights and former President of Chile, underscored the importance of conceptualizing the pandemic as a human rights issue. American Psychological Association President Dr. Sandra Shullman and President-Elect Dr. Jennifer Kelly discussed the roles of structural and systemic racism in the pandemic, and the need to transcend traditional psychology models and move toward a more globally-informed perspective. Dr. Carlos Zalaquett, President of SIP, emphasized the importance of lateral collaboration and exchange between the world's psychology organizations. SIP is developing a conference compendium titled *Psychology and COVID-19 in the Americas*, which will be published by Springer in Spanish and in English.

The 2020 regional congress in Concepción, Chile was postponed to 2022. The 38th Interamerican Congress will be held virtually, July 25-28, 2021. Visit sipsych.org to learn about SIP and its upcoming events.

67th Annual Convention of the *Asociación de Psicología de Puerto Rico/ Puerto Rico Psychology Association (APPR)* (November 5-7, 2020)

In Puerto Rico, the COVID-19 pandemic followed hard on the heels of an earthquake swarm (2019-2020), Hurricanes Irma and María (2017) and the Zika virus (2016-2017). The impacts of these emergencies have been compounded by political, economic, and historical forces. The 67th APPR Convention sought to reaffirm the vital contributions of psychology in Puerto Rico on individual and societal levels; to analyze the impacts of colonialism and natural and human-made disasters on the psychosocial well-being of the Puerto Rican population; and to develop a transformative agenda for the next decade. The virtual program consisted of pre-con-

ference workshops, symposia, open papers, and poster sessions, complemented by social events. I spoke about the effects of prolonged uncertainty on pandemic-related anxiety.

In early 2020, APPR President Dr. Kalitza Baerga-Santini had discussed the need for psychologists in Puerto Rico to examine the impacts of colonialism on mental health and on psychology as a discipline and profession. Colonialism was a focal theme in several presentations at the conference, including a keynote address by Dr. Nelson Maldonado-Torres, a leading expert in decolonial thinking.

Keynote addresses also emphasized the importance of psychologists taking an interdisciplinary approach to the study of disasters, public emergencies and their after-shocks.

Epidemiologist Dr. Melissa Marzán-Rodríguez discussed sociocultural factors underpinning diagnoses and deaths from COVID-19 and excess mortality following Hurricane María, and called for greater empirical attention to the myriad 'invisible' public health threats and emergencies that go undetected, including mental illness, gender-based violence, the opiate crisis, poverty, and climate change. Marzán-Rodríguez proposed that a closer alliance between psychologists and epidemiologists is crucial in addressing these public health threats.

Microbial ecologist Dr. Arturo Massol-Deyá is Associate Director of Casa Pueblo (casapueblo.org), a non-profit community-driven organization committed to environmental protection. Casa Pueblo's projects are aimed at promoting community self-sufficiency and sustainability. Following Hurricane María, it took nearly one year for electricity to be restored in Puerto Rico, driving excess deaths. Massol-Deyá proposed that resilience to future disasters will rely in part on achieving 'energy independence,' through the widespread installation of solar panels and distribution of solar-powered lamps, refrigerators and medical devices. Women are at the helm of Casa Pueblo's donor-funded solar energy projects and have played a crucial role in their successful implementation.

Visit asppr.net to learn about APPR and its upcoming events. APPR's 68th Annual Convention is scheduled for November 4-6, 2021.

IN MEMORIAM



DAVID RICHARD EVANS

(1940- 2021)

Submitted by Keith S. Dobson, CPA
President 1994; and Ian Nicholson,
CPA President, 2020

David Evans was born in Birmingham, England and came to Canada in 1954. He held an Honours BA in Psychology from the University of Toronto, an MA in Clinical and Counselling Psychology from the University of Ottawa, and a PhD in Applied Psychology from The Ontario Institute for Studies in Education, University of Toronto.

David was a faculty member of the Department of Educational Psychology at the University of Calgary for a short time, before moving to the University of Western Ontario (now Western University) in 1971, where he was a professor in clinical psychology for 30 years. During his time at Western, he played a key role in development of the Clinical Psychology Graduate Program. Over the years he was also a consultant to numerous agencies, including psychiatric and general hospitals, adolescent and addictions facilities, and several police services, including the London Police Service, the Oxford Community Police Service, the Midland Police Service, the Ontario Provincial Police, and the Royal Canadian Mounted Police. He was twice a Visiting Scholar at Wolfson College, Cambridge.

Always a staunch advocate of professional standards in psychology, David was active in a range of professional associations, provincially, nationally, and internationally. He was a President (1996) and Honorary Life Fellow of the Canadian Psychological Association, and a past President of the Ontario Psychological Association. He also served as a member of the Council of Representatives of the American Psychological Association, and a representative to the International Union of Psychological Science.

David was active in his scholarship throughout his career, supervising numerous graduate students and mentoring many younger psychologists as well as authoring numerous chapters, journal articles, tests, and professional presentations. His keen understanding of the issues of professional psychology led him to be an early leader in promoting the importance of practice issues not yet

valued by colleagues as they are today. He presented papers on quality of life on three continents. He is perhaps best known for his books, however, which dealt with themes related to training in professional psychology, cultural aspects of clinical psychology, and professional and ethical decision-making. His books include *Essential Interviewing*, 9th Ed. (Brooks/Cole; 2017) with Margaret Hearn, Max Uhlemann, and Allen Ivey, and *Cultural Clinical Psychology* (Oxford University Press; 1997) and the *Handbook of Cultural Health Psychology* (Academic Press; 2001) both with Shahé Kazarian. With Craig Macmillan, he is the co-author of *Ethical Reasoning in Policing, Corrections, and Security*, 4th Edition (Emond Montgomery, 2014). Still active in publishing at the time of his death, the 4th Edition of *Law, Standards, and Ethics in the Practice of Psychology* (Thomson Reuters), with Keith Dobson is due for release in 2021.

David was known for his sense of wry humour and his large laugh. His presence was always felt in the meetings and events he attended. He retired from Western University in 2001, and moved as a Professor Emeritus to Victoria, B.C. In 2007 he was awarded a lifetime achievement award by the Ontario Psychological Association in appreciation for his significant and sustained contribution to the life of professional psychology in Ontario.

David had several passions in life, including opera, stamp collecting and family history, but the greatest was his family. Following a period of illness he died peacefully in Victoria on February 13th, 2021. He is survived by his wife, Margaret Hearn (nee Reid) who is herself well known in the field of psychology as a leader, having been Chief Psychologist at University Hospital in London, among other roles. David is survived by his sister, Jacqueline Margaret Jessup and her family. He also leaves his children Andrea, Jonathan and David; grand-children Brittany, Owen, Jonathan, Brandon, Matthew, Brett, and David; great-children Savannah, Alalia, Brody, Benjamin, Vince, and Logan Patrick.



JOIN US FOR OUR PRE-CONVENTION WORKSHOPS

THIS YEARS LINE-UP INCLUDES:

Regarded as the **premier psychology conference in Canada**, the CPA Annual National Convention attracts the nation's best and brightest psychology practitioners, researchers, scientist-practitioners, and students.

In addition to our regular programming, the CPA Convention will include several **pre-convention workshops running from May 31st to June 5th, 2021**. All workshops range from 3-6 hours in length and are **approved for continuing education (CE) credits** by both the Canadian and American Psychological Associations, and most sessions are also approved for CE credits with the Ordre des psychologues du Québec.

What Research Tells Us - and Doesn't Tell Us - About Technology, Youth, and Their Families - 3 CPD Credits

Dr. Kelly Schwartz, Monday, May 31, 2-5 pm

Case Reports and Other Psychological Writing About Patients: Ethical and Clinical Considerations - 3 CPD Credits

Dr. Barbara C. Seick, Tuesday, June 1, 10 am-1 pm

Work-Focused Assessment, Treatment, and After-Care: A Primer for Psychologists - 6 CPD Credits

Dr. Sam Mikail, Ms. Valerie Legendre, Ms. Carmen Bellows, Dr. Renee-Louise Franche, Dr. Monique Gignac, Tuesday June 1 and Wednesday June 2, 2-5 pm (Attendees must register for and attend both sessions.)

Social Justice Conversations: How to Have Conversations that Move from Discomfort to Action - 3 CPD Credits

Dr. Natasha Maynard-Pemba
Wednesday June 2, 10 am-1 pm

Bayesian Statistics

Dr. Milica Miocevic, Thursday, June 3, 10am-1 pm and 2 pm-5 pm (Attendees must register for and attend both sessions.)

Self-Integration Model: A Practical Guide for Therapists to Transform Lives - 3 CPD Credits

Ms. Donna Jacobs Friday, June 4, 10 am-1 pm

Prediction Statistics for Psychological Assessment - 6 CPD Credits

Dr. R. Karl Hanson, Friday June 4, 2-5pm and Saturday June 5, 2-5 pm. (Attendees must register for and attend both sessions.)

The CPA reserves the right to cancel any Pre-Convention Workshops due to low registration. In the event that this should happen, registrants can register for another workshop or be reimbursed their payment.

For full PCW descriptions and registration information, please visit convention.cpa.ca

When Rural Communities Tackle the Challenge of Climate Change

Continued from page 17

These findings indicate several ways in which pro-environmental collective action may be precipitated within rural communities. Moreover, the findings support that a strong proportion of rural community residents indeed wish to engage in climate change efforts. This is particularly important given the significant impact of climate change on rural industries (e.g., agriculture).

Although our study supported the hypothesis that those who are concerned about climate change are more willing to engage in certain mitigation behaviours, nearly half the participants did not support increasing taxes (46%) or reducing other community services to address climate change (56%). These results present contradictory implications: although community members might want to reduce the negative impacts of climate change—particularly those who are attached to their communities—many are not willing to pay increased taxes or see a reduction in current services to pay for mitigation strategies. Thus, future research and community leaders must explore additional mitigation strategies that may be more attractive and/or relevant to rural community members.

Climate change is an issue that we must tackle together. From international accords to individual action, this grand challenge demands effort at all levels. Our research supports the notion that communities could prove to be a fertile avenue for inciting collective action, particularly in rural communities. Community leaders and pro-environmental champions should take note of these findings and seek to leverage the relationships within their own communities. Future research should examine whether community attachment in urban samples influences community member's climate change perceptions in the same way as their rural counterparts, given the notion that attachment is stronger in rural communities.





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Dr. Alia Offman and
Dr. Andrea Grabovac
walk you through
mindfulness exercises for
chronic and acute
conditions.

"Developing Intercultural Resiliency and Healing Narratives"

Joanne Ginter discusses
introducing cultural
narratives and cultural
practices into counseling.

COMING SOON: Dr. Ryan Farmer's webinar on "Remote Psychoeducational Assessment of Children and Youth During the COVID-19 Pandemic and Beyond"

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CPA2021 VIRTUAL EVENT
JUNE 7TH TO 25TH, 2021

REGISTRATION IS NOW OPEN FOR THE CPA'S 82ND ANNUAL NATIONAL CONVENTION

TAKING PLACE VIRTUALLY FROM JUNE 7TH – 25TH WITH PRE-CONVENTION WORKSHOPS FROM MAY 31ST – JUNE 5TH, THIS IS AN EVENT NOT TO BE MISSED!

[CONVENTION.CPA.CA/REGISTRATION](https://convention.cpa.ca/registration)

CPA2021 WILL FEATURE AN AMAZING LINE UP OF PLENARY KEYNOTE ADDRESSES INCLUDING:

Dr. Kim Corace

CPA President (2020-2021)

Dr. Theresa Tam

Canada's Chief Public Health Officer

Dr. Steven Taylor

Professor & Clinical Psychologist,
Department of Psychiatry, UBC

Dr. Suzanne Stewart

CPA Honorary President (2019-2020)

Dr. Benoit-Antoine Bacon

CPA Honorary President (2020-2021)

Dr. Steven Pinker

Johnstone Family Professor, Department
of Psychology, Harvard University

Dr. Marylène Gagne

Professor, Future of Work Institute, Faculty
of Business and Law, Perth City Campus,
Curtin University, Perth, Australia

Ms. Michelle Douglas

Executive Director, LGBT Purge Fund

CPA2021 will feature many dynamic section-featured addresses and live presentations, numerous opportunities for virtual networking and engagement with delegates and exhibitors, and a wealth of opportunities for knowledge sharing and skills development.

Mark your calendar for the CPA's Awards Ceremony and Annual General Meeting: Wednesday June 9th from 1-3pm ET.

Guided by the recommendations in the CPA's 2018 Response to the Truth and Reconciliation Commission (TRC) of Canada's Final Report, the CPA would like to offer members and affiliates of the CPA, who self-identify as Indigenous, a complimentary registration to participate in CPA2021.

Visit the CPA's Convention website often for up-to-date information:

convention.cpa.ca