

Interventions for the Treatment of Eco-anxiety

Eko-anksiyetenin Tedavisine Yönelik Müdahaleler

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ABSTRACT

Accumulating literature predicts that more individuals will begin to experience distress related to climate crisis, so studies on how clinicians can respond to such distress seem important. However, a review of the literature on interventions for eco-anxiety suggests that research is limited and existing studies have weak empirical foundations. Despite the limited literature, we aimed to build a picture of approaches that mental health professionals can use to make informed choices about eco-anxiety intervention. This review aims to provide an understanding of interventions to reduce eco-anxiety by summarising empirical studies and conceptual interventions in this area. Psychoanalytic approaches, grief-focused therapies, group therapies, existential therapies, cognitive behavioral therapy, acceptance and commitment therapy, and art-focused therapies are among the intervention methods that can be used in clients with eco-anxiety. In addition, holistic approaches such as ecoterapy, encouraging pro-environmental behaviors, and supporting self-care and resilience-building strategies are recommended in the eco-anxiety approach.

Keywords: Climate change, eco-anxiety, treatment, interventions

ÖZ

Biriken literatür, daha fazla bireyin iklim değişikliğiyle ilgili ruhsal sorun yaşamaya başlayacağını öngörmektedir, bu nedenle klinisyenlerin bu tür sıkıntılara nasıl yanıt verebileceğine dair çalışmalar önemli görünmektedir. Ancak, eko-kaygıya yönelik müdahaleler hakkındaki literatür gözden geçirildiğinde, ne yazık ki araştırmaların sınırlı olduğunu ve mevcut çalışmaların zayıf ampirik temellere sahip olduğunu göstermektedir. Sınırlı literatüre rağmen, ruh sağlığı profesyonellerinin eko-kaygı müdahalesi hakkında bilinçli seçimler yapmak için kullanabilecekleri yaklaşımların bir resmini oluşturmayı amaçladık. Bu derleme, bu alandaki ampirik çalışmalarını ve kavramsal müdahaleleri özetleyerek eko-kaygıyı azaltmaya yönelik terapötik müdahalelerin anlaşılmasını sağlamayı amaçlamaktadır. Psikanalitik yaklaşımlar, yas odaklı terapiler, grup terapileri, varoluşçu terapiler, bilişsel davranışçı terapi, kabul ve kararlılık terapisi ve sanat odaklı terapiler eko-anksiyete yaşayan danışanlarda kullanılabilecek müdahale yöntemlerindedir. Ayrıca eko-anksiyete yaklaşımında ekoterapi, çevre yanlısı davranışların teşvik edilmesi ve öz bakım ve dayanıklılık oluşturma stratejilerinin desteklenmesi gibi bütüncül yaklaşımlar önerilmektedir.

Anahtar sözcükler: İklim değişikliği, eko-anksiyete, tedavi, müdahaleler

Introduction

The climate crisis is a growing public health crisis. The World Health Organization has identified climate crisis as a social determinant of mental health (Gunasiri et al. 2022). The mental health impacts of the climate crisis can range from minimal distress to serious clinical disorders such as depression, anxiety, substance abuse, and suicide (Cianconi et al. 2023). An increasing number of individuals, especially young people, and children, experience different eco-emotions related to the climate crisis, such as sadness, hopelessness, anger, guilt, and shame, with anxiety being the most common (Nutkiewicz 2022, Raile 2024b). Considering the studies indicating that there may be a functional and experiential difference between eco-emotions, it seems difficult to talk about intervention methods that will cover all eco-emotions (Contreras et al. 2024). In this review, we will talk about interventions for eco-anxiety, which is the most commonly experienced emotion related to the climate crisis.

Although it is debated whether eco-anxiety is the 'new normal' (De Barros et al. 2024), accumulating literature suggests that intense negative climate-related emotions are associated with poorer mental health, exceed what is normal, and that more and more individuals will begin to experience anxiety about the climate crisis (Ward 2019, Ogunbode et al. 2023, Elliston 2024). Although eco-anxiety seems to be an appropriate response to a real danger such as the climate crisis, it may require psychotherapeutic intervention when it impairs the individual's functioning (Raile 2024b). Therefore, studies on how clinicians can respond to such distress seem important (Swim et al. 2009).

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In this review, we aimed to summarise empirical studies and conceptual interventions in this field and to create a picture of psychotherapeutic interventions and other approaches that mental health professionals can use in the eco-anxiety approach. We will first discuss psychotherapeutic modalities that may be useful for individuals with eco-anxiety. Then we will address approaches that have been attributed therapeutic value, such as ecotherapy and pro-environmental behavior.

Psychotherapeutic Interventions

An important issue in the eco-anxiety approach lies in the conceptualization of eco-anxiety and the formulation of the client's experience. In the literature, the concept of eco-anxiety is associated with terms such as uncertainty, uncontrollability, anger, grief, mourning, guilt and trauma (Kara 2022). It can be defined as an existential crisis or it can be conceptualized within the framework of trauma or grief (Randall 2009a, Motisi 2022). Some authors refer to the traumatic component of eco-anxiety, others conceptualize it as a form of expectation trauma (Kaplan 2020). Climate-sensitive therapy models argue that instead of pathologizing eco-anxiety, we should support individuals to make sense of their difficulties, find meaning in their world, and develop collective approaches (Randall 2009a, Brophy et al. 2023).

If the individual's eco-anxiety is such that it requires intervention, it is important to provide a safe space where the magnitude of the climate crisis can be acknowledged, suffering legitimized and emotions recognized. In this way, distressing emotions can be felt by the individual, and existential themes such as uncertainty, relationality, spirituality, and responsibility can be explored (Cianconi et al. 2023).

Emotion regulation, developing adaptive coping styles, promoting realistic and active hope, strengthening core values, and increasing self-efficacy are suggested as helpful (Randall 2009a, Clayton et al. 2017a, Léger-Goodes et al. 2022). The 2017 APA Report emphasized the following as components of building resilience in the face of increasing environmental degradation: developing a belief in one's resilience, developing active coping and self-regulation, finding a source of personal meaning, supporting social networks, promoting optimism, encouraging bonding, and maintaining ties to one's culture (Clayton et al. 2017b).

If we are discussing an inevitable reality like the climate crisis, it is also very important to remember post-traumatic growth. This reminds us that after experiencing trauma or adversity, positive psychological changes can also occur and one can function better in life. These positive psychological changes can occur through connection with each other, connection with friends, connection with nature, and connection with ourselves. Self-care interventions such as training our hearts, developing our ability to cope with uncertainty, and taming our self-focused impulses can make us resilient to the impacts of the climate crisis (Bednarek 2019).

Winter and Koger argue that the climate crisis is so serious that no single approach will suffice in the face of the enormity of the task (Winter and Koger 2004). Although all areas of psychology should contribute to this field, unfortunately, when the literature on interventions for eco-anxiety is examined, it is seen that research is limited and the empirical basis of existing studies is weak (Raile 2023b).

While therapeutic interventions for eco-anxiety are in their infancy, Seaman's mixed-methods study provides insight into this field. Seaman first collected quantitative information from 160 mental health professionals about whether and how they discuss climate crisis with their clients. In the study's second phase, qualitative data was collected from 35 therapists about how they respond to their client's emotional reactions to the climate crisis. When asked what intervention they use with their Eco-anxious clients, the mental health professionals who participated in the study gave a variety of responses, including post-traumatic stress disorder treatment, psychodynamic therapy, motivational interviewing, and cognitive behavioral therapy (CBT). More than half of the respondents reported that they felt their professional training did not adequately prepare them to deal with the climate crisis (Seaman 2016). In the first scoping review of eco-anxiety treatment, 34 records published between 2005 and 2019 were analyzed and five main goals for eco-anxiety interventions were identified; promoting inner resilience, participating in groups, motivating for action, inner work of the practitioner, and interaction with nature (Cianconi et al. 2023).

Psychoanalytic Approaches

Psychodynamic approaches partially occupy a large place in the limited literature on the treatment of eco-anxiety. In Seaman's study, almost 50% of mental health professionals stated that they used psychodynamic theory in clients with eco-anxiety (Seaman 2016). In his book, Joseph Dodds emphasizes that psychoanalysis can play a unique role in addressing the global climate problem and the psychological problems caused by this

problem (Dodds 2012). In his foreword to this book, Martin Jordan argues that psychology is the missing link in the climate crisis debate and that psychoanalysis has a unique role to play in dealing with the climate crisis. He argues that psychoanalysis is needed to uncover the conflicts, fantasies, and defenses vital to understanding ecological fantasy. (Dodds 2012). Dodds gives extensive coverage to the concept of 'ecological fantasy', which involves the complex interaction between human psychological projections and the natural environment. The 'ecological fantasy' in Dodds' work represents a complex web of psychological and ecological elements that shape human interactions with the environment. By deconstructing these fantasies, Dodds encourages a nuanced ecological awareness (Dodds 2012). Dodds has extensively explored how we can use the field of psychoanalysis to understand the climate crisis, examining the contributions of the Freudian, object relations, self psychology, Jungian and Lacanian traditions (Dodds 2012). Besides, he comprehensively examines climate crisis and eco-anxieties using Klein's work, the metaphor of our fantasy of Mother Earth and her limitless teat, and our reluctance to be weaned (Dodds 2012).

Although eco-anxiety has been addressed within the framework of many different theories in psychoanalytic studies, it is generally seen that authors are united on interventions that connect the personal to the collective (Searles 1960, Stewart 2007, Dodds 2012). In addition, psychodynamic researchers focus on unconscious and repressed emotions in relation to eco-anxiety (Kara 2022).

Searles took the first steps towards an ecopsychanalytical approach by stating that our inner and outer worlds are deeply connected (Searles 1960). Searles argued that we should extend our concept of transference to the non-human world. Referring to Mahler's separation-individuation concept of, Searles contends that this should be considered a disengagement not only with the (m)other but also with the world, but that it is a gradual and never complete process (Searles 1960). Stewart argues that individual psychology is related to environmental psychology. Adlerian social concern proposes a parallel structure of environmental concern that involves people caring for and protecting the environment (Stewart 2007).

One of the very few empirical studies, Sally Gillespie's Depth Psychology research is based on discussions and dreams shared by a group of individuals in Sydney, Australia. The study, which involved 12 two-hour meetings over seven months, found that the group process helped participants to bring up the difficulties they were experiencing due to climate crisis and to cope with these feelings (Gillespie 2013). This study suggests that dreams serve as antennae for personal and collective conflicts over climate crisis. This study suggests that shared dreams act as a provocative and transformative voice, facilitating individuals to discuss issues that may be avoided or suppressed (Gillespie 2013).

Jeffrey T. Kiehl examined the issue of global warming and eco-anxiety from a Jungian perspective and discussed the shadow dimensions of global warming, the relationship of complexes with global warming, and the importance of the archetype of self about global warming. In his article, he emphasized Jung's emphasis on meaningful life. He also underlined that the collective unconscious opens the door to collective transformation and discussed the issues of global warming and eco-anxiety (Kiehl 2012). Jungian ecopsychologist Mary-Jane Rust explores the concept of self about nature. Rust asks how we identify with the greater whole and why we do not, and argues that psychotherapy is a crucial tool for reconnecting with the world (Rust 2004).

Some psychoanalysts see anxiety about climate crisis as an ego defense. They think that when clients express their distress about climate crisis, they are shifting their concerns about personal things to climate crisis. They stated that the client's shifting the conversation to climate crisis issues can be a useful defense mechanism to provide security (Seaman 2016).

Meaning Focused and Existential Interventions

Recently, the thoughts of many existentialist thinkers have been discussed in relation to eco-anxiety (Pihkala 2022a). Existential therapies are emphasized due to the existential dimensions of ecological anxiety (Pihkala 2018, Passmore et al. 2023). Eco-concern is thought to be related to existential concerns such as meaning, death, freedom, and isolation (Passmore et al. 2023). Existential psychologists Budziszewska and Jonsson (2021) examined clients' climate anxiety and emphasized existential themes such as climate guilt, climate isolation, and death anxiety.

The fact that eco-anxiety involves rational fears of a real catastrophe causes difficulties for therapists. Fears about the end of the world are essentially existential questions. Therefore, it is argued that existential psychology, which examines the experience of meaning in life despite the inevitability of death, can best answer these questions and can be used in the eco-anxiety approach (Grose 2020, Guthrie 2023). Existential therapies encourage clients to recognize that their eco-anxiety is a legitimate response to a real threat. This approach

transforms anxiety from a pathological disorder into a meaningful and understandable response. It is suggested that therapists should guide individuals to live authentically, taking responsibility for their choices. Clients are encouraged to engage in activities compatible with their values and contribute positively to the environment so that anxiety can be transformed into a motivating force for action (Pihkala 2022c).

Meaning-focused and existential interventions include normalizing the collective dynamics of guilt, denial, and projection that arise when addressing the issue of climate crisis. It aims to help explore the relationship of clients' eco-concerns to underlying existential concerns (Pihkala 2018, Budziszewska and Jonsson 2021, Pihkala 2022a, Passmore, Lutz and Howell 2023).

Elisabeth Lukas evaluated eco-anxiety from a logotherapy perspective. According to Lukas, one way out is the paradoxical intention to deliberately trigger the feared effect to experience that the consequences are not as bad as feared (Lukas 2006). Existential interventions aim to foster optimism and a sense of hope. The hope desired to be developed in the individual is a hope that wants the best for everyone, a hope that is cautious and balanced with fear (Guyatt 2020). Robinson proposes a two-stage process of hope that involves taking action rather than hoping for a reversal of the climate crisis, and repositioning God/the sacred within nature rather than above it (Robinson 2020).

Grief-Focused Interventions

Loss and grief are dominant themes in discourses on the climate crisis (Aslan and Kara 2023). Grief includes all cognitive, emotional and behavioural reactions to loss and emotions in this regard can provide motivation for behaviours for the benefit of the environment (Comtesse et al. 2021). Randall adapts the four stages of grief (accepting the reality of loss, coping with grief, adapting to the new environment, and reinvesting emotional energy in a new life) as a model for dealing with global warming. Rosemary Randall suggests that the most important thing needed is acceptance of the loss (Randall 2009a). About climate crisis, Randall talked about absolute loss (extinction of species), chosen loss (taking some self-limiting action of one's own choice), and anticipated loss (facing the effects of climate crisis and mourning in advance) about our planet. She suggested that clients could be encouraged to relate to their eco-concerns as a kind of anticipation of loss (Randall 2009a). According to Freud, anticipatory grief refers to withdrawing the cathexis from the object before the object is lost as a narcissistic defense to avoid the painful process of grief and experiencing the grief process partially early (Dodds 2012). Baker states that in the context of concern about global warming, we need to develop the capacity to move into a position where we can experience grief without resorting to manic defenses (Baker 2013).

Cognitive Behavioral Therapy (CBT)

CBT can help to identify and reframe an individual's thoughts, beliefs, and attitudes about eco-anxiety, realistically assess threats related to the climate crisis, and take decisive action (Baudon and Jachens 2021). Hickman has proposed frameworks that can be used in the eco-concern approach: thinking, naming, feeling, reframing, relating, listening, and renaming. He suggests that by breaking down the concept of eco-concern into these steps, we can find a way to talk about the effects of the climate crisis on our mental health (Hickman 2020). The cognitive interventions proposed within CBT are focused on helping clients move away from catastrophizing about climate-related issues. Regarding the climate crisis, Pihkala notes that many positive and negative situations occur together and emphasizes the ability to recognize both the good and the bad (Pihkala 2018).

Another important issue within the scope of CBT is coping skills with stress and Ojala's study on coping with eco-concern stands out. Ojala mentions three different types of coping in relation to the climate crisis. Problem-focused coping involves trying to learn about the problem and actively trying to do something about the climate crisis by taking action. Emotion-focused coping involves using various strategies such as denial and avoidance to get rid of the negative emotions caused by the problem (Léger-Goodes et al. 2022). Meaning-focused coping strategies involve trying to find personal meaning in a stressful situation, rather than focusing on changing the situation itself or managing negative emotions. It can be an appropriate coping method, especially in situations such as the climate crisis, where the stressor cannot be solved immediately but action and responsibility are needed (Valle and Braun 2023).

It is suggested that meaning-focused and emotion-focused coping may be useful for uncontrollable aspects of ecological stress and problem-focused coping for manageable and controllable effects. In situations where it is possible to take action and take an active role, problem-focused coping may contribute to an increased sense of self-efficacy (Valle and Braun 2023). Studies show that self-efficacy is an important predictor of coping behaviors with climate anxiety (Güneş 2018). In terms of coping with climate anxiety, it is accepted that problem-focused

efforts will be more beneficial in terms of ensuring social well-being than emotionally focused interventions (Güneş 2018).

Acceptance and Commitment Therapy (ACT)

The sense of non-pathologizing that underpins ACT seems to be conducive to intervening in eco-anxiety because the emotions and challenges that individuals experience about the climate crisis are not disproportionate to the actual threat posed by climate crisis. Since these emotions are likely to be experienced and difficult to control, the next best step is to adjust how we relate to and respond to them. ACT's self-compassionate tone and focus on decisive action seem consistent with the nature of the climate challenge (Motisi 2022).

By embracing climate distress as a natural human experience and promoting value-driven decisive action, ACT offers an approach that benefits individuals and society (Williams and Samuel 2024). In line with the basic philosophy of ACT, Rust suggested that changing one's lifestyle to be more in line with one's ideals can help with eco-concern (Sarchet 2019).

ACT aims to help the client identify his/her thoughts and feelings about climate crisis, identify avoidance, introduce acceptance as an alternative to avoidance, and develop the client's ability to experience his/her thoughts and feelings with awareness (Motisi 2022). Mindfulness techniques that can be used in ACT to address climate anxiety include acknowledging the suffering nature of the world, reframing the idea that individual actions do not make a difference, reducing destructive guilt, practicing self-compassion and avoiding burnout (Ray 2020).

Davenport mentioned the importance of normalizing the experience and encouraging clients to be kind to themselves when it comes to eco-anxiety. He stated that clients should limit the time they spend on traumatic news and that it may be useful to increase self-care practices such as exercise, spending time in nature, and mindfulness to reduce rumination (Davenport 2017).

Self-care interventions focussed on helping clients recognise that their feelings in the face of the climate crisis can be overwhelming and creating space to meet their mental, emotional and physical needs. Self-care interventions include taking time to replenish energy, maintaining healthy routines, practicing self-compassion, encouraging optimism, practicing gratitude, and limiting time spent consuming news about the climate crisis (Corr 2011, Clayton et al. 2017a, Clayton 2020, Baudon and Jachens 2021). Self-care interventions such as training our hearts, developing our ability to cope with uncertainty, and taming our self-focused impulses can make us resilient to the impacts of the climate crisis (Bednarek 2019).

Art-Focused Interventions

Arts-focused interventions in the context of eco-anxiety can offer alternative ways of understanding and coping with the complex issues of the climate crisis (Duxbury 2010). Lyrical interventions include activities such as visual art, drama, music, and creative writing to help individuals address and express eco-anxiety (Galafassi et al. 2018). In Portugal and Lisbon, a project exploring the role of art in the climate crisis was carried out and visual, concrete and performative practices were used in this art-based project. This study suggested that art can provide individuals with a new perspective on the climate crisis and that this process provides a space for creating meaning about the climate crisis (Bentz and O'Brien 2019).

In a case reported by Raile who suffered from severe eco-anxiety; psychodrama was used and it was reported that psychodrama improved the quality of life of this patient and helped him to cope with daily life again (Raile 2023a). The case report presented by Paolo Raile, using poetry therapy, uses a therapeutic approach to address eco-anxiety by engaging the client in writing exercises. This case study involves writing poetry that externalizes feelings related to eco-anxiety in a young adult with severe eco-anxiety. This form of therapy allowed the patient to externalize his/her concerns about the global climate crisis in a structured way by harnessing the power of creative expression (Raile 2024a).

Group Approaches

These interventions aim to refer individuals with eco-anxiety to supportive groups. The ability of groups to be powerful emotional containers for eco-anxiety suggests that these approaches may be useful in the management of eco-anxiety (Randall 2009b, Büchs et al. 2015). Rosemary Randall's Carbon Conversations groups are a group model highly appreciated by practitioners. It aims to provide space for participants' carbon footprints to be calculated by one of the facilitators and to discuss the results as well as participants' emotional reactions.

Randall's aim is not to create anxiety or sadness, but to provide a safe space where individuals can experience it as a normal reaction to change and work through it to take action (Randall 2009b).

In their study on individuals' experiences of the Carbon Conversations group, Büchs et al. found that half of the participants reported that participating in the Carbon Conversations helped with their negative feelings about climate crisis. In addition, participants reported that the group served as a safe space to express complex emotions (Büchs et al. 2015).

In a group study using psychodrama, Stadler and Kern stated that psychodrama can be applied to eco-anxiety in numerous creative ways and can help people gain new insights into eco-anxiety (Stadler et al. 2010). Another group study explored whether the principles of Community Music Therapy could be useful in an eco-anxiety approach and aimed to create a space for individuals to explore their relationship with the natural world through group singing. This study found that community music therapy helps people overcome their fears about the climate crisis and mobilise for change (Ames 2023).

Other Approaches

Pro-environmental Behaviour (PEB)

These interventions aim to encourage and stimulate clients to make lifestyle changes in line with their environmental values. For example, clients are offered behavioral changes such as consuming less meat and dairy products or reducing fossil fuel use (Attrill 2023, Romano et al. 2024). A mixed-methods study involving young people aged 18-24 in Australia suggests that young people feel more optimistic, hopeful, calm, and in control when they take a meaningful role in climate change action (Gunasiri et al. 2022). A small-scale exploratory study found that actions focused on pro-environmental behaviors, rather than therapeutic interventions, helped individuals manage their emotional reactions to global crises and cope with eco-anxiety (Attrill 2023). A study of 480 adolescents examined the relationship between eco-anxiety and the likelihood of seeking information about and participating in pro-environmental actions through social media. The results showed that higher climate anxiety was associated with learning more about pro-environmental movements, which in turn was associated with an increased likelihood of participating in pro-environmental actions (Romano et al. 2024).

Pikhala and Randall point out the fallacy of pushing clients into action too quickly. It is suggested that after providing a safe space, clients should be guided toward actions that are in line with their values (Randall 2009a, Pihkala 2019). Randall acknowledges that pro-environmental actions are a part of addressing eco-concern, but argues that there should be an empathic encounter with the losses caused by climate change before directing the client to these actions. She emphasized that these losses can be experienced as attacks on elements of life that people value, such as family, identity, and self (Randall 2009a).

It is also important to note that the anxiety experienced by each individual may present in different ways and that these distinctions should be taken into account when designing appropriate interventions for clients. Pro-environmental behaviors may not be effective for those who experience severe distress and excessive rumination due to climate anxiety. This strongly affected group can be helped by reducing their interest in the news in the media, finding alternative sources of activity and meaning, and helping them to distance themselves from the issue (Corr 2011).

Ecotherapy

Nature has been associated with positive mental health outcomes in many studies. Interacting with nature reduces stress, improves attention and provides psychophysiological benefits (MacIntyre et al. 2023). Ecotherapy is an effective therapeutic approach that broadens the scope of treatment to include the human-nature connection, arguing that our inner and outer worlds are interconnected (Rust 2004, Hasbach 2015.). Since people with climate anxiety are likely to have strong connections with nature, spending time in nature and interacting with nature can be an important therapeutic response to climate anxiety (Martin et al. 2020). Ecotherapy has been reported by many authors as a useful approach to climate anxiety (Barrera-Hernández et al. 2020, Clayton 2020, Martin et al. 2020).

Ecotherapy focuses on interactions with nature, reflecting on the place of nature in clients' lives and reframing clients' thinking about the effects of climate crisis. Ecotherapy incorporates nature as a partner in the therapeutic process. Examples of nature-based activities include hiking; sitting by a lake, watching a natural transition such as sunrise or sunset; and sitting under the night sky (Hasbach 2015). A variety of techniques are

included in ecotherapy, including green exercise, horticulture therapy, wilderness therapy, and natural lifestyle therapy (Jordan 2014). Pihkala noted that eco-therapy can be a complex approach for some people, who may have a deep love of nature but may be triggered by spending time in nature that they know is deteriorating (Pihkala 2019).

Stoicism

Freeling and Preston suggest Stoic practices to help develop a healthy response to ecological change. The themes focused on in the context of climate anxiety include working with clients to focus on what is in their control, encouraging collaboration with the community, prioritizing intention over outcome, and the importance of continuing to work even when the problem seems insurmountable (Ryba and Preston 2019).

Spiritual Practices

Engaging in spiritual practices is another area that can help clients to address their eco-anxiety. In one study on eco-anxiety, some participants suggested that regular prayer or belief in a higher power was the reason why they were not so concerned about climate change (Peters 2021). Religions can offer people sources of existential resilience that help address eco-anxiety (Pihkala 2022b). Various spiritually-based initiatives that emphasize awareness, interconnectedness, and faith in something bigger than oneself show promise in this area (Koger 2015).

Humor

Humor is another tool that has been researched on climate anxiety. The literature on the use of humor to reduce anxiety has led some researchers to investigate whether this phenomenon can be applied to climate change anxiety. In a survey study, it was stated that humor could be a complementary coping skill for individuals experiencing eco-anxiety. Although some critics have expressed concerns that using humor in the context of the climate crisis may underestimate the seriousness of the crisis, the results of this study show that humor can be useful as a coping skill (Peters 2021).

Conclusion

This review examines the various therapeutic interventions available to address eco-anxiety. As the impacts of the climate crisis and the rates at which individuals experience eco-anxiety increase, the importance of such interventions grows. Approaches to eco-anxiety include a wide range of approaches such as psychodynamic therapy, existential therapies, grief-focused therapies, CBT and ACT. Psychoanalytic approaches and group approaches are the most researched approaches in the context of eco-anxiety. When we look at the researchers who deal with psychoanalytic approaches, it is noticeable that eco-anxiety is discussed within the framework of many different theories. It is seen that authors using psychoanalytic approaches are united on interventions that connect the personal to the collective and focus on unconscious and repressed emotions in relation to eco-anxiety. Existential interventions argue that clients' eco-anxiety is related to underlying existential concerns and aim to normalise the dynamics of collective guilt and denial and promote hope and optimism. Grief-focused interventions emphasise acceptance and emotional reinvestment, adapting grief interventions to help individuals process losses or anticipated losses associated with the climate crisis. CBT aims to help clients reframe catastrophic thoughts about the climate crisis and develop practical coping strategies to manage eco-concerns. ACT suggests recognising eco-concern as a natural response to the climate crisis, while encouraging value-oriented actions. Art-oriented interventions provide alternative ways for clients to process and express their eco-concerns. In group approaches, supportive group environments can help individuals cope with eco-anxiety through collective action by acting as a container for emotional expression. In addition, holistic approaches such as self-care interventions and development of coping skills, ecotherapy and integration of pro-environmental behaviours seem to be important in addressing eco-anxiety. Future research should focus on empirical studies to refine these interventions and provide guidance for practitioners.

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