

Table 1: The human story of separation (from self, others, nature) and its linkages to the intersection, and vicious cycle, of mind and climate change. The table also indicates the potential of the mind (and associated methods and approaches) in moving from a vicious to a virtuous cycle of mind and climate change.

Facets of the human story of separation/disconnection	Illustrative expressions of the story of separation/disconnection and the associated intersection of mind and climate change		
	The mind as a victim of climate change	The mind as a barrier for adequate climate action	The mind as a root cause of climate change
Disconnection from self (e.g., one's thoughts, emotions, body sensations, intrinsic values, and motivation)	<ul style="list-style-type: none"> • Increase in stress, anxiety, depression, and trauma as a result of climate change and dominant social paradigms. • Lack of awareness re: one's own biases and negative coping strategies. • Fight-flight-freeze responses; difficulty managing negative emotions. • Lack of mental resilience; feelings of powerlessness. • Deteriorating mental wellbeing and a lack of contentment. 	<ul style="list-style-type: none"> • Biases increasingly guide decisions and actions (e.g., based on limited perspectives, short-term thinking). • Lack of inner capacities that support agency and engagement (e.g., losing sense of identity, meaning, hope, courage, gratitude). • Certain mechanisms to cope with stress, anxiety or denial can further reduce wellbeing and the capacity to act (e.g., drug abuse, interpersonal aggression, violence, crime). 	<ul style="list-style-type: none"> • Consumption as a coping mechanism to deal with a lack of contentment, stress, anxiety (as opposed to managing difficult emotions, self-care). • Polarization and extremism as (unconscious) coping strategies that foster the root causes of climate change. • Climate change denial or denial of own agency leading to business-as-usual. • Lack of awareness of internalized thought patterns and values that reinforce unsustainable social paradigms.
Disconnection from others	<ul style="list-style-type: none"> • Lack of feelings of belonging and community. • Increased feelings of isolation and individualism. 	<ul style="list-style-type: none"> • Increased polarized and short-term thinking. • Reduced social cohesion. • Reduced empathy and compassion for others due to increased stress, anxiety, etc. and as a result of social paradigms (e.g., believing ourselves to be separate and superior). 	<ul style="list-style-type: none"> • People seen as a means to an end (e.g., as a resource for the economy). • Reduced circle of identity, feelings of care and responsibility for others.
Disconnection from nature	<ul style="list-style-type: none"> • Reduced human-nature connectedness. • Reduced empathy and compassion towards nature. 	<ul style="list-style-type: none"> • Focus on external solutions. • Not seeing oneself as part of the problem. 	<ul style="list-style-type: none"> • Nature treated as an object and resource that can be controlled and should be managed for the benefit of humankind. • Reduced circle of identity, feelings of care, and responsibility for the environment.
Link to dominant social paradigms in modern societies	<ul style="list-style-type: none"> • A mechanistic and modern growth paradigm stresses individualism and independence (based on dualist and atomistic views), the importance of rational inquiry, science and technology, and an associated biophysical discourse that views climate change as an external, environmental crisis. • Focus on rational, self-centered, materialistic, utilitarian thinking. • Focus on economic growth, wealth, achievement, control, independence, competition, and technology. • Relatively little importance given to individuals in general, and their mental wellbeing in particular, • Resultant 'isms': consumerism, materialism, individualism, colonialism, racism, classism, sexism. 		
Results	<ul style="list-style-type: none"> • Mutual influence and negative feedback loops, both horizontally and vertically, lead to reducing circles of identity, care, and responsibility, and ultimately deteriorating individual, collective, and planetary wellbeing and flourishing. • The way we relate to ourselves, others and our environment changes our emotions and behavior, and vice versa. This shows, in turn, our power and agency for moving from a vicious to a virtuous cycle of individual, collective, and planetary wellbeing and flourishing. • The potential of our minds and associated methods and approaches in stemming the climate crisis thus comes from their potential to foster fundamental aspects of connection. 		