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Dystopian Narratives:

Testing Qualitative Story Completion Method with Theory from Degrowth

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ABSTRACT:
In the global north, we seem well informed of the pending climate crisis, but despite criticism of unsustainability, it seems as if we lack alternatives to eco-modernist solutions. Although not unproblematic, degrowth and other alternatives do exist, but are somehow non-existing in the public debate. Within political ecology and ecological economics this can be explained in terms of “capitalistic hegemony” and “growth paradigms", and for which the degrowth literature suggest the need for a “decolonization of the imaginary”. In order to reconceptualize discourses, they must first be identified. Through a novel method from psychology called story completion, people's perceptions and social constructs can be identified. This dissertation tested the story completion method with theory from the degrowth literature, by letting ten participants finish a fictional story circulating the topics of climate crisis and solutions through future consequences. Empirical data revealed mostly dystopian patterns in the analysis, which points towards a need for more discussions on these topics. The method is evaluated to have potential in this area since it directs focus on specific social constructs. Especially, when having these difficult conversations, addressing social constructs opposed to personal views, is much easier regarding sensitive subjects such as environmental concern and behavior.

Keywords:
Story Completion, Degrowth, Method, Climate crisis, Decolonization of the Imaginary.

Content

1.Introduction, pp 3-9.

1.1 My area of interest, and context; climate crisis and eco-modernist solutions.
1.2 My research question.
1.3 Theoretical context, the problem visualized by political ecology and ecological economy, a solution suggested by degrowth; Decolonization of the imaginary.
1.4 Testing a new method, a possible approach to create an empirical study of perceptions.

2. Story Completion (SC) Method, pp 10-14.

2.1 What is story completion?
2.2 Brief history.
2.3 What can story completion do in comparison to other qualitative methods?
2.4 Reflexive Thematic analysis.
2.5 Methodological considerations and reflections around the method in my context.

3. Operationalization, pp 15-22.

3.1 Stem.
3.2 Participant selection.
3.3 Time frame and practical outlining.
3.4 Limitations.
3.5 How to analyze; Reflexive Thematic Analysis.
3.6 How to evaluate the test of the method.

4. Analysis, pp 23-38.

4.1 Dystopian narratives, overview of main pattern.
4.2 Theme 1; Hostile Environments.
4.3 Sub theme 1; Focus on Problems.
4.4 Sub theme 2; Focus on Solutions.
4.5 Concluding remarks and discussion of Analysis.
4.6 Figure 1; Overview of Themes
4.7 Figure 2; Visualized relations of themes and codes

5. Evaluation of the method, reflection and discussions, pp 39-42.

6. Conclusions, pp 43-44.

7.Appendix, pp 45-51.

A) Stem in English and Danish.
B) Informational letter, English.
C) Informational letter, Danish.
D) Instruction letter, English.
E) Instruction letter, Danish.

8. References, pp 52-58.

1.Introduction to the subject, the field of human ecology, theories explaining purpose and research questions.

Imagine B. Jensen, a person of similar age to you, living in Copenhagen in the year of 2021. This Jensen is suddenly and mysteriously catapulted into the future. It is the year 2100. The weather and the climate seem very strange, it smells and looks different. Energy use is heavily controlled by nation leaders and every Danish family has a quota. Food habits seem very different. Natural resources of all kinds in Denmark, like for example water, are monitored by all members of society. A future person sees that B Jensen walks around confused and looks like something he recognizes as very old fashion.
He understands that Jensen comes from the past and approaches Jensen....

This is the beginning of a story that I asked ten participants to continue and/or finish. With a novel method from the field of psychology called qualitative story completion, it is possible to access people's perceptions and meaning making of specific topics (Clarke et al, 2019). I want to test this method in a human ecology setting. Addressing our current social constructions of the climate crises and available solutions to these, by asking how the future trajectory might look like from this current position in the particular group of "average Danes".

1.1 My area of interest and context; climate crisis and eco-modernist solutions.

When talking to people, being me; a white almost middle-aged woman living in the center of Copenhagen in a highly gentrified area, I circle mostly around people that I in this specific context would put under a "privileged global north" label. This statement should be regarded as follows; even though most "normal" average people can be both rich or poor, they still belong to the world's richest sections if measuring by living standards as discussed in political ecology (Robbins, 2012) or the global north/south divide defined previous as "developed" and "undeveloped" in the dictionary of human geography (Gregory et al, 2009).
When they find out that I am studying Human Ecology and the interrelationship between humans, society and the environment they often ask me what the solutions for "the climate crisis" are; "- It is electric cars, right! Solar panels and wind power or nuclear energy? Or; "-We are doomed because the global population is rising, right? But what can we do about that?

“-What about plastic bags and eating meat?”. Most of these mentioned “solutions" from my perspective, points towards Eurocentric and eco-modernist solutions, or put in ecological economic terms; lacking understanding in how social and environmental problems are inseparable (Spash, 2017) and how time-space appropriation works in a global market system (Hornborg, 2013). Reading these books amongst others in my studies, have led me towards personally favoring solutions found in the degrowth literature (often written by political ecology and ecological economy scholars). But societal change and capitalist critique are not simple quick fixes or singular sentence answers given over a cup of coffee at work, which have led me to reflect on how to approach these subjects. Since the ones I have talked to are to some extent informed about pending climate crises, and secondly; they express concern, i.e., in some form reflecting on, and looking for solutions, the real puzzle then, is the apparent lack of alternatives to eco-modernization solutions. I wonder how they picture the future, when they suggest quick fix solutions for big complex problems? Is the problem that; A) people don’t understand that eco-modern solutions are unsustainable? Or B); do they suffer from a lack of alternatives? Looking for the answers to these questions in the theory from political ecology and ecological economics, such as the books from Hornborg (2013), Spash (2017) and Robbins (2012), it seems like both these questions are related.

1.2 My research question is;

How can qualitative story completion method be used with theory from degrowth?
This will be tested through applying the story completion method with the questions;
What are the perceived future impacts of the climate crisis? Can something be said about social constructions around the topic of the climate crisis?

In the rest of this chapter I further contextualize the research question by first discussing the theories and perspectives from Human ecology; political ecology, ecological economy and degrowth, which motivates the test of the method. In the following chapter, I present the method in detail. In chapter three, I explain how I used the method and lay out the considerations done. Chapter four is the report of the analysis where findings and applied theories are presented, followed by an evaluation of the method in chapter five.

1.3 Theoretical context,

the problem visualized by political ecology, ecological economy, and a solution suggested by degrowth; decolonization of the imaginary.

As a Human Ecology student, I have spent much time reading, thinking and discussing different socio-economic systems and how different paradigms and systems is based on different ideologies, and in turn offers different solutions to problems such as environmental problems, in order to promote their own continuance (Wallerstein, 2004, Hornborg 2013, and Spash, 2017). Departing from writings by Spash (2017; 2020), Gibson-Graham (2006; 2009) and Wolff & Resnick (2012), we can divide these economic systems regarding environmental concern into three categories, first; neo-classical including Keynesian economics, market-based capitalism evolving around growth or "business as usual" with solutions being eco-modernist e.g., green growth, second; a steady state system, with circular solutions, and third; degrowth with downscaling solutions (Ibid).

As far as the second system; steady state solutions go, although originated in thinking by Mills (1857) developed by Daly & Farley 1980 (Farley, 2015:50-51), these types of solutions are sometimes suggested to be implemented partly in current neoclassical business as usual systems to convert them into "sustainable systems" (Wolff & Resnick, 2012). Some critical researchers within degrowth comprehend this as the final state after a downscaling period (Martinez-Alier et al, 2010 in Koch, 2015). Although; "Applying the laws of thermodynamics to the field of economics, Georgescu-Roegen concluded that even a steady state economy was not viable on a finite planet" (Farley, 2015:51).

Since our current socio-economic system (the first), is global capitalism, or "the current finance-driven accumulation regime" (Koch, 2017:440), the currently most common solution regarding environmental problems is ecological modernization, i.e., green growth, or so called "sustainable development" (Hornborg, 2013, Foster et al, 2010, Spash, 2020, Koch, 2015 and Farley, 2015).

> "Sustainable development refers primarily to the mobilization of technical and institutional configurations like the Kyoto-protocol to mitigate climate change, whereby the aim is to make ecological concerns compatible with a capitalist growth-based economy".
>
> (Swyngedouw, 2015: 91)

The problem is illustrated in this quote; “It is easier to imagine the end of the world than the end of capitalism”, believed to have been written by Frederic Jameson according to Sklair (2021). What it captures is concepts discussed in political ecology and degrowth literature; a hegemonic capitalism and the growth paradigm (D’Alisa et al, 2015). These concepts contain explanations of dominant discourses but also power relations and in extension also questions of global inequality (Hornborg, 2013). “Both degrowth and political ecology challenge dominant interpretations of the causes of environmental problems” (Paulson, 2015:48).
The last of the models; degrowth, or alternatively social ecological economics (Spash, 2020, D’Alisa et al 2015 and Koch, 2015) is for some me included, although not without critique or unproblematic, the only logical way towards reasonable sustainable future with global environmental justice. In my perspective, ecological modernization, or “business as usual”, -only greenified, i.e., profit, growth, development and competition continuance as solutions to climate crisis, have a gloomy future outlook for both humans, animals and the planet when looking at for example the IPCC reports or considering Jevons paradox (Foster et al, 2010:139-142).

These theoretical concepts from the degrowth/political ecology and ecological economics; hegemonic Capitalism, economical paradigms and the growth paradigm (Wallerstein, 2004, Spash, 2020, Koch, 2015 and Farley, 2015), substantiate a theoretical possibility of looking at the phenomena from a discursive perspective, through concepts of “ideology” and “hegemony” but also “narratives” and “storylines” (Jørgensen & Philips, 2002, Hajer, 1997, Latouche, 2015 and Kallis et al, 2018). These critical theories and concepts are, from my perspective conjoined and constitutes the raison d'être for the concept from degrowth of “decolonization of the imaginary" (Latouche, 2015 and Kallis & March, 2015), which is my personal starting point. Because alternatives like for example degrowth exist but are somehow not seen by a wider public and thus neither by policy makers and the powerful.

> “Degrowth is as much a critique of growth as it is a critique of the colonizing expansion of market values, logic, and language into novel social and ecological domains.”
> (Paulson, 2015:68).

When approaching hegemonic discourses such as capitalism or the growth paradigm in relation to environmental concern, one quickly comes into the sociological structure-agency debate. How much responsibility lies on the individual versus the societal structures? I have found some of my answers in Giddens "duality of structure" (1984, mentioned by Graham, 2013 in Flowerdew & Martin), in that structures are both confining and determining as well as reproduced and upheld by people. It reflects the inter-relational, contextual and reflexive perspectives needed for discussing climate crisis and solutions. The complexity of social reality and the complexity of environmental problems, can be described as a multi-discursiveness or inter-discursiveness (Hajer, 1997). From my perspective, both structures and individual agency are of importance when approaching the climate crisis, concerning discourses, they exist in individuals forming groups forming society. I think the "decolonization of the imaginary" -concept works simultaneously with both levels; societal and individual.

As such "decolonization of the imaginary" is a concept for questioning or making individuals aware of current discourses to make room for reflections "outside the box" i.e., alternatives (Latouche, 2015 and Kallis & March, 2015). The metaphor of our minds being colonized, fits in my conceptual puzzle and area of interest; the lacking of alternatives to eco-modernist solutions. If agreeing to the terms that capitalistic hegemonic growth paradigms are dominant and holding the power, we need to decolonize our imaginations so alternatives can become visible (Ibid).

> "The sooner we can understand the peculiar gap between our material conditions and our cultural constructions, the sooner we can start to think creatively on how to organize our economies in a truly sustainable way." (Hornborg, 2013: 85, my translation)

What if we could address the social constructions and discourses informing us, which we are ourselves reproducing, that makes us perceive the problems, solutions and thereby picture the future in a certain way? To be able to discuss or vision alternatives, we must first be made aware of our current social constructions and visions. If they could be made to stand out clearer, such as; "the only possible system for society is capitalism or possibly also broken capitalism", then we might be able to question such narratives and open up a space for discussing alternatives, so that sustainable alternatives already existing might become visible and differentiated from unsustainable eco-modernist solutions.

1.4 Testing a new method, a possible approach?

Studies in these areas, regarding environmental concern can be found in environmental sociology like for example Norgaard's "living in denial", 2011. Common used methods are ethnography (Grazian, 2012, Kusenbach, 2003), surveys (Karahan & Roehrig, 2014, Griskevicius et al, 2010, Fairbrother, 2013; 2017) or interviews (McKinzie, 2019, Norgaard 2011), which gives access to lived experiences and personal views. Sensitive subjects such as environmental concern or behavior are very much affected by social norms present in various groups, which in turn sets various codes of conduct despite individual views (Klintman, 2017). Meaning that personal views stated might be affected by the specific groups socially accepted views (Klintman, 2017, Carolan, 2017). I was introduced by my teacher S. Händen to a rather new qualitative method from the field of psychology, that instead of experiences and views investigate people's perceptions, it is called story completion. The method is described to investigate people's perceptions and meaning making, and give access to discourses, social understandings or cultural products in certain groups. The method is ideal to investigate sensitive subjects due to a specific fictional aspect in the method (Clarke et al 2019, Braun et al, 2019a). I identify climate crises, climate change and discussions on "sustainability" and "alternative" solutions to be such delicate and difficult subjects.

I define "climate crisis" in this context to be an umbrella term containing one or more of the following; biodiversity crisis, temperature and sea level risings, desertification, agricultural/food crisis, change in weather patterns, fresh water crisis, pollution, air/water quality crisis, and so on.

While writing this, COP26 is held in Glasgow, media reports of the urgency for world leaders to unify on goals to stop emissions and temperatures from rising are everywhere, on both morning and evening news in DK.

The future outlook, this temporal reality is foundationally present in all aspects of environmental problems and climate crisis discussion, since we are talking about future (and present) consequences.

Chief negotiator from EU, Frans Timmermans, touched upon this matter addressing the ensemble on the last day of the COP26:

> “For heaven's sake, stop killing this moment by asking for more text, different text. Everybody has been heard. I beg you, embrace this text so that we can give hope to our children and grandchildren.” (Kristiansen et al, 2021)

Just as history is invoked by Malm (2016) following Hornborg (2013; 2006) and others questioning the ecological modernist discourse on industrial revolution, I think questioning our perceptions of the future might be just as important, the same thing but opposite. Inspired by the term “future eaters”, what the aborigines called the colonizing Europeans coming to Australia, and Nixon’s concept of slow violence (Nixon, 2011), I got an idea; maybe the best way of decolonizing our global north minds, would be to invoke reflections on how the future might look like, considering both current alarming threats from pending climate crisis and the dominant usage of green growth solutions as remedies.

To recap; I want to address our current social constructions of the climate crises and available solutions to these, by asking how the future or trajectory might look like from this current position in the specific group of “average” Scandinavians.[1] Because; what if we could address the social constructions and discourses informing us, and that we are ourselves reproducing, that makes us perceive the problems, solutions and thereby picturing the future in a certain way?[2] Would that make us able to differentiate and question certain narratives? Could that make room for, or visualize alternatives easier? And can it be done with the story completion method?

[1] See page 3.
[2] See page 7.

2. Story Completion (SC) Method.

2.1 What is story completion?

SC is a method where the researcher interested in a sensitive topic writes a start of a fictional story called a stem, it is to be short, deliberately ambiguous and carefully written, as every word is to be seen as cues (Clarke et al, 2019). Participants are then asked to continue or finish the story in writing, “fill in the blanks” (Braun et al, 2019a). The idea is that participants have to “draw on their social and cultural knowledge” to explain “what happens next” (Rogers, 2019). The method is a “tool for accessing participants' meaning-making" (Gravett, 2019), “a window into the social meaning worlds of our participants” or investigating “socio-culturally dominant ways of making sense of a particular topic” (Braun et al, 2017).

2.2 Brief history.

The story completion method (SC) originates and seems to exist mostly within the field of psychology (Clarke et al, 2019, Braun et al 2019a). Historically, it was originally developed as a clinical assessment tool and as a projective technique similar to the Rorschach inkblot test in the early twentieth century (Clarke et al, 2019). In a positivist tradition, the method was used to access “psychological meanings presumed to lie behind the content as a way to explore or diagnose psychological problems or pathologies.” (Ibid). The method was from the late 1960s additionally used as a research tool within developmental research, for statistical analysis to find hidden psychological meanings behind the stories (Ibid). In the 1970s and 1980s, a few semi-qualitative studies were made by feminist psychologist. The first one by Horner 1972 was using a Freudian psychoanalytic approach to analyze the data resulting in a quite questionable interpretation from a constructionist perspective; “they seemed to blame women, rather than society, for inequality” (Clarke et al, 2019:5). A few studies exist using SC together with questionnaires in mixed-methods approach in the 1980s and 1990s, in these a positivistic Thematic Analysis was used to interpret participants feelings or “revealing psychological truths about the story writers' (ibid). Kitzinger and Powell 1995 were the first to use SC in a fully qualitative way, reconceptualizing the method as being a technique that can be used both with an essential framework researching perceptions, additionally to being used for accessing social discourses (Braun et al 2019,a and Clarke et al 2017). Story completion as a fully qualitative

method have since and is currently been further developed most notingly by feminist psychologist Viktoria Braun and Victoria Clarke and a few others. Additionally, Braun and Clarke have developed a method for analysis that they call reflexive thematic analysis (TA) which is adaptable to SC during appropriate epistemological and ontological context for qualitative research (Braun & Clarke, 2012, Clarke & Braun, 2013, Terry et al 2017).

This novel version, fully qualitative Story Completion Method, based on either essentialist but more often a social constructivist framework, has only been used in a handful of studies according to Clarke et al 2019, all within feminist psychology and circulating subjects of gender, relationships and sexuality. Published research cover topics such as orgasmic absence, child sex offenders, eating disorders, masturbation and infidelity (Clarke et al, 2019 and Braun et al, 2019b).

It is this specific approach to the method I am interested in; a fully qualitative method used with either essential or a critical realist/social constructivist framework. My methodological choice is further developed in section 2.5. Further, when referring to story completion, it is this specific approach to story completion I consider.

2.3 What can story completion do in comparison to other qualitative methods?

This method is flexible regarding concepts and theory, and therefore requires coherence between ontological and epistemological choices, topic and research question, as well as choice of technique for analysis (Braun et al, 2019a, and Braun et al, 2019c).

Departing from story completion as a method used within a social constructionist and essentialist framework, it is not suited for researching lived experiences or personal views such as possible with questionnaires or ethnography. This is due to the fictional aspect inherent to the method, although this is the advantage and specificity of the method in comparison to other qualitative methods (Clarke et al, 2019). It is not individual meanings but instead social meanings concerning a topic that are the subject of research (Braun et al, 2019a). In other words, social/discursive constructions of a topic (Clarke & Braun 2013). Further; “Story completion is particularly useful for exploring (dominant) assumptions about a topic” (Clarke et al, 2019:8) or as Gravett puts it “discursive discovery” (2019:5).

The fictional aspect has many advantages; it makes SC ideal for investigating sensitive topics, and ethically, because the stories are hypothetical, it is not participants' hidden true feelings or thoughts that are being discovered (Braun et al, 2019a, and Braun et al, 2019b).
Overall, the fictional aspect is the main factor in differentiating the method from other qualitative methods as it bypasses a first-person accountability both from the obvious inherent deniability and also through participants not being confronted with the researcher or other individuals face-to-face, this in turn;

> "...provide an ideal tool for researching topics where social norms strongly demarcate socially desirable viewpoints. Because story stems provide participants with few overt cues about socially desirable responses (although they may provide some assumed cues; see Braun et al. 2018) and because participants are not asked directly for their views, story completion seems to permit access to a range of meanings surrounding a topic, not just socially desirable ones."
> (Clarke et al 2019:8-9).

This particular aspect; "not being asked directly", also differentiates the method from interviews, surveys and certain types of ethnography where interaction between researcher and participant is more direct, thereby influencing the data more concretely (Bryman, 2016, Clarke et al, 2019). This element of fiction, I presume, also makes this method especially well-suited for my idea; to create a study involving futuristic aspects, which aligns with utopian subjects relevant within the area of degrowth (Kallis & March, 2015).
Investigating cultural products and social understandings in certain groups, i.e., discourses make the method well suited for researching social categories such as gender, race/ethnicity and sexuality (Braun et al, 2019a). It is also well suited for comparative research between discourses that different groups of people have access to (Ibid).
In terms of practicalities and logistics, it is very manageable since stories can be sent over email, further the method doesn't demand the same experience from the researcher as interviews and ethnography might do in a face-to-face situation (Clarke et al, 2019).
A social constructivist epistemology implies contextuality, not only considering participants, but also considering the researcher's context in every step, from asking the research question, to writing the stem and applying analysis (Braun et al, 2019a, and Braun, et al, 2019c). The

importance of epistemological and ontological choices is also written extensively about considering interpretation and analysis of data by Braun and Clarke (2006; 2012, and Clarke & Braun 2013), and Braun et al, (2017 and 2019c). A reflexive thematic mapping is suggested with a clear six step guide aiming for systematic, rigor and coherent interpretation of data (Braun & Clarke, 2012).

Further the method is believed to have;

> ” ...untapped exciting potential as a qualitative technique in and beyond psychology, offering something quite different to many of the popular methods (e.g., interviews, focus groups) “, and has the ability to give access to some aspects of the social world that other methods can't.” (Clarke et al 2019:1).

2.4 Reflexive Thematic Analysis.

Thematic Analysis (TA), was revived and redeveloped in relation to psychology in a “landmark paper” 2006 by Braun & Clarke, where they clarified the importance of epistemological and ontological positions and outlined a clear 6 phase guide for doing TA (Braun et al, 2019c, Braun & Clarke 2012 and Terry et al, 2017). Calling for a clearer distinction of small q and Big Q (qualitative) research (e.g., positivist or interpretivist framework) because this implicates if the researcher is discovering themes buried and preexisting in the data, implying that themes “emerge from the text”, versus and interpretative stance where themes are “constructed, generated or developed” by the researcher interacting with the data (Braun et al, 2019c, and Terry et al, 2017). Later Braun and Clarke went on calling their approach of TA reflexive thematic analysis (RTA) so as to further underline that their 6 phases guide is intended for fully qualitative research (Braun et al, 2019c).

> “TA is a method for systematically identifying, organizing, and offering insight into patterns of meaning (themes) across a dataset, TA allows the researcher to see and make sense of collective or shared meanings and experiences.” (Braun & Clarke, 2012:57)

And “...a way of identifying what is common to the way a topic is talked or written about and of making sense of those commonalities.” (Ibid).

It is patterns of importance to the research question that should be in focus; what the researcher asks, looks for, through which theoretical lenses, limits what "can and cannot be said in relation to the data as well as how data can and should be interpreted" (Braun and Clarke, 2012:58). To just summon and describe results is not RTA, adding theory is fundamental. (Braun et al, 2019c).

2.5 Methodological considerations and reflections around the method in my context.

Personally, I am not a full-fledged social constructivist, I have found my understanding of my stance in Porta & Keating (2008); My methodological approach is an interpretivist stance, also called critical realism; i.e., in my ontology the objective and subjective are intrinsically linked. Reality exists outside but not separate from human subjectivity. Epistemologically, I aim at understanding subjective knowledge and that knowledge is always contextual. (Porta & Keating, 2008: table 2.1 and Bryman, 2016: 24-32).

The story completion method engages in accessing perceptions and discursive constructions and is used with either an essential or critical constructionist theoretical framework to interpret data (Clarke & Braun, 2013, Clarke et al, 2019, Braun et al 2019a), although Kitzinger & Powell use a mix between essentialist and constructivism for their study 1995 (Braun et al, 2019a:1484).

Inspired by this combined framework of Kitzinger and Powell, I aim to look for perceptions of impact of the climate crisis, but these perceptions are to be looked at in assembly, considered to represent this specific group's broader social construct of the topic/phenomenon.

> "The most vital aspect for doing good (qualitative) research (which applies beyond story completion) is that you have a coherent theory and explanation for what your data represent and what you think the data give you access to." (Clarke et al, 2019:16).

In the following chapter I describe in detail what considerations I made and how I operationalized the method to fit my theoretical context.

3.Operationalization.

To recap, my research question[3];
How can qualitative story completion method be used with theory from degrowth?
This will be tested through applying the SC method with the questions;
What are the perceived future impacts of the climate crisis? Can something be said about social constructions around the topic of the climate crisis in this particular group?

3.1 Stem. (see the stem under Appendix, A)

Departing from the metaphor of decolonizing our imaginaries and being inspired by the concepts of "future eaters" and Nixon's concept of slow violence (Nixon, 2011), I wish to invoke reflections on how the future might look like considering both current alarming threats from pending climate crisis and the usage of green growth solutions as remedies.

When writing a stem, one must aim for deliberate ambiguity. Every word must be chosen carefully, and every word thought of as a cue (Clarke et al, 2017). It needs to create just enough context for participants to be equipped, but without containing unnecessary information (Clarke & Braun, 2013). I wanted to give participants the option of writing in third person which would detach them the most emotionally from the story, this is also common to choose (Clarke et al, 2017). At the same time, I wanted them to be confronted, and engaged personally. My middle way, and including the aim for ambiguity, I started with presenting them to a character similar to themself; a Dane[4] similar to them in age existing in this current time. Thereby invoking them personally to be inside the story, but then backing the lens and describing the surroundings from a storyteller view, a bird's-eye perspective of sorts, thereby giving them the choice of describing the story from a third-person view.

After telling participants to imagine someone similar to themselves from the year 2021, I catapulted them into Denmark in the year 2100. Here I described a future that is very changed, although without guidance on better or worse, only different. I placed the participants in an environmental context by addressing climate and natural resources like water. I also addressed food production and organization of society, again their only guidance was change without value.

[3] See page 4.
[4] The name "Jensen" is synonymous with an average white dane, similar to "Svensson" in Sweden.

I describe resources as monitored, which theoretically can be both a good and a bad thing depending on your ideas of what that looks like. After the initial descriptions, I arrange a confrontation between current and future persons to see what happens. My thoughts and aims around the confrontation are two-folded, first; to investigate social constructs of the pending climate crisis and solutions within the group of average global north Scandinavians. I assume they are informed, but are they concerned? How do they perceive the future to look like staying in the current ecomodernist trajectory?

Secondly; when inviting participants to face their imagined future as part of this research, although this will not be followed up upon in this initial pilot project, I hope and think of how instigating concrete reflections on possible future consequences could be seen as a modest start of a decolonizing process in further research projects. This possible bonus effect could be investigated by follow-up questions or short open-ended interviews by phone a week or so after the story writing.

3.2 Participant selection.

My research question is to test the method rather than focusing on analysis of empirical material. This informs my decisions of trying to remove as many potential outlier-responds as possible as this would make assessment of the method harder (Bryman, 2016), especially considering the small scale of the project being a pilot thus using only a maximum of ten participants.

My focus is on citizens of the global north where I am personally situated; Scandinavia. I am a Swede living in Denmark for the last 15 years, thus I feel connected to both countries in the people I regularly talk to and the media and politics I follow. Though my biggest accessible network of varied people is situated in Copenhagen, Denmark this will be where I conduct my research.

In chapter one, I briefly mentioned the global north label, and in this broader aspect, global north Scandinavians as a label covers currently everyone that lives in Scandinavia (Gregory et al, 2009). To specify, I define this category “global north” as following; belonging to the world’s richest sections measuring living standards (e.g., housing, access to basic resources such as electricity and water, access to material goods (clothing, transport), welfare (hospitals, eldercare and access to schools). Naturally, people can belong to this group and be extremely poor or rich and belong to very different intersectional groups experiencing a multitude of varied realities.

Wanting to test the method on a global north population, I want to investigate some sort of average of the biggest majority of this global north population in Copenhagen, Denmark. I have considered the unusual choice of a quantitative category label of participants for a fully qualitative study; “average” (Bryman, 2016). I do not refer to a statistical fixed category, but a more generic and broader label covering the majority of citizens living in the capital, beyond economical aspects, and that I intend to find by purposive sampling (Bryman, 2016:407-421). I do not intend to use the category of “average” in order to generalize a population, (something that would be impossible due to my epistemological stance, choice of method, and size of sample anyway), but instead as an explanatory category label (Ibid).

I have created my own criterion list for my version of “average”, in which my criterion serves to remove the biggest possible outlier responses *a priori* i.e., “generic purposive sampling” (Bryman, 2016:412). My first criterion is access; participants being in my network and willing to participate. Secondly, I theoretically remove everyone that I presume are very rich and very poor, let's say the top and bottom 20 % to give you a rough idea. The same process of age, the oldest and youngest are removed. Further, I chose to focus on people with a Danish ethnicity and cultural background. The reason I have chosen not to include people of other ethnicity or cultural heritage has to do with two reasons; mainly, I presume that belonging to a minority of a population gives you access to move between cultural discourses in a society which might affect outcome, this could however be subject to comparative tests in further research. Secondly, this would add another variable which I think would demand a bigger dataset, adding more opportunities but also complexity, which a small study like this is not suited for, neither is it needed for an initial test of the method, although this would probably be recommended for further and larger research (Bryman, 2016, Clarke & Braun, 2013).

Within this middle-”average” section, I wish to have a 50-50 % division of gender to reflect the average population although this is not of great importance since, I am not comparing data from these categories. This means that I will initially contact an equal number of men and women, if they are not available or willing to participate, I will move beyond the strictness and focus on getting ten participants despite gender. Further my ambition is to have the most possible diversion within this contained middle “average” section of the population situated in Copenhagen. Specifically; diverse representation regarding occupations, geographically belonging to varied parts of greater Copenhagen, and presumed economic and political

backgrounds. This “average” category of citizens situated in Copenhagen, that I want to investigate happens to coincide with Blok’s 20-60-20 model regarding environmental concern of all Danish citizens; where 20% of the population is rural populist and very skeptical, 20 % are labeled urban cosmopolites and dark green e.g., very concerned and the remaining 60 % of the Danish population, the majority, staying in a “centrist ideological territory” regarding balancing between environmental concern and upholding a status-quo (Blok (& Kvist-Møllers, 2020). Blok’s 20-60-20 model is confirmed by a thematic survey research from Concito 2020 (Ibid). Blok’s research includes the whole of the Danish population and I have searched for participants only from Copenhagen. Although a multitude of additional differences can be found between me and Blok, one thing can be highlighted in the context of my pilot test; an approximately sixty percent middle as the majority or as I call it; “average”. It should be underlined that this “average” label is an aim more than reality since participants are collected within my own personal wider network.

Thereafter, I reflected over the number of stories to be collected. I deemed 10 stories, 0,5-1 page long, would be feasible in the asserted time frame of the thesis and sufficient for the purpose of testing the method. Although sufficient for initial piloting the method, the data set is to be considered a very small dataset compared to recommendations by Braun et al, (2019b) spanning between 30 and 250.

I reflected over ten possible candidates in my family’s network, aiming to find a span according to age (20-70), a 50-50 division of males and females represented, and a mix of blue-collar/white-collar/students. In this last job-title category, I aimed for a mix of work-titles (referring to job areas and presumed size of paychecks), without aiming for specific sizes of groups due to the small number of participants.

Participants were called or physically approached regarding interest and ability. When positively confirming this initial request, email addresses were obtained so that an informational letter could be sent with further and more detailed information.

The final group of ten consists of 4 males and 6 females, 2 in their twenties, 3 in their forties, 3 in their fifties, and 2 in their sixties. Job titles include; a solicitor, an artist, a project manager, a commercial photographer, a hospital worker, a social worker, a kitchen worker/artist, an artist/ kindergarten worker and two students.

3.3 Time frame and practical outlining.

An initial pilot was conducted mid-October, on a family member to test the stem for any pitfalls. Afterwards we had a loose conversation to evaluate how it felt for the participant, what could be broadly analyzed from the data, if there was anything unnecessary in the stem, and if the cues worked for instigating imagination concerning the research topic. I deemed the stem to work and it was not changed.

Collecting stories can be done either in person, by handing out a paper and given a timeframe to write or digital by either mail or using a software (Clarke et al, 2017). I wanted to collect written responses communicated by email, firstly because of practical time-saving reasons, secondly to create more detachment between me and the participants as to not contaminate stories unnecessarily, thirdly, I wished for participants to be able to write undisturbed, at their own choice of time and place as I imagined comfort would create a better environment for imaginations to flourish. All of these considerations according to Clarke et al, 2017.

During week 41 and 42, I made Initial contact by phone or in person for brief interest probing. Thereafter an informational mail (see Appendix B) was sent containing Information regarding the project, the method, consent and instructions on the 31st of October. I reflected on the ethical consideration chapter in Bryman regarding what information to disclose; "as much information needed to make an informed decision" Bryman, 2016:129). Guided by "what the research is about", "why it is being undertaken" and "how it is to be used" described in a balanced way so as to neither contaminate research nor covert informants (Bryman, 2016: 121-146).

The informational letter I sent them was extensive; firstly, with theoretical purpose on why I wanted to test the method, explanation of the method itself, consent, publication information, anonymization details (why, how and when personal information would be collected and erased[5]) and finally my contact information for further questions. Secondly, explaining the course of events to come and clear instructions for writing the actual story. I wanted all formal information to be absolutely clear, so that the following letter could contain only a short reminder of instructions, (around five sentences) and then the actual stem, again so as to promote best possible conditions for relaxed writing. Also, I wanted them to read the stem for first time when they were ready to write

[5] I have filed a PULU report at my university. Since I am collecting responses in Denmark, I investigated rules to be applied here, and found that the same rules according to EU law of GDPR were valid.

The instructions would ask participants to answer in solitude and during one session only, lasting approximately one hour. The stories were preferably supposed to be 0,5-1 pages long. They would be given a week to respond. Time of week and day was up to their own choosing.
The second mail sent (Appendix D) was labeled "DO NOT OPEN UNTIL YOU ARE READY TO WRITE" and contained a short reminder of instructions and the actual stem. Participants were asked to just continue to write inside the email and then send it back to me.
I wanted their imagination to be triggered and uncontaminated. I didn't want them to have the chance to decide what to write, since they all more or less know me, I wanted to bypass their social rationality or awareness as much as possible thereby hoping to get a "first thing that comes to mind" response. There was of course no chance for me to control this further without follow-up, but my impression is that most participants in this case took the instructions seriously.
Seven answers were received within the initial deadline on the 7th of November. After some further email-contact I received a total amount of 9 stories by the 11th of November. Since I had not changed the stem after the pilot, I decided to use the pilot in the dataset so a total of 10 stories was collected.

The ten stories I collected varied between 316-1482 words, the mean average is 632,9 words. Fifty percent of the stories had a word length of 300-something words.

3.4 Limitations.

I want to state an awareness of a language barrier and translation matter. My data will be in Danish, although I'm fluent in Danish, my native language is Swedish and I'm writing in English and this might have an impact on the exactness of formulations and citations.
The writing aspect for possible participants should be mentioned, as also mentioned in the literature where most of the published studies are conducted with university students as participants, where other groups might not have the same practice and feel as comfortable with writing (Braun et al, 2019b). I underlined that no notice would be taken to spelling or grammar but that content primarily will be the focus of the analysis, as well as a possibility of analyzing choice of words if this was to be deemed as relevant. What I experienced was that some of the blue-collar participants I approached didn't decline because of insecurity regarding writing, but

instead stated the short time frame of the project as excluding them as they simply did not have the time. Out of the ten participants I initially asked, this occurred twice with participants from the blue-collar category and once with a participant from an in-between category. Considering further research, people with no higher education or inexperience of writing might be less attracted to participate, this might have a skewed effect of possible results from certain populations and groups which has to be considered as also mentioned in Braun et al, (2019a).

3.5 How to analyze, Reflexive Thematic Analysis.

I have chosen to follow recommendations for qualitative story completion and used Braun and Clarke's 6 phase RTA (Braun & Clarke 2012). The analysis is described as to create rigor, being systematic, and aim for coherence between data and research question (Ibid).

The outlined guide contains in short;

"Phase 1; familiarizing yourself with the data". "Read and reread, taking notes and questions that come to mind" (Ibid:60).

"Phase 2; generating initial codes systematically"."Codes as building blocks of analysis", "codes are to go beyond the participants' meanings and provide interpretations about the data content" (Ibid:61).

"Phase 3; searching for themes". "A theme captures something about the data in relation to the research question" (Ibid:63) .

"Phase 4; reviewing potential themes". Check themes in relation to coded data (extracts) and entire dataset. Discard, collapse, and rename themes and codes (Ibid:65-66).

"Phase 5; defining and naming themes". "Good themes do not try to do too much" (Ibid:66) I.e., have a singular focus, are related but don't overlap, and directly address your research question. Make a table; so that short extracts analysis moves beyond the data, interpret them and organize them within a larger conceptual framework.

"Phase 6; producing a report". The presentation order of themes is important, "they should connect logically and meaningfully build on previous themes and tell a coherent story about the data" (Ibid:69).

3.6 How to evaluate the test of the method.

Since I am testing how a qualitative story completion method can be used with theory from degrowth and this has not been done before, I decided to let the results of the analysis guide me. If coherence between analysis, research questions and the theoretical concepts from political ecology and degrowth would be apparent, the method would be considered applicable, and from there I hope to be able to do modest reflections upon possible usage. It might sound vague to evaluate the method based mostly on the criteria of coherence, but coherence is the key-word in RTA and is applied on different levels simultaneously (Braun et al, 2019c, Braun & Clarke, 2006; 2012). The process involves constantly checking the individual stories, and excerpts with the collected whole dataset on one level, as well as checking extracts and data against developed codes and themes on another level. And further, both the collected data and the developed codes and themes need coherence/relevance with the chosen concept and theories, all of which should be guided by your research question, in turn driven by your metatheoretical choices (Ibid). The analysis "needs to capture the majority of the data" (Braun & Clarke, 2006), and;

> "The extracts in thematic analysis are illustrative of the analytic points the researcher makes about the data, and should be used to illustrate/support an analysis that goes beyond their specific content, to make sense of the data, and tell the reader what it does or might mean."
> (Ibid)

There are different "conceptualizations of what qualitative research is and can be" (Terry et al, 2017), but within a qualitative paradigm, there is "no single truth", "Coding and theme development are assumed to be subjective and interpretative processes" (Ibid:6). The reflexiveness of the researcher is central in RTA, and choice of analysis method must match context and purpose which is conditioned by epistemological choices (Braun et al, 2019c). Qualitative studies must be evaluated through qualitative criteria, the analysis must move beyond description and be able to create a conceptual analysis and a coherent narrative (Clarke & Braun, 2013). If the method is applicable and useful with theories from degrowth (i.e.; given a coherent narrative in the report between excerpts, themes, codes and theories), I would consider the study successful, and human ecology to potentially have a new tool for certain research.

4.Analysis and report of the main overarching pattern: “Dystopian narratives”.

In Braun & Clarke’s RTA, the results are presented in a report where the deep analysis of latent meaning in the stories are discussed. The report should contain “ a compelling story about your data based on your analysis” (Braun & Clarke, 2012: 69), i.e., alternately presented excerpts from the stories that are interpreted not just described, and themes and codes that are explained with applied theory (Ibid). Not just only because this is a first test but mostly due to the small sized dataset, I have made the decision to present my findings with excerpts, themes and codes, followed by highlighting relevant concepts from the degrowth literature, only making modest conjunctions and interpretations. Although not completing the report fully according to the recommendations (Ibid), I found it more appropriate to create juxtapositions between findings and theory rather than intertwining them completely. I have added figures from the analysis process at the end of this chapter (pp36-37), these might give insight about the underlying process, but can foremost act to visually support the written report.

4.1 Overview of main pattern; “Dystopian darkness”,

Most striking when looking at the dataset as a whole, is the overarching theme of dystopian narratives. Not one story out of the ten was a happy story, rather they differed only on the dystopian scale; from thriller-like, to dusky and murky or to variants of a broken world full of problems. Some of the “broken world” stories were lighter in tone or genre, (three out of the ten stories), with more elements of friendliness and caring between the characters as well as some focus on utopian, alternatively tech-fix solutions. Out of the remaining seven stories, one contained a mix of dark and light elements (chasing and hiding, plus friendliness and utopian solutions), one contained neither, whereas five stories were mostly dark.

The main pattern of dystopian darkness is underpinned by theme 1; hostile environment and subtheme 1; focus on problems, both built up with different codes. See figures on pages 37 and 38 for a visual on how the different themes are built by codes and their relation to each other.

Note, I have translated all the excerpts from Danish to English and for anonymizing purposes all the stories have been given numbers and these stand in brackets ( ) after the excerpts.

4.2 Theme 1, “Hostile Environments”.

This first theme is present in all ten stories. Most frequent and thickest in descriptions are the codes for “climatic change” and “resource problems”. These topics were cued deliberately, but in an open ambiguous way. The “negative” turn, depending on how one judges the quality of my stem, are participants' interpretation and meaning making. These codes are dystopian in a more indirect way than the two other codes forming this theme; nightmare descriptions and unfriendly human interaction. Although thinner in data, these illustrate the dystopian darkness quite well so let’s start there.

(My definition of Nightmare descriptions; explicit mentions, or descriptive elements thereof. Negative feelings such as fright, panic, dislike, and sadness. My definition of Unfriendly human interaction; unfriendly, scary, threatening, not helpful.)

Stories with these codes are in the darker spectrum and were thriller-like in style, for example like the main character wakes up and somebody shouts at them, or the person is chased from the start;

> “What? On earth is happening... the future person is still walking towards Jensen and Jensen doesn't know if he should turn around and run or just stand still and show courage? But where should he run to? Everything here looks different, the houses all look the same and stand in perfect rows of equal length, there are no doors to run for, no trees and no other hiding places. Jensen stands still, confused still, frightened, but the future person says “-Come! Come with me, you are not allowed to walk around in town alone...” (4).

Or;

> “...Get to the side, can’t you see you are in the way! Jensen jumps by the commanding voice cutting through the strong wind. There is a disgusting smell in the air, like something rotten and wet sheep.” (5).

In both these excerpts, which are both beginnings, a hostile environment is displayed. In story nr 4, the person is frightened and looking for a place to hide, there is none, while someone approaches. Story number 5 starts with a person shouting at them, it is windy and the air smells rotten. Story nr 9 also starts with the person having to hurry away and hide from something

unknowable. The approaches here seem unpleasant, either shouting (5) and the need for hiding or escaping (4, 9) or by the elements of unpleasant smell or strong wind (5).
In some of the stories, quite dark, apocalyptic and strange worlds are concretely visualized through descriptions of the environment such as in story nr 5;

> "The sky is colored dusty orange which throws a curry-yellow light over the figures that are struggling sideways against dust and wind. There are almost no humans. Only a few figures hurry alongside the buildings."

In others, the dark visualizations come from the characters being chased like in story 8 and 9. Two stories (2 and 8), are written as actual nightmares from which the character awakens in the end, while two other stories (3 and 6), although lighter and not thriller-like in style, have mentions similar to "this must be a nightmare". Other stories are not apocalyptic in the same thriller-like manner of where it's windy and dark, or somebody is shouting or chasing, but rather; the world is broken. Here, the tone is quite different as in story nr 7;

> "Where are all the old buildings that used to be in Amagerbrogade??? - he asked. I could faintly remember those buildings from my childhood and explained that we had to break them down and crush them. The material was then used for the new water-blocking barricades outside town. As you can see, we have built high-rise buildings as far as you can see. They stand on pillars..."

The apocalyptic sense is communicated indirectly by descriptions of consequences of climatic change; notions of catastrophes, sea-level risings, the need for barricades and the houses are now built upon pillars. Consequences of climatic change, such as flooding (3,6,7), catastrophes (6), soil-degradation (2,4,8), land-loss (3), shortage of food (2,7), electricity (2, 3,9,10) and freshwater (1,3,7,8), air and water pollution (2,3,8,10) or just overall (5). Since the code "climatic change" was the only code contained in all ten stories, this pattern is the strongest throughout the dataset.

(My definition of Climatic change; Temperature changes, air and water pollution, fresh water scarcity, soil degradation and land-loss, flooding/catastrophes. My definition of Resource problems; all sorts of resources, either non-existing or scarcity, things lost.)

Although related, I divided climatic change and resource problems into two categories. Whereas climatic change focused on bigger scale events such as this excerpt from story nr 2 shows;

> "...the oceans were so polluted that nothing could be eaten from them, last time someone ate anything from the oceans was in the middle of the sixties.".

Here it indicates that the pollution continued from our current time so that in the year 2100, the oceans had been toxic in 35 years, with no indicators of any reversal or change of outlook.
Resource problems cover smaller mentions of materials that don't exist anymore like for example wool;

> "...nobody uses sweaters like that anymore, not just only because it's hot, but also because wool has disappeared." (1),"

lack of energy;

> "...we are not allowed to use air-conditioning as much as you like anymore unless you have private panels on the roof, which is hard when you live in an apartment building." (3),

cars don't exist anymore;

> "there were cars once, but they are gone now." (7),

and food;

> "The food was radically changed since the soil couldn't be harvested in the same way as 100 years ago, therefore everything was synthetically produced and tasted nothing. Natural minerals and vitamins were produced in laboratories." (2)

Although I had deliberately cued the stem with climatic change, change in terms of resource use and changes in societal organization, and interaction between a human from today and one from the future; the cues were ambiguous. There was no reference to the value of good or bad. For example; the cue in the stem on resources said,
"all resources of society were controlled and taken care of by all members of society". Participants that wrote on this cue interpreted this in a negative way as top-down negative control; from story 3;

> "My great grandmother often told me stories about the freedom she had to decide when to take a bath or turn on her air-conditioner. I always thought it sounded like the most amazing luxury... not to use resources, but to be able to decide for yourself. It is like the government doesn't trust the citizens to control their consumption .... When I listen to you now, I understand the reasoning a little bit better.... but I still don't think it is ok. There is so much guardianship, supervision and control, the only thing that comes out of it is that conflicts among countries escalate ".

From story 8;

> "I think it is amazing how you managed to cut back all resources for the climate. The world is so much better now, when we don't have so much freedom anymore. People can't handle freedom; we need strict rules and somebody to be in charge of us. -what do you mean? Bjørn asks, confused. He had always opposed taking care of the climate. He didn't think people could be held responsible for the world that future generations would live in. All that work you did in restricting climate politics led to the current dictatorship. We are not allowed to do anything."

Story 3 and 8 are more straightforward in describing top-down organization; "guardianship, supervision and control" and dictatorship, whereas a more subtle but similar fiction is found in story 2.

The other participants did not directly touch upon this subject of organization, in 5 and 6 there were almost no humans around, in story 4 existence were described in terms of the future person hated his life, and termed it a non-life indicating some form of boredom or unfreedom. In story nr 9, the characters are hurrying to get away unseen, both by the crowd of people and especially from a group of workers with strange clothes and masks indicating danger. Why can't they be seen? Why are they in need of hiding? Especially from the "workers", indicating some form of unwanted control or at least unfreedom. In story nr 7, a division of society was slightly hinted at;

> "...you could file an application to get a seat on a solar-driven plane, but that was absolutely not for everybody".

This was also found in story nr 3 regarding who had access to real fish-meat, the future person had never tasted it. Story 1 and 10 did not mention organization at all. From this I conclude that

regarding societal organization, either a strict top-down organization, clearly mentioned in 2, 3 and 8, or dark visions of non-life (4), need for hiding (9), or no humans (5, 6), a division of groups in society (7), or not mentioned at all (1, 10). Alternative visions, as in positive imaginaries are not found.

The cue; ("all resources of society were controlled and taken care of by all members of society") could alternatively have been translated into a positive organization of society where resources are shared by all members of society and looked after as a "common".

> "Indeed, sharing the (reclaimed) commons in common is a major significance of degrowth. Proposals include work sharing, cohousing and communes, car and bike sharing, regaining the collective control of water or energy, or reclaiming and sharing public spaces"
> (Kallis and March, 2015:363)

Gibson-graham has written extensively about Postcapitalist economies and community economies "oriented by the vision that 'another world is possible'" (2006). How a transitional start towards alternative socio-economies is to change our language considering "that non-capitalist market and nonmarket activity constitutes well over 50 per cent of all economic activity" (Gibson-Graham 2006:68). Meaning that rich variations of economies and markets already exist, capitalist and non-capitalist, but non-capitalist economies are not generally visualized as existing, at least not in "the western rich" countries (Gibson-graham & Roelvink, 2009). Thus, also tapping into the discussion of the social constructions of the "market-logic" (Ibid) or capitalist hegemony (Kallis & March, 2015) that informs us, and substantiates the concept of decolonization of the imaginary (Ibid).

Degrowth is ultimately about redistribution of resources as Gomez-Baggethun said in an open lecture in Copenhagen 21/11.2021. In critical theory scarcity is socially produced, thus degrowth is, amongst other things, about reconceptualizing abundance and scarcity following Sahlins (1972) in Kallis & March (2015).

> "Capitalism produces relative scarcities by enclosures, by positional inequalities, and by the promise of unlimited choice. In framing scarcity as a universal, production-related problem, capitalism is legitimized as the system best suited to expand the means of production. Only a society that "has had enough" can refrain from accumulation and liberate itself from capitalism."
> Kallis & March, 2015:363

In this context, it could be discussed whether lesser resources always translate or have to translate into negative nightmare visions? This might be the case if you view degrowth from a capitalist economy point of view; as "less of the same" thus just a broken system, rather than a "qualitatively different world" altogether with a different distributing system of resources. (D'Alisa et al, 2015).

As discussed by Kallis & March, descaling is in a degrowth and other critical literature visualized not as conflict-free, but processual (2015). Leading to the second subtheme underpinning the main dystopian theme is the focus on problems.

4.3 Sub Theme 1, "Focus on problems".

This sub theme collects excerpts blaming something, identifying causes for problems or expresses "second thoughts" from the future.

Sub theme 1 can be divided into two groups, firstly structural responsibility and blame. This was found in elements of blaming "leaders", "government" or mentions of global leaders, for example;

> "The government we had... Jensen laughed... when I went to bed.... talked a lot about green actions, but all they did was make plans that they didn't act upon. As if plans would change the state of things." (3),

Or;

> "Commentators reported from the COP26 that world leaders had come to an agreement on a maximum temperature rise of 3% for 2040. -This was in 2021! The last year of the old time-system!". (6).

This final excerpt hints at a catastrophe taking place in the near future of 2021, with world leaders not doing enough. Both stories are addressing current leaders, thus staying in the now, focusing on identifying the problem "how the world broke" instead of looking towards how it might function differently.
But sometimes structural and individual blame are combined as in this excerpt from story nr 2;

> "Unnecessary consumption had risen so dramatically in the fifties that traditional sources couldn't supply enough energy to both uphold massive production of consumption goods and at the same time cover heat and other basic energy needs. So now, everything had to be rationed. Jensen doesn't seem to understand how they could have let it get that far, why had they not stopped and let reason serve. He is told that there was no majority among world leading countries in favor of change due to high costs and doubts if it even was possible to change. So now they had ended in a bad catch 22 situation and couldn't get anywhere" (2).

Here overconsumption or conspicuous consumption is the cause of a crisis, as well as lack of "reasonable" uniting of world leaders to take control. Crisis seems to be viewed as decline and regression in a capitalistic system; ration of resources is needed because "they took it too far" instead of a need of democratic redistribution of resources in positive action towards sustainability.
A sole focus was also noted on individual responsibility; either at blaming human egos and conspicuous consumption like the example from story nr 2; "convince people on earth that consumption is not a human right". In other places individual blame is seen through a category or code called "we should have listened";

> "He is told that for a long time many tried to convince citizens of the world that resources were declining, but nobody acted upon it ". (2)

> "Even back then people talked about water resources and dying species, air pollution and so on. And yes, a little was done about air pollution... But then again nothing really changed". (3)

> "We had started to talk about the climate crisis- but really, very few took it seriously. Actually, the last thing I remember is that I read something on a wall on this street, -it said "climate struggle is class struggle" (̈Klimakamp er klassekamp) and I was thinking of this quote and laughing to myself; ok ok take it easy now". (7)

Laying responsibility mostly (in stories 2 and 3) on "people" or on a "they" or "people", which neither includes or excludes anyone, but also on a "we" in story nr 7. Here stories again are working with identifying "why" the world broke as fictionally imagined it has. Participants are looking back to our current situation now, somehow describing that knowledge and solutions exist but are not heard or taken seriously. Next-level reflections like; why are they not heard? are not found in the data considering a societal level explanation such as a capitalist system. But as previously identified, when explanations of responsibility are given, it is sometimes about economic aspects, but on an individual level only regarding "leaders" or "people".

> "Critics of degrowth miss this subversive element, stuck in an idea of utopia as a prefixed positive desti- nation, such as Schwartzman's (2012) "solar communism," rather than a horizon chartered through confrontation with hegemonic worldviews. Precisely because the desired socio ecological change is first and foremost qualitative rather than quantitative, and because this qualitative change has nothing in common with the dominant imaginary of what comes to be understood and measured as "growth," the prefix de is apt: a de for decolonization, a de for 'liberation from.' Of course, certain things will grow under degrowth; children, syndicates, or sharing…" (Kallis & March, 2015:362)

With perspectives from degrowth regarding reconceptualizing and de-colonizing, e.g., being freed of deterministic eco-modernism trajectories, the lack of alternatives to it, seems apparent in this small pilot test. No participant was invoked by the ambiguous cues towards alternative or degrowth visions, instead the social constructions and meaning-making apparatus at hand created dystopian visions, narratives and trajectories. I would like to highlight that in consideration of this being a small pilot and a very small dataset, it can't be ruled out that these findings have something to do with the particular stem that I have written. For further research, different stems could be created and tested on different groups, bigger groups could be tested, and triangulation could be done to check for interpretations of findings.

Although in this particular small pilot group of Danish participants, the broader social constructions of future impact of climate crisis seems severe and serious. This is reflected in writings on climatic changes and problems with resources and seem to lead towards a focus on identifying problems and directing some blame on individuals instead of systems. Although thin in data, some hopes are also found in a few of the stories, despite the overarching description of the dataset as dystopian.

4.4 Sub theme 2, "Focus on solutions", although dystopian, some stories also contained light.

In opposition to theme 1 and sub theme 1, stands sub theme 2. "Focus on solutions". Although all stories were containing elements from former mentioned themes, some of the stories additionally contained elements of focus on solutions. Regarding my research interest in alternative solutions and decolonization of the imaginary, this sub theme although it sticks out and is generally much thinner in data, is considered important despite. Although I have chosen to label this sub theme as positive (focus on solutions) in contrast to the somber content of earlier mentioned themes, not all "fixes" were presented positively. In some stories the descriptions of "fixes" were quite negative and dystopian such as;

"all food was created artificially and tasted nothing. Natural minerals and vitamins were created in laboratories" (2), or in another story mentions of plantations of wilderness on half of Denmark, although reading the story in whole, you understand that a catastrophic event has taken place and there are actually no humans around and no sounds of anything living which gives the story a "negative or dystopian" tone over all (6). Despite the overall darkness of the stories, I have chosen to highlight all signs of "focus on solutions" since they still represent the opposite to dark focus in context with my research question.

This subtheme was divided into concrete descriptions of solutions and friendly human interaction. Solutions were described either as technical fixes, such as human ingenuity or electrical solutions such as a microchip in the forehead (4), magnetic trains and sun-driven airplanes (7), but also other types of utopian solutions such as houses inside trees (9), and unrecognizable organic (in opposite to fossil) material replacing pavement and concrete (10).

These, although few alternative solutions imagined, are really worth examining. In one story (7) a lot of solutions were presented, they could possibly be considered eco-modernist, or tech-fixes but in the broader socially constructed dystopian pattern they stand out as representing some

form of hope. This included; “electrical walls from a new kind of material that can produce electricity, holding the strong sun out and isolates heat during cold winters”, electrical water-busses, magnetic trains and sun-driven airplanes. The tone in this story is brighter than most others, only overhauled by story nr 10. Story 10, describes new forms of “organic unidentifiable material” replacing concrete and pavement, the door is opened by a key and people use bicycles as transportation which indicates lack of electrical solutions. The other “utopian” solutions found were water barricades made of recycled plastic (3) and a house inside a tree (9). In story nr 9 a horse and carriage are also mentioned indicating lack of electricity or fossil fuels. I chose not to include artificially created food here, since this was negatively described (2, 3, and 7).

Another focus contained in this sub theme is “friendly human interaction” and positive feelings such as curiosity (10), care (3, 7,9,10), comfort (9, 10) and nice smells (10).
Although I want to highlight that these descriptions are represented much thinner in the dataset, meaning with quite few sentences in comparison to the focus on problems, they are still focused on for importance in context of the research question. Excerpts are found in six different stories, but mainly in three.
The stem contained cues for interaction between a human from today and one from the future; again, the cues were ambiguous. There was no reference to the value of good or bad. For example; the meeting between the two could play out violently as described in some stories; 4,5 and 8. In most (4 stories) the interactions were formally polite without any real affection or interaction. Yet in three stories; 3, 7 and 10, the interaction was very friendly and quite detailed.
Such as; despite the harsh circumstances of the polluted and broken world with scarce resources, human kindness and care between individuals were standing out. Excerpts from story 10;

> "Hello friend, you seem a little disoriented, are you OK?
>
> "Grandma Jehu!! Do you have a sec?” yelled my new friend, while knocking eagerly on the door in front of us...”

> “My new friend was so eager to introduce me to her grandma, that I just stood completely still and awaited the situation. Maybe she could sense that I came from the old world and thought that her grandma would be glad to meet me. The door flew up and a strong pleasant smell of citrus came towards us.”

Here the future person immediately approaches the past person as a friend. Further the future person is described as eager, energetic and calls out “Jehu” indicating a light mode in the character and creates the overall tone in the story. Future person wants to introduce the past person to the family. Past person responds by assuming good intentions and also considers the future person a friend.

The relationship and meeting between past and future person is interesting, since I think it shows participants' focus, either on blame and responsibility e.g., a focus on now, or as in the stories with friendly helpful cooperation that also are the same stories containing alternative solutions which indicates a more forwarding focus. To be able to dig into this subject and what these differences really could mean regarding social constructions of problems and solutions, bigger groups of participants are needed as well as follow-up discussions or interviews with participants after the story is written. Related to friendly and unfriendly human interaction codes in the stories are the important concepts in degrowth of care.

Care is used as a parallel word or antithesis to capitalism bringing a feminist critique of efficiency, production and power (D’Alisa et al, 2015). It also works in tandem with critique from political ecology towards globalization processes creating wealth for countries, not individual happiness for people (Ibid). Thereby questioning motivations driving society e.g., economic profit, and subsequently asking profit for whom? Instead, a focus is promoted on other drivers of wellbeing for humans; “re-centering a society around care” (Ibid: 65). Care is about relationships, human and beyond-human. But in the context of this study, a cue was put in for a meeting between two persons. Even though only modest reflections can be done based on such a small and initial study, the different findings tell different stories. The two most positive stories (7 and 10) had a lot of friendly interaction between the characters in them. In an otherwise harsh reality described regarding the hostile environment surrounding them, this felt like an indicator of hope. If the world is broken and resources are scarce, the friendliness towards strangers; inviting them into their houses, spending time, showing them around, buying them food and drinks seem to indicate some sort of abundance. In story nr 3, the same tone was apparent; the

two characters seemed to have a long and very friendly conversation, (the future person even offered the past person some of his very expensive led-free water) but here another layer of focusing on problems and blame was present, giving this story a darker tone in that the characters were not united beyond their mutual frustration, as in stories nr 7 and 10. Care between persons as in friendly human interaction especially during harsh conditions told in these stories, could be seen as an indicator of alternative visions opposing our current hegemonic homo economicus discourse.

4.5 Concluding remarks of analysis.

The question used for testing the SC method[6];
What are the perceived future impacts of the climate crisis? Can something be said about social constructions around the topic of the climate crisis in this particular group?

This study was made as a small pilot, testing the method with theory from degrowth. The strongest pattern found in the dataset can be described through the theme of "hostile environments", through the two codes; negative "climatic changes", and "resource problems". Other codes building this theme are "nightmare descriptions" and "unfriendly human interaction". This theme together with a subtheme I call "focusing on problems" supports the overarching framing of the dataset as dystopian narratives. In order to give justice to the whole dataset with all content with relevance to the research question, another subtheme (2); "focus on solutions" was discussed. Although much thinner in data, its existence is still of importance as it relates to alternative visions.
In this small group, it seems as though the anticipated impact and consequences of climate changes are quite severe. The group seems informed according to the different variations of environmental crises mentioned in their stories. As previously mentioned, although I aimed for ambiguity, it is still possible that my formulation of cues, or the order of cues could have affected the outcome towards dystopian narratives, or that darkness might just be a common trait for sci-fi and discussing the future? . With a bigger dataset, deeper analysis can be done. With this dataset of ten quite rich stories, and it being a pilot, this was as far as I judged the analysis could be

[6] See page 4.

taken (as also mentioned in the start of the chapter), touching upon themes and visualizing possible paths for future research.

The limit of the small group and narrow participant selection, does not allow for conclusive claims of broader social constructions of groups, but for this particular group, analysis shows a dystopian narrative of the future outlook considering the current climate crisis. In addition, solutions at hand do not seem to be considered satisfying since most stories stayed in current trajectories of capitalism without identifying it as a system, presenting imaginaries of a broken capitalistic world, mostly focusing on explaining what happened to it. Lacking, are stories of what is possible, or alternatives, this was only found thinly, some in story 10 and possibly story 7.

4.6 Patterns and commonalities of perceived future impacts of climate crisis and broader social constructions of topic.

Dark dusky, dystopian-10 stories *Main pattern*

Hostile Environment –10 stories *theme 1.*

Climate Change (CC)Temp changes, air and water pollution, fresh water scarcity, soil degradation and land-loss, flooding/catastrophes 9 stories (1,2,3,4,5,6,7,8, and 10)	Resource Problems (RP) of all sorts, non-existing or scarcity, things lost. 10 stories	Nightmare Descriptions (NM) Explicit mentions, or descriptive elements thereof. Negative feelings such as fright, panic, dislike, sadness. 10 stories	Unfriendly Human Interaction (HIUF) unfriendly, scary, threatening, not helpful. 4 stories (4,5,6 and 8)

Focus on problems, unconstructive frustration, focus on blame. Identifying problems. *Subtheme 1.*

Structural/systemic responsibility and blame	**Individual (as well as structural) responsibility and blame**

Blame Leader responsibility (BLR) Foremost national leaders, government or with no explicit global mention. 4 stories (2, 3, 7 and 8)	Blame Globalization processes (BGP) Mentions of global leaders or global problems. 4 stories (2,3,6 and 7)	Blame Human Ego (BHE) Individual choices, consumption, or just mentions of "people should have..." 3 stories (2,3 and 5)	We Should Have Listened (WSHL) 4 stories (2,3,7 and 8)

Light Happy –0 stories

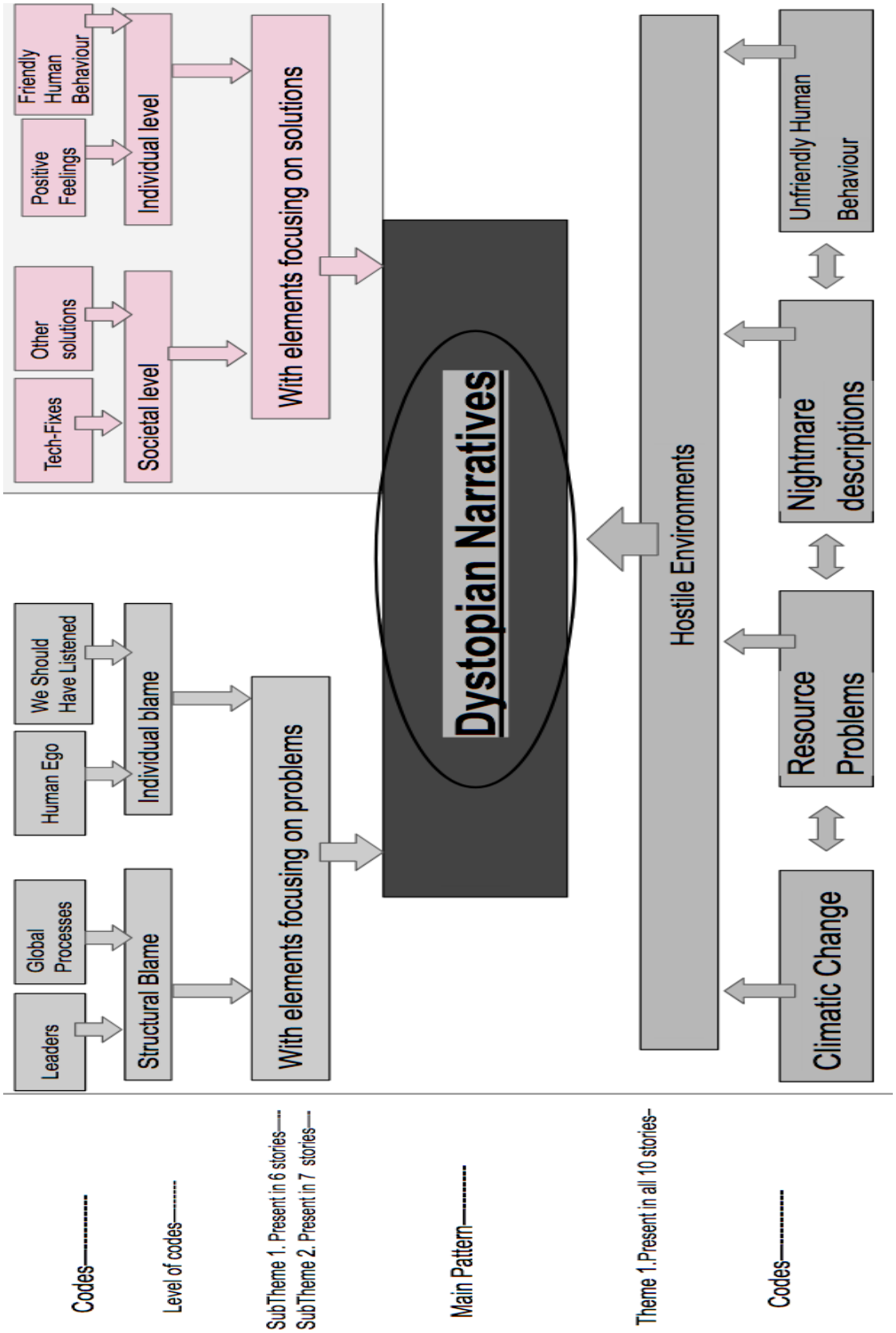
Unproblematic environment -0 stories

Focus on solutions, constructive forward thinking, Solutions. *Subtheme 2.*

Societal Level	**Individual level**
Tech-Fix and other solutions, utopian elements. (FIX)	Friendly human interaction. (HIF) Helpfulness, community, positive feelings; comfort, curiosity, safety, pleasant smell.

Tech-Fix 4 stories (2,3,4 and 7)	Other Solutions 4 stories (3,6,9 and 10)	Positive feelings 1 story (10)	Friendly Human Interaction 5 stories (3,6,7,9 and 10)

4.7 Visualized relations of themes and codes.



5. Evaluation of method, reflections and discussion.

The research question[7];
How can qualitative story completion method be used with theory from degrowth?
This will be tested through applying the story completion method with the questions;
What are the perceived future impacts of the climate crisis? Can something be said about social constructions around the topic of the climate crisis?

> "Because I've written science fiction I am always accused of writing about the future. I've never ever tried to write about the future. We have nothing but the present tense. "
> (Ursula Le Guin, 2014 in Kallis & March, 2015).

" I wished to invoke reflections on how the future might look considering both current alarming threats from the pending climate crisis and the usage of green growth solutions as remedies"[8].
But also to find out if others are worried, or have opposite positive visions? Stating my research question, having in mind the unpredictability of data with this method, I had no expectations of the stories that I would receive. Perhaps I was anticipating at least a few sci-fi stories with high-tech paradises, considering my perception of a general positive attitude towards eco-modernist solutions based on for example the proliferation of electric cars throughout Danish society. I was rather surprised by the overall dystopian pattern that slowly became apparent when working with the data. The perceptions of the climate crises I found in the stories were quite grave, and reflected well informed participants aware of the complexity and interrelationship of the ecological and climatic crisis. Unfortunately, without much hope in terms of alternative societal organization, or other imaginaries, instead most narratives were broken forms of current society in different versions. This led me to categorize technical fixes and eco-modernist solutions as positive in this context, indicating some form of focus on solutions and in extension hope. I wonder if this graveness I found in the collection of stories is something that participants were/are aware of? I think a great deal of further reflections on the method and how to develop it, could come from follow up interviews with participants. This was not calculated for, nor appropriate for this size of initial pilot study.

[7] Research Question from page 4.
[8] See page 15.

This study was a test to try the method in context with critical theories from degrowth. With the small group of participants in mind, the depth of analysis was prelimited. Still, through thorough interaction with the data, themes could be developed with application of theories and concepts from degrowth, creating interesting findings concerning the topic. I think the findings can be discussed with theories from degrowth resulting in a coherent narrative and thus pointing toward this method being relevant in this subject area. A hostile environment was present in all ten stories, and additionally a quite dark tone describing a world similar to our current one, only broken. Based on this small test study, if the same results were to be found in a bigger dataset and this group could somehow represent a broader societal group, one could say findings point towards this group as being well informed, perhaps worried and that current solutions are perceived as insufficient, or even that alternatives are seem to be lacking? In order to develop and deepen such analysis, these questions could be given to participants afterwards in a follow-up interview. It would be meaningful in further development of this method to extend the analysis process, to a two-folded analysis, first of the dataset and secondly after the interviews/discussions that could possibly be done in groups. This mixed method variant of story completion also exists within psychology (Clarke et al, 2017:19).

In such interviews, one could depart from the collected material and the analysis to identify discourses, and to question dominant narratives. Such interviews could serve both as a triangulation process for quality checking of the research (Clarke & Braun, 2013), as well as an attempt to concretize a decolonization process through starting the conversation around the found patterns. In my reflections, it would not matter what patterns that are found in different groups. Identifying dominant discourses of climate problems and solutions in order to reflect around them, would be meaningful both for utopian and dystopian narratives if they could be found. If there are particular groups with dominant utopian future visions, they would be equally interesting to investigate. I think for such follow-up conversations to take place, it needs to be done only voluntarily for those interested, but judging on my experience of this small test, there seems to be a following interest after the story is written.

If we were to identify dominant discourses, and perhaps perceived flaws of our current models and systems, it would enable us to question such discourses. To confront ourselves with our anticipated future outlook, might create incentives for change or at least open up the discussion?

Norgaard has written about a response mechanism called “socially organized denial” (2011), explaining personal dealings with climate crises and responsibility in Norwegians. This is one possible explanation for inaction, but how do we confront this problem? A common puzzle in social science is “the attitude-behavior gap” that includes environmental and sustainability concerns according to Klintman (2017). Neuroscientific studies have criticized social and economic studies' use of interviews and surveys in this area, because they tend to miss implicit attitudes that are far more important considering human interests (Ibid). Implicit attitudes are attitudes that people are not consciously aware of, but these are better “predictors of behavior than explicit ones' ', especially considering socially sensitive questions such as ethical choices hereunder environmental issues (Ibid:68). Klintman´s main point is that human social rationality often overrides economic rationality and that this needs to be wider acknowledged and taken into consideration regarding for example environmental harm and behavior on both societal and individual levels (2017).

It is not participants' hidden implicit (or explicit) attitudes that are revealed with this method, but their perceptions and social constructs of specific topics. It might be that some of the participants are unaware of some of their own perceptions due to sensitive topics, like climate and the future. A crucial detail here is that individual stories become smaller parts of bigger social constructions, and that those bigger social constructions can much more easily be questioned and/or criticized than individual ones. I have had a few loose conversations with two of the participants considering the overarching dystopian pattern, both which shared my surprise. The delicate subject was easier to approach by addressing a collective social discourse. Through this method, we can start talking about the future and our collective perceptions of it, as a tool for starting the conversation about our current right now. As Kallis & March writes regarding decolonization of the imaginary; “An analytical limitation to this task is that degrowth, like any utopia, is nowhere to be seen.” (2015). If a bigger study was done on the global north population that showed similar results as this small test study has shown, the story completion method can be used to collect empirical data proving the urgent need for more discussions on Utopian visions.

A difficult area in my experience was participant selection. I tried to qualitatively create an “average” group, a statistical category. I found Blok and Kvist-Møller (2020) who based on statistical categories have developed the 20-60-20 model of qualitative categories similar to my attempt of categorizing. An option would be to use an already existing statistical criterion, alternatively, let participants place themselves in societal groups they identify with. This would perhaps make comparison of dominant narratives between groups easier and more ethical. Comparative studies would be interesting, with different groups of ages; young and old, capital vs rural residents, blue-collar vs white-collar workers, ethnicity and so on.

This study was mainly focused on perceptions on the climate crisis. The cues in the stem were aimed to trigger responses regarding; climate change, change in terms of resource use/distribution, changes in societal organization, and interaction between a human from today and one from the future. If another study were to be done, more planning and evaluation could be invested into these decisions, perhaps in collaboration to get more perspectives. The choice of cues, how many to use, and in what order they should come, could affect participants' reactions to them. They could also be tested on a pilot group, alternatively different stems can be tried so that most possible ambiguity is achieved to allow participants' own meaning making system to be revealed.

6. Conclusions.

This study was a pilot, testing the story completion method from the field of psychology, with notions from degrowth based on political ecology and ecological economic theory. The aim of the study was to see if and how the method could function within the field of human ecology through the questions; "what are the perceived future impacts of the climate crisis?" and "Can something be said about social constructions around the topic of the climate crisis?"[9]. The method investigates perceptions and social constructions in opposition to lived experiences and views that can be investigated with other common qualitative methods such as surveys, questionnaires, or observations and ethnography (Braun & Clarke, 2006; 2012, Clarke & Braun 2013, Braun et al, 2017; 2019c). Both the method (SC) and analysis apparatus (RTA) are reflexive (Ibid), they can be used with different methodologies and theories. Crucial is the researchers own understanding and explicit clarity of their ontological and epistemological stance, so that findings and results coincide with chosen metatheoretical approach (Ibid). This translates into this study being specifically created in relation to several very specific choices that affected how this research came about, and what it contains; for example, I decided to add a futuristic aspect which I haven't seen in other research. Due to my interest in the environmental concern-behavior gap, the concept my whole study evolves from and circulates is; "the decolonization of the imaginary "from Latouche (2015). Other notions from the degrowth literature, or other concepts from the human ecology field, I imagine, could just as easily have been chosen, but this will need to be tested for limitations.

It seems, according to this pilot study and thereby confirming my initial thinking, that people are quite informed when looking at the multiple interrelated climate change consequences mentioned in the stories. Therefore the lack of alternative solutions/visions has to do with something other than information deficit, just like Norgaards (2011) and Klintmans (2017) research also points towards. Looking at the quite dystopian pattern across the dataset, hegemonic discourses preventing us from seeing already existing alternatives is a possibility. Bigger studies are needed to derive such theories. This method seems to have potential and to work really well with this environmental subject and degrowth concepts, focusing on social constructions of environmental

[9] See research questions on page 4.

problems and solutions, addressing (by collecting empirical material) dominant discourses. This in turn offers excellent opportunities for reconceptualization and discussions for further research. In addition, such discussions could potentially be seen as attempts to decolonize our imaginaries.

7. Appendix.

A) The stem in english and danish;

ENG Stem:

Imagine B. Jensen, a person of similar age to you, living in Copenhagen in the year of 2021. This Jensen is suddenly and mysteriously catapulted into the future. It is the year 2100. The weather and the climate seem very strange, it smells and looks different. Energy use is heavily controlled by nation leaders and every Danish family has a quota. Food habits seem very different. Natural resources of all kinds in Denmark, like for example water, are monitored by all members of society. A future person sees that B Jensen walks around confused and looks like something he recognizes as very old fashion.

He understands that Jensen comes from the past and approaches Jensen....

Danish Stem:

Forestil dig B, Jensen, et menneske på din alder, og københavner år 2021. Denne Jensen bliver pludseligt og på mystisk vis slynget ind i fremtiden. Det er nu året 2100. Vejret og klimaet virker meget anderledes, det både ser og lugter underligt. Al form for energiforbrug er kraftigt kontrolleret af nationale ledere og hver Dansk familie har en kvote. Folks madvaner virker fremmed. Naturresurser af alle slags, som for eksempelvis vand, bliver overvåget af alle medlemmer af samfundet. En person fra fremtiden bider mærke i at B. Jensen går forvirret omkring. Fremtids Personen synes der er noget bekendt over Jensen, noget gammeldags fra noget han husker som gamle dage.

Han forstår at Jensen er fra fortiden og går frem imod Jensen...

B) Informational letter in English;

Subject: Informational letter regarding participation in a Bachelor test-study in Human Ecology.

Dear participant,
I am happy that you are considering participating in this study, hereby some more information regarding the study as agreed.
My name is Michelle Appelros and I am currently working on a bachelor thesis in Human Ecology at Lund University in Sweden.

The method, short background, purpose, and why to try it:
I would like to test a method called "Story completion". The method has been developed in the subject of psychology and is previously not used outside this area. The method aims to approach subjective perceptions on delicate subjects. I regard climate change and solutions for such changes to be a delicate subject, thus I want to try the method to see its applicability for the subject. Because, the more we understand about how people perceive and comprehend climate crises and solutions regarding them, the better the foundation of fruitful discussions on what and how societal changes can come about.

More specifically I will try to investigate the subjective visions of the future in the light of perceptions of current climate crises.

How does this method work, and what will be demanded of you;
Participants will receive a short start of a fictional story which they are meant to finish in writing. For this specific story, it will contain 5-8 lines, and I hope for you to write 0,5-1 pages and use approximately 1 hour. Everything will take place via email.
Preparation is not necessary and previous writing experience is not needed, spelling, grammar or other linguistic matters are of no importance, only content of the fictional story, to some degree interpreted through the use of language will be analyzed.
I expect to send out the stories in the first week of November and hope to receive your stories no later than the 12th if possible.

How I have selected participants:
I have selected 10 different people from my personal network. I have aimed to find a variation regarding life experience, work, economic situation, political opinions and age, within a middle range frame of the Danish population living in wider Copenhagen. Regarding gender, I will balance it to 50/50 %.
I want to point out that this study does not include people of other ethnicities or cultural heritage due to the small size of the study, although this would be recommended for further research.

Publication and consent;
The results will be presented in a bachelor thesis which will be published on Lund University's database of student papers. The answers will be coded, analyzed, translated and presented in a way that guarantees your anonymity.
You can choose to cancel your participation at any time you want.

What exactly happens now;
I will send you a second email this afternoon. It is important that you *do not open* this email until you have an hour to spare, and it suits you to finish the participation. Time of week or time of day is irrelevant, what's important is that you find a suitable time where you can sit alone for one hour without interruption to write creatively.

In the second email, you will first be asked to provide basic personal information, such as age, gender and work title. This information is confidential and will be handled with care, as such they will only be seen and handled by me and my supervisor personally. After the study-period, all this information and the emails will be erased. The fictional stories will be kept, but in another document with no attachment to you. In the final dissertation you will all be anonymous.

Secondly will follow a short instruction with a few reminders on what I ask you to do, and further down in the email; the actual beginning of the story. The idea is for you to just proceed to write inside the email and when you finish, send it back to me before the 7th of November preferably.

Thank you for considering participating, I hope you will take the time to help me research this method. If you have further questions regarding anything surrounding this method or research, please email me at mi2157ap-s@student.lu.se or call me on phone number [REDACTED].

Best regards,

Michelle Appelros

C) Informal letter danish;

Emne: Informationsbrev til deltagere til Bacheloropgave i HumanØkologi.

Kære DELTAGERE,
Jeg er glad for at du overvejer at deltage i min undersøgelse, som aftalt kommer her lidt mere information om forskningen.
Jeg hedder Michelle Appelros og er i gang med min Bacheloropgave i HumanØkologi på Lunds Universitet, Lund Sverige.

Kort om baggrund, formål, metoden og hvorfor den skal afprøves;
Jeg vil afprøve en ny metode som hedder "Story Completion". Metoden har sin oprindelse indenfor psykologi og er ikke tidligere blevet brugt uden for dette felt. Den er udviklet til at undersøge subjektive opfattelser af følsomme emner. Jeg personligt opfatter klimaforandringer og mulige løsninger, som værende gode eksempler på et sådant følsomt emne. Jeg vil gerne prøve hvor brugbar denne metode er vedrørende dette emne. Fordi jeg tror at jo mere vi ved om hvordan mennesker opfatter og tænker om klimakriserne og mulige løsninger, desto bedre bliver grundlaget for frugtbare samtaler om hvad der kan og skal ske i vores samfund.

Helt specifikt, vil jeg undersøge personlige visioner af fremtiden i lyset af hvordan man opfatter nuværende klimakriser.

Hvad går metoden ud på og hvad vil det kræve af dig;
Metoden går ud på at deltagerne får begyndelsen på en fiktiv historie som de skal afslutte ved at skrive den færdig. I dette tilfælde, vil du få et par sætninger og jeg håber du vil skrive mellem en halv til en side, og bruge cirka 1 time. Alt vil ske over mail.

Ingen forberedelse kræves, ej heller tidligere erfaring med at skrive. Stavning og grammatik er uden betydning og kommer ikke til at være en del af analysen. Kun indehold er vigtigt, dog vil dette til en vis grænse blive tolket gennem sprogbrug. Jeg forventer at sende historie-begyndelsen ud i den første uge af november og håber på at modtage svar senest den 12.11 hvis muligt.

Hvordan jeg har udvalgt deltagerne:
Jeg har udvalgt 10 forskellige personer fra mit netværk. Jeg har prøvet at samle personer med varieret livserfaring, arbejde, økonomisk situation, politiske holdninger og alder, indenfor en mellemsektion af den Danske befolkning bosat i Storkøbenhavn. Kønsfordelingen mellem deltagerne vil blive holdt 50/50 %.

Dog vil jeg pointere at dette prøvestudie ikke inkluderer individer af anden etnisk herkomst eller kulturelle arv grundet det lille omfang, men at yderligere forskning og et større studie ville kræves til dette.

Hvad skal der ske med undersøgelsen og samtykke;
Resultat af undersøgelsen og af metodens brugbarhed bliver præsenteret i min Bacheloropgave som publiceres i Lunds Universitets database for student opgaver. Jeres skrevne historier kommer til at kodes, analyseres, oversættes til engelsk og præsenteres på en måde der garanterer jeres anonymitet.

Du kan til hver en tid vælge at afbryde din deltagelse.

Hvordan vil det foregå helt konkret;
Jeg kommer til at sende dig en ny mail i eftermiddag. Denne mail skal du ikke åbne før du har en time tilovers og det passer dig at gennemføre deltagelsen. Tidspunkt på ugen eller tid på dagen er lige meget. Det vigtige er at du har en time, hvor du har mulighed for at sidde alene uden forstyrrelser og kan skrive.

I mailen skal du starte med at udfylde basale personlige oplysninger, såsom alder, køn og arbejdstitel. (Disse oplysninger er fortrolige og kommer til at behandles med respekt, dvs. kun at blive set af mig og min supervisor. Efter endt forløb bliver alle disse informationer og mails slettet. Dog bliver historierne gemt under pseudonym i et andet dokument, altså uden jeres oplysninger. I den endegyldige, færdige opgave vil alle deltagere være anonyme.)

Derefter i mailen kommer en kort beskrivelse, dvs. en påmindelse om instruktioner og lidt længere nede i dokumentet kommer så begyndelsen af historien. Tanken er at du bare skriver videre i det samme mail dokument, og derefter sender mailen tilbage til mig, inden den 7. november.

Du skal have stort tak for at du bruger tid på at hjælpe mig med denne undersøgelse, selv om du ender med at ikke deltage alligevel. Jeg håber dog at du gør. Om du har nogle som helst spørgsmål til noget så skriv endelig til mig på; mi2157ap-s@student.lu.se eller ring til mig på [REDACTED].

Venlige hilsner,

Michelle Appelros

D) Instruction letter, (additionally containing the stem), english;

Instructions for the test of story completion method.
Age:
Gender:
Work title:

I am really thrilled that you have found time to write this story and participate, I hope it will be fun!

Further down in this email you will find the beginning of a fictional story, the idea is for you to continue and finish it however you want. This means that you read the start carefully and then write what happens next. There is no right or wrong. Remember that no notice will be taken on spelling and grammar. I hope you will spend around an hour maximum, and that you will write approximately 0,5-1 pages, but it is ultimately up to you where the story goes and how long or short it will be.

There are no further requirements, it's all fantasy and I hope it will be fun!

Best regards / Michelle Appelros

E) Instruction letter, (additionally containing the stem), danish;

Instruktioner for afprøvelse af “Story Completion” metode I HumanØkologi.
Alder:
Køn:
Arbejdstitel:

Kort Instruktion;

Jeg er glad for, at du tager dig tid til at færdigskrive denne historie og jeg håber det bliver sjovt!

Længere nede i mailen finder du begyndelse af en fiktiv historie. Ideen er at du skal skrive videre og afslutte historien, præcis som du har lyst. Dette betyder at du nøje læser begyndelsen og derefter beskriver hvad der så sker. Der findes ikke noget rigtigt og forkert. Husk at grammatik og stavning er lige meget. Jeg håber du vil bruge cirka en time, for at skrive en halv til en hel side i alt, men det er i sidste ende op til dig, hvor historien går hen og hvor lang eller kort den bliver.

Der findes ikke yderligere krav, det er ren fantasi og jeg håber det bliver sjovt!

Bedste Hilsner / Michelle Appelros

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