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“It’s Just Not Me”
a Study of Non-Participation in
Collective Actions with a Climate
Cause Among Young
Norwegians

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Global Development Studies

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Declaration I, Josefine Horn, declare that this thesis is a result of my research and findings. Sources of information other than my own have been cited and a reference list has been appended. This work has not previously been submitted to any other university for award of any type of academic degree.

Date.....15/08/2022.....

Signature.....Josefine Horn.....

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Abstract

This thesis explores the issue of non-participation among young Norwegians in collective actions with a climate cause. The aim is to investigate whether there are any common features between the non-participants in terms of individual and social characteristics as well as the reasons they give for not taking part in collective actions. With this objective in mind, two research questions were formulated: 1.) *Are there any common individual characteristics and social contexts that the non-participatory youth share that may explain their lack of participation?* 2.) *How do young people who do not engage in climate activism reflect on their non-participation in collective actions against climate change?*

A qualitative research strategy was used, and individual in-depth interviews were set as the main data collection method. The sample consisted of 19 young people between the ages of 18-29 who study at the two largest universities in Oslo, UiO and OsloMet. This thesis applies a modified social-psychological framework, with contributions from sociology and social movement theory, that could help explain the process of non-participation. Using this, it finds that the environmental values among non-participants play a key role in how they relate to climate change and their feelings of responsibility within it. Furthermore, this influences their behavior in terms of participation in other climate related activities than collective actions. While the non-participation of respondents with lower environmental orientation could be justified by their value set, this thesis raises the question of why respondents with high environmental values chose not to participate in collective actions. It finds that these respondents either question their own personal suitability or the political implications of participation in collective actions.

Key words: non-participation, young people, collective actions, climate change, social-psychology, powerless hypothesis, delegation hypothesis

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Chapter 1: Introduction

For a long time, I have been curious about why some people do not engage in causes, especially those where there seems to be every reason for them to be involved. Therefore, in the process of deciding upon a research project, it seemed obvious to investigate why people do not engage in the biggest contemporary challenge, namely climate change (Leichenko & O'Brian, 2019). It is continuously transforming the conditions of present and future life. When changes in climate and weather happen, the predictability important for the functioning of social and economic structures comes at risk (Leichenko & O'Brian, 2019). In other words, the future of the world is conditional to immediate actions against climate change, making it a vital task of our time (UN, 2021).

Young people today and future generations are key stakeholders in matters of climate change, as their future depends on policies and actions that can make life livable in the time ahead (UN, 2010; Leichenko & O'Brian, 2019). For this reason, young people around the world have been engaged in social movements and collective actions for the climate. After the turn of the century, a substantial number of initiatives have been started by young people with the aim of mitigating and adapting to climate change (UN, 2010). The youth climate movement that perhaps has had the most repercussions is "Fridays for Future", started by Greta Thunberg in 2018 (Sabherwal et al, 2021). Because of the Fridays for Future protests, young people gained foothold as a generation against climate change and inspired people globally to act with them (ibid.). In Norway, these protests inspired 40 thousand pupils to demonstrate, out of the 390.000 attending school, on its biggest demonstration (Forskning.no, 2019). This equals almost 10 % of the youth in schools which is testimony of its popularity, however 90 % did not participate in the event.

Surveys undertaken in Norway demonstrate that young people under the age of 30 are the most climate aware and engaged within the society (e.g., Aasen et al. 2019). Over 50 % are quite or genuinely concerned about climate change, and 80% agree that they have a responsibility to reduce their climate emissions (Aasen et al. 2019). This age group is also the most willing to change their habits to become more climate friendly and demonstrate the least resistance towards politics that concerns climate change (Aasen et al., 2019). However, turning the numbers around, there are still around 50% that are not so concerned with climate change,

and still 20 % that believe they have little or no responsibility to reduce their emissions (Aasen et al., 2019). It is among this group I wish to turn my attention.

The main goal of this thesis is to provide insights that could help explain why some young people do not engage in collective actions with a climate cause. With a qualitative approach, this thesis will investigate if there are any individual and social similarities among the non-participants. Furthermore, to get a deeper understanding of the attitudes and behavior of this group the paper will focus on how the individuals reflect on the current situation and their responsibility in it. With the object of investigating the presented issue, these research questions have been formulated:

RQ1:

Are there any common individual characteristics and social contexts that the non-participatory youth share that may explain their lack of participation?

RQ2:

How do young people who do not engage in climate activism reflect on their non-participation in collective actions against climate change?

Collective action is a word that can be used to describe a variety of organized courses of action, but for the sake of simplicity it will be used as a term to simultaneously refer to both campaigns¹ and demonstrations.

This thesis will be presented in the following order: Chapter two will present a topical background for the research, whereas chapter three sets out the theoretical framework of which the one could understand attitudes and behavior of non-participation. Chapter four will extend on the methodological choices that have been influential for the finding of this thesis, followed by chapter five where the findings are analyzed and chapter six where they are discussed. Ultimately, chapter seven concludes with the insights provided in this thesis and how future research can draw from it.

¹ This is a translation of the Norwegian word “aksjoner”, and refer to campaigns of civil-disobedience or non-violent direct actions.

Chapter 2: Topical background

This chapter will present general insight that informs the research topic. First it will illuminate on the Norwegian context for political participation on the issue of climate change. Thereafter, relevant insights from the research on non-participation will be presented.

2.1 Norway and climate change

Much of the Norwegian state has built its wealth from the Government Pension fund, which rest on the extraction of oil and gas. Followingly, there are national interest in continuing the use of fossil fuels that influence the politics of Norway, due to the partially state-run industry of Equinor. For this reason, it is an important sector for employment and in 2016 approximately 185 000 people were employed in the oil and gas industry that was equivalent to close to 7 % of the population (Leichenko & O'Brien, 2019). According to Norgaard, this makes Norway an interesting context of which to investigate the issue non-participation in actions against climate change (2006). Furthermore, Norwegians are among the most highly educated people in the world, there are high levels of consumptions of news, and political activity such as voting in general election (Norgaard, 2011). In addition, it is a country that is internationally fronting itself as a leading fighter for environmental issues and protection. Within the national media there is a considerable focus on climate change and nationally it has a culture with great pride in its nature and environmental awareness (Norgaard, 2011). This has manifested itself in the capital Oslo, which has become a world leader in altering the infrastructure of the city and providing the citizens incentives to favor electrical over gasoline cars (Leichenko & O'Brien, 2019). This resulted in Oslo being awarded the European Green Capital because of its dedication to facilitate environmentally and climate friendly actions for its inhabitants in 2019 (Oslo Kommune, 2022). In this context the project "From targets to action: public responses to climate policy instruments" (ACT) was initiated at CICERO Center for International climate research, with the purpose of understanding the effects of climate policy instruments (Aasen et al., 2019).

The ACT project provided data on the dynamics of attitudes and behaviors towards climate change among the Norwegian population, by having annual data collection from 2018 to 2021 (Aasen et al., 2019). Their report from 2019 demonstrates that most of the population believe climate change is happening and that human activities are the source of it. Furthermore, a

majority felt a responsibility to reduce their own greenhouse gas emissions, believed that all sectors of the state have a responsibility to contribute to the mitigation of climate change, and did not assign other countries more responsibility than Norway (ibid.). In terms of political support of climate policy instruments, they saw that the young people and people with higher education were more willing to vote in favor of these policies. In contrast, those above the age of 45, with lower education or with an income over 800. 000 NOK a year tended to be less worried about climate change and thus less politically inclined to vote in favor of climate policy instruments (ibid.). Followingly, it is interesting to investigate how young people with higher education think about their non-participation in collective actions with a climate cause.

2.2 Non-participation as a field of research

In literature on collective actions the activists are often the ones of interest to the researchers, rather than the ones who fail to participate. However, according to Klandermans and Van Stekelenburg this suggests that non-participation is thought of as “simply the flip-side of participation” (2014). Though the authors recognize that this could be the case for some non-participants, often it is not and there could be a wide range of reasons for refraining from participation in a collective action (Klandermans & Van Stekelenburg, 2014). Their passivity towards one type of climate-related activity does not exclude their participation in other political activities. In order to properly understand commitment, activism and participation, it is useful to reflect on what not "doing something" means. In the reviewed literature there is generally a broad understanding of what passivity towards traditional forms of political activity means, as this could refer to a broad spectrum of actions (Portos et al, 2020; Switzer, 2020). This could be activities such as:

- Contacting a politician or a political organization
- Donating money/supporting an organization or a petition
- Attending a political meeting
- Using social media to spread a political message
- Boycotting
- Wearing clothes with political messages
- Following a political organization on social-media, or using the internet to search for political information, visit a website of a politician or party
- Destroying public property or using violence against public officials

These examples are taken from Portos, Bosi and Zamponi and illustrate the variety of activities an individual might engage with, without being “active” in the specific cause (Portos et al, 2020). While this study is about voter turnout, it provides valuable insights to the understanding of non-participation.

In the attempt of trying to understand the origins of non-participation, Kimberlee suggests that there are four tendencies of explanation: youth focused, politics focused, the emphasis on alternative values or a generational approach (2002). The youth focused approach explains the non-participation by placing the responsibility with the individual, or associated distinctions with the individual like social class background (Kimberlee, 2002). The politics focused approach is defined by explaining the non-participation of young people in relation to how politics is presented to and relatable for young people. The ‘Alternative Value’ explanation for non-participation focuses on how young people hold different values than other generations before them, whereas the generational explanations points to how contemporary generations are faced with specific conditions that shape their experience of participating in politics. While the study of Kimberlee concerns the tendencies of explaining young people are non-participatory in the General Elections (ibid.), it points to the implications of the theoretical approach that is chosen by the researcher. This has transferability to the research of non-participation of young people in collective action, as it foregrounds how there are different ways to interpret the decision of not participating in an activity.

Chapter 3: Theory

In order to thoroughly consider the issue of participation and non-participation with regards to collective actions, a framework for understanding how social influences might affect the environmental attitudes and behaviors of individuals needs to be developed. As this is an interdisciplinary problem in nature, such a framework can be developed by considering the fields of social psychology, sociology and social movement theory in conjunction, using their respective insights into the individual, the collective and social movements. Together, these three disciplines allow for a comprehensive investigation into what might lead to the non-participation of an individual with regards to collective action, while also allowing for a discussion of how such an individual might still participate in other climate related activities.

This chapter separately presents the aspects of each theory that are relevant to the understanding of the issue, before describing how these can be merged in order to develop a useful, combined framework. As there is a limited number of theoretical frameworks that concern non-participation in collective actions and altruistic behavior, I will use adapt a framework of participation from social psychology to explain non-participation. These are not traditionally used to analyze why some people choose not to participate but explain processes of which the decision not to act is a possible outcome.

3.1 Social psychology; The work of Schwartz and Stern

Social psychology is the scientific discipline that studies the behavior and responses of an individual in relation to their social environment (McKinlay & McVittie, 2008). Though there is great variety in the methodology applied to understand the individual mind and its behavior, the discipline could be characterized by its focus on how the mental processes of an individual are influenced by their social environment (Cook et al, 1995: McKinlay & McVittie, 2008). Consequently, these processes should be analyzed in relation to the social context in which the individual navigates, as it both guides the origin and outlook of individual behavior (McKinlay & McVittie, 2008). In order to understand the social aspects that influence the individual's decision to participate in environmental collective action, the work on altruistic behavior of Shalom H. Schwartz ought to be considered (1977). Although the theory was developed to include all sorts of behavior motivated by moral obligation, his explanations of altruistic behavior became influential through the norm activation framework (NAM). It explains why

individuals act to create welfare for others, while also accounting for key factors that influence the feeling of moral obligation to help others (Schwartz, 1977).

A key argument of this model is that altruistic behavior depends on the activation of values and personal norms (Schwartz, 1977). Values can be recognized by what the individual deems meaningful, important or favorable, as well as principles that guide behavior and reasoning (Steg, 2016). This is internalized from the social environment and leads to expectations and feelings of moral obligations to act in certain ways, called personal norms (Schwartz & Howard, 1981). If these expectations are acted upon, they can lead to positive feelings of the self, while if they are violated it can lead to negative feelings such as guilt and shame (Schwartz, 1977). In order for a person to act altruistically, a feeling of moral obligation to help needs to take place, which is the activation of a personal norm (Schwartz, 1977). The activation of personal norms is related to two prerequisites: “awareness of consequences” (AC) and “ascription of responsibility” (AR). AC refers to what consequences the individual believes their actions will create, while AR points to how the individual ascribes responsibility for these consequences (Schwartz, 1977). The process through which the personal norms are activated is illustrated in Figure 1.

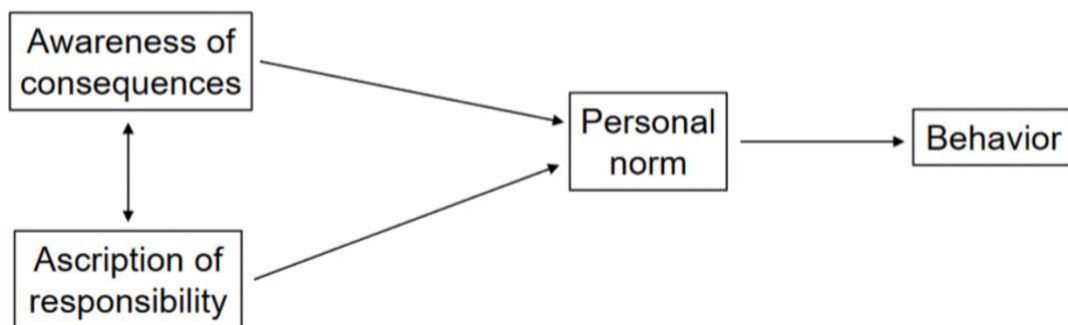


Figure 1: The Norm Activation Theory

Source: Schwartz (1977)

To explain this activation of personal norms which lead to altruistic behavior, Schwartz divided the process into a sequence of four steps. This sequence is composed of the following:

1. Activation
2. Obligation
3. Defense
4. Response.

The activation step concern how the individual perceives the need and responsibility of altruistic behavior, the obligations step regards the construction of norms and “feelings of moral obligation” as the already established personal norms, the defense step involves the considerations and evaluations of possible outcomes, and the response step explains the decision to act or not act (Schwartz, 1977).

Of special relevance to this thesis is the process that leads to inaction, i.e. that which in this framework would be related to the perception of material or social cost of acting altruistically (Schwartz & Howard, 1981). If there is an emotional conflict between the cost and the moral obligation, a “defensive reaction” might occur, causing the individual to reduce their self-expectations in order to justify their own inaction. However, the conflict might also cause an emotional reaction that can lead to “self-dissatisfaction”. This experience might lead to a subsequent value adjustment which could influence one's behavior. In other words, personal norms are created in decision-making processes, by evaluating how possible actions resonate with their internalized values. Accordingly, the normative decision-making model explains how personal and social norms moderate the effects of general values on helping behaviors or altruism (Schwartz & Howard, 1981).

The work of Schwartz has often been employed in studies of environmental attitudes and behavior. Among these subsequent works, Paul C. Stern argues that the concepts of altruistic values and personal norms are important to the understanding of participation in social movements (Stern et al, 1999). Stern argues that the social movements are “organized around normative claims on individuals and social organizations to act on the movement's principles for reasons other than self-interest” (Stern et al, 1999). He proposes that environmental movements, like other social movements, are organized around altruistic values, with the goal of establishing public benefits. Consequently, they call for actions that favor collective goods over self-interest. This makes them dependent on activating personal norms related to altruistic

values among their supporters, as current social norms support a value-system the movement aims to change (Stern, 1999).

Based on this, Stern et al, proposed the value-belief norm theory (VBN) to explain the development of pro-environmental behaviors and support for social movements (Stern et al, 1999). This theory investigates the relationship between five components: values, new ecological paradigm (NEP), AC, AR, and personal norms in relation to pro-environmental behavior (Stern et al, 1999). The NEP, proposed by Dunlap and Van Liere, is a scale incorporated in the framework of Stern meant to measure the internalization of the worldview that human activities have a negative impact on the biosphere (Stern et al, 1999). This scale is used to measure the beliefs about the general consequences of climate change, compared to NAM that is used in relation to more specific issues (Stern et al, 1999). The definition of AR is also modified so that it concerns climatic consequences and the ability to recognize its threats towards “non-human species and the biosphere” (Stern et al, 1999). Subsequently, the VBN assumes that values (such as altruism versus egoism, traditionalism versus openness to change), the NEP, AC and AR are all relevant factors for the formation and activation of personal norms that lead to certain behaviors. This process is illustrated in Figure 2:

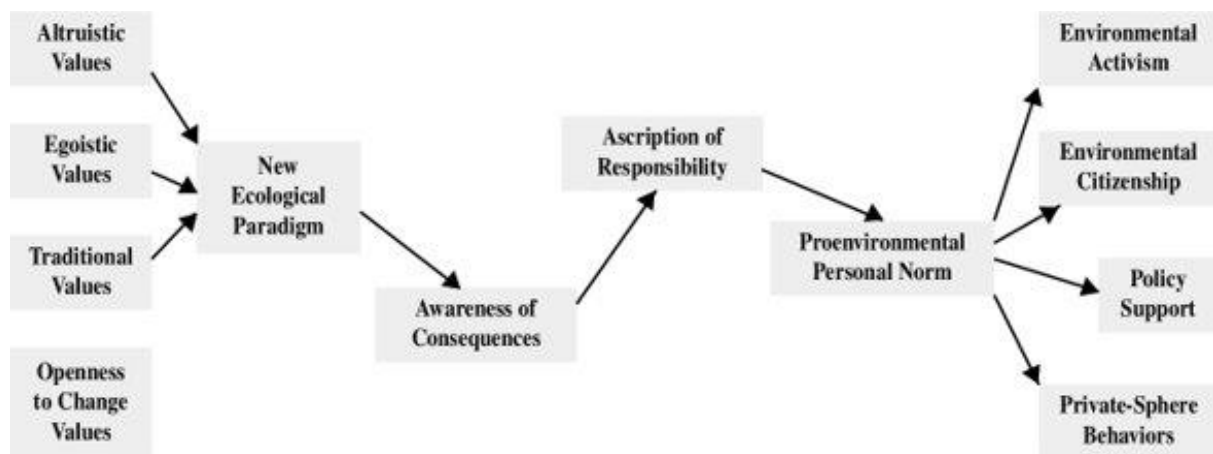


Figure 2: Value Belief Norm Theory

Source: Stern et al. (1999)

In VBN both activists and supporters are included under the label *Environmental activism. Stern defines movement activists as those who are willing to participate in public actions to affect other citizens, organizations and institutions that engage with policy making (Stern et al, 1999). The movement supporters are the people who sympathize with the movement's cause

and are willing to perform some actions and sacrifices in order to show their support. As noted by Stern, and other scholars, the distinction between an activist and a supporter is hazy, as the people often move between these roles (Stern et al, 1999). The overall focus of VBN is to understand different forms of public support for environmental movements, including non-activism, from a socio-psychological perspective.

Social psychology is closely related to several other disciplines, including sociology, anthropology, linguistics and other fields of psychology (McKinlay & McVittie, 2008). Of special relevance to this thesis is the relationship between social psychology and sociology, two rather similar fields. While defining a clear demarcation between them is not a straightforward matter, in general social psychology is distinguishable with its focus on individual mental processes, while sociology can be characterized as the study of the collectives' people construct among themselves (ibid.).

3.2 Sociology: Bourdieu and Capital

To understand the ways in which the social context influences the individual, it is relevant to consider sociology. It is recognized for its concept of “socialization”, typically defined as the process through which the individual “learns how to fit into society” (Cook et al, 1995). Traditionally, this process has been analyzed at either a macro level or micro level, with the former putting a greater emphasis on societal function and control, and the latter focus on the individual and its “acquisition of basic skills and knowledge for integration into the social structure” (Cook et al, 1995). A central figure among the macro-level theorists is Pierre Bourdieu, with his analysis of how a society is structured into classes, and the societal factors which cause these to reproduce themselves (ibid.). While Bourdieu’s analysis was mainly based on French society, his conceptual and theoretical frameworks, such as the concept of class and cultural capital, have been demonstrated to have universal applicability (Danielsen & Hansen, 1999).

Bourdieu’s concept of class refers to how the standing of individuals in the so-called “social space” depends on properties such as education, profession and income, held by both individual and its parents (Danielsen & Hansen, 1999). This affects the extent to which the individual can access and participate in the dominant and legitimate culture, which is defined as the cultural capital of the individual. According to Bourdieu, people within a given social class are thought to develop similar dispositions, interests and tastes, in addition to developing

similar attitudes and behavior (ibid.). Consequently, these concepts of cultural capital and class can be relevant for the understanding of the origin of certain attitudes and behaviors, such as those towards the environment and climate change. Åse Strandbu and Ketil Skogen investigated the relevance of gender, class, cultural capital and political orientation in the development of pro-environmental attitudes among young people, as well as they investigated how these factors affected the willingness to participate in environmental organizations (2000). The young people featured in the study were all between 14 and 16 years old and lived in Oslo, and social class was investigated through the father's occupation, while cultural capital was measured through the news consumption of “intellectual” media, defined as the Norwegian Broadcasting Corporation (NRK), and the number of books in their family home (ibid.). While the findings of Strandbu and Skogen suggested that social class had little influence on the development of pro-environmental attitudes willingness to participate in environmental organizations, cultural capital proved to be of high importance (2000). They discovered that higher cultural capital increased the probability of environmental concern, regardless of class. Based on these results, Strandbu and Skogen argued that knowledge about nature and environmental issues should be considered as part of cultural capital (2000).

3.3 Social movement theory: The powerless and delegation hypotheses

To comprehensively discuss the factors that lead to non-participation, it is necessary to consider the field of social movement theory. As an approach it focuses on how social movements are constructed, how they are formed, and how they are sustained. Through the investigation of the repercussions that follow collective actions, this field provides insight into how people react to the mobilizations. In the literature on non-participation within this field, there is a focus on the reactions of those who refrain from participating in them, the reasons they give as to why they do not actively participate in a mobilization (Kimberlee, 2001).

Through their investigation of non-activists, Haß, Hielscher and Klink state that one must remember that the largest group in society is non-activists (2014). According to these authors, a proper understanding of social movements requires the study of these non-activists as this will aid in further understanding why someone chooses not to participate in civic engagement. As the non-activists encompasses a great variety of people Haß et al. claim that there is a need for a more complex understanding of activism in general, one which is more multidimensional

than the common explanations derived from the research done on activism (Haß et al, 2014). By studying non-activism in Germany, they came up with two hypotheses that help explain why people do not participate in collective actions: “the powerless hypothesis” and the “delegation hypothesis”. The powerless hypothesis claims that people tend to feel powerless in relation to the decision-making structures, while the delegation hypothesis suggests that people would rather leave societal responsibility to other groups in society, ones that they feel represent their voice (ibid.). These explanations complement the framework of Stern by providing supplementary reasons for why people refrain from collective actions with a climate cause.

3.4 Definition of non-participation

The investigation of non-participation required a clear definition of what constitutes participation. This definition was essential to establish prior to the research process, as this would influence both the scope and sample selection approach. The following definitions of participation and non-participation were set:

Participation: participating in organized collective action with a climate cause.

Non-participation: not participating in an organized collective action with a climate cause.

I have made a narrow definition of activism to delimit the most actively engaged citizens from the "most common social group" which is the non-activists (Haß et al, 2014). I believe that having a stricter definition of activism, with subsequently more open selection criteria of the non-participants, can allow insight into a greater diversity of people with different relationships to the climate in terms of attitudes and behavior.

3.5 Framework of Non-Participation

As the VBN-theory was constructed to explain the development of pro-environmental behaviors and support for social movements (Stern et al., 1999), the model had to be adjusted to allow more elaborate explanations of non-participation. This new framework will integrate the two theories from sociology and social-movement theory, presented in section 3.2 and 3.3, respectively into the VBN-model. This framework will then follow the same socio-

psychological process of action, while also enabling additional explanations for non-participation at different stages of the process, illustrated in Figure 3:

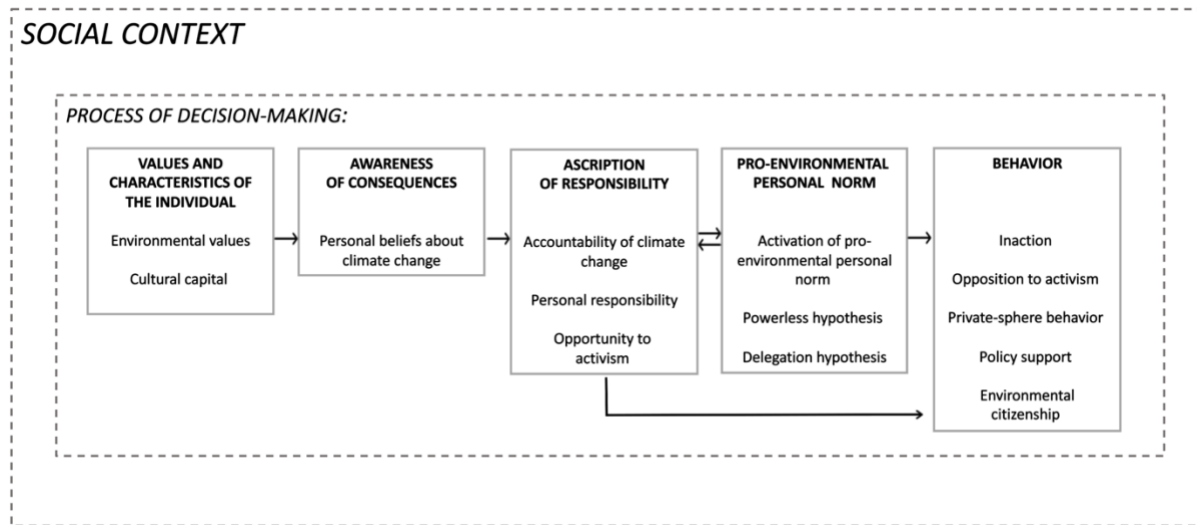


Figure 3: Framework of Non-Participation, based on VBN (Stern, 1999)

This framework aims at explaining the individual process of decision-making that leads to non-participation in collective actions with a climate cause. As illustrated, the social context is a surrounding element that influences and sets conditions for how the individual perceives the situation. At the center of the figure, the decision-making process is illustrated as five boxes that represent stages which influence how the individual decides to act. This framework is organized so the first stage responds to RQ1, while the following stages respond to RQ2. Each of these stages will be described in the following sections.

Values and characteristics of the individual

The value system is fundamental in the process of evaluating personal norms. As noted above, in section 3.1, individuals use their value system in the decision-making process. As explained by both the NAM and VBN, individuals' values play an important role in decision-making processes, as these serve as guiding principles for behavior (Schwartz & Howard, 1981; Stern et al, 1999). Followingly, participation in collective actions with a climate cause depends on the activation of altruistic and environmental values within the individual (Stern, 1999). In VBN these values are separated into components, namely “values”, which explains levels of altruism, and “NEP”, which explains the incorporation of environmental values (ibid.). Followingly, this could be interpreted as two isolated components that come into effect at

different stages of the decision-making process of the individual. Instead of using two different components, this study will measure the respondent's personal values using a modified instrument called PVQ, developed by Schwartz et al.. This new scheme was adapted by Vatn et al. and measures three additional variables which correspond to the respondent's environmental values and has demonstrated a correlation to the altruistic values (2022). Subsequently, this is labeled as environmental values in the framework. Furthermore, the level of cultural capital held by the individual influences its environmental concern and willingness to participate in environmental organizations (Strandbu & Skogen, 2000).

Awareness of consequences (AC)

At this stage, the individual initiates a process of envisioning different alternatives of action, while measuring the positive and negative consequences of each alternative (Stern, 1999). The attention and knowledge about climate change influences the individual's view of the situation and what they perceive as possible consequences of their actions could have for others, which constitutes their awareness of consequences (Stern, 1999).

Ascription of responsibility (AR)

After the process of evaluating the alternatives of action, the individual evaluates their feelings of responsibility to act in a certain way (Stern, 1999). This evaluation is influenced by how they perceive the conditions of climate change and who has accountability in the situation, and whether they believe they have a personal responsibility to mitigate it through their actions.

Pro-environmental personal norm

Personal norms are "activated" when faced with a decision (Schwartz & Howard, 1981). Personal norms are exhibited through self-expectations, as this indicates the moral obligation the individual feels for performing or not performing a specific act. The process that leads to a pro-environmental personal norm is conditional to awareness of the severe climatic consequences of certain actions and the ascription of responsibility to oneself (Stern, 1999).

However, at this stage the individual might consider the material or social cost of acting pro-environmentally as too high, which can cause defense mechanisms (Schwartz & Howard, 1981). Consequently, the powerless hypothesis and delegation hypothesis will be investigated as two possible defense reactions, that justify non-participation (Haß et al, 2014). If a defense

mechanism is initiated, the individual will go back to the former stage in the framework and reevaluate their feelings of responsibility to act in a certain way.

Behavior

Ultimately, the individual has decided to act in a certain way, or not to act (Schwartz & Howard, 1981), of which this framework suggests five alternative behaviors. “Inaction” and “opposition to activism” are possible if there are no activation of a pro-environmental personal norm, while “private-sphere behavior”, “policy support” and “environmental citizenship” are drawn from VBN as different possible behaviors after the activation of a pro-environmental norm (Stern et al., 1999). In this framework inaction is defined as not engaging in any climate friendly activities, and opposition to activism entails the expressed resistance to climate friendly activities and collective actions. Private-sphere behavior implies that the individual has made changes in consumption with regard to the climate, while if they also vote in favor of policies that would reduce their welfare to benefit the climate, this shows policy support. Environmental citizenship is defined as partaking in non-activist individual and collective measures for the climate and having an adapted lifestyle with the aim of reducing their impact on the planet.

Chapter 4: Methods

This chapter explains the methodological choices made in this research project. It will first expand on the research design and methods, before commentating on the choice of study area and sampling approach, which will lead to elaborations of the sample. Furthermore, it will describe the techniques of data collection, coding, and analysis. Ultimately it will present ethical considerations and evaluate this project's trustworthiness and limitations.

4.1 Design and methods

4.1.1 Design

Initially in the research process two research questions were formulated, presented in chapter 1 Introduction. The aim of this study is to investigate if the non-participants share any individual or social characteristics (*RQ1*), and to understand how the respondents reflect on and make sense of their behavior (*RQ2*). Subsequently, a research design was needed to guide the project and inform what methods should be used to answer the research questions (Bryman, 2012). In this study I have used a case study design, which is an in-depth analysis of a specific case (Bryman, 2012). The chosen case is non-participation in collective actions with a climate cause. Followingly, qualitative methods with a quantitative element were deemed the most informative way of data collection on the individual beliefs and opinions of the non-participants. The emphasis on qualitative research strategies influences the ontological and epistemological position of this study. Following the insights of Bryman (2012), the interpretation of the social worlds of the respondents leans into a constructivist ontology. As the strategies focus on how the individuals make sense of their social worlds and how they are influenced by their social environment, the concept of universal truths is rejected (Bryman, 2012). This ontological approach is evident in this study, together with an interpretivist epistemology made present through the analysis of individual meaning-making. The choice of a predominantly qualitative research strategy limits the generalizability of the findings (Bryman, 2012), but allows for deeper understandings of the beliefs and motivations of non-participation.

4.1.2 Methods

Individual interviews were deemed the most beneficial data collection method, as it would allow for respondents to elaborate on their individual perspectives and give rich data material (Bryman, 2012). As I was interested in the reflections of the participants concerning a possibly sensitive topic, non-participation, I saw the semi-structured approach as beneficial. This would allow me to adjust question formulation and directness according to the individual respondent. To answer RQ1 I decided to include a quantitative element to get insight into the individual values of the respondent, inspired by the theoretical framework. This element consisted of a digital questionnaire with a set of portraits, that will be elaborated on in section 4.4.2. The digital format would allow the respondent to evaluate the questionnaire in their own time and space and give the respondents a sense of privacy and anonymity. Both the interview guide and the questionnaire were based on the theory outlined in chapter 3, giving this study an abductive approach to the data collection and material. The abductive reasoning places the participant's perspective in the context of a predetermined theoretical framework (Bryman, 2012). The goal of this approach is to be able to access and make sense of the worldviews, perspectives and opinions of the ones researched, by using social scientific explanations provided by the theory. However, the use of a set framework requires the researcher to be especially attentive to the individual voices, by understanding where the theory might be insufficient in explaining their perspectives (ibid.). As such, an element of induction is prevalent in this approach, as the main goal is to stay faithful to the meaning of the data material (Ibid.). The theoretical framework has therefore guided the data collection and analysis, but also demonstrated some shortcomings and new insights.

4.2 Choice of Study Area

4.2.1 Study area

Two criteria had been set for the sample, young people and the non-participation in collective actions with a climate cause. Based on this I wished to find a study area where young people had the opportunity to actively participate in collective actions but had chosen not to participate. This led to the choice of Oslo as a study area. As the capital of Norway, Oslo functions as a natural hub for climate and environmental organizations that frequently arrange collective actions. These collective actions also have a high turnout rate, exemplified with the school strike March 22nd in 2019 with about 15 000 participants in front of the Norwegian

Parliament (Moe et al., 2019). However, due to the high number of young people in Oslo, a narrow study population had to be defined.

4.2.2 Study population

In the process of delineating a population, students at the University of Oslo (UiO) and Oslo Metropolitan University (OsloMet) were chosen as a relevant group. Since climate change has gained attention in the public discourse and higher education, this population would presumably have some knowledge of the subject through their institution. In terms of arranging interviews, the flexible time schedule of students was viewed as beneficial, as well as all possible respondents would be above the legal age of 18 in Norway and no special permissions would be needed. UiO and OsloMet were chosen because they are the two biggest public universities in Oslo (Lervåg, 2021). The decision to include two different universities as a context to sample my population, was based on the difference in the educational programs provided. While UiO is based on a standard academic tradition, directed towards research, OsloMet is based on a vocational and professional tradition of education (Myhre, 2020: OsloMet, n.d.). By sampling my population at both universities, the goal was to have respondents with both academic and professional educations that could provide some differences in individual characteristics and behavioral motivations. In addition, these universities have central locations in Oslo making it more likely to have crossed paths with the collective actions against climate change physically or knowing someone who had participated in one.

4.3 Sampling approach

This section will describe the sampling process, by first elaborating on the selection criteria and the implications of them before describing the selection strategy. Ultimately, the final sample is presented.

4.3.1 Sample selection criteria

The following sampling selection criteria were set:

- A. Have not participated in a collective action for climate or against climate change
- B. Age between 18-29 years old
- C. Be registered as a student at either UiO or OsloMet

As described above, criterion A was a prerequisite for my research topic of non-participation. The strict definition of participation, described in section 4.1, resulted in having a definition of non-participation that many qualify for. However, the non-participants are the "most common group of citizens" (Haß et al, 2014). Subsequently, the selection criterion of the non-participants, could allow insight into a greater diversity of people with different relationships to climate in terms of attitudes and behavior. Criterion B was set to confine the sample within an age group that could be defined as "young people". In addition, since climate activism has spread as a phenomenon especially among people under the age of 30, it seems especially interesting understanding the reasons for not taking part in it.

4.3.2 Sample selection strategy and procedure

I have employed a non-probability sampling approach that could be categorized as convenience sampling. This approach is connected to what is available and accessible for the researcher and could give a good response rate (Bryman, 2012). Convenience sampling as a strategy inhibits generalizations, however, as this is a limited study with a small sample, generalization would not be possible either way. Subsequently, this strategy is a valuable way of getting insight on selected rationales of non-participation that could contribute to future research and prove valuable in relation to existing research (ibid.). A physical sampling at specific locations was regarded as beneficial, as this would facilitate contact with the population and possibly increase the turnout rate. Buildings with meeting places without faculty association would ensure some educational variation among the respondents, and so the biggest cantinas of each main campus were the chosen sites of encounter. A benefit of choosing a place where students took their break was that possible respondents would be seated and relaxed. The first sampling took place at UiO in the Fredrikke cantina, around noon March 2nd, 2022, at campus Blindern. The second sampling was at OsloMet, in the cantina of P52, around noon March 18th, 2022, located at campus Pilestredet. Both locations are meeting grounds for all students at the respective universities.

To avoid only approaching the people I thought would meet the sampling criteria based on personal presuppositions, I systematically approached each table in the cantina in the order they were placed. To establish contact with the population, I brought a bowl of sweets that could initiate conversation, give the possible respondents an incentive to talk to me and create a nice atmosphere. This allowed me to introduce myself and my intentions and ask if they had participated in any collective actions with a climate cause. This proved to be an efficient strategy to ensure they met the most important criteria (A) of non-participation. Following this

I presented my study, the criteria and conditions of participation and asked if they would like to join. At UiO 26 students signed up for the project, while 12 students did the same at OsloMet. I contacted all the possible respondents by SMS, reminding them that participation was voluntary and anonymous, and asked them if they still were interested in joining the project. 14 individuals from UiO and 6 individuals from OsloMet joined the project.

4.3.3 Final sample

The final sample consisted of 19 individuals, while 20 interviews were conducted. One respondent from UiO turned out to have participated in a collective action with a climate cause and had to be taken out of the sample because they did not meet the criteria A. One respondent (#2) had just turned 30 this year, and did not fit sampling criterion B. However, due to the proximity in age, this respondent formed part of the sample. Two respondents are PHD-students, which is in the borderline between work and studies. However, they were deemed qualified for this research. Due to the anonymity of these participants, I will not disclose which participants this is. Table 1 provides an overview of the sample in terms of gender, age, and university affiliation.

Respondent number	Gender	Age	University
1	Male	21	UiO
2	Female	30	UiO
3	Male	20	UiO
4	Female	28	UiO
5	Male	22	UiO
6	Female	27	UiO
7	Female	22	UiO
8	Male	24	UiO
9	Male	23	UiO
10	Male	29	UiO
11	Female	23	UiO
12	Female	25	OsloMet
13	Female	25	OsloMet
14	Female	24	OsloMet
15	Male	25	OsloMet
16	Female	21	OsloMet
17	Female	21	UiO
18	Male	25	OsloMet
19	Male	25	UiO

Table 1: Overview of the respondents

4.4 Data collection

In this section I will explain the data collection process of the qualitative data, and the quantitative element.

4.4.1 Qualitative data

In compliance with the research design, introduced in section 4.2, the data collections methods were individual interviews with a semi-structure. The semi-structured interview is a practice with many variations but is recognized for its flexible interview guide that serves as a tool to direct the conversation. The interviewer can adapt to the specific interview situation by responding to what seems important for the interviewee and formulating new questions that follow up topics that seem relevant for the study (Bryman, 2012). Nonetheless, this study has followed a more fixed thematic structure to ensure a certain modicum of comparability among the interviews.

Due to the abductive approach to data material the interview guide was arranged in a thematic order, with some key questions and topics that needed to be touched upon. These topics were based on the framework of non-participation, based on Value-Belief-Norm Theory. The following factors were the main interview topics: individual and social characteristics, the awareness of consequences, ascription of responsibility, and behavior. To ensure the quality of the interview guide, it was revised several times by my supervisor and three pilot interviews were conducted.

4.4.2 Data collection sessions

The fieldwork took place between 2nd and 29th of March, 2022. The respondents could choose between a physical and online interview, but if they asked for my preference, I suggested meeting physically. Thus, thirteen interviews were conducted online through Zoom, while six were conducted physically. As it is recommended the interviews take place where the interviewees feel comfortable (Bryman, 2012), the online interviews were conducted on Zoom, since all the students had experience using this platform as part of their educational programs during the Covid-19 pandemic. The six respondents that chose physical interviews came from UiO, and so the interviews took place in pre-booked seminar rooms at the main library on campus Blindern. The respondents that opted for the online platform received the information and consent form by email, while for the interviews done in person, I provided a physical copy of the form. Before initiating all the interviews, I went through this form with the respondents

and asked them if anything was unclear or if they had any questions. I also reminded the participants that they had the right to withdraw from the project at any moment, even after the session, without giving any reason. Following this, I asked the respondents twice for permission to record the interviews, both before and after the recording had started. I asked for the consent twice to ensure that the respondents were comfortable with the recording before initiating it, and to ensure that the consent was recorded. For the physical interview I also obtained a signed copy of the information and consent form. The sessions were voice-recorded and aligned with the guidelines of the Norwegian Center for Research Data (NSD). The recordings allowed for the transcriptions of the interviews, which were done during and after the fieldwork period. The interviews were conducted through Zoom from the NMBU account, where security measures are higher than personal accounts. In addition, the collected data was stored in the NMBU cloud server, following the ethical guidelines of the university.

The interviews were planned to last between 40-60 minutes. The average time of the nineteen interviews was 64 minutes, with the shortest lasting 40 minutes and the longest lasting 96 minutes. This span in amplitude could come from the lack of experience prior to the first interviews. The interviews became more fixed throughout the interview process, as a natural flow of the questions had established itself. During the online interviews notes were taken during the interviews, while notes were taken after the physical interviews. Before beginning the interviews, I would state that there were no correct answers to the questions they would be asked and that I was interested in their personal perspectives. Since these respondents were chosen for their non-participation in collective actions with a climate cause, some might be less interested in climate change and therefore have less knowledge of it. So, to prevent them feeling they were tested on their knowledge of the subject, this was an important clarification of my intentions. The interview was divided into two main parts, the first revolved around general individual characteristics and social context, while the second focused on individual and social beliefs and behavior related to climate.

The first part began with direct questions about personal characteristics, like age, gender, study program, where they had grown up, the education of their parents. Following this I asked them if they had participated in any collective actions with a climate cause, to verify that they had not participated in one. This introduction also assured me that all participants fulfilled the sampling criteria, which led one respondent to be excluded from the sample. To establish trust and a more relaxed atmosphere, I asked about their hobbies and interests in life. This functioned as an entry point for conversation and informed me of what was important in

their lives. After this, the interview continued into their consumption of news and information, which is connected to the theory of cultural capital. The first part ended with questions concerning their social contexts, such as who they liked to spend time with and what they liked to discuss. During some of the interviews the respondents would begin talking about how they would discuss climate and environmental matters with their friends. If this happened, I would begin asking about how their social context related to climate change. If not, I would continue to the second part of the interview.

The second part of the interview began with open-ended and soft questions about climate change and their beliefs about it. Often this initiated reflection among the respondents, and sometimes they would ask me if they had understood the climatic situation correctly. This allowed me to reassure them that there were no correct answers to the questions, and that I was only interested in their perspectives. Succeeding this I would ask them about their thoughts on climate measures and their personal behavior, and their perceptions on what possibilities an individual has of making a difference regarding climate change. This created a natural transition into the issues of responsibility regarding climate change, and their personal feelings concerning it. In relation to this I would ask them more follow-up questions on how these feelings affected their actions, and if they had changed any behaviors with climate change in mind. To draw attention to the social structures around them, I would ask them about what they believed their social group thought about climate change, following up with how they related to climate politics and if they had any wish to affect them. This created a basis for them to discuss and talk about the next topic, which was their beliefs about collective actions against climate change. It seemed important that this issue came last, as the respondents had been given time to present their worldviews and henceforth could refer back to points, they had made previously to explain their non-participation.

During the last five interviews I felt the interviewees repeated many of the same arguments and viewpoints. This could indicate a certain saturation of the data, as little new data was retrieved (Bryman, 2012).

4.4.3 Quantitative data element

Following the qualitative interview, I asked the respondents to fill out a questionnaire. This questionnaire is based on a PVQ-scheme from ACT project, introduced in section 3.5, used to measure individual environmental values. In this questionnaire the respondents were asked to state how similar they felt to the following portraits:

1. *“She strongly believes that people should care for nature. It is important for her to ensure sustainability for future generations”*
2. *“She strongly believes that people should respect the earth. Humans should live in harmony with other species”*
3. *“Preventing pollution is very important to her. She strongly believes that people should protect natural resources”* (Vatn et al., 2022)

They could respond to this with the options: “I don’t know”, “Not like me at all”, “A little like me”, “Somewhat like me”, “like me” and “Very much like me”. One option, “not like me” was left out by mistake, and so the data is not qualified for comparison to other data. Notwithstanding, as values are considered important to the behavior of individuals (Stern, 1999) the data material was considered crucial for the analysis and findings. Furthermore, as this scheme had been tested with good results by the ACT project, I chose to use the data to calculate the environmental values of each respondent.

4.5 Data analysis

4.5.1 Qualitative data

These interviews were recorded and transcribed to allow a thorough investigation of what and how the respondents explained their worldviews (Bryman, 2012). An initial round of transcription was done through an automatic function in Word Online, that was accessed through the NMBU account. The automatization was time efficient as it gave interview outlines that could both be revised and coded. In this process it became clear that many respondents continuously interchanged the words of climate and environment. Although the research topic concerns non-participation in collective actions with a climate cause, an important premise of qualitative research is to attempt to take the perspective of the interviewee (Bryman, 2012). As the environment and climate seemed to be intertwining subjects, or words, for the respondents, I decided to code and include both subjects in the analysis to avoid losing valuable insights.

A thematic coding approach was taken, where the attitudes regarding climate and environmental issues were color-coded as engaged, ambiguous or indifferent (Bryman, 2012). The evaluation of attitudes was based on how important climate and environment was for them, the use of positive, ambivalent and negative words, and knowledge of the subject. Following this the coded material was organized in a Word document, with a framework approach to the core themes: awareness of climate change and its consequences, the ascription of responsibility, and behavior. During this process I anonymized the respondents by name. Moreover, their opinions were synthesized to make the document comprehensible and efficient to work with. This process came at the expense of nuance and detail, but it also served as a springboard for understanding the patterns in the material and similarities among the participants started to reveal themselves. However, as this document was still too extensive, I initiated a third stage of coding that would allow visualization of the data.

The third step I made was to put the data material into Excel. The data was systematized following the structure of the interview, so each column had a designated question. Each respondent was given a row, so their data could be followed horizontally, while the responses to the themes could be read vertically. During this stage of coding, I would go back to the transcripts if my initial synthesis were difficult to understand. This served as the second iteration of the process. At this step I anonymized all the data material. Their responses were further synthesized so tendencies were more recognizable. However, to counterweigh the loss of written nuance, the data relating to the central subjects was color-coded to enhance their meaning. This time I color coded red for negative/indifferent opinion, yellow for ambivalent opinions and green for environmentally oriented opinions. To further counteract the simplification, the strength of color used to code the data indicates the level of negative or positive utterance. The coding was also based on supplementary information given by the participants before and after the specific question, to not overly simplify their responses. When all the information was in the Excel sheet, I converted the data-material to a table to be able to reorganize the coding and check if other variables/columns showed any patterns. I also implemented a quantitative element of the environmental values, retrieved from the questionnaire, into the table. At this point the environmental values were converted into numbers, where I used a scale from 1 ('not like me at all') to 5 ('very much like me'). By summarizing their numbers, each respondent was given a score that indicated their environmental values. This proved to be the most valuable coding as it allowed me to look for many different patterns.

4.6 Ethical considerations

Non-participation is a potentially sensitive research topic, as it is an investigation of what the individuals do not do. Through the increased public attention to climate change and the urgency of the situation there are continuous debates on what actions should be taken to prevent it. This makes it a political subject, but also a moral and ethical issue that raises questions about what is right and wrong to do. As this study investigates the people who have not been active in collective actions against climate change, a pitfall would be to make the participants feel judged or ridiculed for their behavior. This could both influence the possible respondent's decision to participate in this study, if they felt the project was “out to get them” and leave them with a bad feeling during or after the interviews. I therefore had several rounds of evaluating how to best approach sampling and data collection. The first measure was taken during the sampling, by making a point of it being normal not to participate in collective actions and stating that their perspectives are valuable and underrepresented in academic research. This seemed to have a positive effect during the sampling, as several people mentioned that this was a subject they had thought of and wished to speak about. Secondly, the interview guide was evaluated several times before conducting any interviews and three pilot interviews were conducted. The questions regarding the non-participation could potentially feel intrusive and had to be constructed in a careful manner. An essential function of the pilot interviews was to ensure that the interviewees did not feel patronized nor ridiculed. Subsequently, revision and pilot interviews led to alterations in language and flow.

4.7 Trustworthiness and Limitations

In this section the study will be evaluated in line with the four criteria of trustworthiness: credibility, dependability, confirmability, and transferability. Through this assessment the limitations of this study will be discussed.

4.7.1 Credibility

Credibility is a concept that relates to how much confidence one can have in the findings of research (Bryman, 2012; Krefling, 1990). As climate change is a politicized subject, issues of social desirability could be a weakness to this study. Social desirability is when the research subjects respond based on what they think the researcher wishes to hear, or what they think is politically correct, rather than accounting for their personal experiences and beliefs (Krefling,

1990). This would threaten the credibility of the study. As a preventative measure I therefore reassured the participants on several occasions that I was not looking to test their knowledge but understand their perspectives. I also reminded them at the beginning of the interview that there were no correct answers, as well as during if they seemed unsecure. Another aspect of credibility is to make sure that research subjects have trust in that the researcher understands and depicts their perspective in a fair and accurate way (Bryman, 2012). I therefore implemented measures to validate that I understood their perspectives correctly, such as follow-up questions if contradictive perspectives had been given, or something was unclear to me. On a few occasions, if I perceived their responses as vague, I would ask interpreting questions, where I asked them if I had understood them correctly and then repeated their answers. In addition, I would ask all the participants at the end of the interview if there was anything they wanted to say or comment.

Throughout the research process, I have made field notes to keep track of both the practical execution of the project and my personal reflections of it. This is a measure that increases reflexivity, as it has allowed me to revisit previous thoughts and be attentive to my own reactions to the different elements of the study. This reflexive analysis is a strategy that allows the researcher to be aware of their biases during the data collection, which enhances the credibility of the study (Krefting, 1990).

The research topic and design, together with the analytical framework was established early in the process of this study. This provided a transparent direction for the study, of which the data has been structured within, to account for the social worlds of the respondents. This is a process that increases the study's credibility according to Bryman (2012). At the same time, this could also be a weakness of the study. The abductive approach to the research could precondition the findings, as the predetermined analytical framework is based on the assumptions of what will be found. To prevent this several iterative rounds of analysis were done, together with the application of different methods of coding, mentioned in section 4.5.1, to triangulate the findings. Another weakness in this study is that only one variable has been used to investigate cultural capital is the media of news consumption and the frequency of it, which could have been strengthened if other variables had been included such as the number of books or art at home. Notwithstanding, I have tried to provide thick descriptions that give detailed accounts of the participants' perspectives. This is a strategy that increases the credibility of the study, albeit they are organized in a way that is one of many possible representations of their social worlds.

4.7.2 Dependability

Dependability refers if the research process has been documented and described to the extent that other researchers can follow the decision trail of the researcher. This allows other researchers to evaluate the repeatability or uniqueness of the project, together with its strengths and weaknesses. This is called the auditability of the research (Krefting, 1990). One strategy to make a study auditable is to have other researchers examine research plans, design and data material and give feedback (ibid.). This was done to a certain extent in collaboration with my supervisor. However, as the project is only conducted by one researcher the dependability of it is weakened. Notwithstanding, the data material is accurately transcribed which increases dependability.

4.8.3 Confirmability

Confirmability is related to the objectivity of the study, though absolute neutrality is impossible in qualitative research (Bryman). Throughout this project I have acted in good faith and strived to prevent my personal opinions from affecting the analysis (Bryman, 2012). By having a combination of coding approaches, I have tried to hinder personal opinions to interfere with the analysis, parallel with the Guba confirmability strategy (Krefting, 1990). These three coding processes have functioned as strategies of triangulation and have increased the confirmability of this study. In addition, as mentioned above, the field notes have allowed me to be aware of my thoughts and feelings, particularly during the interview process and the analytical development that strengthens confirmability. Notwithstanding, the predetermined framework of analysis implemented in the interview guide and data analysis could have influenced the confirmability of the opinions of the participants.

4.8.4 Transferability

In the intent to give “thick descriptions”, there has been an emphasis on accounting for the individual voices of the participants (Bryman, 2012). This allows the reader to assess the meaning and relevance of the findings, as well as their applicability to other studies with different circumstances. This strengthens the transferability of this study, following the perspective on this criterion from Lincoln and Guba (Krefting, 1990). This decision to foreground the respondent’s voices has affected the active demonstration of concepts and framework, which weakens the theoretical transferability of the study. However, as an abductive approach has been taken, transferability is strengthened as it applies a theoretical framework that can be tested by others. The findings of this study are however only valuable

and representative of its sample, as the situations of both the sampling and the interview were unique. This makes it difficult to generalize the findings, and subsequently the transferability of this study is weakened (Krefting, 1990). An element that would have strengthened the transferability is the inclusion of activists of collective actions against climate change, as it would have allowed a comparison of data (ibid.). Though this was considered, time limitations set a stopper for it.

Chapter 5: Analysis

In this chapter the findings of the study will be presented. It is organized to follow the structure of the Framework of Non-Participation to give insight into the relevant common traits among the respondents and how they reflect around their non-participation. The first section therefore presents the individual values and characteristics, responding to RQ1. Under this section, the environmental value scores have been used to categorize the respondents into three groups that indicate environmental and climate orientation. To answer RQ2, the beliefs that respondents have around climate change and its consequences are presented under the section “Awareness of Consequences”, before investigating their views on accountability and responsibility in the section “Ascription of responsibility”. In the latter section, their willingness to participate in collective actions if the opportunity presented itself will be addressed, together with the characteristics of activists and perceptions of difference. Ultimately, the actions of the respondents will be presented.

5.1 Values and characteristics of the individual

5.1.1 Environmental value score

As presented in section 4.4.2, a quantitative element was used to calculate the environmental values of the respondents. A scale of 1 (‘not like me at all’) to 5 (‘very much like me’) was applied to the answers of how similar they felt to a set of portraits, of which it was possible to score between 3-15 points. The more similar they felt to these portraits, the higher score, and environmental values they would have. The individual scores are documented in Figure 4:

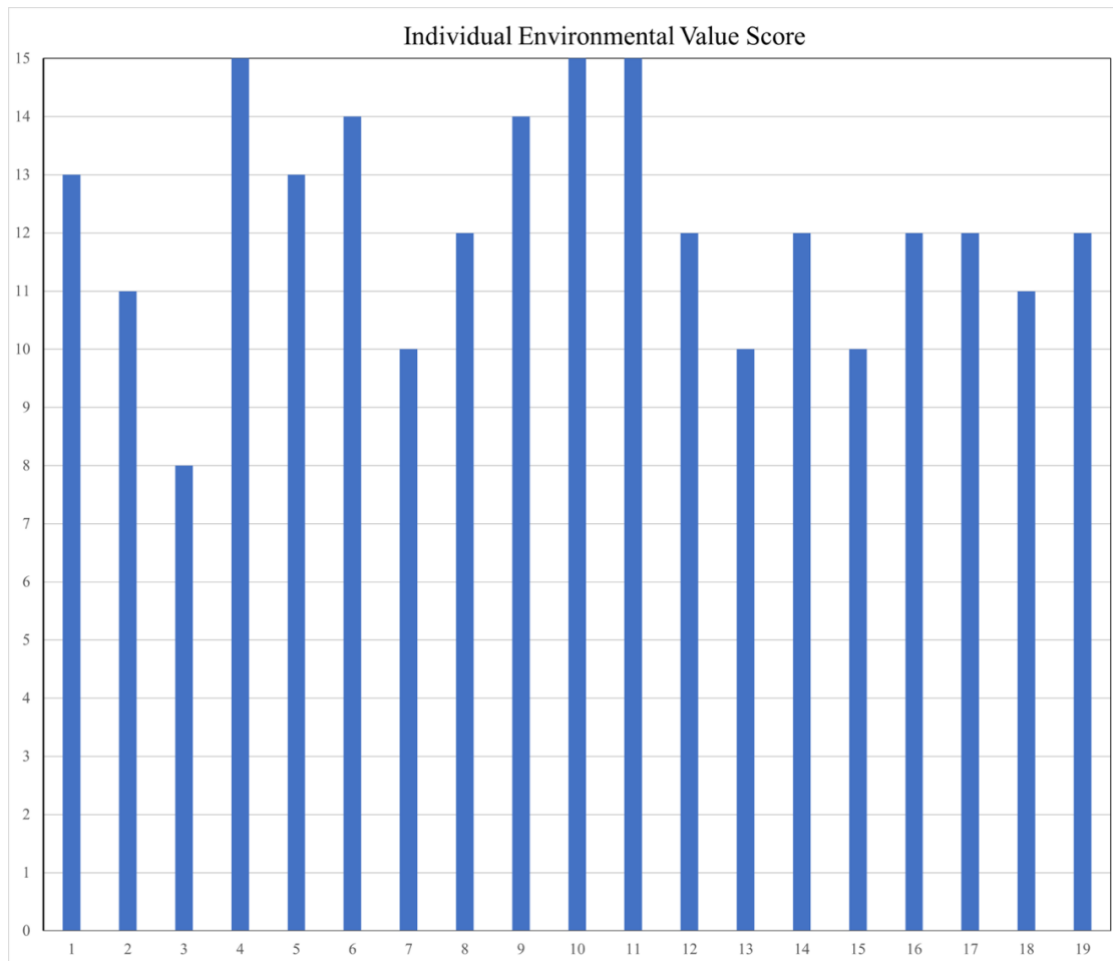


Figure 4: The respondents individual environmental value score

As demonstrated in the figure, the lowest score among the respondents was 8 points (#3), while several had the highest score of 15 points (#4, 10, 11). The sample had an average score of 12,2 points which indicates a generally high environmental value orientation among the group. The respondents were organized according to their scores in a color-coded table, explained in section 4.5.1. Interestingly, this seemed to reveal similarities between the respondents with aligning scores, in terms of how they viewed climate change, who they saw responsible for it and how they reflected around their own actions. These are key elements of the theoretical framework, which will be discussed in the respective sections 5.2 on Awareness of Consequences, 5.3 Ascription of Responsibility, and 5.4 Activation and Behavior. Three groups were therefore created from the environmental value scores (EVS) of the respondents indicate environmental and climate orientation. The organization is illustrated in Figure 5:

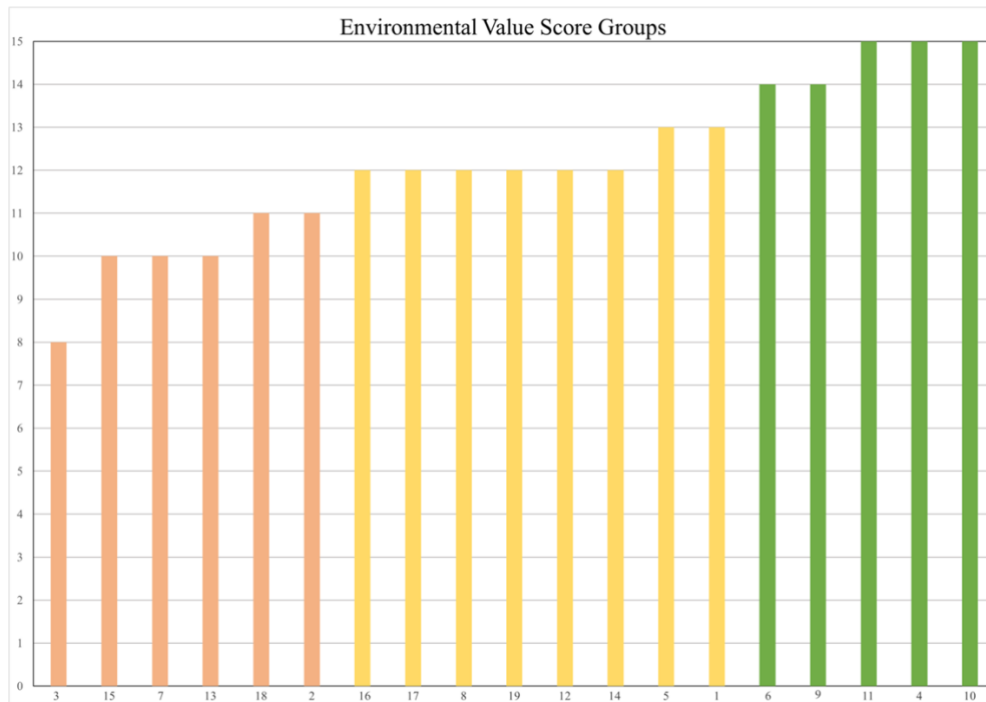


Figure 5: Environmental value score (EVS) groups

Low EVS

The first group scored between 8-11 points and is called “Low EVS”. Six respondents are in this group: #2, 3, 7, 13, 15, 18 and are marked in red in Figure 5.

Medium EVS

The second group scored between 12-13 points and is called “Medium EVS”. Eight respondents belong to this group: # 1, 5, 8, 12, 14, 16, 17, 19 and are marked in yellow in Figure 5.

High EVS

The third group scored between 14-15 points and is called High EVS. Five respondents are in this group: #4, 6, 9, 10, 11 and are marked as green in Figure 5.

5.1.2 Cultural capital

The environmental concern and willingness to participate in environmental organizations is influenced by the cultural capital held by the respondents. The cultural capital can be displayed in different ways but will be investigated through the frequency of news reading of “intellectual” media, recognized as news from NRK.

News reading

Among the respondents, there were differences in how much they read the news, and which news media they used. When they were asked how often they read the news 12 of the respondents said they stayed updated daily (#1, 2, 3, 4, 6, 8, 9, 11, 12, 13, 14, 17). Four of them said they paid close attention to the news and checked them several times a day (#4, 9, 11), one even said he spent an average of 20-30 hours a week reading them (#9). Three of these belong to the group with high EVS (#4, 9, 11), but interestingly, the last among those with the highest consumption of news is the one with the lowest EVS (#3). All respondents with a high consumption of news mentioned that they read from many different sources, and NRK was always part of the list. Seven of the respondents did not read the news every day and said they perhaps checked once a week (#5, 7, 10, 15, 16, 18, 19), of which four are members of the low EVS group (#7, 15, 16, 18). Since data collection took place in March 2022, right after the invasion of Ukraine, those who did not read news daily said they read more than usual because of the unique situation. All the infrequent newsreaders mentioned VG (Verdens Gang) as their only media source, if they were to read news, while only three mentioned NRK (#7, 10, 18)

Although there are some commonalities between those gathered around similar EVS, the overall sample demonstrates different relations to news consumption and preferred media. There might be indications that the group with high EVS is more represented among the regular news readers that prefer NRK, while there are more of the ones with Low EVS among the infrequent news readers that prefer VG. Though this could point to a higher cultural capital among the high EVS than among those with Low EVS, the findings are weak, and the tendencies dispersed.

5.1.2 Social context and climate change

Relevant to the understanding of individual values and cultural capital is the social context in which the respondents are situated. When asked to define their social context most respondents talked about their friends, and so they were asked how they thought their friends thought of climate change. Based on their answers, I recognized a pattern of five types of friends: the calm, the egoist, the pessimist, the sceptic, the engaged:

- The calm friends believed in climate change and that it was human made, but thought it was going to work out and so climate was not part of their everyday concerns.
- The egoist is mainly concerned with their personal activities and does not relate to climate change. They “probably” believe that climate change is happening, and human made.
- The pessimist believes in human-made climate change but is certain that it has gone too far therefore do not think it is reversible.
- The sceptic is not convinced that climate change is either happening, or that it is severe. This person is suspicious of certain elements presented by the media or in climate research.
- The engaged is actively incorporating climate friendly habits and measures to reduce their emissions, and environmental print. This friend is likely to have participated in collective actions against climate change.

The names of the five types of friends are based on words the respondents themselves used to describe their friend's relationship to climate and climate change. The EVS groups seemed to have in similar social contexts, so the tendencies are presented according to group.

The respondents with scores between 8-11 points, members of the low EVS group, report that most of their friends are either calm, pessimist or egoistic. This indicates that the social context of this group believes that climate change is happening, and human made, but it is going to work itself out and other personal affairs are more important to them. Respondent 7 explains it this way:

Most of my friends they do not think much about it. Or yes, I do not think they feel so much of a responsibility... Of course, they think [climate change] exists and that it is a problem, but just sort of, do not stress so much about it, and just do the things that should be done by everyone. Like recycling and stuff like that²

These friends acknowledge climate change but do not consider it part of their everyday concerns, other than by doing the recommended climate measures. Some of the respondents in this group believe their friends do not give it much thought illustrated by how respondent 2 see

² (#7): “De fleste av vennene mine de tenker ikke så mye på det. Eller ja, jeg tror ikke de føler så mye på et ansvar ... Selvfølgelig tenker at [klimaendringene] finnes og at det er et problem, men bare liksom, ikke stresser så mye over det, og bare gjør de tingene som skal gjøres av alle. Som å resikulere og sånne ting.”

her friends “*Honestly, it is a lot of people who don’t care*”³. Climate change is not something the low EVS group really discusses or talks about with their friends

The respondents with medium EVS, between 12-13 points, have mainly calm friends, with some additions of either egoists, skeptics or engaged people. Respondent 8 distinguishes between the people from home, in the rural area, and the people who have grown up in the city:

... those I know from there [UiO] are more engaged. I do not talk so much about it ... with those from home then. No. So, it becomes a very, yes a very rare topic. ... Yes, maybe those I know from the city have more faith in it than the others. It's like, "it doesn't matter much that I drive" and kind of things like that.⁴

He states that the people he studies with are more engaged in the issue of climate change, while hometown friends are more skeptical. With these friends he rarely has a conversation about climate, and he believes these friends have less faith in making climate measures. Some of them say they talk often about climate change, such as respondent 5 who says “*Yes, it's usually me who brings it up. Which is often, quite often*”⁵. However, he does not believe his friends think much about it, and are rather calm types:

You think about it, but you do not always think about it ... Yes, instead we think about the things that happen in everyday life. Where am I going tomorrow? What should I do then? What are we going to drink this weekend and stuff like that. Or I kind of do not bother to think about things that happen like decades in the future.⁶

He states that climate change is not something he and his friends think about when they are together. They usually have conversations about things that affect their everyday life, such as planning social gatherings, rather than thinking about how the future might turn out.

Among the respondents with high environmental value scores, 14-15 points, it is common to have friends who care about the climate, and so it is a conversation topic that pops up regularly. This might provoke discussions where differences in opinions are demonstrated, such as those described by respondent 10:

³ (#2): “Det er mange som ikke bryr seg. Helt ærlig”

⁴ (#8): “... de jeg kjenner derfra [UiO], er mer engasjert. Så jeg snakker jo ikke så mye om det ... med de hjemmefra da. Nei. Så det blir et veldig, ja et veldig sjeldent tema. ... Ja, kanskje de jeg kjenner fra byen har mer troen på det, enn de andre. Det er liksom sånn, “det har ikke så mye å si at jeg kjører” og sånne ting da liksom.”

⁵ (#5): "Ja det er jo som regel jeg som er den som tar opp det. Det er jo ofte ganske ofte.”

⁶ (#5): “Man tenker på det, men man tenker ikke på det alltid ... Ja istedet for tenker vi på liksom de tingene som skjer i det dagligdage liv. Hvor skal jeg i morgen? Hva skal jeg gjøre da? Hva skal vi drikke helga og sånn. Eller jeg liksom gidder ikke å tenke på ting som skjer sånn tiår fram i tid.”

In general, we are all in favor of stopping it, and then there is a kind of disagreement on methods, and there is a limit to what one can necessarily do as an individual, right? But if that happens [disagreement], then we agree that there must be a change for the better. Some are a little more like pessimistic, a little more like they have given up, but some are more like that they do not give up and continue to work for it.⁷

He explains that all his friends believe that actions must be taken to stop climate change, but that they disagree on what is the best way to counteract it. This makes some of his friends more pessimistic about the future, while others still have faith and therefore do more for the climate. This is a returning description the members of the high EVS group give of their social context.

In summary, it seems the respondents in this sample navigate in different social contexts where the beliefs concerning climate change vary. The group with low EVS has friends who either do not think much about climate change or believe it is going to be fine and subsequently do not engage in many conversations about it. The respondents with medium EVS also all have some calm friends, but each respondent in this group have different additions of other types of friends. While some of these respondents see themselves as more engaged than their friends, others see it the other way around. Therefore, though they do not necessarily talk often about climate change it is brought up as a topic occasionally. Among the friends of the high EVS group members, climate change is a frequent topic of conversation that sparks discussions. Their social context is generally preoccupied with it, yet some friends are more pessimistic about the prospects than others.

5.2 Awareness of Consequences

In this section, I will investigate the beliefs of the respondents concerning climate change. As elaborated on in chapter 3, theory, the awareness of consequences (AC) is the process of evaluating possible alternatives of action and the implications of them. This implies that the perception of climatic consequences will affect what kind of actions one believes are necessary to prevent these consequences. Subsequently, to understand how the respondents reflect on their non-participation, it is important to grasp their views on climate change, and how they are positioned within it. I will therefore first investigate the sample understands the general consequences of climate change before I go in-depth with their perceptions of how they might

⁷ (#10): “Generelt så er vi alle for å stoppe de altså, så det er liksom uenighet på metoder, og det er liksom begrenset hva man nødvendigvis kan gjøre som individ, ikke sant? Men om det skjer [uenighet], så er vi jo enige om at det må en endring til det bedre. Noen er litt mer sånn pessimistiske, litt mer sånn har gitt opp, men noen er mer sånn gir ikke opp, og fortsetter å gonne på.”

be affected. As the respondents from each EVS-group are spread across five different beliefs of personal impact, these understandings will be presented independently from the groups.

5.2.1 Beliefs about climate change

All the respondents believed in climate change and that it was human made. Only one respondent (#7), with low EVS, nuanced her answer saying it was partially human made. She explained that she thought it was difficult to sort out what was human-made and not, saying that there had always been climatic changes and that there were many different beliefs going around. This respondent also stood out by saying that: “*it is a very important issue, but at the same time I feel it is a lot of hysteria around it in a way*”⁸. She expresses some distance to the most disastrous prospects of climate change.

Upon the question of what they believed to be the consequences of climate change; all respondents mentioned several issues. The most mentioned consequences of climate change at a global level were increased temperatures, sea-level rise, extreme weather, extinction of species, climate refugees and issues with food production. This could indicate a familiarity with the subject of climate change, and awareness of its global consequences. When asked if they thought they would be personally affected by climatic changes, seventeen of the respondents believed that they would experience the effects of climate change, while two did not (#2, 15). Of the seventeen respondents that believed climate change would affect their lives, five were unsure of consequences (#5, 7, 13, 16, 17), six felt lucky to live in Norway and believed that would shelter them from the worst consequences (#4, 8, 9, 12, 18, 19), three believed they would experience more severe changes (#1, 3, 14) and three already felt the effects of climate change (#6, 10, 11). In the following sections these viewpoints will be presented as five beliefs of how climate change personally affects the respondents. However, it is important to note that those believed they would be unaffected are both in the low EVS group, while all those who already felt affected are members of the high EVS group.

Unaffected

These respondents see themselves sheltered from any repercussions of climate change, with no personal influence on their lives. Respondent 15 said “*I think we will get away with it*”⁹ but remarked that the coming generation would bear the consequences. Similarly respondent 2

⁸ (#7): “Det er veldig viktig sak, men samtidig så føler jeg at det er mye hysteria rundt det på en måte.”

⁹ (#15): “jeg tror vi slipper litt unna akkurat den.”

explains that she believes the repercussions of climate change will take so many years that she perhaps would experience it when she becomes older:

I think to be completely honest that it will not have so many consequences for me, but the generations that come afterwards. ... Because I live here, and I live in Norway and it takes some time in a way, and then maybe things happen when I'm an old lady.¹⁰

She justified her safety with living in Norway, a country that is a northern and high-income country, where she believed the consequences would be delayed and resources sufficient to halt the effects. Notwithstanding, both respondents in this group recognize that climate change will have repercussions for later generations which could invoke indirect personal interests if they think about having families.

Unsure of the consequences

This group expressed uncertainty toward both future scenarios and their knowledge of the subject. This is illustrated by the answer of respondent 5 where he questions his understanding of the situation: “*How it's going to affect me? Surely there will be some things I can no longer do? No, I not sure*”¹¹. Though raising the possibility that his lifestyle could be affected, he concludes that he does not know what the consequences would be. One respondent (#16) stands out among this group, because of her certainty that climate change will have severe consequences:

I'm a little unsure of, in a way, when it is going to blow up. If it is going to be fine until I die, then it is going to be my children or grandchildren who, in a way, are going to get it the worst. I have no clue! ... It can kind of get a lot worse during the time I live, but I do not think it's going to affect me too much, in a way. I do not think it will be until after I die.¹²

She explains climate change as a ticking bomb that she is uncertain of when explodes and make life unlivable, thus she places an emphasis on her lack of knowledge of when it is going to happen.

¹⁰ (#2): “Jeg tror for å være helt ærlig at ikke det blir så mye konsekvenser for meg, men generasjonene som kommer etterpå. ... Det for jeg bor jo her, og jeg bor i Norge og det tar jo litt tid på en måte, og så kanskje skjer det når jeg er en gammel dame.”

¹¹ (#5): “åssen det kommer til å påvirke meg? Blir det sikkert noen ting jeg ikke kan gjøre lenger? Nei, jeg er ikke helt sikker ass.”

¹² (#16): “Jeg er litt usikker på, på en måte, hvilken tid det smeller. Om det kommer til å være helt greit fram til jeg dør, og så blir det barna mine eller barnebarna mine på en måte som får det verst. Jeg har ikke peiling! ... Det kan liksom bli ganske mye verre i løpet av den tiden jeg lever, men jeg tror ikke det kommer til å påvirke meg i så stor grad, på en måte. Jeg tror ikke det blir før etter jeg har dødd.”

Lucky Norwegians

This group believed they would feel some of the effects of climate change but expressed that they felt “lucky” to live in Norway, because of the wealth and geographical location of country. These circumstances would guard them from any severe consequence and secure a life that is comparatively good. This is illustrated by respondent 4:

No, now I'm very lucky to be born in this country, so what's going to be a bummer is that I do not get coffee and chocolate as much as I want in a few years. Yes, really what's a bummer is that it rains a little more, there are irregular seasons, food, so I do not get exactly the food I want. But other than that, I'm going to have a really nice time ... So, my life gets a little worse, but not that much worse compared to other people in the world.¹³

This respondent presents the potential impacts as higher prices on commodities, minor changes in diet and lifestyle, and more similar seasons in Norway. She perceives the conditions in Norway as quite stable and subsequently equipped to handle these threats. Subsequently, though she believes she will be affected by climate change her life will be bearable, compared to the issues countries with lower life standard will face.

Future consequences

This group expresses awareness of consequences as more severe, and have a bigger impact on health, and conditions for life. The situation they envision entails potentially big challenges that might affect their security and wellbeing. They also pointed out that there might be an expiration date on when it is possible to reduce climate changes. This alludes to an urgency in the situation that respondent 1 presents when he is asked whether climate change will influence him:

all [the consequences] have a lot to say. It is a problem that the ice melts. It is a problem that several countries will be under water in a few years, and breathing CO₂ can be dangerous, chopping down trees. It becomes the same thing then that we do not ... that the trees cannot absorb CO₂ that we emit and. Eh, yes, I do not know. There are some things like that.¹⁴

¹³ (#4): “Nei, nå er jeg veldig heldig da som er født i det landet her, så det som er kjipt for meg er vel at jeg ikke får kaffe og sjokolade, like mye som jeg vil om noen år. Ja egentlig det som er kjipt for meg er at det regner litt mer, blir uregelmessige sesonger, mat, altså jeg får ikke akkurat den maten jeg vil ha. Men utenom det så kommer jeg til å ha det veldig fint ... Så livet mitt blir litt kjipere, men ikke sånn veldig mye kjipere i forhold til andre mennesker i verden.”

¹⁴ (#1): “alle [konsekvensene] har jo mye å si. Det er jo et problem sånn at isen smelter da. Det er et problem med at flere land kommer til å ligge under vann i løpet av noen år, og pusting av CO₂ kan være farlig, hugging av trær. Det blir samme greia da at vi ikke ... at ikke trærne kan ta opp CO₂ som vi slipper ut og. Eh, ja jeg vet ikke. Det er litt sånne ting.”

His initial belief is that all the global consequences will affect him, such as the ice melting, sea-level rise, deforestation, and accumulation of CO₂ in the air that could be harmful for humans. He presents these consequences as related and problematic but concludes that he is uncertain, notwithstanding he seems sure they will happen. Respondent 14 also points out that she believes that she will experience more fear in the future:

You will have an increased fear then that the earth will simply go ad-undas. Without us doing enough. Well, maybe that's how it affects me, with increased fear for the future and for my children again.¹⁵

The respondent uses the expression “ad-undas” which is informal way of saying the earth will go under, that expresses a severe termination of the world. She is afraid that this possibility will seem more likely in the future and that “we” will not do enough to prevent the worst consequences. Subsequently, she believes that the biggest impact climate change will have on her is through fear for the future to exist.

Already affected by climate change

This group stated that their lives already were affected by climate change, illustrated by how respondent 10 remarked the warmer temperatures: “*well, I think it has already been very hot*”¹⁶, and respondent 11 that noticed the climatic instabilities in Norway; “*There have been lots of such extreme weather in Norway as well*”¹⁷. Climate change is already part of their lives, and they express their concern for the continuously increasing temperatures that would influence food production, ecosystems, and the biodiversity among animals. Respondent 6 explains it like this:

No, I think we're gone too far already. There are some climate scientists who believe that there is almost no way back now. That people have in a way destroyed so much that it will not be like before. Yes so. No, no, I do not know. So, what is the solution?¹⁸

She expresses a belief that humans have pushed past a limit where it was possible to prevent the worst prospects of climate change. She then refers to scientific research to support her

¹⁵ (#14): “Man vil jo få en økt frykt da for at jorda rett og slett skal gå ad-undas. Uten at vi gjør nok med det. Vel, kanskje det er sånn det påvirker meg, med økt frykt for framtiden og for mine barn igjen.”

¹⁶ (#10): “Ja, nå synes jeg det allerede har vært veldig varmt”

¹⁷ (#11): “Sånn ekstremvær har det vært masse av i Norge også”

¹⁸ (#6): “Nei, jeg tror at vi har gått for langt allerede. Det er det er noen klimaforsker som mener at det er nesten ingen vei tilbake nå. At mennesker har på en måte ødelagt såpass mye at det det kommer ikke til å bli sånn som før. Ja så. Nei, nei, jeg vet ikke. Altså, hva er løsninga?”

opinion that climate change already has made an irreversible impact on the planet, before raising the question of how this could be stopped.

5.3 Ascription of responsibility

In this section, the ascription of responsibility (AR) for the climatic consequences will be examined. It will present the beliefs about who the respondents see as accountable for it, and whether the respondents perceive a personal responsibility for reducing their greenhouse gas emissions. This gives insight on whether they feel a moral obligation to act in certain ways because of the climate, which could indicate an activation of a personal norm. Furthermore, the opportunities they have been given and their reaction to an invitation to a collective action will be presented to understand why the sample has not engaged in such actions.

5.3.1 Accountability in climate change

To understand how the respondents position themselves in climate change as a global phenomenon, it is useful to first understand how they place the general responsibility. The respondents were therefore asked who they saw as responsible for climate change, in terms of causing it. Upon this question, there was no pattern according to EVS groups, and so the findings are presented according to the different rationales. The sample divided itself into two understandings, one implied that “Everyone” is accountable for it (#1, 3, 6, 17), while the other held certain groups with more power and resources in society accountable. Within the latter understanding there were four tendencies of who they saw responsible, namely “The Governments” (# 8, 13, 15, 18), “The Companies and Industries” (#7, 10, 12), “The West” (#9, 14) and “Rich People and Countries” (#4, 5, 11, 16, 19)¹⁹. In the following section, each understanding will be presented and illustrated through quotations from the respondents.

Everyone

Four respondents believed everyone holds the responsibility of causing climatic changes in some way or another (#1, 3, 6, 17). Three of these said everyone is responsible for climate change without giving any additional information or by saying that everyone can do something (#1, 3, 6). This is illustrated by respondent 1’s answer: *I certainly do not feel that it is a person or a country or. Yes, I do not feel that there is such a thing as I am responsible, and as I feel it*

¹⁹ One person did not respond to this question (#2)

is everyone²⁰. One respondent (#17) nuanced her answers by saying that though “everyone” plays a part in contributing to or preventing climate change, powerful people are more responsible of counteracting it. She explained it this way:

I think that everyone is responsible, because everyone is involved in influencing either for better or worse, I was about to say. But then again, I mean that those who have the most power have the greater responsibility.²¹

This respondent is more conflicted in her views as she recognizes that everyone has a carbon footprint, but the ability to adapt and mitigate it is stronger among the more powerful groups.

Governments

Four respondents said it was the people who have governed, and the institutions themselves, that have made the decisions that have led us to where we are today (# 8, 13, 15, 18). This is exemplified by the answer of respondent 18: “*It must be those who lead and have led through yes, the last 100 years*”²². These respondents emphasize that individuals are not accountable for greenhouse gas emissions, as it is the public decision makers that have the power to decide how to use the resources that contribute to climate change. This is exemplified by the response of respondent 13:

I do not think it lies at the individual level, but I think it lies in how you choose to use the resources you have. Is it necessary to extract all the oil? It is that kind of choices that one makes, that are not based on what I choose to do, but what heads of state choose to do. And, yes, I think it is a bit. What should I say, sad? Or stupid that money talks? Yes, it’s like, is there something more behind it than just here and now? But I do not know. You have to be able to see a little ahead.²³

Indirectly she focuses on bigger emissions that are governed by the state, such as regulation of oil extraction, and she is critical of the grounds for decision-making. She believes short-term economic gains are prioritized at a state-level, something she views as unsensible because they should think about the future. For this reason, all these respondents mentioned that they had a responsibility to vote in favor of climate policies.

²⁰ (#1): “Jeg føler absolutt ikke at det er en person eller et land eller. Ja, jeg føler ikke det er noe sånn som jeg er ansvarlig, og som jeg føler det liksom er alle.”

²¹ (#17): “Jeg tenker at alle har ansvar, for alle er med å påvirke enten på godt og vondt holdt jeg på å si. Men så mener jeg jo igjen at de som sitter med mest makt har jo større ansvar.”

²² (#18): “Det må jo være de som leder og har ledet gjennom ja, de siste 100 årene”

²³ (#13): “Jeg synes ikke det ligger på individnivå, men jeg tror det ligger i hvordan man velger å bruke ressurser man har. Er det nødvendig å ta opp all olje? Det er litt sånne valg da som man tar da, som ikke ligger på hva jeg velger å gjøre, men hva statsledere velger å gjøre. Og ja, det er at jeg synes det er litt. Hva skal jeg si, trist? Eller dumt at det er penger som rår da? Ja, er det noe mer bak det enn bare her og nå liksom? men jeg vet ikke det. At man må evne å se litt framover.”

Companies and industries

Three respondents deem the companies and industries responsible for climate change (#7, 10, 12). They argued that the industry sector has the highest greenhouse gas emissions, and it is the most responsible for causing and counteracting climate change. Respondent 7 expressed her opinion on the matter like this:

*There are so many emissions due to big companies, so I think that ... yes, that more pressure should be put on them rather than that I should go around stressing ... stressing about what I do all the time.*²⁴

She compares emissions deriving from the industry sector with individual emissions, and views it as more valuable to make political changes that influence companies than being concerned with her own emissions. The group does however state that “everyone” holds a responsibility to do what they can, in terms of consumer habits and climate measure. This is illuminated by respondent 10:

*Although I'm more at the industrial level, that's where the big changes are going to happen, it also becomes a bit like defeatist to say that an individual cannot do anything, so there is a lot of things one can do*²⁵

He foregrounds that even though the industries are responsible for most important greenhouse gas emissions, individuals have the possibility to do small measures in their everyday life that are climate friendly. He also underlined that it would be “defeatist” to insinuate individuals have no chance of making a positive difference in climate change. Notwithstanding, all respondents in this group remark that poor people or exploited people have less or no responsibility to counteract climate change, due to their precarious situation.

The West

Two respondents argue that the “west” or the “western” society is responsible for climate change (#9, 14). Respondent 9 says “*the western world indirectly, yes we are guilty of it*”²⁶, foregrounding that he is part of that group. Both respondents argue that the decisions that have been made are based on a power asymmetry that has caused one part of the world, the west, to

²⁴ (#7): “Det så mye utslipp på grunn av store bedrifter, så jeg tenker at ... ja, at det bør legges større press på de enn at jeg skal gå rundt å stresse ... stresse med hva jeg gjør hele tida.”

²⁵ (#10): “Selv om jeg er mer på det der at industrielt nivå, det er der de store forandringene kommer til å skje. Så blir det også litt sånn “defeatist” på en måte å si at et individ kan ikke gjøre noe, så det er jo masse grep man kan gjøre ...”

²⁶ (#9): “Vestlige verden indirekte, ja vi er skyldige i det”

promote actions that increased greenhouse gas emissions to the point where they are now. This is illustrated by respondent 14:

That is, those who have done the most damage is perhaps also most responsible. Now I cannot define who has done the most damage, but I think that The West in general has a lot of responsibility. Russia, China, so I think these big, big... oil and gas countries and where there has been burnt coal for many, many decades, and when you have shunned that type of industry.²⁷

Like the previous group, these respondents believe that everyone is responsible for counteracting climate change, but in diverse ways. The ones who are poorer have less responsibility, while the richer countries have more.

Rich people and countries

Five respondents argue that it is the rich people and countries that have had the power to make choices that contribute to climate change (#4, 5, 11, 16, 19). These respondents emphasize that it is the rich people and countries' responsibility to counteract climate change, because they are the ones who have caused it. This is exemplified by who respondent 16 sees as responsible: “[It is] people who have very high consumption and people who fly all the time. Those who order lots and lots and lots of clothes all the time, that they do not need. I think it's a bit awful”²⁸. She points to the individual overconsumption of rich people that contributes the most to climate change, that she deems troublesome. As will be presented in the next section, 5.3.2, all but respondent 16

5.3.2 Personal responsibility

Following the question of who had the general responsibility of climate change, the respondents were asked whether they felt a personal responsibility to reduce their greenhouse gas emissions. This became one of the most important aspects of reflection as it allows for the understanding of individual ascription of responsibility for the consequences of climate change. Upon this question, fifteen of the respondents say they feel a personal responsibility to reduce their greenhouse gas emissions (#1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 19). Subsequently, all the respondents from the high EVS group, all but one from the medium EVS group, and three from the low EVS group feel a personal responsibility. There were four respondents who

²⁷ (#14) “altså de som har gjort mest skade er jo kanskje også mest ansvarlig. Nå kan ikke jeg definere hvem som har gjort mest skade, men jeg tenker altså ja. Vesten generelt har jo mye ansvar. Russland, Kina, altså jeg tenker disse her store, store ... olje og gass landene og der det har vært brente kull i mange, mange tiår, og da man har skodd seg på den typen industri.”

²⁸ (#16): “Folk som har veldig høyt forbruk og folk som flyr hele tida De som bestiller masse masse masse klær hele tiden som de ikke trenger. Den synes jeg er litt fæl.”

said they did not feel a personal responsibility to reduce their greenhouse gas emissions (#3, 15, 16, 18), of which everyone was part of the low EVS group except respondent 16 who pertained to medium EVS. They said that the reason why they did not feel a responsibility was that they did not think much about it, or they did not feel their actions made much difference and so they did not give it much thought.

5.3.3. Delegation of responsibility and feelings of being powerless

In the interviews there were no direct questions about whether the respondents felt powerless and hopeless, to prevent priming of their answers. Consequently, the respondents would on their own initiative talk about how they potentially felt powerless in the structures that make decisions or left societal responsibility to other groups they felt represented their voice.

Delegation of responsibility

The four members of the group that placed the responsibility for climate change with the governments (# 8, 13, 15, 18), stated that they voted in favor of parties that they felt represented their voice. Furthermore, there were three respondents (#1, 5, 19) brought up how they felt there were others with more knowledge about climate change than themselves that should influence climate politics. These were all members of the medium EVS group, and either believed “rich people and countries” or “everyone” were responsible for climate change. These respondents emphasized that they did not feel they knew enough to decide what good climate policies are. This is exemplified by respondent 19 who stated that despite the issue at hand, he would not have enough knowledge to influence political structures:

No matter what you're talking about, I don't know enough about the subject! Unless we're talking about, for example, my master's thesis, or my childhood, I feel that no matter what, there is one or 100 people who know more about this than me.²⁹

This has made him certain that he is not the correct person to have opinions on what is the best strategy to mitigate climate change. Align with this rational the respondents 1 and 5 are certain that others should have the responsibility to influence the political structures because they do not qualify as advocates for change, illustrated by respondent 1 who said “*I am not the right person to make changes... there are many people who are better advocates*”³⁰. Furthermore, he

²⁹ (#19): “uansett hva du snakker om, så vet jeg ikke nok om temaet! At det liksom, med mindre vi snakker om eksempel masteroppgaven min, eller barndommen min. Så føler jeg at uansett så finnes det en person eller 100 som vet mer om dette enn meg.”

³⁰ (#1): “jeg er ikke den rette til å gjøre endringer ... det finnes mange folk som er bedre talspersoner”

emphasizes that he would support these people because he believes that is how he could contribute to decision-making processes, that is supported by respondent 5 who explains it like this: *“I don't know much about it, about what needs to be done? Then leave it to someone who knows more”*³¹.

Feelings of being powerless

Three respondents expressed feelings of being powerless in the structures that make the decisions that influence climate change (#3, 12, 16) of which one pertains to the low EVS group, and two pertain to the medium EVS group. These respondents explain that they feel powerless because what they do seems futile and insufficient, illustrated by respondent 12 who says

I have become angry because I feel powerless. And then I believe that there are people out there who actually have the opportunity to influence a good deal. Top managers in large companies, for example. And then I don't think they are held to responsible in the way they should.³²

She states that when she gets the feeling of being powerless, she thinks about the people who are able to make a difference on greenhouse gas emissions unlike herself. As a result she feels powerless, which she recognizes has negative outcomes: *“It is kind of a disclaimer of responsibility on my part, and I think that is the case for many people, that it is somehow up to someone other than me”*³³. This is a belief that is supported by others who feel powerless, and respondent 16 is clear on how she influence her views on collective actions: *“I'm not going to start becoming an environmental activist or somehow bother dedicating my life to this here. I feel it is a lost cause”*³⁴. Due to her feelings of not being able to influence the decision-making structures she has lost faith in the possibility to counteract climate change. This belief is supported by respondents 3 and 16, however they connect their feeling of powerlessness to their perception of climate change. Upon the question of whether they can make a change in relation to climate change, respondent 3 explains it like this: *“Mine? Minimal. As I talked about previously, I imagine at this point it is so beyond the hands of the individual”*³⁵. He points to

³¹ (#5): “Jeg kan ikke så mye om det, om hva som må gjøres? Så overlater det til noen, som kan mer.”

³² (#12): “jeg har blitt sint fordi jeg føler meg maktesløs da. Og så tror jeg at det finnes folk der ute som egentlig har mulighet til å påvirke en god del. Toppledere i store bedrifter, for eksempel. Og så tror jeg ikke de blir holdt til ansvar på den måten de burde da.”

³³ (#12): “Det er litt ansvarsfraskrivelse hos meg, og det tror jeg det er hos mange. At det at det er liksom opp til noen andre enn meg.”

³⁴ (#16): “Jeg kommer ikke til å begynne å bli en miljøaktivist eller på en måte giddet å dedikere livet mitt til dette her. Jeg føler det er “lost cause”.”

³⁵ (#3): “Jeg? Minimal. Ja, det jeg snakket om i stad, at jeg ser for meg at på dette punktet så er det så utenfor enkeltindividets hender.”

how the individuals' actions were dependent on the actions of the community or government, or while respondent 16 believes it requires a strong conviction that she lacks: “*I do have a possibility to make a difference, but it's just that I do not have the motivation or belief that we stand a chance. [laughs]*”³⁶. She argues that she does not believe it is possible to counteract climate change, and so she lacks the motivation to try to make a difference. In other words, it could seem respondent 16 feels powerless because she has given up hope that humanity can stop climate change. Neither respondent 3 nor 16 believed they would experience any personal consequences of climate change, nor did they feel a personal responsibility to reduce their greenhouse gas emissions.

5.3.3 Opportunity to activism

The sense of responsibility and the process of recognizing possible alternatives of action, AR, is related to what opportunities you have. Although the respondents have been chosen because of their non-participation in collective actions for the climate, it is important to understand their perceptions of what opportunities they have had and how they would have acted if an opportunity presented itself. The activation of a pro-environmental personal norm relies on a decision-making process and reveals certain beliefs about collective actions and why they have not participated in one, which provokes evaluation and defense mechanisms.

Open towards participation in collective action

Upon the question of how they would respond if a friend asked them to join a collective action, three said they probably would say yes (#1, 5, 15), and two would join if they were available and it was a social event (#12, 19). Those who would join if it was a social activity explained that personal interests would however be prioritized in a situation where a friend asked them to join a demonstration. This is illustrated by respondent 19:

*If I had plans that day, probably not! I mean, I had not downgraded a plan, [or] an agreement to do it, but if I did not have a plan, then I could have joined.*³⁷

This social benefit of spending time with their friends is a returning reason for participation, rather than altruistic objectives, among those who say they would join a friend in a collective action if they had time for it. The four respondents that are members of the medium EVS group,

³⁶ (#16): “jeg har jo en evne til noen forskjell, men det er bare at jeg kanskje ikke har den motivasjonen eller troen da, på at vi har sjans. [ler]”

³⁷ (#19): “Hvis jeg hadde planer den dagen, antageligvis ikke! Altså, jeg hadde ikke nedprioritert en plan, [eller] avtale for å gjøre det, men hvis jeg ikke hadde en plan, så kunne jeg blitt med.”

had all previously been invited to a collective cause, and considering their openness to participate in one it is reasonable to assume that their friends saw it as likely that they would join them. Notwithstanding, these are the same respondents that either expressed that they delegated responsibility to influence climate policies (#1, 5, 19) or felt powerless (#12).

Depending on the cause

Six of the respondents that stated their participation depend on whether they agree with the cause (#8, 9, 10, 11, 14, 17). These emphasized the need to agree with the premise for the collective action, and therefore would not join any kind of demonstration nor campaign, exemplified by how respondent 14 thinks who says "... if it had been something that I feel is quite close to my heart, I would probably have been able to join it"³⁸. While this was the only aspect mentioned by the members of the medium EVS group (#8, 14, 17), the three respondents from the high EVS group (#9, 10, 11) brought up that they were uncertain of the effects of collective actions. Respondents 11 expresses her opinion on the matter like this:

If that felt like "OK, now something happens if we just push a little more" then I think that joined or been more maybe eager to join too? Yes, but now it's a bit like that. "No". No, I do not think there is any point. Unfortunately.³⁹

She states that she does not believe collective actions have an influence on public decision-making, but that if she had thought it had an impact, she would relate to it differently and be motivated to participate. Respondent 9 and 10 emphasized problematic consequences that could come of collective actions, which made them reluctant to participate unless they thoroughly knew the conditions of the cause. This will be further elaborated on in the next section 5.3.4, Characterizations of the activists. Two of them that said their participation depended on the cause had previously been invited to a collective action (#9, 11). Their high environmental value orientation (high EVS) and their social context with engaged friends, could explain how it is their friends saw it as probable that they would join them. However, as evident in this section it seems there are elements that interfere with the motivations for participating in collective actions.

³⁸ (#14): "... hadde det vært noe som jeg føler står meg sånn ganske nært, så hadde jeg nok sikkert kunne blitt med på det."

³⁹ (#11): "Hvis at det føltes ut som at "OK, nå skjer det noe hvis vi bare pusher litt til" da tror jeg at blitt med eller vært mer kanskje ivrig etter å bli med også? Ja, men nå så er det litt sånn. "Nei". Nei, jeg tror ikke det er noe vits. Dessverre."

Uninterested in participation collective action

Eight of respondents said they would not participate in collective action (#2, 3, 4, 6, 7, 13, 16, 18). One argument for why they would not participate was that they lacked passion (#2, 7, 18), illustrated by respondent 7. *“It takes a lot for me to join something like that, I mean demonstrations and generally, because I feel you must be insanely passionate about a cause”*⁴⁰. She explains that it therefore would require a lot from her to be part of a collective action. All of the ones that felt they lacked passion were members of the low EVS group. Two of the other respondents stated that they do not see a point with participating in collective actions, because they have lost faith in their effects and the possibility of counteracting climate change (#3, 16). This illustrated with the opinions of respondent 16:

So, to be completely honest, I can walk past it without even thinking about it, just so that "there is a demonstration like that", [and] that it may not have such an effect. Because it has been an issue for so long and people are just like me who focus on other things and in a way cannot care so much, because they either think that it [climate change] is a lost cause anyway or just have other things to think about.⁴¹

She argues that there is an apathy towards collective actions because it has been an issue for so long. Subsequently, people have stopped caring about them because they prioritize other issues or believe it is impossible to counteract, like she does. The last two respondents (#4, 6) argued their disinterest came from feeling uncomfortable with the thought of publicly participating in a collective action, respondent (#6) explains that she is also raised in a different culture, than the Norwegian one, where she is not allowed to participate in collective actions:

It is at least a thing that you should not do, that you tell the children not to do it. I do not know if the legislation says that one should not do it, but it is certainly not common⁴².

She explains that one is taught not to engage in collective actions, and that it is so unusual that she is unsure whether it is legislation or a social norm in the respective country with this culture.

In contrast to the respondents that are more positive and open for participation in collective actions with a climate cause, none of these respondents had been invited to a collective action previously. The ones that had believed they lacked passion and one that had

⁴⁰ (#7): “Det skal veldig mye til at jeg blir med på noe sånt, altså i liksom demonstrasjon og generelt. Fordi jeg føler du må brenne så sjukt for en sak”

⁴¹ (#16): “Sånn for jeg får være helt ærlig, så kan jeg gå forbi det uten å tenke over det en gang, bare sånn at “der er det en demonstrasjon liksom”, [og] at det kanskje ikke påvirker like mye. Fordi det har vært et i “issue” så lenge og folk bare er som meg som fokuserer på andre ting og på en måte ikke klarer å bry seg så mye, fordi de tenker enten at løp er kjørt [for klima endringene] uansett eller bare har andre ting å tenke på.”

⁴² (#6): “Det er i hvert fall en ting som man ikke skal gjøre, at man sier til barna at man ikke skal gjøre det. Jeg vet ikke om helt om lovverket sier at man ikke skal gjøre det, men det er hvertfall ikke vanlig.”

lost faith in collective actions pertained to the low EVS group (2, 3, 7, 18). Only one (#16) from the medium EVS group was represented among those who were negative to participation in collective action, she also expressed feelings of being powerless which resonates with her lack of faith in the effects of activism. Despite their environmental orientation two respondents (#4, 6) from the high EVS group did not see it likely they would join a collective action. These respondents argued that the act of being public about their opinions would make them feel uncomfortable, something that will be further discussed in section 5.3.4 and 5.3.5.

5.3.4 Characterizations of the activists

How the respondents perceive the activists can give insight into how they relate to collective actions. These personal beliefs also give insight into what general perceptions there are in the media they consume and their social context. As there seemed to be similar beliefs among the respondents that belonged to the same EVS group, the material will be seen in light of them.

The group with low EVS ascribes the activist several characteristics, such as personality, appearance, and lifestyle choice. This is illustrated by the views of respondent 3 on who participates in collective actions:

It seems that those who are in [climate actions] are also those who make sense, those who are most loud on climate. So, it's like, there are very few people I've heard of who have taken part in such climate action and then I think "well, that was surprising". Yes, it's like you hear about them and then you think "yes that makes sense".⁴³

He believes activists are the ones who express the most opinions on climate issues and are easily recognizable as personality types. When asked further how he recognizes them, he responds:

How should I put it? They kind of show that they have been on Tumblr, so if people say "yaas" then I immediately think "ok they are probably there somewhere"⁴⁴

He points to certain markers of identity, like the social media they use and how they talk. This is supported by respondent 18 who says: "*Tote bags. Yes, I think appearance-wise maybe tote bags*"⁴⁵ and respondent 7 responds to if there is anything that characterizes activists "*yes! [he*

⁴³ (#3): "Det virker som de som er på [klimaaksjoner], er de som også gir meningen, de som er mest høylytte på klima. Så det er liksom, det er svært få personer som jeg har hørt om har dratt på sånne klimaaksjon og så tenker jeg " ja det var overraskende". Ja, det er liksom man hører at de da på så tenker man "ja det gir mening"."

⁴⁴ (#3): "Hvordan skal jeg si det? De viser liksom at de har vært på Tumblr, så hvis folk sier "yaas" så da tenker jeg med en gang at "ok de er sikkert der et sted"

⁴⁵ (#18): "Handlenett. Ja, jeg tror det blir sånn utseendemessig handler handlenett."

he] *Maybe a little like they are vegans, just to generalize*⁴⁶. Following this the respondent brings forth the importance of passion and knowledge of climate change.

The medium EVS group also accentuates the passion and engagement of the activist. This is illustrated by respondent 17, they are *“really committed to climate and environment”*⁴⁷. It is also a tendency to complement the activists who are brave because they speak their minds, illuminated by the opinions of respondent 12:

I think they are brave and dare to take responsibility and maybe think a little more about others than just themselves and. Have this drive to go on and talk loudly about it, and work for something.⁴⁸

She points out that their bravery also is connected to the ability to take responsibility to act and talk about climate change and its consequences. One respondent, #19, in this group is more skeptical of the people who participate in collective actions, though:

I think there are a lot of young people who care a lot, people who care, but I feel that there is a few there, who are only there for vanity, so they can say that they were there in a way, and I imagine it is maybe putting a little stop to people. That you become a little like, by showing up then you think you are something. It's like the Law of Jante, if you understand, that if you show up then “Oh, you care so much, do you! When was the last time you flew though?” that one will be “called” out for it. “You do not really care”.⁴⁹

This respondent doubts the real intentions of the people who participate in collective action. He also expresses a certain hesitation of going because he is afraid of being “called out” for not making climate friendly decisions.

The group with high EVS foregrounds political orientation as well as knowledge and distinguish between the people who participate in climate campaigns and people who participate in climate demonstrations. Respondent 9 illustrates this in his description of activists

Yes, young, a bit radical. Sensible I would say, sensible yes, sensible because they actually see it's a problem, but again it is a bit radical sometimes, and then it is not so good maybe or so sensible, [he he], or you can say enlightened! And then I would say kind, even though some might be a bit crazy in a way,

⁴⁶ (#7): “ja! [he he] Kanskje litt sånn at de er veganere, bare for å generalisere.”

⁴⁷ (#17): “skikkelig opptatt av klima og miljø.”

⁴⁸ (#12): “Jeg synes at de modige og tør å ta ansvar og tenker kanskje litt mer på andre enn bare seg selv og. Har den der driven da, til å stå på og snakke høyt om det, og jobbe for noe.”

⁴⁹ (#19): “jeg tror det er mye ungdom som bryr seg mye, folk som bryr seg, men jeg føler jo at det er del med, som bare er med for forfenglighet, liksom at de kan si at man var der på en måte, og jeg ser for meg det er kanskje setter litt stopper for folk. At man blir litt sånn ved å stille opp, så tror man at man er noe. Det er sånn janteloven ved det, hvis du skjønner, at hvis du møter opp så “Åja, du bryr deg så mye du! Når fløy du sist egentlig?” at man skal bli “called” ut for det. “du bryr deg jo egentlig ikke”.”

but they are not like dangerously crazy. It is positive crazy you can say, so that's what I think about them mostly! And regular people.⁵⁰

He later elaborates that the crazy, radical young people are the ones participating in campaigns, while the normal people are the ones in demonstrations. A similar distinction is emphasized by respondent 10:

Most of them are very committed, and they want to make a difference, and they have a big cause they believe in, so I would say that characterizes them. But then it is these things, right? It's a bit like that, some are ignorant and many then promote a western perspective which then, for example. And you get emotionally affected, against seal hunting for example, because the Indigenous peoples who do seal hunting "they do not need to do that when they can just live in a western way and seals are so cute" ... But there are also many I think who are very young and have not necessarily gotten that perspective yet. So, I think the commitment is very good, but something then it is a bit like misguided. They do not see the whole picture.⁵¹

While he believes there are a lot of people who promote a good cause and are engaged, respondent 10 also believe that some of the things the activists protest is irrational and undesirable. He ascribes these tendencies to the often-young age of the activist, but believes they lack knowledge of the subject they are protesting.

5.3.5 Beliefs about difference

As the previous section revealed, the respondents had strong beliefs about how the activists are and why they are activists. This intrigued interest in what perceived difference there is between the respondents and the activists and it gives insight on how they reflect on their non-participation of collective actions. Subsequently, this section seeks to investigate how the respondents defend their non-participation in relation to what qualities or conditions they do not have.

⁵⁰ (#9): "Ja, unge, litt radikale. Oppegående vil jeg si, oppegående ja, oppegående fordi de faktisk ser at det er et problem, men igjen er det litt radikalt av og til, og da er det kanskje ikke så bra eller så ikke oppegående, [hehe], eller opplyste kan du si da! Og så vil jeg egentlig si vennlige, selv om noen kan være gæren liksom, men de er ikke sånn sånn farlige gjerne. Det er positivt gærent kan du si da, så det er kanskje det jeg tenker mest da! Og vanlige folk."

⁵¹ (#10): "De fleste er de er veldig engasjert, og de vil gjøre en forskjell, og de har en stor sak de tror på, så det vil jeg vel si kjennetegner dem. Men så blir dette her, ikke sant? Det er litt sånn, noen er ignorante og mange fremmer da et vestlig perspektiv som da for eksempel. Og man blir emosjonelt påvirket, mot seljakt for eksempel, fordi at de urfolkene som driver med seljakt "de trenger ikke holde på sånn når de bare kan leve på vestlig vis og da og seler er så søte" ... Men det er jo også mange tenker jeg som er veldig unge, som ikke nødvendigvis har fått det perspektivet enda. Så jeg synes engasjementet er veldig bra, men noe da litt sånn misguided. De ser ikke helheten"

Personality

When asked about what difference it was between the people that go to demonstrations and climate actions, seven people mentioned personality as a main difference (#2, 3, 4, 5, 6, 8, 10). One of these respondents were open towards participation in collective actions (#5), two stated it depended on the cause, while four saw it as probable that they would not join any climate action or demonstration, if a friend asked them personally to join (#2, 3, 4, 6). The personality traits they would point out as important for their non-participation were that they did not like to stick out, they were more passive or that they did not like to raise their voice. An example of this is when respondent 2 was asked what characterizes the people going to action/demonstrations:

First of all, I think it's a personality type. There are also people who are very committed and passionate about something, and then I also think that is a personality type. That you could be engaged and passionate about something else ...⁵²

She tried to nuance herself by saying that there are also people who just are engaged and passionate about climate change as a subject that participates. However, her conclusion is that to be engaged and passionate is something people with a certain personality do, and that it could be surrounding factors that made them passionate about climatic issues. When asked about the difference between her and these people, she explained that they are good communicators, can influence others and know a lot about the subject: *"it's people who are good at speaking for oneself, explaining or discussing. I just don't know how I would discuss"*⁵³. This is evident in respondent 6 as well, that argued she did not have the abilities as the activists

What they say and what they do can affect people more than, perhaps, for example, me, who is bad at speaking and articulating myself.⁵⁴

These skills are part of what respondent 6 view as essential for making a change through participation in collective actions. Of the respondents that believe they have a different personality than the activist, two are members of the low EVS group, two pertain to the medium EVS group, and three are part of the high EVS group.

⁵² (#2): "For det første, så tror jeg at det er også en personlighetstype. Også er det folk som er veldig engasjerte og brenner for noe, også tror jeg det også er en personlighetstype, at du kunne vært engasjert og brenn for noe annet"

⁵³ (#2): "det er folk som er flinke til å snakke for seg, å forklare eller diskutere. Jeg vet liksom ikke hvordan jeg skulle diskutert."

⁵⁴ #6: "Det de sier, og det de gjør kan kanskje påvirke folk mer enn kanskje meg for eksempel, som er dårlig på å snakke og formulere meg".

Interest, passion and knowledge

Upon the same question, of what difference they felt it was between them and the ones who participate in collective action, five respondents highlighted the main differences between them and the activists as interest, passion and knowledge (#14, 15, 16, 17, 18). Respondent 15 puts it this way:

Yes, there is some difference between us, because if not then I would have been there too. Yes, it will probably be that they are a little more engaged and take the time for such an important issue really, something I do not do.⁵⁵

Four of these respondents said the activists also had more hope or more faith in collective actions as a measure to influence climate politics and society (#14, 15, 16, 17). Three of these respondents are members of the low EVS group, while two are members of the medium EVS group.

More worried and willing to act

Five respondents expressed that the activists as more worried about climate change than themselves and that they were more willing to act (#7, 9, 11, 12, 13). The belief of respondent 7 illustrates this:

I think they care even more, absolutely. And they may still feel such hopelessness for the future. ... That they feel like "we have to do something or the world will collapse!". I'm not quite there, and I think it's important to take care of the earth and things like that. But I think at the same time ... I just think it's going to go well in a way. Even if there will be changes, I think we will survive in a way.⁵⁶

This illuminates a faith in that humanity will deal with the climatic changes if that time arrives, which is shared with respondent 13. Although the other respondents also emphasize that climate change has triggered a different emotional reaction in the activist, compared to themselves, they point to how activists are generally more politically active. This is illustrated by respondent 9:

⁵⁵ (#15): "ja, det er noen forskjell på oss, for hvis ikke så hadde jeg vært der og. Ja, det blir vel det at de er litt mer engasjert og tar seg tid til en så viktig sak egentlig da, noe jeg ikke gjør"

⁵⁶ (#7): "Jeg tror de bryr seg enda mer, absolutt. Og de føler kanskje enda på en sånn håpløshet for framtida. ... at de føler på en sånn "vi må gjøre noe eller så går verden under!". Jeg er ikke helt der, og jeg synes det er viktig å a vare på jorda og sånn der. Men jeg synes det samtidig ... jeg bare tror at det kommer til å gå bra på en måte. Selv om det blir endringer, så tror jeg at vi kommer til å overleve på en måte."

The biggest difference is that they are a little more worried and that they are more willing to act on it... I am not a member of any climate organizations. It makes me less engaged in it, so I can thank myself if we go under then, [that] I wasn't part of it.⁵⁷

Of the five respondents two are part of the low EVS group (#7, 13), one belongs to the medium EVS group and feels powerless (#12), while two are members of the high EVS group (#9, 11).

Social network

There was one respondent, 19, that believed the only difference between him, and the activists was social network. For him the reason was obvious: "*I do not know anyone who goes [in demonstrations], and I do not intend to go alone*"⁵⁸. One respondent did not comment on the question (#1).

5.3.6 Summary of ascription of responsibility

In this subchapter, the views on who is accountable for climate change have been presented to understand how they place themselves in the broader context, and what role they have within it. This demonstrated that the sample either assigned responsibility to "everyone" "the rich people and countries" and "the west", or delegated it to "the governments", "the companies and industries". Furthermore, most of the sample felt a personal responsibility to reduce their greenhouse gas emissions, except four respondents who are members of the low (#3, 15, 18) and medium (#16) EVS group. When looking at whether anyone delegate societal responsibility to other groups in society, three respondents from medium EVS, (#1, 5, 19), felt other people who knew more about climate change are better equipped to influence climate policies. In addition, three respondents stated that they felt powerless in the decision-making structure, of which one belongs to low EVS (#3), while two are members of medium EVS (#12, 16).

When the sample was asked how they would respond to an invitation to a collective action from a friend, three respondents said they would be open to join their friend (#1, 5, 15), and two said they would participate if it was a social event, and they were available (#12, 19). Except one respondent, all were members of the medium EVS group, and either delegated responsibility or felt powerless. Six said their participation would depend on the cause, of which half of them were members of the medium EVS group (#8, 14, 17), and the other half

⁵⁷ (#9): "Det er noe største forskjellen at de er litt mer bekymret og at de er mer villige til å handle Jeg er ikke med i noen klima organisasjoner. Det fører til at jeg er mindre aktiv på det, så jeg kan takke meg selv hvis vi går under da, det jeg ikke var med på det."

⁵⁸ (#19): "Jeg kjenner ingen som går [i demonstrasjoner], og jeg har ikke tenkt til å gå alene"

were members of the high EVS group (#9, 10, 11). The last eight of the respondents were uninterested in participating in collective actions with a climate cause (#2, 3, 4, 6, 7, 13, 16, 18). Five of these respondents were members of the low EVS group (#2, 3, 7, 13, 18), one part of the medium EVS group (#16), and two were members of the high EVS group (#4, 6). The low EVS members said that they lacked passion that was needed for participation, the medium EVS member felt powerless and so did not see any reason to participate, while the high EVS members said they were uncomfortable with the public action.

To understand the rationales of non-participation, the perceptions of activists were examined. This demonstrated some tendencies among the EVS groups. The low EVS group assigned activists features such as personality type and choice of clothes and diets, while the medium EVS group emphasized the passion and engagement of activists. The high EVS group focused on the political orientation of the activists and distinguished between demonstrations and campaigns. Following this, the beliefs about difference demonstrated that some thought they had a different personality than the activist, others believed the activists were more passionate about climate change, while others said they were less concerned about the future than the activists. One argued that the only difference between him and the activist was the social network.

5.4 Activation and Behavior

In this section, the last step of the framework will be analyzed, which is the activation of pro-environmental norms and behaviors. It is important to note that none of the respondents have an activated pro-environmental norm that has led to environmental activism, notwithstanding several other climate related behaviors are possible: *environmental citizenship, *policy support, *private sphere behavior. If a pro-environmental norm has not been activated, the Framework of Non-Participation suggests the respondent could lead into *inaction or *opposition to activism.

It is important to note that the confusion between environmental and climate measures becomes evident in this section. Several of the respondents even began to question their own understanding of this, illustrated by the response of respondent 2 on the question of what personal climate measures she does: *“I think that I perhaps don’t do it. Maybe it is more like for the environment? Sorting rubbish may not have much to do with climate when I think about*

it.”⁵⁹. Consequently, both climate and environmental measures are included in this section, to gain insights on how their personal norms have been activated and in what ways it manifests itself in behavior.

5.4.1 Pro-environmental Norm and Behavior

In the middle of the interview, the respondents were asked what their initial thoughts were of climate measures, if they had some examples and then if they did some of them. In some cases, they would gradually remember more of their climate friendly actions later in the interview, and so these answers are included. However, at the end of the interview, all the respondents were asked if they recycled and used public transport, which everyone said they did. The compilation of their answers indicates the behaviors of the respondents, which will be described according to the EVS groups.

The low EVS group emphasizes the climate measures that do not demand much effort and are facilitated by society. There are some varieties of what this entails, and if it is one measure or several. Respondent 15 says “*We recycle bottles at least, and then we are very bad at recycling waste, here at least*”⁶⁰, while respondent 18 thinks recycling waste is an easy measure:

Yes, I'm trying to recycle. It is always a hick-up in the winter, because then you are in a cabin, and must have one garbage can. And then you realize how damn nice it is? [ha ha]. Then you come back, and then there's a week where everything goes in the same bin, and then "okay then, I actually have to fix it", but the rest of the year is going very well. I do not take the bus and train often, or I take a train to [home] to visit my mother, but otherwise I mostly use my legs. But it is not necessarily for the climate. It's just a bonus, I think, because I just really like to walk. So, there is no such thing as a climate idea behind it.⁶¹

Respondent 18 also states that he avoids motorized vehicles that produce greenhouse gases, but says this preference rather comes from his enjoyment of walks than the climatic benefits. This statement illustrates that climate is not necessarily the priority for this EVS group, but they make some efforts. It is therefore important for them that the measures do not reduce their quality of life, and that they are easy to do, this is illustrated by the opinion of respondent 13:

⁵⁹ (#2): “Jeg tror kanskje jeg ikke gjør det. Kanskje det er mer sånn miljøet? Det med å sortere søppel har kanskje ikke så mye med klima å gjøre, når jeg tenker meg om.”

⁶⁰ (#7): “vi panter hvert fall, og så er vi veldig dårlig på å kildesortere”

⁶¹ (#18): “Ja, jeg prøver å kildesortere. Det får alltid en liten knekk på vinteren, for da er man på en hytte, og må ha én søppeldunk. Og så innser man, hvor jævlig digg det er? [ha ha]. Så kommer man tilbake, og så er det en uke hvor alt går i samme søppelbøtte, og så “okay da, jeg må faktisk fikse det”, men resten av året går det veldig bra. Tar lite buss og tog, eller jeg tar et tog til [hjemsted] for å besøke mor, men ellers så bruker jeg for det meste beina. Men det er ikke nødvendigvis for klimaet. Det er bare å bonus, tror jeg, for jeg liker bare å gå egentlig. Så det er ikke noe sånn klimatanke bak det.”

“It's about me wanting to try to contribute what I can without it in a way, no matter how selfish it sounds, but without it making my quality of life any worse somehow”⁶². Respondents 7 and 16 say they take several measures in their everyday life, exemplified by the response of respondent 16:

I recycle waste, recycle all bottles, always turn off lights. Trying not to throw so much food, I would rather take several small portions. I do not drive so!⁶³

Both respondents emphasized that these measures are quite effortless, “it's kind of just habits”⁶⁴ (#16), or that they benefit them like respondent 17 say about why she buys secondhand clothes:

A bit because I feel a bit like a better person if I make a little effort, and because I think it's fun to go to a thrift store. So, it's not such a big sacrifice for me. Yes, so it actually is selfish reasons.⁶⁵

Members of the medium EVS group travel by airplane less than they used to do and have reduced their food waste. Respondent 19 illustrates this by presenting the three main issues he faces in his everyday life and the questions he asks himself: “Should I buy it or not, should I fly or not, or if I'm buying something, do I need this? These are sort of the 3 issues that are at least the most important in my everyday life”⁶⁶. The most prominent climate measure among this group is food waste, which respondent 1 is mainly preoccupied with and expresses pride about his efforts:

[buying] less food, for example I feel good about it. It takes a lot for me to buy lots and lots of food that I just throw away. It may be a bit financially related, and I will not lie, but I think that this is climate friendly.⁶⁷

He acknowledges that this might be related to his economic situation as a student, but that it also has climatic benefits related to the production of food. This strain of thought is explicitly expressed by respondent 8, when he talks about his reduction of food waste “... Especially when it comes to meat and those very like energy-intensive production of food. Then it is in a

⁶² (#13): “Det handler jo om at jeg vil jo prøve å bidra med det jeg kan uten at det på en måte skal, selv hvor egoistiske det høres ut da, men så er det liksom uten at det skal gjøre livskvaliteten min noe dårligere liksom.”

⁶³ (#16): “Jeg kildesorterer, panter alt, skruer alltid av lys. Prøver å ikke hive så mye mat, jeg tar heller flere små porsjoner. Jeg kjøper ikke så!”

⁶⁴ (#16): “det på en måte bare vaner.”

⁶⁵ (#17): “Litt fordi jeg føler meg litt som et bedre menneske hvis jeg gjør det litt innsats, og fordi jeg synes det er gøy å gå i bruktbutikk. Så det er ikke så et så stort offer for meg. Ja, så det er jo egentlig egoistisk grunner.”

⁶⁶ (#19): “Skal jeg kjøpe det eller ikke, skal jeg fly eller ikke, eller hvis jeg skal kjøpe noe, trenger jeg dette? Dette er liksom de 3 problemstillingene som i hvert fall er de viktigste i min hverdag.”

⁶⁷ (#1): “[kjøpe] mindre mat, for eksempel det føler jeg blitt god på. Det skal mye til at jeg kjøper inn masse masse mat som jeg bare kaster. Det kan hende det kan være litt sånn økonomisk relatert, og jeg skal ikke lyve, men jeg tenker jo at det her er jo klimavennlig.”

way about using up what you have and not wasting it”⁶⁸. In addition to reduction in food waste, there are some who also say secondhand furniture or clothes are part of their measure, like respondents 5 and 12 who states: “... and then I’m good at buying and selling used, mostly really furniture and interior, but also some clothes”⁶⁹(#12). When asked why they do it, respondent 5 demonstrates the same logic as displayed with food waste, that it has an economic and a climatic benefit: “Why do I use second hand? Well, it’s a little better for the conscience. And then it’s cheap”⁷⁰.

The group with high EVS generally reports of several climate friendly measures as incorporated in their everyday life. There is a tendency to take several measures relating both to consumption and lifestyle. These respondents usually provides a list of climate measures they do, illustrated by respondent 10:

Yes, so I commute by train for example, and I do not drive, do not drive a car at all. So, that is probably the biggest contribution I make. I also recycle waste. And then I live near a farm, so I also help them maintain forests there, and things like that. And I try to buy as few products as possible packed in plastic. But it is not always as easy. So, then it's like about having plans of action. Such as having cardboard bags with me when I'm going to buy onions in bulk and things like that, then I do not have to take a plastic bag. I buy little clothes, buy little things in general that I do not need and then I turn off the light... when I am not in a room. So, I try to somehow limit the impact I have.⁷¹

This respondent mentions several climate and environmental measures that he has incorporated into his life: using public transportation, recycling waste, participating in local environmental activities, reduction of plastic bags and products with plastic wrappings, reusable bags, not purchasing new commodities and electricity saving. They also mention measures they have taken adapted to their life situation, such as respondent 4 who travels a lot through work: “So I also try not to travel so much on my own vacations, like outside of the country by plane, because I fly so insanely much [at work]”⁷². This is also evident in the actions of respondent 6

⁶⁸ (#8): “... spesielt når det gjelder kjøtt og sånn veldig sånn energikrevende produksjon av mat. Så er det på en måte det å bruk opp det man har og ikke da sløser med det.”

⁶⁹ (#12): “så er jeg veldig flink til å kjøpe og selge brukt, egentlig mest møbler og interiør, men også litt klær”

⁷⁰ (#5): “Hvorfor gjenbruke jeg? Det er jo litt bedre på samvittigheten, da. Og så er det billig.”

⁷¹ (#10): “ja, altså jeg pendler med tog for eksempel, så jeg kjører jo ikke, kjører ikke bil i det hele tatt faktisk. Så sånn sett, så det er kanskje det største bidraget jeg gjør. Også kildesorterer jeg. Og altså det er jo. Jeg bor jo i nærheten da av gård, så jeg er jo også med på å holde skog vedlike der, og sånne ting. Og jeg prøver å kjøpe da minst mulig produkter pakket i plast. Men det er jo ikke alltid like lett. Så da er det liksom å prøve å ha sånne grep. Som å ha med meg papp poser når jeg skal kjøpe løk i løsvekt og sånne ting, da slipper jeg å ta en plastpose. Jeg kjøper lite klær, kjøpe lite ting generelt som jeg ikke trenger og så slår jeg av lyset ... når jeg ikke er i et rom. Så jeg prøver å liksom begrense den der impacten jeg gjør selv.”

⁷² (#4): “så prøver jeg også å ikke reise så mye på egne ferier, sånn utenfor landet med fly, fordi jeg flyr allerede så sykt mye [i jobben]”

who read a lot of academic papers: “... *Yes, I try not to print [articles] out, although I think it would have been easier, but you use lots and lots of paper*”⁷³.

Among the low EVS group there are less measures taken for climate, among the medium EVS group there is a variation among the respondents on how much they do, while the high EVS group generally does several climate friendly measures in their everyday life.

⁷³ (#6):” ... ja, jeg prøver å ikke printe [artikler] ut, selv om jeg synes det hadde vært lettere, men man bruker masse masse papir”

Chapter 6: Discussion

This chapter will discuss the different findings that have been demonstrated through the different steps of the theoretical framework. It will elaborate on the relationship between these beliefs and how they complement each other in explaining the non-participation of the respondents.

6.1 Values and characteristics of the individual

In the investigation of common individual characteristics, values are used as a starting point. As values indicate both what the individual deems important, and as guiding principles for behavior (Steg, 2016), similarities of values could give an idea of why the respondents have chosen not to participate in collective actions. The respondents have overall high environmental value scores, which indicates that environmental and climate matters are of importance for the sample. Notwithstanding, it was possible to identify three groups of different value orientation, namely low EVS, medium EVS, high EVS. The respondents with the lowest EVS, 8 and 10 points, have significantly lower scores than those with the highest EVS of 15 points. This makes up for a contrast in the importance given to environmental and climate issues, and subsequently altruistic values, which seem influential in other aspects of the Framework of Non-Participation that will be discussed later in this chapter.

Values are connected to personal norms the individual holds as self-expectations (Schwartz & Howard, 1981). They are constructed in a social environment that shapes their outlook, which is a process of socialization (Cook et al., 1995). As individuals learn to adapt to their social context, it is thought that people from similar “social spaces” develop similar attitudes and behaviors (Danielsen & Hansen, 1999). Accordingly, both cultural capital and the social context were investigated to see if there were any common traits among the non-participants.

Findings from Strandbu and Skogen (2000) suggested that cultural capital had significance for the development of pro-environmental values. They saw that higher cultural capital in all social classes increased the probability of environmental concern. Their study analyzed the consumption of “intellectual” media, recognized as the state channel NRK (ibid.). As most of the respondents consumed news from NRK and the sample demonstrated high environmental values, one could argue that the findings of Strandbu and Skogen proved valid in this study. Four respondents mentioned another media than NRK as their preferred

media of news consumption (#15, 16, 19, 5, 6). Although one might argue that they have lower cultural capital than the other respondents, it did not seem to have any relevance to their environmental orientation as they were represented in all the EVS groups. Among them there were no shared traits, and it is difficult to point to a relationship between the cultural capital and the environmental attitude or behavior among this sample of non-participants.

The social context guides the outlook of the individual's behavior, by sharing expectations of how the group should act which is the social norms (McKinlay & McVittie, 2008; Schwartz & Howard, 1981). These social norms are linked to what the social context think is important, valuable or favorable, which is their values and create the principles of which behavior is measured (ibid.). The worldviews the respondents believe their friends to have concerning climate change, could give an indication of the social context the influences the respondents. When looking at the five types of friends that are prevalent among the sample, one could argue that they describe different views of climate change. As presented in section 5.1.2, Social context and climate change, the social context of the respondents with low EVS were mainly composed of calm or egoistic people, the medium EVS group had calm friends with additions of sceptics or engaged people, while in the high EVS group nearly all respondents had engaged friends. Though the overall sample demonstrates many different combinations of friends, it is a general pattern that the described values of their friends complement the EVS of the respondents. Although it is difficult to assess whether the respondents have chosen their social context according to their own values, or if they have internalized values that their friends hold, I observe that many of the respondents with low and medium EVS have social contexts with lower environmental values. Followingly it could serve as a possible explanation for non-participation of this part of the sample; however, it seems insufficient in explaining the non-participation of respondents with higher EVS and social context with engaged friends. Consequently, it is necessary to investigate the attitudes expressed regarding awareness of consequences and ascription of responsibility to see if there are other aspects that affects the activation of a pro-environmental personal norm that results in activism.

6.2 Process of non-participation

To investigate other factors that influence the respondent's behavior of non-participation, I will elaborate on the elements of awareness of consequences (AR), ascription of responsibility (AR), the defense mechanisms that influence the activation of a pro-environmental norm and

their behavior. The findings concerning these factors are simplified and presented in Table 2, “Summary of findings”:

	#	EVS	Awareness of cons. (AC)	General Responsibility (AR)	Pers. Resp. (AR)	Powerless/Delegation	Invited	If invited	Characteristics	Difference	Behavior
LOW EVS	3	8	Future	Everyone	No	Powerless	No	No	personality appearance lifestyle	Personality	Private sphere behavior
	7	10	Unsure	Companies and industries	Yes	X	No	No	personality appearance lifestyle	More worried, willing to act	Private sphere behavior
	13	10	Unsure	Governments	Yes	Delegation	No	No	personality appearance lifestyle	More worried, willing to act	Private sphere behavior
	15	10	Unaffected	Governments	No	Delegation	No	Yes	personality appearance lifestyle	interest, passion, and knowledge	Private sphere behavior
	2	11	Unaffected	x	Yes	X	No	No	personality appearance lifestyle	Personality	Private sphere behavior
	18	11	Lucky Norwegian	Governments	No	Delegation	No	No	personality appearance lifestyle	interest, passion, and knowledge	Private sphere behavior
MEDIUM EVS	16	12	Unsure	Rich people and countries	No	Powerless	No	No	passion, engagement	interest, passion, and knowledge	Private sphere behavior
	8	12	Lucky Norwegian	Governments	Yes	Delegation	No	Depends on the cause	passion, engagement	Personality	Private sphere behavior
	12	12	Lucky Norwegian	Companies and industries	Yes	Powerless	Yes	Yes	passion, engagement	More worried, willing to act	Private sphere behavior
	14	12	Future	The West	Yes	X	No	Depends on the cause	passion, engagement	interest, passion, and knowledge	Private sphere behavior
	17	12	Unsure	Everyone	Yes	X	No	Depends on the cause	passion, engagement	interest, passion, and knowledge	Private sphere behavior
	19	12	Lucky Norwegian	Rich people and countries	Yes	Delegation	Yes	Yes	passion, engagement	Social network	Private sphere behavior
	1	13	Future	Everyone	Yes	Delegation	Yes	Yes	passion, engagement	x	Private sphere behavior
5	13	Unsure	Rich people and countries	Yes	Delegation	Yes	Yes	passion, engagement	Personality	Private sphere behavior	
HIGH EVS	6	14	Already affected	Everyone	Yes	X	No	No	political orientation, knowledge	Personality	Environ. citizenship
	9	14	Lucky Norwegian	The West	Yes	X	Yes	Depends on the cause	political orientation, knowledge	More worried, willing to act	Private sphere behavior
	4	15	Lucky Norwegian	Rich people and countries	Yes	X	No	No	political orientation, knowledge	Personality	Environ. citizenship
	10	15	Already affected	Companies and industries	Yes	X	No	Depends on the cause	political orientation, knowledge	Personality	Environ. citizenship
	11	15	Already affected	Rich people and countries	Yes	X	Yes	Depends on the cause	political orientation, knowledge	More worried, willing to act	Environ. citizenship

Table 2: Summary of findings

6.2.1 Awareness of consequences

How the respondents perceive the situation concerning climate change is relevant for their ability to recognize actions that could solve the problem. The perception of the situation as severe enough for action is assumed to be crucial for the activation of the normative system (Schwartz & Howard, 1981). All the participants believe the world suffers from human made climate change, except one respondent that defines it as only partially caused by humans and thinks it is a “*hysteria*” around it (#7). Subsequently, the majority accepts the fact that the climate is changing and that human activities are the source of it. However, an important element to activate a pro-environmental personal norm is how they perceive how their own actions will have consequences (Schwartz, 1977). It is therefore relevant to understand how the respondents position themselves in climate change, and what consequences they think it will have for them, their circumstances and surroundings. This gives insight into how urgent and invasive they perceive climate change to be, and consequently, if it is part of their everyday concern.

After investigating how the respondents believe they will be personally affected by climate change, it is evident that though the majority believe they will experience consequences, they demonstrate different beliefs of how invasive they will be.

Two respondents believed they would be “unaffected” by climate change and believe they will “*get away with it*” (#15). Indirectly they recognize that climate change will have an impact but view the consequences as so distant that it only would affect the future generations. Both respondents pertain to the group with low EVS. Five respondents are “unsure of the consequences” climate change will have on them, though they are certain some things will be affected. In terms of understanding the severity of the situation, they can be interpreted as distanced from climate change. Not knowing the impact of climate change makes it more difficult to recognize potential helpful actions. Six respondents believe they will experience certain consequences, but they have reduced the consequences to “not being so bad”, because they are “lucky” to live in Norway. The consequences they see ahead are not so severe and it will be possible to continue their lives without any big challenges or modifications. They have reduced the severity of the situations they might face and view their possible challenges as comparatively good. However, indirectly they recognize that climate change will have worse outcomes globally and express a certain awareness of their perceived privilege. As will be elaborated on later, this could provoke both altruistic behavior because they perceive the global situation as severe, and a distance from the situation as there is reduced personal gain of acting

(Stern et al., 1999). Three respondents are sure that they will experience “future consequences” of climate change which will be severe and express fear that it will be impossible to stop it. Three respondents express a more severe awareness of consequences than the others, because they are “already affected” by climate change. They inform about a situation where climate change already has started to affect their lives, so they experience more personal involvement and proximity to climate change. All these respondents are part of the high EVS group, however other than that there seem not to be any patterns.

In terms of the incorporation of a worldview where human activities are impacting the biosphere negatively, one might argue they express different perception of the urgency of climate change, and the distance or proximity of it. The respondents that feel “unaffected”, “unsure” or as “lucky Norwegians” expresses a personal distance to the climatic issues and believe they will be sheltered, which has reduced the severeness of the climatic consequences, while the ones who see “future consequences” or already are “affected” of climate change recognize a more severe situation that will have both global and personal repercussions. To recognize potential helpful actions, the individual needs to recognize the situation as one that requires a decision-making process (Schwartz & Howard, 1981). The respondents that place themselves outside of repercussions of climate change, could potentially not recognize the urgency nor the need for decision-making. In contrast, one can argue that those who place themselves in a context where climate change is in effect, or see themselves or others at risk of it, both acknowledge the urgency of the situation and the need to consider different alternatives of action. Consequently, the latter group is more likely to activate a moral obligation of helping others, necessary for the activation of the pro-environmental norm (Schwartz, 1977).

6.2.2 Ascription of responsibility

General responsibility

As presented in chapter 5.3.1, Responsibility and climate change, there were four different rationales on who is responsible for climate change: “everyone”, “the governments”, “the companies and industries”, “the rich people and countries” and “the west”. These beliefs affect the way they perceive who has the moral obligation of acting altruistically, and if they are part of that group (Schwartz, 1977). A minority said “everyone” or “the west” is responsible, while a majority directed it to groups with more power in society, at a national or global level. One might argue that the respondents that point direct the responsibility to the “governments”, “companies and industries”, “rich people and countries” all delegate the main responsibility to

groups of the society where they see as more powerful and influential. Notwithstanding, it is frequently mentioned that individuals have some responsibility in terms of voting for governments, taking personal measures, and being aware of the individual consumption. Six respondents believe either “everyone” or “the west” is responsible, which could be understood as indirectly incorporating themselves into the group that is culpable and thus accountable for it. Like the other group this could be interpreted as taking partial responsibility for climate change and its implications.

Personal responsibility, delegation hypothesis and powerless hypothesis

Notwithstanding, when the respondents were asked directly about whether they felt a personal responsibility to reduce their greenhouse gas emissions, there were four respondents that did not feel any personal responsibility (#2, 15, 18, 16). Three of those who do not feel a personal responsibility pertain to the low EVS (#3, 15, 18), while one respondent (#16) was part of the medium EVS group.

For two of the respondents (#15, 18), their feelings of personal responsibility could seem to fall in line with the reduced awareness of consequences. None of them thought they would experience any big consequences of climate change, as the only potential impact would be not getting certain commodities. Although they did not feel a personal responsibility of reducing their greenhouse gas emissions, both believed governments were accountable for climate change and that they had partial responsibility through voting. Consequently, both delegated their responsibility to other groups they felt represented their voice.

However, neither respondent 3 nor respondent 16 felt a personal responsibility of reducing their greenhouse gas emissions, despite expressing certainty that climate change would have severe consequences. Interestingly, this seems to have been an element that has made them feel powerless, because they did not believe it would be possible to stop climate change from happening. While the powerless hypothesis suggests that people chose non-participation because they feel they have no influence in the decision-making structures (Haß et al., 2014), both respondents believed they had the possibility to influence the political structures. What could seem made them feel powerless, was their disbelief that these structures and humanity were able to stop the worst outcomes of climate change from happening. As a result, they argued that no actions of an individual would make a difference, and it could be that respondent 3 and 16 of that reasoning has reduced their feeling of personal responsibility to act climate friendly.

According to Schwartz and Howard, the reduction of responsibility could be caused by defense mechanisms that relate to material or social cost of doing the altruistic act (1981). The Framework of Non-participation suggests that this also could be related to delegation of responsibility and feelings of being powerless in the decision-making structures, align with the hypotheses by Haß et al. (2014). Among the respondents that feel no personal responsibility to reduce their greenhouse gas emissions, it could seem like two of them (#15, 18) only partially reduce their personal responsibility of acting altruistically as they still feel obligated to vote favor of climate policies. It is possible that this is related to the respondents' perceptions of material or social costs of reducing their emission. However, due to the nature of this study it is difficult to assess whether that could be the case. Those that feel powerless seem to have reduced all personal responsibility to act altruistically. As these respondents do not feel a responsibility to act, an activation of a pro-environmental personal norm is not possible according to Schwartz (1977).

Of the remaining fifteen respondents that felt a personal responsibility to reduce their greenhouse gas emissions, five delegated responsibilities to other groups they felt represented their voice (#1, 5, 8, 13, 19), and one felt powerless in the decision-making structures (#12). All but one (#13) of these belonged to the medium EVS group. This could serve as a possible explanation for the non-participation in collective actions of these respondents, however as these respondents felt a personal responsibility to reduce their greenhouse gas emissions, it is possible that they have an activated pro-environmental norm that has led to alternative behaviors.

Despite this, there was a majority that felt a personal responsibility and did not seem to either delegate societal responsibility or feel powerless. This raises the question of why they have not participated in collective actions, and how they reflect around their non-participation. Followingly, the opportunities for participating in a collective action and the willingness to participate if they had been invited to one could be of relevance.

Attitudes toward participation collective action

Upon the question of whether they would accept an invitation to collective action with a climate cause, five respondents were positive towards joining one (#1, 5, 12, 15, 19). Interestingly, all these respondents were members of the medium EVS group, except respondent 15 who have low EVS. Furthermore, all of these either delegated societal responsibility or felt powerless in the decision-making structures. It is possible to argue that those who were open to participation if they were available and got to spend time with their friends (#12, 19), have evaluated it to

be social benefits of participation that motivates their potential participation rather than altruistic ones. However, three of these respondents said they would join their friend without any reservations (#1, 5, 15), and so it is difficult to be certain of their motivations as this was not addressed during the interviews. There were eight respondents who only would participate in a collective action if the cause stood close to their hearts. Half of these were members of the medium EVS (#8, 14, 17), and half were members of the high EVS (#9, 10, 11). This could be understood as setting a condition for participation that requires the respondent to gain information on the cause of the collective action and as an expression of being selective towards supporting certain causes. This was especially emphasized by the high EVS group, which were uncertain of the effects of collective actions. Seven of the respondents were uninterested in participating in a collective action with a climate cause (#2, 3, 4, 6, 7, 13, 16, 18).

Characteristics and beliefs about difference

The characteristics drawn of the activists, and the perceived differences between the activists and the respondents were an expected finding. The descriptions and differences seem to have importance for how the respondents reflect around participation, and therefore, their own non-participation. The findings demonstrate that the respondents carry quite explicit ideas of how the people who join collective actions look, think and behave, which were illuminated in section 5.3.4 on characteristics of activists. This shows that all the respondents ascribe the activist of collective actions with a climate cause, quite specific characteristics. As altruistic behavior follows a cognitive process of evaluating one's ability to engage with these actions and the implications of them (Schwartz & Howard, 1981), the descriptions of activists could be understood as an evaluation of the social conditions of collective actions. The low EVS group points to more superficial properties among the activists, such as their taste in clothing and diets, the medium EVS group suggest that the activists are distinguishable by their motivation, while the high EVS group focus on the political convictions and ideology of the activists. In other words, one might argue that it seems like the respondents with medium and high EVS to have evaluated the social implications of collective actions to a greater extent than the low EVS group.

The perceived differences between the respondents and the activists could give insight into what the respondents consider as potential costs of participating in collective actions. If these costs are seen as too high it causes a defense mechanism, where the individual reduces their self-expectations so not participating in the altruistic action is justified (Schwartz &

Howard, 1981). The sample was mainly split between three perceptions of difference; their “personality”, their “interest, passion and knowledge”, and their “worry and willingness to act”.

The group that said they did not have the personality to join collective actions (#2, 3, 4, 5, 6, 8, 10), believe they lack skills that are necessary for the participation of action. The abilities to speak in public places and demonstrate their dedication through collective actions could be interpreted as social costs they believe they do not have the skills to overcome. Among these respondents, three were members of high EVS, while two were part of low EVS and two pertained to medium EVS. This may appear to be the main reason that can explain why these respondents with a high EVS (#4, 6, 10) have chosen not to participate in collective actions, and why they do not wish to participate in the future. The second group emphasized interest, passion and knowledge (#14, 15, 16, 17, 18) which could be understood as an issue of how important climate change is for them and thus a value orientation. These respondents are part of the low and medium EVS group, and it seems logical that they point to this as a difference, and that learning more about climate change and thus involving themselves in collective actions could be perceived as a cost. The third group feels less worried and willing to act than the activists (#7, 9, 11, 12, 13). Accordingly, they perceive a stronger emotional reaction and inclination to use collective actions as a political tool for their disparity. In contrast to the other groups, these respondents do not necessarily perceive any cost of participating in collective action but could be interpreted as disagreeing with the reactions of climate change. Two of the respondents are in the high EVS group, two are in the low EVS group, while one is in the medium EVS group. Consequently, this may seem like the second reason why the respondents with a high EVS refrain from participating (#9, 11).

In summary the EVS group are quite split between the perceptions of difference. Notwithstanding, in the process of understanding why the respondents with the highest EVS refrain from collective actions, it is salient that they either believe they do not have the personality or disagree with the reactions of the activist.

6.3 Activation and behavior

As presented in the analysis chapter 5.4, Activation and behavior, the respondents demonstrated an activation of a pro-environmental personal norm to that had led to different behaviors. Both the low and medium EVS group took measures for the environment and the climate, such as recycling waste, turning off lights and reducing food waste. These initiatives concern the issues of consumption and as such qualify as participated in private sphere

behavior. However, the respondents with lower environmental values emphasized activities that did not demand a high amount of effort and were facilitated by society, while the medium EVS group went further in their attempts to be environmentally and climate friendly. Although these activities have an economic incentive, they require the respondent to find alternatives ways of transportation or clothing, or actively adjusting their diets.

Furthermore, as presented in section 6.2.2.2, three respondents of the low EVS group (#13, 15, 18) and four members of the medium EVS group (#1, 5, 8, 19) delegated the societal responsibility to other groups that they felt represented their voice. Consequently, they stated that they voted according to those who they believed represented their voice on climate matters. This could be defined as a type of policy support, however the members of the low EVS group specifically state that they do not take measures that reduce their quality of life. Although these statements regard personal climate measures, it is reasonable to assume that their beliefs could imply that they are not willing to support policies that reduce their welfare in favor of the climate.

The respondents in the high EVS group were involved in many different measures and seem to present a list of different activities they had chosen to do for the benefit of the climate, which goes beyond private-sphere behavior. Consequently, one could argue they had demonstrated environmental citizenship. Compared to the respondents in the other group, this seemed to be a particular trait among those with higher environmental values.

Chapter 7: Conclusion

The aim of this thesis was to contribute to understanding of why some young people do not engage themselves in collective actions with a climate cause. To respond to this aim two research questions were formulated:

1. *Are there any common individual characteristics and social contexts that the non-participatory youth share that may explain their lack of participation?”*
2. *How do young people who do not engage in climate activism reflect on their non-participation in collective actions against climate change?*

With the objective of answering these research questions a qualitative approach was taken, of which the methods consisted of conducting nineteen semi-structured interviews that included a quantitative element. A theoretical framework from social psychology was adapted to study the decision-making process of non-participation including also elements from sociology and social movement theory.

The findings show that though there are no common individual characteristics or social contexts that are shared by the entire sample, there are some similarities that are shared by the respondents who have similar environmental value scores (EVS). The respondents were divided into three groups dependent on this score – i.e., low EVS, medium EVS and high EVS. As one could expect, the respondents with lower environmental values consider the issue of climate change of less importance, which could explain their non-participation of collective actions with a climate cause. In terms of social context, the ones with lowest environmental value score had a social context where climate change was not part of their everyday concerns. Within the social context of the respondents with medium EVS, there were variations with regards to how important climate change was to friends, while most of high EVS respondents had friends that were engaged in the issue of climate change. Followingly, it appears that the respondents share value orientations with their social contexts, which may add to the explanation of why the members of the low EVS group did not participate. However, as the environment and climate proved to be of greater importance for the respondents with medium and high environmental values, other factors than values and social context would have to explain their non-participation.

Using the theoretical framework, it was possible to identify some patterns of beliefs concerning the consequences of climate change and the responsibility of acting against it. In essence, it showed that some low and medium EVS respondents did not feel a moral obligation

to participate in collective actions, because they did not feel a personal responsibility to alleviate their greenhouse gas emissions. Two respondents stated this was because they had lost faith that humanity could counteract climate change, which in turn made them feel powerless. Although most of the respondents that felt a personal responsibility to reduce their greenhouse gas emissions, some of the low and medium EVS members delegated their responsibility of affecting climate policies to other groups in society that they felt represented their voice. Consequently, these respondents do not feel a moral obligation to participate in collective actions. For the respondents with high environmental values, the environment and climate change were, not surprisingly, of greater concern, which in turn made them implement many climate measures in their lives. However, these respondents were reluctant towards participation in collective actions because it did not fit their personality, or because they question the political implications of the collective actions.

The findings in this study show that among young people there are some recurring arguments for non-participation in collective actions for the climate. There are two reasons that stand out and should be further researched. One is how the feeling of hopelessness regarding the future affects the sense of responsibility to take climate-related actions and influence climate policy. The second is how an understanding of one's personality prevents young people with a strong climate orientation from participating in collective actions. Consequently, this thesis should be regarded as the start of a more nuanced research into activism among young people in Norway, as it provides insight into how some young people experience obstacles from being politically active in matters concerning climate. This is an important perspective to bear in mind to understand how different voices can be included in the climate debate, which can contribute to a more sustainable society. Without understanding those who choose not to participate, you cannot get everyone involved in the greatest task of our time.

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Appendices

Appendix 1. Interview guide

Individual characteristics:

1. Hva er navnet ditt?
2. Hvor gammel er du?
3. Hvilket kjønn identifiserer du deg med?
4. Hva er din sivil status? Har du barn?
5. Hvor er du født og oppvokst? Når kom du til Oslo, og når begynte du på universitetet?
6. Hva er det du studerer? Og hvor lenge har du studert?
 - a. Hvorfor studerer du det?
7. Har du en annen utdanning fra tidligere? Evt, yrkesutdanning?
8. Har du noen arbeidserfaring/ Jobber du med noe idag? Evt med hva?
9. Hvilken utdanning og/eller yrke har foreldrene dine?
10. Hvilken årlig inntekt er det du sikter deg innpå etter fullført studie?
 - a. Er dette noe du vil kalle høy, middels eller lav lønn?
11. Er du medlem av noen organisasjoner? Evt, hvilke?
 - a. Evt, hvilken rolle har du I de/den organisasjonene?
 - b. Er du støttemedlem eller medlem av en miljøorganisasjon?
12. Har du noen gang deltatt I en felles aktivitet for klima eller mot klimaendringer med noen andre?
 - a. Demonstrasjon? Aksjon?
 - b. Hvorfor/ hvorfor ikke?
 - c. Hvis ja, hva gjorde at du deltok?
 - d. Hvis ja, tror du at du vil gjøre det igjen?
13. Har du noen gang deltatt i en demonstrasjon eller aksjon for noe annet enn klima?
14. Hva liker du å gjøre på fritida?

Cultural capital: Information og media consumption

15. Hvordan forholder du deg til nyheter?
 - a. Evt, hvilken medier eller kanaler følger du nyheter på?
16. Hvilken informasjon liker du å bruke for å finne ut av ting du lurer på?

17. Hvem og evt hvilke informasjonskanaler stoler du på når det gjelder informasjon?

Social kontekst: Introduction

Omgangskrets. Med omgangskrets så mener jeg de folka som du omgås med, både kollegaer, familie eller venner

18. Hvor er omgangskretsen din fra? Hvor har du blitt kjent med de?
19. Hva er det de aller fleste gjør? Gjør du det samme som dem?
20. Hvor gamle er de aller fleste vennene dine?
21. Hva liker du å gjøre med vennene dine?
22. Hva pleier dere å snakke om? Er det noe dere liker å diskutere?
 - a. Hva er de felles interessene du har med de ulike vennene dine?
23. Hvor mange av vennene dine føler du er ulike deg selv?
24. Hvem er det du pleier å henge med i løpet av en uke? Hva pleier dere å gjøre?

Culturelt kapital/beliefs: The climate in general

25. Hvis jeg sier ordet "klimaendringer" hva er dine første tanker? Og utdyp gjerne hva du tenker om temaet?
 - a. Tror du at klimaendringer skjer?
 - b. Tror du klimaendringer er menneskeskapte? Hvorfor/hvorfor ikke?
 - c. Hva tror du er konsekvensene av klimaendringene?
26. Tror du noen av de klimaendringene har noe å si for deg? Evt. er det noen klimaendringer som påvirker deg?
27. Hvordan tror du klimaet er om 30 år?
 - a. På hvilke måter tror du det vil påvirke deg?

Awareness of consequences

28. Er klima og klima endringer er noe som du tenker på i hverdagen?
 - a. Er det noe som er relatert til klima og miljø, som du tenker i hverdagen?
 - b. Evt. hva tenker du på da? Og hvorfor tenker du på det i hverdagen?
29. Vekker det noen følelser hos deg når du tenker på klima?
 - i. Hvorfor/hvorfor ikke?

Behavior: Climate friendly actions and non-actions

30. Hva tenker du på når jeg sier “klima tiltak”? Hva er dine første tanker og utdyp gjerne hva du tenker om det.
- Evt. Hva tenker du på når jeg sier “klima relaterte handlinger”? Hva er dine første tanker og utdyp gjerne?
31. Av de klimahandlingene du nevner nå, er det noen du pleier å gjøre?
- Hvis ja, hvorfor pleier du å gjøre de tingene?
 - Hvis nei, hvorfor gjør du ikke disse tingene?

Ascription of responsibility: Powerless og delegation hypothesis

32. Hva tenker du om muligheten et individ har til å gjøre en forskjell mot klimaendringene?
33. Hva tenker viktige personlige egenskaper for at et individ skal kunne gjøre en forskjell?
34. Hvilken fysiske forutsetninger eller omstendigheter mener du er viktig for at man skal kunne gjøre en forskjell?
35. Hva tenker du om din egen evne til å gjøre en forskjell?
- Føler du at du kan gjøre/gjør en forskjell?

Ascription of Responsibility:

36. Hvordan tenker du rundt ansvar i klima og klimaendringer?
- Hvem mener du er ansvarlig for klimaendringene?
 - Hvem mener du har ansvar for å motvirke klimaendringene?
 - Hvem mener du ikke har ansvar i å motvirke klimaendringene?
37. Føler du et personligansvar for å redusere egne klimagassutslipp? Hvorfor/ hvorfor ikke?
- Hvis ja, hvordan påvirker det dine handlinger?
 - Har du følt på det ansvaret tidligere?
38. Føler du noe ansvar for å støtte politiske parti som jobber for å redusere klimagassutslippene I Norge?
39. Føler du ansvar for å støtte organisasjoner som jobber for å redusere klimagass utslipp?

Awareness of Consequences/ Responsibility to denial (Defense mechanism)

40. Har du noen gang endret en handling for å være mer klimavennlig?
- a. Hvis ja, hvilken handling var dette, og hvorfor?
 - b. Hvis nei, er det en grunn til at du ikke har endret noen handlinger?
 - i. Evt. er det noe som hindrer deg fra å gjøre det?
41. Kunne du tenke deg å endre en eller flere handlinger du gjør nå for å bli mer klimavennlig?
- o Evt. hvilken?
 - o Evt. hvorfor/ hvorfor ikke?
42. Er det noe du føler hindrer deg fra å være mer klimavennlig?

Social context and climate:

43. Er klima og klimaendringer et tema som dukker opp som samtaleemne i din omgangskrets (blant for eksempel venner, familie og kollegaer)?
- a. Hvis ja, hva pleier dere å snakke om da? Blir det diskusjon og uenigheter?
 - b. Hvis ja, hvor ofte pleier dere å snakke om det?
 - c. Hvis nei, hvorfor tror du at det ikke blir snakket om i din omgangskrets?
44. Hva tror du at din omgangskrets tenker om dette temaet?
- a. Har det betydning for deg hva andre tenker om dette temaet? Hvorfor/ hvorfor ikke?
 - b. Har du lært noe av de andre?

Behavior: Climate related actions and politics

45. Hvis jeg sier "klimapolitikk" hva tenker du på da? Utdyp gjerne
- a. Hvilke handlinger tror du hjelper mot klima endringer?
 - b. Har du et ønske om å påvirke klimapolitikken?
 - c. Føler du at du kan påvirke klimapolitikken?

Behavior: Collective actions

46. Hva tenker du på når jeg sier "klimaaksjon"? Hva er dine første tanker og utdyp gjerne hva du tenker om det?

47. Hva tenker du på når jeg sier “klimademonstrasjon”? Hva er dine første tanker og utdyp gjerne hva du tenker om det?
48. Har du noen gang blitt invitert til å delta på en klimaaksjon/demonstrasjon?
- i. Hvis nei: Hvis du hadde blitt invitert av en venn å bli med på en klimademonstrasjon, hadde du blitt med?
49. Hva tenker du selv om å delta i klima aksjoner?
- a. Har du noen gang vurdert det?
 - b. Kjenner du noen som har deltatt i en klimaaksjon?
50. Ser du en hensikt med klimaaksjoner og klimademonstrasjoner? Evt. hvilke grunner er det?
- a. Hvilke grunner ser du til ikke å delta i klimaaksjoner?
51. Hva mener du kjennetegner de som deltar i klimaaksjoner? Og hva er det som kjennetegner de som deltar i klimademonstrasjoner?
- a. Hvilken forskjell er det mellom deg og de som deltar i klimaaksjoner? Hvis du opplever at det er noen forskjell.

Behavior: concrete climate friendly actions

52. Har du mulighet til å kildesortere søppel? Kildesorterer du søppel?
53. Har du mulighet til å ta kollektiv transport? Hvor ofte gjør du det?
54. Hva tenker du om gjenbruk? Hva er mulighetene dine til å handle brukt?

Appendix 2. Information and consent form

This form was approved by NSD.

Vil du delta i forskningsprosjektet *Generasjon Klima?*

Dette er en forespørsel til deg som har blitt nevnt i et intervju, i sammenheng med et forskningsprosjekt hvor formålet er å undersøke hvordan unge mennesker forholder seg til klimaendringene. I dette skrivet gir vi deg informasjon om målene for prosjektet og hva deltagelse vil innebære for deg.

Formål

Dette forskningsprosjektet inngår i masteroppgaven min, som er del av masterprogrammet i Global Utvikling ved Norges miljø- og biovitenskapelige universitet (NMBU). Formålet med prosjektet er å forstå hvordan unge mennesker mellom 18- 29 år reflekterer rundt klima og hva slags relasjon de har til klima som tema. Klimaendringer er noe som det snakkes mye om i media og forskningen, og ofte av folk som er engasjerte eller motstandere av det. Jeg ønsker å få innsikt i hvordan de som ikke nødvendigvis forholder seg så aktivt til tema, av ulike årsaker, tenker om saken. Formålet er å skape bredere innsikt i hva klima betyr for folk. Hovedproblemstillingen for prosjektet er «Hvordan unge som ikke definerer seg selv som en klimaaktivist tenker rundt klima og klima-relaterte handlinger?».

Hvem er ansvarlig for forskningsprosjektet?

Masterstudent ved NMBU, Josefine Horn ansvarlig for prosjektet. Arild Vatn er veileder i prosjektet, og har det overordnede ansvaret.

Hvorfor får du spørsmål om å delta?

Du har blitt kontaktet, fordi personopplysninger om deg har dukket opp i sammenheng med intervjuer jeg har holdt med deltagere i prosjektet. Denne informasjonen kan innebære personopplysninger som navn, utdanning, politisk orientering eller lignende. Jeg tar derfor kontakt for å få tillatelse til å behandle disse opplysningene som del av forskningsprosjektet. Denne informasjonen vil bli anonymisert, så du ikke vil bli gjenkjent.

Det er frivillig å delta

Det er frivillig å delta i prosjektet. Hvis du velger å delta, kan du når som helst trekke samtykket tilbake uten å oppgi noen grunn. Alle dine personopplysninger vil da bli slettet. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg.

Ditt personvern – hvordan vi oppbevarer og bruker dine opplysninger

Vi vil bare bruke opplysningene om deg til formålene vi har fortalt om i dette skrivet. Vi behandler opplysningene konfidensielt og i samsvar med personvernregelverket.

- Masterstudenten (Josefine Horn) og studentens veileder er de eneste aktørene som vil ha tilgang på datamaterialet.
- Ditt navn og kontaktopplysninger vil bli erstattet med en kode som lagres på en egen navneliste som adskilles fra øvrig data.
- Datamaterialet vil bli lagret på en server der kun masterstudenten og veileder vil ha tilgang.
- Du kommer til å bli anonymisert i oppgaven, som betyr at du ikke vil bli gjenkjent av de opplysningene du har oppgitt under intervjuet, hverken ved personlige opplysninger eller svar.

Hva skjer med opplysningene dine når vi avslutter forskningsprosjektet? Opplysningene anonymiseres når prosjektet avsluttes/oppgaven er godkjent, noe som etter planen er juni 2022. Når prosjektet er avsluttet vil alt digitalt datamateriale som notater, transkribering og lydopptak bli slettet, og alt fysisk datamateriale vil bli makulert.

Hva gir oss rett til å behandle personopplysninger om deg?

Vi behandler opplysninger om deg basert på ditt samtykke. På oppdrag fra Norges Miljø- og Biovitenskapelige Universitet (NMBU) har NSD – Norsk senter for forskningsdata AS vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Dine rettigheter

Så lenge du kan identifiseres i datamaterialet, har du rett til:

- innsyn i hvilke opplysninger vi behandler om deg, og å få utlevert en kopi av opplysningene
- å få rettet opplysninger om deg som er feil eller misvisende
- å få slettet personopplysninger om deg
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger

Hvis du har spørsmål til studien, eller ønsker å vite mer om eller benytte deg av dine rettigheter, ta kontakt med:

Norges Miljø- og Biovitenskapelige Universitet (NMBU) ved Arild Vatn (veileder) på epost: arild.vatn@nmbu.no, eller ved Josefine Horn (student) på epost: josefine.horn@nmbu.no.

Vårt personvernombud: Hanne Pernille Gudbrandsen på epost: personvernombud@nmbu.no eller telefon: 402 81 558

Hvis du har spørsmål knyttet til NSD sin vurdering av prosjektet, kan du ta kontakt med: NSD – Norsk senter for forskningsdata AS på epost (personverntjenester@nsd.no) eller på telefon: 53 21 15 00.

Med vennlig hilsen

Arild Vatn
(Forsker/veileder)

Josefine Horn

Samtykkeerklæring

Jeg har mottatt og forstått informasjon om prosjektet *Generasjon Klima*, og har fått anledning til å stille spørsmål. Jeg samtykker til:

At mine personopplysninger oppgitt av en tredjeperson blir brukt i forskningsprosjektet

Jeg samtykker til at mine opplysninger behandles frem til prosjektet er avsluttet

(Signert av prosjektdeltaker, dato)



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