

Metaphors of Transformative Change

Book of Abstracts

Environmental Research Institute, Lee Road

15th September 2017, 11am – 4pm

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Format:

Series of **Flash Presentations** of **strictly 5 minutes duration**¹, followed by group discussion led by Session Discussant.

¹ NB: Presenters are kindly asked to prepare for and adhere to time limits for their flash presentation, in particular given the extensive agenda and as a courtesy to colleagues.

Metaphors of Transformative Change

Colloquium Agenda

10.30am Assemble at ERI (Coffee)

11am Welcome (Dr Paul Bolger) & Introduction (Dr Ian Hughes & Prof Edmond Byrne)

11.05am–12.25pm Session 1: 'Metaphor & Sustainable Transition'

1. Gerard Mullally, Reflexive Sustainability: Metaphor as Transdisciplinary Method in the Anthropocene
2. Niamh Sheridan, Dead Metaphors and What They Tell Us and Why We Should Listen
3. Jools Gilson, The Rain Box: Raining on the Radio & Other Stories
4. Kieran Keohane, Portals of Transition: from Joyce's Arc(h/k)s to Facebook.
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6. James Glynn, Greenhouse Carbon Budgets: Household Metaphors Bridging the Science-Policy Interface on Climate Change

Discussant: Dr Ian Hughes

12.30pm–1.40pm Session 2: 'Paradigmatic Change'

7. Maureen O'Connor, A Different Difference
8. Paul Bolger, Metaphors for Sustainability: Catalysts for change or business as usual?
9. Fionn Rogan, Transformative Metaphors to Overcome Technological Determinism
10. Ian Hughes, Metaphors of Change in Physics and Psychoanalysis
11. Edmond Byrne, Complimentary dualism as a metaphor for Sustainability, Progress and Reality
12. Lidia Guzy, The Dream as a Metaphor of Transformative Change

Discussant: Dr Kieran Keohane

2.20pm–3.30pm Session 3: ‘Living Metaphors: Narratives around Food, Health, Consumption & Education’

13. Colin Sage, The metabolic rift as metaphor in the context of Irish agri-food
14. Shane V. Crowley, Defamiliarisation of Food: This Time it’s Personal(ised)
15. Cormac Sheehan, Care is Art -How do you care for a person with dementia?
16. Brendan Richardson, No Road to Damascus: The Glass Floor as metaphorical barrier to post-epiphany adoption of sustainable consumption
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Discussant: Dr Gerard Mullally

3.30pm–4pm Session 4: Open Discussion and Next Steps

- *Synopsis of Sessions by Discussants*
- *Proposed Next Steps (Dr Ian Hughes & Dr Colin Sage)*
- *Open Discussion and Feedback*

With thanks to the Environmental Research Institute for their support of this Initiative.

Reflexive Sustainability: Metaphor as Transdisciplinary Method in the Anthropocene

Gerard Mullally

Notwithstanding the call for discipline specific metaphors for sustainable transformations this paper considers the contribution of the social sciences to transdisciplinary perspectives on transitions to sustainability (Byrne et al. 2017). The archetypal dichotomy between realist (natural) and constructivist (cultural) approaches to sustainability dissolves under the conditions of the Anthropocene, when human beings become a geological force. Adapting and amending Will Steffen's observation that in the Anthropocene humanity has become a force of nature in terms of its impact on the functioning of the Earth System, the observation that humanity might rather be understood as a *geological power* to capture the ability to make decisions and transform matter becomes apposite (Hamilton 2015). Yet at the contention that modernity 'uprooted the social sciences from the earth' floating in the water of the social, nurtured by *only* culture the social sciences become *hydroponic* disciplines (Hamilton 2015), negates and dismisses the possibility that cultural roots *also* run deep.

In a moment where Lyotard's post-modern announcing of the death of grand narratives has been eclipsed by the grand challenges of the 21st Century (Byrne & Mullally 2016b; Byrne & Mullally 2016a), we need to be careful not to equate paradigm shift with complete rupture. Indeed, recourse to metaphor while innovative is not new. Viewed paradigmatically, classic and contemporary texts (Lakoff & Johnson 1980; Harre et al. 1999; Larson 2011), put metaphors centre stage in sustainability transformations – Morin's (Morin 2005) recasting of prefixes (re-, inter-, trans-, meta-) as root metaphors draws our attention to the role of renewable socio-cultural (as opposed to natural) resources. The contribution to the collective volume is not so much disciplinary as it is conceptual and methodological interventions in ongoing debates.

Byrne, E., Mullally, G. & Sage, C., 2017. *Transdisciplinary Perspectives on Transitions to Sustainability* E. Byrne, G. Mullally, & C. Sage, eds., Oxon: Routledge.

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DEAD METAPHORS AND WHAT THEY TELL US AND WHY WE SHOULD LISTEN

Niamh Sheridan

BA, H.DIP (COMMUNITY WORK), M. SC (MANAGEMENT), MA (SOCIAL SCIENCE) DOCTORAL
CANDIDATE DCU (LEADERSHIP)

In the search for new ways to promote sustainability and find solutions to problems, creative metaphors are seductive. These metaphors orientate us towards the future, and help us to see new associations and patterns which may not have previously been apparent. Yet, in focusing in this way we overlook the myriad of 'dead metaphors', figures of speech which, in context, are as striking and revelatory as creative metaphors. Why do we do this? What are the consequences to our search for sustainability? How can a conscious awareness of dead metaphors inform our contextual understanding? How can this understanding be harnessed in our analysis of problems and our search for solutions?

A consideration of these questions is contingent on an awareness of everyday metaphors and a respect for the meaning they hold for the speaker. An advancement on this awareness is the ability to hold these metaphors in mind as 'common' across disciplines. It is as probable that you will 'beat your head against a brick wall' in environmental engineering as it is in university administration.

In a space often divided by technical expertise and paradigmatic differences, the significance of dead metaphors and the ability to act upon the insights they give us, may be as valuable as creative metaphors in our quest to use metaphorical thinking in the creation of a sustainable future.

The Rain Box: Raining on the Radio & Other Stories

Jools Gilson

Professor of Creative Practice, UCC

How might an experimental radio feature for Lyric FM change thinking about Climate Change? *The Rain Box* is a collaboration between writer & artist, Jools Gilson and RTÉ Composer in Residence, Sebastian Adams. Commissioned by Lyric FM and broadcast in July 2017, *The Rain Box* is a rainy fairy tale for your ears. This drizzly, torrential, playful piece of radio explores the science and poetry of rain through the tale of a child who finds a hidden box with rain falling inside, who discovers underworlds of rainy possibility. *The Rain Box* also takes its cue from old Irish words for rain and rainy days, which often tangle weather and emotion, so that *gruamán* is a gloomy spell of weather, as well as a fit of despondency. *The Rain Box* listens to rainy science from Head of Geography at UCC, Dr. Kieran Hickey who tells us how raindrops form. We hear glimpses of rain wonder from artist Angela Ginn and the pleasures of running in the rain, from climate scientist Clare Watson. Voices and stories float in the haunting sound worlds written by Gilson and composed by Adams. Moving from drizzle to downpour, and from curiosity to enchantment, *The Rain Box* is an innovative form of radio somewhere in the space between documentary, drama & sound art. How might processes of imagining be at the heart of how to transform thinking about a sustainable future? Why do stories matter? Why is it so critical that artists collaborate with scientists in tangling tales of possibility?

Listen here:

<http://www.rte.ie/lyricfm/the-lyric-feature/programmes/2017/0714/890380-the-lyric-feature-friday-14-july-2017/>

Portals of Transition: from Joyce's Arc(h/k)s to Facebook.

Kieran Keohane

This paper traces a genealogy of the portal as a metaphor for transition. Beginning with James Joyce's serendipitous encounters with ancient arches in modern city spaces we trace an arc through architecture, anthropology and language, passing backwards and forwards between the most ancient & mythic portals, through modern doorways, into futuristic & contemporary digital portals such as Facebook. Portals are formulated as passages into symbolic orders, architectural spaces wherein, interpellated as subjects, people are transfigured & transformed into moral-political agents and integrated into prevailing social structures, whether, variously, subjects as members of a community with a shared collective conscience; subjects occupying multiple positions as private / public citizens of modern society; or as hyper-individuated, fragmented & precariously re-aggregated neo-primitive subjects of the emerging post-modern, neo-liberal new world order.

Passage through the arch, to the symbolic arc of language, to the ark of shared ideas is an interdimensional portal where metanoia, transfiguration and transformation can take place. Joyce explicitly intended *Ulysses* and the *Wake* to have such effects –that their over-determinations and portmanteaus would be as an Ark containing a shared treasure of radiant ideas enabling a new covenant that might sustain civilization through a modern Dark Age (*Ulysses* was written during WW1, and the *Wake* was published on the eve of destruction in 1939). What can we learn from Joyce about metaphor & metanoia that may aid our transition through our own present dangers?

Amongst other places our portal will transport us between *Ulysses'* modern ark; Rem Koolhaas's doors at the 2014 Venice biennial; megalithic buildings in Malta and Newgrange; the sacred precincts at Delphi and Clonmacnoise; the front door of the modern private dwelling house and doorways into the institutions of modern democracy; before we come to address the architecture of the digital portal to the world wide web wherein language & grammar are coded in algebraic algorithms, and provide a diagnostic of how portals such as Facebook are related to mutations of contemporary moral-political subjects and the recurrence of atavisms of which Trump etc is symptomatic. From our position on the threshold of vestigial historical portals and the new-forming portals of digital architecture we will try to imagine how such pathologies of contemporary civilization may be ameliorated.

Myth beyond Metaphor: Mythopoeia in Transition

Evan James Boyle

When looking at the potential of metaphors in expediting transformative change we must first acknowledge their pervasiveness within, not only academic discourse as referenced by Paprotte and Dirven (1985), but the English language as a whole. We must be certain that any attempt to evaluate metaphors with relation to societal transitions will be in and of itself entangled with metaphorical language. In looking at metaphors within social change, Healy (1998), touch upon metaphors in a transitional sense, as any transition will inherently involve change, the two being cut from the same cloth. Within any of the discourses around transitions to sustainability, from socio-technical to the circular economy, metaphors abound in the communication of the conceptual design of the transitory process. Metaphors can be used to communicate complex themes enmass. While the power of metaphors has been alluded to by many, from the aforementioned Healy to the cognitive linguist George Lakoff, the discussion should perhaps be taken a further step to the wider scope of myth, allowing potentialities borne out of imaginative expressions to encompass broader concepts of transition, and to prevent metaphors, and myths for that matter, from falling into the trap of the silver bullet, but rather for both to be seen as creative methods for the communication of transformative change, with potential to act as supplements to rational dialogue. As noted by Lakoff and Johnson (2008), metaphors can be defined as “imaginative rationality” (P. 193). The case will be made here that myths can thus be classified in such a way, and with this their potential to assist in the societal transition to sustainability must be acknowledge on a much wider scale.

GREENHOUSE CARBON BUDGETS – HOUSEHOLD METAPHOR’S BRIDGING THE SCIENCE – POLICY INTERFACE ON CLIMATE CHANGE

James Glynn

The evidence is unequivocal; global anthropogenic emissions are leading to an average warming of the climate (Pachauri, Mayer, & Intergovernmental Panel on Climate Change, 2015). Global mean surface temperature is projected to increase by 3.7°C to 4.8°C during the 21st century without additional mitigation (Edenhofer et al., 2014).

In policy and scientific documents the set of gases that are warming our planet are referred to as Greenhouse Gases or GHGs for short. The cumulative amount of these gases that if emitted would push our planet’s temperature above a temperature threshold is called a Carbon Budget. Global warming, the Greenhouse Gas effect, and Climate change are all iterations of metaphors utilised in communicating critical scientific concepts aiming to succinctly and clearly describe the same phenomenon. Carbon Budgets, like a household budget, are seen a metaphor for moving towards a solution which is scientifically quantifiable, while still intuitively familiar in policy negotiations.

Multiple publications show that the net cumulative emissions of anthropogenic carbon dioxide (CO₂) is the primary driver of post-industrial anomalous temperature increase (Allen et al., 2009; IPCC, 2013; Meinshausen et al., 2009). The remaining cumulative CO₂ emissions that would result in a 1.5°C or 2°C temperature increase with a given probability can be ascribed to a total Carbon Budget (Friedlingstein et al., 2014; Rogelj et al., 2016). Van Vuuren et al point to the simple strength of this near linear relationship in that, 1) long-term temperature does not depend on CO₂ emissions at a specific time, 2) near term emissions are important as they also exhaust the carbon budget, and finally 3) CO₂ emissions will need to be phased out to net zero eventually to achieve temperature stabilisation (Rogelj et al., 2015; van Vuuren et al., 2016). Furthermore equitable mitigation is enabled through the metaphor of carbon budgets via simple fair effort sharing allocation rules (Bows & Anderson, 2008; Kober, Van Der Zwaan, & Rösler, 2014; Raupach et al., 2014; Robiou du Pont et al., 2017).

I will focus on Carbon Budgets, the new metaphor that is diffusing in both the scientific and policy climate change lexicon, its usefulness, and how this metaphor can be interpreted.

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A Different Difference

Maureen O'Connor

School of English, UCC

Few social problems or political conflicts can be considered without taking into account the environmental dimension, especially the fact of diminishing resources along with the suffering, forced migration, and violent conflict to which these changing conditions give rise. The humanities are central to understanding the issues at the core of such crises, including the ways in which the environment is represented and how the role of the human in nature has been theorized and understood.

I am an Irish Studies scholar who focuses on women's writing in English, applying, predominantly, feminist ecocritical theory in my literacy criticism. Most recently I have found the work of feminist posthumanist scholars, particularly in the field of new materialism, illuminating and even hopeful. Karen Barad, Stacy Alaimo, Serenella Iovino and Serpil Opperman, who often write together, Jane Bennett, Iris Van der Tuin, Rosa Braidotti, and Donna Haraway are some of the important theorists in this field.

The material turn in ecological humanities seeks to destabilize conventional notions of subjectivity, to argue against the idea of independent entities, to understand ourselves and everything around us as phenomena in an ongoing process of 'becoming' through relationships and interactions with other phenomena, to paraphrase Barad. A particular and entrenched perception of difference between the human and the nonhuman has had disastrous consequences for the environment and all the planet's inhabitants. Metaphors have been instrumental in the arts and sciences in establishing and perpetuating the idea of objective, scientific 'truth' regarding the natural world and natural phenomena, and these metaphors have both relied on and created the dangerous concept of nature as something unchanging and ahistorical, as other to the human realm of culture.

The figure of the mirror that science holds up to its subjects is one such metaphor. Haraway has suggested another metaphor for the relationship between the observing human consciousness and the finally unknowable world around us: diffraction, a different approach to engaging with physical phenomena. This metaphor has been enthusiastically adapted by other thinkers like Barad and Van der Tuin. To quote Haraway, 'Diffraction patterns record the history of interaction, interference, reinforcement, difference. Diffraction is about heterogeneous history, not about originals. Unlike reflections, diffractions do not displace the same elsewhere, in more or less distorted form, thereby giving rise to industries of metaphysics.' This metaphor can keep us—literally—grounded, grappling with the material, rather than retreating into transcendent, invisible positions of objective authority. We must truly inhabit our critical positions as well as our environments.

Metaphors for Sustainability: Catalysts for change or business as usual?

Paul Bolger, Environmental Research Institute

The way we speak about science and the environment reflects the culture and time that we live in. Science and engineering have developed over the past 200 years into major drivers of societal transformation, and have evolved their own disciplinary languages, self-evident from a cursory surveying of discipline specific scientific journals. Despite the manifest benefits of science and technology to society (from housing to food to health) we are frequently told that there is a public mistrust of science. Research scientists and engineers are thereby called upon to be better communicators of publically funded research, and regularly turn to metaphors to formulate and explain their research.

Metaphors can be a powerful means of communicating difficult scientific concepts (sense-making), can frame how we think of and respond to the environment, and be catalysts for action. However, an ill-considered metaphor can lead to misunderstandings and counterproductive policies. Has the term “sustainable development”, coined in the 1970’s, provided a vision for economic development with low or zero environmental impacts, or has it enabled a business-as-usual-approach to sustainability giving licence to the concept that infinite economic growth is possible within a finite ecological system? This presentation will consider whether the metaphors we are using in relation to the environment are leading us on a path to sustainability, or are leading us astray.

Transformative Metaphors to Overcome Technological Determinism

Fionn Rogan

The discipline of energy systems modelling is a response to the need for modern society to transition their energy systems from high carbon to low carbon. Energy systems are deeply embedded in our modern society, so an energy transition is easier said than done. Long term energy systems models can provide insights to some of the technical and economic challenges of long term change in the energy system, but their use is not without limitations or user blind spots. The concepts, language and metaphors that energy modellers use may be consistent with their models, but may not be consistent with historic processes of technological change. This can lead to modeller talk about future technological change being more akin to technological determinism. An analysis of the language in a representative recent paper (Chiodi et al, 2015) found that *pathways* and *diffusion* are two of the most common metaphors to describe modelled technological change, terms that characterise technological change with little reference to the people involved. In the separate discipline of the history of technology, *pathways* and *diffusion* are not the dominant terms used to characterise technological change. In (Hughes, 1994), the concept (and metaphor) of *technological momentum* is introduced to describe the dynamics of technological change that is less susceptible to the blindspots of technological determinism. This talk will further the extent to which energy modellers use deterministic metaphors and language and the extent to which more nuanced concepts from the field of history of technology can be introduced into energy systems modelling discussions.

References

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Thomas P. Hughes, "Technological momentum," in Merritt Roe Smith and Leo Marx, ed., *Does Technology Drive History?: The Dilemma of Technological Determinism*, Massachusetts Institute of Technology, 1994, pp. 101–113

Metaphors of Change in Physics and Psychoanalysis

Ian Hughes

Metaphors are central to human thought and communication. They have been described as “one of the deepest and most persistent phenomena of theory building and thinking”². This paper aims to outline some of the dominant metaphors used in two distinct and contrasting areas of human thought, namely physics and psychoanalysis.

There are a number of reasons to assume that such an exercise will be fruitful. First, physics and psychoanalysis constitute two of the pillars in human intellectual achievement and are essential components in the modern world view, providing as they do causal explanations of the material world on the one hand, and of human emotion, cognition and behaviour on the other. Second, while physics and psychoanalysis both utilise overarching frameworks for understanding phenomena ranging from the micro to the macro levels, the methodologies for the development of these frameworks differ substantially. Thirdly, the concept of transformative change lies at the heart of both physics and psychoanalysis, and metaphors for change abound in both disciplines.

This paper will outline some of the key metaphors for change in physics, with an emphasis on atomic physics, and in psychoanalysis, with an emphasis on the objects relations school of psychoanalysis. It will examine the role that metaphors have played in each discipline in providing an understanding of phenomena which can be observed at the macro-level, but which cannot be observed directly, such as chemical reactions and human thought processes. In doing so, the paper aims to add to a tool kit of metaphors that can help understand and communicate complex change processes.

² The Ubiquity of Metaphor: Metaphor in language and thought, (Current Issues in Linguistic Theory) Eds, Wolf Paprotté and René Dirven, John Benjamins Publishing, 1985

Complimentary dualism as a metaphor for Sustainability, Progress and Reality

Edmond Byrne

The metaphor of agonistic dualism, whereby polar opposite tendencies are seen as mutually obligatory, has been used across many human cultures throughout history. For example, Eastern traditions such as Taoism and Zen Buddhism espouse the complimentary opposites of Yin and Yang, in a way similar to the Greek philosopher Heraclitus, who considered that the universe could be understood by observing the *relationship* between opposition and unity, such that one can only begin to grasp reality by seeing apparently opposing forces as parts of one whole.

This is in contrast to the antagonistic and separate dualism propounded by Descartes (following Plato and Aristotle), which has formed the basis of modernity, built on reductionist science and thought. It is argued here that the 'world as machine' metaphor, based on a(n albeit hugely ascendant) neo-Cartesian conception of reality, merely offers an impaired 'one eyed' view of reality which is dangerously deficient. This 'either-or', separate 'subject-object' monist approach ultimately precipitates destructive outcomes as evidenced by contemporary interconnected ecological, societal and economic crises; essentially what amounts to a crisis of (un)sustainability.

Various metaphors for this dialectical dualism are presented, emanating from a number of fields, including contemporary advances in systems ecology and psychiatry. Recognising that metaphors can be used as ideological tools to promote respective worldviews of reality, it is argued that if we are to hope to achieve necessary transformative change towards authentic sustainability and flourishing, then the complimentary dualism metaphor needs to inform received conceptions of both progress and sustainability. This would replace dominant reductionist neo-Cartesian based conceptions of each, which privilege decontextualized closed system rationality and constraint over deep (recursive) interconnection, as well as empathy, intuition and freedom.

The Dream as a Metaphor of Transformative Change

Lidia Guzy

Study of Religions, Marginalised and Endangered Worldviews Study Centre (MEWSC), UCC

Dreams, visions, revelations, oracles and prophecies have shaped societal, cultural and religious changes throughout the history of mankind, with Pythia, the ancient Greek oracle of Delphi and Martin Luther King's "*I have A dream*" speech as best known examples.

Dreams are imaginative, relying on other and other worldly visualisations and images of the world. Dreams question, represent or sustain the world and they have the power to transform.

In this paper I would like to discuss the role of shamanic dreams prevalent in shamanic cultures worldwide. Contemporary shamanisms are embedded in analogous ecological knowledge systems relating always to indigenous cosmologies and ontologies (Kopenawa/Albert 2013). Local shamanisms are commonly understood as value systems based on the one hand on cultures of orality, on the other hand on the non-dualistic perspective on human and non-human agencies in a mutually shared world and cosmos (Descola 1992, (2005) 2013, Viveiro de Castro 1998).

Within the process of industrial extraction of natural resources diverse indigenous / analogous communities are deprived of their fundamental human rights for secured livelihood and preserved ecosystems. An industrial neo-colonial intrusion into mineral rich territories of indigenous and analogous peoples takes place worldwide.

With the intrusion of a neo-colonial dualistic and industrial logic irreversible ecological degradation takes place and vulnerable worldviews of indigenous/ analogous communities and their rituals are critically threatened. With ecological destruction most valuable local knowledge resources and eco-cosmological worldviews disappear and have to adopt to dramatic landscape changes. These worldviews and local knowledge systems transmitted through shamanic dreams however could be a key for finding local and global solutions for a sustainable and philanthropic global world of cultural and eco-biological diversity and mutuality.

This paper discusses from anthropological and study of religions perspective local eco-cosmological shamanic dreams as knowledge systems and worldviews transmitted through dreams. It aims on the one hand at displaying the threatened local ecological knowledge transmitted by shamans; on the other hand the paper aims at a valuation and recognition of indigenous eco-cosmological visions and images for a sustainable world and cosmos.

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The metabolic rift as metaphor in the context of Irish agri-food

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The notion of metabolic rift has its origins in the work of Karl Marx who highlighted the disturbed metabolic interaction between human society and the environment under capitalist production. At one level the intensification of agriculture results in the depletion of nutrients from soils whereby, for Marx, the 'robbing of fertility' was analogous to the exploitation of the worker (Foster & Magdoff 2000). However, the metabolic rift extends beyond resource extraction to serve as metaphor for a more profound alienation of society from nature under capitalism, representing not just the separation of 'town' and 'country' but the growing geographical distancing of production and consumption. The broadening and deepening of global food production and supply has been a powerful force of economic, social and environmental disruption during the last three decades or more with profound changes, not just to farming systems that become locked into industrial commodity production, but to domestic foodways and culinary cultures refashioned by the promotion of new eating practices.

In this paper I will argue that Ireland's strategy of productivism under the guise of 'feeding the world' has not only resulted in multiple and significant environmental consequences but has overshadowed increasingly stressed human metabolic states. For the expansion of global agro-exports has been accompanied by a transformation of Ireland's domestic foodscape resulting in the increasing availability of cheaper, energy dense, ultra-processed food. The consequence is that Ireland has some of the lowest per capita levels of consumption of fresh fruit and vegetables, some of the highest fast food and confectionary intake and worrying levels of overweight and obesity. Consequently, mending the metabolic rift can only be achieved when food recovers its centrality as a key dimension of social reproduction that is itself embedded within the ecological possibilities of Earth.

Defamiliarisation of Food: This Time it's Personal(ised)

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In everyday life people use food metaphors to facilitate the communication of abstract ideas, as meals and drinks are familiar objects of known inherent value, while food scientists use techno-scientific metaphors in attempts to understand and transform food. The nature of the metaphors adopted by different actors along the food supply chain may yield valuable insights into current food discourse. For this purpose, metaphors are here categorised into two forms: background and active. When considering a given group (e.g., scientists/technologists) the background form operates as a tool for understanding intra-group norms and the active form as a description of actual linguistic practice. An example of the former, as applied to food scientists, is *alchemical bifurcation*, symbolising the deconstruction of food into 'streams' with added economic value; active metaphors, such as *mining*, can be grouped under this background metaphor. The products of *alchemical bifurcation* are nutritional ingredients, which, in turn, may contribute to negative metaphors adopted by external actors who distrust such developments (*food as drug, food as plastic, frankenfood*). *Alchemical bifurcation* arises from technological enablement and market opportunism but is problematic if viewed as a power for *defamiliarisation* in our conception of food. *Defamiliarisation*, a concept borrowed from art criticism, and a theme in magical-realist fiction, is here applied as a metaphor to describe disenfranchisement with industrial food processing leading to a cultural yearning for traditional food, which becomes adorned with positive metaphors (*clean, natural, whole*). Manufacturers co-opt these positive metaphors and integrate them within their existing metaphorical framework ('pure ingredient A is *clean label*'). For some, food ingredients/supplements constitute a multiplying array of molecular-scale anxieties that distort existing food metaphors (*food as fuel, food as clock*), arrive with an accompanying requirement for greater *food literacy* (*food as information, food choice as computation*) and contribute to unhealthy relationships with food (*body as surface, diet as surveillance*). The techno-utopian concept of *personalised (or intelligent) nutrition* is an extension of *alchemical bifurcation* and can be considered under the related metaphor of *alchemical confluence*. I argue that reflections on background and active metaphors by those actors in proximity to a technologies realisation may aid in the transition from value-added (economic) to values-led (ethical) approaches to sustainable food production.

Treading the boards of reality: Care is art.

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In his seminal work 'Dementia Reconsidered: The Person Comes First' Tom Kitwood a pioneer of Person Centred Care (PCC) argued that persons with dementia are closer to authentic existence than persons without dementia.

Kitwood postulated that everyday life for people without dementia was deeply pathological, (perhaps because of the banality and mundaneness of everyday life) whereas those with dementia become an exemplary model of interpersonal life which is the epitome of how to be human. People with dementia live in the moment of becoming, and for Kitwood, people with dementia should be considered the more authentic self.

What is a person *becoming* when they have dementia? Is it a metaphor of transformation, akin to a butterfly- beauty in metamorphosis - or are they regressing to an unknowable existence? Kitwood's assertion is jarring to the consolidated cultural norm that dementia denudes personhood. This presentation will focus on the Kitwood's assertion of how we must transition away from the norm and embrace the authenticity of the person with dementia in the context of care.

How does a person care for a person with dementia? At the heart of PCC is keeping a person with dementia at home (home- a metaphor for identity and belonging). No state could provide the care needed for all people with dementia, and it is the responsibility or perhaps obligation of families to provide care. It is in this care at home that care is art.

For sake of argument, let us consider dementia a disease that remakes and unmakes a person realities (rather than a collective term describing many diseases). Does a person offer care by re-orientating a person with dementia back to *their reality*? Or does a person who offers care allow these realities to be validated, played out or acted through? It is through validation of a person's realities that care is art. Care for a person with dementia must mirror the nature of dementia. Not only does the process of care involve the banal necessary tasks, but also the necessity to enter the unfolding realities experienced by a person with dementia- it is a demanding role.

This presentation will examine the transformation of a carer into an actor, treading the boards of reality, as the person with dementia becomes the authentic self.

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No Road to Damascus: The Glass Floor as metaphorical barrier to post-epiphany adoption of sustainable consumption

Brendan Richardson

This study presents evidence of conversion to responsible consumption as typically emanating from negative rather than positive conversion experiences. Exposure to information on the de-sacralising behaviours of large corporations (such as use of child labour, neglect for animal welfare, or disregard for the environment) was found to initiate a shift in consciousness and a desire to convert to responsible consumption. Consumer conversion can serve to initiate relational tendencies towards ethical brands and like-minded others. However, ethical and responsible consumption options often suffer from a 'glass floor' effect whereby sustainable consumption options are seen as socially undesirable. As a result, responsible consumers often feel isolated, and conversion experiences may in some cases only lead to long term responsible behaviours if consumers feel that they have access to responsible options that support, rather than threaten, their felt connection to others. A tribal marketing approach is therefore proposed as a means to grow the market for responsible consumption.

Fostering Sustainability Citizenship? Transdisciplinary Transitions in an Irish Third Level Institution

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Notwithstanding the acknowledged limits that universities and third level institutions can, or should, play in developing sustainability citizenship (Foster 2001; McGregor 2013), this paper considers the journey towards sustainability undertaken by University College Cork (Reidy et al. 2015) within the wider Green Campus movement in Ireland (Ryan-Fogarty et al. 2016) and beyond. The metaphor of sustainability citizenship here acts as a lodestone for innovations transcending teaching and learning; research; operations; and, administration. Given that the original impetus for action was student led this paper adapts lessons from inter- and transdisciplinary teaching and research initiatives (Byrne & Mullally 2016; Byrne & Mullally 2015; Byrne et al. 2017) to explore the cultivation and growth of the imperative of sustainability in a specific, localized context with global implications.

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