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A Journalist Investigation into the perception and internal

conflicts caused by the Climate Change's movements and the

right to protest:

An autoethnographic study.

A Journalist Investigation into the perception and internal conflicts

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An autoethnographic study.

by

SARA NUNEZ NETTLE

A dissertation presented to the

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Acknowledgments

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Abstract

In this dissertation I aim to analyse the impact of climate change protests in Western Societies and the Internal Conflict arising from public displays or disruptions in the modern world. Display of displeasure, it is understood that all outdoor expressions of protest are intended to demand certain considerations related to social life. In the case of disruption, it has been defined as an alteration or breakdown of the community (Ulrich 2016), created to prevent the "normal function of a system or process" (Cambridge English Dictionary).

An internal Conflict has been described, by psychological and sociological studies, as a battle or a "struggle inside oneself when facing a dilemma that involves a moral or ethical decision" (McCallister 2019). The fight between what is considered right and wrong is presented in all of us when choosing one action above the other, and this internal turmoil can escalate to a highly complex issue, causing adverse effects on our quality of life.

The necessity of people having the ability to demonstrate their thoughts and to express objection or disapproval towards a political idea, is seen every day in a variety of contexts. One example of this is the case of Extinction Rebellion, an environmental movement that has been publicly voicing their discontent with disruptive actions. The group considers a series of demands described in chapter 1, that include a governmental declaration of ecological emergency and generating environmental strategies to halt biodiversity loss. These demonstrations attempt to influence government policies and public opinion, regarding the negative impact of climate change.

My study offers an autoethnographic vision into the conflict that arises within ourselves and reflects on our sense of belonging to a group or culture. Moreover, the internal crises that we suffer as individuals and citizens when defending our rights and common wellbeing.

<center>**Introduction**</center>

My research study focuses on the perceptions and internal conflicts caused by climate change movements, as well as the right to protest that citizens have in Western Societies. This subject represents everything that is not said when discussing social issues, since I propose to reflect on my own personal ideas when facing cultural disruption.

By profession, I have a deep interest in the positive and negative impact of media coverage on society and how this may affect each of us in a different manner. Furthermore, I am aware of the human need of self-expression and the idealistic belief that we can be part of a cultural, political and social change. This belief is the reason we follow, and occasionally join, different movements and causes, and what makes us fight for better conditions of life.

Yet, this idealistic thinking may be affected by the actions of others from within a movement. Civil disobedience seems to be the key to generating political change around the world. One of the definitions of this concept describes it as a public, non-violent and conscientious social strategy, aiming to the "change in law or government policies" (Brownlee 2017). This tactic involves aspects such as "publicity, communication and fidelity to law, representing a non-violent resistance" (Brownlee 2017).

However, this insubordination often goes further than mere non-violent pressures to governments and industries. The demonstrations may increase and turn into violent extremist resistance, with riots, revolts and even lootings in some countries.

Climate change

For the purpose of this research, I believe it is necessary to explain the concept of climate change, according to the definition of the National Centre for Atmospheric Science (NCAS 2019):

> Climate change can be described as an identifiable change in the climate that persists for an extended period. Can
>
> vary naturally in response to variations in the Sun's radiation, the Earth's orbit around the sun, or the composition

of the atmosphere due to volcanic eruptions. However, in the early 1900s, climate started changing due to a persistent increase in the amount of greenhouse gases in the atmosphere (…). Humans have altered the chemical composition of the global atmosphere with substantial implications, which is known as man-made climate change. Climate change affects the environment, natural resources, economy and other aspects of life in all nations of the world.

In 2018, a group in the United Kingdom took notice of this problem and established Extinction Rebellion (abbreviated as XR), a global environmental movement that aims to use "nonviolent civil disobedience to compel government action to avoid tipping points in the climate system, biodiversity loss and the risk of social and ecological collapse" (Extinction Rebellion).

However, the group has been criticised for not being rooted in working-class organisations and not involving all aspects that contribute to environmentalism, qualifying it as "accommodated people who would not have much to lose going to the streets" (Nandy 2019). It has also been accused for not exposing links between climate change and inequality (Gayle 2019), along with being called an extremist organisation that misunderstands the main point of the threat and loses respect for the lives and routines of others (Wilson & Watson 2019).

Taking into account this case, with this research I aim to contribute to, and become aware of social issues and their impact on our internal ideas as social individuals. Therefore, I am developing an autoethnographic and self-reflective study to present the notion of self-awareness and the process of dealing with inner stress and negative feelings (LaFrance & Peter 2015), caused by external disruptions that affect our personal wellbeing.

The main purpose of my study is to recognise and analyse this confrontation and the actions that may impact our future participation in social movements. The objectives related to the research are as follows:

- Analyse the cultural perception of climate change protests and disruptions
- Analyse the internal conflicts that arise when confronting different protests or public expressions
- Analyse the impact of our social backgrounds in an individual ability to express our thoughts in a public manner (public protests and disruptions)
- Promote awareness and notion of social issue

As some of the limitations of this study, the autoethnographic approach does not mean to grant a definitive answer to the research question. Nonetheless, it proposes an alternative qualitative analysis of the construction of reality and a profound discussion of the relevance of self-consciousness. Additionally, my research develops an introspective process revealing personally lived experiences described by memory, including an examination of the struggle within the self and the cultural and social relationships related to this conflict.

A self-observational approach allows an internal evaluation of emotions and personal needs, leading to the application of principled negotiation as an alternative dispute resolution. This finding answers to the necessity of handling the conflict with the self in a positive and effective manner, considering all the elements presented.

CHAPTER 1: LITERATURE REVIEW

In this investigation, I will provide an analysis of different aspects and concepts involved in social movements, as well as the factors that may cause internal conflicts within ourselves. First of all, I have chosen to explain the term Autoethnography and the importance of carrying out my study under this self-reflective method.

Following this, I will be looking at the concept of protest and the right to protest, along with the declaration of Human Rights adopted by the United Nations. For the purpose of this study, I present the case of Extinction Rebellion as the main social movement affecting my ideas surrounding climate change and public demonstrations.

Additionally, I will analyse the effects of disruptive demonstrations and the general perception of the public, explaining in more detail the idea of perception and its limitations. Lastly, I will examine the internal conflicts that arise within ourselves caused by these social movements.

1.1 Autoethnography

Autoethnography is a qualitative method that emerged in postmodern philosophy and gives voice to personal experience to obtain sociological understanding (Wall 2008). This approach seeks to describe and analyse these experiences to create social and cultural meaning (Ellis, Adams & Bochner 2011).

An autoethnography represents an alternative to established research methods, considering the study as a "political, socially-just and socially-conscious act" (Ellis, Adams & Bochner 2011). When writing an autoethnography, the researcher uses autobiography and ethnography; therefore, autoethnography is "process and product" (Ellis, Adams & Bochner 2011).

This method requires a self-reflective approach when writing about a specific subject. This exercise enables us to learn more about our nature and human essence, and to create sense of our personal

experiences. Introspection will be the key to appreciating and growing from our experiences, and expanding our understanding. Besides, it will be useful to predict outcomes and solve problems effectively (Yocco 2018).

This exploration connects our autobiographical story with others in a social and cultural context, building a consistent bond between them. In that respect, "the others refer to the human beings differently regarded by the self. Some are seen in similarity, others as of difference and others as opposition" (Chang 2008).

Nonetheless, it is important to emphasise that beyond writing a personal story, we need to include additional elements, such as "commenting and critique of culture and cultural practices, making contributions, embracing vulnerability with purpose, and creating a reciprocal relationship with the audiences in order to compel a response" (Ellis, Holman Jones & Adams 2013). In this case, the aim must be to describe a cultural experience, offering insights to manage difficult situations.

An autoethnography provides a new technique to analyse the individual and social behaviours, articulating a research that intends to answer questions that are difficult to address with conventional methods. This qualitative approach "offers reflection and an intentional directedness towards others, either through a vision that may help those who relate to a person's experience, or in the desire of others to bear witness to particular struggles" (Ellis, Holman Jones & Adams 2013).

1.2 Protest and the Right to Protest

According to the Cambridge English Dictionary, protest can be described as a "strong complaint in which it is expressed disagreement, disapproval or opposition to something". This terminology refers to individual or collective expressions that develop strong views related to values and interests, finally reacting or answering to these issues (Free Word Centre 2016). This type of demonstration occurs when alienated groups or a suffering sector of society pushes for change in economic, political and social matters. A political protest can include strikes, boycotts and marches. Contrarily, a cultural

demonstration contains expressions linked with music, literature, dances, art and language (Banks 2003).

For the British arts organization Free Word Centre, who focuses on the right to speak and be heard in society, a protest may include the following:

i.   Individual or collective actions, along with spontaneous or simultaneous protest, including the use of digital technologies.

ii.   Individual or collective expression related to any cause or issue.

iii.   Actions targeting any audience, including public authorities, private entities or the general public.

iv.   Demonstrations that annoy or offend people who have opposite ideas and who claim that these expressions obstruct or hinders activities of third parties.

v.   Actions in any location, public or private places, as well as online platforms.

vi.   Actions involving different degrees and methods of organising.

In 2009, the Stanford University published the project 'Dynamics of Collective Action', which considers a list of protest forms such as: rallies / demonstrations, marches, vigils, civil disobedience, ceremonies, dramaturgical demonstrations, information distribution, symbolic displays, attacks, riots, mob violence, strikes and boycott.

Additionally, protest actions can be divided into six wide categories, through which collective movements seek to communicate their message to society (Ratliff & Hall 2014). This typology includes:

i.   Literal, symbolic, sensory and aesthetics, which involves musical/dramaturgical performances, speeches, exchange of information and the destruction of symbolic objects often with political value.

ii.   Solemn and sacred, that refers to quiet vigils, prayers or forms of religious service, belief or ideology.

iii.   Institutional and conventional, which is dependent on political processes and social institutions, such as lawsuits, press conferences.

iv.   Movement in space. This type refers to marches or parades including movement from one location to another with a specific place for the beginning and ending.

v.   Civil disobedience, which includes sit-ins, blockades, occupations, bannering, among others. These actions break law directly or technically and are given more attention by society and governments. Yet, civil disobedience can also involve violence and confrontational actions, must be separated in a different category due to its planning and control.

vi.   Collective violence and threats. It refers to actions such as pushing, throwing objects, damaging property, and physical and verbal violence and threats. Usually, can be a response to extreme force by authorities.

Right to Protest

The right to protest is directly related to international human rights and its aim is to secure the execution of human liberties, as freedom of expression and assembly. Proclaimed by the United Nations General Assembly in 1948, as a result of the experience of the Second World War, the Universal Declaration of Human Rights (UDHR), pursued to established a common standard of fundamental and inalienable human rights to be protected internationally.

This framework of rights represents the basic of freedoms and protections that every single person has around the world. Human rights embody national, regional and international legislation based on "the principles of dignity, equality and mutual respect, regarding age, nationality, gender, race, belief and personal orientations" (Amnesty International 2017).

Following these considerations, the Declaration of Human Rights settled three articles related to political rights and the right to protest:

Art. XVIII: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Art. XIX: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Art. XX: 1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

The United Nations created a series of obligations for governments and state officials to "abide certain standards in the treatment of individual human beings and respect, protect and fulfil the rights of those within their jurisdiction or abroad" (Amnesty International 2017).

As part of the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights (ICCPR), adopted by the General Assembly in 1966 and enforced in 1976, stated that "the ideal of free human beings enjoying civil and political freedom can only be achieved if conditions are created where everyone enjoys civil, political, economic, social and cultural rights". This covenant declares the responsibility of the individuals as social beings and adds the following specifications to the Human Rights articles shared above:

Art. XIX: 1. Everyone shall have the right to hold opinions without interference.

2. Everyone shall have the right to freedom of expression; including to seek, receive and impart information and ideas of all kinds, either orally, in writing or in print, in the form of art, or through any other media of his choice.

3. The exercise of the rights carries with its special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary: for respect of the rights or reputations of others, for the protection of national security or of public order (order public), or of public health or morals.

Art. XX: 1. Any propaganda for war shall be prohibited by law.

2. Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.

Art. XXI: The right of peaceful assembly shall be recognised. No restrictions may be placed on the exercise of this right other than those imposed by law and necessary in a democratic society. This measure shall protect the interests of national security, public safety order, the protection of public health or morals, or the protection of the rights and freedoms of others.

Despite the right to hold opinions without interference, and emphasising on public order and safety, societies and governments have implemented new restrictions to the rights involved in public manifestations, allowing them under detailed situations (Free Word Centre 2016). Grounded in these restrictions, protests are seen as a threat to stability and national security. These actions sometimes may lead to misunderstanding of civil rights, widespread violence and violation of physical integrity and personal liberties (IACHR 2009).

Nonetheless, throughout human history protests have been the key for social and political change and the improvement of policies and civil rights. Through public demonstrations, citizens reinforce democracy and enable direct participation in social issues, exposing the reality of a nation and demanding rectification. This is extremely useful to certain groups in society who feel marginalised or discriminated (Free Word Centre 2016).

1.2.1 Ireland and Europe

The Irish Constitution, ratified in 1937, represents the fundamental law of the State and recognises the human rights of individuals living in the country, aiming to protect its citizens. However, these rights can be limited or restricted by the Oireachtas (legislature of Ireland) in specific circumstances, seeking the common good and public order (Citizens Information 2020).

Article 40 of the Irish Constitution considers the following fundamental rights:

i. Freedom of Expression: citizens have the right to freely express convictions and opinions (Article 40.6.1.i). However, the State should try to make sure that the radio, the press and the cinema, while preserving their rightful liberty of expression, including criticism of Government policy, shall not be used to undermine public order or morality or the authority of the State.

ii. Freedom of Assembly: citizens have the right to assemble or meet peacefully and without weapons (Article 40.6.1.ii). This right is limited by legislation to protect public order and morality. By law, any meeting designed to cause a riot or breach the peace will be prevented and/or controlled. You may not

hold a procession or meeting within half a mile of the Houses of the Oireachtas, when it has been prohibited by the Gardaí or you have been asked to disperse.

iii. Freedom of Association: the constitution guarantees the right of association and unions (Article 40.6.1.iii). You may form any association for whatever purpose, whether it is sporting, social, charitable, commercial or political. This right is restricted by the legislation to protect public order and morality. Associations formed for the purpose of treason or some anti-constitutional or illegal purpose cannot rely on this right to freedom of association.

As a member of the Council of Europe, Ireland passed the European Convention of Human Rights Act 2003 (ECHR) and made it part of its domestic law, conferring it legal power. However, the ECHR only applies in cases where it is necessary to execute European Union Law, such as, legislation to transfer an EU Directive, European arrest warrant implementation, benefits applied to a person in status of EU worker, and in situations where freedom of movement is involved. If an EU law is violated and affects fundamental rights, the matter could be sent to the European Commission and referred to the Court of Justice of the European Union (Citizens Information 2020).

The European Convention of Human Rights also implemented the Charter of Fundamental Rights, declared in 2000 and enforceable since 2009. This document accepts civil, political, economic and social liberties for all EU citizens. These rights were hitherto presented in EU Treaties, the European Convention on Human Rights, Case Law of the Court of Justice of the European Union and national constitutions of European countries (Citizens Information 2020).

The Commission of Human Rights in Ireland and Northern Ireland considered the creation of a "Charter of Rights for the island of Ireland", as a result the Belfast Agreement (Good Friday). Hence, the governments expressed their desire to respect human rights protections in both jurisdictions, and work on the process of developing better conditions for peace (IHRC 2011).

In the case of United Kingdom, a large part of the European Convention of Human Rights has been incorporated into its domestic laws by the Human Right Act 1998. The right to peacefully protest is

protected under the ECHR, even though the State can restrict this freedom in order to maintain public safety.

The Public Order Act 1986 establishes a framework that provides rights to the police to react and prohibit demonstrations, on the ground of national security or public safety; prevention of crime or disorder, and the protection of the rights and freedoms of others. The government recognises criminal offences perpetrated by the protestors, such as "aggravated trespass" or "obstruction of a highway". Other civil measures, such as the Protection from Harassment Act 1997 allows individuals to prevent members of protests from behaving in a way that could cause harm or harassment. (Brown 2020).

The Council of Europe ratifies that under the Convention for the Protection of Human Rights and Fundamental Freedoms, every EU citizen has the right to meet with other people and make "their collective voice heard" in order to live and preserve an effective democracy. Based on the foundation of justice and peace, the European Council aims to achieve "unity between its members and the maintenance and realisation of Human Rights" (Council of Europe).

The European Convention of Human Rights and the Case Law of Strasbourg Court pursued the practice of these liberties across the entire continent, requiring the support of governments of European countries to develop suitable laws and procedures (Council of Europe).

1.2.2 Chile and Latin America

After the proclamation of the Universal Declaration of Human Rights, the Latin American States made the commitment to protect human rights and personal liberties within the continent. However, throughout the 60's and 70's, military rule expanded through countries such as Brazil, Bolivia and Chile, becoming authoritarian governance and causing a long list of violations of human rights and social breakdowns in the following years (Cleary 1997).

In 1973, Chile fell under a military rule, during which individual liberties were restrained, until the country returned to democracy in 1990. This episode was triggered following the election of Salvador

Allende, where a group composed of the commanders of the Army, Navy, Air Force and the National Police took over the government, imposing extreme measures to control the population.

The Chilean Constitution was approved in 1980 under the military dictatorship of Augusto Pinochet, amended nine years later and completely effective since 1990. In 2005, the constitution saw new changes that included: reducing the presidential term from 6 to 4 years, reducing military influence over politics, and giving power to the president to dismiss commanders in chief of the armed forces and national police, among others (IDEA 2016).

The Chilean Constitution considers the following points regarding human rights in the country:

> Art. XIII: Citizens have the right to meet without previous notice and without weapons. Reunions in parks, streets and public places will be ruled by the general dispositions of the police.
>
> Art. XIV: Citizens have the right to present requests to the authority about any public or private matter, without any limitation, but acting respectfully and in convenient terms.
>
> Art. XV: Citizens can associate without previous notice. Yet, associations that work contrary to moral, state security and public order will be prohibited.

Since the return to democracy, Chile has faced a vast array of challenges to improve the political system and leave behind 17 years of military governance. In 2013, the president Michelle Bachelet assured the people that the Constitution would be replaced, however, it remained largely unchanged, causing a mass movement of over 100,000 people from approximately 40 civil organisations to take part in the "Protest of All Protests", calling for constitutional changes (IDEA 2016).

Subsequently, in 2019 a large part of the country decided to rise up against inequality, justice and the respect of human rights such as health, education and social security. These protests commenced in response to the increase of fares on public transport, setting up a national revolution that took place for the rest of the year and into the beginning of 2020.

Nonetheless, these last manifestations that aimed at building a new constitution, as in previous years, were the target of repression by state forces as a way to "protect the infrastructure and private property from being damaged or vandalised" (Amnesty International 2020). As a result, the Congress accepted an agreement that involves the creation of a new national constitution, in the coming years.

Latin American commissioners

Following an agreement signed in 2009, the Office of the United Nations High Commissioner for Human Rights for South America established its quarters in Santiago, covering issues from Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, Uruguay and Venezuela.

The Regional Office aims to "improve the promotion and protection of human rights, according to international standards" (OHCHR 2020). It also cooperates with governments, judiciary system, human rights institutions and defenders, civil society organisations and the United Nations. According to its website, the Office Commissioner based its work on the subsequent objectives:

i.   Fighting impunity and strengthening accountability and the rule of law.

ii.   Integrating human rights in development and in the economic sphere.

iii.   Enhancing equality and counter discrimination.

iv.   Early warning and protect human rights in situations of conflicts, violence and insecurity.

v.   Strengthening the effectiveness of international human rights mechanisms and the development on international human law.

vi.   Widening democratic space.

Furthermore, the Inter-American Commission on Human Rights created in 1959, seeks to protect human rights in the American hemisphere. Its main duties are centred on the individual petition system, the human rights situation within the State members and the attention to the fundamental rights of the individual (IACHR 2006).

This commission is part of the Organisation of American States (OAS) and it began after the approval of the American Declaration of the Rights and Duties of Man, at the Ninth

International Conference of American States, held in Colombia. Subsequently, a charter was implemented stating the following:

> The true significance of American solidarity and good neighbourliness can only mean the consolidation on this continent, within the framework of democratic institutions, of a system of individual liberty and social justice based on respect for the essential rights of man (IACHR 2006).

Additionally, the Inter-American Court of Human Rights established in 1979, is the tribunal in charge of the defence of human and personal rights on the continent. Working together with the European Court of Human Rights and the African Court on Human and Peoples' Rights, enables citizens to receive legal protection and the resolution of cases where human rights have been violated.

1.3 Extinction Rebellion

The environmental challenge that we face currently as a society, represents a massive threat to life as we know it. The effects of climate change have been visible across different areas of the planet, causing scientists, governments and the industry sector to minimise consequences and prevent biodiversity loss and mass extinction. In that respect, social movements and activists reacted in response to the global lack of action in regards to this subject, demanding a worldwide declaration of a climate and ecological emergency, and new environmentally friendly policies.

The group at the forefront of these demands was Extinction Rebellion (XR), a worldwide environmental movement that uses an hourglass symbol (representing the extinction on Earth) and describes its practices as non-violent civil disobedience.

Established in May 2018 in the United Kingdom, the movement started with only fifteen people seeking to achieve a "radical, social change" (Knights 2019). Through talks around the UK, they presented the necessity of mass civil disobedience and began to shape the rebellion movement.

In October the same year, they declared a rebellion against the UK government (Knights 2019), and rallied in Parliament Square in London to proclaim a "Declaration of Rebellion" (Extinction Rebellion). On the Extinction Rebellion website, the movement mentions three main demands:

i. Government must tell the truth about climate change emergency.

ii. Governments must act now to halt biodiversity loss and reduce greenhouse gas emissions to net – zero by 2025.

iii. Governments must create, and be led by the decisions of a Citizen's Assembly on climate and ecological justice.

Along with these demands, Extinction Rebellion activists state the following values and principles:

i. Vision of change. Creating a world that is fit for the next 7 generations to live in.

ii. Mission set on what is necessary. Mobilising 3.5% of the population to achieve system change – such as "momentum-driven organising".

iii. Regenerative culture. Creating a culture which is healthy, resilient and adaptable.

iv. Challenge to ourselves and the toxic system. Leaving our comfort zones to take action for change.

v. Reflecting and learning. Following a cycle of action, reflection, learning, and planning for more action. Learning from other movements and contexts as well as our own experiences.

vi. Everyone and every part of everyone is welcome. Working actively to create safer and more accessible spaces.

vii. Mitigating for power. Breaking down hierarchies of power for more equitable participation.

viii. Avoiding blaming and shaming. We live in a toxic system, but no one individual is to blame.

ix. Non – violent network. Using nonviolent strategy and tactics as the most effective way to bring about change.

x. Based on autonomy and decentralisation. We collectively create the structures we need to challenge power (Extinction Rebellion).

During April 2019, Extinction Rebellion occupied central locations across London. Alongside actions including, marches in Heathrow Airport, teenagers glueing themselves to the entrances of the London Stock Exchange and activists climbing on to a Docklands Light Railway train. These demonstrations

aimed to cause economic disruption and ended with the arrest of more than 1,100 people (Knights 2018).

Later that year, protestors continued blocking streets in different cities throughout the UK, along with manifestations at the London Fashion Week, and marches dressed in funeral clothing carrying banners with the message "Stop funding climate death". Furthermore, activists sprayed fake blood at the front of the Treasury in Westminster from the top of a fire engine (Busby 2019), and flights were delayed after a group climbed to the top of a British aircraft.

Globally, Extinction Rebellion has over 485 affiliates across the globe and their plan focuses on the creation of disruption across more than 60 cities (Iqbal 2019). Thus, the movement established "campaign groups with coordinators working in the US, Canada, Australia, Switzerland, France, Germany, Netherlands, Belgium, Sweden, Italy and Spain" (Farand 2018). Further demonstrations followed during 2019 in different parts of the world with government buildings, airports and financial districts designated as targets.

The movement has been criticised by its tactics and have been called out as "environmental fanatics" (Welsh 2019) who are ruining the lives of citizens and risks alienating potential supporters (BBC 07 October 2019). Moreover, they have been accused of being "bored, white elites in search of meaning and purpose for their lives", along with people who are looking for "something to complain about" (Murray 2019). From other activists' views, the movement should commit to the way of communicating the climate crisis, which needs to be "rooted in peoples lived experiences" to engage working-class citizens (BBC 2020).

As many environmentally active working-class communities mention, the problem is in the *"environmental classism",* and the lack of understanding and support from mainstream environmental policy makers, activists and academics. These communities state, "to build the

broad-based support necessary for a radical transition to sustainability, we must recognise and build on all strands of environmentalism, especially that of the working class" (Bell 2019).

Other activists recognise the need to have their own campaigns, fighting for the climate crisis, as they have been discouraged by negative experiences when engaging with Extinction Rebellion and other well-known environmental organisations. Alongside this, the absence of networks in the media sector pull their environmental battle away from the public eye, "contributing to the illusion that environmentalism is the domain of middle-class people" (Bell 2019).

For the critics, Extinction Rebellion should practice an approach that enables it to explain how climate change is affecting everyone and "even more those who have fewer economic choices", providing "ownership of the process that is going to affect them too" (Lo Dico 2019). Even some participants of the movement argue that its methods dismiss big businesses, oil companies and governments as main target, directing its actions towards the interruption of public transport, ceasing the function of small markets and businesses and, therefore, affecting ordinary people, who, under alternative circumstances, could potentially support the cause and voice it.

In an intent to appeal to these communities, Roger Hallam, one of the founders of Extinction Rebellion, stated the necessity of "immigration controls, the end of the globalisation mantra, and discussions in terms of tradition, nation and honour - things that socialists in the 20th Century talked about, but have become taboo to the Left".

Some fellow activists have taken this statement as a political turn of the movement. It also asks for people to travel less and local economies to serve immediate needs, implying that the cause of the environmental threat is in external factors, such as immigration and the behaviours of other countries (Lo Dico 2019). In that respect, they maintain that the movement ignores and silences issues related to climate crisis injustices that affect marginalised communities, proclaiming "ideas of middle-class white people in rich countries of the global north" (Garavito & Thanki 2019).

Additionally, this political approach settled by Extinction Rebellion is criticised as representing a legitimisation of racism, xenophobia and classism by "white old climate activists" (Garavito & Thanki 2019), and moving in the wrong direction as "communities overwhelmingly poor, black or brown, that belong to the global south, are the least responsible for causing the climate change crisis and usually the most vulnerable to its effects" (Garavito & Thanki 2019).

Seeking to limit the power of the State and the police, Extinction Rebellion developed the strategy of mass arrests, as "police stations do not have the capacity the hold hundreds of people arrested and courts will discourage officers from pursuing cases" (Hensby 2019). Nonetheless, a great number of citizens with different social or race conditions are not willing to be part of the protest, as they are afraid of the risk if they are arrested (BBC 2020).

For many, a more inclusive approach would take into account "people of colour, differently-abled and working-class people's voices, as the protestors urge everyone to get arrested, not understanding why others might not wish to subject themselves to institutionally racist policing and prison systems" (Singh 2019). This discussion considers the involvement of these groups of society in Extinction Rebellion actions, as a way to generate change inside the movement, to accomplish its goals in an effective manner. As, if these voices remain unheard, "the movement will continue to be overshadowed by the very things it seeks to disrupt: big politics and pointless talking points" (Singh 2019).

1.4 Disruptive Protests and Social Perception

For decades, protests have been a worldwide platform for demanding change and respect for human rights, including a better-quality life. Through public manifestations, people show their discontent, usually provoking disruption across cities and countries, to finally be heard. These disruptive actions are motivated by ideological beliefs, as well as the political and social context.

Encouraged by the protection of public interest, and the involvement in the decision-making process of a country, protestors try to have an impact on their current reality. Thus, they adopt strategies that will empower the movement and make it efficient. Alongside these strategies, civil disobedience and violence are social expressions often used to affect the political and social system. However, disruptive protests are not always designed to maintain the support of public opinion and can lead to diverse reactions.

Some studies classify disruptive tactics as any act that intends to cause economic loss or property damage. It also includes the obstruction of normal functions of society, that usually rests on working classes, and may have characteristics of violent or non-violent claims. These tactics can be effective to reach the common goal; yet, they could also "destabilise the legitimacy of a movement" (Wang & Piazza 2016).

Protests are often representative of disruption and civil disobedience, which runs the risk of losing followers. However, to achieve the purpose, scholars recognise the need to fight against the established - and often oppressive – order, justifying some non-violent acts of social insubordination. When desperation arises, protestors speak out to fix what they feel is broken. People that are being forgotten, silenced, and marginalised by governments and society, join social movements seeking disruption in order to create a transformation; as individuals may be ignored, whereas collective marching groups would not (Kaoma 2020).

In this context, disruptive strategies are associated with the success of social movements. Protests that include violence, such as riots and looting, put pressure on elite groups and governments, who are being forced to take account of the complaints. Additionally, tactics such as hunger strikes and sit-ins, create a sense of urgency for change, and may also "build emotional attachment between movement members and society" (O' Donnell 2020).

Moreover, the social movement organisation tries to ensure media coverage and publicity of their issue, as mass media represents the space of expression and the bridge between their ideas and public opinion. Without mass media there is no discussion, and without discussion there is no change. Disruptive protests ensure this coverage, following the necessity of broadcasting dramatic and sensational novelty by the media corporations. As a result, activists develop extremist behaviours to obtain attention and therefore, to engage the commitment of other citizens that may feel represented by their ideologies (Feinberg, Willer & Kovacheff 2017).

Nonetheless, this representation not always leads to support of the cause. The "activist's dilemma" (Feinberg, Willer & Kovacheff 2017) analyses the conflict between raising awareness of the social issue and executing a disruptive strategy that may affect positive change. Media coverage tends to show the events with no analytical accounts. Lack of complexity in the communication treatments arouse misunderstanding and "simplistic analogies" (Carothers & Youngs 2015), that influence opinion and the perception of society.

For a better understanding, the concept of perception can be described as the information that humans gather and perceive from their environment. Therefore, social perception can be explained as the way a person feels and comprehends individual and social groups, including impressions and interpretation of actions and behaviours (Aronson, Wilson & Akert 2010).

Through social perception comes the construction of social reality (Jussim 1991), and it is possible to make inferences about others based on their physical appearance, and verbal and nonverbal patterns of communication (Aronson, Wilson & Akert 2010). Social perception enables people to make judgements and learn about their surroundings, as well as to be conscious of their social motivations. According to what is understood of the social environment, and the level of representation presented, disruptive protests can be deemed more or less effective.

Public demonstrations are usually founded in anger against injustice, high-status members of society, or the sustenance of violation of rights (Van Stekelenburg 2013). Hence, some groups react, leading to normative action, however, when all channels are closed, they occasionally pivot towards a strategy of "nothing to lose", evolving into non-normative manifestations, challenging authority (Kamans, Otten & Gordijn 2011).

Some studies mention the concept of "perception of competition", to explain the reaction of high socio-economic people that develop restrictive measures (Olzak & Koopmans 2004) against protestors and minorities. Therefore, they build hostility, feeling their identity threatened by these mobilisations, rather than considering them to be a legitimate channel to express social demands. As a result, there is a tight struggle between political members and the authorities, and citizens (Van Stekelenburg 2013).

1.5 Inner Conflict

Inner or internal conflict has been described as a struggle inside oneself when facing different and contradictory thoughts surrounding a subject that involves "moral or ethical decisions" (McCallister 2019). Inner conflict is presented when we choose a specific action above another, or take part in one side or the other in a personal and social level (McCallister 2019).

This conflict can be shaped by people's culture, race, gender, and even social class, affecting habits and preferences, as well as the sense of quality of life. Thus, life experiences determine the predisposition to interpret reality in a particular manner, and the risks that could arise in this process (Kashtan 2015).

Inner conflict represents a development of a group of issues caused by the battle of opposing values, interests, inclinations, points of view and frustration of personal needs (Novgorodtseva 2006). In some way, human beings seek social relation; therefore, "self-conflict is intrinsically related to the social environment" (Gilbert & Bailey 2000).

Psychologists divide the inner conflict subject into three main directions: self-image, self-estimation, and self-attitude (Novgorodtseva 2006), these areas denote a clash that could be decisive in subsequent external behaviours.

If the inner self does not present opposition against ideas, there is no major conflict. The resistance between emotion and obligation, is the clear indication of inner conflict (Kashtan 2015). Personal and social obligations, as well as ethics, regulate people's views of human nature, affecting personal beliefs and rejecting self-interest in order to achieve sociable results (Kashtan 2015).

Internal conflict and self-dialogue can exist in meaningful and insignificant actions of everyday life. The complexity and contradictions of this issue imply internal and external relationships, as the individual responds to "stimuli that are born from connections with significant others" (Hermans 2010).

As a way to find a strategy for dealing with inner conflict, scholars explain that, working to acquire a greater understanding of the self, and listening to personal needs behind the dichotomy, may be preferable; rather than the method of submit or rebel against emotions and social obligations (Kashtan 2015).

1.6 Negotiation

Negotiation is a process that humans implement daily, in situations such as work or business deals, and also when persuading family members or friends to choose between one option over another. According to Fisher and Ury (1981), anybody can be a negotiator in different ways. This process represents a "back and forth communication designed to reach an agreement when both sides have interests that are shared and others that are opposed" (Fisher & Ury 1981).

Additionally, negotiation can be defined as an interpersonal decision-making process that is necessary when we cannot achieve our objectives (Thompson 1998). This technique accepts seven elements to be considered in order to identify goals, minimise surprises and take advantages of the opportunities

that could arise in negotiation (Shonk 2020). These elements are the following: (1) Interests, (2) Legitimacy, (3) Relationships, (4) Alternative and BATNA (Best Alternative to a Negotiated Agreement), (5) Options, (6) Commitments and (7) Communication (Shonk 2020).

The process of negotiation has been divided into five different types, depending on the negotiator's style of communication and the needs that arise in each situation. Different experiences defined the abilities and skills of the negotiator and their performance in dispute resolution. According to the Thomas Kilmann Conflict Mode Instrument, the negotiation behaviour is divided in the dimension of cooperativeness and assertiveness, including the following styles: competing, collaborating, compromising, accommodating and avoiding, which can vary depending of the type of conflict and the relationships involved.

Principled Negotiation

The principled negotiation refers to conflict management and conflict resolution, giving importance to the interest of all parties involved. This approach represents an integrative way to negotiate and its purpose is to find a "mutually shared outcome", or what could be a response to the idea of "win-win" (Fisher & Ury 1981).

This approach considers a "common sense" process, deciding on the merits of the issues and based on positional bargaining (Fisher, Ury & Patton 1981). The principled method has been designed to provide an effective and harmonious outcome taking into account four principles to be used in any type of dispute: "(1) separate people from the problem, (2) focus on the interests of the parties, (3) generate different options for mutual gain, and (4) base the outcome from a principled negotiation session on objective criteria" (Fisher & Ury 1981).

The principled negotiation aims to achieve a wise agreement that recognises and satisfies both interests and primary needs. In this case, the possibility to modify and improve on the established

hard and *soft* approach is seen as a better strategy, as it includes a distinctive method to solve an issue that intends to preserve interpersonal relationships.

The guidelines for the principled negotiation are given by the analysis of the problem, the interests of the parties and their perceptions and prevailing options (Fisher & Ury 1981). As a result, the parties involved established the ground rules and work conjointly to reach a collaborative and cooperative solution on which they both agree.

1.7 Conclusion

The dimensions of inner conflict are wide and complex, involving psychological concepts that usually target specific audiences. Accordingly, I have tried to explain it in a suitable way that allows us to comprehend the issue of internal conflicts around protest movements.

Throughout this review, I aimed to show how inner struggle can be based on, or related directly to social and external relationships or realities (Gilbert & Bailey 2000), alongside our social environment. This type of clash exists within every one of us, and the techniques we develop to deal with it will depend on our life experiences and how we respond to our own personal needs.

These life experiences can be determined by how we perceive and feel about our social environment, as well as the way we confront it and understand the groups within. Our personal experiences then become the perception we have on our society, how we see, interact and understand different behaviours (Aronson, Wilson & Akert 2010).

The case of Extinction Rebellion represents a clear example of a social behaviour, and therefore, how activists and protestors are acting in this time, especially in the strategy that is being used to garner attention and support to their cause. Nevertheless, as I mentioned, they are being criticised by some media and political sectors, not only due to the way they express their demands, but the demographic of members that it consists of, leaving others behind or afraid to be part of the movement (BBC 2020).

Using this literature review and the concepts explored above, I seek to analyse areas of Ireland and Europe, as well as Chile and Latin America, and their interpretation of international and national legislation when talking about human rights.

As a preliminary conclusion, I have established that social backgrounds and understanding of community issues are determinants of our ability to express ideas in public and our involvement in mobilisations. Thus, the outcome will always be affected by personal perception and the level of anger we may feel depending on the motive of the protest and the current reality of the country.

CHAPTER 2: METHODOLOGY

2.1 Research Methodology

For this research, I decided to explore further into a challenging methodology that could respond to the necessity of showing different aspects of perceptions and public disruption effects. Based on a qualitative approach, I chose an autoethnographic and self-reflective method to develop an exploration of the self and my internal conflicts related to protests around climate change and other social issues that affect Western Societies.

According to Carolyn Ellis (2004), an autoethnography gives new opportunities to understand and analyse the general exploration of the individual, including social, cultural and political aspects. Researchers that choose this method to develop a study, seek to "connect the autobiographical and personal to the cultural and social by concrete action, emotion, embodiment, self-consciousness, and introspection".

Autoethnography as a methodology is useful to analyse people's lives and context, as well as build on a "differential and autobiographical type of writing, exposing several layers of consciousness that will allow us to create a connection between the personal and the cultural" (Ellis & Bochner 2000). This personal experience is vital in recognising the importance of relating our own selves to specific surroundings; taking into account feelings and identities through introspection enables us to "find meaning and add self-vulnerability to social science research" (Ellis 2004).

2.2 Research Context

In this study, I built upon my experience as a citizen raised in Chile and currently residing in Ireland. I illustrated the personal issues created by social disruption, as well as the infinite questions that arise when we realise how our ideas and support have been distorted by extremist groups, the media and politicians.

I chose the case of Extinction Rebellion since it was a prominent issue at the moment of starting this research. The movement and, by proxy, the dangers of climate change, was a topic in which I discussed in great length within my circle of family and close friends, generating debate, as well as comparing the realities of its effects according to geographical location. Climate change is a social issue that I definitely believe in and I am very aware of the increasing damage caused to the planet. I entered into a process of reflection when analysing the problem, as I agree with the cause; however, I discovered an internal conflict when considering the methods of protest.

It was in this process of reflection that I decided to write introspectively for this study. This reflectivity is directly related to an autoethnographic approach, and has been described as a "critical self-reflection on how the researcher's background, assumptions, positioning and behaviour impact on the research process" (Finlay & Gough 2008).

Furthermore, I started to reflect on how my personal background and ideas could determine my own reactions when facing diverse social conflicts. People in Ireland and mainly Western Societies may consider ideas and actions appropriate, that would be inappropriate in other cultures; even Latin America could manifest a different view, as it is considered by political scientists as a sub-civilization or a separate civilization linked to the West but not totally belonging to it (Samuel Huntington 1991).

This autoethnography is constructed using an evocative process, which consists of the exploration and awakening of memories, images, deep meanings and intense feelings (Poulos 2017), focusing on the composition of narrative elements to create an emotional response (Ellis & Bochner 2016). Through this method, I ascertained the need to include not only climate change protests, but mass demonstrations that have taken place in my own country, and affected me both directly and indirectly, as well as cultural and social movements outside of Western Societies.

2.3 Research Method and Design

Grounded in the current social and political context, this journalistic investigation sought to analyse data from early studies, documents and articles. Additionally, through the process of content analysis of public demonstrations and the study of the Extinction Rebellion case, I tried to provide a meaningful experience and social reflection on different social issues.

My autoethnographic study aims to obtain a better cultural understanding of the realities that all of us face with this subject. Moreover, I presented an analysis of how our social backgrounds help to increase or decrease the need to express our thoughts in a public manner.

This reflective approach describes situations and moments as well as emotions, encouraging the consciousness of a self and social being, as well as the examination of opportunities to solve internal issues related to social and cultural matters.

CHAPTER 3: PRESENTATION OF DATA

3.1 The Dilemma

It was around October 2019 when I first heard about Extinction Rebellion. At that time, I remember being aware of the vast increase of environmental movements throughout the world, and also some of their demands. Earlier that year, the Swedish activist Greta Thunberg was voicing her concerns surrounding climate change, later deciding to express them directly to political and public figures. The natural historian and activist Sir David Attenborough also shared the alarm of an imminent destruction of the Earth, proposing some solutions to protect wildlife species and the future of humanity.

I thought it was very admirable, the ability these activists had to push aside selfish matters and commit themselves to a public emergency, raising their voices bravely. Climate change is a real universal problem and the spirit of humanity should be in preserving the home we live. Unfortunately, as human beings we are not conscious of the level of damage we cause to the environment, even unaware of the effect this can have on us directly (Sörqvist & Langeborg 2019).

I have always worried about climate change. I have witnessed the damage in Antarctica and the southern regions of my country where ice is melting, leading to rising sea levels. The consequences have caused masses of alteration to life of underwater ecosystems, as well as fierce floods that jeopardises the lives of communities. Risks of emergencies such as droughts and heat waves have been encouraged by changes in evaporation and precipitation patterns, provoking wildfires and other natural disasters. I have also seen how global warming and fossil fuel companies are facilitating the emission of air contaminants, polluting drinking waters and affecting respiratory and cardiovascular health (Krutsch 2017).

In that regard, I try to contribute to the preservation of the Earth, at least with small actions. I support renewable energy projects and clean alternatives in an attempt to undermine the damage that has been done to the planet. Yet, I recognise that it is not always easy, and sometimes I choose comfort over

sacrifice. It is difficult when we are used to the commodities that technological and commercial advances provide. As Nisa and Bélanger mention in their research *Behavioural Interventions to Promote Household Action on Climate Change* (2019), "information and social comparison are the most common strategies to increase people's engagement for climate change mitigation" (Nisa, Bélanger, Schumpe & Faller 2019). However, these ideas have more impact when "subtle contextual changes rearrange the physical context in which people make choices" (Nisa, Bélanger, Schumpe & Faller 2019). Through these reminders, it would be possible to push to environmental choice that is fitting to the necessities of people. According to their results, people do not modify their behaviours only because they are told to. Contrarily, they need to be seduced to choose a "greener lifestyle", with strong interferences sufficiently convincing to beat the resistance to change comfortable habits (Nisa, Bélanger, Schumpe & Faller 2019).

On the other hand, answering the question of how behaviour can be changed on climate change, a study carried by the University of Massachusetts Amherst, suggests that appealing to ethical responsibility could be successful in engaging awareness and consciousness to the climate warning, as "to reflect in sacrifices made in the past by others for their benefit today, may generate a sense of moral obligation to future generations" (Watkins & Goodwin 2019).

In the context of social issues, I believe that climate change, human rights, injustice, freedom of expression, are all topics that I feel are worth fighting for. Having a journalistic background has helped me understand social issues and assist with the analysis of why they arise and the possible approaches taken. Hence, I believe in the power of mass media, and how the positive or negative connotation in the news will affect social perception and shape public opinion. Agreeing or not, media will always have certain orientation and bias, depending on varying factors, such as ownership of the media outlet, political or ideological posture and the audience that is targeted (Hamborg, Donnay & Gipp 2018). Therefore, the responsibility relapses onto ourselves, and how susceptible we can be to social matters. It is always the hardest, but most honest approach, as media can have an impact on

our personal relationships, mental health and change our opinions, thoughts and future actions (Penn State 2014).

Extinction Rebellion

When I first heard about the Extinction Rebellion movement, I tried to understand its demands and I felt some kind of representation, as it could be my voice and the voice of the world's citizens demanding change and calling for ecological justice. I observed the movement in Dublin where many members reunited in a known park, blocking streets and sharing concerns. It was very interesting to see and listen, a very unique way to disrupt the normality in order to gain social attention.

I was captivated by their commitment to stop climate change and with their strength to continue the fight. I was fascinated when I saw them dancing in the middle of the street: everyone was free, enjoying the companionship of fellow activists and going into an astral travel with their ancestors. It looked like a hippie reunion from the 60's, and I love the 60's era and its psychedelic style. The music was deafening as some of them tried to speak to each other, while the rest were raising their hands and moving their bodies with eyes closed. Flowing feelings and liberational magic herbs all over the place. Some were sharing food, elderly and young, and in general they all looked relaxed in their surroundings.

I walked into the group and observed for a few minutes, the novelty of seeing the backstage of the group that had been blocking the streets over the past few days. At that time, I felt I wanted to see more, experiencing the same sensations, to be free and conscious of our mother Earth. But the thought came to my head in that exact moment: it is not the 60's anymore. Even if I tried to join them, I could not allow my inner self to let go and just appreciate the vibrating music and vibes. It was not the place, the moment, or the time.

Even when I knew that the deafening music and crazy dances was how they spent their time waiting for the next day to head back to the streets, I could not feel comfortable *enjoying* the circumstances. If the cause requires maximum concern and a *battle* against political forces, I did not agree with giving it a break. I did not actually see the reasoning for being in the middle of the street dancing and distancing the *"bad vibes"*, when their main objective was to do the opposite. Then, I remembered the relevance of the climate crisis and the positive aspects of the birthing of groups that, like this, do not fear to take social action. Slowly, I questioned every angle and took account of the growing conflict inside myself. One side of me defended the purpose of the movement, the other felt it did not belong.

According to Shim (2018), this sense of belonging is related to social interaction and our "reciprocal reflection regarding who we think we are in these social exchanges". Following this idea, our identities are in constant change and are directly dependent of aspects such as "ethnicity, sexuality, class, gender, occupation, and nationality, generating a feeling of insiderness or outsiderness" (Shim 2018), when relating to social ideologies or philosophies.

The understanding of our environment can be led by social principles, which respond to the idea of common-sense. These social *"truths"* can guide us to discern accepted or inappropriate behaviours, but can also impact in our personal beliefs (Nichols, Ryan & Yaffe 2016). The common-sense theory, developed by the philosopher Thomas Reid, explains social common ideologies and our basic ability to understand and perceive our environment, affecting the way we see protests and social movement habits and attitudes.

One of my first thoughts was how Extinction Rebellion spent its time waiting for the next day of protest. While they behave in a strident manner with a DJ on stage, in contrast, other movements belonging to poor social sectors or indigenous communities prefer a fairly low-profile approach. My

second thought was whether this was affected by their social status, and therefore, the level of security that Extinction Rebellion members enjoy contrary to that of smaller communities.

Could privilege be involved? Observing the strategies of this movement, such as *mass arrest*, there is a clear proposal to rebel against the system. Nonetheless, instead of engaging supporters, they use threats and "put people at risk of victimisation in order to cause agitation" (Haringey 2018). Imprisonment and criminal records can impact negatively on workers lives, many of them being at risk of losing their jobs and economic stability (Crowther 2019). Furthermore, Extinction Rebellion seems to call for workers to "leave their desk and go out to protest" (Crowther 2019), an option that many cannot afford, which has been seen as a hostile response by members of the movement.

One of the issues regarding how privileged these environmental activists are, is the difficulty of working-class and poor social sectors to follow. In the case of Greta Thunberg, who is not willing to travel by plane as a way to reduce carbon emissions, she decided to board the zero-fossil fuel boat *Malizia II,* to attend the United Nations Climate Action Summit in New York. This action, supported by the Monacan royal Pierre Casiragui, would potentially alienate others keen to fight for the environmental emergency, as she "could demonstrate a practical, imitable solution, but instead, she relied on her celebrity to make a point" (Phelan 2019). Normal citizens could not afford to travel for weeks and pay to cross the Atlantic through sea, a fact that pushes the search to find and display viable alternatives, according to the reality of working-class people.

Later that year, I read about people glueing themselves onto the entrances of key locations in the UK, climbing trains and even an aircraft. At that point I asked myself if I agreed with this type of demonstration, and I could not find an answer. I had conflicting feelings about who to support and my social obligations, as I was willing to make an effort in order to protect the environment and try to reverse the damage, yet, I did not agree with all the strategies and elitist tactics of the movement.

Alongside this, I judged myself and had the feeling that I could be judged by others, as my perception of the group behaviours could potentially be influenced by stereotypes.

In that respect, the research *How Activists and Non-activists Perceive and Evaluate Each Other* (Kutlaca, Van Zomeren & Epstude 2020), proposes that there is often a confrontation between activists and non-activists, as they are seen as complainers and too selfish, respectively. Non-activists and the general public frequently see social activists' actions as "inappropriate, endorsing negative stereotypes" (Kutlaca, Van Zomeren & Epstude 2020), and therefore, it is improbable for them to adopt their behaviours, in order to change the status quo. For one group, the actions are totally inappropriate and for the other, there is a lack of commitment or solidarity to the social cause. This study also proposes that non-activists may feel their participation is not necessary, as well as a disengagement due to unconventional and extreme strategies of the activists. For the general public, activists who communicate "moral motivation for collective action" are perceived in a positive manner. In contrast, those who communicate "instrumental motivation for collective action", are seen as complainers guided by self-interest (Kutlaca, Van Zomeren & Epstude 2020).

From the point of view of *angry drivers* and people ignoring the issue, or in other cases underestimating it, it was crucial to request an end to the nightmare. Clearly, the perception of Extinction Rebellion was that of an extremist, as well as violent, group. However, on the other hand, the negative impact of transport is not something to dismiss, as it creates pollution, harmful particles and carbon dioxide. Yet, it allows trade and communication between people, founding the base for civilization. Then, would it be possible to discard its benefits in order to protect the planet?

In the case of Extinction Rebellion Ireland, the group emerged after a public meeting in Dublin. People from across the country self-named as *rebels,* organised in counties such as Dublin, Cork, Clare, Galway, Kildare, Kerry, Limerick, Derry, Leitrim, and Wexford (O'Sullivan 2019). Since then,

large groups of activists had travelled across the country to join protests, displaying a level of hypocrisy as this would contribute to carbon emissions, through personal or public transportation.

This criticism was in contrast of a series of social norms and rules that established best behaviours in these situations. Classifying Extinction Rebellion as the angry drivers did, meant I was unaware of the importance of preventing climate change. Contrary, supporting the cause meant I should agree with the methods, not expressing any discordance. These norms represent "accepted standards of behaviour and the role we have in society, as well as a way to understand and predict people's performances" (McLeod 2008). The necessity to fit into the model led to a sense of punishment for having contradictory thoughts and beliefs. For years, I have been told by society the way journalists should respond to the idea of *defenders* of the truth, offering support for social causes and approving the strategies entangled in these mobilisations. There is never place for criticism or questioning, as the purpose is to provide a voice to those who cannot have one.

As a sensitive person, I also consider that the best way to manage social conflicts is to commit to and work united as a society, in order to build a better world for this and future generations. I feel the need to act in a positive and collaborative manner, thus, it upset me not being able to respond to a specific subject while being completely certain of my personal beliefs.

Self-awareness

I started to become conscious of my inner self and questioning the motives, strategies, and impact on the lives of others. I drew my attention to my feelings and reactions, attempting to solve what I thought was a simple nuisance. Nevertheless, seeing Extinction Rebellion in action reminded me of the reality of my own country, which in late 2019, faced the worst rebellion since the return to democracy.

Riots, looting, physical attacks, economic loss, and other consequences were all encountered as a result of this *awakening.* People awoke against the injustice and inequality that has affected Chile for

decades. Initially, they opposed the rise of prices on public transport, after suffering a series of assaults to the working class by the governmental system. Students were the first, full of anger and indignation; followed by the entire country entering into a battle against political members that built the existent society.

This chaos led to the expression of feelings, needs and demands that were hidden in plain sight, behind apparent normality. Therefore, these actions aimed to provoke change and represented the growing desperation built upon many years of grievance. I agreed with the demands, I agreed with the necessity to shout; however, subsequently I feared that the chaos would end in anarchy, and anarchy in destruction. I battled against myself, as I was in a constant state of conflict between fear and support for the cause, and also consumed by the worry of an ungrateful event negatively affecting my family.

I was finally aware of my emotions and social perception, struggling with what should be done and the tactics used to get there. In parallel to the Chilean unrest, I was facing Extinction Rebellion spreading across Europe, with entirely contrasting claims, provoking a troublesome consciousness, an internal conflict that estranged me from the outer world.

Observing the consequences of Extinction Rebellion strategy drew me into a self-reflective process, a process that I was not particularly looking for. I had the dichotomy to fight for a social transformation or simply hide from it. I entered into a dimension where I comprehended intentions and I shared them; yet, I was not able to join and commit to the cause. In theory, I knew about the difficulties of developing certain strategies when participating in social movements and how well they usually work in society, however, in practice, my inner-self argued that this idea was not totally straightforward to take fully into account.

3.2 Limitations

In my 20's I was not completely sure of my professional future. Although, I had deep interests in the process of investigation and primarily in writing, which led me to develop specific skills. With some time, I was able to analyse the reality of my country, its past, present and potential future. While working hard to build an impartial and realistic point of view of the world. Yet, as human beings we cannot be totally unbiased, as social cognition is determined by subjective factors, involving values, standards, expectations and goals within the social environment (Moskowitz 2020). Social perception is based on interpretation, and these interpretations are founded in our own construction of reality. Acknowledging this fact, and that the mass media does not have an unbiased nature, I aimed to be an observer. An observer of my construction of reality and the finest method of its comprehension.

Nonetheless, over time I realised the difficulty of being only an observer and not complying with the need for social change. Protests pursue change in all forms, and in my case, having a journalistic background took me to delay my participation in public manifestations. However, that does not mean I rejected them, but analysed them to the extreme. This circumstance, I believe, is my major flaw as a citizen who is part of a social group. As I acknowledged my need to be part of this society, an inner struggle arose between my beliefs and obligations, as well as my personal needs, recognising the fact that "no individual voice speaks apart from a societal framework of co-constructed meaning and there is a direct and inextricable link between the personal and the cultural" (Wall 2006).

I endeavoured to compress the concept of *personal background* and how this affects our ability to express thought in a communal manner, due to the length of investigation that is required just to show the social, religious and political situations in different continents. As a result, I considered backgrounds accordingly to Ireland and Europe, and Chile and Latin America.

As this is an autoethnographic research, I presented my experiences and emotions as clearly as possible, in an effort to connect with others, relating my experience with cultural aspects (Wall 2006).

The data of this dissertation focuses on the analysis of my inner conflicts, as well as the study of researches of social movements, social perception and climate change behaviours, as a way to compare them with my own observations. I did not pretend to propose a definitive answer to the research question, as the main point of my study is "not to engage systematically, but to engage personally" (Frank 2000). I aimed primarily to give the opportunity to analyse ourselves as human beings and start a discussion about importance of self-consciousness when dealing with social issues.

CHAPTER 4 DATA ANALYSIS

4.1 Introduction

As to provide an autoethnographic study, I worked on the basis of bringing my personal experiences and social background to life to gain social and cultural meaning. Conjointly, I was the primary subject of this research, which seeks to introduce a cultural issue, a reality we all could be facing, but we lack the awareness surrounding the matter.

The autoethnographic approach targets the "reflection and intentional directedness towards others" (Ellis, Holman Jones & Adams 2013), meaning not only the presentation of ideas and personal stories; yet, an understanding of these alongside cultural performance, throughout a process of total vulnerability in order to find a suitable response.

As a way to analyse social perception of climate change protest and other public disruptions, I put my inner-self in the sights to promote consciousness of internal and external conflicts. Also, to find a method or technique that will allow myself, and maybe others, achieve a better comprehension of the issue and to be aware of our needs, without pre-existing prejudices.

4.2 Data Analysis

Throughout this autoethnographic research I delved within myself, in an attempt to understand reasoning behind certain hesitations regarding my support for social causes. My experience dealing with internal conflicts caused by climate change movements is narrated through memory in a self-reflective practice. This reflexivity has been described as a critical personal procedure that determines "how research's background, assumptions, positioning and behaviour impact on the research process" (Finlay & Gough 2008).

I addressed the finding of other researchers, who going through an internal discontent process discovered new ways to understand the framework involved in inner turmoil, related to cross-cultural issues. Wiesner (2020) in his study *Contemplating Reflexivity as a Practice of Authenticity in*

Autoethnographic Research, discusses the importance of analysing the contemporary context of the personal moments of emotional confusion, allowing a detachment of the self in a *"timeless perspective"*. This would enable individuals to clearly acknowledge their own personal turmoil and recognise and uncover perceptions when looking "at particular experiences and events, empowering the self through the use of language, framing and narration to make sense of lived experience" (Wiesner 2020).

Furthermore, as Henrich mentions in her research piece *Towards Integration: An autoethnography on the Development of Identity* (2012), people who often have problems accepting and identifying themselves within society, frequently criticising their own self, are conscious to a major degree of internal discomfort, which needs to be solved. "Self-deprecating patterns expose perfectionistic tendencies" (Henrich 2012), as well as the necessity to fit into the model and meet social standards, which can explain the level of self-conflict existing in some individuals, while other groups tend to ignore their own personal behaviour. To Henrich, the process of self-exploration requires acceptance of ourselves, to "reconcile the seemingly disparate parts of the self in order to formulate an identity". Self-reflectiveness and internal dialogue will lead to the transfer of experiences, allowing the integration of these contrasting personal characteristics, in order to "embrace the authentic self and be a balanced individual" (Henrich 2012).

In that respect, we must understand that inner dialogues are not a rare phenomenon, as it is inherent to individuals to have an "internal monologue from time to time" (Kross et al. 2014). Our internal dialogues assess the manner in which we discuss with ourselves (Oleś, Brinthaupt, Dier & Polak 2020), allowing perspective, comprehension and integration of the internal and external world (Fernyhough 2009). Likewise, an inner speech implicates an affinity between speaking and thinking (Oleś, Brinthaupt, Dier & Polak 2020), introducing a variety of self-talks that can go from an unwinding approach to a more confrontational one.

Our internal conflicts are managed by these dialogues, embodying interpersonal communication and reflection of our identity. These dialogues, illustrate the importance of awareness of the inner-self and consciousness, including "representations of others in one's mind, bonds with significant others, battles for autonomy and controlling of a social mirror" (Oleś, Brinthaupt, Dier & Polak 2020).

Inner conflicts need to be handled in a constructive manner, through processes such as "self-observation, self-awareness, validation of issues, as well as self-acceptance and compassion" (LaFrance & Peter 2015). As, if a trivial or unhealthy assessment of the issue is produced, the inner turmoil could lead to other physical and psychological symptoms, beginning with frustration and stress, and evolving into chronic emotional distress, depression, anxiety, panic and sleeplessness, among other mental health conditions (Bundrant 2018).

The data collected in this study was delivered through introspection, reviving past experiences, as well as analysing social and cultural relationships. These social relationships, have directly influenced my inner turmoil, as mentioned in the presentation of the dilemma, presenting a series of norms and social obligations to be followed, in order to be considered part of a group. According to Foucault's theory, these models of behaviour are related to "techniques of normalisation", with a "structured thought and discourse, that portray categories such as correct-incorrect and desirable-undesirable" (McKinlay & Starkey 1988).

My autoethnography developed a self-observational method granting the approach to personal ideologies, expanded in a way that could be derived into a useful analysis of the community. Community has been identified as a group of others that could be similar, different or opposite to the subject of the research (Chang 2008). In this case, the community represents all three at once, provoking the very conflict of the self.

The method of autoethnography granted an opportunity to uncover insights, conferring "unique perspectives on subjective experiences" (Mackenzie & Kerr 2012). Moreover, this approach provided

valuable and analytical understanding of a social phenomenon, potentially contributing to the lives of others, "reflecting and emphasising with the narrative presented" (Mendez 2013), as a way to become cognisant of a reality that has not been previously analysed.

Analysing the dilemma

Previously, I mentioned that I have always been worried about climate change and its consequences. I can say I am totally conscious of the harm that has been dealt by humans for centuries. For that reason, I was not the one who pointed a finger at the Extinction Rebellion movement accusing them of being a violent and disgraceful group of extremists. I was cautious for the characteristic of the cause, a social cause that requires extreme actions in a world where we are all used to destroying and underestimating the value of nature. However, in this process I stopped myself from being part of the movement. I was confused and stressed, especially due to the lack of sense of representation. In this regard, I found myself seeking social representation, a process of collective "meaning-making" that results in common perceptions or common sense, linking society and individuals and creating ties between them (Höijer 2011).

This reluctance to participate in the movement alluded to the analysis of *chaos theory*, defined as a theory that "enables the description of a series of phenomena concerning the effects of forces or variables in the motion of objects or future outcomes" (Oestreicher 2007). The events that led to my behaviours or confusion were in response to a "deterministic nonlinear trajectory" (Shaboian 2017), in which minor changes to the initial motivations provoked a series of disconformities in my inner self. The tactics of Extinction Rebellion, as well as influence from other variables, such as media coverage, public opinion, my personal background and political ideologies voiced by the movement, affected the final outcome and pushed to feedback (Shaboian 2017) that encompassed the preservation of my initial state as a non-participant in these protests.

Consequently, I wondered if it was possible to support the cause without being an active member of this or other movements. I asked myself, what was the motivation behind the doubt, the inconsistencies between my ideologies and my behaviour. Yet, I only acquired a hurtful questioning that embarrassed me, as I should be committed to these ideas to help generate change, and I should rebel against the political system to fight for a better society.

The fact is that I did not let myself go that day in the park and I would not today. As a matter of justification, I thought that these activists, potentially, did not represent my voice, and perhaps not even the voice of the world's citizens. This reasoning came from the idea that human beings are, above all, individuals; and as individuals, we contribute to society through our personal achievements. Thus, the "values of humanity are not set by the ideas that we share with biological entities, organisms or communities, but which grow from our individual mind" (Von Bertalanffy 1969). In that respect, we owe it to ourselves to follow our personal ideologies ahead of communal ideas.

The internal battle appeared in that moment. My common sense questioned my emotions, derived in some kind of dissatisfaction for my actions related to social demands. Nevertheless, I experienced an internal prejudice due to the characteristics of the protestors: Were they no more than hippies without anything to lose and bored of their lives, or were they really involved in a campaign for a healthier, more sustainable environment?

According to Reid's common-sense theory, these intuitive judgements are part of principles, common notions and self-evident truths, and are not always and not necessarily understood by the individuals. These principles confer emphasis on "empirical justified generalizations from observable data about what people believe and how they behave" (Nichols, Ryan & Yaffe 2016) and the power of individuals as competent judges of social behaviours. The common-sense theory can apply to this on a surface level, but when delving deeper, conflicts can arise between initial impressions and educated information.

This theory can also be applied to the case of the unrest that took place in Chile. I asked myself, if they really are trying to improve the actual system or are they angry enough to destroy it just for the sake of it, without contemplation? This inner conflict grew throughout time, developing an analysis of factors that could influence my beliefs. My perception of the climate change protests and other disruptions could be directly affected by mass media, or by the perception of the groups that live within my close circle. This barrier could be predisposed by my social background and personal ability to express myself in a public manner, as I always tended to step aside and be an observer rather than the centre of attention. Moreover, I could be disappointed by the type of strategies implemented in the process of demanding social change. The recurrent thought of *"I would have done things differently"* came into my mind, as a way to differentiate myself from other's actions. The answer could be one of these reasons, could be none, or even all of them.

The examination of my inner-self produced some interesting findings: I do not consider myself a person open to outsider influence related to values or beliefs. I trust in my ability to detect assaults to democracy and condemn them, as well as untruth and injustice. That been said, the next step will be to accept that my backgrounds, the preconception that human rights involve protestors as well as non-participative citizens, and finally my construction of reality, will alter my support for, and therefore, participation in public mobilisations that carry out violence or civil disobedience.

I am truly mindful of the purpose of protests and the need to be seen, heard and have an impact on the current reality of a country. If a protest is not disruptive, would it be possible to achieve any change or progress? People who do not share the same interests would argue motives, strategy, and later actions, although, how would it be if they feel the same anger and desperation about another specific social issue?

Nevertheless, my findings convinced me to accept that the mind is directed by feelings and memories. Contradictory reactions are part of being human, and we are not always able to obtain a definitive

answer regarding personal and relational issues. It is not always possible to obey both our obligations and preconceptions, as well as our personal needs and emotions caused by these sorts of debates.

For some academics, emotions are the main source of violence and what makes us vulnerable in society, weakening our ability to take decisive action (Kashtan 2015). However, those who are deprived of their emotional capacity, are often unable to decide between different options, as they have lost the mechanism of *decision-making*, a deep and complex process that involves memories from previous experiences and the possible outcomes of each option (Martínez-Selva, Sánchez-Navarro, Bechara & Román 2006). In this cognitive activity, our memory collaborates with analysis, proving that beside the rational aspect, decision-making is derived of feelings from this past personal experience, along with elements related to social contexts and possible consequences (Martínez-Selva, Sánchez-Navarro, Bechara & Román 2006). Hence, the importance of taking into account emotions and personal needs when dealing with social issues, as they can potentially guide us to a likely assertive performance.

As part of my research, I concluded that accepting and being conscious of this dichotomy will provide relief and will respond to my needs. I support causes and I understand motives, even though, I do not always share specific strategies and social actions. I believe in the ideals of respect to human rights and the right to protest, as a positive way to express social demands; I comprehend the anger and its consequences, and I absolutely condemn police brutality as a response to these actions. However, on the other hand, I defend the protection of other's rights, not necessarily involved in mobilisations; as well as the freedom to live in a democratic and safe society.

Considering these facts, my evaluation led me to develop a suitable method to reach an agreement with my inner-self, that allowed me to comply with my personal needs, as well as my emotions and beliefs. In that personal development, I resolved that negotiation is the alternative dispute resolution (ADR) that acts perfectly to achieve my objectives. As I do not have an opposite party to negotiate

with, I applied the principled approach to my internal conflict, considering my interests, the legitimacy of the issue, my possible options, commitments and the communication and acceptance of the self.

As the definition of principled negotiation, I acknowledged the concept of "common sense" and a "win-win outcome", not having to compromise either of my thoughts or principles over another one, but rather letting go the idea of the *"should"* that represents inner resistance. Becoming conscious of this struggle was the first step to embracing flexibility of the inner-self, providing an effective deal that enables me to be confident in my decisions and subsequent actions.

The internal negotiation within the self, responded to the dialogical self-theory belief, where "oppositions and negotiations are part of a distributed, multivoiced self" (Hermans 2001). Here, we can see a multiplicity of *"I-positions"*, internal points of view, and a variety of stories. This dialogical space runs throughout different fields, where "self-negotiations, self-contradictions and self-integrations" offer a great diversity of meaning (Hermans 2001). In order to obtain an integrative outcome, inner negotiation encourages an active and absolute process of internal listening (Nir 2012).

This awareness of the self was part of an honest process where I dealt with a present conflict that I believed inexistent before this dissertation. Commonly, an inner conflict may not qualify as a real issue where different interests are compromised; however, in this instance it was useful to evaluate my particular and contrasting personal points of view. Furthermore, I contemplated the implementation of collaborating behaviour based in the Thomas Kilmann Conflict Mode Instrument, as a way to admit that there is no right and wrong. This style facilitated me to solve my inner turmoil, by accepting and cooperating with the understanding of my principles and emotions. It was not a requirement to be a participant of the movement even though I share and embrace the ideology, I would still have the ability to join if or when I would feel it necessary. This style of self-negotiation facilitated the process of being assertive when questioning my relational behaviours.

CHAPTER 5 DISCUSSION

5.1 Extinction Rebellion and Climate Change

As an environmental movement, Extinction Rebellion seeks to be seen and set a precedent on the battle against the threat to the environment through climate change and biodiversity loss. The movement has been criticised by the public since its foundation in 2018 for its radical actions, as well as the alienation of potential supporters. This accusation is based on the engagement of a majority of white and high-class people, and the lack of awareness of the experiences and troubles of others.

One of Extinction Rebellion strategies consists of *mass arrests*, as they will not be prosecuted due to the incapability of police and courts in pursuing large numbers of cases at the same time (Hensby 2019). Considering this fact, it would be convenient for a specific social group of people to be part of the movement, as many of them are assured by their lack of vulnerability and how the governmental system would not be able to infringe on their human rights.

Other people, simply hesitate when joining civil disobedience movements, as they belong to a vulnerable part of society, who have been, and still are marginalised and constantly prosecuted due to the colour of their skin, religion, social class, etc. (BBC 2020). Others, are not willing to follow Extinction Rebellion ideas for a simpler reason: their acts do not represent their thoughts, as they believe there should be a suitable, reasonable way to obtain an ecological agreement (BBC 2020).

One of the later strategies of the movement, aiming to catch attention from a political point of view, influenced my level of hesitation to support the group, as it embodies a legitimisation of extreme and disengaged ideas. By presenting political statements, the movement appears to blame a certain part of society, often marginalised, for the climate warning, instead of offering an equitable and sustainable solution, as other environmental activists have proposed.

In this context, I found myself thinking that I should not feel embarrassed for not going to the streets to fight for a clean environment. Additionally, I am currently residing in Ireland, a country that has

its own rules and where, as with many others, I am an immigrant. I am not vulnerable for the previously mentioned reasons, yet, I definitely lack the sense of security that Irish citizens would have. With the same unease applying to the rest of Europe.

5.2 Human rights

Although, in its Universal Declaration of Human Rights the United Nations stated the protection of personal rights and liberties, which included the freedom of expression and assembly; every nation has its own constitution. As the International Covenant on Civil and Political Rights mentioned: "free humans enjoying political freedom can only be achieved if conditions are created where everyone can enjoy civil, political, economic, social and cultural rights" (ICCPR).

This statement concludes to us, that individuals are social beings and even when they have the right to assembly and freedom of speech, responsibility and social duties are needed. As well as the latter, these human rights carry with them certain restrictions that would be expressed by laws in each territory, aiming towards the protection of national security and public order, respect for other's rights, and the preservation of public health and morals.

The previous declaration specifies the duties and rights of citizens in a democratic society, which is the reason why in this study I excluded certain areas of Africa and Asia that do not have a democratic regime. Contrary to this, democratic societies have implemented governmental schemes that balance the protection of human rights and the restrictions to public acts that affect social stability.

Nevertheless, we have seen the impact of these restrictions across the world. Police repression has been seen in countries like Chile with the *social unrest* and in the United States with the *Black Lives Matter* protests. The latter being supported by thousands of protestors in different countries across the world. In each of these countries, demonstrators have themselves been victims of extreme violence and violations of human rights, which led to a fierce response from the people in the streets, whom needed to defend themselves or shout against injustice and racism.

Frequently, mobilisations are not convenient for authorities, as they feel they are threatened by societies who are claiming for the preservation of their rights. The answer tends to always be the same: repression. Usually the most affected are the weaker, elderly people or even children who are part of the assembly. Those who decide for a more peaceful strategy to protest are not always safer, as there are often camouflaged insurgent groups who incite violence provoking a retaliation from police forces. The alternative phenomenon, is the unwarranted hostile response from authorities to peaceful movements due to the fear of losing control over citizens and social matters.

However, to achieve their purpose, protests need to obtain attention from the general public and this is acquired through civil disobedience and often more aggressive strategies. In other cases, the current situation must be carefully studied, as a movement such as *Black Lives Matters* would not have the support and visibility it has today if its tactics were not disruptive. This movement began in 2013 due to the assassination of two African American by police action, following their return in 2020 after the George Floyd murder in hands of a police officer. These acts, among others, justify and rationalise the distrust existing in African American communities when dealing with police forces on a daily basis or during mobilisations.

With this social background, the protest can change its status and carry out a reactive behaviour to defend what they believe can be taken away from them, such as their human dignity and even their own lives. In Chile, years of dictatorship ignited severe anger against institutions and the disbelief of the government's affairs, police and military departments. As a result, Chileans answered with powerful public manifestations to demand better life conditions, involving civil disobedience, vigils, and violence. What followed, reflected the antagonism of society confronting police powers, and the destruction of the national order.

In cases like this, the restrictions to public demonstrations can lead to a "misunderstanding of civil rights, widespread violence and violation to the physical integrity and personal liberty" (IACHR

2009). Human rights can be easily forgotten in order to maintain national security, respecting other people's freedom; contrarily, in non-convenient and civil-disobedient demonstrations, the concept of national security or public order seems to be a mere excuse to practice physical abuse against protestors.

As a society, we need to take into account the value of human rights on both sides: those who are involved in protests and those who are not. Thus, it is primarily necessary to analyse the context that leads to these actions, and the background of the current mobilisation and its participants, considering that human liberties are based on "dignity, equality and mutual respect, regarding age, nationality, gender, race, belief and personal orientations (Amnesty International 2017).

5.3 Social Perception

An attractive phenomenon needs to enhance civil engagement, include novelty, proximity, conflict, emotion, prominence and consequences. The exposure of the specific event is required to attained the support of the population and gather visibility of the social issue. With no exposure, there is no issue, therefore, less capability to influence social opinion and achieve communal goals.

The participants of the protests aim for a united cause, calling for a transformation that will affect decisions and the lives of citizens. In this context, their beliefs are motivated by public interests and presented in a disruptive manner that can lead to differing reactions from authorities and general society. Even when violent tactics could "destabilise the legitimacy" (Wang & Piazza 2016) of the movement, protestors are often guided by these type of disruptions as to accomplish the break in normality. If the group enjoys the engagement of a decent number of citizens, the next stage is to develop an effective strategy to advertise it, not necessarily one that involves new and fresh supporters.

Insubordination has been the most common strategy in recent years, with demonstrators speaking out to condemn social abuse and marginalisation. Additionally, specific groups of people have taken part

in riots and looting, as a way to put more pressure on authorities and high socio-economic members of society.

In the case of Extinction Rebellion, tactics have been different and social perception has suffered variation over time. I concluded that mass media has settled on a new coverage strategy for this and other mobilisations across the world, based mainly on the lack of context and social background. With the growth of social media, citizens are able to obtain details and motives behind the movements; however, in some situations they can drive to a hate culture and ill-informed construction of reality.

My understanding of Extinction Rebellion demands and the case of Chile in contrast, has been built on life experiences, what I have seen, read and heard, a perception that could change according to what I receive from external sources, by a specific circumstance or by emotions recalled from past events.

Regarding the Extinction Rebellion case, I realised that my perception maintained some resemblance to the unrest in Chile. Two contrasting realities, yet, similar issues. I agreed with the motives of Extinction Rebellion as I agreed with the *awakening* of the Chilean people. I lived and experienced injustice and inequality, feeling the same anger and frustrations as the protestors. Now, I was experiencing the indolence of political members regarding climate change.

Nonetheless, there were some differences, especially in my perception of the two. In one, I was not present, however, my family was living in the middle of the chaos, which led them to have a particular perception of the Chilean unrest, therefore, altering my own perception. The actions of protestors divided the country and questioned the level of violence that was being applied by both the police and demonstrators, in order to maintain national security or, in the other case, obtain a social agreement.

The level of violence displayed by Extinction Rebellion was clearly minor; yet, it carried pretentious strategies, ignoring the rights of others. Extinction Rebellion implemented civil disobedience and extreme actions, leading to the hesitation of public voicing their support. However, this case reveals a crucial interrogation: is inequality and injustice socially accepted as a meaningful reason to protest, while climate change does not have an immediate effect on people's lives, therefore, these public demonstrations are not considered critical?

Personally, I believe that both display the same amount of concern. Although, I believe anger is ingrained in working-class or marginalised people more so than high-status members. Thus, provoking a more violent approach when dealing with personal grievance. On the other hand, working-class people often do not participate actively in specific movements due to the feeling of having more to lose than the *privileged* ones.

In a sense of dealing with internal discomfort, I have confidence that public movements are necessary to generate impact and be the voice of those who cannot speak due to various attachments and personal conflicts. I also admit that tactics can be discussed in any protest, in any part of the world. Nevertheless, the respect of human rights must be crucial, granting liberties to those who demand social transformation and those who aim to live in a safe and undisrupted society.

<center>**Conclusion**</center>

Throughout this autoethnography, I developed a profound examination of the variables that can influence our participation in social movements, and the turmoil that arises within ourselves in the process. I proposed an alternate perspective to the analysis of social issues, promoting awareness and the notion of the struggles that we confront as individuals regarding public disruptions.

The autoethnographic approach enabled me to present the relationship between a controversial social and cultural phenomenon, and my personal experiences collected through a deep process of self-reflectiveness. I questioned my ideologies, behaviours, feelings and perceptions, as a means to encourage a consciousness of the self, as we are not always aware of the value of our contradictions, beyond established preconceptions and judgements.

As I previously mentioned, we seek social representation and to respond to the need of belonging, to certain social groups, sharing an idea of *common-sense* and creating ties and links between ourselves and the world (Höijer 2011). Nevertheless, it is crucial to remember that above all, we are individual beings. The ideas of nations and humanity are not born from a society as a whole, but from personal achievements and the growth of the individual mind (Von Bertalanffy 1969). Knowing this, will be entirely up to us to decide the meaning we assign to our lives and the role we wish to fulfil in society.

Beyond Reid's common-sense theory, that tries to explain intuitive judgements, ideologies and generalisations of social behaviours (Nichols, Ryan & Yaffe 2016), as individuals we constantly deal with a series of positive and negative internal emotions. These are determined by our personal backgrounds, including family views, geographic location or the way we construct reality and build perception.

Considering this, we give significant importance to the study of social backgrounds and how they affect our personality and behaviour. If we accept what common-sense tells us, yet, our internal emotions say the opposite, the solution should not be to supress feelings or identities, as they are vital

in the process of relating ourselves to our surroundings, as well as the key to find social meaning (Ellis 2004).

Although, emotions can be considered a dangerous weapon when deciding in a social environment, the investigation displayed a different view, as it is through emotions that we are able to be a part of the decision-making process (Martínez-Selva, Sánchez-Navarro, Bechara & Román 2006). We all retain memories from past experiences that allow us to examine possible outcomes and, therefore, enable us to agree with an assertive performance.

These experiences are linked to our perception, explained as the way we perceived our environment, and how we feel and understand social groups and their actions (Aronson, Wilson & Akert 2010). This refers to the construction of reality and the judgements we make around the characteristics of social movements, people involved, and motivations. According to our personal backgrounds, we recognise the level of representation and understanding of a disruptive protest, as well as the anger we may feel, related to a specific community issue. The reality of the country we were born or reside can affect the way we see the protest, and the situations we are used to living in or dealing with will determine our commitment, participation or ability to join social movements. Additionally, this personal reality will influence our feelings and comprehension of the strategies of the protestors. Our race, social class, gender and other factors will also be considered when deciding our best personal and social outcome.

As a journalistic investigation, as well as an autoethnographic piece, my research was focused on social matters, such as human rights, the case of Extinction Rebellion, and social perception, but with emphasis on the development of opposing ideas within the self. Contradictory thoughts, interests and needs can open the door to internal turmoil, that could lead to other physical and psychological symptoms, growing emotional distress, anxiety, depression and other conditions (Bundrant 2018).

This is why I decided to go forward with the self-observational process and share my private inner-battle, as to be honest with myself, both internally and externally. In that sense, disruptive protests can detonate diverse emotions, that we allow to manifest and analyse, in order to validate the issue. Throughout this dissertation, I offered a different point of view that facilitated the awareness of the self and overall, personal acceptance. I attempted to inspire others to discover themselves and their needs in the world we belong and to relate to my confidences.

As individuals, we must discover our inner self and listen to our internal dialogues. As Hermans (2001) mentioned in his dialogical-self theory, "self-negotiations, self-contradictions and self-integrations" are existents in every human being, therefore, oppositions, multivoiced self and a variety of meanings are recognised as a valid process. If we listen our inner voice, we can learn to comprehend ourselves and, contrary to what we were told to believe, this self-vulnerability of introspection (Ellis 2004) allows us to connect to the exterior, accepting the bond between self-conflict and social environment (Gilbert & Bailey 2000). Remaining aware of our inner-self will encourage us to not take an adversarial position, but a flexible one, negotiating with ourselves, in order to be assertive in the process of communication and acknowledgment.

My autoethnography offers an agreement between social perception and personal needs, conferring value to emotions in the decision-making process, as well as complying with beliefs and commitments. Overall, this research achieved the evaluation of a suitable alternative dispute resolution when facing internal conflict, emphasising awareness of ourselves as social and individuals, and the acceptance of the self as a life priority.

Reflection

Reflecting on the process of this dissertation, I am satisfied with my progress when working with an autoethnographic approach. This method was completely new to me, however, I quickly realised that it was extremely appropriate for the type of research I strived to develop. I have always been absorbed by the analysis of social perception and the study of social phenomenon. Thus, I was hoping to have the opportunity to delve into this subject in this academic piece, moving beyond the idea of presenting a standard paper with only the legal aspects of alternative dispute resolution.

Through this long road of investigation, I could give an insight into the depth of my personal turmoil, and relate it to such a provocative and immediate social issue. The literature review facilitated my process of understanding different realities and theories that surround human behaviours, as the analysis of the data and the discussion gave me the strength to question and be aware of all the factors involved.

This journey enabled me to collect valuable information, and above all, be conscious of myself and my needs. We live in a world that changes so quickly, in which we are awfully critical and judgemental to others, and in some cases tremendously erratic when dealing with feelings and emotions. This world is failing to remember the importance of analytical thinking and the significance of taking into account our stories and memories to accept us as individuals.

I am pleased with the mental and emotional work that I dedicated to this study, and the new point of view that I acquired, allowing me to apply dispute resolution methods to an internal process of conflict. My research piece, that I carried out with curiosity, care and commitment, embodies a process of internal healing and personal discovery. I deeply hope that my experience, which I tried to present as honest as possible, could help others that seek self-consciousness, and work every day to improve as human beings to build a better world.

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