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### **Fundamental changes in the determinants of western ecopsychology at the end of the 20th and the beginning of the 21st century**

*The article reveals the theoretical aspects of the subject and the genesis of ecological psychology and ecopsychology as a branch of modern psychological knowledge. It is noted that the ecological crisis and the awareness of the limits of subduing nature have actualized the problem of both protecting nature and preserving psychological health. Different definitions of the subject of environmental psychology, which are available in scientific and educational literature, are considered. It is noted that they are tangential to Western environmental psychology. The fundamental difference between environmental psychology and ecopsychology is indicated. It was found that the first of them is a branch of behaviorist research, the second is a type of Jungian-oriented psychoanalysis. The article argues that ecopsychology arose on the basis of fundamental transformations of the determinants of Western self-awareness in the second half of the 20th century. Nine principles of ecopsychology by T. Roszak are given, which determine the foundations of this psychological direction. It is noted that ecopsychology pays the main attention to the ecological unconscious, which relates a person to the natural world. It is indicated that on the basis of the theoretical approaches of ecopsychology, whole complexes of psychotherapeutic methods of restoring the human connection with the surrounding world, overcoming alienation from nature, have been created. In the conclusions, it is stated that the domestic environmental psychology by subject and method gravitates more towards environmental psychology, but recently tries to take into account the achievements of ecopsychology, sharing its certain theoretical foundations. It is the synthesis of these two directions that will give a new impetus to the development of this field of psychological science and psychotherapeutic practices.*

**Key words:** *ecological psychology, ecopsychology, environmental psychology, ecological consciousness, ecological unconscious, synergistic interaction. education.*

**Problem statement.** Russian aggression and the large-scale Russian-Ukrainian war, in fact in the center of Europe, brought not only great human losses and the destruction of cities and energy and industrial infrastructure, it also has devastating ecological consequences. These consequences once again highlight the need to overcome established stereotypes about the anthropocentric foundations of modern civilization.

Nowadays, the Western civilizational paradigm of domination and use still remains the dominant view of man's relationship to the surrounding and his own nature in most developed and developing societies. It is characterized by a reductionist, exploitative, demoralized attitude towards natural processes, sometimes extending to the processes of human life.

However, recently the destructive results of this comprehensive system of science are beginning to raise serious doubts about the viability of this outdated paradigm of separation from the natural world and the very cultures that use it. Today, a rapidly growing number of people around the world are calling to change this dominant colonialist, industrialized way of thinking, arguing for a transition to an ecologically sustainable model, embracing regenerative and spiritual attitudes towards nature.

Therefore, it is not surprising that such new fields of psychology as ecological psychology and ecopsychology are attracting interest. In domestic science, these two terms are often equated, however, they have a fundamentally different origin and differ in the subject of their research.

**Previous research publications** certifies that over the past decades, a number of studies have been conducted in Ukraine, devoted to the problem of defining the subject and genesis of environmental psychology. Thus, such domestic psychologists as O.V. Bacileva, A.M. consider the emergence, object, subject and tasks of environmental psychology. Lyovochkina, O.V. Rudomino-Dusyatska, V.O. Skrebets, Yu.M. Shvalb and others. Analysis of changes in the determinants of Western ecopsychology found its place in the works of leading researchers of Western environmental psychology R. Barker, J. Gibson, K. Pawlik, K. Stapf and ecopsychology M. Gomes, A. Fellows, A. Fisher, S. Harper, T. A. Kanner, S. A. Conn, T. Roszak, R. Shepard, ecophilosophers R. Marshall, A. Næss, G. Snyder and others.

**The main material.** Ecological psychology or ecopsychology is one of the relatively new branches of domestic psychological science. The first studies in it began only in the mid-90s of the last century. However, until now, there is no established opinion in Ukrainian science regarding its subject, genesis and theoretical basis. Thus, one of the founders of domestic ecological psychology, Vasyl Skrebets, believed that "ecological psychology is an independent branch of psychological science that studies the nature and features of psychological influences on consciousness (individual or social), a kind of influence on the psyche of the natural, artificial and social environment, and also the inner state of the person himself" [1]. As follows from this definition, the field of environmental psychology is not just a reflection of the environment by the senses and not just a relationship to the environment, but the influence of the environment, which entails changes of a complex nature - from emotions and moods to motives of activity, aspirations, value orientations, actions, preferences, manifestations of will.

Yuriy Shvalb, one of the leading scientists in this field, the head of the laboratory of environmental psychology at the G.S. Kostyuk Institute of Psychology of the Academy of Sciences of Ukraine, insists that "the subject of ecopsychological research can be various levels of anthroponic systems that arise in the process of direct interaction of individual individuals, groups and groups with the environment" [2]. However, this definition is based on the introduction of the new concept "anthroponic system" and has a specialized character.

We come across simpler definitions in numerous domestic textbooks on environmental psychology. The latter is defined as ""the science of the psychological aspects of the relationship between man and the environment (natural, artificial, social, cultural)..." (Lyovochkina) [3] or "a multidisciplinary science that deals with the environmental well-being of human mental health, studies the role and the influence of harmful human factors on other people: their psyche, brain, behavior and the consequences arising from this" (Batsileva) [4].

In general, these definitions of the subject of environmental psychology are based on the corresponding definition of "Ökologische Psychologie" made by the Swiss researcher Kurt Pavlyk back in 1992: "...ecological psychology (or ecopsychology) is the study of mental processes, i.e. experiences and behavior, in environmental conditions in which experiences and behavior occur "on their own", without the intervention of a researcher or a psychologist of the tester. In environmental psychology, human experiences and behavior in an inextricable connection with the environment are investigated and attempts are made to theoretically substantiate them" [5].

In the German-language scientific tradition, Ökologische Psychologie draws on the ecological behaviorism of the American psychologist Roger Barker and the perceptivism of his compatriot James Gibson. Thus, in his classic work "Ecological Psychology" (1968), R. Barker argued that human behavior is radically dependent: in other words, you cannot make predictions about human behavior if you do not know in which situation, context, or environment a given person was. For example, there are certain behaviors that are appropriate for attending a church, attending a lecture, working in a factory, etc., and the behavior of people in these environments is more similar than the behavior of an individual in different environments [6]. Subsequently, supporters of this approach in the English-speaking tradition abandoned the use of the term "ecological psychology" and use the term "environmental psychology", which is identical to the German "Ökologische Psychologie". By and large, Ukrainian environmental psychology can also be considered (with certain reservations) a domestic variant of environmental psychology.

As for ecopsychology itself, it has a slightly different genesis, subject and research priorities. The authorship of the term "ecopsychology" and the creation of its basic concept are attributed to Theodore Roszak, an American historian of ideas, who became famous for his analysis of the youth movements of the 1960s, which he called Counterculture ("The Making of a Counterculture", 1969). Adequate understanding of the specifics of ecopsychology is possible only in the context of fundamental changes in the determinants of Western self-awareness in the second half of the 20th century. It was at the end of the 1960s that shifts in public consciousness occurred in the USA and Western European countries, associated with the awareness of the limitations of the anthropocentric approach of the entire Western philosophical and ethical paradigm, starting with the Renaissance. Against this background, the ecophilosophy of the French postmodernist F. Guattari and the Norwegian thinker A. Næss appears. Some radical representatives of alternative subcultures began to call for the abandonment of anthropocentrism as an ideology of subjugation of nature in favor of biocentrism. Environmentalist movements, which became an influential social force already in the 1980s, are becoming widespread.

Therefore, it is not surprising that T. Roszak's announcement in the book "The Voice of the Earth" (1992) of a new psychological direction - ecopsychology was enthusiastically supported by many Western intellectuals. The American thinker believed that ecopsychology brings back a child's fascination with the world, a deep sense of responsibility for the planet and other people, makes it possible for humanity to improve psychologically by listening to the "voice of the Earth" [7].

Subsequently, T. Roszak's reasoning was systematized into the famous nine principles of ecopsychology. Let's list them:

1. The core of the mind is the ecological unconscious. For ecopsychology, repression of the ecological unconscious is the deepest root of collusive madness in industrial society; open access to the ecological unconscious is the path to sanity.

2. The contents of the ecological unconscious represent the living record of cosmic evolution, tracing back to the distant initial conditions of the creative event we call the Big Bang. Contemporary studies in the ordered complexity of nature tell us that life and mind emerge from this evolutionary history as culminating natural systems within the unfolding sequence of physical, biological, mental, and cultural systems we know as the universe. Ecopsychology draws upon these findings of the new cosmology, striving to make them real to experience.

3. Just as it has been the goal of previous therapies to recover the repressed contents of the unconscious, so the goal of ecopsychology is to awaken the inherent sense of environmental reciprocity that lies within the ecological unconscious. Other therapies seek to heal the alienation between person and person, person and family, person and society. Ecopsychology seeks to heal the more fundamental alienation between the person and the natural environment.

4. For ecopsychology as for other therapies, the crucial stage of development is the life of the child. The ecological unconscious is regenerated, as if it were a gift, in the child's enchanted sense of the world. If the rearing and education of the young preserved and deepened this spontaneous experience, ecopsychology would be left without a therapeutic role.

5. Since, however, the effect of child-rearing in our culture is exactly the opposite - namely to repress the innate animism of children - the task of ecopsychology is to recover this quality of experience in functionally "sane" adults. To do this, it turns to many sources, among them traditional healing techniques of primary people, nature mysticism as expressed in religion and art, the experience of wilderness, the insights of deep ecology. It adapts these means to the goal of creating the ecological ego.

6. The ecological ego matures toward a sense of ethical responsibility to the planet that is as vividly experienced as our ethical responsibility to other people. It seeks to weave that responsibility into the fabric of social relations and political decisions.

7. Among the therapeutic projects most important to ecopsychology is the re-evaluation of certain compulsively "masculine" character traits that permeate our political structures of power and which drive

us to dominate nature as if it were an alien and rightless realm. In this regard, ecopsychology draws significantly on some (not all) of the insights of ecofeminism and feminist spirituality.

8. Whatever contributes to small scale social forms and personal empowerment nourishes the ecological ego. Whatever strives for large-scale domination and the suppression of personhood undermines the ecological ego. Ecopsychology therefore deeply questions the essential sanity of urban-industrial culture, whether capitalistic or socialistic in its organization. It counsels that we "scale down, slow down, decentralize, democratize."

9. Ecopsychology holds that there is a synergistic interplay between planetary and personal well-being. The term "synergy" is chosen deliberately for its traditional theological connotation, namely that the human and divine are cooperatively linked in the quest for salvation. Or in contemporary ecological terms: the needs of the planet are the needs of the person, the rights of the person are the rights of the planet.

According to Shepard, the key question of ecopsychology is the question of why a person destroys his habitat - the environment of his life in general. In his opinion, to understand destructive human behavior, it is not enough to know the history of ideas, although we are now dealing with the largest gap in history between the dominant philosophy and the Earth [9]. Shepard saw the sources of the modern crisis in the relationship between man and the environment not in modern dualism, but several thousand years ago, at the threshold of the Neolithic era, when agricultural civilization arose and the way of life of the human race changed from hunter-gatherer to settled.

Transformation over time has led to the creation of a completely artificial environment that does not correspond to human nature or our biological and psychological needs. According to Shepard, this prevents natural development and maturity, which leads to the structural alienation of man from nature and psychological consequences in the form of mental disorders and diseases. Civilizational madness (the title of Shepard's book) is the opposite of natural order and ecological balance. According to Shepard, the expression of humanity's childish immaturity is fantasizing about omnipotence and eternal expansion, narcissism and egocentrism, indistinguishability between reality and fiction, illusions, inconsistency and irresponsibility. These features have become an invariable element of the personality of a modern person. Civilization and its institutions have created systems to support this immaturity. An example is an economic system based on forced consumption. This is supported by the Western mentality (especially, as Shepard points out, the American one), which is characterized by obsessive overconsumption, extravagance and the desire for immediate gratification here and now. The psychological consequences of immaturity, according to Shepard, are: escape into dependence and escapism, violence and destruction, depression, indiscriminate use of psychotherapy, susceptibility to manipulation. The ecological effect is an unprecedented destruction of the natural environment in history. Overeating the world becomes an unconscious, desperate substitute for self-development. Modern man is immersed in insane helplessness, not realizing his own and ecological boundaries and the possibilities of his internal development, destroying himself, the world and his future [10]. Unlike P. Shepard, Theodore Roszak did not see the causes of the modern ecological crisis until the agrarian revolution, but, like the vast majority of ecophilosophers, in the expansive Western culture and in the dualism that dominated the Western cognitive paradigm from the second half of the 17th century.

Thus, ecopsychology can be seen as a field that tries to give Jungian-oriented psychoanalysis the features of philosophical environmentalism. The ideas of Roszak and Shepard were developed at the beginning of the 21st century by other Western thinkers. In particular, A. Fisher, A. Fellows, R. Metzner and many others offer their original versions of ecopsychological research.

The undoubted contribution of ecopsychology is the creation of a number of psychotherapeutic methods of restoring connection with the world, overcoming alienation from nature. They are described as methods of ecoeducation and ecotherapy. This direction attracted practical psychologists and psychotherapists who chose this particular way of working with clients. Thus, Sarah A. Conn, a practicing psychologist, draws attention to the importance of questions used in the individual psychotherapy process. "We can begin to ask ourselves, our clients, friends, and neighbors questions about our relationship with the larger world, including the natural world" [10]. In the model used by Sarah A. Kony in the process of

work, it is suggested to ask questions that contribute to shifting the focus of attention to the client's relationship with the natural world, which makes him more psychologically stable and expands his consciousness. "In addition, - writes Sarah A. Conn - I can learn about the details of my students' attitude to the world, including the natural world" [10]. It defines one of the exercises that reveal the interconnectedness of global problems. She asks students to brainstorm topics relevant to the whole world, name them and say a few words. She writes these topics on the board in random order, and when the board is full, she asks them to draw and talk about their feelings caused by the list. Such an exercise, in her opinion, leads to an intimate conversation about the pain of the Earth. Analyzing the list of problems on the board, she asks how the students think they are related to each other. They say, for example, that the incidence of AIDS in Africa is related to illiteracy, which, in turn, is related to poverty, etc. Very soon the board is filled with connections from arrows. Next, she asks each student to choose one of the problems and trace the connections that go to it. As a result, it turns out that almost all or absolutely all problems are related to each other.

Steven Harper in the article "The way of Wilderness" [10] (Ecopsychology, 1995) writes that there are a huge number of programs that use the wilderness to solve people's personal problems, but the most impressive changes occur with people under the influence of wilderness nature "Although I imagine wild nature as a psychological search for restoring the integrity of life with those with whom I work," writes S. Harper [10] – I do not consider myself to be engaged in therapy, I prefer the word "practice." Nature herself showed me this difference. Therapy, as it is usually used, implies a disease. It also implies that there is a beginning and an end to the treatment. Also, it requires a therapist—someone who is an expert, who analyzes, interpreted, gave advice. I am somewhat suspicious of this... Practice implies a process, it has no beginning and no end, there is a time of life and discoveries. When we really want to take a step, look at nature and get in touch with wild environment, we discover wisdom deeper than everyday discoveries.

S. Harper describes his more than 20 years of experience working with groups. He points to the need for individual experience: this is precisely the healing essence of interaction with the wild environment. Some trips improve physical abilities, others aim to achieve psychological transformations.

Today, approaches are very popular abroad, which allow to increase the psychotherapeutic effect several times due to conducting group and individual classes in nature together with nature. It is about various extreme trainings and programs related to the fact that the participants are obliged to take care of themselves, overcome difficulties and survive in unknown, unpredictable conditions, and the source of such conditions is not society, but nature.

A distinctive feature of such psychological work is a certain task that must be completed within a specific time frame. It can also be about survival for a certain time, in which case the emphasis is not so much on the result, but on the process of what is happening. Solving the problem can take place both in a group and at the level of an individual (depending on the goals of the training). The conditions of the situation provide the participants with circumstances in which they are faced with the impossibility of solving the task in known ways. These are manifestations of uncharacteristic ways of behavior from them, going beyond the framework of everyday life. The experience of communicating with wild nature allows you to feel those powers and opportunities that are inherent in every person, but which people usually do not use and do not even suspect about them.

That is, within the framework of ecopsychology, several varieties and psychotherapeutic practices arose: deep ecology (deep ecology), ecotherapy (ecotherapy), global therapy (global therapy), green therapy (green therapy), therapy centered on the Earth (Earth-cent therapy), psychotherapy based on nature (nature-based psychotherapy), shamanic counseling (shamanic counseling) and many others.

**Conclusions.** Thus, it can be considered that nowadays the general change in worldview determinants, which began in the West in the 60s of the last century, and has been happening in our country since the mid-1990s, became the basis for the emergence of two branches of modern psychological knowledge - ecological psychology and ecopsychology. The first of them arises on the basis of the behaviorist researches of R. Barker and the perceptivity experiments of J. Gibson and has now actually

turned into environmental psychology. The second has a slightly different genesis. Ecopsychology arises on the basis of fundamental transformations of the determinants of Western self-awareness in the second half of the 20th century towards environmentalism and is a type of Jungian-oriented psychoanalysis that uses various ecopsychopractices. Despite the fact that domestic environmental psychology in terms of subject and method gravitates more towards the first direction, recently it tries to take into account the achievements of ecopsychology, sharing its certain theoretical foundations.

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