

THE ROLE OF ENVIRONMENT IN MOLDING INDIVIDUAL BEHAVIOR. STRUCTURAL- ECOPSYCHOLOGICAL APPROACHES

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“Human beings spend ten years as little children, and, unable to distinguish between death and life, they spend ten more years holding on to learning... they spend another ten years chasing after gain and acquiring wealth, in order to live on it. They spend another ten years to reach the end of the time, in which their mind has come to skill”. Papyrus Insigner, VII, 22-23, XVIII 1-2 (after Pașca M.D.2019).

In the realm of human development, the term ecopsychology makes the transition from nature to the human being, but especially to the nature of the human being, of their development, taking into account the environment: natural; psychological; social; educational; spiritual; medical; economic; environmental; of origin; of reference, etc., in/to which we find ourselves or wish to find ourselves and which identifies us in this case as a matrix, a personal imprint, giving us the stamp of uniqueness. The environment along with heredity and education has its own social identity and acts as a factor in human development. It represents an accumulation of value where the complex triad: man-nature-society determines its expression as an imprint of human evolution in an informed way, highlighting the formula of social environment.

Key words: *ecopsychology, environment, environmental psychology, family, community, education.*

1. INTRODUCTION

The ecopsychological approach, highlights, in a striking way, the way in which the environment, in all its aspects of expression, is part of the equation of interdisciplinarity, a fact also demonstrated in the various forms of

knowledge of the whole complex of evolution, as a reference to identity and concepts, starting from the human personality as a benchmark of both vertical and horizontal transformations of the society to which we refer, legitimating in this case, the

involvement, as a sine qua non result, of the universal matrix. The approach takes into account several aspects as contributors to individual behaviors, namely: family; education and community. We will dwell on each of the above underlining how they mold human beings and their behavior in various circumstances.

2. THE ROLE OF FAMILY

The family is a whole, in which each of its members identifies as such. The environment; stability; tranquillity; atmosphere; warmth; harmony; love; respect; friendship; safety; acceptance; misunderstanding; coldness; rigidity, but, above all, understanding are the elements that create the environment of the family, a pattern or matrix that plays an important role in the future of its members.

However, there are families in which both the environment: natural; social; educational; medical; spiritual; economic; family, is part of the "recipe" of the disadvantaged where the gaps lead to: risky behaviour; affective behaviour; physical abuse; psychological abuse; physical and psychological aggression, under all spectra, so the element of ecopsychology will leave deep imprints in relation to: self-confidence; self-esteem; self-image; quality of life; identity as an individual, and will trigger attitudes and behaviors, which may at some point become delinquent.

In this context, the maintenance of a family balance is the normality from all

points of view, so that the structural-ecopsychological model is the most plausible to follow and apply, starting from the cause to the effect.

It is obvious that a family has a personality well defined by its members, hence its security and stability over time; space; identity must certify its evolution and value, which makes it, in all its complexity, the basic cell of society.

Holmes I (2001) notes that the family, namely, family relationships have a life of their own, for it is more than the sum of the lives of family members. For these relationships to be successful, we need to take them seriously (which means laughing at them sometimes). We need to think about what is best not only for 'me' or 'you' but also for 'us'. The author sets out to present us with the "Decalogue" of family life, which, followed, will significantly change the mood and atmosphere in a family. So, according to him, we should: put intimate family relationships at the center of our being; be loyal to our family, since it is the only one we have; if we are unhappy because of our family or our relationships with our family, we should not just grumble, but trust that our family will listen to what we have to say; take the time to communicate with our family, to share our feelings and to solve problems and difficulties together; respect the cycle of generations, for we are a link in a chain that stretches far into the past and into the future; not deny, reject or take the feelings of

another person lightly, and if we do, we kill the emotional life of your relationship; recognize the power of sexual jealousy within the couple, because nothing is more demoralizing to a man than feeling sexually rejected; express our feelings sincerely towards our partner and family; be aware of the power of envy, we should not involve a third person in our relationships nor our children in the bitterness we are experiencing; not waste time comparing our relationship with others, but also value ourselves and our own capacity to give and receive love.

3. THE ROLE OF EDUCATION

The school environment impacts human behavior in terms of ecopsychology. In this respect, we will revisit a number of authors whose remarks will certainly find their echo in terms of education in: family; school; community.

Thus, according to St. John Chrysostom:

- Education must be done early: "If we build good principles in the child from the beginning and from an early age, no more strenuous efforts are needed afterwards, for habit will be the law for children in the future".

- Education must be done gradually, with discernment and wisdom: "Do not teach the new-born the perfect flight in one day, but at first only take them out of the nest,

then, another time, teach them to fly close to the ground and only after they have rested, another time teach them to fly higher and thus, little by little, you will lead them to the right height".

- Education must be done with love, mercy and inner joy: "With paternal mercy, with skilful speech, let the mistakes of the young be corrected".

- Love must not have so much an element of denial as of positivity; it is not so much necessary to prohibit as to highlight the positive.

- The mentor must be gifted with the talent of telling different stories.

Thus, it is necessary to educate the child correctly and honestly, not to create an imaginary society that does not correspond to reality. It is our duty to reveal to them both the good and the bad of society, and much realism is needed. "The child must be neither very soft nor wild in character, but manly and at the same time, gentle in his thinking".

The education of children requires great discernment on the part of the teacher; discernment consists in not disappointing the children, but also in avoiding leaving them uncorrected by encouragement: "This (the living breath - thymos - affectivity as a psychic function) must not be allowed to be used anywhere without discernment. We must train

young people in such a way from an early age that, when they are wronged themselves, they will bear it and not get angry, and when they see another who is wronged, they will intervene, with courage and support him with appropriate means".

Concerning punishment, reprimands, checks: "The child on whom no limitations have been imposed is deeply deceived as to the reality of life. Parents keep this child in an incubator of an imaginary world, and when he comes into contact with the real world, where there are restrictions, he will be totally unprepared and unable to cope with it.

In this context, by applying the simple but wise teachings, our children who have become pupils, schoolchildren, should no longer have to face bullying behaviors, because respect combined with education would annihilate all the "temptations" of non-education.

Holmes I (2001) suggestively captures the moment when children become teenagers and grow apart from their parents. Teenagers blame their parents for their own frustrations and disappointments. From the teenager's perspective, parents can be: boring; stingy; restrictive; uninteresting, or/and neglectful; treat them like a small child; abuse them; tell them what to

do; don't love them enough, or don't care about them at all.

Similarly, parents blame their children for: they see their home as a hotel; they go out too often; lie in bed all day; don't do anything around the house; and in general, that it causes them sleepless nights and disappointment.

This captures how both the child and the parent look in the same mirror, but see something else.

Starting from these desires, we can eliminate through strategies appropriate to ecopsychology: anxieties; fear of the unexpected; depression; emotional deficiencies; dissatisfaction; anxiety; maladjustment; emotional instability, but above all, fears for apathy and maintenance of behavioral disorders with antisocial and criminal risk to which, our reaction delayed in time, no longer have an effect.

4. THE ROLE OF COMMUNITY

Looking at community as a sum of social acquisitions, we try to admit the existence of elements of ecopsychology at the level of: the workplace; social assistance; deprivation of freedom; defence, captured as a way of logistical expression, in accordance with the development of the relationship with the environment specific to each

cognitive sequence, and the human factor, existing in different work-evolutionary hypostases, at the time of the bio-psycho-social impact on nature and the surrounding world.

Thus, the workplace is a propitious space where the existence and development of professional, collegial and hierarchical (especially vertical) relationships have a strong impact on the employee and the employer, obviously in different ways. Prefigured, in the form of: firms; companies; institutions; agencies, the workplace presupposes the existence of, but also the mutually agreed observance of: rules of internal order; professional ethics; confidentiality; customs; professional hierarchy; working hours (timetable and days), so the formation of "work patterns" leads to the existence of: conduct; attitudes; behaviours, aimed at a new perception of the world by the employee, who succeeds in transferring some of the strategies applied in the workplace to his own personality, but also to his family, and the results are always beneficial.

Even if some companies/corporations/firms manage to find various creative incentives for their employees in order to increase their: productive capacity; output; creativity; imagination; cognitive processes; comfort; finding means such as: high wage income; facilities for oneself; facilities for the family; training; domestic and international travel; office holidays; early

promotions; unconventional workplaces, etc, it is sometimes forgotten that the person in question needs to be made aware of his or her value as an individual and a professional by increasing: self-esteem; self-confidence; self-image, the employee's personality as a matrix of development and value in the workplace.

Therefore, the way in which the employer makes sure not to forget that the function is one and the profession/job is another, the ethical-moral-economic return will be maximum, and the efficiency of the partnership and collaboration relationship, based on mutual respect, will be the basis of social success at company level, identifying itself by its uniqueness.

For example, in the defence field, military activities/actions are primarily aimed at maintaining peace and demarcating conflict areas so that, where armed intervention is required, it will cause as little damage as possible to the eco-system concerned, restoring order and peace to the site.

Even though it is said that "The best weapon of defence is the attack" and "In wartime, parents bury their children", armed intervention needs to take into account: geographical area; the political system; season; conflict zone; media involvement; media impact; social policies; health policies; education system; economic development; climate; population; wealth; traditions;

customs; customs, so that an ecological disaster does not occur through the armed act as such, because a geo-political imbalance, as natural as it is very close to occurring, the repercussions could transform the planet.

From an ecopsychological point of view, some elements that appear in combatants who have spent long periods of time in: military operations; theatres of war; direct armed attack; natural disaster zones; imprisonment; bunkers; tunnels; mined areas; disused areas; field hospitals; arrest; deprivation of liberty, can be highlighted. They are particularly evident in their communication and relationship with: family members; friends; relatives; military personnel; other related structures; acquaintances, etc.. Their behaviors may be prove them to be introverts; irritable; undisciplined; aggressive; violent; careless; anxious; panicky; disobedient, and often seeking an oasis of calm and deliberate isolation, to temper and/or annihilate such affective-volitional and attitudinal-behavioral states evident by their appearance at a given time. The specialists working with them should demonstrate calm and firmness; understanding and acceptance; decision and competence; responsibility and fairness, but above all respect and honour.

In the aspects thus captured, the community relates to the requirements of society, the environment also being the linking element between its

members and the surrounding world in all its aspects.

Prevention can and often is the source of elimination of some problematic situations that can impact the social order, Rădulescu S.M. (1999) by:

- threatening the economic well-being of members of society: poverty; unemployment; social inequality;

- affecting the social order and the requirements of social conformity, jeopardising the values protected by law in the case of violence; crime; juvenile delinquency; aggression;

- damaging the balance of the physical and ecological environment through urbanization; globalization; industrialization; pollution; global warming; climate imbalances;

- threatening the physical, mental and social well-being of the human community as a result of overpopulation; demographic imbalance; AIDS; cancer; rare diseases; epidemics; pandemics; armed conflict; conflict zones; war; poverty,

- discriminating against individuals, generating inequality based on: gender; age; religion; ethnic origin; educational, social or marital status; political affiliation;

- expanding into global social issues with international impact: zonal conflicts; wars; state terrorism; mafia networks; guerrilla groups;

Thus, it can be noted that any social problem is defined according to several criteria and frames of reference, as well as conflict

perspectives, so that what is a problem for some social groups is a solution for others (e.g. crime or/and criminality is an important social problem, but from the perspective of some criminal groups it is not a problem, but a solution, that of acquiring goods, even if they come by illicit means and cause moral damage).

Certainly, the social problems of a community are inherent, but if we take into account: social change; social modernization; the cultural gap; social conflict, we wouldn't develop and we wouldn't have any problems. If change really came from us, then we should not forgetting that "It's not the country that needs changing, it's our way of being".

5. CONCLUSIONS

The ecopsychology is an interdisciplinary and transdisciplinary field that focuses on the synthesis of ecology and psychology in the promotion of sustainability, as distinct from conventional psychology, because it focuses on the study of the emotional connection between people and the Earth.

Popescu-Neveanu P. (1991) points out that human ecology attaches importance to both the physical and biological aspects of the environment, respectively, the constructive-cultural-emotional characteristics, as well as the ways

in which groups react to these characteristics.

According to Tomşa I.R. (2000) the ecopsychology is a new science and a new attitude, a frontier one, which brings together elements of: philosophy; human psychology; cosmology; ecology, in a new perspective on human beings and the planet.

The fundamental idea of this new science is that, by its very essence, the human being is a part of nature and argues that our deep and abiding essence includes a part of nature, of life, inseparable from physical nature. Thus, ecopsychology is the science of the relationship between individuals and the world.

Thus, ecology and psychology have the same goal - natural harmony with nature, creating a new attitude, that of solidarity, so that ecopsychology becomes the science of authentic "natural" relationships, helping primarily to change the human being in all its complexity, in a given favourable or unfavourable conjuncture.

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