

MANIFESTO FOR ecopsYchology



Ecopsychology is a "WE" psychology.

It is the science of relationships and the art of encountering.

It is the relationship between individuals and the planet and between individuals and other human beings. It is our relationship with the inanimate and animate nature of our planet and with all the diverse aspects of our own interior nature, with our PSYCHE.

Ecopsychology is a genuine meeting of "the other" or encountering. An authentic meeting and encountering of "the other" is characterized by sympathetic listening, attention, respect, and a sense of wonder. While encountering "the other" I know myself better; when I find myself I can open myself with greater ease to others and to the world.

Ecopsychology encounters the person at the core of his/her being to allow and to facilitate the rediscovery of heaven and earth within, to remember our origins with a renewed engagement with the world.

Ecopsychology teaches the valuing of human nature in order to recover our connection with Earth and with Life and teaches intimation with nature once again to know ourselves better.

The Healing Circle thus is the process of personal growth when it becomes the instrument through which an environmental conscience develops, while at the same time, environmental conscience becomes the starting point for personal growth.

Ecopsychology prepares us for Ecocitizenship, for the knowledge that all human inhabitants of our planet ought to develop the qualities necessary to live and co-exist together, with joy, not only responsibility, but with a grander love for the totality of existence on our planet.

Born within the aura of therapy, and in order to "wake up psychology," ecopsychology revolves mainly around psychology, psychotherapy, and counseling inviting the acknowledgement and connection between existential development and environmental balance and stability. However, ecopsychology is expanding its original scope and aims to include and address issues in education while inviting and embracing all those professionals or individuals who work in related fields of human relations. Through this expansion and redefinition these professionals and individuals can work together on issues of personal growth and in developing an ecological and deep knowledge (Deep Ecology) of that which sociologist Edgar Morin refers to as "Planetary-Earth Identity," that in the realm of European organizations is now referred to as Ecocitizenship.

Today, ecopsychology turns to all Earth-stewards, to the individual who resonates with the dictum "surrender not to the remediable" while contributing personally in a context that demands from us, with urgency, to wake up to a more encompassing perception and wider breadth of a world to which we all belong.

What characterizes the ecopsychologist, ecocounselor, or the ecocitizen?.

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Self-knowledge and self-acceptance as the basis for a mature and creative connections with "the other".



Opening a dialog and meeting with the diverse "other" in order to elaborate efficacious strategies of co-existing and synergy.



Knowledge of the social, economic, spiritual, and environmental impact of one's own consuming trends or lifestyle.



A wider vision of humanity which recognizes an interaction between physical, affective, cognitive, and spiritual elements which is coherent with Deep Ecology, Humanistic-Existential Psychology and Transpersonal Psychology.



Confidence in the potential for individual growth and self-realization, in fundamental freedom, creativity, and responsibility.



A capacity for empathy and interrelations, at every level, with the sensibility of meeting the planet as intrinsically alive and worthy of respect.



A systematic vision of reality and the understanding of interrelations at all levels, body-mind, thoughts-actions, individuals-society, society-natural environment.



The ability to think independently and freely while recognizing the role of propaganda and while resisting indulging in banal or unfounded social influence.



The embracing of other cultures without prejudgement or stereotyping.



Knowledge of semiotics and biosemiotics as fundamental psycholinguistic sciences in order to understand the relation between history, human origins, and language.