
ENVIRONMENTAL CARE AND RESPONSIBILITY: POSSIBLE DIALOGUE BETWEEN ENVIRONMENTAL PSYCHOLOGY AND LOGOTHERAPY

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ABSTRACT. Environmental care has been marked by the tonic of the conservation and promoting sustainability. The pressing need for a given commitment and environmental education and pro-environment behavior has been advocated in various contexts: in the media, in public policies, through seasonal campaigns. However, little is described about this sense in the modes of care configured from the interrelationship person-environment. In this perspective, this study aimed to promote a possible dialogue through the contributions of Environmental Psychology and Logotherapy in order to approach the concept of environmental care, outlined by the Environmental Psychology, the idea of responsibility, as advocated by Logotherapy, through a bibliographical review. The joints purposeful corroborated therefore to wave the relationship person-environment can be rooted in quality if the liability is recognized in its human potential of property, which can encourage the emergence of a attitudes and conduct pro-environmental behavior and explain the task unique and unrepeatable character inherent to life.

Keywords: Environmental care; logotherapy; responsibility.

CUIDADO AMBIENTAL E RESPONSABILIDADE: POSSÍVEL DIÁLOGO ENTRE PSICOLOGIA AMBIENTAL E LOGOTERAPIA

RESUMO. O cuidado ambiental vem sendo marcado pela tônica da conservação e da promoção da sustentabilidade. A premente necessidade de um dado compromisso e educação ambiental e de condutas pró-ambientais vem sendo defendida em vários contextos: na mídia, nas políticas públicas, por meio de campanhas sazonais. Todavia, pouco se descreve acerca do sentido presente nos modos de cuidado configurados a partir da inter-relação pessoa-ambiente. Nesta perspectiva, este estudo objetivou promover um possível diálogo a partir das contribuições da Psicologia Ambiental e da Logoterapia visando aproximar a noção de cuidado ambiental, delineada pela Psicologia Ambiental, à ideia de responsabilidade, como defendida pela Logoterapia, por meio de uma revisão bibliográfica. As articulações propostas corroboraram, portanto, para acenar que a relação pessoa-ambiente pode ser arraigada em qualidade se a responsabilidade é reconhecida em sua propriedade de potencial humano, o que pode favorecer na emergência do sentido das atitudes e condutas pró-ambientais e explicitar o caráter de tarefa única e irrepetível inerente à vida.

Palavras-chave: Cuidado ambiental; logoterapia; responsabilidade.

CUIDADO DEL MEDIO AMBIENTE Y LA RESPONSABILIDAD: POSIBLE DIÁLOGO ENTRE LA PSICOLOGÍA AMBIENTAL Y LOGOTERAPIA

RESUMEN. El cuidado del medio ambiente ha estado marcado por la tónica de la conservación y promoción de la sostenibilidad. La urgente necesidad de un compromiso, y de la educación ambiental y el comportamiento pro-ambiental, se ha defendido en varios contextos: en los medios de comunicación, en las políticas públicas, por intermedio de campañas sazonais. Sin embargo, poco se describe acerca de este sentido en los modos de atención establecidos por la interrelación persona-ambiente. En esta perspectiva, este estudio tuvo como objetivo promover un diálogo posible por medio de las aportaciones de la Psicología Ambiental y la Logoterapia acercando lo cuidado del medio ambiente, como presentado por la Psicología Ambiental, a la responsabilidad,

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como defiende la Logoterapia, por medio de una revisión de la literatura. Las articulaciones hay corroborado, por lo tanto, a indicar que la relación persona-medio ambiente puede tener sus raíces en la calidad si la responsabilidad es reconocida en su propiedad de potencial humano, lo que puede favorecer la emergencia del sentido de las actitudes y comportamiento pro-ambiental y explicar el carácter de tarea único e irrepetible inherente a la vida.

Palabras-clave: Cuidado del medio ambiente; logoterapia; responsabilidad.

Environmental care: historical perspective

According to Ferreira (2004), the exploitation of nature is one aspect that place the future of mankind at risk. Several studies carried out over the past five decades highlight this reality cadenced by other conditions that transit between models of agricultural and industrial production, globalization, population growth, natural disasters, and climate changes, among others.

Before the recurrent concern with the environment, natural riches and the future of the planet, many dialogues in the global scenario were encouraged. Moreover, the echoes of such debates met the challenges that, even today, need to be overcome in the spheres of human life. The historical path of these dialogues had as initial milestone the Stockholm Conference held in 1972. This conference originated the report *Limits to Growth* that emphasized the risk of the planet Earth to become improper for the maintenance of the human life if the economic production models and the exploitation of natural resources current in the 20th Century were maintained.

In 1983, it was created, by the General Assembly of the United Nations (UN), the World Commission on Environment and Development (WCED). The commission, Presided over by Gro Harlem Brundtland, Prime Minister of Norway at the time, had the task of reviewing the critical issues related to the environment and development, offering new propositions to their problems.

From the works carried out by the World Commission on Environment and Development, emerged, more clearly, the concept of *sustainable development* stated in the report *Our Common Future*, in 1987, also known as Brundtland Report, which emphasized the imperative of a new and appropriate development model for the maintenance of the progress.

In 1992, twenty years after the Stockholm Conference, the city of Rio de Janeiro (Brazil) held the United Nations Conference on the Environment and Development (UNCED), also known as Earth Summit or Rio-92. This meeting gathered representatives from 108 countries with the aim of discussing the possibilities to decrease the environmental degradation and assure the lives of the next generations, conceiving the sustainable development as paradigm essential for the socioeconomic growth marked by the logic of reduction in consumption and promotion of environmental care.

It is important to demarcate two relevant achievements of Rio-92 in this path: the entitled Earth Charter – which concentrates the ethical principles essential for the development of a global society that prioritizes justice, sustainability and peace – and the Agenda 21, a document signed by representatives of 179 countries that holds some of the necessary strategies for the sustainable development.

Along this path, it was notorious the accomplishment of the Rio+10 or World Summit on Sustainable Development, held in Johannesburg (South Africa) in 2002. Rio+10 proposed a first evaluation of goals and achievements of the Agenda 21 of the signatory countries, with emphasis on the reports of the local agendas (cities, states or provinces) of each country about the suggestions, achievements and perspectives from the principles of Rio-92.

In June 2012, another important UN conference called Rio+20 was held. The conference Rio+20 took place in Brazil, in the city of Rio de Janeiro, and brought into discussion subjects such as food, water, electric power, urban life, natural disasters, employment and unemployment, and aimed to point to ways for an international cooperation in support of the sustainable development, integrating prosperity, well-being and environment protection.

Although this historical itinerary indicates clear wishes for the environmental care and sustainability at a global level, coinciding with the emphasis presented in the preamble of the Earth Charter – “we stand at a critical moment in Earth’s history, a time when humanity must choose its future” – various interests in the social, political and economic spheres that continue marked by the predominance of profit and profitability and contradict the imperative of environmental care also apply.

The defense of given awareness and environmental education also permeates the contemporaneity and is expressed through many seasonal campaigns that highlight the importance of saving water and electric power, besides the reuse and recycling in favor of the conservation of the planet. However, such campaigns, marked by a collective automatic functioning, or amortized by the absence of commitment, or by the overcoming resulting from new sociopolitical ideas, such campaigns, even significant and necessary, end up being insipient for the environmental care issue.

The environmental care calls, therefore, the presence of a sense, of a meaning that transits between the individual and collective and articulates the present moment, and values that it conserves, for the future as prelude and extension of life in the planet. Dialogues and actions carried out over the past fifty years of history emphasize the alternatives indispensable for the survival of the planet and to ensure the human life. However, without a notion of sense, the environmental care may expire.

Therefore, this study aimed at promoting a possible dialogue from the contributions of the Environmental Psychology and Logotherapy, bringing the notion of environmental care, outlined by the Environmental Psychology, closer to the idea of responsibility, as defended by Logotherapy, through a bibliographic review – a theoretical study.

The bibliographical survey for the achievement of the study occurred from the search for books and scientific articles in the areas of Environmental Psychology and Logotherapy that focused, correspondingly to each of the paradigms, the environmental care and responsibility.

With the compilation of the materials done, it was made the selection of the materials that would corroborate the study, considering, as criterion for the inclusion of the works, the resumption of the topics in question, by the authors, as of 1990, after three years of the emergence of the term *sustainable development* in the report Our Common Future published in 1987 (Comissão Mundial sobre Meio Ambiente e Desenvolvimento, 1991), as well as its contribution for the productions in Environmental Psychology and Logotherapy.

It is worth highlighting that the intention of promoting a possible dialogue from the mentioned paradigms, and their contributions, articulating and approximating the topics chosen, which are proper to the epistemological heritage of each of them, implies in a initial reflection and is justified considering that, in view of the bibliographical survey conducted for this study, mentions to Logotherapy and issues dealt with by it in the productions in Environmental Psychology were not found.

Among some of the works of Viktor Emil Frankl, selected and considered in this study, it was also noticed that insufficient strict emphasis is paid to the subjects of environmental nature, however, by presenting his anthropological vision, Frankl (2007, 2010) emphasizes the human capacity in the practice of values that corroborates the discovery of meaning and results in the personal fulfilment, which, consequently, impacts on the person-environment interrelationships and favors a potential dialogue with the Environmental Psychology.

However, considered in its aspect of opening, and from its anthropological basis that defends the human being is total and integral, the Logotherapy has been considered a reference in the discussion with several scientific areas extrapolating, thus, the clinical context because of the vast theoretical-integrative contributions that permeate and transcend its scientific heartwood. To elucidate the configuration of these interfaces, and also, directly, reinforce the relevance of this study, it is worth mentioning that it was located only one production that proposes reflection between the propositions of Lootherapy and the question of the environmental care of authorship of Sam Cyrous (2012), whose title is *Logotherapy, Human Rights and Sustainability: rethinking models*.

Cyrous (2012) exposes that the crises in which the humanity undergoes are expressed in wars, racism, excessive nationalism, religious fanaticism, social imbalance and in the ways that we experience the social conditions linked to these phenomena resulting from the dependence on a consumer society that marks the dominant development model. The attempt to a fairer, peaceful and sustainable society may be possible, according to the author, from the contributions of Logotherapy that defends and can promote the appeal for the search, by each person, of a (or many) collective meaning(s).

Cyrous (2012) emphasizes that this attempt requires attention to harmonious dynamics between the factual and the noetic dimension in the face of the current reality of consumption and production in the society. Cyrous also quotes Frankl (2005) who states that a “new generation arises from a new reality

and longs for a new morality, that is, to achieve values... have a task, a mission to carry out!" (p. 94).

The contributions of Cyrous (2012), as well as this study, show us possibilities for other discussions between Logotherapy and the environmental questions. Therefore, with this research, it was not intended to carry out a synthesis of the themes addressed by the distinct paradigms, neither originate a new fixed and absolute paradigm as final product of the approximation between the distinct approaches, but raise reflections that favor advances and new discoveries in horizontal unfolded of the future researches

Environmental Psychology: scope and unfolding

Although it has few decades of existence, Environmental Psychology "characterized by its concern about an intervention in the reality as possible instrument, is an area of relevance at a contemporary level for aspects of conservation of the environment and environmental education" (Carvalho & Bassani, 2011, p. 134).

The emergence of the Environmental Psychology is related to discussions about the environmental problems. In its center, the person-environment interrelationships are concentrated as object of study, considering both the physical (created by man) and the natural environment. Thus, Environmental Psychology considers that the person acts upon the environment and can change it, as well as the environment also acts upon the person and can modify him/her (Bassani, 2012).

The environmental psychology, articulated to the several areas of Psychology, is marked by an interdisciplinary nature. However, when focusing on the solution for human-environmental problems, it is distinguished from the various areas of Psychology by making the differences that exist between the conduct and/or the human perception rooted in the contextual modifications, understandable, considering the spatiality and temporality, as well as the cultural aspects that mark the person-environment interrelationships (Bassani, 2001, 2012).

Considering the spatial dimension in the mutual relationships occurring between person-environment, the Environmental Psychology conducts its studies from four levels: I. microenvironment; II interpersonal and of the community in the vicinity; III. Individual/community, inhabitants and group of individuals and IV. Social (global environment) (Moser, 2004).

The Environmental Psychology unfolds itself, also, on the affective attachment place and cognitive processes covered by the social, historic, cultural and physical environment. Such unfolds focus on the way that people feel, think and experience the space that they are involved (Lima & Bomfim, 2009).

The reflection and discussion about sustainability and pro-environmental conducts, in the same way, compose the actions of the Environmental Psychology, as well as the importance of the sustainable lifestyles. One of the objectives of adopting more sustainable lifestyles, according to Corral-Verdugo (2010), in the meantime, is the achievement of the common and subjective well-being.

The Environmental Psychology, therefore, offers important contributions to construct ways that ensure the sustainability from the personal values and conducts (Farias, Paranhos & Bassani, 2011), taking into consideration its relationships with the environment and the other persons around a historicity marked by spatiality and temporality, nevertheless, with a view to the well-being ensured in the present and future.

Logotherapy: the person, the meaning and the responsibility

The thought of Viktor Emil Frankl offers contributions to overcome the reductionisms in the area of Psychology and other sciences highlighting the human potential for self-transcendence that mobilizes the human being to live for something or someone. His thought also emphasizes the mission, ethics and responsibility that the professionals must exert with the aim of helping the human being to accomplish its possibilities of being. It is a thought that crosses the times, keeping to-date, showing to the man that it is possible to give an answer beyond his destiny, deciding freely in constructing his own history (Marino, 2010).

As a form of oriented psychotherapy for the search of meaning, Logotherapy is a psychotherapeutic method related to the Existential Analysis, founded by Viktor Emil Frankl, as part of a same theory (Guberman & Soto, 2006).

The term Logotherapy, therefore, merges with the Existential Analysis, characterizing the thought of Viktor Emil Frankl addressing the problem of the meaning of life, being marked by a peculiar and integrative anthropological perspective. Therefore, it is common the use of the term Logotherapy even when some specific themes of the Franklian Existential Analysis are addressed.

Thus, the Franklian Existential Analysis – as well as the Logotherapy as its *praxis* – proposes an analysis “on” the existence, being an anthropological orientation of investigation that places at the forefront the orientation for the meaning and the human tendency to accomplish values.

One of the relevant points in Logotherapy is the vision of person presented by Frankl (2010). In his anthropological notion, he considers the person in his concreteness, excepting his essentiality, singularity and uniqueness of his being, excluding of this notion any sort of fragmentation of the essentially human.

Although the human being has a number of various dimensions – biological, psychological, social – he is a unique being, integrated and totaled by the noetic dimension that binds all other dimensions, and is in the noetic dimension that is found the specifically human in a multiple oneness (Frankl, 2007).

According to Frankl (2007), the person, in his uniqueness, cannot solely be seen projected on his biological, psychological and social dimensions. The person, therefore, organizes himself around a nucleus. This nucleus, his noetic dimension, allows the person to be person and manifests the deeply human

From this nucleus, the person can be considered in his totality and completeness, because he integrates and totals the person at a higher level than the other dimensions, including all other dimensions (biological, psychological and social), alluding to the fact that the person also has a multiplicity. In this sense, the human being is considered a *unitas multiplex* (a unit in the multiplicity).

This anthropology is articulated with the importance given by Frankl (2007, 2010) to the question of the meaning of life that is exclusive and specific and need to be discovered and accomplished. Therefore, only each person individually can notice the meaning (Frankl, 2008). Frankl (2007) stresses, from the three basic pillars of Logotherapy, the question of the search for meaning: the Freedom of Will, the Will of Meaning and the Meaning of Life.

The meaning can be discovered by each person in life, love, work, suffering, as well as can be accomplished from what Frankl (2010) called Creative,

The Creative Values are the possibilities of a person to create and offer something in his living context. They can be comprised in the context of the world of work and artistic creation.

The experiential Values are accomplished when there is the opportunity of the person to see the riches that life offers, i.e. a sunset, a beautiful landscape, a painting, a song and, from this contemplation, being caught by the existence and capturing the meaning of each moment. In this category of values, it is considered the ennoblement of the own life and the existence of a person for reasons of sharing.

The Attitude Values, in turn, refer to the possibilities of the person to position himself with optimism and hope before the misfortunes of life – the sufferings and inevitable diseases. Before the inevitable adversities in life, which call for self-transcendence to an optimist understanding about these fatal phenomena, favoring the transformation of the tragic into something valuable and achievable, are related the ways adopted

In Logotherapy, considering the Frankl anthropology and the tonic of the meaning of life, it is important to highlight that, once the person is marked by his multiple unit, he also possesses a series of potentialities that are manifested in his relationships with the environment in which he lives seeking to discover the meaning of his life. Therefore, Frankl (2007) affirms that the noetic dimension presupposes, in fact, the existence of some of these human potentialities that favor that the person manifests a positioning before his life and the phenomena that are present in it, even the most fateful.

Such potentialities are linked to the person and to the search for meaning and its possibilities of discovery. Among them, self-transcendence, consciousness, freedom, and responsibility are appointed.

Specifically, Frankl (2007) characterizes the responsibility as the capacity of the person to account for the acting in the moment in which a positioning before the circumstances present in life is configured. As such, the responsibility possesses two intentional references: it refers to a meaning whose accomplishment each person is responsible and it refers to a being in the face of which each person is responsible. Thus, the responsibility is responsibility to the accomplishment of values and discovery of meaning from the consciousness and before someone.

Therefore, one of the essential data of the human existence, according to Frankl (2010), is the being-responsible, is the capacity of positioning himself from the possibilities of life. In the panorama of the existence, the question for the meaning and the questionings that the life itself asks, emerge as perspectives for happiness and fulfilment. Happiness, fulfilment, well-being, they can only be achieved by the person from the discovery of the meaning, because "whoever is committed to the death in becoming happy, blocks the way to happiness" (Frankl, 2010, p. 73), without seeking a sense for life and without being accountable for it.

The meaning of environmental care through the responsibility

Taking care of the environment means advocate the sustainability, and the sustainability assurance is circumscribed in the environmental care. This logic is undeniable since the report *Our Common Future*, of 1987, from which the environmental care was related to the concept of sustainable development.

This concept initially suggested some ambiguity that fostered, in various spheres, many discussions that point to the predominance of ideas linked herein to social, political, and/or economic aspects. The concept is often used as synonym of sustainability; however, both have distinct meanings.

In the meantime, the sustainable development is expressed as the possibility of satisfying the needs in various levels (social, political, economic) in the present, without compromising the capacity of the future generation to also satisfy their needs, according to WCED (1987 cited by Corral-Verdugo, 2010).

The sustainability, in turn, is "the existence of ecological conditions necessary to give support to the human life in a specific level of well-being through the future generations" (Lélé, 1991, p. 608).

Considering these definitions and the possible approximation between them for the accomplishment of the environmental care, it is necessary to strive for a plausible balance between the satisfaction of the diverse needs that emerge in the person-environment interrelationships and the guarantee of the existence of natural resources to this generation and for the future so that there is quality of life, construction and fundamental reality to exercise the care and for the prospects of sustainability.

Thus, the environmental care implies in preserving the natural riches and keeping the balance of the ecosystem in the present, but not just that. This care includes also the respect and attention to the existence of these resources for future generations that may have access to them, which are today, benefactors of the life on the planet.

In addition to prioritize the preservation of natural resources to ensure their existence to future generations, other important aspect of the environmental care, which involves all aspects of human life, refers to the guarantee of the well-being, the possibilities of promotion and accomplishment of the quality of live. The environmental care calls, therefore, for solidarity by the current generations towards their participants in the present and towards future generations, aiming at a healthier life, marked by happiness.

In this sense, Moreno & Pol (1999) highlight two levels of solidarity linked to sustainability, related, consequently, to the environmental care. One of them is the intragenerational level, which refers to the solidarity shared with our own generation. The other, the intergenerational level, which implies in the solidarity with the future generations.

The environmental care, therefore, marked by the solidarity, includes several principles of the human development that prevail in the everyday life of each individual and in his relationships with others and those who will succeed him.

Some of the principles of the human development are: interdependency, diversity, flexibility, cyclicity and association, and these principles emphasize the human dimension beyond the bioecological and the future aspect beyond the present (Corral-Verdugo, 2010), that is, upon the human

being falls the exclusive task of caring for his surroundings, considering his potentialities and the present time by reason of the history that will be resumed and continued in the future.

For this reason, the responsibility, from the personal to the universal level, is as relevant as the interdependency and the other principles of the human development (Boff, 2012).

In the Environmental Psychology, the environmental care marked by the responsibility can be comprised in the process of an ethics for the action, that is, because of an environmental education that orients the person for a clear perception on the mutual relationship that there is between him and the environment, favoring the establishment of values involved in pro-environmental conducts.

The environmental education, in this sense, refers to a path for the understanding of some phenomena such as the urban and rural stresses, the place attachment and the place appropriation, sharpening the perception and the environmental cognition to values and beliefs and the adoption of pro-environmental conducts favoring the construction of sustainability and contributing with the promotion of the quality of life.

Bassani (2012) argues that, "strictly speaking, the environmental education can provide the instrumental for the solution and prevention of environmental problems identified, being assigned to other areas of the knowledge to provide the formation to implement the changes proposed" (p. 130).

All these conjectures reflected by the Environmental Psychology are full of importance and impact on the questions of the environmental care. However, by considering these conjectures only from the scope circumscribed herein, they do not highlight clearly the character of meaning that the responsibility preserves in relation to the environmental care and to the pro-environmental values and conducts. After all, the person ensures this care from the responses to the possibilities that life presents to him. Furthermore, at this point, Logotherapy can dialogue with the Environmental Psychology.

In order to evince the responsibility in life, Frankl (2010) exposes that it is necessary to appeal to this human potentiality. The same author states that "making the man actively experience the responsibility by fulfilling his mission is what in general interests to the existential analysis" (p. 94). The appeal to the responsibility is, therefore, an educational action.

Every educational process is fundamental for the transformation. In addition, undoubtedly, the potential of the environmental education to address questions related to the care of the environment cannot be dismissed. However, it is recognized the constituent of the responsibility in its imperative meaning. The environmental education could orient the person not only to the environmental care, but also to convince him to account responsively for his life from the interrelationships with the environment and the other persons, because life is unique and unrepeatable. Therefore, it is an exclusive possibility to accomplish a unique task that nobody else can do except the person himself

The initial aspect of the responsibility as meaning of the environmental care can be related to education; not an environmental education to action itself, but an education to life and for the possibilities of responding to life.

For this purpose, it is necessary that the human being can learn to be here" on the planet, that is, it is necessary the human being to give to his existence the meaning of responsibility. In this context, according to Morin (2011), it is necessary to be, to live, to share and to communicate as humans on planet Earth. It is necessary no longer to perceive only the culture, but also it is necessary that the human being can be earthly, realizing himself in the environment in which he is found, feeling part of it, and meeting the requirements of "being here".

Moreover, it is also needed that the human being recognizes himself, identifies himself from his interrelationships with the environment within the specific potentialities of his personal nature. After all, it would be incipient to undertake the task of the care to the environment without knowledge of the singularity that characterizes us in advance to the surroundings that territorializes us.

By unfolding on affective and cognitive processes of the individual expressed in the environment, the Environmental Psychology reveals the importance of understanding the ways in which each person feels and lives the environment in which he finds himself. In addition, it is necessary to know himself beyond the affections and feelings involved in the spaces. It is necessary to deal with our existentiality marked by each of these psychological elements and by others.

Frankl (2010), in this regard, states that being-responsible linked to being-conscious, constitute two fundamental facts of the existence. These two facts show an authentic portrait of the man. The man is

who he is because is responsible and conscious, and his responsibility and conscience manifest his being and make him knowledgeable of himself.

Therefore, for the environmental care, and considering the responsibility as its meaning potential, it is necessary that the human being recognize himself, in relation to the environment, in the fundamental facts of his way of existing. In other words, it is necessary that he realizes himself responsible and conscious not only to do something, but also responsible and conscious for being.

Conscious of himself and sustaining the authenticity to become himself responsible, the individual will be able to take care of himself, and while he cares of himself, he will be able to take care of the other and of the environment, ensuring that, this task will only be expected from himself, the task of taking care, consequently, of himself. In this dynamics of care, the interrelationships are gathered and integrated.

In the possible understanding of responsibility as meaning to the environmental care from a possible initial dialogue based on the contributions of the Environmental Psychology and Logotherapy, it is showed, therefore, on the one hand, that the search for conditions of congruence between the person and environment is a task of the Environmental Psychology, as reports Moser (2003) and, for that, it employs useful tools.

However, considering that the Environmental Psychology opens up to the integration of other knowledge for its execution – given its interdisciplinary character – Logotherapy can contribute in the search for conditions of congruence between the person and the environment indicating the responsibility as a potential of the human being that expresses his positioning, from freedom, before something or someone in life.

As possibility of responding to life, the responsibility can also be understood as meaning of the environmental care. After all, everyone can position himself in the interrelationships with the environment in favor, or not, of the promotion of sustainability.

Life as task: the responsible environmental care at the moment and in favor of the future generations

The human responsibility, according to Frankl (2010), is responsibility taking into consideration the character of something unique and unrepeatable that life possesses. This notion presented by the father of Logotherapy articulates to his vision of person.

It was exposed that Frankl (2010) considers the person as a multiple unit, that is, the man is a unique being, singular and unrepeatable, marked by the existence of a deeply human dimension called noetic dimension that, in turn, integrates the other dimensions that constitute him as person, namely, biological, psychological and social dimensions.

This anthropological vision of Frankl states that life also has a character of uniqueness and unrepeatability. After all, “the man is irreplaceable in the context of his destiny. He will never have again the same possibilities” (Corrêa & Rodrigues, 2013, p. 42). In this way, life has an irrevocable condition of task.

The task is a mission that only the person can and must fulfil and that is not impossible to accomplish, considering even that, the more appropriated by the person is the character of mission in life, the more his life will be filled of meaning. In addition, the first task of the man lies in discovering the own mission, in line with the meaning of life, fulfilling the requirements that are configured in every situation in every day (Corrêa & Rodrigues, 2013).

In its character of task, life convenes the person to a concrete responsibility before the facts of his daily life and their relationships. Life convenes the person for a response. In order to implement this response, Frankl (2010) indicates that the consciousness is the sense organ. It emits its “voice” to conduct the man to the task that is unique to his life or to the peculiar tasks at the emergence of each hour, of each situation.

Once the person and life are unique and unrepeatable, it becomes indispensable to highlight that everything that is part of the existence of each person also carries within itself the character of something unique and unrepeatable. Moreover, the environment is one of these constituents.

Separating the environment from the existence that expresses the “being-there” of the man would be the same as denying the mutual relationships implemented between the person and this scope. Thus, the environment is a natural/physical condition to the human phenomenon and, at the same time, is a common space where the manifestations and relationships particular to this phenomenon occur. As place of his expression, the man must, therefore, to take care of the environment, because this care also contains the character of task of his life.

According to Uzzell (2004), “we should live here on Earth as if we intended to be here forever, not only as if we were visitors on weekends” (p. 363). In this regard, it is possible to say that among the facts that are unfolded in a life and in the face of the environment in which it is found, the task character of the life instructs the person of being responsible in a concrete and personal way. This, because “life is not something but it is, and always will be, simple occasion for something” (Frankl, 2010, p. 156).

With regard to the environmental care, by considering that a person has a concrete and personal task before his existence and that this task is marked by responsibility, because it invites the man for a position, it favors intensifying that, as an occasion for something, life is an opportunity so that the man can keep safe the environment in which he lives. Additionally, the accomplishment of this care not only serves to his present and to himself, but also to the care and to life of the next generations.

As an opportunity for something, life suggests the legacy of a doing that can reflect not only by the impact of a unique achievement in the present, but also as proposal and signal for the continuity and maintenance of life in the future.

The task that a man needs to fulfil before his life, according to Frankl (2010), is always present at the basis of his life, never being impossible to be fulfilled. At the basis of the human life, besides the processes connected with the basic needs, is located the environment in which this person will live, develop and with which he will relate together with the other persons. Taking care of the environment is, therefore, a strictly human task articulated with the own mission in life, a possible and effectively achievable task since it is marked by responsibility.

After all, the man that has no conscience of his responsibility understands life as something simply gifted and not as a designation. Thus, assuming the task in life is assume the particular mission specific to each person (Corrêa & Rodrigues, 2013). Furthermore, this mission includes the responsible environmental care at the present moment of life lived and in favor of future generations.

Final considerations

Even after several discussions that gathered representatives from the five continents and who provided subsidies for an environmental care marked by sustainability, and strengthened by hope and proposals for prevention, the environment is still degraded by man.

In view of the contributions of the Environmental Psychology for a praxis marked by equity and value on the surrounding, the world continues in a bad situation and everything can be worsened even more if each of us does not do his best (Frankl, 2008).

So what does mean to do the best we can? It denotes that, as long as there is life, it will be possible to commit responsively to the present, recovering the past and projecting a decent future. As long as there is life, it will be possible to discover meaning to the human ways of existing and, among these ways; the environmental care configures a unique and singular task of each person.

To do the best we can means to awake to our responsible-being that gives with meaning the self-care, the care of the others, and the environmental care. It denotes to understand that the responsibility, referred to a meaning of whose accomplishment each person is capable of, remits to a task solely of himself to mean life, valuating, maintaining, and preserving it as an opportunity for growth, fulfilment and perpetuation of the person.

The environmental care, in this perspective, requires an integral environmental education that reflects an existential condition of the person in relation to the environment and the possibilities to perceive, feel and act, as intended by the Environmental Psychology.

However, it is defended that the environmental education will be characteristically effective if the meaning that the responsibility attributes and lies on was recognized, once that educating is also

sharpen the possibilities of response and position by the person before his history and environmental context.

One of the challenges for education, according to Novaes (1999), is to encourage creative ways to build a future with hope. This perspective of future includes the ability to perceive what is essential for the survival of humanity.

Additionally, this perception of the essential includes the environment and its diversities and riches as, for instance, water and its maintenance in favor of future generations.

However, for an educative praxis that includes the ability to perceive what is essential for life guarantee, it is necessary an education focused on the person, so that he can have notion of his participation in the community and of what life requires from him (Morin, 2011). Moreover, an education focused on the person includes the recognition and appropriation of his responsible-being.

In dialogue with the Environmental Psychology, Logotherapy can, therefore, to reaffirm the value of the human life in its existential and physical context, recognizing the relevance of the person-environment interrelationships and indicating that is possible to discover meaning in all situations and spheres of life. Even concerning the environmental care, emphasizing that the man is a responsible-being and its responsibility presents us with meaning everything he perceives, feels and accomplishes.

In this perspective, the environmental care not only ensures the quality of life to the person that implements it, the person who is coherent and responsible for his life, but also promotes it to all persons present in their existential situations and, which can be provoked in an appeal to responsibility, through a network of meanings, in view of the guarantee of life. Therefore, the environmental care, in the process of the person-environment congruence, can be meant by the responsibility regarded as human potential and meaning to environmental education, expressing the character of unique and unrepeatable task of the life in which the pro-environmental values and conducts to the well-being and quality of life of the present and future generations are consolidated.

"The future of the man, and of those that are around him, depends on the decision taken at every moment" (Corrêa & Rodrigues, 2013, p. 42). Moreover, each decision taken depends on our responsible-being. In this relationship of interdependence existing similarly between the person and the environment, the responsibility as meaning for the care and continuity of life is significant.

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Received: Jul. 8, 2015

Approved: Mar. 1, 2016

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