

## EDITORIAL

# Editorially Speaking

### Editor-in-Chief: Brij Mohan

Dean Emeritus, School of Social Work,  
Louisiana State University,  
Baton Rouge, LA 70803, USA  
Email: brijmohan128@gmail.com

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**E**nvironment and Social Psychology is launched as a policy, practice and research platform to encourage environmental consciousness that promotes rights of, and justice for, all including environment itself. The challenges ahead are clear. The stated mission and objectives define a paradigmatic sphere where we wish to explore, disseminate, and innovate.

Environment is the womb of global well-being. Human-social development and societal productivity and co-existential obligations call for dialogues, discourses, and understanding that insure human survival beyond the rhetoric of sustainability.

This premier volume offers a few glimpses of the *good nexus*, a symbiotic interface that welds nature and humans in varied spheres of life. It is only a small step. It is my privilege to thank our Board of Editors — a phalanx of scholars from various countries and cultures — distinguished contributors, reviewers and subscribers who have helped me and Whioce Publishing to launch this journal for the future of this civilization. Actor Leonard DiCaprio, “man of the world”, couldn’t be more eloquent when he says, “It was an eye-opening experience. We’re absolutely digging our ecological grave” (*Parade*, January 10, 2016: 10–11). Briefly stated, six articles presented here offer certain perspectives.

In the first article I seek to reinvent a mantra — *bio-global civility* — that offers pathways to achieving a dynamic relationship between man and environment. This posits environment as an inclusive-integrative phenomenon both challenged and cultivated by what Chinese call *eco-civilization*. It’s not enough, as Pope

Francis would have you believe, to protect ‘the rights of environment’. Man and environment have a mutually dualist—combative-supportive—interface. Scientists, psychologists and public leaders ought to transform this uncertain confluence into a positive, symbiotic, co-existential partnership, which I call a Good Nexus.

Alex Epstein tries to answer the question “Why is it so difficult to confront the social environment”, using the world famous Pussy Riot case for such analysis. Taking into account historical and political reasons, as well as the masses’ psychological fears, attitudes and expectations, he explains why radical cultural/artistic activism, that occupied the stage almost everywhere in the West during the last century, is perceived as illegitimate by a vast majority of population in Russia. His conclusion is that social environmental issues should be taken into account by both the artists themselves and their supporters: in those patriarchic societies, where public life is strongly influenced by religious axioms, innovative radical cultural projects practically have no chance to provoke social change.

There is no end of the crisis in sight, contends Peter Hermann. Even more, the long nightmare of forcing Greece onto its knees during the first half of 2015, using banks instead of tanks, shows the contempt for mankind by established superior powers when it comes to defending their interest in a Hobbesian war, irrespective of subsequent human tragedies. A more detailed and radical analysis is needed, allowing a change of the structures underlying the current situation. One point in question is that the European tragedy was and is part of a global drama. The discussion

of main paradigms as growth, nationality, statehood and the like have to be at the heart of any debates, questioning their validity. A radical shift is needed, aiming at a proactive and provocative re-interpretation of the future.

Vijay P. Singh's (and his co-author's) study examines the impacts caused by climate change on the hydrologic cycle and discusses their repercussions for the society. It also provides suggestions that may be relevant for redefining policies aiming to improve water security at local and global levels. In his words: "Natural disasters, such as floods, droughts, extreme rainfall, extreme snowfall, earthquakes, forest fires, hurricanes, tsunamis, tornadoes, heat waves, extreme cold weather, wind storms, and health epidemics seem to occurring only too frequently these days. Often, climate change is being alleged to be the cause of these disasters". This question arises: Is it really so? The answer to this question is neither unequivocally yes nor unequivocally no. Regardless, climate change is certainly having an impact on these disasters and impacts virtually every facet of society—scientific, technological, environmental, ecological, social, cultural, economic, and political. Can humans escape the psychological ramifications of these transformations?

Manohar Pawar postulates a social development approach for the comprehensive development of disaster-affected areas, including addressing environmental and psychosocial issues. As disasters, whether human made or natural, are more frequently occurring, it is important to prepare well to face them and im-

plement a comprehensive recovery and reconstruction plan to ensure the well-being of all, particularly the most vulnerable and needy groups.

Philip Young Hong's paper examines the psychological empowerment process for jobseekers with physical disabilities on their quest toward the economic self-sufficiency outcome. Highlighting the strength of human agency to impact social environment, this transformative process—described as psychological self-sufficiency—involves moving from the state of barrier-filled impossible realities to hopeful ones that allow the goals to be possible. This switch from barriers to hope is not only what makes individuals with physical disabilities to reach the economic self-sufficiency outcomes through employment but also that allows for new systems to emerge helping sustain the reinvigorated motivations. The ripple effects from individual activation in workforce development, particularly for those with physical disabilities, could create the opportunity structure that nurtures human-centered employer and workplace cultural development.

The tipping point of sustainable growth has passed. It's time to move beyond. Every time a child is shot, a civil airplane is downed, a woman is sexually abused and mayhem is perpetrated, humanity confronts its own nemesis. Isn't it an implicit plea for bio-global civility? *Environment and Social Psychology* is an open forum to examine the banality of some formulations.