

ECOLOGICAL CONSCIOUSNESS AND ECOLOGICAL ACTIVITY AS FORMS MANIFESTATIONS OF ECOLOGICAL CULTURE

S.M. Kaupenbayeva, M.B. Alikbayeva, E.E. Moshkanova

ABSTRACT

The article deals with the problems of the cultural determination of the formation of ecological consciousness and ecological activity in the modern world. In the scientific literature, this question is at the stage of initial development. The existing range of concepts, beliefs, and ideas in this area are characterized by extreme instability, and polyphony, which makes it timely, in this regard, to study the cultural and ideological prerequisites for the formation of an ecological culture system. Another aspect of the actualization of the problem is the need to concretize the goals of applying the concept of the formation of ecological consciousness in practice, that is, the need for a methodological analysis of the ways of its concrete implementation. Determining the direction and effectiveness of the impact of conceptual values can become the basis for rebuilding existing and creating new cultural and ideological programs.

Key words: Ecological Consciousness, Ecological Work, Ecological Culture, Ecological Activity, Nature, Values.

Al-Farabi Kazakh National University, Almaty, Kazakhstan

Author-correspondent:
S.M. Kaupenbayeva,
Samal_75@inbox.ru

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Экологиялық сана және экологиялық қызмет экологиялық мәдениеттің көрінісі ретінде

Аңдатпа. Мақалада қазіргі әлемдегі экологиялық сана мен экологиялық қызметтің қалыптасуын мәдени түрде анықтау мәселелері қарастырылған. Ғылыми әдебиеттерде бұл мәселе бастапқы даму сатысында. Белгіленген саладағы бірқатар ұғымдар, сенімдер, идеялар өте тұрақсыздықпен, полифонизммен ерекшеленеді, бұл осыған байланысты экологиялық мәдениет жүйесін қалыптастырудың мәдени-идеологиялық алғышарттарын зерттеуді уақтылы етеді. Мәселені өзектендірудің тағы біра спектісі-экологиялық сананы қалыптастыру тұжырымдамасын практикада қолдану мақсаттарын нақтылау қажеттілігі, яғни оны нақты іске асыру жолдарын әдіснамалық талдау қажеттілігі туындап отыр. Тұжырымдамалық құндылықтардың әсер ету бағыты мен тиімділігін анықтау қолданыстағы мәдени-идеологиялық бағдарламаларды қайта қарастыру және құру үшін негіз бола алады.

Түйін сөздер: экологиялық сана, экологиялық іс-әрекет, экологиялық мәдениет, экологиялық белсенділік, табиғат, құндылықтар.

Экологическое сознание и экологическая деятельность как формы проявления экологической культуры

Аннотация. В статье рассмотрены проблемы культурной детерминации формирования экологического сознания и экологической деятельности в современном мире. В научной литературе этот вопрос находится в стадии начальной разработки. Существующий ряд понятий, убеждений, представлений в означенной области отличается крайней неустойчивостью, полифонизмом, что делает своевременным, в этой связи, исследование культурно-идеологических предпосылок формирования системы экологической культуры. Другим аспектом

актуализации проблемы выступает необходимость конкретизирования целей применения концепции становления экологического сознания на практике, то есть необходимость методологического анализа путей ее конкретной реализации. Определение направления и эффективности воздействия концептуальных ценностей сможет стать базой для перестройки действующих и создания новых культурно-идеологических программ.

Ключевые слова: экологическое сознание, экологическая деятельность, экологическая культура, экологическая активность, природа, ценности.

Introduction

The well-being of our civilization today is impossible without the consumption of natural resources, and the consumption of natural resources on a huge scale will lead to the depletion of the bowels of our planet. In this regard, at present, the general state of the environment remains tense, and environmental problems are one of the most important problems of humanity.

All the unfavorable aspects of the modern ecological situation are connected with the traditional human culture. Therefore, the harmonization of the relationship between society and nature must begin with the greening of the moral image of the person himself. Society will not survive without ecological consciousness. This consciousness must penetrate all areas of science, technology and production and change them so that they contribute to the survival of humanity, not its destruction. The essence of ecological consciousness is a reflection of the real practical relations of society. Society needs to know environmental norms, and rules of conduct, and have a high level of environmental culture [1, p. 11-19].

In the context of globalization of socio-cultural processes associated with changes in the public consciousness, the problems of the formation of new ideals, including environmental ones, become urgent. Modern society needs the deployment of the entire complex of forms and means adaptive to ideological transformations. One of the potential means is a new ecocentric ideology, the formation of which requires a scientific analysis of the feasibility and grounds for taking the necessary measures to eliminate risky situations created by environmental crisis phenomena. Such a potential is designed to mitigate the consequences of the transformation of the consumer priorities of society and become the most important component of the emerging foundations of civil soci-

ety. The tool that can satisfy this need is an ecological consciousness formed based on cultural and environmental norms.

Methodology

An important problem of studying ecological consciousness and activity is their typologization. Based on typologization, the subjects are grouped into different types of ecological culture, according to their level of formation of ecological consciousness and ecological activity. We used the approach proposed by Russian scientist N.A. Bykanova in the typology of ecological culture. At the heart of this approach is people's conscious concern about the adverse environmental situation and their environmental behavior. As a result, based on the conducted sociological surveys, the grouping of all objects into three types is determined: "Ecological conscious and active type", "Intermediate type" and "Ecological non-conscious passive type".

Main part

The task is to ensure that environmental awareness penetrates all spheres of human activity. Based on this approach, in the process of educational work, the formation of ecological consciousness, without which it is impossible to competently solve environmental issues, is carried out in our experimental work in three main directions: so that the idea that not only our habitat, but the whole planet is our home is reflected in the ecological consciousness of students; greening ecologization of the educational process is provided based on systematic, interdisciplinary environmental education and upbringing; ecological consciousness is formed and developed in the process of training, education and practical creation of environmental well-being of industrial activity [2].

A sense of responsibility is extremely important because it implies the ability

to be responsible for the assigned task, for the commitments made, and for the work done. The presence of a sense of responsibility presupposes the presence of consciousness and will as the ability to manage their actions, to be responsible for their consequences, as well as the presence of activity, initiative, and dedication. At the same time, responsibility is one of the most significant personal qualities that determine the measure of her moral attitude towards other people and the world as a whole.

Developing a sense of responsibility for the qualitative state of the natural environment, not allowing shifting responsibility to other members of society, will help overcome the "phenomenon of hope for others" manifested in the field of environmental protection. A developed sense of responsibility to society is associated with the spiritual development of social values, and their transformation into activity attitudes and life guidelines. After all, a person can accept only those ideas that correspond to his personal needs and interests. A person should have a clear idea of what will come out of what he does, and this is possible provided that the expected results are correlated with his action plan.

Adaptation to an extreme environment is possible not only through physical labor but also by improving the intellectual qualities of a person, such as observation, analytical and flexible mind, spatial imagination, etc. As can be seen, environmental knowledge includes knowledge about specific objects and phenomena of nature, the relationships between objects and phenomena of nature, man and nature, and knowledge about measures of rational nature management and nature protection. But they do not guarantee the existence of an ecological culture.

The elementary level of consciousness is formed already at preschool age, mainly in the process of play activities and communication with adults. At school age, consciousness develops based on educational, social, and work activities, under the determining attention of the increasing demands of life, the collective, and society. It is the school that provides a purposeful, systematic, planned, versatile, and meaningful social impact on children. At the

same time, the child is greatly influenced by the family, as well as literature, radio, theater and cinema [3, p. 132-142].

Along with environmental education, environmental education is also carried out at school, i.e., the formation of environmentally appropriate needs for communication with the environment, saving it from destruction and pollution. In this perspective, we find the experience of V.A. Sukhomlinsky valuable, where the main thing in it was to teach the child the ability to see nature. From our many years of practice, along with the ability to see nature, we also consider the ability to communicate with it important. All this requires the use of types and forms of work aimed at independent search, practice-oriented and environmental activities of students [4, p. 30-35].

Environmental education is a process aimed at the formation of a humane, emotional, moral and careful attitude to nature. Currently, environmental education cannot be considered only as an integral part of the environmental protection system - it is a necessary component of the formation of a personality capable of solving the tasks of future social development. It is for this reason that environmental education and upbringing are given special importance [5].

So, the whole system of environmental education and environmental education is aimed at preserving a thinking, hardworking, thrifty son of the universe. The solution to environmental problems cannot be provided by the efforts of specialists alone - environmentalists, managers, lawyers, engineers, legislators - or by the power institutions of society. To effectively achieve the goal of improving environmental safety, the active participation of all people, regardless of their social or cultural status, is necessary. Environmental education allows people to understand that the world in which they live is much more complicated than their superficial perception, and that the judgments that are obvious to them are not at all unconditional.

One of the most important tools for ensuring environmental protection and rational use of natural resources is to raise awareness of all population groups through environmental education, which promotes the assimilation of some environmental and

ethical norms, values, and professional skills that are required to ensure sustainable development. Ecological education consists of the formation of the ecological culture of the individual and society as a set of spiritual experiences of human interaction with nature; it is interpreted as a continuous process of self-education and personal development aimed at the formation and acquisition of special knowledge on environmental protection [6].

An important role in the formation of ecological consciousness belongs to various environmental activities, movements, and initiatives. By contributing to the dissemination of environmental knowledge, they attract public attention to environmental problems, make it possible to solve some of them in practice, and on this basis, they form confidence in the solvability of environmental problems and in the usefulness of environmental protection activities. Nature protection movements and the results of their activities demonstrate the ability of public opinion to influence the state of affairs in the field of ecology. Collecting signatures, rallies, packages, demonstrations – all these forms of expression of public opinion are effective ways to implement environmental protection activities.

The ecological culture of a person is formed and developed under the objective laws of the civilization that determines the formation and functioning of cultural values. In contrast to Western civilization, where the pathos of nature protection prevails, the civilization of the Kazakh people, where the reproduction of the way of life according to the experience of ancestors and mythological representations as part of the worldview prevail [7, p. 6].

The veneration and protection of nature is a cultural tradition of the Kazakh people. Kazakhs, who led a nomadic lifestyle, deeply learned the mystery of nature, and their knowledge of nature was versatile. The traditional culture of the Kazakhs testifies to the existence of a close connection between nature and man, as well as their inseparable existence. Kazakhs did not pull out plants and did not break young shoots. Since any young life was considered the beginning of happiness and the source of existence of everything. They believed that

if you pluck a plant like this plant and you die, you will be cursed. Kazakh children do not pollute springs and springs. These springs seemed to be the source of existence of everything. Kazakhs did not dig or dig the ground for no reason. This was regarded as a wrong act, linking the digging of the earth with death, death was considered a bad omen.

In the nomadic Kazakh society, nature was considered not only as an object of worship and faith, but at the same time nature performed the function of a socio-cultural regulator. Nomads considered nature alive and intelligent. In the nomadic culture of the Kazakhs, the role of the concepts of "sin" and "benevolence" as moral regulators were high. These concepts have come out of the field of religious content [8].

Information on this issue can be found in the sketch of the Polish traveler B. Zalesky, who thoroughly knew the Kazakh steppe, entitled "The Sacred Tree of the Kazakhs". According to his description, when the Kazakhs passed near the sacred tree, they put camels on their knees, covered the horses with a blanket, sat on their knees or tucked their crossed legs under them and read a prayer. After that, the Kazakhs tied scraps of their clothes to the branches of trees as a sacrificial thing, or small scraps of sheep skin, and in extreme cases, hair from the tail of a horse. In their opinion, tying a sacrificial thing to a sacred tree brings happiness, protects against diseases, and prolongs life. Therefore, sacrificial items should be tied not only to tall trees but also to short bushes found on the road in the arid steppe.

For the Kazakhs, felling such a tree was considered the gravest sin, so there were no those who would break even the driest branch. I saw several ancient religious apricot trees growing in the plain near the Mugalzhar Mountains, no one dared even touch the very stunted large branches. There is nothing to support the multitude of hung-up pieces of cloth and sheepskin, and the golden eagle's nest at the top of the tree has not been harmed by humans, since the nest built on a sacred tree is itself sacred" [9, p. 65].

At the same time, Kazakhs considered such birds as swans and swallows sacred, it was forbidden to disturb them and shoot

them. This testifies to the respectful, caring and careful attitude to the nature of our ancestors. There are many proverbs concerning nature. For example, "cut down one tree, plant ten instead", "do not spit into the well from which you drink", "saw a spring, let this spring breakthrough", "do not pull out plants" and others. In the traditional culture of the Kazakhs, it was considered a duty to protect water. Water is the source of everything. If it is not there, there will be no harvest, the whole world of plants. Water sources were equated with living organisms, and it was believed that various spirits and the lord of water Suleiman lived in them.

There is a belated formation of ecological consciousness. During the past socialist era, in the current transitional (to a civilized society) period, environmental knowledge has not yet been fully disseminated. Today, the steppe, the city, animals, and people in search of sources of profit are turning into victims of entrepreneurs. In this regard, in order to preserve nature, the importance of awakening ecological consciousness in every society is becoming more and more urgent every day.

Adapting to natural conditions, man, as a supreme being, sought to win his place in it by interacting rationally with it. In the process of further development of technical civilization in the subconscious of man, nature turns from the basis of life, as it were, into a source of obstacles on the way to achieving well-being. It is impossible to explain the developing adequate attitude of man to nature in the process of production activity in any other way. And the result of this approach was not long in coming. Nature is dying under the influence of anthropogenic factors harmful to it as a result of the development of industry, the technogenic revolution. The development of man-made civilization violates the natural unity of man and nature, as a result of which ecological morality is pushed deep into the subconscious [10, p. 42-80].

Human consciousness will include the totality of knowledge about the world around us. Thus, the structure of consciousness includes the most important cognitive processes through which a person constantly enriches his knowledge. Knowledge is the core of consciousness.

Sensations, perceptions, and representations are the levels of sensory consciousness. To form the ecological culture of schoolchildren, developing technologies are needed, consisting of a target, search, and reflexive educational space. And its creation, where the upbringing of a person with a high ecological culture is carried out, is one of the most important tasks. Environmental education as a whole carries scientific, value, and normative activity aspects of the interaction of society with nature. Ecological culture includes the culture of cognitive activity of students to master the experience of humanity in relation to nature as a source of material values, the basis of environmental living conditions.

Thus, the greening of the consciousness of society is how the transformation of the worldview and worldview will take place. Another important component, the "supporting" structure of ecological culture is ecological activity. Environmental activity is understood as a set of behavioral practices, and actions of an individual, directly, or indirectly related to his impact on his environment. The main property of environmental activity is goal oriented. The presence of a goal distinguishes ecological activity from a more general concept - ecological intervention, that is, a form of human interaction with the external environment in which the very inclusion of a person in the ecological system, regardless of his goals and objectives, leads to a change in this system. In this regard, by environmental activity we will understand the conscious, targeted activity of subjects aimed at objects, processes, or phenomena of the external environment with which the subject interacts or plans to interact. Depending on the direction of this activity, we will distinguish between the pro-ecological activity of the subject (a set of behavioral practices, actions of an individual aimed at protecting the environment, protecting the population from the negative effects of adverse environmental factors), or the anti-ecological activity of the subject (a set of behavioral practices, actions of an individual aimed at the theft of natural resources, irrational nature management).

The criteria for the formation of eco-culture can be considered the transformation of environmental attitudes and guidelines

into activity imperatives. This raises an important question for us about the nature and direction of the links between environmental consciousness and environmental activity [11, p. 311]. Thus, one group of scientists, mainly American social ecologists, in the conceptual tandem "ecological consciousness - ecological activity" gives a leading role to ecological activity, which, in their opinion, forms and determines the ecological consciousness of the subject. In their research, they rely on the theory of self-perception, according to which people form their attitudes based on their past behavior. In situations when ecological installations are hastily constructed, or when existing installations regarding the environment are absent or poorly articulated, subjects form their installations in relation to the environment, based on the frequency of inclusion in environmental behavior in the past [12, p. 120].

Another school of researchers, early American social ecologists, adhere to the opinion that through ecological consciousness (knowledge) the formation of ecological behavior occurs. This school includes the earliest models explaining the environmental activities of subjects based on the formation of ecological consciousness. Ecological activity is determined by the consciousness of a social subject, a set of ecologically colored attitudes, orientations, a certain level of ecological knowledge, etc. [13, p.120].

In the content of this typology, the main components of the environmental consciousness of the subject are synthesized, such as environmental knowledge, environmental awareness, and the presence of post-material values and attitudes. The first block of questions relates to the manifestation of environmental concern, the second block of questions relates to the identification of environmental knowledge, and the third block relates to the manifestation of environmental behavior. To determine the ecotypes of the groups, 100 subjects aged 21 to 45 years were interviewed. The results showed that different models of ecological consciousness are represented in the samples. 44.8% of respondents belong to the "Environmentally conscious and active type", while 21.2% of respondents, on the contrary, belong to the "Environmentally

unconscious passive type" and 34% belong to the "Intermediate type".

An "environmentally conscious type" is a subject with a high concern for the existing environmental situation, and developed ecological knowledge. He is ready to give part of the funds for environmental protection, he is ready to invest glass, paper, plastic, etc. separately. in garbage blocks, ready to ride a bike around the city instead of cars, and also ready to always participate in environmental actions.

An "ecologically unconscious type" is a subject who is not concerned about the environmental situation and has a low level of environmental knowledge. He is not at all concerned about the ecological situation of his region, he does not intend to give part of the funds for environmental protection, even if he is sure that this money will be used for its intended purpose. This type shows less formed indicators for all types of environmental awareness.

The "intermediate type" is a subject with minor concern about the environmental situation, an average level of environmental knowledge and it has mixed indicators characteristic of the rest of both groups. At the same time, there were subjects among the groups who have developed environmental knowledge and are concerned about the environmental situations of their region, but they are not active in environmental actions.

Conclusion

Despite the existing scientific dispute between scientists' "ecological consciousness - ecological activity", it seems to us important to consider the same probability of the influence of both components on the ecological culture of the individual. Thus, ecological consciousness and ecological activity are interconnected components and two different forms of manifestation of ecological culture. High concern about the state of the environment leads to awareness of the need for practical participation in environmental activities. Conversely, practical environmental activities contribute to the development of motivation to deepen environmental knowledge, and the development of environmental consciousness of the subject.

Social life has a huge impact on the formation of consciousness. The formation of human consciousness is associated with the emergence of social relations that require the subordination of the individual to a fixed system of needs, responsibilities, and discipline of behavior, expressed and regulated by language, historically established customs and mores. During life, every person is affected by objects and phenomena, events and other people who make up his world. But a person, being influenced by the external world, somehow influences him: he uses something to satisfy his needs, seeks to evade some influences, opposes something, and creates something. A person does not only relate to objective reality in a certain way. Unlike an animal, it definitely refers to its vital activity. That is, to his attitude, objectively directed at the world around him. This is also an indicator that a person's life activity is conscious.

Thus, ecological consciousness and ecological activity, as forms of manifestation of ecological culture, are complex sociological constructs. By ecological consciousness we mean a certain level of concern of the population about the state of the environment, the formation of ecological knowledge, and the presence of a set of post-material values and attitudes in the subject. Environmental activity is considered as a conscious, targeted process aimed at objects, processes, or phenomena of the external environment with which the subject interacts or plans to interact.

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INFORMATION ABOUT AUTHORS

Samal Kaupenbayeva

Senior Lecturer, PhD, Al-Farabi Kazakh National University, Almaty, Kazakhstan, email: samal_75@inbox.ru, ORCID ID: <https://orcid.org/0000-0002-2435-6912>

Marzhan Alikbayeva

Senior Lecturer, Candidate of Philosophical Sciences, Al-Farabi Kazakh National University, Almaty, Kazakhstan, email: montilove2013@gmail.com, ORCID ID: <https://orcid.org/0000-0002-7228-663X>

Eldana Moshkanova

Researcher, Al-Farabi Kazakh National University, Almaty, Kazakhstan, email: eldanamoshka@gmail.com

Самал Мухаметалиевна Каупенбаева

аға оқытушы, PhD, әл-Фараби атындағы Қазақ Ұлттық университеті, Алматы, Қазақстан, email: samal_75@inbox.ru, ORCID ID: <https://orcid.org/0000-0002-2435-6912>

Маржан Башановна Аликбаева

аға оқытушы, философия ғылымдарының кандидаты, әл-Фараби атындағы Қазақ Ұлттық университеті, Алматы, Қазақстан, email: montilove2013@gmail.com, ORCID ID: <https://orcid.org/0000-0002-7228-663X>

Эльдана Ерзатқызы Мошканова

зерттеуші, әл-Фараби атындағы Қазақ Ұлттық университеті, Алматы, Қазақстан, email: eldanamoshka@gmail.com

Самал Мухаметалиевна Каупенбаева

старший преподаватель, PhD, Казахский национальный университет имени аль-Фараби, Алматы, Казахстан, email: samal_75@inbox.ru, ORCID ID: <https://orcid.org/0000-0002-2435-6912>

Маржан Башановна Аликбаева

старший преподаватель, кандидат философских наук, Казахский национальный университет имени аль-Фараби, Алматы, Казахстан, email: montilove2013@gmail.com, ORCID ID: <https://orcid.org/0000-0002-7228-663X>

Эльдана Ерзатқызы Мошканова

исследователь, Казахский национальный университет имени аль-Фараби, Алматы, Казахстан, email: eldanamoshka@gmail.com