

УДК 925.159: 354'211-76

**Ivashkevych Eduard**

Dr. in Psychology, Professor, Professor of the Department of General Psychology, Psychodiagnostics and Psychotherapy of Rivne State University of the Humanities,

 <https://orcid.org/0000-0003-0376-4615>**Kharchenko Yevhen**

Dr. in Medicine, Professor, Professor of the Department of Physical Rehabilitation and Ergo-Therapy, Rivne Medical Academy,

 <https://orcid.org/0000-0002-4340-8503>**Nohachevska Inna**

PhD in Psychology, Professor's assistant of the Department of General Psychology, Psychodiagnostics and Psychotherapy of Rivne State University of the Humanities

 <https://orcid.org/0000-0002-1489-6878>DOI [https://doi.org/10.35619/prap\\_rv.vi25.467](https://doi.org/10.35619/prap_rv.vi25.467)

## PSYCHOLOGICAL DIMENSIONS OF INDIVIDUAL ECOLOGICAL CONSCIOUSNESS: CURRENT ISSUES OF MODERN ECOLOGICAL PSYCHOLOGY

**Abstract.** *We define ecological consciousness as a set of views, theories, and emotions that address the challenges in the relationship between humans (or society) and the natural environment, aiming for sustainable solutions. Ecological consciousness, when actively expressed, encompasses both the mental and emotional dimensions of the human psyche. It becomes particularly influential when scientific arguments resonate with an individual, transforming ecological knowledge into a personal conviction and motivating a change in their attitude toward the environment.*

*In the context of studying the theoretical foundations of the problem of ecological consciousness, we consider the most general definition of ecological consciousness as a system of human attitudes to his/her relations with the outside world, to subjective possibilities and the consequences of changes in these relations in the interests of a man or humanity as a whole, formed in the form of a conceptual apparatus. These scientists also emphasize the expediency of the urgent dissemination of existing concepts and ideas that have a social nature to phenomena, the objects of nature and their relationships with a man. This system of relationships, according to our mind, assumes their active dynamic nature. In our opinion, this formulation of ecological consciousness is essentially very close to the definition of an ecological worldview. It is as one of the basic elements of such a worldview that we consider ecological consciousness.*

*By ecological consciousness, we understand it as the totality of the person's ecological ideas, the existing attitude towards nature, as well as the corresponding strategies and technologies of interaction with it. Scientists identify three main channels for the formation of an individual's subjective attitude towards nature: 1) perceptual one – in the process of constructing a perceptual image; 2) cognitive one – based on the processing of information received by the recipient; 3) practical one – during direct practical interaction of subjects with each other and with the objects of the surrounding reality. The main role in the process of forming an attitude towards nature, according to the authors, belongs to so-called psychological releases – specific stimuli associated with a given natural object. Natural psychological releases are visual, auditory, tactile, olfactory-*

*gustatory and behavioral or vital. The result of processing visual, auditory, tactile, olfactory-gustatory releases is an emotional attitude towards sensations, and behavioral patterns' releases are a comparison of oneself with another person and an emotional assessment that is arisen on this basis. At the same time, the result of the action of the mechanisms of the perceptual channel is a person's desire to change natural objects.*

*We consider ecological awareness the highest form of reflection of the real ecological situation, which is responsible for a holistic vision of environmental problems, awareness of the unity of people and the environment, understanding of the presence of an internal "self-regulator" of environmentally civilized behavior, a sense of responsibility, a healthy lifestyle, and active environmental protection activities, which, in turn, are largely determined by a person's attitude to the surrounding world.*

**Key words:** *ecological consciousness, ecological knowledge, a person's attitude to the surrounding world, natural environment, ecological awareness.*

**Problem's statement.** The problem of forming ecological consciousness of the person has been arisen quite acutely in the twentieth century, since humanity began to realize the harmful consequences of its activities, which led to any ecological crisis in the whole world. We observe the manifestations of this crisis in the most diverse spheres of our life: environmental pollution, the disappearance of a number of animals and plants, irrational use of natural resources, etc. Therefore, it is natural that nowadays philosophical, ecological, psychological and other studies related to the need to understand the interaction of a man with the natural world, and this problem has become more active. This led to the scientific substantiation of the problem (with various options for its solution) of forming the ecological consciousness of the individual (Pimperton & Nation, 2010).

Despite the fact that this problem is not new in psychological literature, the opinions of scientists on the issue of defining the essence and the structure of the ecological consciousness of the individual, as well as on the category of consciousness itself, which is, of course, primary and should be considered first of all, still remain mutually exclusive. In particular, in the philosophical scientific paradigm, consciousness is the highest level of human reflection of reality, characterized, first of all, by the isolation and elevation of a person as a kind of surreality, as a carrier of special, unlike all others, ways of interacting with the surrounding world, being of the person (Ishkhanyan, Boye & Mogensen, 2019). Some authors (Lawson & Leck, 2006) understand consciousness in the broad sense of the word, and it is interpreted as a characteristics of highly organized matter, consisting in the mental reflection of the reality, as a conscious being, a subjective image of the objective world, as subjective reality as opposed to the objective, as the ideal (as opposed to the material) that is in close unity with it; in the narrow sense consciousness is a form of mental reflection, the ideal side of purposeful activity, as a means of the spiritual life of the society in the aggregate of all its forms (Cattell, 1988). So, the topic of our research is very actual.

So, **the purpose of our research** is to analyze psychological characteristics of the ecological consciousness of the individual in the paradigm of current issues of Modern Ecological Psychology.

**Analysis of recent research and publications.** In Modern Psychology, consciousness is understood as the highest integrating form of the person's psyche, which consists in the reflection, goal-setting and constructive-creative transformation of our reality. Both in the process of reflection and during the constructive-creative transformation, all human mental processes (perception, memory, thinking, imagination) participate, as a result of which a system of knowledge about the world is formed, which, in turn, is expressed in the process of activity, behavior, etc. All these processes are accompanied by various human relationships (emotional, volitional, etc.), which provide consciousness with its subjectivity and bias.

Thus, consciousness is the unity of all forms of human cognition. This means that sensation, perception, memory, thinking, ability, perseverance, principledness, as well as all other mental processes, states and characterizes of a person with all its forms of manifestation of consciousness.

But all of them taken together do not exhaust the entire content of people's consciousness, and they are not direct components of the concept of the consciousness. These are different formations, which are although functionally and genetically, because they are interrelated.

Given the complexity of such a phenomenon as "the person's consciousness", it is not at all surprising that in Western European and American psychological theories there are still no generally accepted scientifically substantiated views on the emergence and development of the consciousness of some individual. Some of them (for example, behaviorists) generally deny the existence of the person's consciousness as a psychological structure. Others (for example, Gestalt Psychology), in fact, reduce consciousness to perception. Still others (the Würzburg school) consider consciousness as an independent phenomenon, which is explicated in thinking and its subject implies to so-called mysterious internal guiding force (Arbuthnott & Frank, 2000).

According to some scientists (Heino, Ellison & Gibbs, 2010), consciousness is a special form of reflection, regulation and management of people's attitude to the surrounding reality, to themselves and to their special ways of communication, which arise and develop on the basis of the person's activity. At the same time, consciousness is divided into the levels of everyday and scientific worldview, it is a reflection of our reality. According to scientists (Гончарук & Онуфрієва, 2018), everyday consciousness is so-called everyday, practical consciousness, the main function of which is to control the implementation of people's direct activities; thus, consciousness most often reflects the world at the level of phenomena, rather than significant connections between objects and subjects of subjective reality. At the same time, scientific consciousness, according to scientists (Key-DeLyria, Bodner & Altmann, 2019), is a form of social consciousness, which mainly explicates our reality, provides for a substantive and objective study of the reality, which is surrounding people.

According to scientists (Mykhalchuk & Kryshevych, 2019) [209], consciousness is a set of knowledge of an individual about the surrounding world, a mental activity that provides a generalized and purposeful reflection of the external world; a person's separation of himself/herself from the environment and opposition of himself/herself to it as a subject to an object; goal-setting activity (the construction of actions and prediction of their consequences); control and management of the behavior of the individual, the person's ability to realize what is happening both in our surrounding and in the inner spiritual world. The structure of the person's consciousness includes the most important cognitive processes: sensation and perception, memory, imagination and thinking.

**The results of the research and their discussion.** In scientific literature the category of "consciousness" is analyzed, as a rule, from two basic positions – synchronicity and diachronicity. Scientists (Stephens & Rains, 2011), who analyzed consciousness from the side of synchronicity, that is, out of connection with its development, singled out and revealed its invariant components, and, therefore, described consciousness as a scientific normative-evaluative phenomenon. The analysis of consciousness from the position of diachronicity, that is, revealing its structure taking into account the direct development of the person's consciousness, is reflected in the research of some scientists (Ramirez & Wang, 2008). In the research, the structural components, in particular, moral consciousness, there are: moral knowledge; moral views and beliefs, which are transformed into motives and intentions of the individual; moral qualities; moral feelings that "accompany" and "pervade" all structures of the person's consciousness.

Regarding ecological consciousness, first of all, it should be noted that researchers point to the legitimacy of isolating this phenomenon as a separate form of social consciousness (Rezaei & Mousanezhad Jeddi, 2020). They associate ecological consciousness with so-called level of theoretical knowledge and endow it with general basic characteristics of any form of social consciousness. From the point of view of categorical analysis, supporters of this opinion conclude that ecological consciousness can be considered as an independent form of social consciousness (along with political, religious, scientific ones). Some scientists (Rains & Scott, 2007) think that

---

consciousness, like thinking, can be determined by the content and orientation of the dominant attitude of a person (or people) to our reality. In this understanding of the essence of ecological orientation, precisely in relation to the ecological content of the mental reflection of our reality, we can speak of ecological consciousness.

Other scientists (Nowak, Watt & Walther, 2009) note that in modern society there is an urgent need to create a new form of social consciousness, such as ecological one, on a par with political, legal, moral, aesthetic, ideological consciousness. At the same time, ecological consciousness should be studied at a certain specific level, which is theoretical, everyday, mass ones. Thus, in modern theoretical worldview there is a kind of “greening” of the most important problems, and their analysis is carried out through the prism of “a Man – Nature” relations. In the everyday worldview, environmental problems have firmly taken a leading place among other global problems facing humanity. At the same time, scientists (Schleicher & McConnell, 2005) note, all forms of social consciousness are transformed in one way or another one under the influence of ecological contradictions. In our research, we will also consider ecological consciousness as a separate form of social consciousness.

In Psychology ecological consciousness is analyzed from several positions. Let us consider all of them, as this will help us to build the structure of this phenomenon, to identify the components of ecological consciousness, and describe the functions inherent in each component. Thus, the first direction concerns the consideration of the ecological consciousness of the individual as a prerequisite for the formation of the person’s ecological worldview. This problem has been reflected in many modern research (Mykhalchuk & Ivashkevych Ed., 2018). The formation of the subject’s ecological consciousness is considered as a generalizing idea of environmental education, and the ecological educational system of the 21st century, in turn, should be oriented towards the development of the components of the person’s worldview. Therefore, a modern system of environmental education should carry out the transmission of environmental knowledge and a culture from past generations to the present one. In modern conditions, the development of the subject’s ecological worldview should be supported by environmental education, which has the aim at the formation of the ecological consciousness of the “noospheric personality”, that is, at the formation of a person who is able to solve global problems, ensure the survival of civilization and preserve the biosphere.

Environmental education should, first and foremost, aim to develop individuals who can realize their creative potential, particularly in scientific creativity, which plays a leading role in understanding global challenges and finding solutions that are safe for both nature and society, as well as in their practical implementation. Secondly, environmental education represents a “healthy” developmental approach that meets all the criteria of ecological integrity. These criteria include both external and internal conditions: the external condition refers to an environment that supports the material and economic functioning of society, while the internal condition involves a theoretical and methodological framework that ensures the transmission of scientific knowledge. Ultimately, the key instrument for guiding humanity toward a sustainable development model is the cultivation of ecological consciousness in every individual. This process encompasses not only the formation of ecological ideas but also the perception of ecological consciousness as a new dimension of personal identity—one that enables individuals to consistently engage in nature-oriented activities and promote these values within society.

According to Ishkhanyan, Boye, and Mogensen (2019), the ecological worldview is understood as a system of principles, perspectives, evaluations, and knowledge that collectively provide a holistic understanding of the unity between natural and social existence. This integrated view shapes an environmentally oriented life stance, guiding individuals toward sustainable interaction with both nature and society. Similar views are also held by scientists (Key-DeLyria, Bodner & Altmann, 2019), who consider the origins of the ecological crisis in terms of a worldview, as some philosophical problems: taking into account the technocratic model of education and nature

management, the emergence of a “cybernetic person” who treats the world around him/her from a purely intellectual position; this is also a decline in spirituality and harsh pragmatism in relation to nature. Some authors (Pimperton & Nation, 2010) consider ecological consciousness to be a connecting link between scientific and technological progress and living Nature, life in general, because everything is connected to everything as the law of ecology states, and the basis of the person’s existence is an ecological worldview.

The second direction considers ecological consciousness as a complex mental structure, which, first of all, highlights the person’s attitude to the surrounding reality, the activities of other subjects, the society as a whole, as well as the consequences of this activity. In particular, scientists (Ramirez & Wang, 2008) characterize ecological consciousness as a set of generalized ideas about nature, beliefs and ideals that reflect and largely determine a person’s attitude to nature, its laws, appropriate assessments of relationships with it. Scientists (Schleicher, Deidra & McConnell, 2005) consider ecological consciousness the highest level of mental reflection of the natural and artificial environment, one’s own inner world, reflection on the place and the role of a person in the biological, physical and chemical world, as well as self-regulation of this reflection. The scientist believes that ecological consciousness is developed according to the laws of conscious human activity in general, as well as that which is distinguished by its ecological content. We define ecological consciousness as a set of views, theories and emotions that reflect the problems of the relationships between a man (a society) and the natural environment in terms of their optimal solution. At the same time, ecological consciousness, active in its form of manifestation, covers both the mental and emotional spheres of a human psyche, if scientific arguments activate the consciousness of a given subject and they are perceived by the person as a personal conviction in the need to change his/her attitude towards the environment in a view of the acquired ecological knowledge.

In the context of studying the theoretical foundations of the problem of ecological consciousness, we consider the most general definition of ecological consciousness as a system of human attitudes to his/her relations with the outside world, to subjective possibilities and the consequences of changes in these relations in the interests of a man or humanity as a whole, formed in the form of a conceptual apparatus. These scientists also emphasize the expediency of the urgent dissemination of existing concepts and ideas that have a social nature to phenomena, the objects of nature and their relationships with a man. This system of relationships, according to our mind, assumes their active dynamic nature. In our opinion, this formulation of ecological consciousness is essentially very close to the definition of an ecological worldview. It is as one of the basic elements of such a worldview that we consider ecological consciousness. By ecological consciousness, we understand it as the totality of the person’s ecological ideas, the existing attitude towards nature, as well as the corresponding strategies and technologies of interaction with it. Scientists identify three main channels for the formation of an individual’s subjective attitude towards nature: 1) perceptual one – in the process of constructing a perceptual image; 2) cognitive one – based on the processing of information received by the recipient; 3) practical one – during direct practical interaction of subjects with each other and with the objects of the surrounding reality. The main role in the process of forming an attitude towards nature, according to the authors, belongs to so-called psychological releases – specific stimuli associated with a given natural object. Natural psychological releases are visual, auditory, tactile, olfactory-gustatory and behavioral or vital. The result of processing visual, auditory, tactile, olfactory-gustatory releases is an emotional attitude towards sensations, and behavioral patterns’ releases are a comparison of oneself with another person and an emotional assessment that is arisen on this basis. At the same time, the result of the action of the mechanisms of the perceptual channel is a person’s desire to change natural objects.

A completely logical continuation of these statements was the theory of scientists (Stephens & Rains, 2011), which also considers ecological consciousness to be the highest level of mental reflection of the natural and artificial environment, the inner world of the individual, reflection on

the place and the role of a man in the world of Nature, self-regulation of the specified reflection. Ecological consciousness, according to the scientist, is determined by external ecological factors and it is realized through various interactions of a man with the environment.

Ecological awareness, we think, is the highest form of reflection of the real ecological situation, which is responsible for a holistic vision of environmental problems, awareness of the unity of people and the environment, understanding of the presence of an internal “self-regulator” of environmentally civilized behavior, a sense of responsibility, a healthy lifestyle, and active environmental protection activities, which, in turn, are largely determined by a person’s attitude to the surrounding world.

Studying ways to optimize human relations with nature, we point out the need to eliminate the ecological crisis caused by the harmful actions of the society through the ecological activity of mankind. In our opinion, during such activity, the ecological consciousness should be formed, which is a reflection of the objective need to restructure all economic and production life, account for renewable and non-renewable resources, protect the environment from industrial and household waste, restructure all spheres of human activity and needs, taking into account the potential capabilities of our planet. This definition, although it has a purely economic focus, reveals those moments of ecological activity that specifically affect the development of the subject’s ecological consciousness. It is worth noting that the study of ecological activity indicates an understanding of the need to change anthropocentric, consumer actions of a person, to their urgent greening, as well as the orientation of ecological consciousness to the implementation of purely ecological behavior and activity.

We’ll note that the person’s attitude towards nature determines the formation of environmental responsibility. We define the latter as an act of the person’s consciousness, which is a kind of combination of knowledge and feelings. Therefore, the researcher believes that the assimilation of environmental knowledge must necessarily be accompanied by the emotional experiences of the individual and contribute to the formation of the person’s environmental beliefs as a core component of environmental responsibility. At the same time, we’ll emphasize that the formation of environmental consciousness involves such a restructuring of the person’s views and ideas, when the environmental norms learned by us simultaneously become the norms of the person’s behavior in relation to nature.

We hold the opinion that without the formation of the individual’s attitude to nature, the solution of the problem of developing environmental consciousness is impossible, since knowledge without a certain attitude to the environment, which is only an intellectual basis for the formation of the individual. This approach, which, first of all, values the human attitude to nature, emphasizes a great need to select environmental information, and it includes the individual into the activity, and specifically create any problems in pedagogical situations, the solution of which is associated with the development of the individual’s own personal attitude to nature. Thus, we convinced that, first of all, it was necessary to form a conscious attitude of the individual to nature, which is manifested in the purpose and the content of the activities of the subjects of educational interaction, in the forms and the structure of information exchange of people with the environment. The latter largely shapes the positive attitude of people towards nature and it is a determining factor in their socially useful activities. Although we also claim that the main thing in environmental education is the formation of a certain, clearly defined ecological worldview and consciousness. We put forward the need to turn our face to nature in terms of an empathetic attitude, understanding a close connection with it. To our opinion we believe that ecological consciousness characterizes a person’s attitude towards nature and usually manifests itself in the form of a worldview assessment of natural factors and systems, as well as one’s own place in nature.

One of the factors in the formation of attitudes towards the natural environment is the direct and everyday experience of interaction with it. Therefore, it is logical to assume that the attitude towards nature of city dwellers will be somewhat different from the attitude of people living in rural

areas. The urban environment as a factor of socialization has a number of features: architecture (and the nature of the architecture of ancient and industrial, metropolitan and provincial cities should be taken into account); a large population, living conditions (mainly equipped apartments); the presence of educational institutions of various types and the ability to choose the level and profile of education. The socialization of a person in the city is influenced by the “accelerated pace of life”, technical progress, the desire for comfort and material security, which, in turn, affects the change in social values and social attitudes. One of the important moments in the process of socialization of urban schoolchildren is “detachedness” from nature. City children often have direct contact with nature only during summer vacations and usually only when the family has the opportunity to organize a vacation outside the city. A city dweller perceives nature against the background of buildings, structures and roads. Therefore, most often nature becomes a “background” for the perception of the same buildings, building complexes and, accordingly, takes on secondary importance. Much less often a city dweller can hear the natural sounds of nature, because they are covered by the sounds of civilization. In this case, the person’s ability to feel like a part of nature, which is in its essence (as one of the biological species) is reduced.

**Conclusions and perspectives of further research.** As we note, ecological consciousness is the awareness of the developing ecological situation, of those connections and relationships between people that are formed in the process of their activities to ensure optimal conditions for the functioning of the “nature-society” system. Therefore, we’ll emphasize the need to focus attention on the role of the activity in the ecological system. We mean that ecological activity reveals clear patterns and conditions of human-nature relations. Indeed, it is in the process of conscious activity of the individual that the formation of substructures of ecological consciousness occurs.

By ecological consciousness, we understand the reflection by people of their attitude towards nature, noting that it is customary to understand ecological consciousness as the reflection in ideal forms (concepts, judgments, laws, theories, sciences, etc.) of the relationships between biological organisms and human society with the natural environment. In the same context, we’ll emphasize that ecological consciousness is not just a human reflection of the attitude towards nature, but only that which actualizes the aim at ensuring its vital properties, at preserving and improving its vital center.

### СПИСОК ПОСИЛАНЬ

- Гончарук Н., Онуфрієва Л. Психологічний аналіз рівнів побудови комунікативних дій. *Психолінгвістика. Психолінгвістика. Psycholinguistics*. Переяслав, 2018. Вип. 24(1). С. 97–117. URL: <https://doi.org/10.31470/2309-1797-2018-24-1-97-117>
- Arbuthnott K., Frank J. Executive control in set switching: Residual switch cost and task-set inhibition. *Canadian Journal of Experimental Psychology*. Vol. 54. 2000. P. 33–41. URL: <https://doi.org/10.1037/h0087328>.
- Cattell R. *Handbook of Multivariate Experimental Psychology*. London, 1988. URL: <https://link.springer.com/book/10.1007/978-1-4613-0893-5>
- Heino R.D., Ellison N.B., Gibbs J.L. Relationshopping: Investigating the market metaphor in online dating. *Journal of Social and Personal Relationships*. Vol. 27 (4). 2010. P. 427–447. URL: <https://doi.org/10.1177/0265407510361614>.
- Ishkhanyan B., Boye K., Mogensen J. The Meeting Point: Where Language Production and Working Memory Share Resources. *Journal of Psycholinguistic Research*. Vol. 48, 2019. P. 61–79. URL: <https://doi.org/10.1007/s10936-018-9589-0>.
- Key-DeLyria S.E., Bodner T., Altmann L.J.P. Rapid Serial Visual Presentation Interacts with Ambiguity During Sentence Comprehension. *Journal of Psycholinguistic Research*. Vol. 48. 2019. P. 665–682. URL: <https://doi.org/10.1007/s10936-018-09624-9>.

- Lawson H.M., Leck K. Dynamics of Internet dating. *Social Science Computer Review*. Vol. 24 (2). 2006. P. 189–208. URL: <https://doi.org/10.1177/0894439305283402>.
- Mykhalchuk N., Ivashkevych Ed. Psycholinguistic features of the development of social intelligence of the teacher. *Психолінгвістика. Психолінгвістика. Psycholinguistics*. Переяслав-Хмельницький, 2018. Вип. 23 (1). С. 242–257. URL: <https://doi.org/10.5281/zenodo.1211618>.
- Mykhalchuk N., Kryshevych O. The peculiarities of the perception and understanding of Sonnets written by W.Shakespeare by the students of the Faculty of Foreign Languages. *Psycholinguistics. Психолінгвістика. Психолінгвістика*. Переяслав-Хмельницький, 2019. Вип. 26(1). С. 265–285. URL: <https://doi.org/10.31470/2309-1797-2019-26-1-265-285>.
- Nowak K., Watt J.H., Walther J.B. Computer mediated teamwork and the efficiency framework: Exploring the influence of synchrony and cues on media satisfaction and outcome success. *Computers in Human Behavior*. Vol. 25(5). 2009. P. 1108–1119. URL: <https://doi.org/10.1016/j.chb.2009.05.006>.
- Pimperton H., Nation K. Suppressing irrelevant information from working memory: Evidence for domain-specific deficits in poor comprehenders. *Journal of Memory and Language*. Vol. 62(4). 2010. P. 380–391. URL: <https://doi.org/10.1016/j.jml.2010.02.005>.
- Rains S.A., Scott C.R. To identify or not to identify: A theoretical model of receiver responses to anonymous communication. *Communication Theory*. Vol. 17 (1). 2007. P. 61–91. URL: <https://doi.org/10.1111/j.1468-2885.2007.00288.x>.
- Ramirez A. Jr., Wang Z. When online meets offline: An expectancy violation theory perspective on modality switching. *Journal of Communication*. Vol. 58 (1). 2008. P. 20–39. URL: <https://doi.org/10.1111/j.1460-2466.2007.00372.x>.
- Rezaei A., Mousanezhad Jeddi E. The Contributions of Attentional Control Components, Phonological Awareness, and Working Memory to Reading Ability. *Journal of Psycholinguistic Research*. Vol. 49. 2020. P. 31–40. URL: <https://doi.org/10.1007/s10936-019-09669-4>.
- Schleicher J. Deidra, McConnell R. Allen. The Complexity of Self? Complexity: An Associated Systems Theory Approach. *Social Cognition*. Vol. 23(5). October 2005. P. 387–416. URL: <https://doi.org/10.1521/soco.2005.23.5.387>
- Stephens K.K., Rains S.A. Information and communication technology sequences and message repetition in interpersonal interaction. *Communication Research*. Vol. 38 (1). 2011. P. 101–122. URL: <https://doi.org/10.1177/0093650210362679>.

## REFERENCES

- Goncharuck, N. & Onufriieva, L. (2018). Psykholohichniy analiz rivniv pobudovy komunikatyvnykh dii [Psychological analysis of levels of communicative actions' constructing]. *Psykholinhvistyka. Psykholinhvistyka. Psycholinguistics : Zb. nauk. prats DVNZ «Pereiaslav-Khmelnitskyi ped. un-t imeni Hryhoriia Skovorody. Psycholinguistics. Psycholinguistics. Psycholinguistics: Collection of research papers of the Pereiaslav-Khmelnitskyi Pedagogical University named after Grigoryi Skovoroda*, 24(1), 97–117. Retrieved from <https://doi.org/10.31470/2309-1797-2018-24-1-97-117>.
- Arbuthnott, K. & Frank, J. (2000). Executive control in set switching: Residual switch cost and task-set inhibition. *Canadian Journal of Experimental Psychology*, 54, 33–41. Retrieved from <https://doi.org/10.1037/h0087328>.


- Cattell, R. (1988). *Handbook of Multivariate Experimental Psychology*. London. Retrieved from <https://link.springer.com/book/10.1007/978-1-4613-0893-5>
- Heino, R.D., Ellison, N.B. & Gibbs, J.L. (2010). Relationshopping: Investigating the market metaphor in online dating. *Journal of Social and Personal Relationships*, 27 (4), 427–447. Retrieved from <https://doi.org/10.1177/0265407510361614>.
- Ishkhanyan, B., Boye, K. & Mogensen, J. (2019). The Meeting Point: Where Language Production and Working Memory Share Resources. *Journal of Psycholinguistic Research*, 48, 61–79. Retrieved from <https://doi.org/10.1007/s10936-018-9589-0>.
- Key-DeLyria, S.E., Bodner, T. & Altmann, L.J.P. (2019). Rapid Serial Visual Presentation Interacts with Ambiguity During Sentence Comprehension. *Journal of Psycholinguistic Research*, 48, 665–682. Retrieved from <https://doi.org/10.1007/s10936-018-09624-9>.
- Lawson, H.M. & Leck, K. (2006). Dynamics of Internet dating. *Social Science Computer Review*, 24 (2), 189–208. Retrieved from <https://doi.org/10.1177/0894439305283402>.
- Mykhalchuk, N. & Ivashkevych, Ed. (2018). Psycholinguistic features of the development of social intelligence of the teacher. *Psykholinhvistyka. Psykholynhvystyka. Psycholinguistics – Psycholinguistics. Psycholinguistics. Psycholinguistics*, 23 (1), 242–257. Retrieved from <https://doi.org/10.5281/zenodo.1211618>.
- Mykhalchuk, N. & Kryshevych, O. (2019). The peculiarities of the perception and understanding of Sonnets written by W.Shakespeare by the students of the Faculty of Foreign Languages. *Psycholinguistics. Psykholinhvistyka. Psiholingvistika Psycholinguistics. Psycholinguistics. Psycholinguistics*, 26(1), 265–285. DOI: 10.31470/2309-1797-2019-26-1-265-285.
- Nowak, K., Watt, J.H. & Walther, J.B. (2009). Computer mediated teamwork and the efficiency framework: Exploring the influence of synchrony and cues on media satisfaction and outcome success. *Computers in Human Behavior*, 25(5), 1108–1119. Retrieved from <https://doi.org/10.1016/j.chb.2009.05.006>.
- Pimperton, H. & Nation, K. (2010). Suppressing irrelevant information from working memory: Evidence for domain-specific deficits in poor comprehenders. *Journal of Memory and Language*, 62(4), 380–391. Retrieved from <https://doi.org/10.1016/j.jml.2010.02.005>.
- Rains, S.A. & Scott, C.R. (2007). To identify or not to identify: A theoretical model of receiver responses to anonymous communication. *Communication Theory*, 17 (1), 61–91. Retrieved from <https://doi.org/10.1111/j.1468-2885.2007.00288.x>.
- Ramirez, A. Jr. & Wang, Z. (2008). When online meets offline: An expectancy violation theory perspective on modality switching. *Journal of Communication*, 58 (1), 20–39. Retrieved from <https://doi.org/10.1111/j.1460-2466.2007.00372.x>.
- Rezaei, A. & Mousanezhad Jeddi, E. (2020). The Contributions of Attentional Control Components, Phonological Awareness, and Working Memory to Reading Ability. *Journal of Psycholinguistic Research*, 49, 31–40. Retrieved from <https://doi.org/10.1007/s10936-019-09669-4>.
- Schleicher, J. Deidra & McConnell, R. Allen (2005). The Complexity of Self?Complexity: An Associated Systems Theory Approach. *Social Cognition*, 23(5), October. P. 387–416. Retrieved from <https://doi.org/10.1521/soco.2005.23.5.387>

Stephens, K.K. & Rains, S.A. (2011). Information and communication technology sequences and message repetition in interpersonal interaction. *Communication Research*, 38 (1), 101–122. Retrieved from <https://doi.org/10.1177/0093650210362679>.

## ПСИХОЛОГІЧНА ХАРАКТЕРИСТИКА ЕКОЛОГІЧНОЇ СВІДОМОСТІ ОСОБИСТОСТІ: АКТУАЛЬНІ ПИТАННЯ СУЧАСНОЇ ЕКОЛОГІЧНОЇ ПСИХОЛОГІЇ

**Едуард Івашкевич**

доктор психологічних наук, професор,  
професор кафедри загальної психології, психодіагностики  
та психотерапії Рівненського державного гуманітарного університету

 <https://orcid.org/0000-0003-0376-4615>


**Євген Харченко**

доктор медичних наук, професор,  
професор кафедри фізичної реабілітації та ерготерапії  
Рівненської медичної академії

 <https://orcid.org/0000-0002-4340-8503>

**Інна Ногачевська**

кандидат психологічних наук, доцент,  
доцент кафедри загальної психології, психодіагностики  
та психотерапії Рівненського державного гуманітарного університету

 <https://orcid.org/0000-0002-4340-8503>

DOI [https://doi.org/10.35619/prap\\_rv.vi25.467](https://doi.org/10.35619/prap_rv.vi25.467)

*У статті показано, що ми визначаємо екологічну свідомість як сукупність поглядів, теорій і емоцій, що відображують проблеми взаємостосунків людини (суспільства) і природного середовища в плані оптимального їх розв'язання. При цьому активна за формою прояву екологічна свідомість охоплює як розумову, так і емоційну сфери психіки людини, якщо наукові аргументи активізують свідомість даного суб'єкта і будуть сприйняті ним як особисте переконання у необхідності змінити своє ставлення до навколишнього середовища з огляду на набуті екологічні знання. Показано, що у контексті вивчення теоретичних засад проблеми ми вважаємо найбільш загальним визначенням екологічної свідомості як сформованої у вигляді понятійного апарату системи ставлення людини до її зв'язків із зовнішнім світом, до суб'єктних можливостей і наслідків змін цих зв'язків в інтересах людини або людства в цілому. Ми також наголошуємо на доцільності нагального розповсюдження існуючих концепцій і уявлень, які мають соціальну природу, на явища, об'єкти природи та на їх взаємозв'язки з людиною. Ця система взаємостосунків, на нашу думку, передбачає їх активний динамічний характер. Визначено, що це формулювання екологічної свідомості за своєю суттю є дуже близьким до визначення екологічного світогляду. Саме як один із базових елементів такого світогляду ми і розглядаємо екологічну свідомість.*

*Під екологічною свідомістю ми розуміємо сукупність екологічних уявлень людини, існуючого ставлення до природи, а також відповідних стратегій і технологій взаємодії з нею. Ми визначаємо три основні канали формування суб'єктивного ставлення індивіда до природи: 1) перцептивний – у процесі побудови перцептивного образу; 2) когнітивний – на основі переробки інформації, яку отримує реципієнт; 3) практичний – під час безпосередньої*

*практичної взаємодії суб'єктів між собою та об'єктами оточуючої дійсності. Головна роль в процесі формування ставлення до природи, на думку авторів, належить так званим психологічним релізам – специфічним стимулам, пов'язаним з даним природним об'єктом. Природними психологічними релізами є візуальні, аудіальні, тактильні, нюхово-смакові й поведінкові або вітальні тощо. Результатом обробки візуальних, аудіальних, тактильних, нюхово-смакових релізів є емоційне ставлення до відчуттів, а поведінкових – порівняння себе з іншою людиною та емоційна оцінка, яка виникає на цій основі. При цьому результатом дії механізмів перцептивного каналу є потяг людини до зміни природних об'єктів.*

*Екологічна свідомість, на нашу думку, є найвищою формою відображення реальної екологічної ситуації, яка відповідає за цілісне бачення екологічних проблем, усвідомлення єдності людей та середовища, розуміння наявності внутрішнього “саморегулятора” екологічно цивілізованої поведінки, відчуття відповідальності, здоровий спосіб життя, активну природоохоронну діяльність, що, в свою чергу, великою мірою зумовлюються ставленням людини до оточуючого світу.*

**Ключові слова:** *екологічна свідомість, екологічні знання, ставлення людини до навколишнього світу, природне середовище.*

*Стаття надійшла до редакції 01.09.2025 р.*