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ORIGINAL ARTICLE

Fostering ecological consciousness of future leaders

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The show that the modern ecological consciousness of future leaders has the following main features: the predominance of elements of utilitarian, pragmatic consciousness; heterogeneous development of ecological consciousness of different groups of people living in different regions, the availability of elements of nature-spiritual, utilitarian and noospheric consciousness. It is noted that in the modern ecological consciousness of future leaders, there is undoubtedly a quantitative growth of elements of noospheric ecological consciousness, which, however, is not equally characteristic for all world regions. It is emphasized that he differentiation of ecological consciousness of future leaders leads to the emergence of different interests in social groups, which are the bearers of its different types. In Europe, this situation emerged during the capitalist society formation, associated with the development of ecological utilitarianism.

Keywords: ecological consciousness, future leaders, environmental competence, noospheric consciousness, environmental organizations.

Introduction

Problems of the essence of ecological consciousness of future leaders, its typology, interaction with other forms of social consciousness, the current state and especially development trends are not fully worked out. In this connection, society or an individual do not receive from social philosophy an explanation of those norms, values and principles, which they should take into account in their attitude to the natural environment. All this leads to a contradiction between the practical needs of changing the ecological consciousness of modern society and the level of philosophical and theoretical explanation of the possibilities of solving the environmental problem. Thus, the motivation for the study of the essence of ecological consciousness of future leaders, trends of its development are the interests of modern society in solving environmental problems through qualitative changes in people's ecological consciousness, in creating a holistic concept of ecological consciousness of future leaders containing the methodology of its transition from utilitarian-consumptive goals to noospheric ones. The above-described issues have necessitated this research.

Information base

The analysis of domestic and foreign literature devoted to the problems of ecological consciousness of future leaders makes it possible to conclude that along with certain achievements in its development (understanding of ecological consciousness as an element of social consciousness, which reflects the relationship between society and nature, has a complex structural and is multifunctional and is in the transition from utilitarian-consumer to noospheric one) there are still many controversial and unsolved issues. So, in the current conditions, ecological consciousness of future leaders is insufficiently subjected to socio-philosophical analysis, its essence is not fully identified and its definition is not fully specified, the place of ecological consciousness of future leaders in the structure of social consciousness is not properly studied, as well as its interaction with other forms of social consciousness, the main trends of development of ecological consciousness in modern society are not clearly defined.

Methods

The philosophical and theoretical basis of the paper is specified by the peculiarity of the research problem, by its objectives and tasks. The general structure of the work is the implementation of the method of ascent from the abstract (identifying the essence, properties and functions of ecological consciousness of future leaders) to the concrete (justification of the need for transition from

the pragmatic environmental consciousness, dominant in modern society, to the noospheric one). The following methods are also used in the paper: analysis and synthesis, typologization, historical and logical.

Results

The ecological consciousness of future leaders in modern society is in a state of continuous change and development. By the end of the twentieth century, a complexly organized society with a number of specific features unparalleled in the world history has emerged as a result of the scientific and technological revolution and under the influence of globalization processes. The global system of market relations, the transformation of information into one of the most important commodities, the crisis of cultural values and religious consciousness, the wide spread of destructive and radical movements, which resulted in the problem of international terrorism, the problems of overpopulation, environmental pollution, the exhaustion of irreplaceable resources, the differentiation of living standards on the planet - all this has determined the appearance of a number of features in the global ecological consciousness of future leaders that distinguish it from ecological consciousness of previous eras (Salim, H.K. et al., 2018; Batyr, Yu.G. et al., 2021).

In our opinion, the modern ecological consciousness of future leaders has the following main features: the predominance of elements of utilitarian, pragmatic consciousness; heterogeneous development of ecological consciousness of different groups of people living in different regions, the availability of elements of nature-spiritual, utilitarian and noospheric consciousness; the appearance and rapid development of virtualized environmental consciousness in Western countries with the prospects of its spread throughout the world; the increasing volume of environmental knowledge of the population in most countries; the presence of tensions, in some cases conflicts among the main components of ecological consciousness, as well as among the ecological consciousness of different groups of population; lack of orientation of mass ecological consciousness on active environmental actions; activation of the impact of ecological consciousness of various environmental organizations and movements on the mass ecological consciousness; gradual increase of the noospheric consciousness share in relation to its other elements (Albelda Perez, E., Correa Ruiz, C., & Carrasco Fenech, F., 2007; Kawasan, D.I. & Cikarang, I., 2019).

Let us consider these features and processes of development of ecological consciousness of future leaders in more detail.

1. The predominance of utilitarian, pragmatic consciousness elements in the ecological consciousness of future leaders

The widespread spread of utilitarian ecological consciousness in the nineteenth and twentieth centuries across the planet continued to be one of the most important factors determining the state of modern global ecological consciousness. This was caused, first of all, by the formation of a mass consumption society, in which the main goal was people's material well-being. Such a feature of modern mass consciousness as the identification of scientific and technological progress with the appearance of more and more new consumer goods, letting to make the consumer's life more comfortable, also contributes to the maintenance of ecological utilitarianism to a great extent. Such perceptions are now among the most significant elements of utilitarian ecological awareness, since the habit of constantly updating one's immediate surroundings in accordance with progress or fashion is incompatible with the skill of assessing one's actions in terms of damage caused to the environment. At the same time, the media also contribute to the maintenance of ecological utilitarianism in the mass consciousness. For example, the fashion for "environmentally friendly products", on the one hand contributes to the evaluation of purchased goods by the harmlessness of their production for the environment, on the other hand forces the producer to consider his environmental activities only in terms of its impact on commercial success. In addition, the desire to purchase and use the goods produced with the use of environmentally friendly technologies, being a generally positive phenomenon, contributes to the formation of such an important feature of ecological utilitarianism, as complacency with the achieved result (Birkin, F., 1996; Sidjabat, F.M., Habibah, R. & Pasaribu, M., 2019).

2. Heterogeneous development of ecological consciousness of different groups of people living in different regions, the availability of elements of nature-spiritual, utilitarian and noospheric consciousness

In a number of the world regions, the utilitarian consciousness of future leaders coexists with the nature-spiritual consciousness. This phenomenon appeared as a result of the penetration of Western civilization into regions dominated by nature-spiritual ecological consciousness existing during the sixteenth to twentieth centuries. Thus, by the end of the twentieth century, a kind of ecological consciousness had developed in many countries of the so-called "The Third World". Its distinctive feature is a pronounced heterogeneity. On the one hand, the social elite of such regions, more or less Europeanized, as a rule is the bearer of a utilitarian ecological consciousness. The control over natural resources exercised by this elite is usually aimed at profiting from their exploitation. Examples of this ecological situation are the ill-considered exploitation of Indonesia's forests at the end of the twentieth century or the highly utilitarian environmental policies of many African states after independence. At the same time, the majority of the population of these regions is the bearers of nature-spiritual ecological consciousness, which in some cases leads to acute social conflicts.

It should be noted that nature-spiritual ecological consciousness of future leaders could no longer be considered the domain of only those regions which European civilization has penetrated relatively recently. The growth of ecological concern in the West has

contributed to the emergence of elements of nature-spirituality in the ecological consciousness of Western Europe. The ecological crisis of the twentieth century can hardly be considered the sole source of this phenomenon. The idealization of nature as a spontaneous reaction to the negative aspects of social processes has a very long history in European thought. Even Rousseau called for a return to nature, seeing such a return as the only salvation from all the society ills of his time. However, the crisis of ecological utilitarianism in our days has created a favorable ground for a certain resuscitation of this kind of ideas. In the public ecological consciousness of future leaders in developed countries, elements of nature-spirituality do not play a prominent role. For them, these elements are as marginal as the elements of ecological utilitarianism are for most other regions of the Earth (Heras, I. & Arana, G., 2010; Stryzhak, O., Ahmedova, O. & Aldoshyna, M., 2020).

In the modern ecological consciousness of future leaders, there is undoubtedly a quantitative growth of elements of noospheric ecological consciousness, which, however, is not equally characteristic for all world regions.

Like utilitarian-consumer consciousness, the noospheric ecological consciousness of future leaders is emerging in Western European civilization, and, partly, in Russian. Consequently, its spread in global consciousness begins with the regions influenced by these civilizations. In addition to the wide spread of utilitarian elements noted above, this process confronts a number of differences in the public ecological consciousness of future leaders, historically established in different civilizations. We have already mentioned above the differentiation of ecological consciousness into specialized utilitarian and mass nature-spiritual that occurs in many regions. However, even the relatively homogeneous local ecological consciousness that exists in some Eastern countries, for example, can have a number of features that distinguish it from the ecological consciousness of the same types that are characteristic for other regions. The civilizations of India and China are characterized by a deep reverence for nature, which is undoubtedly a sign of a nature-spiritual ecological consciousness (Johnstone, L., 2020; Stryzhak, O. et al., 2020).

However, it differs significantly from the nature-spiritual ecological consciousness of primitive societies. For example, the Buddhists' "reverence for nature" comes from their desire to free themselves from a succession of rebirths, i.e., to escape from nature into nirvana. In Hinduism, the origin of nature-spiritual ecological consciousness is the idea that living beings are connected to the various deities of the Hindu pantheon. This conception of nature does not coincide with that on which the noospheric ecological consciousness is based, nor with that included in the nature-spiritual ecological consciousness of other regions of the Earth. Of course, the nature-spiritual ecological consciousness of India and China contributes to the rationalization of the interaction between society and nature, which is as well facilitated by the traditionalism of these civilizations. However, their inclusion in the global processes of the modern world community that contributes to the leveling of cultural originality does not lead to the spread of noospheric, but rather utilitarian ecological consciousness. The export of "ecologically dirty" industries to developing countries plays its own negative role in this process, supporting among their population a utilitarian attitude to the environment (Albelda Perez, E., Correa Ruiz, C., & Carrasco Fenech, F., 2007; Wei, Q., Burritt, R., & Monroe, G., 2011).

The differentiation of ecological consciousness of future leaders leads to the emergence of different interests in social groups, which are the bearers of its different types. In Europe, this situation emerged during the capitalist society formation, associated with the development of ecological utilitarianism. In many regions, colonial expansion led to acute conflicts between bearers of nature-spiritual and utilitarian-pragmatic types of ecological consciousness of future leaders. Nowadays, tensions between the noospheric and utilitarian consciousness of future leaders are widespread. These situations often lead to conflicts resolved by violent means, as was the case, for example, with the Rainbow Warrior and Rainbow Warrior-2 vessels owned by Greenpeace and attacked at various times by the French Navy while trying to use them in protests against nuclear testing and sea transportation of hazardous waste. Conflicts are often caused by the rejection of protests against environmentally dangerous projects that create new jobs or otherwise contribute to the economic well-being of the population. Conflict situations arise around nature reserves and national parks, which territories, used by the local population, are alienated. According to the contemporary authors covering environmental problems, the prevention of such conflicts requires, on the one hand, an awareness of the cost-effectiveness of environmental measures by the general public and by decision-making groups; on the other, improvements in systems of environmental law and economic relations (Heras, I. & Arana, G., 2010; Salim, H.K. et al., 2018).

3. The appearance and rapid development of virtualized environmental consciousness in Western countries with the prospects of its spread throughout the world

An important factor determining the characteristics of ecological consciousness of future leaders in the modern world is the very nature of post-industrial society, in which the most valuable product of social activity is information circulating in computer networks. The most important activities in post-industrial society become those associated with the accumulation, processing and transmission of information, that is, those types of social activity that are not directly aimed at modifying the natural environment, and, consequently, at its restoration and stabilization. This process of de-ecologization of professional activity now involves more and more people in developed countries. In this connection, the role of everyday human activity in relations with nature increases proportionally, and, consequently, so does the importance of the corresponding processes and images of consciousness aimed at neutralizing the damage inflicted on the environment and stabilizing its condition. However, the peculiarities of post-industrial society affect here as well. First of all, this is due to the fact that the environment of a modern person is becoming more and more urbanized, and his/her interaction with nature is becoming more and more mediated. The development of computer technology is

also contributing to this. At present, its level allows a person working in the field of network business, for example, to provide oneself with everything necessary for life and literally without leaving home. The observed trends of the society development suggest that the number of such people will increase in the future. On the other hand, the same means of mass communication, the development of which has caused this phenomenon, are often the main, if not the only, source of information about the habitat and the problems of its protection. Thus, the separation of a large part of the members of post-industrial society from direct interaction with nature with the increasing influence of various environmental movements causes the emergence of a special kind of technocratic environmental consciousness of future leaders, based entirely on the images and ideas that are not directly conditioned by the state of the habitat of its bearer. In other words, such ecological consciousness of future leaders are more connected with the virtual environment than with the real one. The degree of a person's ecological concern can no longer be unambiguously interpreted as an indicator of the typicality of his/her ecological consciousness (it is possible to defend nature at network conferences without having a clear idea of nature as such). Moreover, the virtualized ecological consciousness of future leaders can serve as a powerful means of manipulating both the environmental and the political behavior of its bearer. This is caused by its characteristic uncritical perception of the information received through the electronic media, which makes it easy to replace real environmental problems with fictitious ones or to obscure some aspects by excessive coverage of others. This requires only control over information flows, which can be exercised either by the state or by a certain political current within the state or by an international organization (Wei, Q., Burritt, R., & Monroe, G., 2011; Batyr, Yu.G. et al., 2021).

On the other hand, we cannot ignore a certain positive impact of the processes of informatization and globalization on individual and public ecological consciousness. This impact is connected, first of all, with the increase in the amount of ecological information available to everyone. In itself, this phenomenon contributes to the growth of interest in the problems of environmental protection. However, on the other hand, it should be noted that poor-quality information is perceived by most members of post-industrial society without critical attitude, which leads to a wrong understanding of the problem. The consumer of such information develops an erroneous perception of environmental problems and the tasks necessary to resolve the ecological crisis. If we consider the role that these perceptions play in a person's awareness of his relationship with the natural environment, we can say with certainty that the inaccuracy of information functioning in modern society seriously deforms the ecological consciousness of society and the individual (Stryzhak, O., Ahmedova, O. & Aldoshyna, M., 2020; Batyr, Yu.G. et al., 2021).

Along with the virtualization of ecological consciousness, attention should also be paid to the specific nature of the modes of ecological activity in post-industrial society. As noted above, more and more people's professional activities are connected either to the service sector or to information networks. Thus, the same processes of virtualization are underway in the methods of ecological activity. At the same time, the load on the environment caused by these activities is by no means reduced, since the satisfaction of the demands of the bearer of ecological consciousness (regardless of its level) requires the involvement of more and more new resources of animate and inanimate nature. The consumer character of post-industrial society also has a significant impact on this process. As we know, the modern market economy is based on mass production of goods and services. This production in its modern form involves the constant appearance of new products with many attractive features for the consumer, a significant part of the previously produced similar products of the same company passes into the category of obsolete. This, combined with a fashion for the latest products, which is strongly supported by advertising, leads to a situation in which a large proportion of people in developed countries become participants of the market race against their will. In economically developed countries, the middle class and the elite do not use some of the consumer goods (cars, household appliances, electronics, etc.) for more than a few years, which leads to the problem of recycling products which are still serviceable but obsolete or out of fashion. This periodic renewal of the technogenic environment has already become a steady habit among most of the population of these countries. At the same time, the negative consequences of such a phenomenon for the natural environment are not realized due to the virtualization of ecological consciousness described above (Salim, H.K. et al., 2018; Sidjabat, F.M., Habibah, R. & Pasaribu, M., 2019).

Thus, the virtualized ecological consciousness of future leaders is characterized by the predominance of the technogenic environment (including virtual) over the direct impact of the natural environment. However, on this basis it is hardly possible to talk about the formation of a fundamentally new type of ecological consciousness of future leaders compared to the types described above. Rather, it should be identified as one of the most relevant variety of utilitarian ecological consciousness of future leaders in contemporary conditions as it has a number of characteristic features:

- Virtualized ecological consciousness of future leaders develops in the conditions of interaction with nature with the help of special technical means;
- Ecological consciousness of future leaders in the virtualizing ecological consciousness is based on sustainable concepts of comfort and progress, i.e. on civilization-materialistic foundations;
- The activity, determined by the virtualized ecological consciousness, is aimed at providing the needs of its bearer without taking into account the impact on the habitat (Birkin, F., 1996; Albelda Perez, E., Correa Ruiz, C., & Carrasco Fenech, F., 2007).

4. Insufficient orientation of mass ecological consciousness on the active environmental actions

The main groups of the population perceive the ecological threat mainly as a factor that can affect them only in the future. Information about environmental disasters occurring in certain parts of the world is understood within the framework of the

mundane principle "it has nothing to do with me now and will not affect me in future". This is confirmed by sociological data. For example, a number of scientists have found that in European countries four to five percent of the adult population are actively involved in the environmental movement. Ten percent of the population is interested in information about the environmental situation only in their area of residence. All this leads to the fact that the majority of the population does not participate in the environmental movement, little supports the existing "green" movements, and does not actively protest against the implementation of economic projects with uncertain environmental consequences. Concern about the deterioration of the environmental situation is expressed in emotional and sensory experiences, the causes of deterioration and its culprits are not rationally recognized. Therefore, the environmental concessions of the masses needs constant development, primarily by environmental organizations (Sidjabat, F.M., Habibah, R. & Pasaribu, M., 2019; Batyr, Yu.G. et al., 2021).

5. Activation of influence of various environmental organizations and movements on mass ecological consciousness

The activity of various environmental organizations is an important prerequisite for overcoming the differentiation of ecological consciousness in today's global community. Although these activities are often a source of acute conflict, their positive significance prevails. The main functions that environmental organizations perform in the modern world can include the following:

- Participation in the processes of the individual and society ecological consciousness formation;
- Dissemination of reliable environmental information;
- Support of the society and state institutions' nature protection activity;
- Attraction of public attention to the environmental problems.

Ecological consciousness of the environmental organizations promotes reorientation of mass ecological consciousness from utilitarian-consumer goals to noospheric ones (Wei, Q., Burritt, R., & Monroe, G., 2011; Stryzhak, O., Ahmedova, O. & Aldoshyna, M., 2020).

6. Gradual increase of the share of noospheric consciousness in relation to the other elements of ecological consciousness of future leaders

At present in the global ecological consciousness of future leaders there are elements of noospheric consciousness, the importance of which is gradually increasing. Its emergence in the ecological consciousness of Western Europe can be attributed to the middle of the twentieth century. At this time, warnings against the excessive exploitation of nature began to be heard, connected not only with a call to return to nature but also with a demand for the establishment of rational interaction between it and society. Certain groups are now the bearers of a specialized noospheric ecological consciousness. Examples of such groups are various environmental organizations (Club of Rome, Greenpeace), various scientific organizations engaged in research on habitat problems, the intellectual elite of society, etc. These groups already have a significant influence on environmental decision-making, environmental education and upbringing, they participate in the forecasting of the ecological situation, and their opinions are brought to public consciousness by the mass media. Nevertheless, noospheric ecological consciousness cannot be considered mass in modern society because the number of its bearers is limited (Heras, I. & Arana, G., 2010; Kawasan, D.I. & Cikarang, I., 2019).

At the same time, we cannot but note the increase in the share of noospheric elements in the global ecological consciousness, especially in recent years. First of all, it is manifested in the expansion of the circle of bearers of noospheric consciousness, involving more and more people in environmental protection activities. This process reflects the growing discrepancy between the existing utilitarian and pragmatic consciousness and the emerging ecological situation. The understanding of the necessity of qualitative changes in relations with the natural environment, developed due to the availability of reliable ecological information, which is also brought to public consciousness by various social institutions, contributes to the spread of noospheric ecological consciousness of future leaders. The ecological and educational policy of most developed countries of the world attracts increasing measures on ecological education and upbringing and is of great importance for expansion of the social base of its bearers. We can predict the preservation of the trend of increasing the share of noospheric elements in the global ecological consciousness in the future, provided that the growth of ecological consciousness will be complemented by the ability to build a rational relationship with nature on the basis of the obtained knowledge (Stryzhak, O., Ahmedova, O. & Aldoshyna, M., 2020; Batyr, Yu.G. et al., 2021).

Conclusion

Thus, summing up, we can formulate the following conclusions:

1. The problem of ecological consciousness of future leaders is an important and relevant subject of socio-philosophical research, whose main objectives are to identify the essence of ecological consciousness and its place in the system of social consciousness, identifying certain levels, types and forms of ecological consciousness and their analysis, the study of ecological consciousness in relation to other forms of social awareness, research the processes of formation of new ecological consciousness in modern society, consideration of ecological consciousness as an important regulator of human behavior in modern society.

2 Ecological consciousnesses of future leaders is an integral set of ideas, knowledge and values of society (or a separate person) about patterns and rational ways of interaction with the natural environment, which provide possibility of their mutual stable functioning and optimum development. It has such essential properties as the ability to reflect the ways of interaction between society and nature, expressed in sensual and rational images, ideality of existence, social and historical nature, complexity, and relative independence of existence, activity of influence on the natural environment and on other forms of social consciousness.

3. Ecological consciousness of future leaders is a specific form of social consciousness that influences all other forms of social consciousness, orienting them to the tasks of stabilization and restoration of the environment. This orientation can be expressed either in certain restrictions of human activity in relation to nature, or, on the contrary, in encouragement to its certain types.

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