

NATIONAL ACADEMY OF SCIENCES OF UKRAINE
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PROCEEDINGS

**THE SEVENTH WORLD CONGRESS
"AVIATION IN THE XXI-st CENTURY"**

**"Safety in Aviation
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Aviation security as a social and cultural issue

The article discusses the issue of transformation of social space of the globalized world, which takes place under influence of the development of aircraft industry and civil aviation. The opinion on the fact that the prerequisite of aviation security is establishment of global consciousness as a sociocultural practice is substantiated. Basing on the analysis of the ICAO's documentation in the sphere of aviation security, there is an assumption made with regard of lacking consideration of the cultural and civilizational aspect of the issue.

The modern phase of development of the humanity is referred to as informational. The researchers highlight its definitive role in availability of information, technologies, network services, etc. There is an impression that informatization and computerization of social practices is a sufficient condition for emergence of information era. At that, the transformation of infrastructure of social networks that formed in course of history and exist beyond the virtual space remains unnoticed by the representatives of the human and society sciences. Nevertheless, the social reality (as actuality) is the main source of hazards generated by the so-called human factor. Therefore, without the analysis of establishment of the urban architectonics, it is impossible to perceive the prospects of aviation development as practical implementation and material base for globalization processes of information society.

Since the middle of the 18th century, owing to ramification transport communications system and growing scopes of industrial production, urban infrastructure saw permanent changes. Cities, and further megapolises, started to acquire universal characteristics, which became the first tangible sign of world's globalization. Not only did the urban landscape become universalized, but also the urban culture, way of reasoning, methodology of decision-taking, etc. That led to perception of the world's integrity, global relations, risks, collective responsibility, and also formed common needs, interests, values and aesthetical preferences of the people, raised the level of their social mobility.

The second half of the 20th century and the beginning of the 21th century marked the vigorous development of civil aviation. As a result, the preformed sensation of integrity of the humanity gradually found its practical embodiment. It was embodied in rearrangement of transport routes, urban architecture, change in the lifestyle, social and cultural rapprochement of social groups, broadening of outlook, raising the level of awareness, education, etc. As a result, not only did the physical space become more complicated and differentiated, but also the cultural one.

Consequently, the domain of aviation with all its infrastructure has become more significant driver of the referred processes, and it transformed into the sign of reality of the theoreticians' dreams of global society. The global consciousness transformed from a theoretical concept into the prospect for transformation of the social space and social time. Therefore, one may agree with the opinion of some researchers who reason that it is a cosmic civilization that opened for the humanity the path to self-organization as a

way of self-regulation of social relations [1, p. 86]. That is, the domains of aviation and space have catalyzed the formation of ontological, informational and organizational integrity of the planetary society.

This objective became the most relevant in the information society that was the first to attribute the status of programmatic and conceptual social project to the issue of providing the integrity of the society. The successful implementation of a series of innovative decisions in the end of the 20th and the beginning of the 21th century transformed the borders of the countries of the geopolitical West into conventional lines of distribution of the spheres of influence. The resulting acceleration of the integration processes in the economic, cultural, legal, educational and military domains showed their both positive and negative sides. The destruction of cultural identities, the world's leading countries' implantation of the rules of production, exchange and consumption, which are favorable to them, subordination of the political establishment to the transnational corporations and centers of political influence, manipulative technologies and other factors testify to the hazards of destruction of the integrity and stability of the society.

Considering the above, we believe that it would be ample and timely to introduce the notions of "global reasoning", "global consciousness", "global identity", "collective mind", etc., into the notional and categorical base of social philosophy. They are intended to describe the social space as consolidated, capable of overcoming the internal conflicts, racial, religious and other forms of hatred. In other words, understanding the global consciousness as social and cultural practice, the society must find the sources and mechanisms for complementing the social space with a planetary, global dimension.

The aircraft industry and its corresponding infrastructure are intended for solving the referred issues. Owing to the civil aviation, human is capable of disobjectifying the globalization as a social and cultural phenomenon and economic and political project. The aviation laid the objective basis for identification of the humanity as a global society, perception of its integrity in the civilizational dimension. In contrast to the times of Socrates, Leonardo da Vinci, G. Galilei, J.-J. Rousseau, G. Hegel, K. Marx, O. Comte, when the idea of total integrity had the theoretical character and was not supported by the social facts, in the modern world, each event immediately impacts security and stability of individuals, groups and countries.

Furthermore, the focus on the cosmic and aerial space is characteristic of the function of bringing human to a level of global consciousness, distracting them from wars, reallocation of resources, obtrusion of subordination, etc., which were inherent in the previous historical epochs. The opinion as for the necessity of the departure from the planetary scopes was substantiated by the thinkers as early as in the beginning of the 20th century. Thus, M. Kholodnyy supported the opinion concerning the cosmic origin of human intelligence. The convincing argument of the "organic relation of mind with the entire space is the efficiency of applying the methods of mathematical analysis to precise description, explanation and forecasting of natural phenomena" [2, p. 146]. Regardless of the fact that the ideas of relation between human and the Space, which were proposed by M. Kholodnyy, are far from the status of instrumental knowledge, they bear methodological prescriptions which are important for the modern age, as the globalization, being accelerated by information networks and aerial communications, now provides human with grounds for perceiving themselves as a citizen of the world. Therefore, once they achieved a high level of social self-organization and explored its

globalization potential, introduced information networks, humanity should depart from religious, ethical, aesthetical, judicial, educational and other kinds of confrontations. The peculiarities must be an adornment of the nations and countries rather than their burden, reason for conflicts, deaths and suffering. It is evident that such changes require evolution of the social consciousness, its departure for a global level which will be indifferent to differences as for its essence. However, on a level of individual consciousness, such cautions are perceived as nothing more than moral prescriptions, and sometimes as an element of political struggle. Considering such statements appropriate, fair and important, human still does not take enough tangible measures for their implementation. And the problem consists not only in a lack of social confidence in the media of such information. Another hindering factor is also a lack of mechanisms for instituting social and cultural practices that would show the advantages of collective care for the future of the civilization.

An undeniable and evident argument in support of such conclusions is the increase of the social gap worldwide. Whereas the globalization processes partly cover negative social trends, the escalation of local conflicts and their destructive potential cannot be offset by the benefits and advantages of social, political, economic cooperation and that of other types. Therefore, "theoreticians and scientists gradually realize that, at the turn of the 20th and 21st centuries, one should be oriented towards new ways and samples of social development, basing on the available historical experience" [3, p. 401], searching them in the plane of social and cultural practices. Obviously, the development of aviation, space technologies, and their safety to the humanity is one of such practices, and social agents worldwide are involved in it now. However, even the interpretation of aviation as the world's peoples' requirement is challenged now by terrorism, financial crises, armed conflicts, etc.

From this prospective, the ICAO's activity is characteristic, as this organization set the objective of ensuring safe and well-ordered development of aviation as a global phenomenon. However, the analysis of the ICAO's documentation [4, 5] shows the inconsistency between the flight safety parameters with the challenges that the modern world is faced with. At present, we believe that aviation security cannot be reduced to a number of requirements to the equipment, pilots and air traffic controllers. We must admit that the globalized world is unified only on a communications level, while it is far from integrity in the plane of culture. The latter defragments the social reality, quite often reversing the efforts of air security experts.

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