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PHILOSOPHICAL SCIENCES IN SHAPING IDEOLOGICAL CULTURE OF AVIATION UNIVERSITIES STUDENTS

The basic value of modern education and its ideal appears an integrated personality in the unity of his knowledge and intelligence. As S.B.Krymsky noted, "Personality is not given by nature, even in conjunction with its social conditions, but it arises from the rebellion, mystery, struggle with oneself. It is built through a system of bans and aesthetics of moral effort. Here some spiritual cosmogony deals, when, according to Plato, a person must realize what he has overcome himself every day. Personality – is morally self-governing system, the result of man's conscious choice of his own image "[1, p.23].

This idea can be fully attributed to the process of young professionals training in the aviation universities, whose future task is to ensure the safety of air transportation at all levels, starting with the organization of this process and ending the flight itself.

According to the ICAO definition "human factor – is the science of humans in the environment where they live and work, about their interaction with machines, procedures and surroundings, as well as interaction between people» (DOC 9683-AN/950-ICAO).

Man as an individual can develop and realize his potential only through the essential social activities. Mutual interest of man and society is formed according to four parameters: the level of economic potential of individuals (training, industrial interests, qualifications, work priorities); his citizenship determination (socio-political activity, a place in the social structure, the implementation of the total volume of political rights and freedoms, sense of justice); the level of welfare (standards of living, social rights, the degree of satisfaction of current needs); maturity and the complex world of spiritual values (ideas, guidelines, people's mood and their compliance with human canon). Social progress is impossible without each person implementation of the factors mentioned above. Society must endeavor to create conditions for an individual's full and comprehensive realization as a personality.

Personal potential is the basis of the human factor, activation of which is a problem faced particularly acute in the early XXI century in all spheres of human activity, including aviation. This is due to complications of the relationship between the factors of production. This complication is characterized by the fact that the technical, organizational and economic aspects of the operation are becoming increasingly dependent on the human factor, and hence man's ideological base and the existing socio-psychological climate in the team.

It also should be noted that the rapid development of aviation technology significantly alters the conditions of labor activity by complicating the system of factors that affect the realization of the labor potentials of employees of the aviation industry.

We should also mention some lagging of the production management system, and often its unreadiness to address issues associated with the current pace of staff mobility and variability of social interests of modern man.

Modernity has set a new task to the man of the XXI century, when it is necessary to train personnel capable of not only mastering the methods of accumulation of knowledge, but also their constant updating in accordance with rapidly changing environmental conditions.

Modern society needs people who can control themselves and their desires, who are sympathetic to other people, who are able to feel and understand the eternal values of society and culture and who are deeply aware of their responsibilities in the world.

While realizing the above mentioned objectives a liberal arts education of future specialists – aviators plays fundamental role, philosophy in particular as the methodological basis of humanitarian, scientific and technical knowledge. Teaching philosophy is regarded in close connection with education and upbringing. This is a single dialectical subject-subject process of learning and education, formation of human qualities, development of civil position, which is carried out not only in the classroom, but in all spheres of human life, where teachers and students are turning to philosophy as to the theory, methodology, and spiritual practice.

From the point of view of the famous philosopher M. Mamardashvili "unlike any knowledge philosophy, as we know, is directly related to the establishment and existence of man as human proper, not as a biological being. For, – the thinker notes – the appearance of man in the world, because he is born or self-born in history and culture, due to the specific environment of symbolic entities having their own language, the language of symbols, mediated by special conditions of their existence and availability. And it is in these conditions, through symbols man is reproduced as a human "[2, p.58-59].

Timeless philosophical questions of human life are also eternal, because everyone should find the answer by his own. That is when searching for these answers man thinks about his life, about life in general, and this way he generates his thinking skills. Eternal problems play a role of the exciter of thoughts in the culture for as soon as a person only touches them they draw him heavily in his thinking and "pull" a thought therefrom. Nowadays the image of "man who knows" is opposed to "man-personality." Therefore, the formation of the full value creative personality is the aim of modern education.

Philosophy cultivates general worldview and ideological settings that are not oriented directly on the specific application in some specific situations, but contribute to the formation of intellectually mature person.

Today there is an urgent need for philosophical education of young professionals-oriented on culture of thought and intellect. Thought unlike knowledge-information arises in situations of ignorance that can be overcome only by human activity. If actual essential reality is perceived through the universal

existence: being as the need that conforms to the law, the non-existence (that we do not know) is perceived as a necessity, as a requirement of way out of ignorance. Therefore, education should form a thought, but not only knowing the same thought for the formation of the thought as the living state of consciousness is possible only through the formation of personality. That is why the whole structure of education adequate to modern culture must be subordinated to educating a personality. Life and the development of modern culture is not based on human cognition, which does not now act as culture-formative component, but on its ability to identify the border between significant and insignificant. It is this ability becomes culture-formative. Just this ability should be formed in man by the education system.

Culture-formative education can be the factor that will change the trend of transformation of knowledge into a unified and impersonal information characteristic of the last few decades.

On the other hand, there is an acute issue of overcoming the division of culture into humanitarian and technical: the two areas are farther away from each other, so that at times it seems that there already formed two different types of humanity – "humanitarians" and "technicians" (scientists engineers, generally people with rational-technical orientation and way of life). Obviously, the state of separation between technical and humanitarian cultures contributes to the crisis of our civilization. It is necessary to work on their rapprochement, to strive for holistic humanitarian-technical person. An ideal –is an integrated, organic man, who orients in both cultures, in which both there are visible "sprouts" of a new culture, without this very opposition – "humanitarian and technical."

In our opinion, the alpha and omega of the high school philosophy course should be the philosophy of spirituality as the subject of philosophical understanding of the system of the relation "man – man's world". Revealing the essence of spirituality as an integral characteristic of the person, specifying it through ethical, aesthetic, logical, epistemological, axiological and other areas of philosophy helps students to shape not only their consciousness and self-awareness, but also cross-cultural consciousness, without which a person cannot become a man, and turns into Mankurt, zombie, man-machine. By its nature, philosophy is one of the forms of spirituality, the unity of worldview and morality.

Spirituality as a principle of life, which is a methodological core of philosophy course, is substantially expanded and logically culminated in such philosophical disciplines as ethics and aesthetics. Ethics and aesthetics, using the expression of Kant, can be called "practical philosophy", as their subject matter is comprehension of man's inner world.

Insistent demand of the day is the formation of moral and responsible man. It is meant man's understanding of moral realities, of good and evil, tolerance and compassion, one's destination and proper place in life, responsibility for nature, for the fate of culture, the fate of people close and people entrusted to him.

Aviation university students usually have no difficulties in formulating the laws of natural sciences, but they are completely helpless in the definition of universal moral principles and laws.

An anonymous survey of the third-year students of technical specialties in Kiev Aviation University showed that out of 183 respondents, only 3 gave

affirmative answer to the question of whether there is a universal moral rule, but nobody has been able to formulate it specifically. In this case it was the golden rule of morality, which appeared simultaneously in different cultures of the ancient world in the so-called "axial age" (Karl Jaspers), when a humanistic breakthrough in history took place and universal cultural norms were formed.

Conclusion

To overcome the crisis of values in students of Aviation University it is necessary to raise educational process to a higher cultural level, providing primarily philosophical, spiritual and moral education of students.

References

1. *Krymsky S.B.* Philosophy as a way of humanity and hope. – K.: Course, 2000. – 308 P.
2. *Mamardashvili M.K.* How I understand the philosophy. – Moscow: Progress Publishers, 1999. – 366.