The influence of transport networks’ globalization on forming the thinking of transport industry managers

L Drotianko¹, S Yahodzinskyi²

1National Aviation University, 1, Kosmonavta Komarova Ave, 03058, Kyiv, Ukraine
E-mail: sophist@nau.edu.ua

Abstract. Globalization would be impossible without changing the transport infrastructure and turning it into the universal tool for delivery of services and goods. In the information society, the concept of transport has been transforming. Nowadays, transport is not just cars, ships, aircrafts. Transport is also an information architecture that allows us to provide services and give access to financial resources. Obviously, it changes the consciousness of people and the mass consciousness of social groups. This research deals with the philosophical and sociological analysis of the mutual influence of mass culture and mass consciousness in a globalized world. We reveal the main tendencies of the interaction mentioned above at the time of widespread use of information and communications technology. We considered the modern methods of the socio-cultural identity formation process as a factor of social contradictions in society at the beginning of the XXI century. We analyzed the mechanisms of harmonization of the priorities and needs of social groups in the globalized society. We substantiated the idea of the impossibility of eliminating civilizational antagonisms without the implementation of innovative approaches to solving problems of national, religious, and cultural identity.

1. Introduction

Since the latter half of the twentieth century, ‘mass culture’ began to play an important role in people's lives. It has first pervaded all layers of Western societies, and then spread to almost all countries of the world and has gained global scope. This has given the world new moral, aesthetic, religious and other spiritual values and priorities, on the other hand, it has generated the phenomenon of mass culture. Mass culture has also become a product of modern scientific and technological revolution, which allowed the circulation of material and spiritual values on a global scale.

This phenomenon was thoroughly investigated in the 60-80s of the last century in philosophy, cultural studies, and sociology. As a result, scientists revealed the attributes of mass culture, its characteristics, ways of formation and spreading. It was noted that the basis of mass culture is the standard, which the management approach, people's lifestyle, way of consumption, leisure, recreation, fashion, sports are conformed with. The state of the representative of the mass society (‘mass man’) can be expressed by the words of K. Jaspers: a person seems to be obsessed with what should be only a means, and not a goal [12]. Consequently, standardization of culture leads to the leveling of its values. Superficial, meager and indifferent becomes important, and the cultures are becoming separated from their roots and plunged into the world of the technological economy, virtual networks.

Another aspect of mass culture has been noted by H. Arendt. She believes that its characteristic feature is an entertaining character that leads to the destruction of high culture. Mass culture is becoming an
entertainment industry, so it has to offer more and more new products that should be ready for easy consumption [2].

At the beginning of the XXI century, the innovative communication technologies were introduced into social practices, which forced researchers [3, 15] to talk about enhancing the effects of social self-organization. As a result of this concept of neoliberalism, sustainable development, deregulation of the economy, social pluralism found new supporters. A stable image of self-organization consequently emerged in the public discourse, as the elixir of democratization, which guarantees freedom, rights and equality. Social architectonics of network began to be used ‘not only to come to agreement and understanding, but to denote disagreement’ [16]. Nevertheless, despite optimistic forecasts and calculations by sociologists, political scientists, futurists, the globalized society has not become conflict-free.

Since the mechanisms of self-organization were set in motion, the movement of social matter is becoming less predictable, since its parameters are replaced by irrational components of individual and social consciousness and culture. After all, traditional causes and reasons for contradictions are common for the modern society (as well as the agrarian and industrial). The attempt to determine the national, cultural and civilizational identity is the source of most of them. This makes researchers permanently review and correct the existing concepts and theories of social development in the era of globalization.

2. Globalization of mass culture as a trend

The term ‘globalization’ was introduced for scientific circulation in 1983 by Professor Harvard Business School T. Levitt. In the article ‘Globalization of markets’ the scientist insisted that financial and economic transformations of the social space require the convergence of local territories. In the 1980s R. Robertson, G. Ternborn in collaboration with sociologist M. Waters showed that the origin of globalization went back in the 3rd – 4th centuries AD it was almost impossible to single out the more or less stable concept of globalization and the range of problems that it generated. The analysis of literature on globalization [7, 19] suggest that the excessive theoreticalness, the bulkiness of developed concepts and theories are quite common. It seems that their authors deliberately avoid considering the connection of objective social processes with their subjective reflection on an individual level. The consequences of such abstraction from the lives of specific members of society and focusing on transformations of forms of social existence and ignoring changes in the structure of individual consciousness, are particularly felt and gain a global scale. German theorist W. Beck proposed to define globalization as an ideology of world market dominance [5]. Consequently, globalization has predominantly socio-economic, socio-political and socio-cultural vectors, and therefore it is directly linked to the phenomenon of identity and culture.

On the basis of such tendencies formed by the influence of such tendencies as the distrust of the social institutions and to the growth of social entropy, the conflict of interests between the individual and the social, the private and the social becomes obvious. Z. Bauman also points out that power is becoming global and extraterritorial; politics – territorial and local; power ignores spatial barriers [4]. Protest and disobedience, disagreeable marches, armed clashes, geopolitical disasters and global tensions confirm doubts about the possibility of a global dialogue. Thus, the synthesis of individual and social, mass culture and mass consciousness are rather formal and reflects not qualitative, but quantitative aspect of their interaction in the global dimension.

In modern scientific literature, the mass culture is identified as follows: high permeability, production flow, focus on mass consumption (aimed at passive perception), entertainment, commercialization, rather short popularity of the products of mass culture, repetition of images and ideas, exploitation of the images and stereotypes created in its sphere, as well as focusing on the marginal consciousness of consumers of its products. Modern mass media and communications are involved in copying mass culture standards in various spheres of public life.

Mass culture differs significantly both from the high elite culture and from the national and ethno-national culture. The values of mass culture are ‘accepted by all humanity as conditions of historical
competitiveness of peoples in our era, but the archetypes of their national self-determination are also important. Therefore, universal humanity is not a basic, but an add-on phenomenon on the top of the process of the regional-ethnic differentiation of mankind’ [15]. Consequently, the phenomenon of mass culture cannot serve as a means of overcoming the contradictions that arise on the basis of differences between ethnic cultures [11].

French sociologist E. Moren rightly points out that cultural achievements emerged in the origins of the culture of one nation, in the process of cultural globalization, take on a new identity on a new cultural ground. In his opinion, such phenomena of culture as cinema, songs, music, television, are effectively organized, mainly in Hollywood, according to the industrial division of labor, create not only mediocre and conformist products, but also vivid, strong works. In all these fields there is a powerful creative potential of peoples [21]. E. Moren emphasizes the positive influence of mass culture on the functioning of national cultures, and most importantly on the formation of a global culture, to which humanity is directed despite global contradictions of economic, political and religious nature. The researcher excludes the availability of standardized cultural products, since cinema, press, radio and television burst into our lives in the twentieth century contributed to the industrialization and commercialization of culture. This resulted in the specialization and division of labor, in the standardization of production and its timing, the search for profitability and benefits. However, E. Moren is convinced that the culture industry cannot eliminate originality and individuality. But we believe that this view on the whole mass culture is too optimistic.

3. Mass culture in the era of global information networks

One of the new trends in mass culture is the virtualization of its products. This is a quest for simulation and creating a set of images. The main role here is played by the Internet as the most powerful medium that absorbs other mass media. It is not only a source of information, but also as a means of replicating cultural symbols. At the same time the hostages of Internet products are not only ordinary users, but also its creators, because they constantly deal with ersatz culture. The Internet network intensifies the massivization of man, its ‘one-dimensionality’ (G. Marcuse). There is a tendency towards computerization and virtualization of mass culture as well as making changes in the field of intercultural communication [20]. The freedom of communication on the Internet generates an illusion of the realization of freedom, equality and fraternity. However, ‘new freedoms... are accompanied by the emergence of new inequalities that are caused by the redistribution of wealth... The virtual empire is a fundamentally new form of political integration and the mobilization of economic resources... Expansion of its borders is the attraction of an increasing number of images and ways of communication into a consolidated process of creation and broadcasting economically, politically and culturally attractive and influential images’ [23]. The virtual empire also captures the cultural space, the space of interethnic communication, which looks as heterogeneous concerning the possibilities of using information technologies by technically developed and economically poor ethno-cultural communities in the era of global information.

But why the representatives of various branches of the social sciences and the humanities put such a great emphasis on the study of the phenomenon of mass culture? In our opinion, the main reason is that the level of the culture of society is directly related to the state of social consciousness, and this relationship is mutual. On the one hand, both the consciousness of an individual and social groups and the entire society, is formed in the cultural space. On the other hand, the state of social consciousness generates new cultural phenomena in accordance with social preferences, interests, ideals, and so on.

As you know, the process of socialization in a person forms a style of thinking, an individual stock of knowledge that determines our behavior, interests and values. The assimilation of cultural heritage takes place ‘without awareness, without reflection and in the same way functions in the form of functional systems and cognitive systems that have developed in the individual and that can be realized in its activity automatically, under the influence of the usual ‘ instinct ‘ and human needs’ [10, p. 200]. The understanding of the epiphenomena of mass culture, which does not require significant efforts from our consciousness, does not require a critical rethinking of a person’s moral and aesthetic
value, takes place in such a way. The person dissolves in the crowd, in the mass and at the same time our ability to reflect reduces.

This feature was noticed in the crowd psychology, founded by G. Le Bon, G. Tarde and S. Freud. In the latter half of the twentieth century, the theory of mass consciousness was developed in the work of H. Ortega-y-Gasset in the concept of ‘mass society’, which generates a ‘mass man’ or ‘man-mass.’ The aforementioned researchers have proven that falling into the crowd, the person passes through him as if through the ‘limbo’, falling under a certain social model, which person should correspond to. In this situation, it does not matter which social group the person belongs to: class and ethno-national, religious, etc. constituents of the personality are transformed. The person seems to be under the influence of the crowd.

The reason lies in the massification, which is intensified by the influence of mass communication, mass media, newspapers, radio, and the Internet. The use of information and communication technologies in advertising various fashion brands greatly deepens the massification of consciousness, imposing standards of thinking exacerbate the behavior of the individual in a variety of spheres of social life. This concerns not only the consumption of material goods, but also the spiritual values whose requirements are substantially reduced in the process of their mass development. At the same time, more and more methods, techniques, methods of production management of mass culture, which use television, newspapers, Internet publications all over the world, become unified. Mass consciousness, which is formed under the influence of following the principles of mass culture, is characterized by fanaticism, when emotions of considerable masses of people get out of control of the mind [24]. It could be noticed in cases where the hero- worship takes place – no matter in which field, cinema, whether in religion, football, pop, or rock music. The adherents of their idols have a compulsive idea to touch or at least see them with their own eyes. S. Muscovichi highlights this feature of mass consciousness and notes that the disappearance of individual properties, the lost of self-identity in a group occurs equally, regardless of the level of capacity or culture of its members [22]. One can agree with the philosopher's view that mass thinking is involuntary, since it is governed by stereotypical associations, clichés that are deeply rooted in our minds.

According to the Russian expert in the field of communication V. Karasik, one of the common traits in modern consciousness is the statement of the sharp impoverishment of the linguistic culture of our fellow citizens [13]. He believes that such transformations in the linguistic consciousness of modern society are prompted by the deverbalization of communicative processes through the widespread use of various para-verbal elements – sight, facial expressions, gestures, actions accompanying speech, communicatively meaningful silence. People in the context of everyday communication do not need to search and choose the appropriate words, since the required minimum verbal signs come spontaneously and instantly. In such communication there is no need for direct, but functional replacement of the communicative need by verbal sign. Words are often replaced by exclamations. Therefore, V. Karasik highlights the significant influence of mass culture on the consciousness and behavior of people. ‘The root of mass culture lies in the particular impact of society as a comprehensive organism on the behavior of the individual: the greater the society is, the less human behavior is important... The man's belonging to a large system leads to specific massive forms of behavior’ [13]. Moreover, the expression of biological emotions in these conditions is the specific behavior. Obviously, this situation leads to the cultural degradation of society. Psycholinguistics and sociolinguistics also pay attention to the coherence between the culture of the language of society and its culture of thinking. Polish psycholinguist M. Bugaysky also notes that to care for the culture of language is almost identical to the formation of the intellectual culture of society, and focus on the formation of reasonable living position and pre-defined reactions that can be considered as impulses for rational activity. The tool of such activity, in his opinion, is the language [6]. Indeed, the level of mass culture is expressed by a rather narrow set of linguistic means, especially in computerization.
4. Cultural Identity and Collective Action Equilibrium in the global world: control methods

In the social networks’ globalization process, the relationship between individual and social becomes a conflict, the essence of which can be expressed by the term ‘diffusion’. If in a traditional and industrial society a person could find the difference between private and public, then the social network architectonics forces the privately and the public to penetrate into each other. After all, ‘the culture means to communicate through dialogue between: personalities, peoples, cultures, etc. The culture of information age is not an exception’ [8]. Therefore, the principles of dialogue, respect, mutual understanding and consensus must remain basic.

Sufficient in this context is the idea of V. Lutaya, who came to the conclusion that it is necessary to ensure the convergence of social theories in order to reduce the contradictions between individual and social [18]. We should note that at the beginning of the XXI century such a statement of the problem should be clarified, since today social structures lose their dominant role in expressing public interests. The reason is the combination of two factors: the total distrust of social agents to the motives and impetus of social organization and the ability to directly participate in political life. The latter is realized due to the synergistic effect that results from the access of individuals to the global information space.

This is confirmed by social practice. In cases of mass reveal of individual will (rallies, riots, protest campaigns etc.), the authorities seek to restrict the access of protest movement participants to social networks. Most countries in the world have a punishment system for the publication of certain materials in virtual social networks or in media. Even in relatively stable regions of the world and countries belonging to the so-called ‘golden billion’ the control over users of information networks is common. At the same time the access to statistical data of users is limited and accessible only to state authorities or transnational corporations.

We must admit the fact of the incompleteness of our knowledge about the new social reality transformation tools and the ways of individual freedom manifestation. That is why we have to broaden and cultivate the principle of responsibility. In the global social networks’ era, the aggravation or weakening of the contradictions on the basis of national, religious, racial, gender, corporate, territorial and other types of identity depends on everyone, since now individuals are only a part of the whole and are responsible for the fate of mankind.

Therefore, we believe that the concept of the center of equilibrium of the individual and social, which can be generalized in the concept of ‘global information equilibrium’, becomes the key concept for the present stage of civilization progress. This formula of social balance follows from the assumption of the discrete nature of the formation of the translation of socially important information, as well as the fact that an event is considered to be relevant until it overcomes the threshold of ‘popularity’ in 3-5% with active subjects. We consider it justified to name this “a post-classical social effect”. Its essence lies in the reorientation of the vectors of social trust from the open and public subjects to the hidden or unobvious. This can be shown by the popularity of virtual services that guarantee the information security of the individual (so-called anonymizers). They convert socially important virtues into simulations. ‘Trust’, ‘justice’, ‘right’, ‘freedom’, ‘openness’ and other categories ontologically acquire a virtual form, separating from the methods of their implementation in a real social environment.

We assume that private and anonymous networks, WikiLeaks, Anonymous, hacker attacks and other means of distributing secret, hidden socially important information, are in fact aimed at providing a reverse effect between the center of social media manipulation and agents of social networks – objects of such influence. Simulated ‘information leakage’ with different secrets have ‘tunnel effect’. Bypassing the barriers and filters of the individual and collective consciousness, it corrects the decision-making process and dominates the formation of beliefs, incentives and motives of behavior. It is noteworthy that all these actions take place consciously and are supported by the visibility of pseudo-rational free choice. The degree of self-organization of information networks is therefore reduced to the level at which it is possible to use social engineering techniques of manipulation.
However, the scheme of the reflexive method of social governance and control has fundamental disadvantages in the reverse social reprogramming. It is carried out as such forms of intervention as counter-or misinformation, which causes the actors who influence the public to violate the trust matrix, which provides the social network of stability and socio-cultural identity. Therefore, we believe that the described model of the implementation of social engineering should be supplemented by less aggressive and more hidden means of influence on social identity.

The equilibrium of collective behavior, which is the ultimate goal of influencing social processes, can also be achieved through controlling the probabilistic indicator of the network agents readiness for actions. When providing the reflective management, the subject based on the simulacrum is forced to reproduce the prototype of modified social reality and provide feedback. However, it is possible to unbalance the system of collective behavior due to the influence on the level of thresholds of the network agents. This way of social management in the social sciences was named ‘information attack’. The main purpose of this type of attack is the formation of a state of social agitation in the mass consciousness. It is noteworthy that the management of social processes in the form of an information attack does not require feedback from other information networks, since it is carried out indirectly and deployed in the area of responsibility of agents and means of ensuring the stability of communication links between them [14]. The social balance in such circumstances is achieved due to the selectivity of the objects of influence, the reorientation of the trust matrix and improvement of incentives for network community to act.

In an array of sociological and philosophical works on the problems of managing social practices, we have not found an unambiguous answer to the question: how is the trust matrix formed in social networks and how it influences on their contamination? V. Vashkevich rightly points out that the trust in the information society is inconsistent with the possibilities of manipulating social and individual consciousness. Moreover, ‘manipulative influence, especially in the political sphere, is carried out secretly, as a result, the audience considers the decision to be their own, made without any coercion and interference of other forces’ [25]. It is obvious that under such conditions, the place of identity in the structure of the activity of social groups and individuals, as well as the ways of forming the nodal points of the social reality diffusion and its virtual network image, remains unclear.

5. Conclusions

Modern mass media use the language crowd, slang trying to become closer to the audience in order to manipulate the people's minds. Various technologies are used to investigate public opinion, but in fact they seek to drill into our minds a ‘correct’ answer. Electronic means supersede the printed word, the word is replaced by an instant image that does not allow the consciousness to comprehend its meaning in time. Publishers not only care about the role of printed informative materials, but try not to lose the buyer. This reveals the influence of mass culture on the mass consciousness, the general quality level of which is constantly decreasing, despite the wide availability of various sources of information. This is the paradox of the current situation in mass culture.

In the age of globalization, which is intensified by the use of information and communication technologies, the emphasis in the ratio between mass culture and mass consciousness is significantly changing. The mind already does not form the tastes, preferences, ideals, etc., which contributed to the creation of high cultural models, on the contrary, new standards in fashion, cinema, music, consumer goods impose social conscience more primitive images that allow you to easily manipulate the consciousness of the whole social groups. In today's society, an individual can isomorphically display itself at the social level. The amendments to the political rhetoric and the electoral law of some European countries prove the existence of these processes. Political parties that declare the norms of direct democracy become more popular. Monitoring of the activities of the political establishment can be carried out on-line due to the intermediation of digital services. Depending on the reaction of the voters, their elected representative variably acquires or deprives the right to vote for a particular decision of the authorities. In this way, each member of the society receives a mechanism for
implementing direct influence on the formation of the relief of social space. Events in the world not only demonstrate the desire of people to use such tools, but also prove its effectiveness.

Despite the availability of information and open borders, the desire to set the individual consciousness on predefined actions do not disappear. In the information society, the means of control, manipulation and influence have become secret and permanent. This is a completely predictable result of the fragmented, selective perception of information flows at the level of individual consciousness, culture and thinking massification. The destruction of fundamental education, the hypertrophied capture of information by discrete means diversified information channels, create the visibility of the freedom of thought, on the other hand – allowed to implement non-traditional, non-linear methods of influence on the individual through the apparent realization of freedom at the social level.

Shifted in this way, the social structure becomes virtual, and the formed matrix of influence creates a virtual prototype of reality. Their reorientation, the search for the ways of transmission authority, power into them, the analysis of thresholds of stability and methods for reconciling the reputation of their nodal points and is the task of social forecasting. At the level of individual consciousness, such a transformation of society is interpreted as an objective trend of history. In fact, accumulated information contacts with single social networks actors become the basis, the material used to change the external relief of social reality. Therefore, the analysis of methods and tools for the harmonization of individual and social, the search for ways of their interpenetration remains an urgent problem both in the technical and humanitarian sciences. Dismissing this problem can have dire consequences: society will remain hostage of the struggle for national, religious, cultural and other forms of identity, inherent value without a clear articulation of the ultimate socio-cultural goal.

References
[1] Amonarriz C, Iturrioz C, Narvaiza L, Parrilli M 2019 Papers in Regional Science 98(1) 35
[2] Arendt H 2006 Between Past and Future (London: Penguin book)
[3] Batyrév D 2009 The Problem of National Identity in a Globalizing World. PhD Thesis (Rostov-on-Don)
[4] Bauman Z 2001 The Individualized Society (Cambridge: Polity)
[5] Beck U 1999 What Is Globalization? (Cambridge: Polity Press)
[6] Bugaysky M 2010 The language of communication. Kharkov (Humanitarian Center)
[7] Byrne J 2018 Social sciences 7 73 doi:10.3390/socsci7050073
[8] Drotianko L 2015 Proceeding of the National Aviation University. Philosophy. Culturology 1 19
[9] Drotianko L, Yahodzinsky S 2017 SMART City 106 doi:10.1051/matecconf/201710601006
[10] 2004 Information society (Moscow: ACT)
[11] Isaenko V, Nikolaiev K, Karaieva N, Levcheko L 2017 Emerging risks for sustainable development. Paradygmat zrównoważonego rozwoju w świecie nieprzewidywalnych przemian: monografia zbiorowa (Lwów-Olsztyn: Lwowski Uniwersytet Narodowy im. Iwana Franki)
[12] Jaspers K T 1953 The Origin and the Goal of History (New Haven: Yale University Press)
[13] Karasik V 2010 Language crystallization of meaning (Moscow: Gnosis)
[14] Kazimir V, Seraya A 2010 Mathematical machines and systems 4 52
[15] Krymskiy S and Pavlenko Y 2007 Civilizational development of humanity (Kiyv: Fenix)
[16] Liubiyyi Y 2013 Valuable orientations of the modern information society 179
[17] Luzik E, Gudmanyan A, Lagodubets N 2011 The Advanced Science: Open Access Journal 1 44
[18] Lutai V 2009 Social synergy (Moscow: Progress Tradition) p 494
[19] Martinho T 2018 Social sciences 7 264 doi:10.3390/socsci7120264
[20] Melleuish G 2018 Social sciences 7 110 doi:10.3390/socsci7070110
[21] Morin E 2007 Vers l’abîme (Amazon: Editor L’Herne)
[22] Moscovici S 1985 The age of the crowd: a historical treatise on mass psychology (Cambridge: Cambridge University Press)
[23] Nikitina E 2011 *Cognition Consciousness. Unconscious* (Moscow: LIBROKOM)
[24] Tamashiro R 2018 *Religions* 9(5)
[25] Vashkevych V 2005 *Gilea* 1 174