SPECIFICS OF THE STUDY OF SOCIAL TIME. PECULIARITIES OF ITS PERCEPTION BY DIFFERENT CATEGORIES OF SOCIETY

Abstract. The work is devoted to the study of the topical issue of the essence and purpose of social time as a phenomenon that shapes the social perception of the temporal course of the process of organizing human life. It is emphasized that the temporal laws of existence are the least studied, and only the physical interpretation of time is quite narrow. Given the social and cultural development of society, special attention is paid to the study of historical, social and individual time. It is proved that the proper organization of time as a social phenomenon provides the most appropriate and rational organization of the relationship between social and personal time, eliminating contradictions between them, identifying priority areas of activity in the most necessary direction for society. After all, time, being the object of observation, the perception of which has a significant subjectivism, requires the development of a single methodology of study, of course, given that it forms the personal field of life of each person. To overcome the obvious difficulties that arise in understanding the above provisions, it is necessary to move away from standard material assessments of such a phenomenon as time. In determining the moments of exact time, the personal perception of a particular observer is essential: each of them notes personal temporal manifestations, noting time in its own way. Belonging to a particular person implies the possibility of his active participation in the process of its rational use and distribution. The result of this is due not least to the peculiarities of the psychotype of a person. It is established that time characterizes not only external phenomena in relation to the observer, it is also inherent in the internal nature of man. No matter how objectively the course of time, its
perception, determination of the influence on the state of matter, in the end, the study of temporal manifestations is possible only in the case of reflection of this phenomenon in the human mind. The ontogenesis of an individual is considered as the unity of biological and social in the process of its development, therefore, the temporal structures of man as an individual, personality and subject of activity are necessarily important. A person can personally be aware of time, feel the rhythm of its course and change.

Keywords: social time, temporal manifestation, temporal organization of life.

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СПЕЦІФІКА ВИВЧЕННЯ СОЦІАЛЬНОГО ЧАСУ. ОСОБЛИВОСТІ ЙОГО ПЕРЦЕПЦІЇ РІЗНИМИ КАТЕГОРІЯМИ СУСПІЛЬСТВА

Анотація. Праця присвячена вивченню актуального питання про сутність і призначення соціального часу як явища, що формує суспільне сприйняття темпорального перебігу процесу організації життедіяльності людини. Підкреслюється, що темпоральні закономірності буття є найменш вивченими, при цьому виключно фізичне тлумачення часу є досить вузьким. Враховуючи соціальний і культурний розвиток соціуму, особлива увага приділена вивченню часу історичного, суспільного та індивідуального. Доводиться, що належна організація часу як соціального феномену забезпечує найбільш доцільну та раціональну організацію співвідношення між суспільним та особистим часом, усунення протиріч між ними, виявлення пріоритетних сфер здійснення діяльності в найбільш необхідному для соціуму напрямі. Адже час, будучи об’єктом спостереження, сприйняття якого має істотний суб’єктивізм, потребує напрацювання єдиної методології вивчення, звісно з урахуванням того, що він формує особистісне поле перебігу життя кожної людини. Для подолання відвертих складностей, що виникають в усвідомленні вказаних вище положень, необхідно відійти від стандартних матеріальних оцінок такого феномену як час. При визначенні моментів точного часу істотним є особистісне сприйняття конкретним спостерігачем: кожен з них відмічає особистісні темпоральні прояви, відмічаючи час по-своєму. Належність часу конкретній особі передбачає можливість активної участі її у процесі
його раціонального використання та розподілу. Результат цього обумовлений не в останню чергу особливостями психотипу тієї чи іншої особистості. Встановлено, що час характеризує не лише зовнішні стосовно спостерігача явища, він також притаманний внутрішній природі людини. Як би об’єктивно не здійснювався перебіг часу, його сприйняття, визначення впливу на стан матерії, зрештою, дослідження темпоральних проявів можливе лише у разі відображення цього явища у свідомості людини. Онтогенез фізичної особи розглядається як єдність біологічного та соціального в процесі її розвитку, тож, обов’язково мають значення темпоральні структури людини як індивіду, особистості та суб’єкта діяльності. Особа може персонально усвідомлювати час, відчувати ритм його перебігу та зміни.

Ключові слова: соціальний час, темпоральний прояв, часова організація життя.

Formulation of the problem. Time characterizes not only external to the observer phenomena, it is also inherent in the internal nature of man. Therefore, in modern science it is customary to emphasize not only the reality of purely physical manifestations of life, but also its socio-historical aspects. In fact, giving time only a physical interpretation as duration, term or period, it is not possible to cover all its multifaceted manifestations. No matter how objectively the course of time, its perception, determination of the influence on the state of matter, in the end, the study of temporal manifestations is possible only in the case of reflection of this phenomenon in the human mind. After all, the existing order of processes covers the progress of society, community, and ultimately, the very lives of individuals. Human activity, as well as its very existence occurs in time, any social relations, including those regulated by law, are subject to temporal influence. Everyone is aware of the passage of time and the development of events related to it. In particular, it is necessary to take into account the so-called principle of horizon incompatibility: different objects cannot have the same features at the same time [1, p. 206]. Therefore, the study of the perception of time, taking into account various subjective factors is of great importance. As A. Camus rightly noted, time passes slowly, when you follow him, he feels the surveillance. But the temporal flow enjoys our inattention. It is even possible that there are two times: the one we follow and the one that transforms us.

Analysis of recent research and publications. In the journalistic literature there is an interest in the study of social time as a phenomenon that contributes to the optimal and appropriate organization of human existence in
society. Suffice it to cite the works of such scientists as E. Husserl, W. Vernadsky, P. Sorokin, S. Arkhipova, W. James, O. Wilmann, M. Dowell, P. Berger, F. Brodel, S. Rubinstein, A. Ludtke, T. Tytarenko, O. Khodus and others. Scientists who are concerned with the essential nature of time have long noticed that the purely physical interpretation of time is quite narrow. In reality, time is somewhat incomparable, more fundamental than the duration, moment or interval than anything that can be expressed by the position of the hands or the position of the lights in the sky [2, p. 116]. Addressing the universal process and taking into account social and cultural development, we should talk about the existence of historical, social and individual time. The issue continues to be relevant today. After all, time, being the object of observation, the perception of which has a significant subjectivism, requires the development of a single methodology of study, of course, given that it forms the personal field of life of each person. To overcome the obvious difficulties that arise in understanding the above provisions, the task is to move away from standard material estimates of such a phenomenon as time.

Presenting main material. Modern science divides time into conceptual and perceptual. The latter expresses a set of acquired knowledge and experience, which are quite adequate reproduction of real-time ideas. Whereas perceptual time is understood as a reflection of real time in the sensitive perception of the subject. There is a connection between these manifestations of temporal manifestations. What is perceived in the field of consciousness is only the "surface part of the iceberg", the unacceptable part of which is created by the hidden aspects of things, which is the "flesh" of being [3, p. 330, 352]. In general, time is postulated as an environment where there is a personal understanding of the life world of A. Schutz, who considers it as a multilayered network of intersubjective relations, in which each area of life meanings is characterized by its own cognitive style and special form of relevance [4, с. 130-136].

Sociology organically combines genetic (historical-specific) and structural-functional approaches to the analysis of both different social systems and social metasystem as a whole [5, р. 109]. From the point of view of psychology, the ontogenesis of an individual is considered as the unity of biological and social in the process of its development. Based on this, we can talk about the temporal structures of man as an individual, personality and subject of activity. Each of these levels of temporal relations corresponds to its own aspect of research. For example, at the psychophysical level, the issue of human adaptation to the current system is studied, which allows for
proper orientation in the environment. The psychological direction studies the individual features of the perception of time, for example, as compressed or stretched, empty or saturated, flowing smoothly or abruptly. Finally, personal-temporal issues relate to the temporal organization of an adult's consciousness, behavior during the implementation of individual and group activities and communication, which defines such a category as a way of life [6, p. 6].

A person can be aware of time, feel the rhythm of its course and change. At the same time, certain temporal modes of physiological, mental and other life processes are not under the control of an individual. Scientists have long established that our body does not function in different ways at different times of the year. In the literature it is customary to talk about the existence of the so-called biological clock of man. Its activity, ie the countdown of internal time, is influenced by both external, in particular, natural manifestations, and physiological factors, such as cyclical cardiac activity and metabolic processes. Thus the sphere in which activity could be present, mainly happens the sphere of private existence. The model of perception of time today is mostly modernist, and focuses on achieving future results, the image of a "bright future". Despite the fact that the formal model of self-identification still remained collectivism, but, like many other official values, on a daily basis, it acquired primarily ostentatious character, asserting a special type of behavior - adaptive individualism [7, p. 369].

Science has suggested that the subjective perception of time is determined by the duration of internal biological processes, which is a clearly defined individual "step" for each person, which averages 0.87 - 0.89 seconds. The concept of homeostasis of the organism testifies to the individuality of temporal motion. Man perceives real time through the speed (biorhythms) of the functional processes that take place in his body, because in nature there are subjects of different functionally symmetrical groups that respond to changes in the environment differently. The specifics of biological time and space were studied, in particular, V.I. Vernadsky [8, p. 536]. He found that the temporal characteristics of human life itself are closely related to the speed of functional processes in the body. If these processes are accelerated, the person lives faster, and vice versa. Therefore, based on these speed parameters, we observe different rates of development and aging of organisms.

The possibility of adequate determination of temporal segments, adaptation to real time, is also influenced by conditioned-reflex feelings of a person, his age and emotional features, content, intensity and nature of
activities [9, p. 4]. In particular, children and adolescents tend to overestimate time intervals, while adults tend to reverse the trend. Time seems to pass very quickly if a person has been engaged in various and interesting activities for a certain period of time, but the memories of these events seem to be quite long. Instead, the period seems long, and subsequent impressions - short, when time was not filled with important events [10, p. 181]. If a certain phenomenon is emotionally assessed by the subject negatively, and the level of personal anxiety increases, it helps to prolong the time in his perception. Conversely, when the level of anxiety decreases, if time is filled with events with a positive emotional color, the time in the person's experiences is reduced [11, p. 302-303].

From the point of view of individual researchers, differences in the perception and experience of time in different categories of people may be based on individual characteristics of the brain. The survey showed that the majority of young people surveyed showed interest in working with older people to share knowledge, skills and experience (69%). Only one in ten respondents did not show such interest. One in five could not decide whether or not they were interested in working with the older generation. Among girls, the percentage of those who are interested in working with older people to share knowledge, skills and experience is slightly higher than among boys. What can the cooperation of young people and older people in the field of free time have to do with? The survey showed that the interests of young people and the older generation often intersect in matters of family values and traditions. This opinion was noted by every second young respondent. Among girls this figure was much higher than among boys (66% and 37%, respectively) [12, c. 280].

Man is aware not of time itself, but of its movement, change. It is because of the change in time observed by the subject that its definition has been given in the literature. Thus, S. Askoldov pointed out that change is the root or essence of time. Such a change expresses in human perception the unity of past, present and future, and this unity occurs only in consciousness or through consciousness. Change or, what is the same, time is first of all a state of the soul, it is the so-called psychological time, which has its individuality, subjectivity and in this sense relativity [13, p. 81-82]. Indeed, the understanding of the concept of time and its flow arose in man during his social life, thus defining the collective nature of time as a rhythm. Time is closely connected with all human activity, both physical and intellectual, it is manifested in the influence of the past on the present and future, in connection with time and true existence, but most characterizes human activity for the future.
As a result of numerous studies, scientists have found that psychological time, as a rule, does not coincide with chronological. In this context, it should be noted such an essential feature of time as its relativity. We have already discussed this characteristic when considering the study of time in mechanics and Einstein's theory. However, temporal relativity is also inherent in the subject's internal time. It is manifested in the different perception of time by different people due to differences in their mental state. For example, one person under the same conditions defines for himself a certain range of the present, which he perceives as a period of existing existence, while another perceives it in the second dimension almost as instantaneous. From the point of view of the causal scientific model, it is as a result of personal experience of the defining relationships between the main events of life that psychological time is formed. Hence the determinism of human life, according to which not only previous events determine the next (determination of the past), but also the following goals and desired results determine previous actions (determination of the future). Therefore, the interaction of psychological categories of past, present and future is presented as the ratio of realized connections between events of chronological past, actual connections between events of past and future that continue, and potential connections between subsequent chronological events [14, p. 199-213].

As already mentioned, today serious attention is paid to the analysis of the social orientation of time. At present, a significant number of seemingly purely theoretical studies of the time factor, which should take into account only scientific tools, nevertheless carry a socio-psychological burden, which is generated by the sociality of time. After all, man as an element of society only through his activities realizes the true meaning of time. Being at the first stages of historical progress quite dependent on natural cyclical processes, socio-historical time in the future increasingly begins to reflect the sequence, recurrence, duration and pace of social phenomena. The development of mankind is increasingly displacing the natural and general scientific factors of knowledge of the temporal essence of existence, instead increasing the importance of the social factor in establishing the spatio-temporal relationships of different communities of people. This indicates an increasing dependence of the temporal organization on the spatio-temporal construction of the community, society, state and so on. Therefore, it is quite natural to pose the problem of studying the social characteristics of time from the standpoint of its impact on the existence, functioning and change of social relations.

It is believed that the principles of the study of social time were initiated by E. Durkheim. In modern literature, issues of social time are also covered quite widely. This definition (in a broad sense) mainly means the
form of existence of society in close connection with the course, duration and change of historical processes in view of human activity. In this context, social time in different periods is characterized by uneven flow, taking into account the unequal duration of socio-historical processes, changes in the intensity of public life and work, the consolidation of the schedule of events and so on. In a narrower sense, the concept of social time characterizes the temporal features of individual human existence. The latter largely depend on personal perception and awareness of time, distribution and orientation of temporal values, the development of strategies. This, in turn, is associated with a number of individually identifying characteristics of a person, such as the level of his education and intellectual abilities, stereotypes of behavior, socio-cultural characteristics, emotional manifestations. Thus, subjective perception is manifested through such factors as personal sense of time, image of time, experience of time, value of time, etc., which are formed based on the inner experience of the individual, the degree of his emotionality and assessment of their significance [15, p. 151].

From the point of view of modern researchers, social time is, first of all, a social institution, a way of measuring and organizing real life, its development, change. Its characteristics have a multilevel subjective essence, as they apply to the individual, and social groups, and society as a whole. It has almost all the main temporal features of physical time as a manifestation of the existence of matter: heterogeneity, sequence, objective-subjective nature, length, duration, irreversibility, continuity of past, present and future, relativity, uneven pace and rhythm [15, c. 149-150]. The social aspect of time is to ensure its appropriate distribution in order to achieve an effective balance between production periods, training, free time for personal intellectual development, socio-political activities and more. This should be aimed at achieving the appropriate level of development of society, meets its needs. According to the concept of planar time, the main means of implementing this task are saving time and planning its distribution in different areas of activity. On the other hand, a particular person must also carry out such an orientation of his time so that his economic and social needs can be best met and the requirements imposed on him by others are met.

As we can see, the socialization of time in the context of the historical progress of society is aimed at achieving a certain effect from the organization of the use of time. At the same time there is a certain change in its meaning and social functions, the temporal influence is aimed at coordination, streamlining, orientation of relevant processes, emphasis is
placed on the interconnectedness and interdependence of necessary and free time, based on their economic conditionality. Thus, according to G.E. Zborovsky, social time is a form of social life in which the decomposition of human activity in terms of its duration within individual socio-economic formations and in the process of all historical development [16, p. 14]. Indeed, the time course in its socio-historical meaning is a spatio-temporal organization of society under the influence of ongoing economic and social processes and depends on their sequence, duration of repetition, rhythm and so on.

Nevertheless, social time should focus on the content and nature of individual indicators of space and time of specific people - members of society, which in turn are formed under the influence of psychophysical and biological personality factors. As rightly noted by P.A. Sorokin, social time can (and should) be defined in its own coordinate system, as a change or movement of social phenomena through other phenomena, taken as a starting point [17, p. 58]. Each person has his own individual space and time, which are perceived by his consciousness and direct further mental activity. At the same time, within the assessment of social time in terms of its impact on the individual life of a particular person for different categories of the population, there are serious differences in the organization and organization of personal time. For example, we must note the relativity of its course in different stages of life: in childhood, adolescence, adulthood or old age. Each of these periods has its own values. For example, an elderly person tries to make time more voluminous, to use it more rationally, while the "waste" of time is typical of young people. It should also be borne in mind that the rapid development of mankind in recent years has contributed to a significant complication of the relationship within the structure of social space-time organization. In particular, we must take into account not only the objective economic and political and legal factors that form this structure, but also the inverse subjective influence of man himself. For example, individual actions or objects created by us also directly or indirectly affect the structuring of society, its organization.

Personal-temporal issues in the context of its attachment to social processes have now become significantly relevant. It is believed that personal time includes essentially different mental elements, which, depending on the specific circumstances and internal factors of the subject occur on a conscious, subconscious or superconscious level. In particular, the elements of such a synthesis can be called the time of perception of others, the time of contemplation and impressions, time of activity, time of reflection and time...
of creation [6, p. 4-7]. Man himself distributes and plans his personal time, and yet he is certainly influenced by the dynamics and rhythm of social processes. The concept of social time is aimed at the rational organization of the relationship between social and personal time, the elimination of contradictions between them, the identification of priority areas of socially necessary time. VI Vernadsky pointed out that the sociality of time should be especially evident in periods of history associated with certain turning points, such as the intensification of economic, cultural, political processes [18, p. 297-299] It is at such moments in history that the greatest compaction of time takes place, and thus in society there is an awareness of the need to organize life taking into account its adequate temporal regulation. Today in a market economy we can observe a significant increase in social activation of all spheres of life. Social processes have now become more dynamic, the rhythm of their course has increased significantly. On the other hand, the social value of time has increased significantly. In view of this, there is a need to create time budgets that would adequately take into account the nature and intensity of life, ensure the rational use of working or leisure time.

Such research, in fact, is reduced to the analysis of the actual use of time by individual organizations and individuals in different regions within a certain profile of their activities. As a result of studying and processing of the received data the reasons of loss of time are established, the most rational, expedient and economically favorable temporal characteristics of these or those public relations are developed: in the field of commodity production and circulation, training, life, education, culture, health preservation, public activity, etc. The general socio-economic consequence may be the redistribution of structural time in favor of the latest energy-efficient industries, investment-attractive technologies, training within educational activities, youth education, etc. As for the regulation of social time of a particular individual, then here we can talk about the most effective use (consolidation) of time through organizational measures, improving education, leisure. Thus, the optimality of social time for a community is aimed at forming a new direction of thinking, activities to regulate changes in social life, taking into account the role of the individual in society. Therefore, we should agree with the opinion expressed in the literature that the concept of social time is not covered only by the content of human social activity. It also includes the full range of technical and organizational measures, all done by a person to save time or to expand creative opportunities [19, p. 18].
From the above we can draw certain conclusions. An individual, performing certain functions as a member of the community, conducts his activities in time, social relations of different institutions also have temporal characteristics. As participants in various relationships in society and with each other, people not only know but also use time differently. Thus, we can talk about the need and importance of human influence on the process of learning about nature through its connection with it. In this case, social time should focus on the content and nature of individual indicators of space and time of specific people - members of society. Personal perceptions related to the personal characteristics of each person, such as the actual psychophysical and biological factors inherent in the individual, must be taken into account. The concept of social time is valuable, first of all, because it is designed to ensure the most appropriate and rational organization of the relationship between social and personal time, eliminating contradictions between them, identifying priority areas of socially necessary time.

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