

THE SOCIAL TIME

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ABSTRACT: IN THIS ARTICLE, THE SOCIAL TIME IS PRESENTED AS A FORM OF EXISTENCE OF MOTION OF MATTER AT THE SOCIAL LEVEL, WHICH CHARACTERIZES THE LENGTH, SEQUENCE OF ACTIVITIES AND THE CONDITIONS OF PEOPLE IN SOCIAL PROCESSES. THUS, UNLIKE NATURAL RHYTHMS, THE SOCIAL TIME REPRESENT THE RELATIONSHIP BETWEEN THE DIFFERENT STATES OF SOCIAL PROCESSES AND EVENTS. SOCIAL PROCESSES ARE NOT SEPARATED BY TIME, ON THE CONTRARY, ALL EXTERNAL MANIFESTATIONS OF SOCIETY FORM A SET OF TIME VALUES - SOCIAL TIME.

KEY WORDS: TIME PERSPECTIVES, SOCIAL TIME, SOCIAL CONSTRUCT, SOCIAL PROCESSES, TEMPORAL JURISDICTION

THE content of the construct time is based on the realization of system events and an idea of the connection between them - direction / directions of time. The time picture of the world is a result of daily activities, and in the later periods of development of human society and as a result of developments in scientific knowledge. This gradual formation of one or another model to become a co-existence in different historical periods, actually correlated with the global behavior of the system, ie society and the behavior of the system in turn reflects the nature of the activities of the people. Awareness of these relations activities such as co-existence, is actually a realization of temporal relationships.

NOTIONS of time, which was originally based on the one hand on the realization of the natural rhythms and sapolozhenostta of events become spatial interpretation depending on global connections and relationships between events in the social and cultural life and ultimately connect with the types of value orientations of society. Complexity of social relations and their awareness on the one hand, and coordination of these relationships with real time on the other, leads to increasingly complex differentiation and coordination of internal and external time. This mental activity crystallized in complex weather patterns.

PHILOSOPHICAL understanding of weather patterns characterized by long and complicated path of interpretation of cognitive activity, forming a temporal picture of the world and human orientation in time. Some theories are formed in parallel with different religious views are proved different impact on the physical picture of the world and vice versa - they were influenced by the data of science, ancient and new religious and cultural map of the world, including language.

SOCIAL time is most often defined as a form of existence of motion of matter at the social level, which characterizes the length, sequence of activities and states of people in social processes.

THE term social time was first used by **Sorokin, P.** and **Merton, R.,K.**, According to them, the social time is [20, p.618] "Change or movement of some social phenomena on other social phenomena taken as a starting point.". Problems of the social time are addressed in different aspects of scientific knowledge in relation to the personal development of man and society as a whole from **Toffler, A.** [9], **Loy, A.,N., Shinkaruk, E.,V., Pehlivanova, N.** [6], [7], and others.

Gurvitch, G. defines the social time as [13, p.27] "the time of matches and coordinated movements of the overall social phenomena that can be global, or micro social group, whether they are expressed in a particular social structure." Thus, unlike natural rhythms, the social time represent the relationship between the different states of social processes and events. The social processes are not separated by time, on the contrary, all external manifestations of society form a set of time values - social time. The social time reflects the interaction of different groups, national and cultural communities associated with the conditions of existence of the people and is determined by the rhythms of life of each individual person, certain social groups and communities.

THE actual content of the social time **Yakovlev, V.,P.** seen at the time of the individual, time of generation and the time history, which are based on the triad: individual socio-generation history of the society [12].

VARIOUS authors have pointed to the fact that the socio-historical existence is not actually a lesser extent than the existence of physical objects. Time created by man as a result of its activities, events created by this activity, repetition, duration, rhythm, pace of social processes release more of the dependencies imposed by the rhythms of nature.

THE transition from the concept of ultimate the social time to prepare the theoretical development of a number of scientists. **Artemov, V.,A.** shows that in '20 the last century in Soviet science began the first attempts to theoretical studies of the phenomenon, which was later called "social time" and has made the transition from the linear understanding of time in social and philosophical sciences to its nonlinear analysis [2].

IT is interesting position of **Mead, G.M.** who expresses an original idea that society of people as possible so because people are able to establish the community of time perspectives [17]. It was thanks to the ability to relate the temporal perspectives is possible to exchange social roles intersubektnost. Past and future are the result of communication that makes the individual present in many forms of counting. Synchronization of time perspectives is carried by space weather using instruments created by man - calendar and clock. Collective notions of time are built into the process of socialization of children. Total time perspective is built by mastering the role of summary Another before individual to find his own self. So he became certain "I" on the social whole [17, p.168].

Radev, N. notes that the problem of time becomes specific to the twentieth century, the perception of time, his study and mastery became topical scientific task. The author also stresses the importance of the formation of temporal competence. He writes [8, p.350]: "The time of human competence implies a set of knowledge and skills related to the sense of temporal space and time limits for communicating with" timing". It means adequate assessment of time resources, ability to expand the time frame of interpersonal interactions in a timely manner to delegate powers in order to economical and rational use of time.

Schutz, A. stresses the importance of relating the time flows for the success of communication between people [19, p.143-145]: "A person is not capable of accurately" read

"within the meaning of the actions of B, because he comes from another time perspective ... Knowledge of the Other is always incomplete."

Lukman, T. stressed the importance not only of establishing relations of simultaneity, but also recognition of typicality of the time categories and systems for counting time [16, p.157]. Nearby are the position of **Lukman, T.** are those of the **Shtompka, P. and Merton, R.,K.** [11] who speak of the existence of rules allowing the individual to avoid conflicts between the time series and sequences. These rules are called social norms. The social timeframes actually determine social expectancy (duration of processes in society, their rhythm, speed, time for taking social roles) [18, p. 78-79].

REGULATORY functions of time present note **Lewis, J.D., and Weigart, A.J.** [15, p. 68] and others. In accordance with these biographical works schemes normalizing biographical trajectories and norms of life transitions fix for groups to norms or normative notions of time events. The coordination of time and the idea that all social actors are at the same time socially necessary and by totalisation of time perspectives - mechanisms for maintenance of present time in one or another culture (school, service in the army and so on. n.). The mechanisms of interpersonal coordination time supported by objective rhythms of the activities of groups and individuals [14, p. 83-88]. These findings are actually concretization for creation time or time dilation.

THE network society according to **Castells, M.** [4] creates new temporality - timeless time, according to which the age of the measurement time changes with age in handling time. These manipulations are necessary to become a real freedom of capital and time release of a culture of watches [4, p. 385].

THE term social time actually shows that this is the time, the creation of the society and is something different from the mere sum of its components. Cleared of concreteness, the definition of the social time is limited, however, to the idea of simultaneous aggregation of various nature activities and events at a certain point of development of society. If we look at this summation as a result of certain stereotypes and models of actions (behaviors) will prove that our social time "woven" too heterogeneous models can be reduced to a different temporality.

FOR example, **Nestick, T.,A.** synthesizes knowledge integration of temporal structures of human beings as biological and social being. Thus, the time information exchange is carried out at the following levels [5, p.12-21]:

- ⇒ **Biological timing rhythms;**
- ⇒ **Inner subjective experience of time,** coordination mechanisms for determining the length of time coordination of time perspectives, language timing categories and images of social origin;
- ⇒ **Interpersonal level** – perception of the rules governing the length, the pace of interaction and use a couple of discursive strategies that bring participants in communicative acts over time;
- ⇒ **At level of institutional time:** entry of his own personality in biographical and career schemes, graphs and calendar time, orientation to a forward planning time;
- ⇒ **At level of cultural time:** community perceptions of the nature of time, using common means of expression and metaphors of time.

SIMILARLY, Foll, A. [10] analyzes human species in time. According to him, in accordance with its thinking and cultural stereotype man "elected" time in which to live. The

author's idea that the way of thinking determines the residence of people in different types of times is in fact a realization of the behavior of the corresponding one of the most famous models of the time. If we express the language of social science, we could say that man as being time winner and creator of the social construct time during the activity and creativity, recreate it in their individual consciousness and formed group forms of temporal consciousness or temporal picture the world.

REMARKABLY scientifically explain the phenomenon creation of human time, successfully made **Abulkhanova-Slavskaya, K.,A., and Berezina, T.,N.** [1, p.184]. Citing Prigozhin, I.,P., summarizing all times in two interrelated aspects of time - internal and external, they note that any external time is still somewhat a function of the reflection of man and that have a number of special properties, they are the properties of the system, and not characteristic of the new category of time. According to those authors, psychological time is subject to the basic laws of inner time, but its specificity is a primarily a manifestation of the properties of the system - in this case the peculiarity of the human person as an active subject.

Those exposed in the article make it possible to deduce the following

Summary and conclusions:

1. The social time as fractal temporal picture of the world has all the features and structure depending on the time present any particular society. The modern social time "woven" too heterogeneous models can be reduced to a different temporality. Societies of people are possible because people are able to establish the community of the time perspectives. Collective notions of time are built into the process of socialization of children.
2. The social time associated with the system of values of certain cultural and historical communities, leading value paradigms change: some are cultural, religious, governmental, economic, scientific paradigms and create value "lines" times, such as the time of gods, while the bodies, time machines and time codes.
3. Depending on the mythological ideas of linear or non-linear thinking and temporal orientations of societies change strategies for the future of one or another society and form view on childhood as a social category and "manifest" the future of a society, which can prepare for life in the future and is modeled in accordance not only with the new realities, but also in accordance with the value units and attitudes of society.
4. The social time in contemporary social science is defined as the time of existence, functioning and development of society and its social systems of different level - family, small group to global socium. Weather in aspects of the future state of the society and its units is a social resource for the activities of social actors, and in light of the past - the result of his past activities and conditions. This social time is a product both of these past activities and conditions, and the future - ie its plans, development strategies (or their absence).

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