

P.P. Soloshchenko, B.K. Dyussalinova, S.G. Karakonissova

*Ye.A. Buketov Karaganda State University, Kazakhstan
(E-mail: p_soloschenk@mail.ru)*

The philosophical interpretation of time in the context of acmeological research

The article reveals the importance of philosophical interpretation of time for acmeological research. The significance of this topic is determined by the interest of modern society in creating the conditions for a full development of the person. The article confirms the need for a full use of philosophical methodology of studying time category to determine the subjective and objective factors affecting the achievement of «acme» by a person himself. The interaction of philosophy and Acmeology allows putting new questions concerning the nature and essence of time both as an attribute of human activity and as a phenomenon of human consciousness.

Keywords: time, time rhythms, activity, social activity, philosophical reflection, acmeology.

Modern Acmeology is a science that is located at the intersection of natural and social sciences and humanities. As Acmeology is a young science, so it seeks to synthesize the research results obtained in already existing sciences related to human development in the stage of maturity and, especially, in achieving the highest level in this development by himself. The maturity of a person and its acme achieved in the adulthood is «a multidimensional constellation of different human characteristics, which covers a significant stage of his life and always shows how he established himself as an individual person and as an actor as well. However, it is never a static form and, on the contrary, is different with more or less variability» [1; 10]. Human status of maturity does not occur suddenly and immediately on him. All previous human life works and not only his natural predisposition but the conditions of his physical and spiritual upbringing and socialization in its various aspects as well. Therefore, thinking about the optimal human development in all its major capacities, Ananiev B. G. who was one of the founders of Acmeology, «set a task not only to Psychology, but also to the whole human study (and to society as a whole) to develop such a strategy of the organization of every person's life, its substantive content and methods of instrumentation, the implementation of which would allow him to objectify himself successfully in the maturity stage in all respects» [1; 10].

During acmeological research conducted by B.G.Ananiev and his disciples, it was found that the mixed story of human development characteristics in the adulthood stage is not an obstacle to the fact that person's activity and his both external and internal activities as an individual and as a subject would in the end take a man out to the highest level of his development and reaching the top in it. The higher, more many-sided and richer his top is, the more socially important his doings and innovatively original the results of his activities are in getting acme. The achievement of acme depends on the «history» of human development, his previous adulthood and, at last, on the nature of those microacme, to the level of which he raised in this «history» from early childhood.

Making sense of all accumulated when studying the adult men and noting a rather frequent underdevelopment of the qualities needed for a person to establish himself as a bright personality and extraordinary subjects of knowledge, communication and labor, B.G.Ananiev formulated the main task which is to solve the new branch of human study - Acmeology. «While using a comprehensive and systematic approach in the study of the phenomenology laws and mechanisms of development, it must determine objective and subjective factors and conditions in the dynamics and in the relationship with each other necessary for each mentally and physically normal person to establish himself at the stage of his adulthood as a worthy citizen of his country in the capacities of its defender, spouse, parent, and top-class professional in his chosen field of work» [1; 11].

Thus, it becomes clear why one of the most advanced branches of philosophical and acmeological research is the study of time category as «the human development space» [2; 147] and «the space capacity-building activities of the subject» [3; 104]. It should be noted that if the study of time as a universal attributional properties of existence, forms of natural and social, material and productive, historical and cultural existence got enough development in philosophy, while the time in the context of a particular human being, life personality and personal consciousness about his mission and calling just begin constitute itself into a philosophical discourse.

The interaction of Acmeology and philosophy allows to put new questions as to how the individual time should be considered as a development of the specific nature of a particular subject or it should be attributed to the objective characteristics according to the subject-object relationship. The solution of these issues suggests the study of individual time categories, which is determined both as a human motivation and his activities. Time phenomenon is newly correlated with the problem of consciousness. How do we realize the time; what is the source of our ideas of the time; what is the ratio of the present, past and future in the human mind; whether an individual is able to control the time of his vital activity deliberately?

The relevance of the study of these issues is determined by the fact that the need for profound social changes in our country highlights the problem of human social activity and his responsibility for the results of his activities. A conscious attitude towards the time as the individual and social resources of the development becomes an essential requirement of social practice. Moreover, instability and ambiguity of the processes occurring both in our and planetary society, actualizes the problems of social time by the social subject in their minds on the basis of his historical and cultural experience. Ultimately, it is the factor of time that in the conditions of the constant increase of social development's pace becomes largely a key point in searching the new ways of human history and which are possible on the basis of advanced situational issues of present social and political, spiritual and moral development of human and society [See.: 4; 11-16].

The decisive role in the formation of social relations belongs to the autonomous subjects or conscious subjects of social, cultural and historical creativity. Only they can ultimately be the engines and real creators of time. And, on the other hand, only they can be a real obstacle in mastering themselves as a creative principle which builds objective social and cultural forms of human existence. Today, the degree of personal readiness to be independent and responsible subject of the individual and social activities that is able to control and direct an objective process of historical development is extremely important. The ability to be a conscious creator of one's own life is shown in a person's ability to coordinate temporal rhythms of natural, social and existential being. It requires to refuse forms of life that have lost its effectiveness, to redirect one's actions and behavior according to new ideas about the goals and objectives of individual and social life, or to restore the principles of one's life purpose violated by a man himself.

Realization of oneself as an independent and responsible personality is the aspiration towards autonomic beginning of all from all of one's own being as from reasonably assimilated reasons. This is the beginning of personality's separation and the opposition of his strength to the strength of people around. As a result, this consciousness sets a new drive to the universal transformation. The essence of the process is in creating a new development of general steps of the world in the centre which is defined by consciousness. In this regard, special mind corresponds to each action which is effective for this action. Therefore, cognition begins when the person enters into an uncertain situation. And the mind is formed as the ability to refer current knowledge to each time «unique, unintended, unexpected and individual chapters of accident» [5; 25].

We constantly affect the time and its modification through conscious activity. That is the wisdom of our actions. It must be understood not as there is no time outside of our consciousness and, therefore, time is a subjective form of consciousness. We say that time is created by conscious beings in that only where there is a separate individualized action we can speak about the duration of the existence of something. Where there is no separate action, there is no individual and, therefore, only a common process lasts. But a separate and isolated action exists only where there is a consciousness that distinguishes it from universal action. In this case, there is a subject of the action separated by this consciousness and corresponding time created by him. If there is no consciousness, there is only a single undifferentiated action around the world. There is no separate temporal existence but there is total force of the world expressed in a uniform passing of time of the whole world.

We find the same division in each operating system. As certain elements of the system are conscious subjects, so they create their own time. Part of time of the system is subject to them in the form of the dependent events' sequences. The rest of the system's time is compulsory for members of the system, because it is imposed externally, or is the result of external mechanical resultant not coordinated their work for each member. Accordingly, we have internal and external under its control or forced time for each member of the system. It is possible to watch their distinction for a man as a living element. For me, there is a time that fascinates me irresistibly and is, as a resultant of all the forces of the world acting on the earth and in the solar system. As such a resultant, time is a consequence of forces not depending on me and, therefore, it becomes compulsory for me and other beings which are in the same conditions. It is perceived by me and other participants of this interaction as an irresistible force, because it precisely depends not on my efforts only but on the totality of forces acting in the world. This is the basis for the generality of time for members of the same

system and a characteristic of its supraindividual property. It looks like it takes everybody in its stream. But in parallel with it, there is another time that depends on us. In the sphere of my own action, I have the ability to choose and I can create a certain sequence of events according to my values and in a limited branch. This ability to change attitudes of things gives me the opportunity to control time, because it is nothing more than the order of these relations for us. The time arising inside of me is imposed but it is my own time and, accordingly, is within my consciousness.

The first level of human consciousness is psychological time. It is a system of conscious and unconscious physiological rhythms associated with natural forms of time, as well as temporal characteristics of mental activity. Biological and psychic rhythms are synthesized in this structure: rhythm of cell functioning, sequence of perceptual processes, diurnal rhythm of the organism, rate of individual development of the body, continuous psychological self-identification. The inclusion of these real biopsychic time parameters in the conscious management of individual life's process will allow increasing the lifetime, reducing the risk of susceptibility to stressful conditions and using the physiological capabilities of the organism with the maximum degree of expediency. Temporal social demands often come into conflict with natural rates and person's pace as a psychophysical system. In other words, natural human velocities and, first of all, socially given requirements towards the time of socially necessary labor are faced in activities and often come into conflict. However, this contradiction is «taken» not only at social but at individual and psychological level as well. Psychic activity, self-regulation and regulation of practical actions while gradually generalizing, get the character of an ideal activity, that is, intellectual modeling practical activity. An ideal activity is built in mental, individual self-organization and when improving, becomes a theoretical method for the implementation of practical activities, which primarily leads to saving time spent on work that is determined by external necessity [See.: 6; 127, 128].

The second level is connected with the formation and development of the individual's life position in the overall complex process of individual's socialization and the realization of the world around by him and his place in it. Personal time is connected with social and historical time and provides interpenetration of temporal parameters of subjective activity and rhythms of culture and society. Personal time turns out to be just as social as social time, that is, personal, as history «is not the field where the human existence is but the most fundamental condition and way of getting and realization of his essence» [7; 43]. At this level, there is a contradiction between the objective, socially required, normative time and time of the personal idea of what is due. Here again we draw our attention to the ability of consciousness to control time. Consciousness integrates the ability of psyche to reflect time including the experience of time, its own dynamic features and, finally, its ability to regulate activities in time. This ability of consciousness (integrating all mechanisms and temporal features of psyche) becomes the basis of the personal level of regulation and organization of time. The personal ability of the organization of time arises as a synthesis of situational temporal possibilities of psyche and, first of all, as a synthesis of temporal regulation of activity. Personality as a subject of activity regulates the time of its implementation coordinating it with the time of its mental processes (thinking, memory), states (sleep, wakefulness, tiredness, efficiency, etc.), its temperamental nature and age (specificity adolescence or old age), the level of personal goals and aspirations and the level of ideal models and programs.

A person with a high level of conscious motivation sets time, speed of activities' implementation by himself starting from movements to the daily, weekly work and mode, etc. At each moment of activity the personality sets a certain sequence of operations in time, shows the ability to concentrate maximum efforts, stresses at a decisive moment of activity, the ability to hold the aim in a strong-willed manner delayed in time and abstracting from situational short-term stimulation, the ability to set individually comfortable and objectively required activity's tempo. Consciousness, solving the problem of regulation time matches the mental processes and state with temporary-target activity center (approximately or simultaneously including the mechanisms of memory, thinking, perception) and coordinates the objective and subjective speed in space activities. Personality is a subject not only of the time and space continuum of activity, but also a subject of increasing efficiency, capacity and intensity of his activity. If the psyche structures activities into a particular time continuum which has a beginning, length, speed and completion, then a person structures his life in his own way by placing a certain occupation, activities, events into a lifetime, giving the required time on it objectively and subjectively and maintaining a creative attitude towards the labor throughout life [See.: 8; 144-150].

The third level of human consciousness' time is the existential form of time expressing perception of time series and rhythms of its own existence. The experience of uniqueness and inherent value of human ex-

istence comes in this form of time in conjunction with the problem of human life's finiteness, belonging to supra and introduction to the transindividual. It is time that is up to a man, as a man, in the end, is a becoming (opening) being «towering and deepening the trinity: beginnings – reality – prospects» where time turns into a «miracle of a man opening himself to everything from the outside of himself» [9; 182, 183]. Finding of oneself in a time perspective is the main purpose of human existence. Heidegger M. says about it: «Only because presence is defined as temporality, it makes for itself possible the indicated ability be the whole in the determination to stand up. The temporality is revealed as a sense of self-care» [10; 326].

The existential level of human consciousness' time finds itself in the process of mastering time culture by the individual. «That is why the person is not only there but also preserves himself only in the constant expansion of his activity, in expanding the scope of his relationship with other people and things. These relations are mediating» [11; 235]. Thus, the conscious time management by each individual becomes a necessary prospect of changes in social relations limiting the individual time infinity with space frames of present social conditions. The significance of social progress is in «the transformation of every living human into a personality» [11; 236] who develops comprehensively and harmoniously due to the ability drawn from the very childhood to determine the path of his life and the ability «to find his own (human) time in social (someone else's) space» [9; 181].

Thus, the modern philosophical idea of time is directly connected with the type of behavior, lifestyle, time advance in the hierarchy of life values. Only creative activity aimed at ensuring a better future, fills a person's time with real events and provides joy in the present and the importance of the past. The realization of this phenomenon becomes the basis for creating the personality's culture irreducible to the possession of knowledge, external forms of behavior and work activities. The effective and practical manifestation of the need for perception of time finding oneself in the world comes to the fore in the structure of person's value system. «A man who didn't crush a real life with total «image» of absolute correctness and guaranteed substantiality, is actually met every day with a different universe, which is inexhaustible and incomplete by no being» [12; 172]. The man doesn't just realize and evaluate the most complex spectrum of time when carrying out his activity that transforms the world (from natural and biological rhythms through the time of personal existence and to the time of history and culture) but also develops his own time of «becoming subjectivity». «This becoming and incomplete self-formability is the normal state of man!» [12; 173]. It is important to direct immediately all the efforts of social and humanitarian thought, especially its pedagogical component, to the upbringing of «creative and authorial participation of a man in the history and in the universal evolution in general» [12; 176].

The search for new variants of time management by conscious human efforts should be sought, in our opinion, in social activity oriented to the following points of philosophical conceptualization, proposed by Batishchev G. S.: a) be humanitarily adequate, i.e. facing the multidimensional complexity of the human subjective world without harming it with its schematism or «the monism of substantive ordering»; b) be pedagogically adequate, i.e. realizing incomplete human essential formation and perfection; c) be environmentally appropriate, i.e. responding radically and self-critically to the challenge of a global environmental threat; d) be axiologically adequate, i.e. to contain in itself and direct man's search for his universal purpose in the Universe as a co-worker of comogenesis, his boundless and inexhaustible objective dialectics» [13; 318, 319].

Thus, time goes to us not as an external objectivity towards the person but as a subject-object phenomenon, as a connection of our consciousness with the external world which helps us, with some measure of completeness, to explain to ourselves the processes which happen in nature and society and to orient oneself in them. The man and his consciousness is an essential component of the phenomenon of time which should be taken into account in the most careful way in all ongoing and planned social transformations.

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П.П. Солощенко, Б.К. Дюсалинова, С.Г. Караконисова

Акмеологиялық зерттеулер шеңберіндегі уақыттың философиялық пайымдалуы

Мақалада акмеологиялық зерттеулер үшін уақыттың философиялық түсінігі ашылды. Бұл тақырыптың өзектілігі қазіргі қоғамдағы адамның толыққанды дамуына жағдай жасау қызығушылығымен белгіленеді. Мақалада адамға өзінің «акме» сатысына жетуге ықпал жасайтын субъективті және объективті факторларды білу үшін уақыт категориясын зерттеуде философиялық әдіснаманы жан-жақты қолдану керектігі туралы айтылды. Философия және акмеологияның өзара ынтымақтастығы адам қызметінің атрибуты ретінде де, адам санасының феномені ретінде де уақыттың табиғаты мен мәні туралы жаңа сұрақтарды қоюға мүмкіндік берді.

Кілт сөздер: уақыт, уақыт ырғағы, белсенділік, әлеуметтік белсенділік, философиялық рефлексия, акмеология.

П.П. Солощенко, Б.К. Дюсалинова, С.Г. Караконисова

Философская интерпретация времени в контексте акмеологических исследований

В статье раскрывается значение философского понимания времени для акмеологических исследований. Актуальность данной темы определяется заинтересованностью современного общества в создании условий для полноценного развития человека. В статье утверждается необходимость всестороннего использования философской методологии изучения категории времени для выяснения субъективных и объективных факторов, влияющих на достижение человеком своего «акме». Сотрудничество философии и акмеологии позволяет поставить новые вопросы относительно природы и сущности времени и как атрибута человеческой деятельности, и как феномена человеческого сознания.

Ключевые слова: время, ритмы времени, активность, социальная активность, философская рефлексия, акмеология.

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