

TYOLOGICAL FEATURES OF SUBJECTIVE PERCEPTION OF TIME

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Annotation: in this article, the perception of time is one of the main components of the mental Organization of human life, which helps to perceive the direction of movement, to understand the categories of past, present and future, and describes the course of human life.

Keywords: time, perception, rhythm, rationality, chronological time, substantive concept and relational concept, rationality.

In a long historical period from ancient civilizations to the present, attempts have been made in philosophy and psychology to understand the laws of phenomena and phenomena of the human era. Depending on specific cultural historical circumstances, time could act in the form of accepting life events, anticipating suitable opportunities, and actively filling time with its vital meaning [124]. Such an interest of scientists arises from the fact that time is an integral factor in the development of all psychological structures of an individual.

There are different approaches to the study of the phenomenon of time perception. Thus, one can single out studies that address the deterministic foundations of psychological time:

-Taking into account the presence of circadian rhythms or internal biological clocks as the main mechanism of time perception, they are responsible for assessing the time that can include periods of sleep and wakefulness, heart rhythms, etc. [177, 174, 157]. According to the researchers, such physical patterns determine the beginning and end of the next time interval, which predicts future events. Thus, the accuracy of temporal decisions will depend on the consistency of events and the ability to synchronize the internal rhythm with the external rhythm that the environment offers;

-Understanding the perception of time as an individual inner life plan, the structure of its time parameters lies in the life experience of events, phenomena, behavioral behavior, age, maturity and others. [29];

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- Reflection of time in the context of cultural historical development, which determines the value and worldview significance of time in the human perception of life [33, 107,108];

- The study of directions related to the impact of social time on human life, social experience, interpersonal relationships, the formation of time perspectives, etc [19, 31]

The development of psychology is accompanied by the development of new theoretical and methodological approaches that allow you to study the problems of time psychology from a new point of view. Application of the principle psychological systems theory V. E. Klochko makes it possible to consider the history of the formation of the phenomenon of time perception in psychology in the direction of a change in paradigmatic relations (classical, non-classical, post-classical) [54].

The classical paradigm in psychological knowledge is the ideal of rationality manifested in the idea of causal connections of the development of nature and society and regulatory mechanisms using the methods of Natural Sciences [47]. The psychological knowledge of this period is mainly based on the ideas of a strict natural-scientific approach, in a certain period time and space are perceived as a certain quantitative value, where time appears to be a chronological repository of processes and phenomena, and space includes things [53]. Time was the only flow of all processes, regardless of their composition. More emphasis was placed on improving chronological time measurement tools [29].

It should be noted that he experienced a moment of cultural consonance that allowed philosophers and theologians to deal with the problems of Natural Science, and scientists revealed the ideas of the creator and expressed ideas about the divine wisdom and power manifested in the creation of the world. With the support of religion and philosophy, scientists believed that the self-sufficiency of their activities would end all the possibilities of a rational approach to the phenomena of nature. The connection between the description of Natural Science and Natural Philosophy, in this sense, did not need justification. It can be considered self-evident that natural science and philosophy converge and that Natural Science reveals the principles of true natural philosophy. But, oddly enough, the self-sufficiency that scientists tasted was intended to survive the departure of the medieval God and the end of the guarantee once given to naturalism by theology... In other words, ycnexoo was a science that knew success, convinced that it managed to prove the powerlessness of nature to the concept of human consciousness.

In this regard, yu. B. In classical time psychology proposed by Molchanov, two pairs of concepts should be distinguished: substantive and relational [86, p. 5]: "the substantive concept considers time as a kind of person or disembodied substance,

which, according to its laws, is completely independent of itself, Space, Matter and space, from the interactions between events and material systems taking place in the world, but has a significant impact on their existence and movement...

The relational concept treats time as a property or attribute of matter, as a system of relations between physical phenomena and bodies. Thus, the substantive concept of time considers the essence of time as a substance indifferent to what it contains, and the relational concept is associated with a system of time phenomena characterized by explaining psychological time not only in terms of the perception of experience and chronology of time, but also in terms of time experiencing, its integrity. In the relational Concept, time acts as a system, does not exist outside its interaction between space and time.

During the period of the primacy of rationalism in science (from the beginning of the 17th century), time appeared on the one hand in the metaphysical imagination, on the other hand from a theological point of view, connecting the concept of time with continuity and eternity. R. Descartes shared the concepts of time and duration, related the duration to the subject, and considered it valid, since a person can accurately record the duration of things. He considered continuity to be an attribute of anything, while Infinite continuity is an attribute of the divine being, eternity has no limit, past, future, it is infinite [37]. R. The time understood by Descartes is not as real as it exists only in our minds. Time is the number of actions of what a person understands as a chronological arrangement of phenomena. T. Hobbs R. Adhered to Descartes' views and understood time as a subjective image of the number of actions that occurred within a given time; he also shared the concept of the length of things and space as an image specific to thinking [28].

B. The ideas of spinosis are based on the doctrine of the three "whales" of existence: substance, as an infinite, independent reason for the existence of everything; attributes in which matter manifests itself; methods limited by understanding an object about some phenomenon. Time in this theory is also represented by three concepts: duration, eternity and, in fact, time. Eternity is inherent only in the Divine Being, and the duration is inherent in things. Time is a chronological measure of what a person understands, relating its duration to the stable time of things. It is a continuum that mediates between divine continuity and the subjective image of human time [116]. Accordingly, B. In Spinoza's views, R. Loyalty to Descartes' views has also been observed.

A separate idea of time I. Was in Newton's works, a substantive concept of absolute time. The cosmos was understood as absolute, coming with rest, and time is independent of the world of things, it is an immutable homogeneous stream, directed from the past to the future to the present. In accordance with the ideas and. Newton

must reduce all physical processes to the motion of material points under gravity, respectively, the entire universe behaves according to eternal laws, and over time all phenomena are determined, which makes it easier to reconstruct past events and predict future events. I. Newton shared the exact time and the "real mathematician" absolute time in his works. Relative exact time includes all duration measures used to quantify the chronological order of time. In turn, absolute time is low, it is a storehouse of events, the course and duration of which do not affect real mathematical time [92].

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