

TOPOLOGICAL AND TEMPORAL DIMENSIONS OF SOCIALIZATION

G.K. Saykina, Y.G. Haerova

¹Kazan Federal University, Institute of Social and Philosophical Studies and Mass Media, Kazan Federal University, 18, Kremlevskaya Str., 420008 Kazan, Russian Federation, E-Mail: gusels@rambler.ru

²Kazan Federal University, Institute of Social and Philosophical Studies and Mass Media 18, Kremlevskaya Str., 420008 Kazan, Russian Federation, E-Mail: ykhaerov@kpfu.ru

Corresponding Author: Yuliya Gennadievna Haerova, Kazan Federal University, 18, Kremlevskaya Str., 420008 Kazan, Russian Federation

ABSTRACT

The categories of space and time in their classical understanding did not allow us to correctly analyze the space and time of life of a living man. The application of the existentialist approach to the analysis of the space and time of human life facilitated the elicitation of their specific features, which allowed us to study them not so much as the external conditions and parameters of existence, but as attributes of realizing the essence of man and the ways of his identification in the process of socialization. The approach of the analysis of socialization as human mastering topological and temporal dimensions of social has been suggested. In an implicit form, space and time are the vital task of human socialization. As a result of objective operation with space and time, they can be mastered by human being and internalized (converted into inner abilities, skills and reserves) not in their unity, but apart, as separate, independent forms. In this connection, the first three types of human socialization were identified: chronotopic (which is characterized by harmonious possession of topological and temporal manifestations of social life), topological (with orientation to appropriating topological forms) and temporal (with a dominant time in the world outlook of man). They form special anthropological types, they constitute a certain identity.

Keywords: human space and time, socio-cultural space and time, human being, society, socialization, identity, existence, transcendence, eventfulness.

INTRODUCTION

The categories of space and time in classical philosophy had an ontological status and were conceived as external forms, alien to man, indistinguishable in their properties from the space and time of physics. In the scientific picture of the world, space was initially represented as an empty container, the modi of time - existing consistently, and the present - only as a boundary between the past and the future. Truth to tell, the categories of time had “lucky” initially neither in science, nor in ontology: it was not conceived as really existing, as the “matter” of dividing. This time is difficult to fix - it disappears without being saved. The age-old question “how actual, really does time exist?” was decided in favor of the present time - a blink, per se. Time, life, and formation were perceived mainly negatively – as the aspects of non-being, the attributes of the real, transitory world (as opposed to timeless, eternal being). The philosophy, aimed at the search for eternal and constant truth (the tradition that is manifestly marked in the philosophy of the Eleatic school), in principle, ignored the spatiotemporal dimensions of real life and therefore was unable to explain them. The social philosophy and philosophical anthropology adhered to the general philosophical style of thinking: the essence of man and society was understood in abstracto - as something unchangeable and stable, that is, timeless [Saykina, 2014].

To resolve such impasse, it was necessary, firstly, to rehabilitate the status of space and time, and, secondly, to admit the existence of specifically human characteristics of space and time. These challenges were met by non-classical ontology. However, in social philosophy and philosophical anthropology, the rethinking of the categories of space and time did not happen automatically. The ontological “past” of

these categories has its effect: not always space and time with the philosophical knowledge of man and society is filled with “living” content.

Meanwhile, human being realistically perceives life through the coordinates of space and time: it is important for him what place he occupies in the social space (the quality of inclusion of man into the joint existence) and how much the course of his life fits the flow of historical time (the degree of contemporaneity of man). His socialization directly depends on them. Essentially, space and time are the subject of human concern, constitute the gist of his life.

We believe that the analysis of topological and temporal dimensions of human socialization is heuristically significant. In social philosophy and philosophical anthropology, the socialization of man in this aspect has not been investigated in detail. This will simultaneously allow us to grasp the “living” contradictory unity and integrity of space and time of human life and at the same time conceive them not only as conditions of human existence, but also as attributes of the realization of the human essence in the process of socialization.

MATERIALS AND METHODS

The object of research is the space and time of human life that are considered irreducible to physical space and time and are considered in the perspective of socialization. The study of the spatiotemporal aspects of human life is based on the existentialist approach. To identify topological and temporal dimensions of human socialization, critical-reflexive, comparative and logical-problem methods were used. Comparative analysis and critical-reflexive method made it possible to reveal the differences between classical and non-classical approaches to the study of space and time.

RESULTS AND DISCUSSION

The space and time of human life cannot be thought of abstractly, as their analogues in ontology or in science. They do not exist by themselves, autonomously from man, and are not reduced to his physical position in space and the linear chronology of human life. It is important to consider that a human being not only and not so much fits into space and time, how much is the creator. Time is created by the current, the rhythm of the human life, the experiences he experiences, and the space of life inherently unites: it is combined, communicative, collective (in a sense, social inherently). We believe that in socio-anthropological discourse, it is necessary to affirm not only the eventuality of time, but also the eventuality of space.

The space and time of life are experienced by man sensually, with interest. In this regard, human space is heterogeneous, hierarchical, landscape, and human time is non-linear, multidirectional, discrete. In space there are the places of concentration of human senses (positive and negative) and “neutral territories” and even emptiness, and time can flow faster or slower, repeat itself, stop and even flow back. Therefore, it is justifiable to consider the socio-historical and existential space-time, specifically sensual in nature, in social philosophy as axiological forms determined by dominant cultural and historical values, as the products of social spiritual production.

So, space and time in social and existential dimensions are not objective data, spontaneously formed, but the product of metaphysical human efforts, objective purposeful activity. In other words, man is able to operate with space and time as objective forms, that is, to turn them into the object of his goals and desires. In the strict sense of the word, space and time are also different ways to build life by a person, determining his identity, his destiny. In the process of socialization, man, in accordance with his abilities and capabilities, learns various ways of life and depends on value priorities or includes them in the structure of his personality and realizes in his own life, or rejects them. We believe that human socialization must be understood as a process of mastering space and time, transforming them into internal

skills, into personal wealth. Therefore, space and time are the vital task of socialization, although in the self-consciousness of man they are not comprehended through these categories explicitly.

A complex identification process implies the accumulating of human being in space and time [Haerova, 2007]. Space and time form in some way the “matter” of a person’s self-identity. **Firstly**, by constituting and exploring his own boundaries, man takes possession of his body as a special, internally collected, spatial unit, isolated from space as such - physical, social, cultural and historical. Socialization of man is the transformation of the body into “the property”, raising it to an existential.

Socialization is aimed at person’s finding social importance. Indeed, both historically and existentially the degree of the individual’s value, the measure of his “humanity” and self-realization, the forms, ways and limits of the inclusion of man in the life of society are determined by his social status.

The connection between the place and identity of man in social space is obvious: thus, when introducing ourselves, we describe the belonging to a particular state, the place of our birth, study, our social status, etc. The place is filled with the sense that is bound by culture, which makes it possible to reproduce a community with a specific identity in a certain territory, so an interlocutor who is capable of deciphering the significance of cultural and historical spatial signs can learn a lot about us. Existentially, the connection of the identity of human being with a certain territory can be inseparable, and consequently the person’s movement to another space can be experienced by him as a life tragedy or as a sudden change of life.

Secondly, a person must blend with the historical time, connect the modi of time - the past, the present and the future - into a single thread of personal and clan history. One might think that as a kind of communication of people in space and time, these modi have been already connected, but cultural fabric is not created without human participation. Existentially the person with his activity fastens discreteness of the moments in cultural communication

The degree to which man is built into social space and time and knows how to deal with them, in many respects speaks about his character, his ability to own, manage his life (time-management, lifestyle design, life map), and hence its success, status, welfare.

An important result of the study is the following conclusion. The way of mastering space and the way of mastering time both in phylogeny and in human ontogenesis are different, therefore they can be internalized by man not simultaneously, but separately, as independent forms or one through another. In other words, the mastery of space and time in socialization cannot be realized in their unity, but separately. For example, in antiquity, time was mastered spatially, through the image of the cycle, and the notion of linear, irreversible time appeared only in the Middle Ages. Consequently, it is possible to single out individuals and entire epochs, for which the domination of either topological or temporal world and self-perception is characteristic. So, in individual history, the child first learns the world in spatial coordinates, and it arrives much later at acquiring time (in arbitrary memory).

In the ways of self-realization, man can gravitate either towards spatial dimensions (to identify himself through the places and objects of the external world for him), or to temporary ones (to feel himself through a change of experiences, states of the soul). Thus, one of us is more socialized in space, someone - in time. By whether man realizes predominantly a spatial or a temporary way of constituting an identity, it is possible to identify certain types of human socialization. We have defined them categorically as follows:

- **chronotopic type of socialization** means such a way of life of a person, in which the temporal and topological ways of socialization are harmoniously combined;

- **topological type of socialization** determines the way of life-spending primarily through spatial forms;
- **temporal type of socialization** is a style of life aimed at composing the modi of time.

The optimal type of socialization is chronotopic: it is important for man to feel the flow of life and, at the same time, the ground under feet. It promotes the integral realization of man, in which the social potential of human metaphysics is manifested [Saykina, 2015]. In fact, only a human being who has spatial and temporal dimensions of life is able to rise above them and live metaphysically, to be.

However, the relationship of man with space and time in any case is realized dramatically. Thus, in a topological type, a human being finds the ways to sense the flow of time (the motion of life) through the spatial forms: for example, through a simple change of impressions from a change in physical location (travel, attending events, etc.). In the society of consumption [Baudrillard, 1998; Saad, 2007; Bauman, 2007; Saykina, 2014] the socium offers a human being primarily spatial forms of identification: through places and things. The space is tangible, it can be reconstructed, protected, captured, and time is elusive, like the wind. Space can easily be made as an object of consumption, it is much more difficult to subordinate and objectify time (even leisure time). But really the flow of time of the human being's life is filled with the experience of existential states – betweenness. Consequently, a topologically socialized man is not capable of appropriating time eventfully. Metaphysical events (thinking, love, conscience, creativity, faith), in fact, lead human being beyond the narrow (in the metaphysical sense) framework of the space-time order into the dimension of being. In inner spiritual journeys, we are really free to be anywhere and anytime we like.

The topological method of socialization can be achieved through stopping time. A human being acquires self-identity on the basis of comparing oneself with the past through memory. In memory, the past (as a result of past experiences) turns out to be the moment of the present. But, in spite of the self-worth of the past, it is capable of preserving by a person at the achieved level, closing in on the already obsolete goals and senses. Excessive conservatism and conformism conflict with human essence. The habit stops the human in human being [Kant, 2006, p.172], replacing life with mechanics. Therefore, the basis of the true formation of human being is only such a past that becomes a moment for the actualization of the essence of man in the present.

The temporal mode of socialization is the following “the flow of time” [Bergson, 1911, p.14] may seem the best in the conditions of “liquid modernity” [Bauman, 2000], but it is difficult to stay permanently in the present. Man does not live only by the present and in the present. It is required from man to be at the proper time and to have time to fulfill life's tasks. A fundamentally free, transcendent human being is not determined only by the past and the present. Man, as a fundamental incompleteness, is turned to the future. At the same time, on the one hand, human life is “Being-toward-Death” [Heidegger], so time can be considered as a measure not only of our changing, but of our dying. On the other hand, as a projective being, human being evaluates the present and the past from the perspective of the expected future. The coming of the future (no matter how beautiful or terrible) seems inevitable, and man does not look back, to the past, but ahead, to the future. In this sense, the direction of the flow of existential time is from the future to the past, and not vice versa.

In our opinion, paradoxes arise because, in essence, the human life time is essentially not determined and not actualized. Therefore, it should be assumed that the person in betweenness senses the past and creates his own future by himself. The past and the future are actualized in the present event, when the present is created by a meeting, betweenness of life. The future must still be able to build, fill with sense. At the same time, courage and scale of planning of the future depend on how confident the human being feels himself in the present.

It is really difficult to maintain the connection of times - at the same time to keep oneself in the dimensions of the past, present and future. However, fixation only on one of them can mutilate the whole human life. How not to stay in the past or not live hopes for "tomorrow"? How to find a measure? Does it exist? Is it possible to capture time per se and to socialize in time? It is difficult for human being to achieve a consistent integrity of heterogeneous patterns of life - to realize many facets of his identity. Can man in principle be successfully embedded in a social space and simultaneously harmoniously disposed within himself?

CONCLUSION

The terms of space and time, which describe physical reality, cannot be used for analyzing space and time of human life. A human being does not just stay in space and time, he creates them in the course of his life, realizing his place in social space and historical time, constituting himself in reality. Man can set himself up in three ways of socialization: chronotopic, topological or temporal. In fact, the types of socialization characterize the specificity of building the identity of the individual, therefore they can be simultaneously regarded as anthropological types. At the same time, it is essential to take into account that the true formation of the inner world of man, his own order of life is realized in the existential act of betweenness. Eventfulness as presence in being has both spatial and temporal dimensions. Experiencing the harmonious chronotopic unity of internal spaces and times, human being affirms the reason for living as a co-impermanence and co-presence not only in his inner world, but also in public life.

ACKNOWLEDGEMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

REFERENCES

- Saykina, G.K. Situation in the area of human metaphysics: Struggle of "School of origin" and "School of being" // *Journal of Language and Literature*. – 2014. – V.5 (3). - Pp. 22-27.
- Haerova, Y.G. The live space and time as the form of human's self-gathering // *Scientific Notes of Kazan University. Series: Humanitarian Sciences*. - 2007. - V.149. №5. - Pp. 224-232.
- Saykina, G.K. The Social Potential of Human Metaphysics: Human Metaphysics as Anthroposociodicy // *Russian Studies in Philosophy*. – 2015. – V.53, Iss.3. - Pp. 242-253. DOI: 10.1080/10611967.2015.1123047
- Baudrillard, J. *The Consumer Society: Myths and Structures*. London-Thousand Oaks-New Delhi: Sage publications, 1998. 208 p.
- Saad, G. *The Evolutionary Bases of Consumption (Marketing and Consumer Psychology Series)*. Psychology Press, 2007, 360 p.
- Bauman, Z. *Consuming life*. Cambridge: Polity, 2007, 160 p.
- Saykina, G.K. Transformation of human transcendence in a consumer society (hermeneutic analysis) // *Journal of Language and Literature*. – 2014. – V.5 (4). - Pp. 416-420.
- Kant, I. *Anthropology from a Pragmatic Point of View*, ed. Robert B. Loudon, introduction by Manfred Kuehn, Cambridge University Press, 2006. 239 p.
- Bergson, H. *Creative Evolution*. Authorized Translation by Arthur Mitchell. New York: Henry Holt and Company, 1911. 316 p. - <http://www.auro-ebooks.com/wp-content/uploads/2014/09/Henri-Bergson-Creative-Evolution.pdf>
- Bauman, Z. *Liquid Modernity*. Cambridge: Polity Press, 2000. 228 p.
- Heidegger, M. *Being and Time*. Translated by Joan Stambaugh, revised by Dennis J. Schmidt. Albany, New York: SUNY Press, 2010. 457 p.
- Bauman, Z. *The Individualized Society*. Cambridge: Polity, 2001. 272 p.
- Charles, S. and Lipovetsky, G. *Hypermodern Times*. Cambridge: Polity Press, 2006. 150 p.
- Zizek, S. *The Sublime Object of Ideology*. London, New York: Verso, 2008, 272 p.