

A. Azhnurov, T. Erkinuly*

Master students, M.Auezov South Kazakhstan University, Shymkent, Kazakhstan

PhD, M. Auezov South Kazakhstan University, Shymkent, Kazakhstan

*Corresponding Author: erkinulyt@mail.ru

THEORETICAL STUDY OF GENERATION TIME IN SOCIAL PHILOSOPHY

Abstract

Generation time is the human value space. This space defines the generational consciousness through economic, socio-political, moral and ethical worldviews and knowledge of people. The development of the concept of generation in time and on the basis of chronological awareness opens up opportunities to occupy a certain space, horizons. Man sees his past history as a memory, present as an opportunity, and future time as the connection of his eternal values. Generations reflect the events of life in time and integrate them into phenomena between their «I» and others, build generational portraits. The category of time is the object of the study of all philosophical schools. In our study, the temporal dimension of human beings is considered by synthesizing them with generational value. Human time is determined by historical, social, intellectual, existential, intersubjective and discursive features, but the problem of historicity is reflected in all time horizons.

Key words: Generation, time, worldviews, human value, thinking, communications.

Introduction

There are conflicts related to the management of time, the definition of its meaning and ideas, the exit from the space of personal worldview, the indictment of generations, the misunderstanding and denial of the existence of each other. Philosophy suggests ways of overcoming this tendency, thinking from the height of time, introducing discourses in space and time, looking at time, controlling time through the inner soul of man. These methods integrate any society into progress, world civilizations, and can sometimes surpass models of development. In modern Kazakh society, efforts are being made to save time in the provision of services and the acquisition of goods through information technology. However, the phenomenon of intelligent technologies that steal human time without a thread, the attempt to turn time itself into a pittance exists. The purpose of generation time is to determine the value bases of a certain social development and eliminate errors in the program activities. Generational time is determined by the human relationship to the pressure of time, place in time, and time.

According to George Hegel, “Every man is the son of his people and at the same time the son of his time. Because in the course of the development of the state none of them will be left behind, even ahead of it” [1]. In George Hegel’s definition, the content of human life in the state is summed up in the spiritual essence, the human will of individuals and its freedom, and is realized in the multiplicity of time and the running repetition of history. Kazakh researcher E. Aubakirov, «The problem of management is traditionally one of the topical aspects of many social theories. Training of management personnel, education of “managers of a new formation” has been on the agenda since the day the country gained independence» [2]. General history is established in the uniqueness and unity of man with his native culture, national identity. What we can determine from these scientific findings is that the boundaries of human existence, its interruption in time, determine historical period of generation time.

Research methods

The perception of generation time really takes place through a semantic struggle for certain value spaces. Semantic ownership of the generation's temporal consciousness and thinking in the

semantic aspects, ultimately, justifies the formation and management of the generation's thinking in that era. This trend is evident in attempts to transform externally imposed ideas into foundations by abandoning traditions in order to win the consciousness of young people in modern Kazakh society.

According to Akmad, «Finally, the findings reveal that change is the name of the game for many millennial and post-millennial high-tech workers, and they may not necessarily associate these aspects negatively with work meaningfulness» [3].

Bertrand Russell supports the preservation of historical continuity over time with respect to human cognition and epistemic activity. Bertrand Russell [4] expresses the view that there are two sources of human belief in time. They are formed by: perception of changes within limits of the present and human remembrance and memory. According to Bertrand Russell, this memory is the origin of cognition as a category of continuity, and it correlates with past events as present memory. For example, modern Kazakhstan independent society is forming a basis for the value and spiritual education of the generation, re-evaluating the lesson of history, by remembering its activity in the early period of XIX century. It is used as a new idea for modern society guided by the idea of Alashorda and its orientations of civic values. It is both present and past, and not all memories represent a logical progression. Bertrand Russell proposes a method of looking at time in determining the connections between generations. Based on this method, we can make an objective assessment of the events that took place in history in terms of the conditions of that era. Going back in time means thinking about actions of people and generations in those times and differentiating their decisions through that historical time. It is impossible to single-handedly blame any generation. Bertrand Russell believes that all events coexist and do not overlap.

Research results

The definition of the essence of creation as an idea is explained by its penetration into the world of unity and reality, extending to the past, present and future. Past experiences, current knowledge and future goals are defined in intergenerational relationships. Social time is not interrupted by the finiteness of the individual, it occurs only in the transition of political, cultural and technological forms in the State, in the world as a whole, with the temporary estimation of people.

One aspect of the present moment of time is perceived as an intellectual state. The main mystery in the world of human values, the key to the solution - to determine how the time of the new generation is different from the time of the older generation. Intellectual understanding of time consists in the mastery of human civilization peculiarities and knowledge. From the point of view of objective time the intellectuality of man in time has a temporary nature and is formed in opposition to existential perception of time. For, the recognition of time-tested universality and necessity is intellectual. «Conflict between generations is an obvious circumstance in different societies. This phenomenon determines the amount, intensity, and softness of the conflict according to society's social and cultural structure» [5]. Only a thinking living being has freedom and independence. For example, «The phenomenon of generational fertility is defined by the space of values as the most important factor in preserving national identity» [6].

Points out that it is erroneous to perceive the intellectuality of time as an external phenomenon and that the golden fixation of time will occur, as will the return of philosophical thinking. Philosophic thought is the repetition of another «circle», i.e. the ascent to the previous limit, to the previous step. In general, the idea of awakening civilizations during a certain era in the history of mankind and domination of the world is re-emerging. This historical fact occurred in the history of mankind due to longing for the Roman Empire.

Existential time perception is directed against intellectual perception. The intellectual dimension of a generation is determined by the value of science, and the existence of an existential state is determined by the specificity of the value and its inner content. The existence of the concreteness of a thing in its content and nature becomes a reality through the idea of not losing its essence. Existence determines the existence of meaning through the threat of death, uncertainty and limitation of its time. The limitation in time of a certain generation creates the existence of his life, spheres of being, transforming his life into value through the existence of others, ontic and ontological arousal.

The essence of a generation is to seek light from darkness, to protect the whole being by saving itself. From a socio-philosophical point of view, generation means the constant change and transition of societies. From an existentialist point of view, society is studied as an idea, a dominant force that threatens human existence through unity. Therefore, the existence of man, the generation is summed up through the modus of modernity versus historicity, and when a man encounters boundary conditions, his existence is reflected. A person perceives the line or influence of an event in different ways.

In Martin Heidegger the patrimonial meaning is defined in the form of the existence of the historical path of participation and the existence of destiny as being in the world, with the existence of others as the event of existence in the concept of meaning. Participation limits your freedom in time, under the power of death, but it continues. The creation as a subject of history is interrupted by the possession of space in a certain time. The historical path is not the existence of separate destinies, but is established as the value of mutual existence in a certain world. That is why Martin Heidegger defines the relations of the generation as «The historical path of destiny in its generation, the formation of presence with it, with its own event of existence» [7]. From the socio-philosophical point of view society, social time in the form of complex thinking, activity, power generates fear of the individual, its existential concern. Of course, man is mortal, so the temporality of existence becomes his means of care. The essence of existence is realized through existential states such as death, guilt, shame, freedom and the end of life. Thus, in Martin Heidegger's existentialism, the question of existence is topical, recurring in the past, present, and future. Dasein is a matter of existence today.

According to Karl Jaspers, the existence of generations is realized only when young people reach the age of thirty and are subject to infinite spiritual discipline. «These people feel time and are not surprised at anything» [8]. Karl Jaspers finds the existential state of modern man in his conscious rejection of prophecy, in his quest for freedom. The character of man is a prerequisite of everything. Spiritual situation is summed up by conscious struggle of modern man, struggle of each person for the true essence» [8]. Man is a being having both ontic and ontological existence in time.

Discussion of scientific results

Emmanuel Levinas [9] defined generation by the synthesis of procreation, perpetuation, reproduction and mercy. Love for procreation, caring for one's offspring is considered a progressive phenomenon. According to the criticism of Emmanuel Levinas, family planning in terms of demographic reproduction is strongly felt in Western civilization. Because a person lives for himself and perceives his life only as his own good, the desire to maintain physical fitness threatens the existential meaning of procreation. This ethical attitude determines the face of modern societies and is felt as a person's individuality in the space of urban culture. "I" faces loneliness and individuality by closing in on itself, and as a result, the space of individuals takes place in big cities, which causes the breakdown of a person's mental being, the development of depressive injuries. That's why the being is socialized through other people in time, enters into social interaction without fear of other people's otherness. In fact, even in the modern Kazakhstani society, the consciousness of people is characterized by the syndrome of loneliness, the facts of self-absorption, the inability to communicate with others, and the data of virtual construction of the world. Therefore, the idea that each generation "exists as an individual is the owner of existence and I exist through my child" is a mistake. In intergenerational relations here, freedom develops by having a plural value and in a couple nature. Plural meaning is a condition of social and collective existence, the data of intergenerational coexistence means versatility in mastering the space. In the study of Emmanuel Levinas, the plurality is given by the analogy of the spectator, that is, the spectator is not only the actor himself, his energy does not become the ability to see the performance, but he acts within the performance and as a spectator himself. What we can see from this analogy is that there should be no closure, whether it is a generation or a person. A person's isolation is his loneliness and the most terrifying world for him. It means that a person is attached to existence, it is oriented towards others and merges with it. «Work engagement plays an important part in shaping this positive perception. In the reported study, work engagement mediates the relationship between organizational and social resources and positive

perceptions of work. In addition, the study discovers that personal resources lead to increased engagement by influencing social resources» [10]. One of the dangers of generational thinking is that the consciousness of people is dominated by the interest of one day, which manifests itself through the moral, value, ethical and political degradation of man. In politics, it occurs through anarchy, chaos, non-recognition of the legitimacy of power, its failure to comply with its own law in the sphere of power. And it is caused by the uncertainty that it is possible to live a good life in social behaviour, improve their financial opportunities by legal means and causes alienation. Although the return of the «The satisfaction is related to the viability of its action in a suitable scenario for this purpose. In the case of health care centers, these conditions must be provided in a comprehensive manner» [11].

The threat of one-day interests of state security is determined by the «January incident», clashes between the youth of the Dundan ethnic group in the Kordai region and separatist sentiments. The results of a social study conducted to determine the future time of the Republic of Kazakhstan for the next ten years through the views of Kazakhstanis have been published. According to these studies, respondents indicated that the State's objectives were to be achieved in 10 years «High level of economic growth (52.9%), strong protection of the state (25.4%), what people often say about what happened in society, at work (15.8%), attempts to decorate our cities and villages (4.3%)» [12]. The results of these studies mean that Kazakhstanis are very concerned about the values of economic development.

Conclusion

In conclusion, studying the time of generation and determining its values, by Martin Heidegger, time is in the sense of fate, which is revealed as the horizon of the intelligibility of any being; by Henri Bergson, the world exists before us as a continuous creation; by Bertrand Russell, looking at time, the movement takes place through current events, the sequence of events in memories is preserved in time experiences, the present significant moment, as the ultimate basis of time; by Emmanuel Levinas, intergenerational care is explored in the form of intersubjectivity in time.

During the study of generation time, the following results were achieved. Generation time is the value social space of people. In this space, people are distinguished by their pursuit of quality time management while reflecting on the physical and social meaning of time. Time tasks of each generation are reflected in social and political development. It was aimed at preserving the independence of the Republic of Kazakhstan and achieving economic development of the country.

The time of modern generation is to integrate this economic development into the world system by synthesizing entrepreneurship, science and spirituality. However, the objectivity of time diminishes the value of subjective needs of a person and completely controls him.

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А. Ажнуров, Т.Еркінұлы

Магистрант, Asylkerneiaskaruly@gmail.com, М.Әуезов атындағы Оңтүстік Қазақстан университеті, Шымкент, Қазақстан.

PhD, erkinulyt@mail.ru, М.Әуезов атындағы Оңтүстік Қазақстан университеті, Шымкент, Қазақстан.

ӘЛЕУМЕТТІК ФИЛОСОФИЯДАҒЫ ҰРПАҚ УАҚЫТЫНЫҢ ТЕОРИЯЛЫҚ ЗЕРТТЕЛУІ

Түйін

Ұрпақ уақыты дегеніміз адамның құндылықтық кеңістігі. Бұл кеңістік адамдардың экономикалық, әлеуметтік және саяси, моралдық, этикалық дүниетанымдары, білімдері арқылы ұрпақтық сананы анықтайды. Ұрпақ ұғымының уақыт арқылы және хронологиялық сана негізінде өрістелу, белгілі бір кеңістікті иелену мүмкіндіктері, көкжиектері ашылады. Адам өзінің өткен тарихын еске алулар, қазіргі уақытын мүмкіндік, болашақ уақытын мәңгілік құндылықтарының дәнекерлігі ретінде қарастырады. Ұрпақтар уақыттың өзгерісіне қарай болмыстық оқиғаларды рефлексиялайды және оны өзінің «мені» мен өзгелер арасындағы құбылыстарға интеграциялайды, ұрпақтық портреттерді құрастырады. Уақыт категориясы барлық философиялық мектептердің зерттеу объектісін құрайды. Біздің зерттеуімізде адамның уақыттық өлшемі ұрпақтық мәнмен синтездеу арқылы қарастырылады. Адам уақыты тарихи, әлеуметтік, интеллектуалдық, экзистенциалдық, интерсубъективті және дискурстық ыңғайлар арқылы анықталады, бірақ уақыттың барлық көкжиегінде тарихилық мәселе көрініс тапқан.

Кілттік сөздер: Ұрпақтар, уақыт, дүниетаным, адам құндылықтары, ойлау, коммуникациялар.

А. Ажнуров, Т. Еркинулы

Магистрант, Asylkerneiaskaruly@gmail.com, Южно-Казахстанский университет имени М.Ауэзова, Шымкент, Казахстан.

PhD, erkinulyt@mail.ru, Южно-Казахстанский университет имени М.Ауэзова, Шымкент, Казахстан.

ТЕОРЕТИЧЕСКОЕ ИЗУЧЕНИЕ ВРЕМЕНИ ПОКОЛЕНИЯ В СОЦИАЛЬНОЙ ФИЛОСОФИИ

Аннотация

Время поколений - это ценностное пространство. Это пространство определяет сознание поколений через экономические, социально-политические, морально-этические мировоззрения и знания людей. Развитие концепции поколения во времени и на основе хронологического сознания открывает возможности для занятия определенного пространства, горизонтов. Человек воспринимает свою прошлую историю как память, настоящее - как возможность, а будущее время – как соединение его вечных ценностей. Поколения отражают события жизни во времени и интегрируют их в феномены «Я» и другие, строят портреты поколений. Категория времени является объектом изучения всех философских школ. В нашем исследовании временное измерение человека рассматривается рассматривается через синтез с поколенческой ценностью.

Ключевые слова: Поколения, время, мировоззрение, человеческие ценности, мышление, коммуникации.