

## New Dimensions of the Perception and Experience of Time in Conditions of the Global Risk Society

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### *Abstract*

This study aims to present new dimensions of the perception and experience of time in the conditions of the global risk society. The article attempts to answer the question of how the new global perspective changes the sense of time – its passage, flow, fulfillment, omission, passing, etc. It is analyzed how the clock time moves to the network flexible time of the global society. The main points in the article are: Conceptualization and historical dynamics of social time; The sense of time – Man and time – “measurability” and “limit” Man, society, space and time – the limit of eternity; From clock time to network flexible time – From the clock time to..., Flexible time, the changed attitude towards the future and the past.

**Keywords:** time, the global risk society, the new dimensions.

### 1. Introduction

An attempt will be made to answer the question of how the new global perspective changes the sense of time – its passage, flow, fulfillment, omission, passing, etc. It will be analyzed how the clock time moves to the network flexible time of the global society.

### 2. Conceptualization and historical dynamics of social time

#### *Social time*

What gives us the opportunity to talk about social time? Let's use a ready-made definition of what social time is, which is given in the *Encyclopedic Dictionary of Sociology*, which reads as follows: “Every expense of time is characterized by: duration (minute, hour, day, etc.); intensity (volume of time worked per unit); qualitative definition (depends on the nature of the activity – production work, reading, sports, etc.); level (determined by the complexity and efficiency of the activity). Time can be extended socially by intensifying the activity and raising its level, achieving more or higher quality per unit of time. Thus, time as a natural-physical phenomenon is permeated by social content and acquires a number of social characteristics. This gives reason to talk about social time” (Mihaylov, 1998: 39). The social time is: a basic dimension of any social system. Human activity is not only spatially but also temporally structured and limited in social time, inextricably linked to the structures of experience, interpretation and design

of events in social experience. Karl Marx used time as a universal measure of labor. Analogous to the division of abstract and concrete work. Social time manifests itself in two aspects: on the one hand, as abstract (objective, independent of individual activity systems, but generally effective, historical), and on the other, as specific social time (specific to each area and level corresponding to a particular culture, labor productivity, depending on the way of its subjective perception, etc.). K. Marx presents the reproduction of basic social relations not only from its synchronous-spatial side (for example, the groups of workers and capitalists separated by different property relations to the means of production) but also through its diachronic-temporal structuring (for example, through the division between working time belonging to the capitalist and free time as the part of the day remaining in the possession of the worker). Temporal alienation, i.e., the rupture of the time of “own” and “foreign” finds expression, e.g., in the struggle for a fairer regulation of the working day, as a unit of the struggle against the capitalist order.

Emile Durkheim emphasizes the collective nature of the notion of social time: it is not a product of individual consciousness, but of the activity rhythm of social groups. George Mead combines the temporal and the social in the self-determination (identity) of the personality, which ensures coherence between the temporal structures in the process of interpersonal interaction. Reality is “condensed” in the present, and only from its ever-updating perspective can the past and future be rethought by including them in time perspectives (time horizons). Pitirim Sorokin and Robert Merton isolate the sociocultural determinism of social time as social. Unlike astronomical (physical) time, which is Newton's definition is one-way, continuous and infinitely divisible, social time is multidirectional, interrupted and limited in different societies and cultures. Alfred Schütz and Niklas Luhmann place social time in the structure of time for the inner consciousness of the individual.

The intersubjectivity of the living world synchronizes “their” and “foreign” experiences in a common temporal typology. Social time has different levels of manifestation. Problems at the macro level are primarily related to timekeeping (calendar time) and the concept of time (time perception) in a given social system. Any natural or social event showing a lasting focus, frequency, speed, etc., to which other events can be related, can serve as a measure of time. The calendar time can be based on both natural phenomena: days, seasons, movement of the sun and the moon and related activities – round-the-clock work cycle, recreation, seasonally determined work, holidays, rituals; as well as of “purely” social phenomena - working weeks, holidays, church or revolutionary celebrations, anniversaries, “historical” events. The basic law applies here: the more timekeeping is oriented towards natural cycles (for example, in primitive societies), the more tangible is the stativity, repeatability and stability of time in its worldview concepts. Conversely, the more the criteria for the dismemberment and unification of time are culturally determined (for example, in developed industrial societies), the stronger its perception as dynamic, irreversible and changeable. A revolution in the sense of time took place with the introduction of world time (absolute Greenwich Mean Time and local time), which snatched the time from local constraints and turned it into an “artificial” construction. A new idea of time points and intervals is developed: “materialized” time becomes an increasingly limited and valuable resource.

Other scientific and technical factors for extensification and intensification of working time, for discipline and time self-control of the productive forces, etc. also contribute to this. “Time-saving” comes to respond to the growing temporal pressure not only in the material but also in all other spheres of society. The meso-level of time series research includes group (for example, ages, generations), organizational (for example, age) state, cooperative institutions) and role (for example, student, master) time plans. The latter hold the notions and expectations for a given period of time, as well as the conditions under which it can be considered fulfilled or failed, as a full or incomplete, for long-term or short-term, etc. Here there are differences not only between the levels but also between the different professional fields.

Obviously, one is the attitude towards the time of the television reporter and the locomotive driver, another of the teacher and the clerk, and third of the writer and the artist. This multisystem of the time order is the cause of many conflicts related to problems such as lack of time, forced waiting, or leaving (exclusion) from participation in some activity series. The micro-level affects the time structure of a person in two interdependent aspects: his “travel schedule” in time depends both on his biological cycle (birth, life, death) and on his social biography (status transitions, “careers”) and identity, providing continuity in the accumulation and release of personal experience (Mihaylov, 1998: 46-47). Time and space are determining parameters about the existing world and the fundamental forms of human experience. The human is an extreme being who carries within himself his own doom, which as an available thought he consciously suppresses. The sense of time, measurement, and passing that we carry within our means, first of all, that we are beings who can set goals and are therefore able to seek means appropriate for their fulfillment. Because that implies a distance from what rules us now.

A person’s ability to intend something means that you can also prefer what is unpleasant. It is the fact that man can choose what to do in his present that distinguishes him from all other living beings, and on the other hand, his individual choice for the future can determine the fate of other people around him.

The idea of a straightforward development from the past through the present to the future is completely inadequate to the real social and socio-psychological situation. The clearly marked course of the great story collides with the small life-worlds of people, in which different and non-standard innate biological “clocks” are constantly ticking. Therefore, time turns out to be a factor that actively transforms social and individual existence. The individual time of a person’s life is called a biography. Biography is the duration of this life (see Gadamer, 1994). The individual experiences the feeling of social time, but manages to realize it as happened, as an event at the moment when it has already passed. One of the names of this process is aging, and the other is history.

### 3. The sense of time

Before we move into our day, let us reflect on how reality is changing in relation to the new dimensions of time, and how man is becoming its slave. To make a retrospective analysis of the sense of “measurability” and “limit” that we humans have created and to which we have subordinated our whole being. Here we will talk about how the very concept of time was perceived in and through human consciousness so that we can talk about the way in which time is perceived and experienced today as a whole.

#### 3.1 *Human and time – “Measurability” and “limit”*

The idea of the creation of the world laid down in the book of Genesis of the Old Testament of the Bible, namely: “1. In the beginning God created the heavens and the earth. 2. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters” (Bible, 2011 & Bible, 2021 in Gen. 1: 1-2.1,3). In the Torah (Genesis): “1. In the beginning God created the heaven and the earth. 2. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.)”, and it is an idea of creation out of nothing (see Torah, 2021).

תורה

בראשית

א בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ בְּוַהֲרָץ, הָיְתָה תְהוֹמָה וְנֶהוּ, וְרוּחַ אֱלֹהִים, מְרַחֵף עַל-פְּנֵי הַמַּיִם.

Bible

In the beginning

In the beginning God created the heavens; And the Spirit of God is hovering over the face of the waters.

This is an idea completely foreign to Greek philosophical thought. When, for example, Plato speaks of creation, he imagines the primordial matter to which God gives form. The same could be said of the ontological conception of the creation of the world projected into Aristotle's views (see Aristotle, 2000). To the ancient Greeks, God was more of a demiurge or an architect than a Creator or Creator of and in timelessness. But how, then, would matter and form be possible, which, after all, are temporal in nature? Thus, the Judeo-Christian ontological worldview mixes with the Greek one, dressing its theses in form and ideological validity. Thus, the Substance could be thought of as eternal (Substance means the idea of the human soul), and only the form is perishable and temporal and is due to the desire of God's will to project it and "find" it in the being space.

Based on this view, Blessed Augustine seeks an answer to the question: When did time arise? God creates the laws, the order, the distribution, but also the substance (by substance is meant the human soul), therefore, according to Blessed Augustine, time is created when the human soul is created. God is eternal, in the sense that temporal characteristics such as: before, then and after, cannot be attributed to Him. The Christian God is understood only as an eternal present, which is freed from all relation with time. It is an eternal abode beyond the flow of time. Based on this, Augustine builds his relativistic theory of time, which is embedded in our culture as a whole. Since the human substance is topped in this peculiar flow of time, how does personal substantiality empathize with this temporality? "Then, what is the time?" If no one asks me, I know; if I want to explain it to someone asking, I don't know!" – writes Blessed Augustine (Augustine, 1993: XI-XIV). It seems that we know very precisely what time really is when we should not define it, explain it, but only experience it. But if we turn our attention to it and, if we really have to explain it, "what exactly is the time," we do not know how to help ourselves to answer this question and get out of this collision. It is a great difficult for our human thinking to be able to express what time really is, because by virtue of a self-evident preconception of what it is, by it we are always inclined to understand the present: "Memory is the present. for the past, seeing is the present for the present, the expectation is the present for the future" (Augustine, 1993: XI - XX). Blessed Augustine reflects in the spirit of the Greek conceptual tradition, which has reinforced this notion in terms of how we perceive time today. The difficulty for our human thinking seems to come from the fact that time seems to have its true being in the presence of the present and at the same time loses, at the same time, its momentary, actual given as such. What is now, for us, is always transient, and past. It seems incomprehensible from the position of being in the present to the relation to what has already passed and what is to come as the future so that the whole is one time.

What actually makes Augustine blessed is that through the various dimensions and manifestations of time, through the existence of our bodies, it becomes clear that our souls are gaining experience. Time is this practice that our minds can accumulate in the flow of life in which they are involved. Blessed Augustine writes: "Time exists in the human soul, which expects, pays attention and remembers" (Augustine, 1993: XI - XXVIII). This thesis of Augustine sends us again

to Plato's thinking of being as intelligible. Plato says that the hierarchy of being is so structured that the "intelligent world" descends through the soul, and has and finds there, in it, its place as thoughts, and every definition of time has its true place there as the soul's aspiration to the future, and with a view to deliverance from temporality by submitting the soul to divine mercy. The aspiration of the human soul, that it concentrates the scattered variety of misleading "curiositas" (curiosities, curiosities), is the place where consciousness makes the distinction of different temporal spaces, giving them hierarchy. The impressions of this curiosity are connected with their arrangement in a kind of chronology for the separate consciousness. On the other hand, it is good to ask ourselves the question, as Hans-Georg Gadamer says: "Does time exist at all and is it a reality?" (Gadamer, 1994: 137).

In his attempt to answer H.-G. Gadamer refers to Aristotle's thesis about the number of movements, about the enumerated series of "nows" in which the movement unfolds, in which the existence of the counting soul is implied. For both, this does not necessarily mean that time is less real than place (topos) and that it (time) occurs and arises when perceived primarily by man. Time is not just real but manifests itself as time only in the experience of the human spirit. Does time really exist? Or it is the way of thinking, what is in fact given in time, bound to the specific extreme of consciousness. And is not time, therefore, together with space, an a priori form of the view of subjectivity, as it is according to Immanuel Kant? Or is time something else? Human consciousness tends to distinguish and separate time from space. Time is what is conceivable as annulled, and space in view of the present only seems such and is, therefore, an invulnerable reality. Another problem related to time is the problem of measuring it and in terms of what is it calculated? Augustine accepts that time is real, it has its true being: "We measure the passing of time. And, if someone asks me "How do you know?", I will answer: "I know, because I measure, and what cannot exist cannot be measured" (Augustine, 1993: XI-XIV). The time that is measured or must be measured, in relation to everything in it, is always already thought of as: empty, empty, "superfluous", lost time, etc. Our experience of this type of contentless time is not an initial experience and in turn motivates us to look for and ask ourselves what are the conditions for and of the experience that allow us to see time as the time we use. According to Aristotle, man is a being who has a sense of time (aistesis xronon, see Aristotle, 2000), i.e., he has the ability to predict. But to be able to predict, to "predict", means to be able to "see" what is not yet, and it is with and through this vision to find the gap between the predicted and the present and to accept it as the present.

The sense of time is above all a sense of the future. The present, which is present in the forecast so that being present, refers to the non-present. The feeling, the sense of time, especially for us humans, means that, unlike other living beings, we could set goals, look for ways to achieve them, as well as try to achieve these goals in the shortest periods of time so as not to lose their relevance and appropriateness. For this expediency to happen, we should skillfully distance ourselves from what currently governs us. To assume, to intend, to predict, means to be able to prefer what is unpleasant in view of the intended goal, but in certain cases to be the most direct way to achieve it. Yes, but how much of a sense of time? Perhaps it is more appropriate here to talk about "duration", waiting, stagnation, as antipodes of time – although in themselves they are a kind of time, the time that has stopped until the assumption, intention, prediction, search for expediency – are a time of movement.

The sense of time, we could say, is a sense of a future situation. The future situation is the time to which human expectations are directed. On the other hand, this expectation of the future situation will affect and leave its mark on this "future situation". The time "until" the achievement of the goal is not just waiting to "pass", this interval is experienced and experienced in a temporal way in itself: as a duration, waiting, waiting. It is the experimental mode of forecasting and predestination as "time for" and "time from" and "time to" as free, respectively empty time. That is, for the appropriate action, time is freed up and as such is defined as empty in

terms of what it must be performed with. This opportunity to suppress one's passions, ambitions, intentions, in view of the possible future H.-G. Gadamer, refracting his understanding of the matter through the prism of Aristotle and Hegel, expresses himself with Hegel's thesis: "... Hegel describes as a characteristic of man, to suppress his passions. Suppressed passion is required at the moment, in the name of future success" (Gadamer, 1994: 140). Therefore, our preliminary attempts to project time on how to manage, direct, and project in a given time direction constitute its emptiness. The question, however, is whether this kind of experience of time, designed by ourselves as empty, i.e., designed as "empty" in view of the idea of being fulfilled, is the original experience of time as such at all. Do not all these forms of "disposition" of time mean an inauthentic temporality – that of the projecting "here-being" itself, which in itself is temporary and takes into account not only its time? We could answer with Heidegger's thesis about death, namely that death is something that every child always learns about. Knowing this secret about the extremity of "his" time, the child remembers it so that this secret then lies in his entire life experience as a mature person.

This is knowledge of our time experience and of our obligation to conform to time. Knowledge of one's own extreme means ontological knowledge of "failure" with the free disposal of time. And this is the human awareness of our existential limited extreme. Limited hour, a minute, or a second extreme time is perceived as something that frames our being in some final form. This framing or extremity of human consciousness in the social space, in living as such, can be perceived as negative, given that we are certainly extreme, bio-constant quantities, and as positive, because in its short "stay" in his human body man should be motivated to manifest his positive possibilities and aspects of his human nature.

In turn, the essence of our life consists in a set of cyclically recurring processes, coming out and coming back to ourselves, which seem to be obliged to maintain and be in a constant balance. It is the fact of the search for a balanced existence, formed in the ancient cultural tradition as isotropic, that forms the ontological idea of "pusis", insofar as the world was not created and carried by Atlas (the titan of Greek mythology with extraordinary power), but carried, soars and compares with and in itself, in its natural order according to the nature of its natural possibilities.

Is it possible for humanity to be able to constitute a rhythm in its existence as living? Life itself has its own structure of temporality, which is inherent in the consciousness of a lasting, enduring, enduring and waiting for present. In itself, in this enduring present, lies the security that human consciousness must realize. For H.-G. Gadamer itself becomes organic, and such a constitution of time, in turn, is constitutive of the existential constitution of the organic.

Only that which is separated from the cycle of life and is separated/separated into an independent life "has" time. It has already begun "its" time when its life began. X-G. Gadamer explains this idea with the example of G. Schilling: the seed does not belong to the time of the future plant and therefore it is in a sense eternal. But when it germinates and ceases to be just a seed, then the time of the growing plant has already begun. In terms of time, the seed is laid as his past and cannot participate in returning to it. In the same way, the time of life is articulated as a biography. The human habit of "biographing" time is perhaps the most accurate approach to man's attempt to structure his true temporal structure of life or living. The individual segments of life are constituted in a series of the present, though from the point of view of each last, past events or in other words phase forms of the present. Another quality inherent only in man is to mechanize the time of his existence. Man measures his life on a clock. This measurement is standardized for all people. The standard includes the time categories tenth, second, minute, hour, as well as the cardinal summaries: day, day, week, month, year, decade, century, epoch, era. These quantities are standardized, but in relation to the individual human being, they are experienced and experienced differently. This different way depends on different historical, cultural, socio-political, economic, etc. factors. Today, the life of a mobile globalized person is dynamic and stressful. Life passes into the so-called by us contemporaries of this present perception of time

accelerated, shortened, and even shrunk, as “compressed” time. These new characteristics of time also speak of new characteristics and structures for its perception and comprehension by the human consciousness.

### *3.2 Human and society, space and time – The limit of eternity*

Eternity - this word, so relevant in its essence, is worth mentioning, in order to make an analysis of this fundamental dimension of human existence - social time more complete. Eternity - in fact, is a counterpoint to the overall life of man as an individual and the unconscious intention of the possible conceivable and unthinkable being on a planetary scale as a whole. In the concept of eternity, space and time find their very clear outlines and extremes, and concepts such as history, birth, death, past, present, future, world, presence, absence, place, etc., are important and defining features for man. in his being in the so-called “there was once in the great never” – his life – from the point of view of eternity. The words of Fr. Hölderlin that “Even in the shortest moment there is something lasting.” them, which will be carried forever in the timelessness of eternity. And what is the guarantee that in fact this moment, at this moment, happens for the first time, and we are not in a “moment of memory”, which is carried in timelessness and is repeated constantly – forever.

Here is what M. Castells writes about eternity or its other name – undifferentiated time: “So, in the end, what is time, the elusive concept that confused bliss. Augustine, let Newton down, inspired Einstein, possessed Heidegger? And how is it transforming our society? (...) I find it useful to refer to Leibniz, for whom time is the order of following “things,” so that without “things” time would not exist. Modern knowledge of the concept of time in physics, biology, history and sociology does not seem to be refuted by this clear, synthesized conceptualization. Moreover, perhaps we will better understand the ongoing transformation of temporality if we make a connection with Leibniz’s concept of time. I propose the idea that timeless time, as I call the dominant temporality of our society, arises when the characteristics of a context, namely the information paradigm and the network society, cause systemic disturbances, in the sequential order of the phenomena occurring in this context. These disturbances can take the form of compressing the course of the respective phenomena, aimed at reaching instantaneousness or introducing an arbitrary inconsistency in the series. Elimination of consistency creates undifferentiated time, which is equivalent to eternity” (Castells, 2004: 446).

### *4. From the clock to the network-flexible time*

How is the perception, experience and planning of time by Homo Sapiens today, different from what it was in the previous stages in the socio-cultural development of mankind? How has globalization changed the pace, rhythm and sense of time?

With some incredible ease, today’s human manages to turn his time for the existential presence into an opportunity to realize different variants of “compressed social times”, of “one time”, together or of several situations in “one time”. This would mean the following: in the sense – fast-paced time situations have their full set of necessary characteristics such as planning, beginning, the realization of the idea, end, conclusions from what happened, etc. Today, due to the nature of such rapidly changing and occurring events in human existence, the expression or rather the slang combination of “rapidly changing pictures” or “life in a hurry” has adopted publicly available and applicable descriptions of personal time perspective. Yes, it seems that today’s “fast” times are like a compilation of footage from a movie or a remake of a legend, or a hastily told story.

Today, in addition to being able to do thousands of things in a minute, in its seconds we could virtually travel around the planet, share news, communicate with anyone from anywhere on Earth ... and so on. With such “fast-changing pictures” something extremely important happens in a person’s life – his social perspectives change, the accumulated life experience changes, increases and enriches, social roles and spaces change and most importantly – changes the human psyche.

The fact is that times are compressed (we experience thousands of things in a short time), it is also a fact that human life expectancy is increased. The conclusion is that in his temporal life perspective today’s man differs significantly from his predecessors: he lives longer; many more things happen to him; he has to make more cardinal decisions, which in many cases change his socio-temporal construction and situation.

#### *4.1 From the clock to...*

But what are the reasons for these rapid, spectacular transformations of the way we perceive time today?

The discourse on “fast temporality” has been given different names by the various interpreters who take part in it. It is presented as a cause and consequence of diverse processes, but in general, the following tendencies could be derived from them, which complement each other. On the one hand, there is postmodern culture and its way of quickly and mechanically mixing things, actions and events. Before the postmodernists – causal and problematic both for explanation and for perception, the questions of the growing uncertainty, sporadicity and chance begin to be raised, with the weakening of the binary oppositions, with the fragmentation of social life.

In this direction, postmodernists accumulate a number of arguments, embedding them in their theoretical models. The conclusion that can be drawn from them is that they reject the thesis that the world is in a postmodern situation and affirm the idea that we could think of “the end of postmodernism” and talk about another period. A different period in modernity, a period related to globalization, the reconstruction of tradition and the phenomenon of individualization. This new period is made possible by the development of electronic media and communication technologies, which in turn support the mobility of capital, globalization and the ensuing changes in politics, basic institutions, human behavior and other areas of life. On the other hand, in order to arrive at the allegations, the positions of the authors of the so-called “late postmodernism” – A. Giddens, U. Beck, Z. Baumann, J. Urry, M. Albrow and M. Castells, have a large intellectual share, as their reactions are the critical key to postmodernism, giving way to globalization. The concepts with which these analysts characterize the coming age or these new times are in most cases not devoid of pessimism. These are the concepts we already know, such as “developed modernity”, “risk society” and “reflexive modernity”.

In fact, these characteristics try to summarize in themselves and to appear as an answer to many of the questions that arise in our minds regarding the peculiarities of the present age. A. Giddens writes: “Globalization today is about an approach to narrowing time and space. Thanks to fast communication, knowledge and culture can be disseminated around the world almost simultaneously” (see Giddens, 1996). A. Giddens is the one who introduces the very important concepts for the analysis of time, which actually manage to describe and express his haste. The most important and generalizing term in this set of concepts is: time-space distancing, which aims to express and describe the various forms of stretching of social systems built around the perception and perception of the concepts of space and time. The term for “t.s.d.” A. Giddens uses in his structuralist theory to describe what he calls “system integration.” What he says is: “Interaction of people who are absent in time and space” (see Giddens, 1981), which led to



“expanding the interaction in space and shrinking it over time” (see Giddens, 1984). The main idea of A. Giddens is that: first, the concept of “t.s.d.” is close to human geographical perception of the world as a time-space compression (e.g., due to rapid movement across the planet), and secondly, due to the spatio-temporal convergence, i.e., the transformation of time and space into a whole – time loses its characteristics as a beginning and an end, and space as something ephemeral, indefinite. there are also two important implications for social theory in general:

- In the first place, conventional social theory is strongly influenced by the forms of functionalism, according to which societies are supposed to be coherent and turned into systems, and that through models of social change, according to which the basic structures for dimensions of societies are endogenous to these systems. However, A. Giddens rejects this theory of the “relationship of relations”, be they political, economic and military, in which society exists with others, which are usually an integral part of the very nature of this society” (see Giddens, 1984). He offers an option for the temporal-spatial constitution of social life through the localities that “totalize” the ambitions of conventional social theory;
- Secondly, A. Giddens uses the concept of “space-time distance” (“t.s.d.”) to show its historical trajectory, to be relevant to modernity itself as “t.s.d.”, which modernity and history itself are as an analytical map of different societies. In this scheme, Giddens, for example, characterized “tribal societies” with low levels of “t.s.d.” (whose interactions are limited). In these societies, the distinctions on political, economic and military grounds were very small. With the emergence of the so-called “class (hierarchical) societies”, for example, in European feudalism, the levels of “t.s.d.” are increasing, mainly through the possibility of influencing and ruling over the so-called “authoritative resources” of the state. The transition of societies to the capitalist form of socio-market relations further increases the levels of “t.s.d.”, however, by shifting the focus from the “authoritative resources” of the state on “provided and granted funds” (debiting or lending to private economic agents) and especially through industrialization. About the current state of life of “t.s.d.” A. Giddens plays an extremely important role, thanks to globalization. A. Giddens writes that globalization has happened and is possible due to the following aspects: the mass-mastered “regime of technical knowledge”, which is valid regardless of time, place and movement, even they themselves can create time and environment through people; as well as the carriers of information exchange - from the symbols in this information, which are distributed and read instantly, which have a fixed value and are thus interchangeable in multiple contexts. Together, these aspects represent an abstract system whose forms permeate all of human life: on the one hand, they undermine the status quo of local practices and local knowledge (locality) by changing the status quo; on the other hand, they allow the open space to reach a larger number of agents - the local to become active in a larger one – or, in the words of A. Giddens, to obtain “parceled sets” as spaces in a short time.

U. Beck points out that information and mass media technologies are the ones that change the sense of time and space. Through them, modern man changes his sense of presence and absence in a place. The reason for this feeling of “disconnection” and “non-stay” with and in a given place, culture, or even physical age is the changed daily life of man under the emphasis of advancing modernization. For Z. Bauman, the change in the perception of time through globalization is most clearly felt in the “freedom of movement and self-constitution of societies” (Bauman, 2000: 32). Looking back on history, we can ask to what extent the geographical factors, the natural and artificial boundaries of the territorial units, the individual identities of the population and the crisis of culture, as well as the distinction between “external” and “internal” – all traditional objects of the science of geography - were in essence merely conceptual derivatives or material sediments/inventions of the “speed limit” – or more generally of the time-cost constraints imposed on freedom of movement” (Bauman, 2000: 32). With the changed possibilities of communication, the perception of time, space has changed, and spatial signs and

dimensions no longer matter, as Bauman jokingly notes: “At least for those whose actions can move at the speed of electronic communication” (Bauman, 2000: 33).

J. Urry, with the help of Scott Lash’s intellectual ideology, introduces a concept that is also related to human mobility in globalized spaces but is also related to all the historicity through which modernity has been reached. This is the concept of “crystallized time” (Urry, 1994: 243). It expresses a concept in which the relationship between humans and nature is extremely long-term and evolutionary: “It goes beyond immediate human history and is aimed at an indefinable future” (Urry, 1994: 243).

“It must always be borne in mind that our societies reach an understanding of one thing or another through their evolutionary development in and of individual material interactions: in the social environment, science, culture and technology, which allow us to predict, to predict a new kind of temporality, inevitably placed within the ‘boundaries’ of eternity, but having in mind the historical sequence” – according to J. Urry, who in his theses reminds of A. Giddens. M. Albrow in his book *The Global Age* reaches the following thesis, which gives reason to think constructively about modernity. Reflecting on the nature and aspects of global society, he develops the idea that globalism is not really something that contradicts human nature and civilization. Moreover, it is the future natural state of society. To support this claim, M. Albrow compares globalization with the Renaissance. Although the Renaissance was initially controlled as a process by the Church, this control eventually ceased to exist. It is interrupted by the expression of those who offer to society their great works of art, their achievements in the field of science and in general intellectual and spiritual knowledge. And shortly after that with the achievements in the field of material progress. The important thing in the case of the Renaissance is that the pace of time is changing, and the pulse of society is changing. Unlike the Medieval Latent State, Renaissance time is faster, more dynamic, and most of all, filled with things from all walks of human knowledge that are useful to all. But it turns out that a controlled process like the Renaissance cannot last that long, provided that the individual human spirit and intellect do not tolerate limits set by the position of momentary understandings of life and the world.

Today, when we look back, we realize - yes, the Renaissance was as fast as it should have been, but it seems that the compact human consciousness was not ready for it. Therefore, the Renaissance was followed by the Enlightenment as a new temporal variant, and then by the various forms of Modernity of the twentieth century. Today, globalization for the almost united humanity is the “Second Renaissance”, which is also not devoid of real problems for the social space, which are now posed by globalization itself. In it, the main battle from the point of view of the individual is to preserve the conquests of civil society and at the same time to develop an adaptive social model to the imposed “globally”. in what we semantically define as “globalization.” It is in this sense that M. Albrow (2001: 131) notes that: “The global” is above all a spatial reference, a product of the localization of the earth in space, a material celebration of the natural environment on which human beings depend, a call to concrete totality. or the fullness of existence, the envelopment of the human race rather than its division.”

It is the prospect of uniting, not of dividing people, of their ideas and values, of finding protection for their spiritual and material gains, that requires the improvement of the system of governance of civil society, but this must happen in much shorter time limits. For M. Albrow, today, in addition to being fast and dynamic, it is also accelerating. The thesis of the perception of time from the point of view of M. Castells’ theory could be summarized as: “on the verge of eternity” or “timeless time” in the “network society” (Castells, 2004: 417). The material aspects and consequences of this seemingly abstract perception of time and the network space that forms it are increasingly expressed in the economy of everyday life on the planet. Today, “capital” is the one that, more than any other time in human history, is aided by information carriers and technologies, which absorbs and as if “eats” time, generating “income” from the assimilated time moments: “seconds and years”. Unfortunately, the result is: “periodic financial crises, proclaiming

an era of structural economic instability” (Castells, 2004: 422) in all economic and social spheres around the world. Attempts to destroy and manipulate and over time from electronically managed global capital markets are also causing more devastating chronic crises.

#### 4.2 *The flexible time*

Let us summarize and reduce these brief analyzes to the following conclusions from social reality:

- In order for this shift in the perception of time and living in it at and with “accelerated” speed to take place, a key factor is the drive and functioning of capitalism as the main regulator of economic markets. Capitalism in a purely market sense is a symbol of innovation, which appears avalanche, thanks to competition between different agents. This competition leads to the optimization of production opportunities, costs, as well as the speed of the opportunity to sell something new and different. Today it is important to be the first, to be a leader, what you offer to be unique, as well as to be able to provide it and deliver it in a flash. This does not mean that standardized products have disappeared and that everyone strives to have unique. Nowadays, it is not the production of the same type of goods that is crucial for the market, but the speed of production of innovations in the products themselves for general use. Who is more agile and faster - wins, who does not react to the second and is slow - loses. This creates the cult of fast turnover, of accelerated change in and of everything. Speed as a concept and performance becomes leading in all spheres of human activity. As Gilles Lipovetsky notes: “A whole hedonistic and psychological culture is born, which encourages immediate satisfaction of needs, stimulates the urgency of pleasures, exalts its own prosperity, puts on a pedestal the heavenly bliss of prosperity, comfort and entertainment. Consuming the moment without waiting, traveling, diversifying, no giving up, anything: consumerism inherited the policies of a bright future as a promise of a euphoric present” (Lipovetsky & Lash, 2005: 166);
- An example of this rapid movement can be the reflexivity that must be manifested in commodity exchanges and markets and the sales that take place through them. Their time is accelerated, transactions are made instantly – 24 hours a day. The moment the Wall Street stock market closes, the one in Tokyo opens - millions of dollars are moving around the world financial markets around the clock, millions of investors, depositors, brokers and traders are watching what is happening, because carelessness can lead to large financial losses. It seems that one of the main characteristics of accelerated time in the modern world has become the economic and commodity concept of money;
- Z. Bauman writes: “In the world, we live in, distances do not matter much. Sometimes it seems as if they exist only to be annulled; as if space is nothing but a constant invitation, which we must not comply with, but reject and reject. Space is no longer an obstacle - it takes a fraction of a second to conquer it” (Bauman, 2000: 101). In fact, globalization is the one that has dramatically changed the relationships and relationships between the people of our planet, led to the “disappearance of distance”, “end of geography”, “deterritorialization”. In addition to moving rapidly in space, events that take place in a local place can have an instant echo in a diametrically opposite place on the planet, or they can have and have a global effect. This makes us think even more about global causality in events and processes, as well as about the very rapid movement of time through them;
- The information society, global media and mobile telecommunications make communication and the exchange of information of any kind instantaneous, as well as nullifying the distance in time. The current news is in “real-time”, which makes the information obsolete instantly. This annulment of space through the possibility of instant reaction through technology makes man extremely adaptable to the

conditions of the environment in the space in which he is, gives him the opportunity to find a wider range of possible solutions, as well as the possibility of their practical implementation;

- On the other hand, this opportunity for “real-time” information gives ample opportunities for most people to participate in the public sphere, to react, comment and analyze what is happening, to interpret possible situations, as well as to make sense of the current reality. and make decisions.

This radical change of information “in real-time” has its reminiscences in the structures of the social as well as in terms of:

- Political and political decisions that are made at any level – local, regional, global. Solutions that regulate and regulate the social space. From politicians e.g., an immediate response and immediate evaluation and decision of and for everything is required and expected. Any delay, waiting, or gathering enough information to be able to “react properly” is usually to their detriment, because someone else can make and impose a faster and more adequate decision or a more reliable interpretation of the event;
- The social and the changes in the social habits of the people are the changes in terms of the social are large-scale. On the one hand, transience replaces permanence and duration in the hierarchy of values. What is valued today is, first of all, to be on the move – to be aware of yourself, your desires and capabilities, to know your potential and most of all to be able to practically take advantage and use it in as short a time as possible. This increases the feeling of freedom and infinity in the actions and potential of each of us, but also the ability to quickly destroy the social contacts and relationships we create, which loses the sense of security on a purely emotional level. The labile-emotional imbalance of modern homo sapiens leads to uncertainty in his actions in personal and social life, and even to the societies he creates. In this spirit is the relevance of the phrase of Sigmund Freud “Hurry to be treated with new drugs - they work only in the first year after their discovery.” In many of his personal actions today a person is not convinced, he is afraid in his actions, he is insecure in his judgments and decisions.
- Today’s people often seek support and security, which they find in even more imaginary and illusory social groups in cyberspace or in all sorts of forms of vice: from addiction to fast-acting sedatives, through fun obsessions to shopping – whether real or virtual, to replace the real form and feeling of calm, confidence and faith in their own qualities and capabilities;
- The way of “using” time and finding its deficit the feeling of lack or lack of time radically changes our current existence. Man today feels pressured by the lack of time or more precisely within a short or short time to do more things, which in turn makes him even more compressed and the already compressed time he has. How does he do this? For example, it covers part of its biological needs for sleep or reading books while traveling; feeds as it moves in space from one place to another; while he is resting, checking and answering his electronic correspondence, etc. The lack of time and the need for more and more “goods” money, make modern Homo Sapiens, increasingly interested in the possibility of “flexible working hours”. The digital-virtual communication, with which today the person copes with the time difference by making a video call on one of the many social networks in order to save time: attends meetings; at a business meeting; conducts business negotiations; “Signs” (with the help of an electronic signature) contracts; vote, etc. – allows him to ignore the deficit of “time for”, filling it with “time with” and thus manages to be in several places; to do several things at once, dealing in the fastest and smoothest way with the dynamic challenges of the social space around him. This tense daily life can certainly be accepted as one of the fulfilled prophecies regarding the “future” human

existence of Alvin Toffler from his work of the same name *The Third Wave* (see Toffler, 1991).

#### 4.3 Global time – *The changed attitude towards the future and the past*

Let us recall a very frequently quoted phrase of Blessed Augustine regarding the perception of time: “Memory is the present for the past, seeing the present for the current, and expecting the present for the future.” That is, the thing that preserves the memory or expects to mark the future is the human soul. It is the soul that keeps the memory awake, animates the physical body to see, and keeps the mind awake to expect. As part of God’s essence, the soul is eternal, and time is transient or temporary. In this way, Augustine makes the cardinal distinction between temporary and eternal. Through eternity bliss. Augustine also explains the structure of time in its segments such as past, present and future. We must not forget that bliss. Augustine explains time in the teleological Christian tradition, in which time is changeable and unstable, so there is an end or an end, and this time end will come with the Last Judgment. In this line of thought, in fact, once the future is known when it will end, everything is a giant mass of the past, and the peculiar life of man, of his essence – his soul – is the life “in” and “with” God. But man still lives here and now, for this life here, Augustine’s explanation is as temporal, that is, as a process of waiting, of smoldering. He accepts that this category, which makes sense, is the present, which man has learned to measure in equal segments of time (seconds, minutes, hours, etc.). And although the life of the physical body is temporal or doomed to the past, even if it lives in the present, what will have a future from the whole human person is his soul, who will live in the future, which is God. Among all these verbal equilibristics, typical of medieval thinking, Blessed Augustine, however, slips in his thoughts an interesting thesis, which we can take as an explanation of the time of our days, and it is: since the past as something past and finished does not exist, the future as the future has not yet occurred, we find ourselves in a present that we think existed when it no longer exists when it has become the past again. So the only time that exists is the present, which, however, when we understand it, we realize that it consists of a short, indivisible moment, and trying to increase the durability of this moment, it is immediately divided into past, present and future. How, then, can we capture and continue this brief moment in which the present is situated? It is the attitude and inner need of modern man to feel modern, to live in modernity in order to feel relevant, and changes his attitude to the way of perceiving time. Far from this complex scholasticism, today’s man achieves this moment in the present with the attitude to be relevant, fast-paced and real. Globalization changes man’s attitude towards his actions in anything. This present, this moment, man today must realize it in a second, and it would be as relevant as it is in itself, both in relation to the past and in relation to the future. Therefore, simple examples from reality are: of course, not today the world is divided into 24 equal and equal time zones. This means that if it is 5:30 pm in Canberra on 3 January, it will still be 10:30 am in Sofia, and it will still be 2 January, 8:30 pm in Honolulu. today, thanks to our digital communication and video conversations in online time – to communicate with people who are technically measurable in the past and those who are in the future; or traveling by plane – from east to west, one seems to go back in time, and when traveling from west to east, as if traveling into the future – passing faster through time zones with fast-moving vehicles than flows real-time.

#### 5. Conclusion

Here is this floating present moment, which modernity has made possible, applicable and relevant, both in the past and in the future, which has not happened in an hour, but has already happened elsewhere. Of course, today we are talking about all sorts of the intertwining of different forms of perception, feeling and experiencing time, be they cultural, economic, psychological, social, etc. Thanks to globalization and the progress, it brings, man today seems to live in a

permanent future. It is no coincidence that we note here the expectation of the future carried by globalization as progressive because conscious humanity makes all possible attempts to make its future constructive, even though the social reality with its accompanying constant crises of any nature contradicts the positive efforts of rational humanity.

After all, a positive outlook on the future is a tendency of people in all previous historical times. Despite the negative trends in the financial, economic, social, or natural plan, the concern for and faith in the future of mankind does not decrease. This is due to the subconscious human mental protective reaction to suppress the negative tendencies in the present in the hope that the expected future will not be more positive against the background of the well-known past, in which the negative events occurred, even if not so serious, seem disastrous due to the simple fact that they could not be corrected.

Today's life is full of all sorts of crises, but still focused on a modernist global future, it makes today's people adapted and ready to accept it, no matter how difficult this future may be.

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