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### STUDY OF PHILOSOPHICAL PERCEPTION OF TIME FLOW ON THE PHENOMENA OF THE MATERIAL WORLD

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In their daily lives, people constantly feel the time factor in any area of their practical activities. This applies to both economic and social relations, and the sphere of knowledge of various aspects of life around us. Material objects, socio-political relations, norms of law, ethical and aesthetic principles cannot be unchanged, they are necessarily subject to temporal influence. The question of time and duration of certain legally significant acts occupies an extremely important place in legal science. It is one of the main themes of scientific reflection, because it is with the temporal dimensions of different in nature and content of legal phenomena significantly depends on the very nature of the law-mediated social relations. The question «what is time, what is the meaning of this phenomenon» has long been of interest to scientists, from philosophical to apologists for classical and relativistic physics: they all tried to understand the meaning of time, to understand its nature and essential properties. Unfortunately, legal science currently does not pay enough attention to this issue.

Numerous scholars have paid attention to the study of the passage of time and its connection with the phenomena of the material world, including the temporal dimensions of the development of legally significant phenomena for society. But the temporal sphere of cognition is precisely the one whose full coverage and study is objectively impossible. Because along with the process of cognition, time itself moves, so the phenomena of interaction of events in time, the relationship between the concepts of present, past and future are constantly changing and, therefore, can not become permanent. Therefore, it is always relevant to study the general patterns of time and attempts to reproduce its impact on specific material interactions that occur over time in society. Historically, the question of being, its forms, properties and structure, including space, time, motion, was studied within the ontology

(this term was introduced by R. Goclenius in 1613 in his «Philosophical Dictionary» (Goclenius R., 1613) «Lexicon philosophicum, quo tanquam clave philosophiae fores aperiuntur. Francofurti») – the doctrine of being, a branch of philosophy that studies the fundamental principles, general categories of being. Ontological cognition received a separate development within the so-called «transcendental» direction. The advancement to the truth here acquired defining origins from the pure sensuality reflected in transcendental aesthetics. According to the paradigms of this concept, space and time are a priori forms of contemplation, which seek to provide certainty and a certain order to cognition, but in themselves are not part of cognition. This is the transcendence of space and time, and this is the counteraction to the empiricism of cognition. Over time, the general principles of existence began to be considered at the level of supersensible, suprarational intuition: it was argued that they are manifested only intuitively, and not during the practical, cognitive activities of man, the interaction of subject and object. The most prominent supporters of the «transcendental ontology» were such representatives of the German philosophical school as I. Kant, M. Heidegger, E. Husserl and others.

Thus, Kant denied the objective existence of time, as well as space, and therefore considered it impossible to empirically perceive it either directly or indirectly. He pointed out that time as an a priori part of the cognitive apparatus has some objective significance only in relation to phenomena, things that we, in turn, perceive as objects of our feelings. Therefore, time really does not exist as an object, but as a way of representation, and in this sense it is a subjective reality [1, p. 139-140; 248-249 et al.]. In Kant's philosophy, a priori forms of cognition are defined as transcendental. They are a prerequisite for all experience and constitute our perception. Transcendental forms of sensuality are space and time, transcendental forms of consciousness are categories (substance, causality, etc.). In turn, transcendental forms of consciousness are regulatory ideas of pure reason (ideas of God, soul, world as a whole). The transcendental (a priori) opposes, on the one hand, the empirical (based on experience, a posteriori), which it forms, and on the other hand – the transcendent – because it goes beyond experience, things in themselves.

E. Husserl recognized as a tool of knowledge not science itself, but its positivist interpretation, or fetishized science: he pointed out that the difference between immanent and transcendent perception reflects the difference between experience and being, and consciousness [2, p. 133]. In other words, the main ontological principle here is subjectivity: the subject is the transcendental consciousness, from which everything objective is reduced [3, p. 86]. Thus, the concept of increasing the value of «I» in each act of cognition as an absolute starting point comes to the fore. This, in particular, was the antimetaphysical orientation in elucidating the essence of man as a creative being. On the other hand, an

object is understood as an intentional phenomenon that emphasizes its connection with the subject. Thus, objectivity is characterized as a product of spirituality, a product of vital subjectivity, and the object is the subject of consciousness [4, p. 410-411].

As we see, according to this concept, the relationship between object and subject is reduced to the definition of the former last, and the degree of this constitution depends on the level of comprehension in the form of universality, which ultimately separates the categories «now» and «here» experience. contained in the term «objectivity of thinking». Therefore, the highest degree of logical activity of the intellect is intuition [5, p. 384]. However, intuitive theory has the disadvantage that it focuses mainly on contemplation of the existing and does not take into account the element of historicity in the existence of matter. Modern researchers, as a rule, do not support the idea of cognition of being as a universal manifestation of pure consciousness and the interpretation of intentionality as an all-encompassing phenomenon that occurs in the relationship of actual and potential impressions. Not only the knowledge of existing, or presented as existing, objects covers the process of studying the existing. We must take into account other experiences, primarily non-intentional, ie not aimed at existing objects [6, p. 131]. Finding the truth in the process of intuition is not determined by socio-historical factors. In fact, the truth could have been revealed both today and a thousand years ago. As EM Prichepiy figuratively points out, the absolute truth turns into a minted coin, which is randomly selected. Thus, the necessity and absoluteness of phenomenological truths returns by chance of their comprehension [3, p. 52]. We are talking about the knowledge of being in the context of its movement, which means that we must take into account all the factors of progress of matter, including temporal. Being moves in space and time, something has happened and ceased to exist, something continues, exists simultaneously, together or separately with something else, something will just happen. But even if a certain phenomenon is over, it still contains some remnant of being, which is manifested in its superimposition on the present and the future, and when the event has not yet occurred, it is also part of the whole universe, although the weight of its impact on the past and present weaker, deficient [7, p. 197]. Therefore, the experience of cognition should cover all things, including those that have already disappeared or have not yet emerged.

It should be understood that the past and the future as temporal manifestations of the movement are important only for the formation of the realities of the present. All three modes of time – past, present and future – are manifested outwardly and are known only through their manifestation now – in a specific moment of the present time. They have their own characteristics of reproduction in the mind, as elements of memory, observation and active participation, and creative expectation, respectively. In the process of his activity, a person is able to set specific micro- and

macro time intervals quite accurately. This is done by using a reflex based on established skill processes that are complicated by acquired temporal extrapolation. This subconscious ability, modeled and compared with the ability of man to consciously estimate time, is the ability to apply temporal manifestations measured by man, and extrapolate them to real relationships occurring in space.

Although time as a phenomenon is the most common object of evaluation by scientists, it is also the phenomenon that is most difficult to understand, and the results of research are as ambiguous as possible. Indeed, we must state that there are serious difficulties in the process of cognition of time. At first glance, it would seem that time is an everyday, largely everyday category that is familiar and commonplace in our lives. However, his more meticulous study with the identification of characteristic features and properties inevitably encounters obvious difficulties: time is not subject to detailed consideration, like other properties of objects. Indeed, when calculating and establishing the temporal characteristics of the object in various areas of research, including those relating to the temporal regulation of legal relations, there are certain problems, because our ideas about absolute time do not agree with reality: time has a much closer relationship with a variety of factors that determine the existence of bodies in space than is usually postulated. However, to solve the problems posed by law, and in particular civil, such a temporal view is sufficient: it is the absolute time and objective laws of its course mediate the development of material legal relations in society.

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