The Time Factor in Consciousness Construction

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Abstract

Background: The article addresses to an actual problem of the consciousness design. In this connection the role of time factor is examined in the process of cognitive modeling. Methods: The study is conducted on the basis of socio-cognitive approach and methodology of a phenomenological description with the involvement of the principles of constructivism and hermeneutics. The principle of regulating the dynamics of the individual’s consciousness is concretized in the contextual model. It allows considering the complex combination of the cultural forms as a discourse and existential process of the meaning generation in different scenarios of temporality. Findings: The article presents the specificity of socio-phenomenological approach to the analysis of cognitive scripts. It is shown in the article that the ontological scenario of the certain communicative practice hides different cognitive models of temporality that conceptually motivate the behavior of the subject. The time factor of cognitive orientation in the process of the personal self-determination and in the construction of the mass consciousness is hidden in an irrational dialogue of the person and symbols. The transition from the dictates of cultural semantics to finding of meaning at the existential level is not fully controlled by the individual or community. The cognitive focus on the “common sense” level within the framework of social time is directed by a formal discourse structure that exists in the inter-subjective space and contains the semantic matrix as a stereotype. The perception of the stereotype in the existential meaning generation scenario implicitly contains the general cultural and perceptual cognitive scripts that regulate the behavior and decision-making which the person does not distinguish at the functional level. Improvements: The conclusions of the article can be used as a methodological basis for understanding the temporality of the mass consciousness and for the analysis of cognitive modeling perspectives in terms of the network society.

Keywords: Cognitive Model of Temporality, Discourse, Inter-subjective Semantic Space, Scenario Design Consciousness, Temporality of Mass Consciousness

1. Introduction

In everyday human life, time as the factor of consciousness construction is veiled due to certain stability of the social community and its language used as a timeless tool for semantic orientation in the information field of society. The world of everyday life in this case is represented via the range of cultural meanings and ways of its practical implementation which are natural for community members. Individuality and identity are taken out of the
context; only a bare discourse governing intuitive semantic connotations remains there.

Implicit boundaries of the semantic field, being hidden behind the language, are not accentuated in daily interactions. Mass consciousness perceives ready meanings and attitudes in the present tense (“here and now”) as something obvious, such as fashion trends or according to the principle “everyone thinks so”.

According to the constructivism general position, the world and other people are the models that we are creating ourselves. At the same time, social being exists only in the acts of giving meaning to it. This brings the constructivism position together with the phenomenological paradigm which emphasizes not the social institution structure, but, on the contrary, the semantic frame defining the constitutive principle of human existence. The latter can be, regardless of the time factor, a semantic structure of myth. The fact of the life world intersubjectivity at the same time neglects the localization of time and space.

The difference in the perception of past, present and future vectors by the individual and cultural community, the uncertainty of such perception matching in mentality dynamics as well as in the semantic field of the collective unconscious, historical and mass consciousness makes it necessary to study the time factor in the design of semantic fields at the different levels of consciousness.

The purpose of this article is to study the role of time factor in constructing semantic horizons of mass and individual consciousness in its socio-phenomenological aspect, combining ontological and existential scenarios of semantic field construction.

2. Literature Review

The significance of correlation between the physical and anthropological content in time representation (reflection, reasonable means, input pattern) for consciousness construction is emphasized by the anthropologist A. Gell, who notes that the natural periodicals of the movement, while producing the effect of “flow of present”, can have unpredictable and uncontrollable impact on human calculation of the time interval.

E. Husserl shows that there is no hurry to give the visible objective world the meaning of reality, because it can be a result of consciousness activities expanded in time. To identify the structure of individual consciousness, he introduces the principle of phenomenological reduction and develops the idea of consciousness temporality, setting phenomena of consciousness against physical objects in their perfection.

According to E. Durkheim, the causes which escape from consciousness should be found mainly in the way in which associated individuals are grouped. Introducing the concept of “social time”, E. Durkheim proceeded from the belief that our notions of time are not a passive reflection of some independent entity, but the result of collective beliefs, transmitted through traditions and rituals.

K. Danziger analyzes different types of collective historical memory and points that in different epochs there were different conditions and priorities for comprehension and memory application. This occurs due to historically specific way of reconstructing the conditions of knowledge and cultivation of certain objects and events as having the “mnemonic value”. The time factor, which associates with the historical memory, latently presents in backgrounds, values, non-reflected practices, implicit considerations that define the shape of the deployed theoretical models and interpretations of empirical studies.

Existential scenario in the individual perception of the world precedes the creation of a theoretical installation steps in the primary environment and the existence in direction with the others, as T. Welsh stresses in the study of syncretic sociability of the child.

We select point of view, according to which the universal method of phenomenology is an explication of the sense of confidence to the history of the world as a source of foundation of mental horizons. As a result, the individuals who are closed in their own representations of the world that is also accompanied by social individualization become subjects.

Understanding of language as the reality that lies outside the realm of mind and will determines the ontological script of consciousness construction in philosophy of the XX-XXI centuries. R. M. Rorty, analyzing the linguistic turn in the intellectual climate of the epoch,
outlines methodological foundations of the constructivist approach to the formation of society and individual consciousness.

In the context of philosophical hermeneutics after P. Ricoeur13, “supernatural” act of the consciousness origin relies on the existence of a symbolical system, which is subject less by definition. The meaning, around which the process of understanding (sense generation) is built, can no longer be deemed to be controlled by the individual, as notes D. West14.

The statement about self-sufficiency of language emphasized the fact that the outer expression of symbolic culture involves the concealment of its semantic field.

In the existential scenario of consciousness construction, synthesis of time moments is important in the context of the immanent and the transcendental relation. The method of phenomenological reduction by E. Husserl aims to concretize this relation in temporal dynamics of consciousness through the synthesis of past and future perception in the present time. In his later work E. Husserl assumes the thematic reduction, which allows identifying the meaning of foreign subjectivity and inter-subjectivity2. Thematic reduction, turned to the meanings of natural and cultural objects transcendental for the individual consciousness, is an abstract method for detailing the way of objective world seeing by the individual subject put in the transcendental-reduced field.

After E. Husserl, modern philosophy emphasizes the temporal flows that generate multi-layered meanings in the semantic field of consciousness.

According to M. Heidegger15,16, real understanding of the historical as the unity of the diachronous implies the possibility of individual choice of his own way of being, which is not given in finished form and which the individual needs to find in time, going through different options. Between these options there should be some gaps, just as there are gaps between the historical epochs of thought. These gaps are intended to break the usual course of thought, including its stereotypes.

P. Ricoeur17, while trying to solve the problem of synthesis of time transcendent and immanent for consciousness, introduces the concept of “the third time”, “time narrative”, which purpose is to provide the hermeneutic connection between “phenomenological” (subjective) time and “cosmological” (objective) time.

J. Derrida18 sees temporal synthesis of immanent and transcendent in the convergence zone of personal and impersonal, subjective and objective, being and non-being. This elusive modus of “delayed detached” track of evanescent being is caught by the transcendence (moving beyond one's limits) in an instantaneous act of consciousness. “Tracks”-signs point to the previous “tracks”-signs and replace them providing the possibility of temporal synthesis of simultaneity of the transcendent and immanent in the perception.

J. Baudrillard19 clarifies the understanding of the “delayed” being in modern conditions of mass communication. He considers the mass as a black-box filled with all unclaimed information, not extracted senses, elusive view sets. In mass consciousness construction, the authorities can stake not only on meaning deferral in the practice of silencing or mass action automatization based on algorithms and patterns adoption, but also on the artificially generated cyclic time in the form of thought movement in a circle. From the point of individual perception, the cyclical synthesis of time moments in the limit case generates obsession by fixed ideas and comes along with the illusion in which reality coincides with this reality feeling and understanding by a specific person or a group19.

Modern interactive technologies of communication are based on a plenty of temporal connections and domination of symbolic presentation in the information field of the social network. The growing role of symbolic expression of reality is accompanied with timeless semantic field simulation and mass consciousness virtualization. Herein, reality simulation is based on creating special conditions of trust. Information technology makes things extremely “true” due to their high specification and multiple reproductions in the model series. Focusing on previously unnoticed details, repeating of the same from the different points of view create the illusion of super-obviousness of the perceived object and openness of what previously has been considered as a mystery.

Baudrillard19 notes that the mass machine of signs aims to become self-sufficient, to make signs in the maximum extent independent from the values and references.
and to let them only interact with each other. The dictatorship of the sign is characteristic of the mass society, contributes to the infinite expansion of reality perception without space-temporal boundaries. In the new form of reality expression, everything should be subordinate to the sign fixation. In mass subject construction, a model is represented as a “clean screen” for drawing signs or virtual world which is alien to such properties as causality, time, space, goal setting.

The information society built on the base of formal knowledge and technical skills cannot manage without mass culture and associated ever-expanding market of images, as to A. Toffler\(^{20}\). The transition to economics based on information technologies and knowledge dramatically increases the need for mass communication using a new system of symbols delivery.

N. Luhmann\(^ {21}\) assumes the relation of society characteristics with its communicative nature and states that the society in general aspires to individuals’ features neutralization for the sake of their relationships and understanding. The specific nature of mass communication consists in social method implying certain human capacity for non-reflexive functional success. Note that the technique of sense functioning gets the paramount importance. This feature most clearly appears in the modern information age, which relies on functionality and efficiency at the forefront. The mass media especially vividly demonstrate dependence of the truth on the way of its presentation, on the method of meaning expression.

As to Mamardashvili\(^ {22}\), the time factor of consciousness construction relates to the mechanism of knowledge continuity and consistency of systemic organization of thinking and exchange of meanings through the mankind in general. Mental activity proceeds via using common logical structures already developed throughout history, which serve as “time machines”.

T. A. van Dijk\(^ {23}\) introduces discourse analysis which is implemented in various studies of socio-political, sociopsychological, socio-communicative fields focusing on identification of the mechanisms influencing the individual and mass consciousness. Discourse acts as the main means of society intervention into the process of individual consciousness semantic field formation, because of being a linguistic and logical form of meaning translation and generation.

Tasks on consciousness construction involve detection of those semantic aspects which remain hidden while using discursive practice. For example, time disappears at the point of intersection of onto-linguistic and psycholinguistic phenomena, and thus remains unaccounted in social constructivism emphasizing conception, emphasizing the obviousness of common sense in mass consciousness, which is nothing but the persistent will of individuals to consider common sense “for granted”. At the deep level of their intellectual activity, the individuals do not realize cognitive models of temporality (cultural and perceptual-cognitive schemes) that govern their behavior and decision-making. Time moves together with and inside the person\(^ {24}\).

Time factor in consciousness construction is revealed in the semantic analysis of difference between reading and understanding. R. Jakobson\(^ {25}\) notes that in the process of text reading the semantic field forms through narrative schemes and cultural traditions being projected on them. Thus, basic and repetitive story lines originate passing throughout our life and thinking. However, the narrative embodies not only via legal-linguistic, formal-plot features of the text but also through models of understanding and imagination which “bend” the track of thought movement. Narrative genre is characteristic of definitely reproducible standards of reality description and vision as well as unconscious regulation of reported information interpretation methods.

Our experiences and the images of time and temporality exist within the fabric of language and its “cultural grammar”, as J. Brockmeier\(^ {26}\) emphasizes. In contrast to the argumentation structures, the narrative structures consist of sequences of events organized according to the temporal series. They can be one-dimensional or multidimensional, circular or elliptical, straight or reverse, discrete or continuous. In fiction literature, forms of temporal sequences are usually combined. Forms of narrative construction of time are appropriate not only to certain language and culture but to any discourse. The more complex linguistic scenario of time is constructed, the more different levels and pieces of time are utilized in it, and the more it reveals its specificity.

In the context of the phenomenological approach the process of “hearing” in inter-subjective relations is considered not only through the principle of diachronic, but
also through ethical temporalization subjective experience\textsuperscript{27}. Finding the meaning associated with the process of "appreciation", which takes place at the same time "the experience" (evaluation) and "theorizing" are essentially correlated with the context\textsuperscript{28}. The individual meeting with the truth is taken place in a particular time and in a specific situation. The perception and explication of the content of ethical differences is complicated by the multiplicity of values that lies between good and evil\textsuperscript{29}. This line continues to study the factor of social time in the construction of consciousness in terms of the paradigmatic approach to the history of the upbringing and education\textsuperscript{30}.

3. Method

In our study of the time factor in consciousness construction, we rely on the socio-cognitive approach to the semantic field analysis in combination with the methodology of phenomenological description of the temporal order of consciousness and hermeneutics principles.

As to constructivism principles, the consciousness forms due to existence of impersonal and timeless field of signs and values (those define semantic boundaries in an ontological scenario) around which the process of understanding is built (as an existential scenario that defines semantic boundaries in the horizon of consciousness). The semantic principle of personal conscious-unconscious dynamics regulation can be detailed through the idea of contextual model which serves as a discourse, on the one hand, and as a subjective mental model, on the other.

In the phenomenological reconstruction, the time order is represented by determinacy of the intentional content of consciousness in different modes of perception which relate to consciousness as a united stream (continuum) of various experiences. Time is built as a set of ever new activating Now-contents, in which the past and the future are dynamic and mobile as well as the present, constantly controlled from continuously produced current Now-moment. Temporal backgrounds of consciousness are introduced in the phenomenological description via the concept of temporal neighborhood. This means that any object in the mind is filled with the temporal content, set in line with the coordinate axis in the perceiving consciousness and synchronized in this structure with other temporal things\textsuperscript{5}. Inclusion of an object into the certain synchronizing order of description expands the horizon of temporality, as the perception of present-past-future row is complemented with the description of the nearest temporal environment.

The intuitive basis of perception experience in the production of content is not inherently transparent to consciousness. While modeling perception processes, Husserl uses the term impressionable perception which meaning corresponds to the ideal ability of precise presentation. In the process of intuitive grasp of a real thing, the ideal perceived content (for example, one identified as "cathedral") indicates that the real thing itself represents a thing that is already ideally constituted. So, we add another ideal objects to the first one – any predicate, for example, “beautiful”.

Thus, a direct datum of perception indicates that the sphere of the conceivable overlaps the sphere of the empirical, so does the sphere of the mediated through thinking to the sphere of the immediate sensual, and the sphere of the intentional to the sphere of the objective.\textsuperscript{5}
For perception reconstruction one should explicate both the meaning of the present and the meanings of the past and the anticipated future. In this respect, the intuitive experience of expectation inverts into the reversed experience of remembering.

In remembering acts the intentional nature of consciousness reveals more clearly than in acts of perception. Remembrance primarily appears in consciousness as the content that lies outside of the objective time. Unlike a singular retention which can be designed as a simple scrutinizing or grasp and which represents a complex process of interrelating different phases of the present, remembering acts take the form of reproduction of some content which is already stored in the mind. An event floats up in our memory vaguely or clearly, in the form of a continuing action or snapshot.

We believe that the role of the time factor in combination of ontological and existential scenarios of consciousness semantic fields constructing corresponds with defining the local boundaries of understanding as evaluative provision of meaning\textsuperscript{31}. We consider the canons of hermeneutics (relevance, adequacy, autonomy of
meaning and semantic coherence) as guiding principles that underlie the motivation of the process of meaning finding.

4. Results

The study, combining ontological and existential scenarios of consciousness construction with account of the time factor, reveals the diversity of both scenarios themselves and their connection. In order to productively align simultaneity in space and sequence in time, depersonalization of knowledge, values and experience is required in cultural forms of super individual memory, which broadcast the norms of collective identity and worldview through time.

A spontaneous desire of the individual to be identified in the community, and community to be identified in the global world, appears quite natural and objective condition for unity of the society and the human, mass and individual in consciousness construction. Succession as the time factor in the socio-historical perspective is provided through the mental schemes, which operate at the subconscious level of pre-understanding.

In communication acts, discourse as a linguistic and logical form can turn different sides in interpretations arising in the frames of existential scenario of semantic field construction, representing a complex form that connects different cognitive models of temporality. The logical form independence of its expression, on the one hand, allows us to speak of meaning movement autonomy in the intercultural and inter-subjective space, and, hence, of the ontological scenario of consciousness formation, which is independent from individual or mass subject and manifests itself in the stereotype action. On the other hand, the logical structure, due to its abstractness, acts as heuristic in constructing new important existential interpretations, thus connecting two different scenarios of meaning construction in quite natural way for a person.

In our approach, the ontological scenario of consciousness construction is determined with bare formal structure of discourse which exists in inter-subjective space within social time and tradition. Its effectiveness is proved by the succession of thinking styles, and strengthened via modern mass media.

This level of semantic field construction is not recognized by mass consciousness. It is perceived just within the bounds of common sense or traditional beliefs or fashion trend, which should be followed without thinking and questioning. The issue of the subject guiding consciousness semantic field construction would not arise because it is always hidden in the ontological scenario. In the practice of everyday life, being just sort of itself creates stereotypes and the semantic matrix of mass and ordinary consciousness.

The existential scenario of consciousness semantic field construction refers to the combination of cultural-ideological matrix and the temporal field of internal intentions. We believe that the hidden role of the time factor in this case correlates with defining the local boundaries of understanding as evaluative provision of meaning\(^{1}\). This equally applies to the temporality of both mass and individual consciousness. Mass consciousness is functionally characteristic of empty scheme of thought which is filled in with the mosaic of interpretations. This demonstrates the priority of meaning autonomy at the level of inter-subjective practices and the relevance of meaning in the ordinary mode of time perception to the detriment of the meaning adequacy.

The difference between scenarios of meanings construction was emphasized by Husserl, who introduced two reduction forms – thematic and phenomenological. The socio-phenomenological approach to the time factor analysis in consciousness construction focuses on the combination of historical and social time temporality with the temporal structures of consciousness. Such aspect of analysis emphasizes the cultural form as the necessary condition for meaning transfer (in the ontological scenario of consciousness construction) and the condition for understanding as the process of meanings generation (in the existential scenario).

The analysis of the time factor in consciousness construction highlights the special role of intellectual understanding in the combination of the ontological and existential scenarios of meaning formation. In modern psychology, intelligence is interpreted not just as the mental or cognitive structure but also as the function of mental dynamics integration and organization, which results into not just a reflection on the event but getting its sense.
5. Discussion

5.1 The Role of Discourse Introducing the Factor of Time in the Construction of Semantic Field in a Personal and Impersonal Inter-Subjective Space

The main problem in the analysis of construction of consciousness as a world of existential meanings is its ambiguous relationship with cultural traditions and mental dynamics. Sign symbols allow keeping and translating meanings to form cultural, historical and philosophical matrices indicating the boundaries of events understanding in the past, present and future. Discourse forming the semantic field in the personal and off-personal inter-subjective space represents the actual form of the ontological and existential scenarios combination in consciousness construction.

Discourse introduces the time factor into consciousness construction just because the linguistic form indicates two vectors of semantic field formation – substantive and conceptual. These vectors can be interpreted in the current time moment, and also can be turned in past and future directions. Semantic coherence in timeless abstraction is fixed by logical form, creating the possibility of meaning translation and interpretation.

In the ontological scenario, discourse constructs the semantic field of consciousness depending on the language tradition. Cultural grammar tools are designed to maintain certain autonomy of meanings in real historical time. On the other hand, there is no clear determination of any meaning via its certain expression. This fact creates the condition for meanings displacement in different interpretations.

The existential scenario of consciousness construction utilizes the difference between what is expressed and what discourse could potentially imply. Brockmeier emphasizes the fact that the time of a narrative event (act) which always takes place in the present mismatches the temporal scale (chronotopos) of the represented event. In a narrated or written story we face with the dual present because the time of the story creation currently does not coincide with the time of text presentation to the audience or with the time when the potential reader would read the text. While one is reading a text, the process of interpretation starts reflecting the time factor of such complex shape.

The ontological scenario in constructing the semantic field of mass consciousness associates with the stereotypes functioning which activate through sign-symbolic form of objects identification. The stereotype of perception represents a frame or cognitive model of reality understanding and defines semantic boundaries and mental dynamics orientation. Specific orientation of subject’s cognitive organization is hidden in symbolism and supported on an unconscious level by repetition schemes inherent in the rituals and traditions and mythological archaic of collective unconscious.

Stereotypical mass consciousness does not account for time, at first glance. In contrast, let us note that the spatial image recorded in symbols is perceived intuitively as a means for perceptions flow streamlining, since the sign compressively expresses various ways of subject understanding which unfold in time. This invisible work proceeds being uncontrolled by everyday consciousness and allows talking about stereotype temporality in the existential scenario of constructing the perceptual-cognitive level of common sense.

Mass consciousness does not control its own following a general trend, though demonstrates this rather vividly in everyday life via the phenomenon of clip thinking, focused on the “now” moment as the only meaningful measurement of time.

The reproductive capacity of imagination is of particular importance to characterize the temporality of mass consciousness; this capacity shows its ever new properties in the context of global virtual network. The principles of mass consciousness semantic field construction in the existential scenario are sign image imitation and repetition implemented in the sample variations. We assume mass consciousness to function not only via blind absolute copying, but also via creating small situational innovations practically important for the person.

In particular, Deleuze describes modern life as a situation when people face a lot of mechanical stereotyped repetitions and so constantly need to find some small differences, modifications, alternatives, to keep their
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thinking. Thus hidden and masked repetitions exist as “naked” stereotypes.

The mechanism of mass consciousness functioning, if not being reduced to the imitation pattern, provides the possibility for transition from non-reflexive to reflexive way of self and world perceiving. Moreover, mass consciousness can serve as an effective model that allows identifying the causes of unconscious repetitions in the deeper structures of consciousness where meanings are masked and shifted.

5.2 Stereotypes of Perception and Understanding of Time in Modes of Physical Reality and Socio-Historical Memory. The Opposition of Memory and Forgetfulness in the Scenarios of the Organization of Public Space

Mass consciousness formation and the success of mass communication relate with the problem of time perception and understanding both in the modus of objective physical reality and in the modus of socio-historical reality. In mass consciousness, the stability of physical existence is associated with such a state of social life when time is organized in accordance with the direct experience of interaction with nature, and the latter is perceived along the model of cyclic time.

Unconscious constructions of our notions about time imply the objectivity of temporal images based on natural cycles and rhythms (such as periodicity of planets’ motion or climatic regime affects the rhythms of social organism – for example, the daily routine). Cyclic time of mythological type seems to be timeless, conflict-free, promising limitless possibilities.

Particular attention to historical memory is paid during some transition periods, when social stability is disturbed and the time factor of life becomes uncertain. The perception stereotype of time acts as a tool that exists only at the moment of its being in use, when individuals put it into the certain context and begin operating in the mode of reflective consciousness. Historical time turn to the mythological antiquity is one of the essential features of mass consciousness which activates when epoch of change comes.

In the ontological scenario of the individual and mass consciousness semantic field construction, the time factor is associated with memory and forgetting opposition. Significance and popularity of mythology, cosmic symbolism antiquity in mass consciousness clearly demonstrates the fact that the time of human being is not reducible to the reality of physical time.

Functions of forgetting as the time factor in historical consciousness field construction include “tracks erasing” and “memory reserve keeping”. Priorities of cultural-historical memory are relative and depend on current conditions of social control applied by authorities. Scenarios of public space organization follow the rules of struggle for people minds, in which the technique of consciousness semantic field constructing relies on selecting archaic images and subconscious complexes that trigger non-reflexive mechanism of ignoring information subject to forgetting as having no value.

Correction of the society semantic field in terms of understanding boundaries for events in the past, present and future is held by means of certain sources removal, historical personas non grata condemning, and negative images replication.

Oblivion serves as a kind of reservoir containing those cultural experience elements that are out of date at the current moment. It may happen that in changing conditions of cultural dynamics they would become a necessary means again. Mass consciousness is able to deny the past not only in terms of its complete oblivion but also in terms of alignment allowing inversion or turnover of “before” and “now” time points. Mass consciousness temporality results from the fact that in the informational field of an event there are all forgotten (diverse) forms of knowledge presented as timeless and equivalent to actual knowledge, not out-of-date.

5.3 Inversion of the Time Factor in the Information Networks

The time factor inversion is also typical for the modern informational and communicative network with large memory capacity. The technical possibility of any information reproduction eliminates the forgetting effect from the network semantic space and expands the practice of
consciousness semantic field construction using some new technologies. However, the computer memory which knows nothing about historical time represents an example of what is not human memory. Human memory is not characteristic of exact reproduction of certain information. Image selection, repetition and variation, even if talking about mass consciousness, proceed intuitively using standard cognitive schemes of interpretation which contain the factor of historical time in hidden form. Not incidentally, in mass consciousness manipulating the marker plays a considerable role due to its ability to enhance the multifaceted trail of memories.

Modern information technologies support creating whole virtual worlds where the inversion of cause and effect can be easily implemented; the same event scrolls in different directions, semantic oppositions and roles of historical persons are equalized or inverted. A small detail that today seems to be nonsense tomorrow would act as an informational reason for a fundamental change in perception of event meaning in mass consciousness.

6. Conclusion

The analysis of the time factor in consciousness construction detects its different aspects seeming unrelated at first glance that characterize the positions of social constructivism and phenomenology. This occurs due to mismatching paradigms of consciousness determination either by external factors inscribed into the objective historical time or by internal temporal dynamics of consciousness. The involvement of hermeneutic methodology allows allocating intellectual understanding as the strategic line of these paradigms combination in real historical time through meaning translation in the intersubjective practices and existentially significant meanings generation.

The transition from the principle of necessity in the ontological scenario of consciousness construction to the principle of understanding at the existential level is not fully controlled by the individual or community.

The ontological scenario of consciousness construction is heavily influenced by information field of communicative practice. Implicit meanings fixed in traditions are responsible for individual preferences and logic of understanding. Non-verbalized meanings and norms constitute the necessary basis of mass communication. Recognizing of like-minded persons is based on certain archetypes and axioms of “common sense” which provide immediate intuitive understanding. The individual, on the one hand, and sign symbols loaded with cultural meanings, on the other, represent the subjects of a peculiar irrational dialogue that hides the time factor of cognitive orientation in the processes of personal self-determination and mass consciousness construction.

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