

Mariusz ZEMŁO

TIME AND CREATION*

Creation is an intentional act to transform reality. In this paper this term is confined only to the proliferation of goods and services. Creation is expansive by its nature and development is its inevitable consequence.

From the creator's point of view creation is interrelated with effort concomitant with conquering obstacles on the way of expansion. These obstacles delimit the horizon of acting. Smoothing them away is the constitutive condition of creation.

Also time is one of the elements that limit the expansion of creation, since creation takes place within time.

When considering the expansion of creation in terms of time and the resultant development three basic cases should be mentioned:

1. The expansion of goods and services at the cost of working time extension. It takes place mostly on the lower level of development (vulgar expansion).
2. Finding the best time circumstances for the expansion of goods and services.
3. Increasing the expansion of goods and services within the existing limits of time.

When talking about development as a result of creation we should not only associate it with a new technology or models of production which make human acts more effective. This case is referred to in the third point, which is not interesting for us in this paper. However, the problem exists of the human attitude and social condition, related to readiness and lack of defence for accepting new sequences of time as a new value, which is connected with the possibility of overstepping the existing limits of time. This is referred to in the first and second points, and they are important for us.

The main thesis is: Development of regions (societies) has its own sources in the sphere of axiology.

Sub-theses are:

1. The better condition for accepting new values – that is, the smaller

* An earlier version of this paper was presented at the XXXII IIS Congress, *Dialogue between cultures and changes in Europe and the World*, Trieste, Italy, July 3-7, 1995.

effort needed to exceed the limits of time – the better chance for the development of a region.

2. The stronger the social resistance to introducing new sequences of time, the slower the development.

We are going to start our consideration with a look at time as a social value. Next, we will describe the possibilities of overstepping time, which both more and less developed regions have. In sociology this distinction often corresponds to peripheric and central regions, and we will stick to this terminology.

The overstepping of time is creative itself as it is connected with the changing of social opinions about time which are taken for granted. At the same time, however, the overstepping of time is an indicator of social development. We will also discuss the structures of time of the periphery and centre, in order to describe this aspect.

1. TIME AS A VALUE

Time as a social value is contained in the dimension of social existence, in which there is room for obligation, factuality and possibility. It is an element of social action [Coser 1963, p. 639] in the way that it fixes its frames, and at the same time is a criterion of choice. Social time acts as a value according to its normative frame which says neither „what” nor „how” to act but „when”. It is the criterion of proper recovery in the temporal structure. It states „what and when” is possible, recommended or absolutely necessary, and „what and when” is incorrect/undesired, or prohibited. It fixes the character of a particular „now” and indicates that this „now” is a time of work, trade, Stock Exchange, celebration, etc. [Sorokin 1937, p. 621–622]. Thus, time delimits appropriate sequences which are reserved for particular acts by marking the beginning and the end of the activity.

Time fixes the rate of acting. When a creator is creating something he has to perform his task within the limits of time.

The system of normalization which is formed around time-as-a-value standardizes rules of acting, stabilizes the social system and finally, as a result, establishes the social-cultural order (so, it acts as other social normalization systems).

The time-related norms have a different power of obligation which depends on the kind of social activity taking place in its particular sequences. When they are significant in the system of values, the power is

strong (eg: celebration of Sunday in the northeastern part of Poland). When they are unimportant, the power of norms is weak (the market day could be on Monday or Friday without any social consequences).

According to what was said at the beginning, creation takes place in time. Development which is a consequence of creation is accompanied by time-related revaluation. Obviously, the course of this revaluation is dependent on the axiological form of a particular society. Let's look at it in the aspect of peripheric and central regions.

AXIOLOGY OF PERIPHERIC REGIONS

1. The peripheric system of values is stable, often even fossilized. A reduction in contacts with different values from the outside causes that the position of values which are obligatory is strong and unimpaired. This situation is due to the fact that these regions are out-of-the-way; they are isolated and less integrated with supralocal centres. These places are not popular to visit, and their inhabitants leave their area more rarely as well.
2. The architecture of the axiological system is uniform, with the domination of one order. If there are different values which refer to the same category (e.g. celebration of holidays) and are very important in a society, even if they are not accepted by some groups as their own, the behavior of those groups does not reduce their importance. The values are not isolated from one another, but they constitute a conjunctive system.
3. The system of socialization is strongly integrated and subordinated to predominant values. This initiation takes place on the microsociological level (family, local environment) and on the macrosociological level (social and cultural institution) and makes the values interiorized.

It causes that values, norms and patterns of behaviour exist as axioms, which are accepted without the reasons for their rationality being given. They are not only perceived as culture axioms, but frequently as axioms given by nature (in the case of time, it is the time of seeding and reaping and harvest time), or even by supernatural powers and then they are reckoned to be a sacred sphere. Any disturbance of this sphere is not only an offence against the community, not only an offence against nature, but above all is an offence against the sacred (celebration of Sunday in the Polish periphery). The rejection of this sphere and substitution of new patterns for the accepted ones, in our context means

introducing a new time perspective in place of the one taken for granted. As we can see, this is quite a difficult task which needs a lot of effort. Any attempt of this kind comes under pressure of public opinion, which treats novelties as a threat to itself, tending to destroy the world order. Renunciation of the domination of the time perspective could mean an agreement to life beyond law, morality and society.

AXIOLOGY OF CENTRAL REGIONS

1. In central regions there are multiple and diverse systems of values, as well as personal models, or styles of life. They exist close to each other, although they represent different worlds which are often in opposition. At the same time they do not tend towards unification.
2. Socialization occurs in a pluralistic form. The system of socialization makes a diffuse structure where particular elements, such as school, family, or local environment realize socialization aims which are subordinated to different values.
3. The system of norms and values is dynamic and changeable. It gives the impression of their impermanence and relativity. Here the border between what is allowed and what is strictly forbidden is not clear enough. It is not obvious what is in harmony with nature and what is contradictory to it. The sacred sphere disappears from the consciousness of the centre.

Thus, dynamic and pluralistic society is creating new awareness, and new expectations arise, which are open to differences. People accept a new way of thinking and acting, and they just expect innovation [Marianiński 1985, p. 68].

In these circumstances introducing new values is very easy. This also refers to the values connected with time. Overstepping of time—in other words, introducing its new perspective—needs neither rational reasons, nor reasons in the form of concomitant values.

Tolerance and open attitudes of the centres to what is „different” become a necessity for them. That is a specific imperative to which they should subordinate if they do not want to lose their position of the centre.

According to what was said, some barriers connected with the overstepping of time exist only in peripheric regions. In other words, there are axiological barriers which make the development more difficult.

2. TIME AS AN INDICATOR OF DEVELOPMENT

Effects of creation can be found in the structure of time. Creation does not omit this structure but realizes its own expansion by putting time between the central dimensions of social reality. Taking this into consideration, time can be treated as an indicator of the development of regions (societies).

TIME OF PERIPHERIC REGIONS

1. In the peripheric regions time is over social structures, in other words time dominates the society and the activity of its members. It is independent of the society, and is something that extorts subordination.
1. Here, time is imposed by nature: the rhythm of nature, the seasons of the year, the hours of the day, weather – all these direct the way of human activity by giving the opportunity for acts of work or rest etc. People submit themselves to these directions, because they feel themselves to be part of nature [Guriewicz 1976, p. 45-47].
Time often has its symbols, which appeal to supernatural powers which give spacial arrangement to a particular action and offer its explanation. This creates a situation in which any disturbance in the time order is seen as an attack against the sacred [Zajączkowski 1976; p. 308, Pawluczuk 1978, p. 60-61; Burdieu 1977, p.133].
2. This time is cyclic. This is shown by connections between life and periodic changes of nature. After quiet winter comes toilsome spring, after a night's rest arrives the working day, etc. This is the time of incessantly repeating events. In these conditions the man expects what is very well-known to him. There is no room for progress and development. It is not the new that determines human consciousness and action but the regular recurrence of the old [Guriewicz 1976, p. 99].
3. Particular sequences of time make a coherent structure, where religious practices, rhythms of nature and cycles of work are in harmony. There is no dissonance between them. Religious practices and the rhythm of nature give reason for the cycle of work which in turn subordinates itself to the order they demand. Existing in this state of accord, the temporal structure formed gains static character, which means that it is free from potential unexpected changes or transformations.

4. This is the one-dimensional time, in which particular sequences do not overlap. Times of celebration, rest or work occupy their own independent places in the temporal structure. They do not compete with one another.

This gives the possibility for people to participate in all the existing times. There is a possibility of resigning from some kinds of time, but if so, there is nothing in its place. The normative frame does not admit any replacement. In these circumstances everyone celebrates, has a rest, or works at the same appointed time [Pawluczuk 1978, 61].

TIME OF CENTRAL REGIONS

1. In central regions time is dominated by man and society. The natural divisions of time disappear, being replaced by conventional ones. This occurs not only in the case of time which is marked by the seasons of nature or atmospheric conditions, but also in case of time marked by sunrises and sunsets. Shift work, police, medical service, hotel and restaurant services, the night life of drug and gambling gangs make night time the same as day time – both of them are for acting [Melbin 1978, p.100].

In this framework, supernatural powers, as authority guards of a particular temporal order, lose their value. The sphere of time becomes a typical human domain that man can manipulate and transform according to his own needs without any restrictions.

2. There is no more cyclic acting connected with the rhythm of nature. Work or rest are separated from nature. It is difficult even to see the difference between the seasons of the year. The next day or year does not come as the well – know ones met before, but as a reality which has never existed earlier. The novelty of this new reality surprises and brings anxiety, which take its source from something unexpected that comes from the future not from the past. This future is established by man who has straightened the natural circle of time and indicated the direction of its linear course.
3. Nature, the sphere of the sacred and the social structure are not simultaneous. The social structure breaks off from this system and tends to dominate other elements. The temporal structure is arranged by social, political, or economic interests. Economic interests are the first to impose their own division of time, for example, as happened in XV c. in Europe when tradesmen and employers organized first their own life secondly public life according to the schedule of their

businesses [Le Goff 1988, p. 369]. We can observe a similar situation in Poland where people from the same social category (a group of businessmen) dominate time.

The time structure of central regions is dynamic and not permanently fixed. Overriding the existing boundaries of time is something normal in the experience of the centre. Each social entity tries to impose its own agenda in the time structure, in such a place that guarantees the best effect in multiplying goods and services. Creates no problem.

4. The time structure is multidimensional. Different times do not occupy their own permanently defined place in the structure of time. If any social agenda occupies a particular time-space, this is not recognized by others as its exclusive privilege. They willfully encroach on this time territory, which has been excluded from their control, and are motivated by their own benefits; Saturday or Sunday are treated by churches as a time for celebration. In the reality of the centres this time is equally good for making business or gardening. The consequence is that the times of celebration, rest, work, etc. overlap. Man has a number of options and can choose what is suitable for him without any social consequences.

To conclude, we would like to recall Giddens's words: *Regionalization should be understood not merely as localization in space but as referring to the zoning of time – space in relation to routinized social practices* [Giddens 1986, p. 119].

To summarize, there exists a wide gulf between the axiological state of centre and peripheries. We can also observe a strong connection between this state and the economic one. Thus, among other things, the problem of economic lateness of the periphery is in the axiological sphere of these regions.

A few practical remarks to end:

1. In order to activate the periphery, not only new technologies or materials are needed from the outside, but first of all, proper axiology.
2. The development of peripheric regions can be helped by breaking down their isolation and making them open to different values, styles of life etc. This teaches tolerance.
3. If we want the economical level of peripheric regions to reach the level of central regions, the time of the centre should start to pulsate in the periphery.

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