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Tiivistelmä-Referat-Abstract			
<p>What could the finitude of life have to do with modern reality? By examining sociocultural forms of the temporality of being, this thesis seeks new starting points for research into the history of the modern understanding of time.</p> <p>In search of new perspectives that could broaden, integrate and enrich the conventional viewpoints of urbanization, industrialization, rationalisation and power as well as economy, technology and time measurement devices, the modern western view of time and the modernization of the relationship with time are put in the wider context of world-views and an ontological cognitive perception of reality. Mapping the problems and ontological setting of the history of thinking about time aims at controlling functional and rationalistic anachronisms – eliminating modern rationality from where it was only just historically coming into being.</p> <p>Time is seen as one of the universal, dynamically interconnected world-view categories, and the universals model is tested in analyzing temporal aspects of both the birth of modern science and culture of colonial China. How one understands time is inseparable from foundational ontological choices. Time is the key category where the contents of other universals intersect.</p> <p>The challenges of examining cultural thought become obvious as one gets acquainted with the debate on mentalities and their history. Discussion on mentalities leads to core questions of the historical study of culture that are also relevant to the relationship with time, such as the commonness and diffusion of ideas, the problematicity of levels, periodization and breaks. The <i>longue durée</i>, historical continuity at the deepest level of culture, is composed of mythical structures, questions and feelings, fears and hopes arising from being human.</p> <p>The thesis explores ways in which the transcendent character of life (Simmel, Ahlman) and the fundamental existential dimension of human temporality (Heidegger, Fraser) could be included in and contribute to the study of the modern conception of time.</p> <p>An existential sensation of time is a primordial and distinctive component in the way man perceives time. Yet, the ever problematic question of the finiteness of being – incompatible with modern self-understanding – has hitherto occupied only a minor place in treatises on occidental time.</p> <p>In an existential anthropological examination, the bond between being and the attitude towards time strengthens, providing a way to think anew about the formation of modern time(s). Cognitive universalism (Zerubavel), philosophical anthropology (Kowalczyk) and Elias's and Mumford's approaches to history promise the possibility of incorporating existential issues into the social sciences and history. Views of time are united in human transience.</p> <p>The recurrent dualism of immanent and transcendent – a better world outside of the present, beyond tomorrow or yesterday, an ontological extension of belief and hope – is one of humanity's oldest strategies for coping with change and time's power to destroy both man and his achievements. Transcendence, a parallel or hoped-for reality, represents the actual and comparable form of escaping everydayness and the problematic nature of existence. It influences action and can be typologised according to the location and quality of the good life. The old connection between time felt and the realm of the ideal can be discerned in the modern use and control of valuable time, in building a better tomorrow, dynamised by a transcendental yet worldly future.</p> <p>By avoiding the modern cultural separation of reason and emotion, and by shifting the focus from rationalised to felt time,</p>			

historical autogenesis, the great story of a rupture from which modern reason, world view and conception of time emerged, is called into question.

In order to bypass retrospective rationalizations, a lasting tension is taken as a heuristic basis for the study of time: the conflict of degenerative time, mortality, and the timeless perfection of intellectual eternity. A cultural response to the threat of time is the other side – an essential and complementary hermeneutic element – of the only too logical history of western time.

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Muita tietoja-Övriga uppgifter-Additional information