



Chronotope is a Fundamental Concept of Sociocultural Life

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ABSTRACT

This article will have profound implications for understanding the connections between individuals, their environment, and the formation of collective identity. In the field of sociocultural studies, numerous concepts and theories have emerged to understand the complexity of human existence. One such concept that has received widespread attention is "chronotype," a term originally introduced by renowned literary theorist Mikhail Bakhtin. Derived from the Greek words "chronos," meaning time, and "topos," meaning space, chronotype refers to the inseparable fusion of time and space within a particular social or cultural context.

Keywords:

chronotype, topos, comprehensive exploration, modern globalism, biospheric chronotypes, astrological symbolic, horizontal directions

Introduction. Chronotope serves as a lens through which human experiences can be understood within a particular sociocultural framework. Time and space are not isolated entities, but rather closely intertwined dimensions that shape and are shaped by individual actions and cultural practices. When analyzing a chronotype, one must consider the temporal aspect, including historical periods, daily routines, or even specific moments within a day. At the same time, the spatial aspect includes physical environments, social structures, and symbolic spaces. The importance of the chronotype lies in its ability to shed light on how people navigate and give meaning to their social contexts. It illustrates the interplay of temporal and spatial dimensions and shows the influence of cultural, economic, and political factors on individual and collective behavior. By studying the chronotype, researchers gain insights into how societies develop over time, adapt to change, and build different identities. Chronotopes vary depending on community and context. For

example, the chronotype of a rural village may revolve around agricultural seasons, close-knit social networks, and a slower pace of life. In contrast, the chronotype of a busy metropolis can be characterized by fast-paced routines, public transportation, and the relentless pursuit of career goals. Each chronotype offers a unique set of values, norms, and behaviors that shape the identities and interactions of its inhabitants.

Literature review. The concept of a single space-time continuum, formulated by Einstein, opened brilliant prospects for the development of physical and mathematical knowledge in the 20th and now in the 21st century. However, the ancient concept of a chronotype - a single time-space - has been known to man since archaic times. Thus, the consciousness of the ancient person thought cyclically not only about time, which annually returned «to its circles», but also about the space limited by the «horizon» of a person, which had limited opportunities for a comprehensive exploration of space. and

therefore a person-centered space around him at relatively small (compared to modern globalism) distances. According to the philosopher and physicist V.G.Budanov: "The cyclic approach emerged in the prehistoric period, mainly in connection with the stellar and biospheric chronotypes, and gave rise to archaic astrological symbolic languages of the anthropic sphere."^[1]

Based on the chronotype - a concrete ontological unit of social time and social spaces - the contour of the culture of a specific society (or a specific social structure) is modeled, thereby reconstructing its holistic (holistic) understanding. Therefore, in cultural studies, history, and art criticism, it is assumed that ancient Egyptian culture built its chronotopic contour in horizontal directions, separating the world of the living and the dead by the "demarcation line" of the cherished and neglected Nile riverbed. which separated the infinitely long time in the afterlife from earthly disorder and suffering. The ancient Greeks, "possessed" by the idea of harmony and proportionality, created a comprehensive, humane worldview and were so satisfied with earthly life that they preferred to endure inconveniences here than to be content with an eternal stay in the long term to give term endure Draw a graceful but colorless and cheerless Elysium. Medieval Western European culture restored the vertical from man to heaven and formed a Gothic worldview that feared the time of the Last Judgment, and Orthodox culture unfolded this vector from the upper world to man, built a "reverse perspective" and waited for the time of court repayment.

Each phase of the socio-historical development of humanity models its chronotype and gives its meaning to the concepts of "time" and "space", while the "weight ratio" of spatial and temporal features changes. In the early phase of the formation of society, as well as in traditional societies of the Middle Ages and modern times, spatial features dominated over temporal ones, subordinated them, and assimilated them. The space dominated by man gave him protection and relative confidence in the future and was perceived as the center of

the universe, residing in eternity. Therefore, it is no coincidence that the medieval Turks, who quickly conquered the vast territory from the Bosphorus to Lake Baikal, founded the first nomadic state, which lasted not much more than 100 years (the first Turkish state). In general, at this stage of sociocultural development, the markings of space and time are still poorly differentiated and often replace spatial units of measurement with temporary units of measurement and vice versa.

Research methodology. With the beginning of the development of industrial society, this unity is reversed: time becomes the main measure of the social significance of people, phenomena, and things, changes the usual properties of space, and turns the "social discourse" (E.Benventist) in the direction of the time coordinate. At the same time, at the turn of the millennium, at a new technological level, the boundaries of not only spatial but also temporal properties begin to blur: an increase in speeds reduces space and compresses time, which affects relativism in science and pluralism in science Politics modern worldview assembled into a mosaic. There is a loss of integrity: the splitting of the categories of space and time into many of their subspecies, corresponding to certain types of human activity - there are «cultural» and «educational», «legal» and other «economic», «network» Space; "historical" and "ethnic" time, "individual" and "psychological" "time H", etc. The shift in the boundaries of space and time has a significant impact on the axiological sphere of society. With the obvious processes of progressive globalization of various levels of social, political, and economic interactions, seemingly aimed at creating a single world, there is a "chaotization" (V.G.Budanov) and virtualization of social reality; a superficial "clip" consciousness is formed; Basic values are destroyed.

At the same time, within the framework of socio-humanitarian knowledge (philosophy, sociology, psychology, cultural studies), the problem of the unity of the basic categories of human existence is being studied more and more deeply, specific assessment parameters

The time-space of the socio-cultural system is determined based on the comparison of physical space-time and social Spacetime explained. R.N. Verkhzhanskaya complements the definitions of social space and social time given in due course by N.N.Trubnikov were given. Abulkhanova-Slavskaya, V.N.Yarskaya, and Yu.L.Kachanym prove «a deep degree of unity of social space and time» and emphasize: «The identification of specific properties of social time-space contributes to overcoming mechanisms and reductionism in the understanding of space and time.» The disclosure of nature and the peculiarities of social time-space makes it possible to identify common natural and social features of human life activity: their certain autonomy, self-understanding, self-government, and freedom; Characteristics that are directly related to the need for concrete historical forecasts to find constructive paths of the modern socio-cultural process[2].

In our study, we will continue to examine the unity of socio-cultural space-time by revealing the nature of the categories "chronotype" and "topo chron". In addition, unlike R.N.Verkhoshanskaya, who insists on the primacy of the time coordinate in the mentioned unit, we propose to return to the usual format of the "space-time continuum", starting from Gumilev's concept of "enclosing landscape shapes culture." The investigation of the reversal mechanism of the topo chron is then extended to the chronotype, which convincingly proves the stadal primacy of the topos (topo chron) sacralized by humans in the process of forming a cultural landscape, but also the singularity of the Chronos (compression) into a point and transformation into a bifurcation point) in the chronotype.

One of the first to define the nature of time not as a physical but as a psychological reality was the 4th century AD Christian theologian and philosopher Aurelius Augustine (the Blessed). In Augustine's teachings, absolute time is the time that the soul experiences through impressions. Augustine's concept of psychological time perception is based on the position that both the future and the past exist only in the consciousness of a person who

either already remembers the past or is still waiting or hoping for the future. However, the existence of a person is known through experience - it is a rapid alternation of moments of the present in which changes take place, that is, movement. In contrast to eternity, which is immovable and will always remain - it was before the creation of the world and will remain after it - time shapes every change and movement: «What is the future that does not yet exist, or the past, that? no longer exists, if not through the soul, what is the reason for the existence of these three states? After all, it is the soul that hopes, has intentions, and remembers: what it expects becomes the material of memories through its intentions and actions. No one can deny that the present has no extension because it passes only in a moment. The wait doesn't last that long either, because what should be real accelerates and brings what is still missing closer.

The future that does not exist is not as long-lasting as its expectation. The past, even less real, is by no means as long-lived as the memory of it. [3] Therefore, before the creation of the world, when there was no man, there was no time. Later, the psychological aspect of time is developed in the philosophical phenomenology of E. Husserl. [4] The German philosopher, studying the phenomenology of the internal perception of time, formulates the nonlinearity of its flow and argues that the past and future already exist represented in the present:[5] Thanks to synergy, modern scientific thought has made a "quantum leap" and has come closer to the truth, repeatedly stated in the works of great initiates (philosophers and prophets) and sacred texts, that the world is one and integral and that the world is one and integral. The world is one and holistic. The world order is infinitely open and multi-dimensional. It is impossible to understand it in a linear sequence since the structure of the universe is a "hierarchy of pace worlds, dependent, interpenetrating or independent, parallel."

Analysis and results. In addition, Chronotope also serves as a tool for analyzing and

critiquing cultural artifacts such as literature, art, film, and social media. By examining the chronotype embedded in a particular work, researchers can uncover the underlying social and cultural implications. For example, by studying the chronotype of a Victorian-era novel, we can better understand the power dynamics, social hierarchies, and gender roles that prevailed at the time. By understanding the meaning of the chronotype, we can better understand the dynamic nature of socio-cultural life. It recognizes that human experiences are not isolated events but are intimately connected to the contexts in which they occur. Furthermore, Chronotope challenges the notion of fixed identities and emphasizes the fluidity and malleability of social constructions. By recognizing the chronotype, we can better understand the historical, cultural, and spatial contingencies that shape our lives.

Conclusion and recommendations. In summary, the concept of the chronotype provides a fundamental framework for capturing the complexity of sociocultural life. It draws attention to the inextricable relationship between time and space and how they influence individual and collective experiences. By analyzing the chronotype, researchers gain insights into the dynamics of societies, the formation of identities, and the cultural meanings of human actions. The deeper we delve into understanding the chronotype, the better we understand the complex web of human existence.

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