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Features of the Structural Role of the Sacred in the System of Spatio-Temporal Coordinates of the Ethnic World Picture

Abstract: In our time of progress, a world in which innovative technologies are rapidly developing, the problem of the structural role of the sacred in the space-time coordinate system of the ethnic world picture remains relevant. The study's purpose is to consider the features of the structural role of the sacred in the system of spatio-temporal coordinates of the ethnic world picture. In the course of this research, the author of the article set the following tasks: to consider scientific sources of foreign and Ukrainian scientists and to analyze and synthesize the acquired knowledge. The method of a systematic approach to the study of the researched problem is used. The article has a problem-theoretical character and may be of interest to foreign scholars because it contains knowledge acquired by Ukrainian scientists. As a result of the research it was concluded that the sacred as a filling of the spiritual space has its development in time, embodied through social processes, which together fill the picture of the world of the ethnos.

Keywords: structural role, sacred, temporal, system, coordinates, ethnos, picture of the world, space, time.

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Особливості структурної ролі сакрального в системі просторово-часових координат етнічної картини світу

Анотація: У наш час прогресу, у світі, в якому стрімко розвиваються інноваційні технології, проблема структурної ролі сакрального в просторово-часовій системі координат етнічної картини світу залишається актуальною. Мета дослідження-розглянути особливості структурної ролі сакрального в системі просторово-часових координат етнічної картини світу. В ході цього дослідження автор статті поставив перед собою наступні завдання: розглянути наукові джерела зарубіжних і українських вчених, а також проаналізувати і узагальнити отримані знання.

Використовується метод системного підходу до вивчення досліджуваної проблеми. Стаття носить проблемно-теоретичний характер і може становити інтерес для зарубіжних вчених, оскільки містить знання, отримані українськими вченими. В результаті проведеного дослідження було зроблено висновок про те, що Сакральне як наповнення духовного простору має свій розвиток у часі, втілене через соціальні процеси, які в сукупності наповнюють картину світу етносу.

Ключові слова: структурна роль, сакральне, темпоральне, система, координати, етнос, картина світу, простір, пора.

Introduction

The system of images and connections of visual ideas between them about the world around man, his place in it, his relationship with reality, nature, and the interrelations between people form a picture of the world. The very concept of “picture of the world” has spread to various fields of humanities. It is not only in cultural studies but also in linguistics, philosophy, art history, anthropology, psychology, etc. If to look at the picture of the world in a narrow sense, so intuition, national archetypes, imagery, ways of perceiving time and space, unproven statements and beyond scientific knowledge can be seen. Picture of the world in human society is historically formed.

A community of people united by ideas about a common origin, language, customs, epic is an ethnic group. Each ethnic group thus has its own picture of the world. What is the structural role of the sacred in the system of space-time coordinates of the ethnos multifaceted scientific problem that needs research, because of the diversity of ethnic groups? Do their pictures of the world always contain similarities and contradictions, unity and opposition?

Time and space are studied by physicists and mathematicians. These categories of each historical period acquire new characteristics and discoveries, so the pictures of the world of ethnic groups will acquire new interpretations, and the sacred in the context of the structural element of space-time coordinates will open new horizons for future development of ethnic groups.

The study aims to consider the features of the structural role of the sacred in the system of spatio-temporal coordinates of the ethnic world picture. In the course of this research, the author of the article set the following tasks: to consider scientific sources of foreign and Ukrainian scientists and to analyze and synthesize the acquired knowledge. The method of a systematic approach to the study of the researched problem is used. The article has a problem-theoretical character and may be of interest to foreign scholars because it contains knowledge acquired by Ukrainian scientists.

Literature Review

The cultural question in the Third World Development and Underdevelopment was studied by U. Usoro (2020). The scientist writes, “However, cultural identity is not fixed. It interacts with history, it is affected by the process of development itself. It is shaped in many ways by the rise and dissemination of technology and scientific ideas. Culture is the complex system of meaning and behaviour that defines the way of life for a given group of society.” (Usoro, 2020, p. 99)

Space-time relationships in various aspects of human activity are described by such scientists as J. Beckford (2001), G. Gebremeskel, C. Yi & Z. He (2017), R. Roberts (2001), M. Schneider (2017), A. Yamashkin, S. Yamashkin, M. Aksyonova, M. Cimbalevič, D. Demirovič, N. Vuksanović & N. Milentijević (2020).

M. Korstanje's study "From Religiosity to Traumascape: The Role of Death in Western Cultures" (Korstanje, 2019) is devoted to sacred ritualism. The projection of the sacred onto the modern business space of women in the work of A. Pandey (2021) is quite interesting. The problems of cultural relics, material and spiritual values and sacred cultural objects of indigenous peoples are considered by A. Yupsanis (2014).

P. Bukhrashvili (Bukhrashvili, 2020) reveals a characteristic way of life, conditioned by thousands of years of adaptation to the environment, and its associated biocultural and socio-economic forms. From the earliest times, these complexes of economic-cultural relations implied the possession of the land by social units—families—based on juridical norms founded upon blood relationships. Such relations were firmly grounded upon common tribal shrines, which were acknowledged by the tribal territory's chief patron and regulator. It follows that each land-owning family of the tribe, based on vassalage to the shrine, was directly responsible before the shrine, and, accordingly, the moral comportment of each tribal member was marked by deep and honest respect for the deity.

Results

Some Scientific Interpretations of the Categories of Time and Space

To determine the structural role of the sacred as a system of space-time coordinates in the ethnic picture of the world, it is important to outline space and time as philosophical categories. If to start from the well-known definitions, so there are forms of the matter's existence: space and time. The general understanding of space and time is based primarily on empirical experience. The definition of space is as follows: space is a form of being of matter, which is characterized by such properties as length, structure, coexistence and interaction. The concept of time also arises from a comparison of different states of the same object. Time is a form of existence of matter, characterized by such properties of change and development of systems as duration, sequence of change of states. The concepts of space and time are related: the concept of space reflects the coordination of various differently placed objects at the same time, and the concept of time reflects the coordination of changing objects in the same place (Horlach, 2008).

The categories of time and space were studied by the modern Ukrainian physicist S. Kokhan (2006). His research named "Statistical theory of self-similar systems with different flow mixing in phase space" is devoted to the study of complex systems that have self-similar phase space and show unpredictable behaviour due to the presence of a strange attractor or stochastic sources. For self-organizing systems, a system of equations is obtained that describes the behaviour of a system with color multiplicative noise. The conditions of self-similarity of the state space are determined. It is shown that the macroscopic characteristics of the time series are determined by the effective temperature, exponentially related to the fractal dimension (Kokhan, 2006).

The category of time and space from a political science point of view was investigated by Ukrainian scientist O. Sorba (2006) in the scientific study “*Spatial-Temporal Dimensions of Politics: Principles of Implementation*”. He noted the expediency of implementing his author’s definition and the high heuristic potential of the concept of “I-symbol”—i.e., the transformed form of human existence in the space-time of the political dimension (Sorba, 2006, p. 6).

O. Nitsyn (2007) in his work “Geometry of Psychophysical Space and Perspective” considered a mathematical model that describes such properties of psychophysical space as the spheroidal shape of the sky, the cup-like shape of the earth’s surface and the concavity of the horizon. The development of a mathematical model that takes into account the geometric properties of psychophysical space is the next step toward creating realistic images (Nitsyn, 2007, p. 10).

If applying a similar approach to the studying problem, it becomes obvious that a certain part of the spiritual space of the sacred is transformed into a material symbol that materializes the idea. The 21st century is making adjustments to the development of the concept of space, and this is natural because evolution is taking place even in human creation.

From the point of view of cybervirtuality, the category of space is considered by the Ukrainian scientist A. Petrenko-Lisak (2007) in the research “*Social Determinants of Cyber Virtual Space*”. She notes that the existing concepts “do not bypass the main determinant—a person who is recognized as an actor who by his existence, activities and consciousness both creates and reflects human space—social, which is characterized as a fundamental condition for human activity and communication in society, as the level of organization of intersubjective social relations, where the spatial moment is correlated with social systems, characterizes the orderliness of many social events and relations, their mutual coordination and subordination, a saturation of activity and communication.” (Petrenko-Lisak, 2007, p. 6)

Social space, as a concept, cannot be fully understood if ignore social time as an independent construction that has its “points of reference, which in turn depend on the ideas of social actors as constructors of social time, the importance of events when constructing social time is based on the system of values of social actors.” (Petrenko-Lisak, 2007, p. 6)

A. Petrenko-Lisak notes that social space is formed not only by the physical and geographical environment and social organizations. It is also characterized by the force field, which consists of spiritual, moral and intellectual attitudes of the components of human nature, “the social mechanism, which is a set of actions, deeds, relations, inseparable from their subjects-carriers, due to which it happens or another social phenomenon, the social process is carried out.” (Petrenko-Lisak, 2007, p. 7) Such components constitute the inner content of the process of existence. Such a system and structure of social space is a “human-modified framework”, “building” of social space (Petrenko-Lisak, 2007, p. 7). The development of society, its spatio-temporal dynamics depend on the needs and aspirations of man, who creates a secondary, artificial environment, lays the foundation of information as the most valuable intellectual resource in the life support system of society (Petrenko-Lisak, 2007, p. 7).

According to the Ukrainian scientist, the information space has a direct impact on society as a whole and the individual in particular, “being one of the important attributes and factors of social and individual development, because activity and communication are universal

prerequisites for the human social life of social space, the core of which is information.”
(*Petrenko-Lisak, 2007, p. 7*)

In our case, sacred information is transmitted into the space of the ethnos, develops over time and is fixed in the ethnic picture of the world. Here is an attempt to prove our assertion, using the views of Ukrainian and foreign scientists on the philosophical definitions of the categories of space and time. Having studied the category of space in detail, A. Zhuravlyova notes that the value-semantic orientation in existence, the desire to construct a holistic, possibly consistent, dimensional human image of the world, is performed in the procedures of spatial-temporal modelling of ideal reality. Correspondence of this model to the real state of affairs provides a person with the stability of mental states, confidence in themselves and their actions, streamlines activities and fills life with meaning. In such a situation, it is especially important to study the deep processes of creating the spiritual space of the individual and society. It is here that the search turns to the sense of space as an inherent ability of all people, structuring values and ways of working, social and cultural relationships (*Zhuravleva, 2005, p. 3*).

D. Garbuzov's research (*2011, p. 3*) is devoted to the study of the category of time revealed three main methodological principles of anthropological interpretation of time:

- 1) time is the only phenomenon that does not decompose into external and internal, subjective and objective sides;
- 2) the content of time is related to the sphere of the event of the realization of being, and time cannot be explained from the phenomenology of already actualized, realized being;
- 3) time in its own, essential sense is existential, it has an existential nature, taking place as such, which occurs in man awareness and experience of the truth of the existence of being.

D. Garbuzov cites a number of a priori, time-specific properties:

- 1) terminal,
- 2) anthropic,
- 3) instantaneous,
- 4) epochal,
- 5) ecstatic,
- 6) singular,
- 7) dichotomous.

The scientist explains terminality in this way because being is a limited, definite being, so much so that to explain the phenomenology of the formation of being, there must be a special cosmological mechanism for setting boundaries, defining being. “Moreover, this limit cannot be spatial, because being is not localized. Hence, we can naturally assume that this limit has a temporal nature. Thus, the fundamental methodological definition of time is the concept of limit, which limits the infinite completeness and uncertainty of being and thus actualizes it in the local, concrete, final, temporary being.” (*Garbuzov, 2011, p. 26*)

According to the scientist, time itself is an event of realization of existence. Time is the limit within which the possibility of beginning and end, becomes the property of all that is involved in the time limit. Accordingly, the “mechanism” of time is that it does not create long things that change from nothing, but acts as a special tool that separates parts, and fragments, and differentiates the original uncertainty and integrity of being. Time is not a movement from the past of being into the future of being, but a movement from being to the beginning of the

existing world. Time does not “pull” being from beginning to end, its meaning is to bring being into the beginning of existence (*Garbuzov, 2011, p. 27*).

The next a priori property of time, according to D. Garbuzov, is entropy. In his view, taking into account the ontological difference between being and being, the conceptual priority is not the dynamics of being itself, but the event of being as maintenance of the temporal gap between the boundary of being and the beginning of being. “In this case, the concept of direction, i.e., the movement of time forward or backwards, loses its decisive meaning, and the creature appears as a projection of indefinite and multidimensional event of existence in the temporal-one-dimensional world of man, in which the relevance of unfolding complex of localized reference systems.” (*Garbuzov, 2011, p. 27*) That is, according to the scientist, time is not arbitrary, but an irresistibly fundamental element of the human way of life. “There is no time outside man, and conscious perception reveals itself as being—this is a necessary element of time.” (*Garbuzov, 2011, p. 27*) D. Garbuzov notes that time in its sense can be found only where there is a self-disclosure of the existence of being, that is, in human existence.

Time acts as a way of integrating being, a tool for reconciling the whole reality with its “separate local segments, whose dimensionality has a complementary correlation with the peculiarities of human perception-awareness.” (*Garbuzov, 2011, p. 29*) Therefore, in principle, time cannot be imposed on all realized existence, but it is applied within the framework of local segments of reality, decorated with perception-awareness. Locality, the spatial limitations of human existence combined with the ability to consciously perceive the world, automatically include a man in the ranks of successive states, because otherwise the whole can not be projected into parts. “We can say that time is a way of entering, including being in human existence and knowledge.” (*Garbuzov, 2011, p. 29*)

The peculiarity of the combination of time in human existence is a specific synthesis of the past in the present through the future. In our case, the sacred is a synthesis of the past into the present picture of the world of the ethnos. In the dynamics of existence, man is arranged in such a way that in his presence there are events that can be actualized, unfolded only in the future. Man moves into the future to acquire the past. Only moving into the future, man can connect a single temporal line past, its history.

Ethnic Picture of the World and the Sacred in the System of Time and Space

The ethnic picture of the world is also moving into the future, and the ethnos can create a single line of its history. The singularity of time is a single, one of a kind, because it is associated with the realization of a single, whole being. As for space, A. Zhuravlyova, describing the aesthetics of space in detail, notes that the archaic understanding of space was filled with vivid mythological images and found a proper development in the philosophical theories and religious teachings of antiquity. “Mythological, theo- and anthropocentric, idealistic and materialist paradigms changed each other, one image of the world was transformed into the next. During this time the sense of space reflected in cultural images has come a long way from anthropomorphic to conceptual-plastic teachings of antiquity; from geocentric and symbolic and allegorical images of the Middle Ages to the visual-idealizing concepts of the Renaissance and abstract-logical ideas of the New Age, dominant in the modern worldview.” (*Zhuravleva, 2005, p. 8*) The sense of space, read in mythological stories, religious symbols, works of art, “embodied

in architectural lines, mathematical formulas or philosophical texts, has a figurative nature from the beginning. Reality is revealed to man in the form of spatial images that create a holistic picture of the world in his mind.” (*Zhuravleva, 2005, p. 9*)

Achievements of the psychology of the 20th century have opened the connection of sensory perception of space with the possibilities of human consciousness, and interest in space today is due to the diversity of its understanding and ambiguity of interpretations of the kind of life that consists in culture and consciousness of modern man (*Zhuravleva, 2005, p. 9*). Thus, the perception of space by man is essentially a set of certain meanings, laid down on a subtle level, mental and spiritual level.

If space is to be thought of as a meaningful volume that makes room for the presence of a thing, then time, on the other hand, must be thought of as a meaningless emptiness that manifests itself as a rupture of integrity within the presence of being.

A. Zhuravlyova’s statement about the unity of man and space, about which the great Ukrainian G. Skovoroda spoke, is also interesting. The foreign scientist writes, “The basic idea of cosmism that man and space are inextricably linked, arises from the archetypal image of “spaceman”, rooted in consciousness, which means that the inner sense of unity with the world is first inherent in every person.” (*Zhuravleva, 2005, p. 10*)

Cosmism translates the integrity of the worldview, considering the relationship between man and the world as a cosmic phenomenon. The presence of a holistic image of the world allows a person to perceive and explore the world, not as a collection of disparate phenomena, but as a whole evolving system and, more importantly—to feel in this world as a whole, unique personality, called for free creativity and self-improvement (*Zhuravleva, 2005, p. 12*).

Ukrainian scientist O. Kolesnyk (*2002, p. 3*) believes that the myth is the primary source in “encodes all the further development of human civilization”. The archetypes of the collective unconscious find concentrated expression in the mythopoetic. They form the human attitude to the world around them as a value idea of it, and “underlie any cultural structures, including art” (*2002, p. 3*). O. Kolesnyk (*2002, p. 3*) writes, “The study of invariant creative” schemes “that take an aesthetically expressive form in ethnonational (including Ukrainian) folklore traditions and art helps to distinguish unique and transhistorical. and at the same time complement the picture of the European and world artistic process.”

Substantiating the features and relationship of such phenomena as an archetype, archetypal image, symbol, sign, motif and their coexistence at different levels of artistic culture and aesthetic consciousness, Kolesnik considered the conditional space of the afterlife. According to A. Zhuravlyova (*Zhuravleva, 2005*), spatial structures of perception of the world are provided by properties of consciousness and develop in the course of empirical experience. Spatiality is a form of contemplation of the external world that is initially inherent in consciousness, is its qualitative certainty, and manifests itself in the process of direct perception.

The sense of space should be distinguished from the perceptual sense of the external environment. “As an orientation ability, it manifests itself within the framework of individual experience, which is undoubtedly based on the perceptual but is complemented by the emotional and intellectual assessment of what is happening. Based on aesthetic sense, numerous ideas about space are formed to develop and enrich the socio-cultural experience of the individual.” (*Zhuravleva, 2005, p. 17*)

The description of the system of conceptual spaces developed by culture to explain the world made it possible to identify the principles on which man builds his living space and consistently analyze its structure. Based on a study conducted abroad, many provisions on the category of space were formulated. Three semantic meanings are defined: the designation of reality with which a person interacts daily, scientific and philosophical category used in various fields of knowledge, the structural basis of the image of the world existing in personal consciousness, scientific, artistic and religious concepts (*Zburavleva, 2005, p. 19*).

If there is a sense of space, the sacred is what can be felt, that is, the aesthetic ability that is manifested in the procedures of reproduction and construction of a holistic image of reality. This ability is an essential property of consciousness, determining the a priori space as a form of contemplation and perception of the world. This determines the work of thinking, the ability of verbal, symbolic, conceptual or artistic reflection of the world (*Zburavleva, 2005, p. 19*).

Visual, tactile, and auditory analyzers allow a person to navigate the world around him, which determines the first stage of perception, i.e., perceptual space.

Aesthetic space, which has the characteristics of the sacred, is seen as one of the forms of perception and awareness of space, as well as a way of organizing sensory-value experience. According to A. Zhuravlyova (*2005, p. 20*), the “sense of space” works “not only in the form of individual aesthetic perception and evaluation, but is fixed at the social and cultural levels as a mental characteristic of social consciousness”. Thus, the sacred is fixed in the system of ethnic picture of the world, while it remains the constant that allows the ethnos to interact with the world within a certain cultural tradition, i.e., allows to talk about the inclusion of a sense of space in national cultural characteristics.

The statement that the spiritual space of the individual is the centre of the system of human life orientations in the surrounding natural, social and cultural environment is interestingly provided in the above-mentioned work “Aesthetics of Space” (*Zburavleva, 2005*). “Spiritual space is the semantic core that structures and connects the inner world of the individual with the sphere of culture and is reflected both in the inner soul and in the phenomena of culture and society, and the aesthetic image of the world is the first degree of value. Attitude.” (*Zburavleva, 2005, p. 20*) In our case, the semantic core of the ethnos is the desire to consider the sacred.

Having a semantic core of sacred spiritual and practical human activity extended in time creates a space of culture, “which is understood in the broadest sense as a space of life created and organized by man, with all its forms of behaviour, patterns, material world, manifested as a set of material and spiritual values, attachment to which occurs as a result of the formation of personality as a socio-cultural being. In the space of culture is formed and fixed aesthetic image of the world, which will acquire in the process of its existence certain forms.” (*Zburavleva, 2005, p. 21*) Thus, the ethnic picture of the world manifests itself in the space of culture moving in time, filled with sacred knowledge.

The sacred through the mythopoetic mentality manifests itself in time not rational-logical, but figurative-emotional, which is confirmed in the study of Ukrainian scientist O. Kolesnyk. In her opinion, such a mentality is “valuable, meaningful, aesthetic nature” (*Kolesnyk, 2002, p. 7*) Perhaps its most striking feature is the phenomenon of “mystical involvement”, “participation”—the belief in not reduced to causal, the relationship between different objects concerning everyday life reality”. The material space, in this case, is the manifestation of the

sacred in art. After all, in contrast to the scientific, both mythopoetic and artistic world relations are based on figurative thinking, fantasy, intuition, and archetypes (*Kolesnyk, 2002, p. 7*).

Exploring the archetype as a category of mythopoetic consciousness and philosophical and aesthetic analysis, O. Kolesnyk dwells in detail on the history of this key category and analyzes various paradigms of its understanding.

O. Kolesnyk's remarks (*2002, p. 9*) on the example of fruitful use of the archetypal potential of mythology, which is the work of Lesia Ukrainka, as an observation of how the space of the sacred unfolds in time: when the mythopoetic is embodied in the artistic heritage of nineteenth-century literature. Her masterpiece "The Forest Song" is a reproduction of the ethnonational mythopoetic universe in a specific version. felt nostalgia for the primary, sacred.

It is also interesting to observe the gap in tradition. Such a gap is associated with qualitative change, that is, when a new generation seeks to rebuild the world around it. "We are unable to think outside the established traditions, and tradition, dying, kills us with its residual "coercive force", while we do not even have the strength to resist it." (*Zburavleva, 2005, p. 9*) The scientist breaks down the understanding of time according to the parameters of human life, social dimension, history, temporality, the problem of goals, values, interests, identity and identity.

The most important factor in our study is the perception of the time when the social process of reproduction and transmission of spiritual culture. Sacral as the filling of spiritual space, according to the author of this article, has its development in time, embodied through social processes that are filled with subjective attitudes of individuals, which together fill the content of the ethnic group.

The spiritual world, as the embodied space of the sacred world, can create ordered systems. Proof of this is the statement that "history is openness, because it is not a ready-made irreversible reality, but is also a being-possibility, which is produced together with action, act-action; history is carried out in the form of meaningful meanings for life." (*Zburavleva, 2005, p. 9*) The work of human souls is a plane of sacred, spiritual space, "which actualizes the semantic horizon, rethinks the first meaning of the event ("factuality"), which is our connection with the world, the meaning that is not forgotten." (*Zburavleva, 2005, p. 10*) Such an event creates new meanings in history. The scientist concludes that in the objectified forms of objective life "time is only a measure of value, then for spiritual and practical activities time becomes a value, as it relates to events that make up and affect human destinies. Actualizing in events, time becomes human time, because man is a being whose existence is determined by temporality, so the need for time for self-realization determines its value." (*Zburavleva, 2005, p. 11*) Based on this, it becomes clear that the ethnos is within two dimensions of time, i.e., the creation of the spiritual world by expanding the sacred space.

According to the author's of this article opinion, ethnos as a whole is integral and its existence in time is a perspective that lasts and is embodied through creativity, the morality of actions and responsibility for their existence. If the sacred is the space of a certain substance, then the ethnic picture of the world is a reflection of this space. A similar opinion of O. Borisova complements author's statement, but from a historical point of view, it complements the picture of the world. The researcher draws attention to the blocks that can change without having the same grid. "The grid must be the same for all times so that there is a clear logic and methodology, without which any scientific research is impossible." (*Borysova, 2006, p. 1*) Historical time and

space are categories and principles of the historical process that are stable and do not depend on the nature of the methodology. They form the basis of such a principle of knowledge as historicism. “Self-awareness in time and space is an organic form of human thinking. The problems of development, both human thinking and historical thinking, are historical. The theory of historical process should be its model (paradigm) as a scale for analyzing historical development, which is built on the axis “vertical-horizontal” (change of social forms in time—the coexistence and interaction of multilevel societies as coexisting in space).” (*Borysova, 2006, p. 1*)

Conclusions

Analyzing the research of Ukrainian and foreign scientists on the problem of temporal and spatial coordinates in the picture of the world, the author of this scientific article draws the following conclusions. Based on the postulate that space is a form of being of matter, characterized by length, structure, coexistence and interaction, and time in its own, essential sense is existential, ie has an existential nature, taking place as such that occurs in man awareness and experience of truth being that time is a boundary that contains the possibility of beginning and end, which become the property of all that is involved in the temporal limit and irresistibly fundamental element of human existence, we approach the fact that value-semantic orientation in being, the desire to construct integral, possibly consistent, dimensional human image of the world, is carried out in the procedures of spatio-temporal modelling of ideal reality.

There is no time outside of man, so there is no time outside of humanity, outside of ethnicity. Time in its sense can be found only where there is a self-disclosure of the existence of being, that is, in human existence. Since man is a social being, he belongs to his ethnic group. That is, time does not exist outside the ethnic group. Here we see one coordinate axis. The ethnos is also characterized by a sense of space as an inherent ability of all people to structure values and ways of working, and social and cultural relationships.

The existence of man is possible only because it is based on time, which opens the horizon of the future. It is always a new basis for events that have taken place in the past, which is also a characteristic of an ethnic community, as a consequence of the ethnic picture of the world of such a community. Time acts as a way of integrating being, a tool for reconciling the whole reality with its local segments, the dimension of which is interrelated with the peculiarities of human perception and awareness. Based on the fact that time is a way of entering, the inclusion of being in human existence and knowledge, it becomes clear the entry of the sacred into the time axis of coordinates, and its further development.

Since the proper size of time is the moment and the fundamental reality of time is the instantaneous present, the plots of the past and prospects for the future—are the result of consciousness, which incessantly constructs the relationship between moments. to religion and its future forms. The present moment is not an element of a sequence, but the fullness of time, the moment is the time before the spatial realization of one or another possibility of being. Therefore, it cannot be seen or captured, like the sacred unit, which can be materialized by the quanta of human thought.

Archaic understanding of space was filled with vivid mythological images and found a valid development in the philosophical theories and religious teachings of antiquity. Mythological,

theo- and anthropocentric, idealistic and materialist paradigms changed each other, one image of the world was transformed into the next. During this time, the sense of space, reflected in the images of culture, has come a long way from anthropomorphic to conceptual and plastic teachings of antiquity. The archetypes of the collective unconscious find concentrated expression in the mythopoetic. They form the human attitude to the world around him as a value idea of him and materialize the sacred in the space of the picture of the world. The sense of space should be distinguished from the perceptual sense of the external environment. Appeals to the images of the world, which are fixed in the culture, allow us to trace the work of feelings of orientation and their role in shaping the worldview of a particular era.

Thus, the sacred as the filling of spiritual space, according to the author of the article, has its development over time, embodied through social processes that are filled with subjective attitudes of individuals, which together fill the ethnic group. Society constitutes unity through certain guidelines, traditions and values. Thus, the ethnos is a space of an organized set of instructions of the past. The individual's own experience cannot be calculated. But the unity of social and individual, separated in time, constitutes the process in time of our lives. If the sacred is the space of a certain substance, then the ethnic picture of the world is a reflection of this space. The sacred is transformed into the public consciousness with the help of archetypes, which are encoded into symbols of the ethnic picture of the world.

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