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SPACE AND TIME AS REPRESENTATIONS OF MYTHO-RELIGIOUS CONSCIOUSNESS

After the collapse of the USSR, the worldview guidelines of a person in the post-Soviet era lost their values. Man was forced to rethink his ideological guidelines and spiritual values. What a person believed in has become worthless. Man again faced the question of establishing new ideological guidelines and spiritual values. Thus, the questions became actual – what is sacred and sacred in human existence, where are their sources. Where is the guarantee that after a certain time they will not depreciate? Consequently, issues of myth making are still relevant today. In this article, the authors have set themselves the following goal – to analyze the influence of mythological and religious worldview universals on the existence of modern man. Depending on this, a person determines his role and place in the world. The influence of these universals not only determine a person's place in the world, but also give a visual picture of the world, that is, its time and space of existence. The scientific and practical significance of this study is due to the fact that post-Soviet people, having “freed themselves” from some ideals blindly, did not believe other false ideals. Without spiritual guidelines and worldviews, a person wanders in the labyrinths of freedom. An example of this is such negative phenomena of our time as terrorism and religious extremism.

Key words: myth, religious consciousness, mythological time, sacred time, social space.

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Кеңістік пен уақыт мифологиялық және діни сананың бейнелері ретінде

КСРО ыдырағаннан кейін посткеңестік дәуірдегі адамның дүниетанымдық нұсқаулары өз құндылықтарын жоғалтты. Адам өзінің идеологиялық нұсқаулары мен рухани құндылықтарын қайта қарауға мәжбүр болды. Адамның сенгені түкке тұрғысыз болып қалды. Адамның алдында тағы да жаңа идеологиялық бағдарлар мен рухани құндылықтарды орнату мәселесі тұрды. Осылайша, адам болмысында не қасиетті, не киелі, олардың қайнар көздері қайда деген сұрақтар өзекті болды. Белгілі бір уақыттан кейін олардың құнсызданбасына кепілдік қайда? Демек, миф жасау мәселелері бүгінгі күні де өзекті. Бұл мақалада авторлар өз алдына мынадай мақсат қойды – мифологиялық және діни дүниетанымдық әмбебаптардың қазіргі адамның болмысына әсерін талдау. Осыған байланысты адам өзінің дүниедегі рөлі мен орнын анықтайды. Бұл әмбебаптардың әсері адамның әлемдегі орнын анықтап қана қоймайды, сонымен бірге әлемнің көрнекі бейнесін береді, яғни оның өмір сүру уақыты мен кеңістігі. Бұл зерттеудің ғылыми-тәжірибелік маңыздылығы посткеңестік дәуірдегі адамдардың кейбір идеалдардан соқырлықпен «босатылып», басқа жалған идеалдарға сенбеуімен байланысты. Рухани бағыт-бағдарсыз, дүниетанымсыз адам бостандық лабиринттерін кезеді. Оған мысал ретінде терроризм, діни экстремизм сияқты заманымыздың келеңсіз құбылыстарын айтуға болады.

Түйін сөздер: миф, діни сана, мифологиялық уақыт, сакралды уақыт, әлеуметтік кеңістік.

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Пространство и время как представления мифо-религиозного сознания

После развала СССР мировоззренческие ориентиры человека постсоветской эпохи утратили свои ценности. Человек был вынужден переосмыслить свои мировоззренческие ориентиры и духовные ценности. То, во что верил человек, обесценилось. Перед человеком вновь стал вопрос об утверждении новых мировоззренческих ориентиров и духовных ценностей. Тем самым актуализировались вопросы – что же в человеческом бытии есть священного и сакрального, где их истоки. Где гарантия тому, что через определенное время они также не обесценятся. Следовательно, вопросы мифотворчества актуальны и сегодня. В данной статье авторы поставили перед собой следующую цель – проанализировать влияние мифологических и религиозных мировоззренческих универсалий на бытие современного человека. В зависимости от этого человек определяет свою роль и место в мире. Влияние указанных универсалий не просто определяют место человека в мире, но и дают наглядную картину мира, то есть его время и пространство бытия. Научно-практическая значимость этого исследования обусловлена тем, что постсоветский человек «освободившись» от одних идеалов слепо, не поверил другим лжеидеалам. Без духовных ориентиров и мировоззренческих установок человек блуждает в лабиринтах свободы. Примером чему могут служить такие негативные феномены современности, как терроризм и религиозный экстремизм.

Ключевые слова: миф, религиозное сознание, мифологическое время, сакральное время, социальное пространство.

Introduction

Initially, natural relations dominated in connections and relationships between people, that is, in his individual life activity, a person was guided by natural relations. Both an individual and any type of his social existence had an adaptive nature of his existence. The main activities that ensured the relationship of archaic man with the nature around him were hunting, gathering, and subsequently shepherding. In the conditions of an archaic community, relationships between people were formed on the basis of consanguinity. Here a person was born into pre-determined and rigidly fixed social relations. Naturally, therefore, the goals of his activities were given to him as if from the outside. As a result, he became an executor or functionary of these goals given to him from the outside, and the norms organizing and regulating his joint activities with his peers became actual subjects of activity. So, the norms that organize and regulate the individual life activity of archaic man in an environment with his own kind are presented in his consciousness in the form of traditions, which he perceived as unchangeable and eternally given. As a result, M. Eliade comes to the following conclusion. An ancient man in his actions, rituals, customs, traditions, that is, in his entire way of life, pursues one goal – to annul elapsed time, to abolish history by constantly returning to its time, by repeating the cosmogonic act. “Man becomes aware of the

sacred because it itself, shows itself, as something wholly different from the profane” (Eliade, 1961: 11). Man tried to neutralize and eliminate any manifestations of time as a creative-production process and relationship. This is most clearly represented in the celebration of the New Year. For archaic people, the New Year is a special ritual through which the destruction of worldly (historical) time was carried out. Therefore, in a certain sense, it can be argued that for a person in an archaic society, that is, a person who guides natural relations, space and time do not exist.

According to M. Eliade, space is the dominant principle in the life of ancient man, it is the sphere of structured, harmonious existence. All significant life events were interpreted by him through likening them to an act of cosmogony. “It may be said, in general, that the majority of the sacred and ritual trees that we meet with in the history of religions are only replicas, imperfect copies of this exemplary archetype, the Cosmic Tree” (Eliade, 1991: 44). In an eternal, motionless cosmos, that is, timeless, archaic man could exist in a continuous present, independent of the past and not entailing a natural future.

Justification of the choice of articles and goals and objectives

The purpose of the study is to analyze space and time as ideological guidelines of human religious

consciousness in the archaic and medieval era. Based on this, it is necessary to reveal space and time as forms of sacred (religious) human activity for the production and reproduction of human existence and endowing it with meaning-forming values and imperatives. The relationship to space and time is the form of a person's relationship to the manifestation of the sacred and sacred, that is, that which gives a person's life meaning and value.

The loss of the universal meaning and value of existence, not only of an individual person, but also of all humanity, is an ideological crisis that is a characteristic feature of modernity. Being in a spiritual vacuum, a person recreates old images, and rethinks the historical process and his place in it. Therefore, mythological and religious ideas must be subjected to historical and philosophical analysis in order to determine their modifications in the consciousness of modern man. To reveal the extent to which these ideas have undergone changes in the consciousness of modern man is the task of this work.

Scientific research methodology

The theoretical and methodological basis is the activity approach, which, in the context of the idea of society as a self-organizing and self-developing system, made it possible to consider space and time as forms of organization of human religious activity. A comparative method was also used, consisting of a comparison of various spatio-temporal forms of religious activity.

To identify the deep essence of phenomena, their meanings and place in human consciousness, the phenomenological method was used. The hermeneutic method was used to interpret and interpret the myths. With the help of these methods, the sacred and sacred were revealed not only in the consciousness of ancient man, but also their presence in the consciousness of modern man.

Main part

On the formation of religious thinking

Regarding the very origin of religious thinking, religion as a social institution, we generally have many assumptions, but scattered specifics, and therefore an endless number of discussions on this matter. How and when ancient man broke down in favor of explaining everything through God, we generally know little. All we have is that "we have very little idea of how, in empirical terms, this particular miracle is accomplished. We just know

that it is done, annually, weekly, daily, for some people almost hourly; and we have an enormous ethnographic literature to demonstrate it" (Geertz, 1993: 90). So, this is all we can boast of today. In an archaic society, norms (traditions) are primarily aimed at organizing the joint activities of people in order to satisfy nature-conforming needs, that is, their main goal is to preserve the integrity of their natural existence. "One notion that is generally taken to be characteristic of all that is religious is the notion of the supernatural" (Durkheim, 1995: 22). Here, Durkheim brightly manifests that "the sacred–profane dichotomy is not equivalent to good–evil, as the sacred could be either good or evil, and the profane could be either as well" (Pals, 1996: 99). And therefore, the formation of social (supernatural) existence itself, and social space (time) as well, was out of the question for them. Here, in fact, one approach was clear, which was expressed in the fact that at some point a person began to deify absolutely everything. "If nothing was divine then all things were, the world itself" (Wallace, 1984: 412).

So, if the time of a person's life is something unique, individual, personified, then this contradicts the eternal archetypes that determine everything. As a result, in his mythological worldview, man sets as his main goal the abolition, destruction of worldly, historical, profane time. Thus, he destroys himself as a unique individuality, that is, it is not he, but the immortal race that has real existence. Here a very important division appears in man's very relationship to God, nature and himself. This is the separation between the sacred and the profane. "The profane world consists of all that people can know through their senses; it is the natural world of everyday life that people experience as either comprehensible or at least ultimately knowable – the *Lebenswelt* or lifeworld" (Berger, 1973: 15). The sacred and the profane are the result of the interaction of opposites, but on an abstract, mental level, since "everything in his world lives on the very border of its opposite" (Bakhtin, 1984: 176). Therefore, it is important here to understand the very essence of the historical development of the thinking systems of all humankind.

Sacred time itself is the time of prototypes, archetypes, the time of creation by the first person of all traditions, customs, norms of behavior, etc. and so on. "Religion gives to person socially sanctioned forms of actualization of unconscious mental processes through archetypal images" (Baitenova, Demeuova, Jung, 2015: 7). Consequently, sacred time is the absolutized social space of ancient man. After all, only strict adherence to customs and

traditions could be a guarantee of survival, hence the power of traditions for ancient man. In this way, religious thinking, religious behavior and, as a consequence, religious language are formed. In this relation, religious behavior “says through its own language” that the world is as *homo religious* would see it, whether or not the real-life participants in religious behavior are aware of it” (Ellwood, 1999: 104). Consequently, myth is the social reality of ancient man, that is, the social space in which he lives. The world of ancient man is not in change and formation, i.e. he is motionless, and even eternal. Man lives in space, but not in time. Space is space, order, or structured being. Pure time was identified with the endlessly changing and structure less Chaos, i.e. with the fact that there is nothing permanent and enduring. First creation, i.e. time, as the act of the beginning of life, was interpreted by ancient man as the emergence of harmony from chaos, space from time.

As a result, for ancient man, the space of his life had priority over the time of his life, and he tried with all his might to preserve this dominance of the space of his life. Since in a society where “production and consumption were of a natural nature and were limited to satisfying immediate “natural” needs, changes in the conditions of production, forms and methods of activity occurred very slowly, they were passed on almost unchanged from generation to generation. And since socio-historical time did not change significantly, the task of society was to preserve the existing state or time, that is, no longer time, but the space of common life. Consequently, the time of life of an archaic person does not change, since it, constantly being annulled, is reproduced in an unchanged state as the time of first creation, i.e. Time for ancient man was, as it were, invariant. The conservation of the life time of an archaic person ultimately leads to the conservation of the space of his life. This is reflected in the fact that a person begins to occupy a certain position in the community, which, according to tradition, is inherited, passed on from generation to generation. The space of traditional society is strictly and rigidly subordinated. This is a relationship of personal dependence, where and when a person becomes a hostage to himself, his alienated essence.

K. Marx, analyzing archaic forms of unification of people, comes to the following conclusion: “The goal of all these communities is preservation, i.e. reproduction of the individuals forming the community as owners, i.e. their reproduction under the same objective mode of existence, which at the same time establishes the relations of the members of

the community to each other and therefore forms the community itself. But this reproduction is inevitably at the same time both the production anew of the old form and its destruction.” Thus, if the old form of communication is reproduced, i.e. the space and time of a community’s life do not change, and then what is meant by its destruction?

In archaic society, according to K. Marx, agricultural labor was the dominant labor. And it is the land, i.e. a certain space turned out to be a mediating, connecting link both between man and man, and between man and nature. “For archaic man, the land, first of all, acted as a kind of bond that made it possible to combine these two attributes of settled life: naturalness and sociality.” The consciousness of archaic man could not help but think of man outside a certain territory – the earth. Proof of this, for example, can be the fact that to the names of great philosophers, thinkers or sages the name of the city or locality from which they came was added as a surname. For example, Heraclitus of Ephesus, since from the city of Ephesus, Diogenes of Sinope (from Sinope), as well as Zeno of Elea, Thales of Miletus, Pittacus of Mytilene, etc. and so on.

For ancient man, the earth was the space of his life. We emphasize space, not the time of his life. Therefore, ancient man could not even imagine himself outside this certain territory; he merged with it, i.e. identified himself with it, did not distinguish between himself and the land, which “contributed to the emergence of such a social phenomenon as place-centrism,” notes V.S. Baturin (Baturin, 2002: 49). Here one should not understand “place”, “land”, “space” either purely physically or purely socially. It is only modern man who divides physical and social space as a matter of course. For ancient man, they are fused, syncretic; one has not yet separated from the other. Man discovered even astronomical time only because the natural process and the production process were fused at the initial stage of human development. In the era when agricultural labor dominated, the production process was subordinated to natural cycles, i.e. natural time. Agrarian time is natural time, not eventful, which is why it does not need precise measurement and is not amenable to it. It was a time of people who have not mastered nature, but obey its rhythm.

Therefore, a community is always associated with a certain territory, but it cannot constantly reproduce itself in a limited territory, because over time it is not able to feed an ever-increasing population. And if the space and time of her life, labor productivity, etc. remained unchanged, then

there is only one way for the further movement of these communities – colonization, the seizure of new lands, that is, the development of new territories. Not only the community, but also all pre-capitalist societies were characterized by the predominance of the extensive method of production over the intensive one, i.e. the development of labor productivity was accomplished mainly by quantitative methods. Therefore, the real reason for all the wars of that time, including the Crusades, was the seizure and development of new spaces, new territories, only through the conquest of which was the further development of a self-preserving social whole possible. But one should not make an unambiguous conclusion that people's social relations did not change at all. Changes occurred, but for significant changes to occur in the development of society and man, millennia were needed. Therefore, K. Marx writes that this destruction was at the same time the preservation of the old social form, since it was not new dimensions of social space and time that were being mastered, but only new territories were being conquered.

People whose economy was based on a nomadic lifestyle are no exception to the rule. The seasonality of migrations naturally copied the rhythms of nature. But, like sedentary peoples, they also regularly, if not more often, clashed over good pastures. Consequently, the basic properties and parameters of the space and time of life of a nomadic society did not differ significantly from sedentary societies. Even if we assume that the empirical ideas about space and time of nomadic peoples are in some way different from sedentary peoples, then categorical analysis largely shows their similarities. A distinctive feature of the views of these societies on the nature of social space and time from the ideas of modern man is a negative attitude towards any changes, i.e. to time, and maintaining the existing way of organizing social life, i.e. spaces of shared life. So, the logic of the individual life activity of archaic man was aimed at preserving the existing state, i.e. for the reproduction of the existing social whole.

Spatiotemporal existence of human being

Christianity proposed and introduced into life a completely new artificial way of organizing people. If in an archaic community the basis for uniting people was consanguineous ties, and in antiquity the social status of a free citizen, then in religion (Christianity) this connecting principle of a new type of social space was faith. Faith unites people. Apparently, it was no coincidence that it was

believed that someone who could not renounce his mother, father, or members of his family could not get into this space, since it is not consanguineous, but rather spiritual grounds that underlie the unity and unification of people. Outside of this religious community based on faith, the existence of an individual in the Middle Ages turned out to be almost impossible. According to Hegel's witty remark, religious (Christian) consciousness is a torn consciousness. In it, with the dominance of old ideas on the nature of space and time, a different attitude towards them is formed. This equally applies to the Christian God (who was Yahweh) himself. "Yahweh is both kind and wrathful; the God of the Christian mystics and theologians is terrible and gentle at once" (Eliade, 1976: 450). For the first time, a person begins to comprehend his existence from the position of time, that is, he places himself not only in space, but also in time. For a medieval person, time appears as the story of the salvation of the soul, that is, as a time of personal salvation. It is no coincidence that Augustine, in his *Confession*, where he talks about his mental suffering and torment until his soul found peace in the Christian faith, considers the problem of time and space in such detail. Augustine, in this regard, turns human thinking from knowledge of nature in its pure form to the understanding that it is necessary to consider nature through the prism of religious thinking. Since Augustine was sure that "it was God's grace that had been his prime mover in that way, it was a spontaneous expression of his heart that cast his self-recollection into the form of a sustained prayer to God" (Augustine, 1955: 5); and in this regard, Augustine's position was a kind of turning point in the history of the development of thinking and paradigm shifts.

In principle, the spatio-temporal existence of a medieval man is the opposite of the existence of an ancient Greek. Thus, in the image of a person in the ancient chronotope, as M.M. Bakhtin notes, there was and could not be anything intimate-private, secret-personal, turned towards himself, fundamentally lonely. A person here is open in all directions, he is entirely outside, there is nothing in him "for himself alone" there is nothing that is not subject to public-state control and reference. Here everything was entirely public. Thus, antiquity dissolves the human in the social (polis), the lifetime of the ancient Greek is subordinated to the space of his life, and free time itself, as such, is considered only in the sphere of politics. Christianity radically changes this ratio. She puts the emphasis not on the external, but on the internal in a person, not on the social, but on the individual-spiritual. Consequently,

the value of a person's life is associated not with the spatial parameters of his existence, but with the orientation toward achieving immortality by his soul. Hence the goal of human life is the salvation of one's soul. In this regard, the time of life for a medieval person is the sphere of his intimate and personal life. Every action of a person in the space surrounding him determines the nature of his future afterlife.

Initially, in the history of the development of society, social space had priority over social time. All characteristics of social time – the time during which a person's social life flows – were considered through the prism of socio-spatial (social) refraction. Therefore, it will not be an exaggeration if we can say that social time has been absorbed into social space. If the time of an ancient person "either does not move or rotates in a circle", then Christianity breaks the cyclical mythological time. Before this, time was clearly represented either in the form of a point or in the form of a circle, because everything repeats itself (a point is a more abstract expression of time as a circle (wheel)), therefore it was one-dimensional, but Christianity, having laid the beginning of time, set the point in motion, or breaks the circle, i.e. lays down a new image of time – linear, the essential characteristic of which is irreversibility and uniqueness. Thus Christian historical time is also mythological. Although it is linear, it is not infinite, since history is inevitably approaching its end – the Last Judgment. Despite this, the merit of religion is that it opened another dimension of time, namely the future.

It should be noted that the basis for the formation of the concepts of social space and social time is human social activity. But collective activity and social relations are also the basis of space and time as categorical forms. Categories, according to K. Marx, reflect social relations, that is, the social relations of people determine the categorical system of thinking. But at the same time, categories are also forms of spiritual (creative) human activity (Kant). Therefore, a person who has developed his ability to think to the categorical level is able to regulate and organize his activities, including social activities. In this regard, in all so-called pre-capitalist formations, space and time are categories, but not categories of spiritual (creative) human activity, but categories of culture. Thus, space and time are not abstract concepts, not forms of a person's "I", not forms of his creative activity, but the content of ideas in which he believed and in which he actually lived. Or, to put it differently, space and time are not factors of development, not forms of consciousness and self-

awareness, not universal forms of all being, i.e. the world, but its special parts. Since the unity and integrity of the world, for example, in the medieval worldview, were determined by its creation, but the creator himself and his "spark" – the soul – were believed to exist outside of time and space.

The man of the Middle Ages in his daily activities and life was guided by them (categories of culture), that is, they performed a certain social-regulatory function, but at the same time their influence on human activity and communication manifested itself spontaneously and unconsciously. Consequently, space and time as categories of culture are unique regulators of social activity. In this regard, time and space can influence a person's understanding of culture and in the sense that by mixing these categories, a person can create social multiculturalism. The latter implies various multicultural institutions, such as tolerant education, politics, interpersonal connections, etc. "If in multiculturalism the main goal is to celebrate differences, then multicultural education has the same goals and spirit" (Sugeng Bayu Wahyono and other, 2022: 474). In his daily life, the man of the Middle Ages obeyed them, they were naturally implied in his activity and communication, but at the same time they were not reflected, did not become the property of consciousness. The complete revolution in the Middle Ages from the polis, public, spatial existence of a person to his personal, intimate, internal, temporary existence does not mean that thereby his internal subjectivity (soul) was developed in a person, for it is just a "spark" of God, i.e. e. manifestation of his essence. Or, to put it differently, it is not man himself who does good and virtuous deeds and deeds, but God, i.e. man is just a tool and a means of manifestation of his will. Consequently, subjectivity is not attributed to man himself, but only to God, and therefore his entire inner, spiritual existence is a manifestation of the divine in him.

Results and discussion

Man did not have independence; his Self was completely dissolved in the supersensible, otherworldly. Space and time were perceived by man as forms of manifestation of the sacred and sacred. Man did not have self-worth, but acted only as a manifestation or mediator of his supersensible destiny. As a result of this, in a relationship of personal dependence, a person's life activity, in general, was not aimed at self-development, but only at the self-preservation of the social whole.

Therefore, social space acquires a certain priority over social time, and communication subordinates activity.

The main results of the article are the following theses:

- the influence of religious ideas on the formation of individual space directly affects the development of social-suprasubjective connections of the individual;

- a person's social space and time are largely derived from his perception of the basic principles according to which his internal sense of reality is built, including religious ideas;

- in many ways, a person's religious principles are created under the influence of the understanding of sacredness as such.

Conclusion

To sum up, with the dominance of relationships of personal dependence, society had almost unlimited dominance over man. Man did not have independence; his Self was completely dissolved in the social Self. Man did not have self-worth, but acted only as a manifestation of the will of the social whole, that is, all his value was reduced to functionality, to a means of expressing the will of the Society. And therefore his entire consciousness was entirely tribal, clan, polis, social. This was largely determined by the fact that these methods of organizing people were characterized by poor development of productive forces. Since social forms of existence were just being formed and separated from the natural existence of man, then, naturally, the nature of human activity was aimed at their preservation, since the preservation of the community guaranteed the preservation of the lives of its individual members. As a result, in a relationship of personal dependence, a person's life activity, in general, was not aimed at self-development, but only at the self-preservation of the social whole. Therefore, social space acquires a

certain priority over social time, and communication subordinates activity.

Thus, we can draw the following conclusion: if time is the inner feeling of a person (Kant), then space is the intuition of the social in a person. Consequently, as soon as a person began to consciously relate to time, he contrasted the individual and the social, i.e. opposed himself to the social whole, distinguished himself as a separate individual. But in doing so, man opposed himself not only to society, but also to nature. Consequently, man, through time, also distinguished between the natural and the social, i.e. time is not only a prerequisite for the identification of man as a separate individual, but also a prerequisite for the formation of man as a social being. With the awareness of time comes the end of the tribal, archaic consciousness. This is also important not only within the framework of the ontogeny of an individual, but also of social space, state building, and the formation of democratic societies. This is especially important for our young state. "In public and political discourse, the issue of religion is constantly present, and the influence of religion is scaled up in everyday practices. This is the specificity of the post secular period of religion in modern conditions" (Burova, Sagikyzy, Hejazi, 2022: 24). Everyone knows that Kazakhstan is still in the transit stage of forming a state worldview. This worldview requires that it contains some so-called pillars, thanks to which we can talk about the creation of a full-fledged and self-sufficient Kazakh society. Here, a special role can be assigned to national identity. "Therefore, to regenerate the national culture, shaped by different historical phases, all relevant variables that have contributed to its formation are essential" (Bilal Ahmad Malik, 2023: 396). All this together gives a more complete understanding of what time and space are, both in terms of their influence on the life world of an individual person, and the degree of influence of spatio-temporal factors on the further development of society.

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