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Жүсіп «он екі пән» білімі бар деп бағалауына қарағанда, бұл медресенің өз заманында үлкен білім ошағы болғанын шамалай беріңіз.

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TRENDS OF MODERN RELIGIOUS STUDIES

Religious studies of the twenty-first century is called «modern religious studies», contrasting with the classical religious studies. It has a number of trends that are important to consider both the theoretical and practical aspects.

The most obvious trends of modern religious studies are the strengthening of organizational beginning, international contacts and interdisciplinary interactions. In the preceding period from time to time international congresses of Study of Religion were convened, the first of them was held in 1900 in Paris. At the seventh Congress of the Study of Religions, which was held in 1950 in Amsterdam, the International Association of the History of Religions (IAHR) was founded. Religious organizations all over the world have united under the auspice of this association.

International Association of the History of Religions, which is headed by leading experts (Rafael Pettatoni, Geo Videngren and etc.), which convenes every five years conferences and publishes its own magazine «Numen» contributed to a regular, close and fruitful interaction between religious scholars from different countries, raising level of Religious Studies' researches.

Initially, in the International Association of history of religions Religious Organizations of countries of Western Europe and North America were mainly represented. However, in the last quarter of the twentieth century the International Association of History of Religions included religious organizations in Central and Eastern Europe, the Middle East, Asia, Africa, and Australia. During some conferences of International Association of history of religions domestic religious students (V.I.Garadzha) attended and made presentations, but permanent cooperation with the International Association of history of religions is not available due to the fact that Russia has not yet established an appropriate organizational structure. The idea of its creation is not implemented now, and it is likely that even before the publication of this text a kind of organizational structure will be formed, which concentrates on the coordination of Religious Studies in our country, affiliation with the International Association of the history of religions, and perhaps including as an associate member.

The second trend of modern religious studies is to change the field of research. Classical religious studies focused on the history of religions. This is clearly evidenced by the name of Religious Works: «Primitive Culture» (E. Taylor), «Formation of religion» (E. Lang), «The Elementary Forms of Religious Life» (Durkheim), «Ancient City» (N. Fustel de Coulanges), «The mystical experience and symbols of primitive people» (L. Levy-Bryul) and others. Even works concerning psychology, sociology

and philosophy of religion was primarily based on historical material. Increased interest to the historical material in the second half of the nineteenth century – the first half of the twentieth century was due to the abundance of this material, its originality and eccentricity. Primitive beliefs and rituals, archaeological finds, just recently deciphered texts, myths of the peoples of the world, folk traditions are all attracted the attention of theologians, who have plunged into the whole story, leaving the Study of Contemporary to subsequent generations of researchers of religion. Not surprisingly, that the works of the largest religious scholars of this period give a very poor understanding of the religious situation in the countries of Europe and America. More or less serious prognosis in these works is absent at all. None of the religious students of the first half of the twentieth century could not predict the «Islamic explosion», for example, or increasing number of the so-called «religions of the new century».

In the second half of the twentieth century the growing interest to the present is clearly seen, to «new religious movements» (H. Kehler), «quasi-religions» (N. Smart), «kriptoreligiozność» (M. Eliade), «secularization» (T. Parsons). The change of emphasis in the object of research, namely the transition from historical analysis to the study of modern times demanded new approaches to the studied material. The methods and techniques of sociology of religion were highlighted. In Western countries, there are large-scale sociological studies, although, as was noted by the Western religious students, modern sociology of religion suffers from a lack of general sociological theory and is divided into a plurality of empirical studies, often unrelated. Modern anthropologists, psychologists and historians of religions face the same problem. Pretensions of the phenomenology of religion that she would become a common theological theory, seems to have failed. There are intensive searchings for philosophical paradigm, that is capable to strain the efforts of the representatives of different approaches to the study of religion and to give some perspective for Religious Research.

New religious situation in our country also requires rearrangement of emphasis from historical research to the study of modern times. In recent years, there are sociological studies in different spheres of public life in CIS countries. A number of research centers is involved in just a sociological study of religion. Much attention is paid to «non-traditional religions», the problems of freedom of conscience, relations between religion and state, etc.

The following trend in modern religious studies is a growing interest to methodological issues. At the conferences, which were held by the International Association of the History of Religions, there were sections for discussion about methodological issues. Three conferences were especially devoted to discussion of the methodology of modern religious studies. One of them took place in 1973 in Turku (Finland), the second – in 1979 in Warsaw (Poland), the third – in 1991 in Vermont (USA).

In the second half of the twentieth century the number of works devoted to methodological issues increased considerably. It is important to highlight here a series of books under the general heading «Religion and reason». Within the bounds of this batch there were more than 50 major works on the methodology of modern religious studies.

Two-volume edition «The classical approaches to the study of religion» edited by J. Waardenburg and two-volume edition «Modern approaches to the study of religion» edited by F. Welting attract the attention. Much attention to methodological problems is paid in the above-mentioned sixteen-volume edition «Encyclopedia of Religions» edited by Mircea Eliade. These issues are also discussed in periodicals, for example, in the «Journal of the American Academy of Religion», in the German «Journal of Religious studies», in the British journal «Religion», in the Journal of the Finnish Religious Association «Temenos», in the Polish magazine «Euhemerus» and etc.

The development of religious studies in the late twentieth century was an evidence of the relevance of a methodological issues, the need to develop new approaches to the study of religion and solving of problems similar to the tasks that are being solving by the world theological community. In this connection one automatically makes a conclusion that there is the need for a fundamental work on the methodology of modern religious studies.

A distinctive feature of modern religious studies is the increasing pluralism of methodological approaches to the study of religion. This is manifested in the fact that within the bounds of traditionally established Religious disciplines (philosophy, history, sociology, psychology, phenomenology of religion) new approaches to the study of religion and the sub-discipline occur frequently. For example, within the bounds of the phenomenology of religion typological phenomenology of religion (M. Eliade), interpretive phenomenology of religion (K. Y. Bleeker), neophenomenology of religion (J. Waardenburg) are notably. Moreover, during the second half of the twentieth century there were new religious disciplines, such as, for example, ecology of religion (O. Hultkrants).

Many modern religious students believe that such pluralism of methodological approaches to the study of religion can be regarded as an appropriateness of development of religion, but at the same time, the Religious society shows the trend to create an integrated methodology for Religious Research. In the domestic religious studies Marxism-Leninism was such type of integrated methodology for a long time. In the last decade of the twentieth century according to global trends, religious studies become too pluralistic, but the trend to methodological integration is completely disregarded. Probably in the near future, domestic religious students which are tired of boundless methodological pluralism will come to accept that pluralism of approaches to the study of religion should be complemented by searching for universal methodological principles of study of religion.

The following feature of modern religious studies is easier access to data and the results of new researches. This is connected with the unprecedented development of mass media in the second half of the twentieth century and the computerization of science. Today, using the Internet, one can meet with the most significant results of zone studies at home, with international symposia and conferences, connect with any library in the world, personally observe the rituals and rites of the African tribes, non-traditional cults and totalitarian sects due to the video, etc.

The objectives of domestic religious studies include the mastering and effective use of the latest methods of receipt and dissemination of scientific information, especially with the help of computer technology and the Internet. However a number of new theoretical problems appears, for example, the study of virtual reality myths within the bounds of religious analysis of quasi-religious forms of consciousness.

Finally, in the modern religious studies there is a clear trend to disengagement with theology. In the first half of the twentieth century there was a process of «theological influence upon religion». Scientific principles of religious research have been criticized within the bounds of phenomenology and hermeneutics of religion. In the guise of these disciplines theological issues have been introduced. Almost all of the major supporters of the phenomenology of religion and hermeneutical approaches have been theologians and pursued not so much scientific purposes as apologetic. Their efforts succeeded to infiltrate the theology in religion, but at the same time, this one has led to a deep crisis of the science of religion.

Analyzing the causes of the crisis of religion in the second half of the twentieth century, Professor of the University of Jerusalem Zvi Verblovsky suggested that «Religious studies should learn to protect itself from amateurism, theology and idealism». This statement was approved by an overwhelming majority of contemporary theologians. To the conference of the International Association of history of religions theologians never were invited, although in the second half of the twentieth century in the West theological stars of the first magnitude became famous (K. Raner, B. Lonergan, I. B. Metz, W. Pannenberg and others). The theological terminology and argumentation does not meet the approval in religious environment. Theologians even prefer to take part rather in theological than religious conferences and be published in theological journals. The West has long ago realized that religious studies and theology are separate from each other and are independent disciplines, each of which has the right to exist.

Unfortunately, one can often see a theologian who give lecture course of religious studies in secular educational institutions, and, on the contrary, religious scholars who promote theological ideas. Within the bounds of religious studies it is necessary to pay more attention to methodological foundations of this science, give more emphasis on the principles of comparativism, empirical validity, theoretical validity, objectivity, tolerance, not political commitment and genuine scientific content.

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ПОНЯТИЕ ТОЛЕРАНТНОСТИ В ФИЛОСОФИИ

Такая черта характера как толерантность должно быть присуще любому человеку, особенно личностям, занимающим высокие должностные чины.

Понятие толерантности или сдержанности присуще различным наукам и проанализированы различными учеными, но в основном это философы, которые анализируют и пытаются понять сущность самого человека и его место в этом мире.

Вообще понятие толерантность означает умение сдерживаться и не реагировать на всевозможные негативные или раздражающие факторы.

С философской точки зрения толерантность – это конкретное мировоззрение или позиция человека, выступающая «за» или «против» различных убеждений, касающихся норм, правил или принципов.

История такого понятия как «толерантность» началась в эпоху Просвещения, после употребления в «Письме терпимости» Дж. Локком. В этом письме, автор впервые использовал данный термин для определения своей позиции. Он писал: «Я был гражданином мыслящей Европы, пророком английской революции, отцом мысли о терпимости». Этим он призывал народ к терпимости, к уважению и великодушию по отношению к другим людям.

В эссе Дж. Ст. Милля «О свободе» рассмотрен иной аспект «толерантности». Он писал, что основным делом людей, обладающих толерантностью, является призыв народа к сохранению традиции. Их основной задачей является «воспитание» народа к лучшему, к сохранению своих позиций. Жив в конфликтное время, Миль сделал выводы, что сторонники толерантности должны поддерживать все политические стороны, т.е. из каждый нужно вынести именно положительные черты и если уж дискутировать, то уметь четко, спокойно и грамотно донести свои выводы, именно тогда ты будешь услышан.

Однако не все философы определяли толерантность как положительное и необходимо важное понятие. В своих размышлениях о данной теме, Гете писал: «терпеть – значит сносить оскорбление». Он считал, что человек, склонный к толерантности слаб, просто не может ответить на грубость или оскорбление и тем самым сам принимает поражение, сдавшись без боя.

Наверное, поэтому считается, что основным понятием отражающим термин «толерантность» или «терпимость» является определение Р.М. Хэза: «Человек толерантен, если в нем есть готовность уважать идеалы других как свои собственные». Толерантность как благожелательная открытость обязана присутствовать на каждом этапе контактов с другими людьми, их взглядами и идеалами.