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**АКТУАЛЬНОСТЬ ФИЛОСОФСКОГО-БОГОСЛОВСКОГО ОСМЫСЛЕНИЯ
РАЗВИТИЯ ЦИВИЛИЗАЦИИ В КОНТЕКСТЕ ПРОЦЕССОВ ЭПОХИ
ПОСТМОДЕРНИЗМА****Халезова Любовь Владимировна**

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В статье проанализирована необходимость пересмотра взглядов на науку как на способ понимания мира, основанных на наблюдении, анализе и дедукции. Сделан вывод о том, что научные теории носят временный характер и с накоплением новых экспериментальных данных могут оказаться ложными, а их место занимают новые теории, более сложные или более перспективные с точки зрения прогнозирования.

Ключевые слова: эпоха постмодерна, социально-идеологические преобразования, научная парадигма, духовность, человеческая душа, духовные и душевные переживания, цивилизационное развитие, теософский и психологический анализ духовных структур.

**THE RELEVANCE OF PHILOSOPHICAL AND THEOLOGICAL
UNDERSTANDING OF THE DEVELOPMENT OF CIVILIZATION IN THE
CONTEXT OF THE POSTMODERN ERA PROCESSES****Liubov V. Khalezova**

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ABSTRACT

The article analyzes the need to revise views on science as a way of understanding the world based on observation, analysis and deduction. It is concluded that scientific theories are temporary and with the accumulation of new experimental data may turn out to be false, and their place is taken by new theories that are more complex or more promising from the point of view of forecasting.

Key words: postmodern era, socio-ideological transformations, scientific paradigm, spirituality, the human soul, spiritual and soul experiences, civilizational development, theosophical and psychological analysis of spiritual structures.

Reflecting on the relevance of philosophical and theological works in the context of the processes taking place in Russia, as well as in the world as a whole, we should be aware that the postmodern era is characterized by an increase in the spiritual crisis and the search for ways to overcome it. And the last of them are conducted in different directions and, accordingly, require proper scientific, philosophical and theological understanding. At least in view of the radical socio-ideological transformations after the collapse of the USSR, as well as the developments in the field of philosophy and science that caused, in the words of M. Popovich, the growth of opposition at the level of ontology as a set of ideas about being, epistemology as a sphere that is close to the philosophy and methodology of Science, and the philosophy of action, which has not yet clearly defined its problems [5, p. 29], we can talk about a rather significant correction of the scientific paradigm of our time, primarily related to its rapprochement with philosophy and religion. There were many reasons for this state of affairs. For, on the one hand, science, as the cornerstone of the development of civilization, not only failed to meet the ever-growing demands, but also discovered, as V. V. Katasonov notes, "the insidious duality of his face" [3, p. 3]: solving pressing problems, science creates them even more, helping in life, it threatens it no less. And life itself, in the immeasurability of its manifestation, has significantly exceeded the optimism of scientific rationality, which is also quite closely connected with the sphere of spirit. It is not for nothing that recently the discourse about spirituality, the human soul, spiritual and soul experiences has become not only fashionable, but also urgently necessary. Religious scholars have paid tribute to this trend, among whom the works of A. Kolodny, L. Filipovich, A. Sagan, and V. Kolodny. Klimov, P. Pavlenko, V. Shevchenko should be pointed out. Thus today the problematic discourse of spirituality in its European and domestic dimensions is widely outlined and in particular generalized:

- "human likeness" as a seeming consolation of the new spirituality has already managed to manifest itself in the tragic conflicts of human existence in the world (M. Heidegger), first condemning it to freedom and responsibility as the self of life (J. P. Sartre), and then proving the need of rebellion against the absurd (A. Camus);

- the current state of civilizational development threatens to turn spirituality into a fiction, in which a person not only loses the expediency of earthly life, but also the right of his own existence;

- thinking of the despair of abandonment and the feeling of loss of the very Radio of human existence, which was caused by the existential absurdity of Life Without God, modern Europe is increasingly trying to overcome the cult of reason as a challenge and a disease of time, which in particular manifests itself in two mutually exclusive tendencies: in attempts to "rehabilitate" the religious primacy of spirituality and in attempts to emphasize the imperativeness of the subconscious-irrational principle in man;

- in the light of certain trends, the long-standing conflict between science and religion can be resolved in favor of wisdom, "ontological fluidity and semantic intertextuality" [1, p. 17] which is a common property of religion and philosophy, natural and humanitarian Sciences;

- our country should realize the need for an "authentic dialogue between the past and the present" (G.-G. Gadamer) and, preventing the implantation of the embryo of the "crisis" in its European manifestation and overcoming conflicts of postmodern interpretations, strive to "merge the horizons of two, visible and invisible, everyday, Earthly and otherworldly, heavenly realities" [1, p. 789];

As for the philosophical aspects of this problem, the Russian researcher Ravil Gayazov in his work "The evolution of understanding the human soul" [8] emphasizes that modern philosophy, using the experience of theosophical and psychological analysis of spiritual structures, is confirmed in the opinion that the main feature of human existence is the lack of an objective guarantee of the reliability of his existence. At the same time, philosophical science today actively operates with the concepts of the model spiritosphere, spiritual health, spiritual self-determination, spiritual heritage, spiritual growth, culture of the spirit, spiritual life, spiritual light, spiritual self-denial, spiritual closeness, spiritual beauty, spiritual greatness, spiritual existence, as well as phrases of pessimistic coloring of the model spiritual death, spiritual non-existence, poverty of the spirit, etc. [8].

Much attention is also paid to the spiritual sphere of life and its significance in the book "The road of reason in search of Truth", written by Professor O. Osipov of the Moscow Theological Academy and Seminary. It notes that "the question of spiritual life is the main one for every person, since it ultimately determines the nature, direction and very reasonableness of all his activities... A proper spiritual life, "the scientist adds," carries a healthy life in all respects, is the source of the prosperity that every person and every society naturally strives for. On the contrary, the violation of spiritual laws inevitably leads to the destruction of the entire structure of life at all its levels – personal, family, social" [4, p. 116].

Under this review, the statement of archpriest Vladimir Savelyev deserves attention, who noted that "the apology of man as a spiritual and bodily being is possible and necessary at the theological and philosophical level, but at the same time at the scientific level, because it is difficult, and sometimes even impossible, for a modern secularized person who blindly trusts science, to agree that the human spirit is immortal and immaterial and that there are such depths of his nature in man that it is impossible to look into with the help of the most advanced technology" [6, p. 7].

At the same time, it is important to take into account the fact that such statements and approaches do not correspond to the established ones, those that until recently were considered almost the only true ones and, being associated with rationalistic explanations of the nature of the spirit, actually ignored the mystical principle in man as a manifestation of something sacred. In other words, until recently, the progress of mankind as such was exclusively associated with the achievements of science and had an exceptional rationalistic certainty.

This trend is also reflected in the interdisciplinary differentiation of philosophers and scientists according to the ideological approach to the analysis of cardinal issues of human existence. Therefore, it is not surprising that the modern breaking of stereotypes, when the authority of philosophy and/or individual philosophical schools (for example, Marxism) is sufficiently undermined or despised, is characterized by attempts to rehabilitate the religious factor.

In this way, the problem field of discourse "science – philosophy – religion" is updated. In particular, this trend can be reflected in the monograph "apology of the irrational" by the Ukrainian scientist, Doctor of philosophy V. Ilyin, who emphasizes: " philosophy is primarily a worldview that is determined by the primary intuition of the philosopher, that is, something inexplicable that should be accepted as fact. A rationalistic thinker builds a picture of the world of the ordered, natural, expedient with small "intersperses" of the irrational, which, under the influence of reason, is ultimately rationalized. The thinker of the irrational direction is convinced that the basis of being is laid by irrational forces that are not subject to rational knowledge" [2, p. 25].

Views on science as a way of systematic understanding of the world, which is based on observation, analysis and deduction, have undergone and continue to undergo significant

correction at the present stage of their development. After all, now it turned out that in an effort to formulate certain theories as a consequence of understanding the results of research, as well as to predict future events and their consequences, science is constantly changing under the influence of certain ideas. Therefore, often scientific theories are temporary in nature and with the accumulation of new experimental data may turn out to be false, and their place is taken by new theories that are more complex or more promising in terms of forecasting. In this sense, science is a process based on a pragmatic worldview [7, p. 300 – 301] and which is designed to meet two needs:

- a natural desire for knowledge, which has always forced people to explore the nature of Man and the world in which we live;
- the need to improve technologies and improve living conditions.

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