

Philosophical And Methodological Aspects Of The Balance Of Faith And Knowledge In The Development Of Society

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Abstract – In this article, the specificity of faith and knowledge, their balance in the development of society and their philosophical, as well, methodological aspects were analyzed on the basis of the ideas of classical and modern philosophy. Science is based on empirical data, and religious faith is the knowledge of the supernatural forces based on choice of values. Actually, faith and knowledge do not contradict each other, but complement each other. The role of religious beliefs in the moral development of the individuals and the importance of science in creating more comfort for the life show the need for their balance in modern society.

Keywords – Faith, Knowledge, Morality, Religion, Resocialization, Humanization, Gnoseology, Ontology, Background Knowledge.

I. INTRODUCTION

The problem of the unity of knowledge and faith includes a whole complex of problems: individual and social consciousness, truth and error, cause and reason, intuitive and discursive. This also includes questions about the relationship between freedom and necessity, feeling and will, moral and aesthetic, morality and truth, personality and society, peace and civilization, progressive and regressive, etc. It is no exaggeration to say that today we are experiencing a period of radical anthropological upheaval, when the progress of science and the ever-growing obvious threat to humanity from the forces of the unconscious prompts consciousness - both from within and outside - to continuous introspection and expansion. Two eternal universal human values knowledge and faith - thus acquire special significance, while revealing many ambiguous possibilities for interpretation in search of truth. The unity of knowledge and faith has always accompanied the formation of human society and the entire civilization as a whole. This is not accidental, since knowledge and faith are the alpha and omega of human activity, where faith is a step towards spiritual self-improvement. At the same time, in the humanities, as a rule, the relationship between religious and scientific teachings is considered as the opposition of "faith and knowledge." At the same time, most often the distinction between faith (as not fully reasoned by rational-empirical methods of knowledge) and knowledge (as reasoned by such) is not made. There are not so few theses taken on faith in science - these are postulates and axioms, as well as concepts such as "infinity", "eternity", etc.

Academic science and religious teachings "meet" only in the area of fundamental problems: the origin of the universe, life and man, the ontology of free will and morality. It is necessary to strictly distinguish between the meaning of the concepts of "faith" and "religious faith", as well as scientific knowledge and religious teachings. It is also important to bear in mind that scientific knowledge and religious knowledge can equally be supported by empirical-rational arguments. To put it simply, in religious teachings there is knowledge that is proved by rational-empirical means, and knowledge taken on faith - in the same way in academic science.

II. LITERATURE REVIEW

Undoubtedly, moral education is the basic element of the system of development of society. In the process of resocialization, morality becomes the core of the personality, forms an adequate attitude towards good and evil, respect for man and society, property, state and law. Moral education must be considered as the development of will, feelings, emotions, value orientations, as an integral part of other areas of the social life.

Faith becomes a support, a reference point in a new difficult, life situation, when an individual, to one degree or another, begins to realize the nature of his act in society.

Of course, the formation of morality is possible on a secular basis, but it is difficult for the human mind to follow an abstract dogma. The strength of religion is that it, referring to the feelings of a person, gives the commandments of proper behavior in a more accessible for imitation, figurative form. In this, religion is close to art, which also in a figurative form raises various worldview problems and tries to solve them in its own way. Therefore, the best option for the development of moral qualities in people should be the relationship between faith and knowledge as different onto-gnoseological paradigms and cognitive practices.

According to N. A. Berdyaev, the majority of philosophical schools and trends, despite external differences, "equally recognize the radical opposition of knowledge and faith" [1, p. 38]. So, from the point of view of the intelligentsia of the era of militant rationalism in the second half of the 19th century, faith is only a relic of the past, and knowledge is omnipotent. At the same time, deliberately denying religious faith, materialists and positivists recognized the possibility of socialism, progress, justice, the supremacy of scientific knowledge and other phenomena, which often did not have positive, factual evidence. However, the requirement of proof and scientific substantiation of faith is absurd, contradicts its essence, and "every living soul has not only scientific, but also metaphysical and mythological attitude to the world" [1, p. 40]. Moreover, as it develops, science itself actively overcomes its own superstitions, revising the generally accepted foundations of knowledge. Scientists analyze new phenomena that were previously denied as supernatural, therefore, the fundamental principles of science themselves require philosophical justification.

Because of this, "science is simply incompetent in deciding the question of faith, revelation, miracle, etc." [1, p. 41], and an attempt to replace faith with knowledge limits a person, deprives him of freedom, leaving him within the framework of natural necessity. Even philosophy cannot replace faith, but only leads to its comprehension.

At the same time, it should be noted that knowledge also cannot be replaced by faith. The conclusions of science based on facts and positive experience cannot be refuted by any religious ideas or quotations from sacred texts.

The study of the natural world, the identification of its laws, undoubtedly contributes to the development of social practice and the improvement of various aspects of human life, but scientific knowledge that denies everything that does not correspond to facts and experience is limited. So, Y. Bohensky notes that the spiritual situation in the modern world can be viewed as a crisis of the European rational worldview [2]. Science has solved many questions, while most of the global, "eternal" topics have remained unanswered. Perhaps that is why today, as in antiquity, many people adhere to the point of view of the divine origin of the world and man. To overcome the spiritual crisis, it is necessary to rethink the role of science, religion and morality, to complement scientific and non-scientific forms of knowledge.

III. RESULTS AND DISCUSSION

Traditionally, faith is understood as "exposure of things invisible" [1, p. 44], that is, not data directly, in physical experience. Knowledge of visible things excludes the freedom of metaphysical choice, and proof makes the fact inevitable and violent. At the same time, the bases of knowledge can be different. Thus, empiricism reduces it to a rationalized experience limited by the arguments of reason, in which there is no place for a miracle.

The foundations of knowledge cannot be found only in discursive, derivative thinking, they go back to intuition, faith. Not only judgments of reason, but also intuitive insights, unprovable as axioms, are part of the original, directly given knowledge. Since we cannot fail to notice the surrounding natural reality, knowledge about the visible world given to us in sensory experience is compulsory and intrusive. The invisible world is accessible only through faith as an act of free choice of unprovable truth. Such a choice is fraught with risk and danger, since the mystery of faith is rooted in the absence of guarantees and evidentiary coercion. Only on the basis of love as an ontological and value choice opens a new life and a different reality, therefore "you need to take the

risk, agree to the absurd, renounce your mind, put everything on the line and throw yourself into the abyss, only then will the highest rationality of faith open" [1, p. ... 53].

Thus, religious belief is based on intuitive feeling and mystical experience of knowing God, while natural sciences are based on positive empirical material.

In essence, faith and knowledge do not contradict, but complement each other. The laws of the material world are irrefutable, but this is precisely what determines the possibility of the supernatural as a manifestation of supernatural forces outside the competence of science. Faith, on the other hand, becomes a free worldview choice, through love for the new truth, revealing the lawlessness of death and the mystery of salvation.

Thus, denying the opposition, the limitations of knowledge and faith, affirming their unlimited nature, N. A. Berdyaev notes that "... the final truth of faith does not abolish the truth of knowledge and the duty to cognize" [1, p. 66]. But unbelieving skeptics are slaves of their own will and arbitrariness, therefore religion becomes the overcoming of individual sensibility, rationality. Faith does not cancel, but enlightens the rational knowledge of science and philosophy, in its own way answering the ultimate, eternal questions of life.

According to A.I. Osipov, religious faith "is necessary at all stages of a person's spiritual life, and it always remains an expression of a person's spiritual aspirations, his highest quest" [3, p. 144].

The initiation of faith, most often, occurs through trust in people who have relevant experience. Gradually, as one is cleared of sinful passions, the feeling of trust grows into love for new truth and confidence in new knowledge. Thus, faith begins not with the rational acceptance of the truth given by someone, but with the realization of one's sinfulness and sincere striving for salvation and healing. Only a person who is humbled and sees his moral and spiritual imperfection can become a believer.

The first step on this path is the refusal to enjoy the passions not only in deeds, but also in thoughts, in the heart. Only those who have ceased to condemn others and exalt themselves can comprehend their sins, "if humility is not acquired, all deeds and virtues are fruitless and meaningless" [3, p. 207]. In turn, only a sincere and conscious desire to fulfill the moral commandments teaches a person humility, which becomes everyday, painstaking work on oneself.

IV. CONCLUSION

The study of the relationship between knowledge and faith in a comparative way has a long history. The relationship between knowledge and faith presupposes some preliminary clarification of terms. What is meant by "knowledge"? First of all, scientific knowledge based on experiment and theoretical arguments. Faith also has many connotations. We will name only two, in our context the most significant. The first is faith in a broad sense, as trust, the recognition of authority. Such belief is present in any sphere of human life, including science, and is one of the ways of transmitting cultural experience, traditions and customs that make up the living tissue of each culture.

Special scientific research can be devoted to this type of faith. But our interest is focused on religious faith. Religious faith in the mass consciousness is often identified with faith in a broad sense, that is, they leave it at the cognitive level, considering in principle the same knowledge, but only with a lesser degree of evidence: to believe, they say, means to accept something transcendent, without any evidence. Anticipating our research, it should be said that religious belief, indeed, includes the cognitive level, that is, knowledge, but is not reduced to it. Faith is a holistic spiritual act of the whole personality, absorbing both the mind, and the feelings, and the will of a person. This is a fundamentally different type of spiritual activity, requiring the utmost concentration of all the psychic forces of the individual for a breakthrough to the unconditional, absolute, infinite. It is clear that the relationship between religious faith and knowledge has a special character.

Religion reveals to a person certain ontological and moral truths, values and norms of behavior, and prayer, fasting and rituals are called to support a person who has stumbled on the path of renewal of life. The reward is not only pacification, inner harmony, a sense of unity with God, but also the acquisition of new knowledge, aspirations and life prospects as a deep ideological basis for the resocialization of the convict and his further adaptation in society. Thus, faith and knowledge mutually complement, strengthen each other.

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