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TÍTULO: La ciencia y la tolerancia a la religión.

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RESUMEN: El artículo trata sobre la relación de cosmovisiones científicas y religiosas. Se muestra que en diferentes periodos históricos tomaron formas bastante rígidas. Se analiza el desarrollo histórico de estas cosmovisiones. Se revela la especificidad de las cosmovisiones científicas y religiosas y se consideraron las formas de simbiosis de cosmovisión científica y religiosa, y las condiciones necesarias para ello. Se argumenta que en la era moderna el diálogo entre estas cosmovisiones se vuelve relevante; es necesario eliminar los conflictos entre ellas.

PALABRAS CLAVES: Ciencia, religión, cosmovisión, fe, conocimiento.

TITLE: Science and religion tolerance.

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ABSTRACT: The article deals with the relationship of scientific and religious worldviews. It is shown that in different historical periods they took rather rigid forms. The historical development of these worldviews is analyzed. The specificity of scientific and religious worldviews is revealed. They considered the ways of scientific and religious worldview symbiosis and the conditions necessary for this. It is argued that in the modern era the dialogue between these worldviews becomes relevant, it is necessary to eliminate the conflicts between them.

KEY WORDS: science, religion, worldview, faith, knowledge.

INTRODUCTION.

For centuries, it has been assumed that there are insurmountable contradictions between knowledge and faith. The opinion was confirmed among educated people that the time had come when faith should be replaced by knowledge and that faith not based on knowledge is a prejudice and must be fought. In accordance with this concept, the only function of education was to open the way to knowledge, and the school as an education body should serve this purpose only. In such a categorical form, this rationalistic point of view was rarely stated, because it is clear to any sensible person that this opinion is not true.

In science, you can make sure that there is something, there are real facts. Religion deals only with the assessments of human thoughts and actions. It cannot reasonably talk about the facts and the relationships between them. The conflicts of religion and science known in the past speak of the inability to understand the described situation. So, religious circles insist on the absolute certainty of everything that is written in the Bible. This means that religion invades the realm of science. This is exactly what happened when the church fought against the teachings of Galileo and Darwin. On the other hand, the representatives of science often attempted to achieve a fundamental assessment of human values and goals based on the scientific method and thus put themselves in opposition to religion. All these conflicts occurred as the result of fatal errors.

On the one hand, it is the desire to subordinate science to religion (and vice versa) or dissolve them in each other mechanically. Such attempts in history have always ended by spiritual abuse. On the other hand, the attempts to separate science and religion (the famous theory of “dual truth”) completely are no less erroneous, since both the personal spiritual experience and the spiritual culture of humanity as a whole must form some unity, despite all the diversity. Otherwise, not only the integrity of culture, but also the integrity of the human mental world is destroyed. From these positions, the most appropriate is the view of science and religion as mutually complementary areas of spiritual experience, whose dialogue and mutual enrichment are the condition for the integrity of the worldview and the harmony of an individual inner spiritual world.

Religion, thanks to science, acquires the right to understand its eternal ideas and values, sometimes abundantly littered with church dogmatic tinsel and old rituals. It must stop tearing the human spirit from the body and from nature and the earthly world from the super mundane one. Spirit and thought have a diverse body-material manifestation, and the spiritual world is gained only through earthly ministry.

Through the perception of scientific truths, religion has the opportunity to descend to Earth today and become a living experience of the spirit with refined and truly established ideals of personal living. Of course, the doctrine of God as a person interfering with natural phenomena can never be literally refuted by science, for this doctrine can always find refuge in the areas where scientific knowledge is not able to penetrate yet. But such behavior among the part of religion representatives is unworthy and also fatal. For a doctrine that is capable to support itself only in the dark, and not in a clear light, will lose its influence on humanity if necessary, which will harm the progress of humanity. In their struggle for ethical good, the teachers of religion must have the courage to abandon the doctrine of God as a person, that is, to abandon this source of fear and hope, which gave such a comprehensive power to the ministers of the church in the past. In their works, they will have to devote themselves to the forces that are able to cultivate Divinity, Truth and Beauty in humanity. This, of course, is more difficult, but also incomparably more worthy task.

When the religious teachers carry out this process of renewal, they will certainly recognize that scientific knowledge exalts true religion and makes it wiser.

If the goal of religion is to liberate humanity from the slavery of self-centered aspirations, desires and fears as far as possible, scientific thinking can help religion in another way. Although the goal of science is the discovery of rules that allow one to find the connections between facts and predict them, but this is not its only goal. It also seeks to reduce the number of these links to the minimum number of independent conceptual elements. This desire for the rational unification of diversity contributed to its greatest achievements, even though it is associated with the greatest risk of falling as the victim to illusions. But no matter who is affected by this, the vast experience of successful advancement in this area depends on the depth of conviction in rationality that manifests itself in existence. By understanding, a person achieves a far-reaching liberation from the shackles of personal hopes and desires and thereby becomes convinced of the modest position of the brain in relation to the greatness

of the cause embodied in the existence, which is inaccessible to a man in its bottomless depth. This position, however, is religious in the highest sense of the word. Science not only clears the religious impulses from the slag of anthropomorphism, but also contributes to the religious inspiration of our understanding of life [Radjabov: 2017, 4].

The further the spiritual evolution of humanity advances, the more definitely the path to true religiosity goes not through the fear of life, the fear of death and blind faith, but through the desire for rational knowledge. In this sense, a priest must become a teacher if he wants to justify his high educational mission.

DEVELOPMENT.

Methodology.

A necessary prerequisite for creative activity of an individual is the freedom of thought. The justification of the right to independent judgment, the freedom from the domination of dogma is the invariable leitmotif of religious reformism. The problem of the relationship between faith and knowledge, science and religion is quite significant for the East, given that the lag of this region countries is largely conditioned by the negative attitude of the prevailing religious dogmatism in relation to rational knowledge, the development of natural sciences and technical progress. Nevertheless, the reformers tend to place the blame for the lag of the Arab-Muslim civilization not on the traditional dogma as such, but on its dogmatic interpretation. Hence the task is to prove the compatibility of faith and knowledge, to prove that the "true" religion is not an enemy, but an ally of scientific progress.

The relationship between science and religion was considered in the process of its formation, scientific knowledge was developed in the framework of mythology and religion, in magical teachings. The intertwining of magical and scientific ideas revealed the beginning of a different approach to nature than religion.

The question was relevant to many, causing a lively interest and controversy among philosophers, scientists, and theologians. Soloviev, Russell, Kant, Hume, Spinoza, Berdyaev, Hegel, Nietzsche - they all thought about it.

This complex of representations has no religious experience - the awe of the unknown and amazing saint. Gradually, scientific knowledge is separated into an independent form of nature comprehension. Natural science developed its methods and criteria, its model of rationality and the picture of the world. The issue of the relationship between science and religion becomes the problem of reconciling and distinguishing the religious and scientific ideas about the world.

Thomas Aquinas has developed the concept of natural theology, in which he substantiated the possibility of a consistent transition from scientific to philosophical and religious truths. The contradictions between scientific and religious ideas about the world appeared during the XVII – XVIII centuries in a distinct form, when a mechanical picture of the world was formed, which, based on the laws of mechanics, tried to comprehend everything based on nature itself. For this, according to P.S. Laplace (1749–1827), you need to know only the coordinates and the velocities of all molecules. The laws of energy and motion conservation, the law of matter conservation, the discovery of the cellular structure of living nature, the theory of evolution formed the basis of the scientific picture of the moment and deprived religious ideas of the foundations in nature [Radjabov: 2006, 12]. The Catholic theologian J. Mariten had every reason to assert that science and theology had reached the watershed line. Starting from the 20-ies of the twentieth century the discoveries are made in science and there are theories that do not fit into the mechanical model of the world, requiring its serious revision. These include the theory of relativity, which changed the ideas about the relationship of space and time, the laws of microworld physics, etc. On the basis of new discoveries and theoretical constructions, they developed a modern scientific picture of the world.

The religious worldview is a broad generalizing concept for a significant number of different systems of world outlook and world relations that historically existed within the framework of numerous religions.

The emergence of a special group of people who acted as systematizers, the keepers of religious ideas and traditions coincides with the advent of the religious worldview. Religious worldview demonstrates an extremely effective interaction of two ideological levels - the ordinary and the theoretical one. The condition of strength, the prevalence of a particular worldview is how deep it is rooted at the level of everyday consciousness, how much it responds to the way people live, their culture, level of knowledge, and their needs. Due to its figurative and visual form the religious solution of worldview problems is similar to the artistic and poetic one, it is quite accessible to assimilation at this level of consciousness [Garadzha: 1994, 6].

The main method of a religious worldview assimilation is faith, perceived from previous generations in the entire historical and cultural context and based on a man's personal experience. And the practice of cult activities has the mechanisms of this belief reinforcement and the formation in relation to the peculiarities of everyday consciousness. At the level of theoretical consciousness, the process of systematization and update of the worldview is performed in accordance with the changes taking place both in life itself and in the field of knowledge and the development of culture in general.

The content of various religious worldviews contains a number of recurring fundamental ideas: the creation of the world by God (creationism), the predestination of events occurring in the world by God (providentialism), the expediency of the world order (teleology), the soul as a special entity in man, the link between man and God, the resurrection and posthumous existence, etc. [Semenov: 2006, 12].

The philosophical worldview, in contrast to the mythological and religious one, develops at the level of theoretical consciousness. Like the religious, philosophical worldview has appeared and is appearing in numerous varieties. It is associated with the natural and social sciences, represents the theoretical level of consciousness like sciences. It cannot simply be transferred to the everyday level in its specific conceptual expression.

The scientific worldview derives the general principles of the world structure and the laws of its development, based on the data of specific sciences and summarizing these data. However, the relationship between the scientific worldview and the specific sciences is not one-sided. The scientific worldview arms the specific sciences with a general theory of the world structure, the scientific method of cognition and reality transformation. This allows specific sciences to unlock the secrets of the material world more successfully. Such a two-way relationship between the scientific worldview and specific sciences is the evidence of their kinship.

The religious worldview, unlike the scientific one, claims to reflect the world directly, bypassing the data of specific sciences [Guseikhanov: 2011, 24].

Results and discussion.

The accumulation of practical knowledge about the world around us occurred first within the framework of mythological, and then universally established religious world outlook.

Empirically found the most effective methods of hunting, tillage and tool manufacture were fixed by the authority of religion as the prescriptions given above.

In the system of religion, its institutions — temples, monasteries — became the place of knowledge storage and accumulation and its record in written sources. The history of culture shows that the ancient civilizations of Egypt, Mesopotamia, India, China developed a large number of mathematical, astronomical, medical and other knowledge, which were reflected in the religious worldview. The priests of Ancient Egypt were obliged to inform about the floods of the Nile flooding. The medical

prescriptions contained in books written at Tibetan monasteries are awaiting their full scientific expertise. Even the empirical methods of labor, such as metalworking, were accompanied by religious rites, and sometimes intertwined with them. Until recently, for many people, blacksmithing was necessarily associated with "higher" forces.

Theoretical consciousness as the operating with concepts, ideas (and this is a necessary condition for the emergence of science) was also originally formed within the framework of a religious worldview. Historians consider mathematics to be the first field of science as theoretical knowledge; they associate its formation with the Pythagorean school.

In Pythagoreanism, the concept of number acquires a special metaphysical status, and the penetration of number into nature could be thought of as a special way of the world essence understanding. The number turned into an ideal object, which became a prerequisite for the development of mathematics as a science. To become an object of theoretical consciousness, the number originally had to be sacralized and turned into an object of worship. In the Middle Ages, logical knowledge developed within the framework of scholasticism. Not only mathematics, logic, but also astronomy, medicine and other sciences arose and functioned in the systems of religious outlook as the special branches of spiritual production. The emerging science, creating conceptual systems, forms its own theoretical world, which differs from the one that appears before ordinary consciousness. At the same time, it also produces a set of special requirements, which are designed to separate it from other forms of spiritual activity.

Today, the achievements of the natural sciences and the achievements of technology based on them are obvious and impressive. Thanks to scientific and technological progress, countries and continents have become closer, an integral world trade and economic space is being formed, and there is the growing understanding that all peoples live in a single house called Earth. At the same time, the development of science and technology gave powerful forces to mankind, the unreasonable treatment

of which could lead to the destruction of life on Earth as the result of a thermonuclear conflict or an environmental crisis. They discussed the issue of natural science and technology development which can lead to adverse consequences for people at various regional congresses, symposia and other meetings. The representatives of religious organizations, answering this question, see the main reason in the ideological orientations of science and scientists, in the separation of science from the religious worldview. They believe that a cardinal solution of these problems can be achieved when science becomes an organic part of the religious worldview, as it was in former times.

Contradictions between religion and science.

While the emerging science, its concepts and ideas; for example, in mathematics, astronomy, medicine, were sacral, there was no basis for conflict, because the knowledge of nature fit into the picture of the world, which makes the part of a religious worldview. They began to manifest themselves in a sharp and distinct form when religions made the picture of the world completely sacred, and science, gradually developing its methods of knowledge, began to question the important constructive elements of this world view.

The relationship between religion and science became especially acute in the 17th – 18th centuries. One of these conflicts arose around the heliocentric system of planetary motion created by N. Copernicus. Although the author suggested it as the easiest way to calculate Paschalus, objectively it undermined the idea of the Earth as a fixed center of the Universe. Giordano Bruno was burned down in Rome in 1600 for the propaganda of the heliocentric system and the idea of a multitude of inhabited worlds. Galileo Galilei was imprisoned and forced to renounce the idea of the heliocentric system publicly. It was not easy for the theologians to reconcile the biblical idea of Universe creation by God for the sake of “creation crown” - a person who finds himself on an ordinary planet of the Solar System, also located on the edge of the Galaxy [Semenova: 2006, 32].

Although the essay by N. Copernicus was in the Index of forbidden books until the 20-ies of the XIXth century, his ideas were widely spread throughout the world. The laws of mechanics, the law of world wideness opened in the XVII century and then applied to explain the movement of the planets, were no longer perceived as heresy. The creator of celestial mechanics, I. Newton (1643–1727), being a Christian, considered his discovery quite compatible with religion. The heliocentric system was adopted by natural scientists, and theology was forced to put up with it. In the second half of the XVIII century I. Kant and P.S. Laplace (1749–1827) formulated the hypothesis about the origin of the Sun and planets from a rotating hot gas cloud in a changed cultural atmosphere. This hypothesis did not cause a sharp reaction from the church, although it was rejected by it.

In its explanation of the world, classical natural science proceeds from the facts that it exists in reality, while religion proceeds from the fact that the existing things also have meanings. The world is represented in the form of an infinite causal connection of phenomena, i.e., such an aggregate that cannot have a cause outside itself.

In the XVII – XVIII century the classical natural science excluded the notion of goal from the categories of scientific thinking. The natural science programs that were formed during this period were unanimous in the fact that natural science should be completely free from theology: nature is the realm of existing causes, it has no semantic connections, but only causal relationships.

Many brilliant thinkers had their own views on religion and science, and these views hide the causes of century-old controversies.

The Italian thinker, the founder of Thomism, Thomas Aquinas (1225–1274), like some of his predecessors, said that religion and science have different ways of truth attaining. So, if religion and theology acquire their truths in Holy Scripture, then science and philosophy come to truth through experience and reason. At the same time, science and religion, philosophy and theology are not as different in their research subjects as in relation to research methods. Aquinas believed that there are

truths in theology that can be grounded from a philosophical standpoint. Of course, they can do without this philosophical justification, but nevertheless the latter strengthens the man's faith in these truths more, that is, the principles of dogma need rational justification only as an additional strengthening of faith [Toynbee: 2002, 26].

Adhering to the position of superiority of faith over knowledge, Aquinas sought to eliminate the contradictions that arise between them due to the fact that scientists, striving for knowledge, forget about God, about divine revelation, and therefore make mistakes of sensory perception and logical reasoning. If contradictions arise between faith and reason, then priority must always belong to faith. Moreover, all sciences should coordinate their positions with theology as with the highest wisdom, they should strive first and foremost to substantiate everything that is contained in the Bible, and philosophy acts as the threshold of faith when it proves Christian dogmas.

Features of modern scientific and religious worldviews.

At the end of the XIXth century, the newest revolution in natural science was marked by the discovery of x-rays, radioactivity and an electron. Since the 20-ies of XXth century, the theory of atom and molecule structure is developing rapidly, the properties of previously unknown elementary particles were discovered and studied, which made it possible to use the energy of atomic decay practically and to conduct large-scale experiments in the field of thermonuclear fusion.

Physics discovered the microcosm in which there are specific, previously unknown objects with unusual properties. Astronomy revealed the diversity and the variability of space environment, the megaworld. They proved the existence of a large variety of stars, differing by mass, size, the sources of internal energy, the nature of radiation. They proved the existence of different galaxies, varying in size and shape. Due to the development of genetics, significant progress has been made in biology, primarily in the study of heredity mechanism.

The idea of evolutionism received a powerful development in the XXth century. It established in modern biology firmly, leading to the creation of a synthetic theory of evolution as the product of classical Darwinism synthesis with modern molecular genetics, and also went beyond its limits.

The concept of the evolution of the Universe (A.A. Friedman, 1888–1925; G.L. Gamow, 1904–1968; E.P. Habbal, 1889–1953, etc.), the nonequilibrium thermodynamics (I. Prigozhy, 1917–2003), synergy (G. Hacken), the idea of self-organization (N. Winner, 1894–1964; U.R. Ashby and others), the discovery of Darwinian selection at the level of molecular structures (M. Eigen, born 1927) - these are the most important manifestations of modern ideas of evolutionism.

The modern stage of the scientific and technological revolution, which began at the turn of the 1970-ies – 1980-ies, opens up broad prospects for the development of society productive forces. The leading directions of this stage are microelectronics, computer science, robotics, biotechnology, the creation of materials with predetermined properties. The work continues on the creation of new sources of energy, including fusion energy. Microelectronics allows you to create not only supercomputers, but also microprocessors, and if the former significantly contribute to intelligent task solution, the introduction of microprocessors significantly increases labor productivity, changes its character [Radjabov: 2006, 18].

Natural discoveries and scientific and technological progress had a significant impact on the interpretation of the fundamental principles of various worldview types and kinds. The introduction of scientific discoveries in everyday practice has increased the technical power of humanity, significantly changed the daily life and the nature of people's work, strengthened the confidence in human creativity, increased the authority of science and ultimately was one of the factors of the secularization process. At the same time, the use of scientific and technological achievements for mass destruction weapon creation - atomic, thermonuclear, chemical, bacteriological, its accumulation within the scale, which can lead to the self-destruction of humanity, is of serious

concern. The increasing pace of industrial development poses a certain threat to the habitat of mankind, creating global environmental problems.

The penetration of mankind in the field of micro- and megaworld, to which the usual characteristics and representations that have taken shape in the macrocosm are inapplicable, has given rise to the natural sciences, to the adoption of the methodological principle, which was called as instrumentalism by K. Popper.

According to the principle of instrumentalism, science cannot discover and does not reveal new worlds to us, it is only the tool with the help of which the observable phenomena are described. Modern natural science has an impact on a non-religious worldview development and on the processes of a religious worldview adaptation to the conditions of modernity. The adaptation of the religious worldview to the conditions of modern scientific and technical reality is manifested in the framework of fundamentalism and modernism.

The development of science has always posed fundamental questions to theology. There is no unity among the theologians concerning the interpretation of a number of provisions in religion, including the ideas of creationism. Using certain natural science theories — the thermal death of the Universe, the Big Bang, black holes, gene mutations, etc., and also referring to the insolvability of a number of scientific problems at this level of knowledge, they reject the idea of creation.

Wishing to establish the union of religion and science, theologians pay a special attention to the determination of similar features of these areas of culture. Both of them represent the relationship of a man to reality, have subjective and objective poles, cognitive and practical content. Both study the structure of reality, the influence of the person himself and his attitude to the world. Both religion and science include certain traditions, are characterized by the presence of continuity in their activities and represent institutionally organized public institutions. Both claimed an exceptional access to the

knowledge of reality and made serious compromises and even betrayal in respect of their beliefs and principles.

Theologians are actively discussing the issue of the relationship between the objective and the subjective in science and religion. Both of them strive to ensure that their information is objective, but the subjective element is inevitably present in both of them.

Theologians still recognize that science gives us objective knowledge about the world, that it is not subjective, but rather personal in general, it withstands the attempts to falsify it, successfully explains the facts, generates the predictions confirmed by experience. Science is largely protected from subjectivism by the fact that a scientist works not alone, but in the scientific community.

Many theologians insist that the complete adequate comprehension of reality is possible only under the condition of uniting the religious and scientific ways of its cognition; religion and science should not contradict each other but should develop in harmony. The principle of complementarity put forward by N. Bohr (1885–1962) in the 1920-ies to interpret the cognitive situation that arose in quantum mechanics is given in favor of a single holistic world picture development based on the synthesis of science, religion and philosophy. When this task is implemented, extremes should be avoided - the temptation to fix their similarities first of all and forget about the differences or, conversely, absolutize these differences.

The symbiosis of scientific and religious worldviews.

The XXIst century has come. Many problems of humanity are resolved - there are fewer hungry people, the breakthrough has been made in the field of energy and genetic engineering, medicines have been obtained from previously incurable diseases, there will be no place to go without a computer soon. Man has found answers to many questions: the DNA code chain has been determined, it has been established that there are conditions for life on Mars, and the processes occurring inside

the human body have been clarified. And all this became possible thanks to science, which covered all spheres of life, facilitating the existence of people.

The scientific thought appeared through evolution. The same one, the laws of which Darwin was able to describe to some extent in his work "The Origin of Species". His work has become truly revolutionary in the history of mankind, for he has changed a man's ideas about the world, about the essence of a man. Thus, the scientific picture of the world began to take shape, which subsequently explained the origin of the Universe by the theory of the "big bang" [Rajabov: 2006, 22].

The world appears in a religious light otherwise. God created the universe. He created a man by his image and likeness. These truths have long remained unshakable and were perceived by all as dogmas. And nowadays, religion explains a lot to people. All phenomena occurring on the Earth, take place according to God's plan, if something does not work out or misfortune happens, then they say that "the ways of the Lord are inscrutable". All this develops into a religious picture of the world, which is known to all, but not all accept it.

So, we have two points of view that contradict each other. And the first question is what is true. The second should be formulated as follows: is the symbiosis of these two ideas possible?

Many theologians believe that the development of a single holistic picture of the world is quite possible, although they understand that this is a very difficult matter. To accomplish this task, they consider it is necessary to unite religious and scientific ways of reality study [Gorelov: 2016, 44].

According to theologians, scientific theories have great resources that can be fruitfully used in theological research. As John Paul II emphasizes, theologians must undoubtedly be knowledgeable in sciences for an adequate implementation of these resources. It is necessary to find a path to agreement and constructive interaction, which makes it possible to create a unified, coordinated adequate picture of the world [Lee et al., 2018; Ali Al Briki & Rahman Khan, 2019].

Here one should be very careful - in the age of scientific and technological progress it is necessary to overcome the temptation to fix, first of all, the similarity between religion and science and to forget about the differences or, conversely, absolutize these differences.

Theologians agree that science is more objective than religion; that the facts with which religion operates are significantly different from scientific ones and the possibility of their experimental verification is much more limited. In order to make theology vital, capable of development and improvement, to form an adequate outlook, it is necessary to recognize the need for its constant contact with science [Shayakhmetova & Chaklikova, 2018; Ardakani et al, 2015; Avazzadeh, 2015]. The truth lies between these two points of view. Science provides only convenience and contributes to the general improvement of living standards, and religion, which forms such important factors as morality and ethics, determines the very possibility of human society existence [Melo et al, 2017].

Man lives in a complex and changing world. He interacts with animate and inanimate nature continuously. By performing certain actions, making decisions that affect only himself or entire communities, a person acts under the influence of two major factors, which are commonly used to be defined in terms of feelings and reason. It is impossible to submit all your actions only to feelings or only to reason. The whole history of mankind clearly confirms this. Science can help only in one of these areas, and even then, in the areas that are relatively few and limited by general principles of scientific knowledge development.

CONCLUSIONS.

So, the need for a dialogue between the scientific and religious worldviews and the elimination of conflicts between them and the recognition of the principle of tolerance become relevant in the modern era.

The dialogue of different types of worldview does not mean that each of the parties rejects its principles; it is aimed at the solution of those issues which have some coincidence or the similarity of positions: This principle is also applicable to the relations of religious and scientific worldviews. So, what conditions are necessary for the transition to a dialogue?

The principles of humanism and human interests can serve as a general basis for the dialogue of religious and scientific worldview. The recognition of the fact that the highest value is a person can and should serve as the basis for a dialogue between the supporters of any worldviews.

A dialogue is needed that does not involve the leveling of differences. On the contrary, the understanding of these differences, including the principal ones, their deep knowledge, an undistorted vision is one of the conditions for a correct dialogue. For example, ontological issues in religion and science are solved in different ways. In certain cases, this distinction is fundamental. But in real life, specific interpretations, practical implications for life situations and specific historical application of these principles are more important. And there is an interesting tendency here: in the axiological aspect, in particular with reference to the improvement of people living conditions, the positions converge.

The situation is similar with respect to the laws and the laws acting in the world. If science proceeds from the fact that the laws are inherent in the world and knowable, the supporters of the religious worldview regard them as divine principles, the thoughts embedded in the world, then the difference comes down to the understanding of the laws of nature. The recognition of their independence existence from human is common.

Thus, the possibility and the limits of a dialogue are determined by the way religious and scientific worldviews reflect the same real world, the extent to which they are focused on the interests and the well-being of a man, on the assertion of humanism, justice, peace, on the creation of a society worthy of man.

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