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INTERACTION OF SCIENTIFIC AND RELIGIOUS DISCOURSES IN MODERN PHILOSOPHICAL ANTHROPOLOGY

The aim of this article is to highlight the interaction between scientific and religious discourses in contemporary philosophical thought, sociocultural and cognitive problems which arise as a result of such interaction. We have analyzed the actual interaction of scientific and religious discourses in contemporary philosophical thought, the problems that arise in such interaction, and ways to overcome these internal epistemological conflicts. New paradigms of the dialogue are proposed among actual philosophical discourses through the reference to communicative philosophy, information philosophy, Christian ethics, philosophy of religion, synergetic approach and development of a new integrative approach to a person in the philosophical anthropology.
Keywords: philosophical anthropology, religious discourses, information, identity, communication, philosophy of religion, synergetic theory.

Philosophy aims to establish harmony between the latest advances in science and the verities of faith. Post-atheistic and post-secular society makes certain demands on how person is defined, what his place in life is, and how science and the world change on the whole. Atheism became the threat which the church experienced but scientific community completely underestimated.

The aim of our article is to highlight the interaction between scientific and religious discourses in contemporary philosophical thought, sociocultural and cognitive problems which arise as a result of such interaction and the ways of achieving harmony of actual philosophical discourses.

Philosophical directions of modernity try to combine new understanding of person in the context of God recovery and return of human and personal values to the modern paradigm of knowledge.

But there are certain problems that arise in the interaction of faith and reason

1. Dogmatism

I. Kant spoke out against dogmatists and skeptics long ago, of course no dogma of Christian doctrine is implied there, rather the failure to adapt aged knowledge to new changes in life, including the development of technologies, particularly with the belief which is included in Christian tradition and that might contradict it.

2. A new understanding of the person – a robot can effectively replace most of the work performed by people (a robot having declared once its intention to destroy mankind, obtained citizenship of a real country)[1].

Hence, the further mechanization of labor will lead to narrowing of human understanding it as being a doer, but are we aware enough of the fact that such simplification should exist at the expense of enforcing the humanitarian component of the person itself and his mission. Thus, new understanding of person is dictated not only by philosophy but also by appeal to world religions.

3. Linearity and the end of the history

Francis Fukuyama once spoke about the end of history[2]. By the same token, the Hegelian idea of the end of history has been for the postmodern world for some time the idea of the end of history as a diverse development of societies and the complete type of democratic liberal society that has to spread without change.

Thus, the Christian idea of «sacred history» is gradually replaced in the modern time by the idea of «historical progress» as the progress of all mankind, thereby the end of history in the philosophy

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[1] Міневич, Р. (2017). Робот, який колись заявив про намір знищити людство, отримав громадянство реальної країни. *K.Fund Media* <https://kfund-media.com/robot-yakyj-kolys-zayavyv-pro-namir-znyshhyty-lyudstvo-otrymav-gromadyanstvo-realnoyi-krayiny/> (2018, January, 04).

[2] Блюменфельд, С. (2017) И Фукуяма провозгласил конец истории... напрасно. *INOSMI.RU* <http://inosmi.ru/politic/20170818/240065836.htmlhttp://inosmi.ru/politic/20170818/240065836.html> (2018, January, 04).

of postmodernism signifies the human development reaching a definite endpoint, and this is not a divine «omega», «omega-Christ» as Teilhard de Chardin claims, it is a global world creation living in common law. A unique example of such common law is Christian experience; it was during Christian Middle Ages when appeared the idea of mankind as integrity and God's people, which should embody higher laws in life, without it modern global legal systems would not have arisen.

F. Fukuyama himself gradually goes beyond the concept of «the end of history», now he tells not only about the expansion of democratic institutions but about their changes, the role of Ukraine and Eastern Europe in these processes[1].

Also, the evolution of nations and nation states can be transformed into civilization or not[2], and hence we have reappraisal of the very concepts that have been created by European civilization.

4. Borders of knowledge. Attitude towards the borders of cognition is variable and successfully pushed further and further due to the supranationalization and worship of the scientistic paradigm that is disseminated by the project of the Enlightenment. Thus, scientific optimism is understood one-sided, there is a kind of certain common space when it deals with mind, then belief is gradually replaced. The spread of science should lead to immortality of man (or a very long life), cognition of all laws of nature and the universe and therefore it is a mistake to declare faith gradually disappearing.

Also, of course this means the development of new competences, new humanitarian forecasts. For example, the forecast made by analysts of World Economic Forum[3] for five years. In particular, it is forecasted that 35% of key competences requested would be modified. In the first place after five years the most critical component of the complex problem solving (Complex Problem Solving), it will increase by 52%. The second most significant competence in the future is critical thinking (now it is in the fourth place according to relevance). Because of redundancy and easy access to information first of all the skills of information filtering, correct reframe are necessary. Unfortunately, modern education system does not meet these needs. The third is the importance of competence of creativity because non-standard solutions are more and more needed in work which is also not taken into account by modern educational technologies.

5. Human irrelevance in social processes. The interaction of faith and mind involves the uniqueness of person, his responsibility to God and society including «co-working» that is «cooperation» of man with the divine plan. When earlier 70-80% of the population was engaged in production processes, and 20% of the population worked in services sector including intellectual activity, industrialization and industrial revolution of the twentieth century resulted in the displacement of physical labor; further information age questioned and then displaced intellectual activity and possible public services, technical and information progress led 5-10% of the population being able to provide the needs being necessary earlier. Irrelevance of person appears only now but will grow with the further development of technologies what leads a person to disappointment in any values. For example the phenomenon of SNEP in Japan officially numbers more than 2 million people (Note, SNEP – from English Solitary Non-Employed Persons, people from 20 to 60 who have never worked and have never been married living on social benefits)[4].

6. The mind is under suspicion.

Mind as a quality of a person which is put in doubt including various directions of postmodern philosophy is generalized in the writings of P. Ricker, becomes odd in the philosophy of existentialism.

Doubt in science and scientific knowledge leads to the emergence of pseudoscience, non-scientific knowledge and at the same time any rational ways of knowing the world including those offered by theologians, are put in doubt and lose legitimate functions.

Philosophy also begins to be seen not from the angle of science but as a philosophical knowledge based on individual experience. Of course the relativization of the truth occurs in any sophistic doctrine but when the mind itself falls under suspicion including the «philosophy of suspicion» and in various sorts

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[1] Фукуяма, Ф. (2017). Евромайдан – это грандиозная битва за расширение демократических форм правления… *ZN.UA* <https://zn.ua/internal/frensis-fukuyama-evromaydan-eto-grandioznaya-bitva-za-rasshirenie-demokraticheskih-form-pravleniya-_.html> (2018, January, 04).

[2] Дацюк, С. (2017). Нація та цивілізація. *Українська правда* <http://blogs.pravda.com.ua/authors/datsuk/59f9a7ca7947d/> (2018, January, 04).

[3] HR-Portal (2017). *World Economic Forum* <http://hr-portal.ru> (2018, January, 04).

[4] Юдзи, Г. (2017). Феномен SNEP: в Японии увеличивается количество одиноких безработных. *Nippon Communications Foundation.* <https://www.nippon.com/ru/currents/d00109/> (2018, January, 04).

of substitutions of philosophy with sophistry then go agnosticism and disbelief in one`s power and refusal of any serious activity.

Since mind is declared suspicious education becomes extra, higher education is inappropriate since it does not promise immediate profit today[1]. All kinds of knowledge in general in such paradigm should provide obvious immediate profit and such «economization» of mind leads to the stagnation of entire socially important spheres.

1.Information Approach of M. Castells

One of the ways to overcome institutional crises of culture is an information approach to the globalization of M. Castells.

M. Castells introduces the notions of information society and information economy that differ from the industrial sociocultural system not by the sources of production growth but through the reorientation of the latter into a technological paradigm based on information technologies. It is this technological paradigm according to M. Castells which creates global economy and global globalization. On the first stage of the information revolution there were significant technological changes in processes and products as well as redistribution of competition: «Thus the pure result of the first stage of the information revolution was the spread of economic progress. Moreover, the proliferation of knowledge-based production and the management of the entire spectrum of economic processes on a global scale require profound social, cultural and institutional changes, and taking into account the history of other technological revolutions it will take some time. That is why the economy is informational rather than simply based on the use of information, since the cultural and institutional features of the entire social system must enter the process of dissemination and use of new technological paradigm»[2].

Cultural and social consequences of the first stage of information society, the first stage of globalization are: internal fragmentation of the workforce of information producers and the rest; social exclusion of many individuals and entire segments of society who are not informational producers or consumers; the division of the global network logics of capital flows and the human experience of working life; the crisis of the national state as a sovereign unit and accordingly the crisis of the old form of political democracy as well as the birth of a new form of statehood, the «network state», as well as the growing role of the media, in addition the manipulative strategies of the latter.

M. Castells warns about creating a new form of state and strategic games, where politics got rid of the former government but not influence. «Globalization of capital, the process of increasing the number of parties represented in the institutions of power as well as the decentralization of power and the transition to regional and local governments create a new geometry of power, possibly creating a new form of state, a power-packed state. Social actors and citizens in general maximize opportunities for representing their interests and values by playing various strategies in relations between different institutions at different levels of competence. (...) To the extent that politics becomes a theater and political institutions are similar to agency agreements and not to power stations, citizens around the world demonstrate a protective reaction by voting in order to prevent damage from the state, instead of putting their demands on it. In some sense the political system is deprived of power, but not influence»[3].

The authorities become «power-knowledge» (M. Foucault), it fits into existing cultural codes and symbolically defines decision-making, political and cultural life, a symbolic side of power in an information society, it is its immateriality in this, it organizes life experience in accordance with categories of certain behavior, by encouraging certain elections or deterring others, the authorities become constructive, arranging patterns, but no less real: «For example, when the population is experiencing an unidentified multidimensional threat the organization of such fears through the following codes: immigration – race – poverty – social payoff – crime – job loss – taxes – the threat ensures the goal being identified by defining us as the opposite of them and approving those leaders who have the largest credibility of support for what is perceived as a reasonable dose of racism and xenophobia»[4].

Culture determines life in a new globalized society; in the long run, it does not matter who is the power and the powers, in the short term there are no more stable ruling elites, but there are elites from

[1] Питер Тиль о том, почему высшее образование переоценено (2017) *ESQUIRE* <https://esquire.ru/peter-thiel> (2018, January, 04).

[2] Кастельс, М. (2000). *Информационная эпоха: экономика, общество, культура*. Москва: ГУ ВШЭ. 210.

[3] Ibid., 423.

[4] Ibid.

the authorities which are formed and implemented during their short stay at power, which they use to achieve privileged access to material resources and social ties, cultural and symbolic capital: «Cultural battles are the essence of the battle for power in the information age. They are conducted mainly in the media and with their help, but the media are not holders of power. Power as an opportunity to determine behavior is contained in networks of information exchange and manipulation of symbols that relate social actors, institutions and cultural movements with the help of icons, representatives, intellectual enhancers»[1].

Summing up the concept of M. Castells' new globalized informational society we can say that the extraordinary role in the new globalized society Manuel Castells does not give to politics or social strategies but to culture. Culture as a source of power and power as a source of capital, including symbolic, underlie a new social hierarchy of the information age and processes of globalization; the combination of the interests of science and theology is positive, but both are gradually replaced by the consumer society. The consumer society in globalization reaches its climax as the opportunities are consumed, and not things, even the symbols of these opportunities are consumed.

The redundancy of the industry and representation leads to the redundancy of the consumer himself in the global market system – he becomes a user forced into many endless elections, often illusory, therefore, virtually new ethics of globalization is based on changing identity and fashion as the main factor of choice, which deprives the ethical choice of its essential characteristics and turns a person into a victim of consumption and makes a player who contemplates opportunities, but leans on their excess. Certain alternatives to such an understanding of global identity are usually traditional ethics including Christian ethics.

2.The approach of the Catholic Church and Encyclical by John Paul II.

The Encyclical by John Paul II «Fides et Ratio» argues that faith and intelligence «are like two wings on which the human spirit rises to contemplate the truth». It is noted that the path of human knowledge throughout history is simultaneously the path of self-knowledge, the way of assigning the highest truths to our lives: «Everything that is the object of our knowledge, thus becomes part of our lives»[2]. The Church confesses the truth, «it is a deaconess of truth». It is the aspiration of truth and knowledge, but at the same time the understanding of the acquired knowledge as a step toward the revelation of God: every known truth is always only the stage of the road to the knowledge of the full truth that will appear in the final revelation of God: «Now we see that as if mirrors, in a riddle, but then – face to face; now I understand partly, and then I will know, as well as I know» (1 Cor 13:12)[3].

There are many ways in which a person can move towards a better knowledge of the truth and therefore make his life relevant to human dignity. Among them, a special place belongs to philosophy. The stage of surprise, the transition to a universal interpretation and the initial period of Christian truth is described through philosophy, the illustration of the divine plan, states that the bishops are «witnesses of Divine and Catholic truth»[4] and the presence of the mystery of the Divine, which is «not a border, no coercion, but obedience to the secret»[5].

The social nature of man, which determines its mental activity and behavior, the church examines the socialization of man, examines personal knowledge – knowledge by testimony through the example of the martyrs: «For the martyr is the most authentic witness of the truth about life. He knows that through the meeting with Jesus Christ he has found the truth about his own life and nobody can take that conviction and cannot take it away».

Two ways to the truth are analyzed – philosophical reflection and revelation: «The truth that God reveals to us in Jesus Christ does not contradict the truths which can be reached by philosophical reflection. On the contrary, these two ways of knowledge lead to the fullness of truth. The unity of truth is the main postulate of the human mind expressed in the law of consistency. Revelation gives this unity of persuasiveness, showing that God the Creator is also God of the history of salvation»[6].

[1] Кастельс, М. (2000). *Информационная эпоха: экономика, общество, культура.* Москва: ГУ ВШЭ. 608.
[2] Дрогобицька духовна семінарія (2013). *Енцикліка Fides et ratio* <http://dds.edu.ua/ua/articles/2/duhovna-svitlytsa/rik-viry-2012-2013/1115-fides-et-ratio.html> (2018, January, 04).
[3] Ibid.
[4] Ibid.
[5] Ibid.
[6] Ibid.

Courage of faith is the foundation of truth. «The answer to the courage (parresia) of faith must be the courage of the mind». The conclusion comforting philosophy is given: «The Church is alive with interest in philosophy. There is a deep link that unites the work of the theologian with philosophical quest». The Encyclical considers the significance of philosophy in interpreting complex issues of theology and morals, the interpenetration of philosophy and theology, the influence of theology on philosophers (J. Marithen, E. Zhilson, V. Solovyov, P. Florensky, V. Lossky).

Further, in Encyclical, criticism of the philosophy of postmodernism and positivist mentality are carried out, since «a positivist mentality that has not lost its delusion that, thanks to the advances in science and technology a person as a demiurge, can provide himself with complete control over his own destiny»[1]. Philosophy should become the key to the dialogue of cultures, which is «a kind of mirror of the culture of peoples»[2]. The Encyclical ends with a metaphorical comparison of theology and philosophy – philosophy helps theology «serve the purpose of making theology as an understanding of faith, fruitful and effective».

3. Communicative approach: new humanism as the overcoming fragmentation of human existence (Ch. Taylor, Z. Bauman)

One of the most famous scholars of postmodern identity, changes in human existence under the influence of globalization is the famous Canadian philosopher Ch. Taylor. Identity is associated with traditional ethical categories, including the «benefit» category.

Human identity appears and develops in dialogue. Here Ch. Taylor continues the philosophy of dialogue (M. Buber, Bibler) and the communicative ideas of L.Wittgenstein, K. Jaspers and J. Habermas. N. Berdyaev continues the slightly different philosophy of dialogue, he also believes that identity is based on ethical categories. N. Berdyaev writes about the ontological reality of communication, such communication, which is based not on the message and the symbolism of the discussion, but on the communication – «Communication (communion)... for «I» is possible only with «we», with another «I», but not with the society-object, not from «Es». Communication «I» and «you» forms «we» not from «Es». The communication of the two occurs in the third, but the third is not «we», but «Es». Nature with laws, society, state, family, social class are constantly manifested for the personality of such «Es», it. Communication and unification are cognitive and emotional, are possible only in the way of existence. Only with existing ones. It is always a breakthrough and enlightenment of another world into our world»[3], communication implies, according to N. Berdyaev, the discovery of the metaphysical aspect of the world, meeting with the Divine – «the interpenetration of «I» and «you» is in God»[4]. Thus communitarianism, Christianity and personalism speak of different types of communication: communication is not object-subjective, not intersubjective, but interpersonal, where the personality can be another person, another culture or God. The open nature of such a dialogue is directed not to the rational procedure, but to emotionality and responsibility.

For example, Ch. Taylor continues the theory of «language games» by L.Wittgenstein, referring to the need for communication as the basis of identity, and at the same time, the limited communication of a given language world, setting the limits of interpretation. The category of «good» is associated with Ch. Taylor with the building of his Self, with self-determination, which is the basis of any identity. So self is based on any consciousness or not, the concept of good thus it builds on any ethical basis: «we are self-only in the fact that certain things have significance for us».

The fact that I am a self – my identity – is essentially due to the way in which things are significant to me; my identity is made only through a certain language of interpretation, which I have learned as a way of effectively expressing these issues»[5]. The influence of communitarianism and the ideas of L.Wittgenstein on Ch. Taylor consists in the fact that language as a system of rules defines not only the system of interpretation and the system of prevailing values, but also the general horizons of identities, the general horizon of the common good for the sociocultural group, in this horizon, each individual can freely express his identity, since, according to Ch. Taylor, as a communitarian, identity is always linguistically mediated: «language is the transcendental horizon» of identity.

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[1] Дрогобицька духовна семінарія (2013). *Енцикліка Fides et ratio* <http://dds.edu.ua/ua/articles/2/duhovna-svitlytsa/rik-viry-2012-2013/1115-fides-et-ratio.html> (2018, January, 04).

[2] Ibid.

[3] Бердяев, Н.А. (1994). *Философия свободного духа*. Москва: Республика. 308.

[4] Ibid.

[5] Тайлор, Ч. (2004). *Мультикультуралізм і «політика визнання»*. Київ: Альтерпрес. 53.

The dialogic nature of communication forms identity as a knowledge of the nature of its own Self, ready to respond to the challenges of the Other, thus not only my identity is formed, but also my place in the world, the limits of my values, aspects of understanding the categories of «good», «evil», «God», «responsibility», the ontological nature of the existence of a separate identity and society as a set of identities is formed – «articulating its identity, I am defining myself. I realize the potential that is purely mine»[1].

Paradoxically, becoming an individual and personality is only possible by overcoming oneself, opening up a dialogue with another, when a person is locked in himself, then it becomes the object of manipulating by mass culture, falls under the «alienation», which is so detailed in terms of Marxist-postFreudian philosophy, loses instead of identity, and finally humanity, this should be reminded of Ch. Taylor's main work of «Ethics of Authenticity» – «The main feature of human life, about which I want to remind, is its radically dialogic character. We become full-fledged people who are able to understand ourselves, therefore, to define our identity when we learn the languages of human communication»[2].

Identity makes it possible to discover authenticity. That is, the concept of identity of Ch.Taylor is based on the fact that identity is an ontological category of human existence, for the development and maintenance of identity the orientation towards the good and the openness of communication is necessary, and the dialogue creating the human authenticity becomes necessary «a source for himself»[3].

The third «source to himself», the identity parameter, Ch. Taylor considers responsibility – «But being capable of answering for yourself means to know where you are, what you want to answer. That is why we naturally tend to discuss our basic orientation in terms of who we are... As soon as this orientation is reached, it determines which position we are responding to, and therefore determines our identity»[4]. That is, to answer means to answer from a certain position, thereby confirming this position, to have in mind a certain concept of good and to protect it in the dialogue of life. Thus, we can conclude that in the concept of identity of Ch.Taylor is the decisive triad of «good – dialogue (communication) – responsibility», confirmed identity, which is responsible for itself, retains authenticity, irresponsible man loses gradually as authenticity and identity, it is not able to reproduce a culture.

This new, evolving identity, which is spreading during the globalization processes, must correspond to a new ethics – the ethics of the Other. Since only ethics based on love and respect can absorb all the chaos, disorder and variability of the globalized world, only such ethics can comprehend the volatility and lack of guarantees: «To love, as if to be moral, means to be and remain in a state of eternal uncertainty. A loving person, like the person who has morality, drifts between tolerance, which most often sits on the shoulders of indifference, and a proprietary burst, which breaks too easily and quickly into the rock of coercion; while loving, and moral subjects do not have other waters for swimming»[5]. The ethics of the Other must be based on new humanism, on the uniqueness and value of each person, hence the «individualistic society» is a way of outlining the problems of a globalized society, and the way to solve them, when such ethics may and need to be built.

Human beings in a globalized world must rely on the renewal of humanistic ideals, a sense of home and security, but also a new ethics based on the principles of freedom, democracy and respect for every individuality.

4. Synergytic approach

Synergetic theory understands the complexity of natural and social life. It relies on certain provisions:

– fundamental openness of science and education (human openness)
– nonlinearity of the evolution of scientific and philosophical knowledge
– self-organization of complex systems (consciousness, thinking, creativity)
– constructive dialogue between different branches of knowledge, science, philosophy, theology
– the concept of «methodological culture of thinking»[6] and the culture of dialogue.

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[1] Тайлор, Ч. (2004). *Мультикультуралізм і «політика визнання»*. Київ: Альтерпрес. 86.

[2] Taylor, Ch. (1991). *The Ethics of Authenticity*. USA: Harvard University Press. 48.

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[6] Майнцер, К. (2010). Вызовы сложности в XXI веке: Междисциплинарное введение. *Вопросы философии,* 2, 81-98.

5. The Philosophy of Religion Approach (J. L. Marion, R. Gerar).

J. L. Marion speaks of the close connection between philosophy and theology, asking the question – as a possible philosophy of religion – you can reach a conclusion about the connection of the actual theology and anthropology: «now we are required to remove the philosophy of religion at least some place within the philosophy in a specific sense this word. But would agree in such a case, religion to obtain such a passport with such a modest permission to become the subject of study in one of the sections of philosophy that they decided to dedicate specifically to her?»[1]. In this case, theology can become a special metaphysics (metaphysica specialis), part of general metaphysics (metaphysica generalis), or even part of rational psychology or physics[2]. Here is an appeal to anthropology, when «in this way, contrasted with the philosophy of religion, theology of revelation, we can in the sense of this double perception of the very single anthropology»[3].

Before us, anthropology as «a science, set up by man to the man himself. Kant subtly formulates this: the most important subject (Gerestand) of the world to which he (the person) directs them (his knowledge and skills) – this is a person, because man is its own and the ultimate goal. But he knows it, according to his kind as an earthly being armed with the mind (mit Vernunft begabtes Erdwesen), whose special honor is given because it is adorned with knowledge of the world, while the person himself is one of the many earthly creatures. This means more than human knowledge of oneself. I. Kant radically specifies: this is knowledge from a pragmatic point of view. The pragmatic point of view is opposed to the physiological point of view, which explores how nature acts in man. The pragmatic point of view demands to see how the human being (Wesen) operates in conditions of freedom and that «it can and must do with itself»»[4]. Note that such knowledge of man himself cannot be reduced to a simple empirical consciousness.

Thus theology, philosophy of religion and philosophical anthropology in the modern form should be based on the incomprehensibility, unknowability of a person based on the «incomprehensibility of the One whose image and likeness is carried by man»[5]. Thereby, there is a connection between philosophy and theology, but theology cannot finally solve the question of philosophy and anthropology, because «the person itself must understand this incomprehensibility, carefully oppose it with all sorts of comprehension, all sorts of victories over other things that have been converted into an object»[6]. Man addresses himself as «a rich phenomenon»[7], but philosophy must know and not lose the desire to want to know who knows. At this point, the philosophy is with the need to meet theology: «Theology in the strict sense recognizes only one object, which is not such formally– Revelation. It therefore allowed itself or even won for itself the highest epistemological necessity: to reflect on the immensity of God's knowledge, so that it is directly guided by its infinity, but above all by its own holiness»[8].

Thus, according to J.L. Marion, the immense knowledge of man becomes a pledge of philosophy, a new kingdom of thought is provided without final conclusions.

Conclusions. We have analyzed the actual interaction of scientific and religious discourses in contemporary philosophical thought, the problems that arise in such interaction (new understanding of man and the end of history, dogmatism, rethinking the boundaries of knowledge and rationality, dehumanization, noncritical thinking), and ways to overcome these internal epistemological conflicts. New paradigms of the dialogue are proposed among actual philosophical discourses through the reference to communicative philosophy, information philosophy, Christian ethics, philosophy of religion, synergetic approach and development of a new integrative approach to a person in philosophical anthropology.

The incomprehensibility of man is the path to the dialogue of theology and philosophy, which are closing in opposition, this common area must belong to the philosophical anthropology and the philosophy of religion, which should become new humanitarian as well as theological sciences.

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[2] Ibid., *55.*
[3] Ibid.
[4] Ibid., *56.*
[5] Ibid., *71.*
[6] Ibid., *75.*
[7] Ibid.
[8] Ibid.

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