

UDC 215

SHEPETIAK OLEH,

*Borys Grinchenko Kyiv University (Kyiv, Ukraine)**e-mail: o.shepetiak@kubg.edu.ua, ORCID 0000-0001-5463-6475*

PHILOSOPHY OF RELIGION IN UKRAINIAN AND WESTERN SCIENCE

Philosophy of religion is one of the most popular philosophical disciplines at Western and American universities. The concept "philosophy of religion" is also presented in Ukrainian educational system. Nevertheless the essence of the concept in Ukrainian and Western scientific environment is not identical. The exploration of the differences constitutes the relevance of the issue. The main research method is comparative analysis: the work is based on textbooks' analysis from philosophy of religion written in the West in comparison to the national works of religious studies. The main pioneering result reached in the issue is to highlight the conceptual differences of "philosophy of religion" in Ukrainian and Western scientific traditions. In Ukraine philosophy of religion is a philosophic discipline that studies a phenomenon of religion, as in Western and American scientific environment the subject of philosophy of religion is God. The presented difference in approaches depends on the difference of ideological bases. Soviet science of religious studies which dominated in Ukraine for the decades and has still remained impact on the most part of scientific environment was built on Marxist atheism and considered religion not according to human interrelationships with the Highest Being, but as a result of social relationships. In other words religion is a social phenomenon for Marxist religious studies, namely social generated reality. In the West, where philosophy of religion has never been in service to totalitarian ideology, God has remained a subject of the discipline. Western philosophy of religion is close to theology owing to the subject of study which is also explores God. The difference between them is in the research method: philosophy of religion explores God via intelligence, and theology via revelation. Western challenges of philosophy of religion are to explore God via human intelligence. The European tradition endeavors to separate knowledge about God that can be explored by human mind from the knowledge which is presented to human via revelation.

Key words: *philosophy of religion; religious studies; religion; God's existence; attributes of God; theology; problem of God's existence.*

Introduction

The words facilitate our understanding, however they produce misunderstanding. Any Ukrainian who has obtained even shallow knowledge in philosophy, having heard English equivalent "Philosophy of Religion" or German "Religionsphilosophie", immediately translate it into Ukrainian collocation corresponded to "Philosophy of Religion". Nevertheless a literal translation does not always reflect accurate meaning of an expression. The meaning of "Philosophy of Religion" is a vivid instance of a range of meaning's existence due to cultural and national diversity. There are some different connotations which are included into the concept of "Philosophy of Religion" in Oxford, Paris, Vienna and Cambridge than in Kyiv, Lviv or Kharkiv respectively. Regrettably, the tendency of long-forgotten by the world science Marxist atheism has continued to be cultivated by Ukrainian religious studies, which surprisingly bears a name "philosophy of religion". Such mutant has nothing in common with philosophy of religion as it is considered in the West. Whereas a subject of philosophy of religion is compulsory for all Ukrainian students from Faculties of Philosophy, the concept's determination is a primary objective.

An attempt of scientific literature analysis will be presented in the issue; the differences of philosophy of religion

determination in Ukraine and in the West will be discovered. The national literature selection about the issue is a problem as there are hardly any books devoted to the philosophy of religion written in Ukraine. "Philosophy of Religion: Manual" written by Popova M. (2007) might be the only work devoted to the issue, moreover "Philosophy of Religion: Guidance Manual" by Brodetskyi O. (2008) should be mentioned. Consequently we have to appeal to manuals and textbooks from the religious studies, where there are references to philosophy of religion. The sources of the presented analysis are in the following works: "Religious Studies: Manual" by Borozovets T. and Havryliuk T. (2013), "Religious Studies: Manual with Text Collection" Drotianka L., Matuchina O., Ischuk N. (2004) and "Basics of Religious Studies" Leshan V. (2005). Some ideas expressed in the issue resonate with research paper by Oleg Kyselev and Vitaliy Khromets "Philosophy of Religion: a Subject, Theory or Approach in Religious Studies?" (Kyselev and Khromets, 2012) published in 2012. Philosophy of religion analysis of Western works is far simpler. The hundreds of books from philosophy of religion are written in Europe and the USA. The subject is the most popular among English speaking authors. We have no opportunities, and no necessity to analyze all the works. As a result we focus only on some selected works that

have been published in recent years and occupied a prominent place in scientific discourse. We are going to use the following works: "Philosophy of Religion: A Very Short Introduction" (Bayne, 2018), "Between Philosophy and Theology: Contemporary Interpretations of Christianity" (Brabant and Boeve, 2010), "Philosophy and Theology" (Caputo, 2006), "Einführung in die Religionsphilosophie" (Löffler, 2007), "Introducing Philosophy of Religion" (Meister, 2009), "Philosophy, Theology, and Hegel's Berlin Philosophy of Religion, 1821-1827" (Merklinger, 1992), "An Introduction to the Philosophy of Religion" (Murray & Rea, 2008), "Reading Philosophy of Religion" (Oppy and Scott, 2010), "A Dictionary of Philosophy of Religion" (Taliaferro and Marty, 2010), "Morality and Religion" (Zagzebski, 2005).

Regrettably, we have not found any comparison of philosophy of religion definitions in Ukrainian and Western scientific circles in issued publications. Moreover we have nobody to make reference to and to prove our results. As a consequence the issue is considered to be pioneering.

The aim of the issue is to determine the sense of a concept "philosophy of religion" and to compare two meaningful systems, namely what is meant under the concept "philosophy of religion" by Ukrainian and Western scientists.

Methods of research

The main method which is used throughout the presented study is comparative analysis: the work is based on manuals' analysis from philosophy of religion written in the West in comparison to the national works of religious studies. In the study we will endeavor to identify the main issues considered by western authors. According to Western scientists, philosophy of religion and theology study the same object, consequently the division between the subjects should be defined.

Results and Discussion

Philosophy of religion in Ukraine. Despite the fact that philosophy of religion is inherited in educational programs of any Faculty of Philosophy in Ukraine, the meaning of the definition has remained blurred and theoretical studies on the issue are rather negligible. There is no philosophy of religion in a list of specialties according to which a PhD thesis is allowed to be taken. However the list contains religious studies. A subject of philosophy of religion is traditionally considered to be included into religious studies' sphere, where philosophy of religion is lost among various research areas that study religion. The PhD theses' review reveals that the scarce amount of works are devoted to philosophy of religion among all studies performed within "religious studies" field. The same situation is with textbooks. There are only two manuals on philosophy of religion in Ukrainian on the shelves of Vernadsky National Library of Ukraine (Brodetsky, 2008; Popov, 2007). A work of Italian professor Battisti Mondina (Mondin, 2012) in Ukrainian translation of Bogdan Zavidniak is accompanied to them. To conclude there is hardly anybody to take the PhD theses on philosophy of religion and nobody writes textbooks on that subject, nevertheless the subject is taught at all Faculties of Philosophy in Ukraine. What kind of material is a base of the abovementioned courses devoted to the subject that is unresearched? - That question we would like to omit.

Instead of that, we would like to pay attention to a crucial question about the essence of philosophy of religion. Regrettably the definitions of philosophy of religion which can be met in national scientific literature impress by the

contained logical contradictions. Particularly, The Great Ukrainian Encyclopedia on the web page devoted to philosophy of religion defines it as "a collection of urgent and potential philosophic items about religion and God, which present the philosophic consideration of nature, essence and sense". The mentioned definition does not reveal the sense of a concept, at least owing to the occurrence of a logical mistake: the presented definition has a cyclic form, namely a concept explained in a definition and a notion that facilitates to explain a sense of a concept has the same words which is unacceptably for a definition. The same mistake of cyclical nature is inherited in various textbooks. For instance, in a following definition "philosophy of religion is considered as a collection of philosophical items, categories and conceptions which interpret religion in a philosophical way" (Leshan, 2005: 12). The author explained that philosophy of religion was something that interpreted religion in a philosophical manner. Equally complicated and impenetrable is a definition: "The substantive area of philosophy is reality consideration in the perspective of the philosophical issues, thus it draws attention to study the philosophical aspect of religion" (Drotiyan, Matyukhina, Ishchuk, 2004: 13).

Obviously, attention is appealed to such definitions of philosophy of religion which reveals Ukrainian peculiarities of such subject. There is a dictionary entry "Philosophy of Religion" by D. Kiriuchin in Philosophic Encyclopedic Dictionary published by the Institute of Philosophy named after G.S.Skovoroda of the National Academy of Sciences of Ukraine in which is stated that "Philosophy of Religion is a philosophic subject where the sense and peculiarities of a phenomenon of religion are considered". (*Filosofiya rellhiyi*, 2002: 681). Borozovets T. and Havryliuk T. have the following definition in their textbook: "Philosophy of religion is a part of academic religious studies where rational nature and sense of religious phenomenon's considerations are presented" (Borozovets, Havryliuk, 2013: 10). There is obvious from abovementioned definitions that a subject of philosophy of religion is a phenomenon of religion according to the national scientists of religious studies conviction.

Looking ahead, we need to notice that a subject of philosophy of religion is not a phenomenon of religion, but God for Western and American scientists. Such comment evokes a question: what is the reason of a focus's change in the sphere of interests of philosophers who consider religion. There is an indisputable fact that a subject of Ukrainian religious studies is a successor of its former Soviet predecessor based on Marxist atheism positions. The reference point of Soviet religious studies was a thesis that God did not exist. Consequently, as God did not exist, he could not be a subject of scientific study; hence non-existent substance was impossible to study. Simultaneously, religion existence was an obvious fact. Therefore Soviet scientists of religious studies endeavored to explain the appearance and development of a phenomenon of religion under condition of God's non-existence. It is commonly known that any religion for Marxists is a particularly social phenomenon. Nowadays it is unfashionable to be distinguished as an atheist, however the fall of militant atheism has not changed the sense of a problem. A tradition to consider religion exclusively as a social phenomenon, as a side effect of social processes has not only remained, however it has continued to thrive. Modern philosophy of religion has continued to ignore God, having accepted religion as a result of personal interrelationships, instead of a man and God relationships.

Philosophy of religion in Western science. "In the West,

where the subject of religious studies appeared, the problem of philosophy of religion is solved in a different way" - as Ukrainian scientists of religious studies O. Kyselev and V. Khromets (*Kyselev and Khromets, 2012: 143*) correctly claim.

University students study the subject "Philosophy of Religion" in Ukraine as well as in the Western Europe and the USA, nevertheless Western students and Ukrainian ones study the absolutely other materials.

The best indicator of Western philosophy of religion area is textbooks' review from the subject. An Austrian scientist Wilfrid Löffler published a textbook "Introduction to the Philosophy of Religion" in 2006. The book comprises four structural parts: "What is it that philosophers of religion do?", "Arguments in support of the rationality of religious belief", "Objections to the rationality of religious belief", and "Rational structures of religion". Professor Löffler belongs to the adherences of analytic philosophy, as a result his philosophy of religion presented in such light. The section names demonstrate that rational nature of religious belief is analyzed in the book. Still there are no words about the religious influence on a society. Linda Trinkaus Zagzebski published a textbook "The Philosophy of Religion: an Historical Introduction" in Oxford in 2007 which comprised ten chapters: "The Philosophical Approach to Religion", "The Classical Arguments for the Existence of God", "Pragmatic and Fideist Approaches to Religious Beliefs", "Who or What Is God", "Fate, Freedom, and Foreknowledge", "Religion and Morality", "The Problem of Evil", "Death and the Afterlife", "The Problem of Religious Diversity", "Faith, Reason, and the Ethics of Belief". Still there are no words about religion as a social phenomenon. In addition, there are arguments for God's existence and analysis of the main religious aspects. A work "An Introduction to the Philosophy of Religion" of Michael Murray and Michael Rea published in 2008 by Cambridge University Press contained three parts: "The nature of God" where the attributes of God were analyzed, "The Rationality and Religious Belief" where theistic and anti-theistic arguments were given, and "Science, Morality and Immorality" where an analysis of threefold relationships' areas was conducted, namely between religious belief and science; morality, politics and religion; mind and body. In "Routledge: Taylor and Francis Group" publishing which located in London and New York a work of Chad Meister "Introducing Philosophy of Religion" was issued in 2009. The author presented his ideas in ten chapters: "Religion and the philosophy of religion", "Religious diversity and pluralism", "Conceptions of ultimate reality", "Cosmological arguments for God's existence", "Teleological arguments for God's existence", "Ontological arguments for God's existence", "Problems of evil", "Science, faith and reason", "Religious experience", "The self, death and the afterlife". New York publishing house "Continuum" released "Dictionary of Philosophy of Religion" in 2010, which was also written by the adherences of analytic philosophy. There was an introduction consisted of three crucial parts: "The Concept of God", "The Challenge of Logical Positivism", "Arguments for and against the Existence of God". G. Oppy and M. Scott published the collection of the main texts for philosophy of religion in Oxford in the same year. The texts were structured in accordance with the following chapters: "Religious Language", "Arguments about the Existence of God", "Evidence, Argument and Belief in God", "Divine Attributes", "Religious Diversity". The work begins with an analysis of religious language that is a typical feature of analytic philosophy. The next chapters are devoted to the

traditional issues of philosophy of religion. The approximate set of the issues has remained unchangeable from the Middle Ages. A work of Tim Bayne "Philosophy of Religion: A Very Short Introduction" was published by Oxford University Press in 2018. The work contains the traditional issues of the Western philosophy of religion; nevertheless it is interesting as it stands in the row of the newest textbooks from the subject. The eight themes are considered in the book: "What is the philosophy of religion?", "The concept of God", "Arguments for God's existence", "Faith and silence", "The problem of evil", "The roots of religion", "Speaking of God", "The Afterlife". The amount of enumerated books is enough to draw conclusions about the subject of philosophy of religion in Western variant. A subject of philosophy of religion is a phenomenon of religion in Ukrainian scientific circles, in the meantime Western scientists consider God to be a subject of philosophy of religion. Western science of religious studies abandoned the religious exclusivism and reductionism. Nobody of Western scientists denies that any religion has some social role. Moreover a social role of religion is actively explored by Western scientists within sociology of religion. The categorical and imperative statement of Karl Marx that religion is a result of social human being has become obsolete. A definition of religion as a social phenomenon is irrelevant in philosophy of religion. Furthermore, nobody denies that religion contains a crucial psychological aspect, which is actively studied within psychology of religion. On the other hand, Sigmund Freud's thesis that religion is a result of human consciousness's activity (Oedipus complex) has never been used in philosophy of religion.

Philosophy of religion and theology. The understanding of Western philosophy of religion requires to find one more answer. As already mentioned for philosophers of religion who work in the Western Europe and the USA, a subject of philosophy of religion is God (*Löffler, 2007: 34*). However, God is a subject of theology studies. What is the difference? Do we have reasons to claim that Western philosophers reduce philosophy of religion to theology? Actually, there is something that integrates them and something that disintegrates. The common between philosophy of religion and theology is a subject of the study. It is God. It should be stressed that the subject of philosophy of religion is God! There is God itself, not his existence or attributes, however God's existence and his attributes are the main issues in philosophy of religion. This will be mentioned later. Philosophy of religion and theology differ in methods. It is difficult to disagree with American scientist John Caputo's statement that "Philosophy and theology determine the same subject as the both are interested in God's issue, good life and everything that means to be "a human" - nevertheless their methods differ significantly" (*Caputo, 2006, 23*). Theology studies God via revelation, at the same time philosophy of religion performs the task via intelligence. In other words, philosophy of religion explores everything connected with God and all things that can be considered via human mind. Philosophy of religion disregards that God discovers about himself in revelation (the Bible, the Quran, the Avesta, the Vedas, the Tripitaka, etc.). Precisely the thought is expressed in a compiled book published by Catholic University of Leuven in Belgium in 2010. "Philosophy focuses on the process of thinking to the possible extent, thinking via single intelligence; instead theology is considered as *fides quaerens intellectum* - faith that seeks understanding" (*Boeve, 2010: 213*). The tradition has remained for centuries. For instance, Philip Merklinger emphasized that "classical philosophy of

religion of pre-reformation Christianity" also dealt with "the knowledge about God through intelligence" (Merklinger, 1992). Thus theology explores God in the revealed measure via the Scriptures. Therefore doctrines of belief belong to theological sphere. Religions diverge on the dogmas, consequently theology is always denominational. There is no universal theology; however there are Christian theology, Jewish theology, Muslim theology etc.

The main issues of Western philosophy of religion. As it has been mentioned above, philosophy of religion explores God via human intelligence, despite theology that relies on the revelation in the knowledge of God. A subject of philosophy of religion comprises some essential issues. The first and the main one of philosophy of religion is existence of God. Such issue does not belong to theology sphere, as stated above, theology is always denominational, and belief in Absolute or the Highest Reality is a universal feature of any religion. The philosophy of religion does not contain evidences about God's existence, for instance: God exists because it is said in the Bible or in the Quran. Instead the evidences are given which appeal to a human mind: God exists as a mind is convinced in it. Any evidences of God's existence have beyond-denominational character. As an example, an ontological evidence of Anselm of Canterbury can be equally used by a Christian, Muslim or even Australian Aborigine. The same is true to via quinque of Saint Thomas Aquinas or to cumulative argument of our contemporary Richard Swinburne.

Any Western textbook of philosophy of religion begins with the evidences of God's existence. It should be mentioned that the textbooks of philosophy of religion written in German-speaking environment contain arguments for and against God's existence, providing an equal opportunity for both groups to participate in the intellectual discussion. The vast majority of the textbooks of philosophy of religion written in English-speaking environment, distinguished by the more religious conservative tendencies than continental Europe, has only evidences of God's existence. The referenced arguments depend on the peculiarities of authors' philosophical views.

The second crucial issue of philosophy of religion is God's attributes. A human mind is able not only to proof God's existence, but also explore some his characteristics. If a subject of philosophy is an Absolute reality that creates all things and coordinate them then it should be characterized by at least three absolute attributes: almighty (absolute power), omniscience (absolute intelligence), and all goodness (absolute good). There are almighty, omniscience and good of God in all religions. As a result these concepts are universal and have beyond-denominational character. They are not derived from revelation, but from a common sense. These attributes come from God's definition, which states that God is almighty, omniscience and good self. As well as availability of four paired parallel sides and four right angles are definitive attributes of a square, the almighty, omniscience and good are definite attributes of God. Moreover definitive attributes are not connected with the fact of its owner existence. Even if all squared objects have disappeared in the world, availability of four paired parallel sides and four right angles still remains a definite attributes of a square. The same is about God's attributes. Regardless of God's existence, his attributes are almighty, omniscience and good.

Conclusions

The presented review of scientific opinions and educational definitions draw us to a conclusion that a concept "philosophy of religion" has different sense in national and

Western scientific literature. Philosophy of religion is a philosophical subject that studies a phenomenon of religion in Ukraine; however the subject of philosophy of religion is God in Western European and American scientific environment. The presented difference in approaches depends on the difference of ideological bases. Former Soviet science of religious studies was built on Marxist atheism and considered religion not according to human interrelationships with the Highest Being, but as a result of social relationships. In the West, where philosophy of religion has never been in service to totalitarian ideology, God has remained a subject of the discipline. Western philosophy of religion is close to theology owing to the subject of study which is also explores God. The difference between them is in the method of research: philosophy of religion explores God via intelligence, and theology via revelation. The main issues of Western philosophy of religion are the evidences of God's existence and his attributes.

The crucial conclusion that should be made is the following: national and Western philosophies of religion are different. Difference is not a drawback; however it is an opportunity to rich knowledge base via other experience. National and Western philosophies of religion have developed in different directions and nobody is responsible for such historical circumstances. The past is out of our hands! Nevertheless we bear the responsibility to enrich ourselves with the heritage of others on this very day. Particularly we will be responsible to the next generations if we are not able to build the bridges of mutual understanding as the future unlike the past is in our hands.

REFERENCES

- Bayne, T. (2018). *Philosophy of Religion: A Very Short Introduction*. Oxford: Oxford University Press, 137 p. DOI: 10.1093/actrade/9780198754961.001.0001 (In English)
- Borozovets, T. A. and Havryliuk, T. V. (2013). *Relihiyevnavstvo: navchalnyy posibnyk*. Kyiv, 2013. 185 p. (In Ukrainian)
- Brabant, C., Boeve, L. (Ed.). (2010). *Between Philosophy and Theology*. London: Routledge. DOI: <https://doi.org/10.4324/9781315261676> (In English)
- Brodetsky, O. Ye. (2008). *Filosofiya relihiyi*. Chernivtsi: Ruta, 80 p. (In Ukrainian)
- Caputo, J. D. (2006). *Philosophy and Theology*. Abington Press, 84 p. (In English)
- Drotyanko, L. H., Matyukhina, O. A., Ishchuk, N. V. (2004). *Relihiyevnavstvo: navchalnyy posibnyk z khrestomatiyeyu*. Kyiv: National Aviation University, 150 p. (In Ukrainian)
- Filosofiya relihiyi (2002). *Filosofskyy entsyklopedychnyy slovnyk*. Kyiv: Abrys. 742 p. (In Ukrainian)
- Filosofiya relihiyi. In: *Velyka ukrayinska entsyklopediya*. Retrieved from https://vue.gov.ua/Філософія_релігії (In Ukrainian)
- Kyselev, O. and Khromets, V. (2012). Fylosofiya relyhy: dystsyplina, teoriya ili podkhod v relihiovedenii? *Filosofska dumka. SENTENTIAE*. Special Issue II (2011): Teolohiya i filosofiya relihiyi. Vinnytsya: VNTU, Pp. 142-149. Retrieved from <https://religious.life/2013/01/philosophy-of-religion/> (In Russian)
- Leshan, V. Yu. (2005). *Osnovy relihiyevnavstva*. Chernivtsi: Ruta, 2005. 304 p. (In Ukrainian)
- Löffler, W. (2007). Einführung in die Religionsphilosophie. *Zeitschrift für Religions- und Geistesgeschichte*, 59(4), 381. DOI: <https://doi.org/10.1163/157007307781787606> (In English)
- Meister, C. (2009). *Introducing Philosophy of Religion*. London, DOI: <https://doi.org/10.4324/9780203880029> (In English)
- Merklinger, Ph. M. (1992). *Philosophy, Theology, and Hegel's Berlin Philosophy of Religion, 1821-1827*. State University of New York Press, 251 p. (In English)
- Mondin, B. (2012). *Filosofiya relihiyi i teodytseya: pidruchnyk* (tranlat. from Italian). Zhovkva: Misioner, 205 p. (In Ukrainian)

Murray, M., & Rea, M. (2008). *An Introduction to the Philosophy of Religion* (Cambridge Introductions to Philosophy). Cambridge: Cambridge University Press. DOI: <https://doi.org/10.1017/CBO9780511801488> (In English)

Oppy, G. and Scott, M. (2010). *Reading Philosophy of Religion. Selected Texts with Interactive Commentary*. Oxford: Wiley-Blackwell. (In English)

Попов, М. В. (2007). *Filosofiya religiyi: navchalnyy posibnyk*. Kyiv: Askaniya, 313 p. (In Ukrainian)

Taliaferro, Ch. and Marty, E. J. (2010). *A Dictionary of Philosophy of Religion*. New York, London: Continuum, 285 p. (In English)

Zagzebski, Linda (2005). Morality and Religion. In: William J. Wainwright (ed.) *The Oxford Handbook of Philosophy of Religion*. Oxford: Oxford Scholarship Online. DOI: <https://dx.doi.org/10.1093/0195138090.003.0015> (In English)

LIST OF REFERENCE LINKS

Борозовець Т. А., Гаврилюк Т. В. Релігієзнавство: навчальний посібник. Київ, 2013. 185 с.

Бродецький О. Є. Філософія релігії: навчально-методичний посібник. Чернівці: Рута, 2008. 80 с.

Дротянко Л. Г., Матюхіна О. А., Іщук Н. В. Релігієзнавство: навчальний посібник з хрестоматією. Київ: НАУ, 2004. 150 с.

Киселёв О., Хромец В. Філософія релігії: дисципліна, теорія или підхід в релігієзнавстві? *Філософська думка. SENTENTIAE*. Спецвипуск II (2011): Теологія і філософія релігії. Вінниця: ВНТУ, 2012. С. 142-149.

Лешан В. Ю. Основи релігієзнавства. Підручник. Чернівці: Рута, 2005. 304 с.

Мондін Б. Філософія релігії і теодицея: підручник / пер. з італ. Б. Завидняка. Жовква: Місіонер, 2012. 205 с.

Попов М. В. Філософія релігії: навчальний посібник. Київ: Асканія, 2007. 313 с.

Філософія релігії. *Велика українська енциклопедія*. URL: https://vue.gov.ua/Філософія_релігії

Філософський енциклопедичний словник. Київ: Абрис, 2002. 742 с.

Bayne T. *Philosophy of Religion: A Very Short Introduction*. Oxford: Oxford University Press, 2018. 137 p. DOI: 10.1093/actrade/9780198754961.001.0001

Brabant C., Boeve L. (Ed.). *Between Philosophy and Theology*. London: Routledge, 2010. DOI: <https://doi.org/10.4324/9781315261676>

Caputo J. D. *Philosophy and Theology*. Abington Press, 2006. 84 p.

Löffler W. *Einführung in die Religionsphilosophie*. Darmstadt: Wissenschaftliche Buchgesellschaft, 2007. 192 s. DOI: <https://doi.org/10.1163/157007307781787606>.

Meister Ch. *Introducing Philosophy of Religion*. London, New York: Routledge, 2009. 240 p. DOI: <https://doi.org/10.4324/9780203880029>.

Merklinger Ph. M. *Philosophy, Theology, and Hegel's Berlin Philosophy of Religion, 1821-1827*. State University of New York Press, 1992. 251 p.

Murray M. J., Rea V. *An Introduction to the Philosophy of Religion*. Cambridge, New York: Cambridge University Press, 2008. 291 p. DOI: <https://doi.org/10.1017/CBO9780511801488>.

Oppy G., Scott M. *Reading Philosophy of Religion. Selected Texts with Interactive Commentary*. Oxford: Wiley-Blackwell, 2010.

Taliaferro Ch., Marty E. J. *A Dictionary of Philosophy of Religion*. New York, London: Continuum, 2010. 285 p.

Zagzebski Linda. *Morality and Religion*. In: William J. Wainwright (ed.) *The Oxford Handbook of Philosophy of Religion*. Oxford: Oxford Scholarship Online, 2005. DOI: <https://dx.doi.org/10.1093/0195138090.003.0015>.

Шепетяк Олег,

Київський університет імені Бориса Грінченка (м. Київ, Україна)

e-mail: o.shepetiak@kubg.edu.ua, ORCID 0000-0001-5463-6475

ФІЛОСОФІЯ РЕЛІГІЇ В УКРАЇНСЬКІЙ І ЗАХІДНІЙ НАУЦІ

Філософія релігії є однією з найпопулярніших філософських дисциплін в західноєвропейських та американських університетах. В українській освітній системі поняття "філософія релігії" також присутнє. Однак, значення, яке надається цьому поняттю в українському і західному наукових середовищах, не тотожне. З'ясування цих відмінностей становить актуальність статті. Головним методом дослідження є компаративний аналіз: робота засновується на аналізі підручників з філософії релігії, написаних на Заході, та порівнянні їх із доробками вітчизняних релігієзнавців. Головним новаторським результатом, досягнутим у статті, є висвітлення відмінності розуміння поняття "філософія релігії" в українській і західній наукових традиціях. В Україні філософія релігії - це філософська дисципліна, яка вивчає феномен релігії, тоді як в західноєвропейському та американському науковому середовищі предметом філософії релігії є Бог. Така відмінність підходів обумовлена різницею ідейних основ. Радянське релігієзнавство, яке домінувало в Україні впродовж декількох десятиліть і все ще зберігає вплив на велику частину наукового середовища, ґрунтувалось на марксистському атеїзмі та розуміло релігію не як відносини людини з Найвищою Сутністю, а як плід соціальних відносин. Іншими словами, для марксистського релігієзнавства релігія - це соціальний феномен, тобто дійсність, народжена соціумом. На Заході, де філософія релігії ніколи не перебувала на службі тоталітарної ідеології, предметом цієї дисципліни залишається Бог. Предметом свого вивчення західна філософія релігії близька до теології, яка також пізнає Бога. Відмінністю між ними є метод дослідження: філософія релігії пізнає Бога розумом, а теологія - через одкровення. Завданням, яке ставить перед філософією релігії на Заході, є пізнання Бога людським розумом. Західна традиція намагається відокремити знання про Бога, яке підлягає пізнанню людським розумом, від знання про Бога, яке дарується людині виключно в одкровенні.

Ключові слова: філософія релігії; релігієзнавство; релігія; існування Бога; атрибути Бога; теологія; проблема існування Бога.

© Shepetiak Oleh

Надійшла до редакції: 13.05.2019

Прийнята до друку: 06.06.2019