

The Dialogue between Religion and Science

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ABSTRACT: *Science and religion are two distinct but not two hostile paths: two ever valuable efforts of human spirit! Science and religion would have less intellectual disputes and social conflicts if only both of them would explicate their principles, and then in even dialogue, espy and evaluate possibilities and frontiers of their principles and sorts of enabled questions and answers. Religion may be intriguing for science as it opens new and obscure fields of human experience. Wildernesses of science and religion is truly inconsistent, which doesn't imply that they can escape. Religion is definitely not such a less evolved science, yet an autonomous perspective, convictions, and activities offering to adherent an answer of certain issues in any case unsolvable, even with the help of science furthermore, its strategies.*

KEY WORD: *Human Development, Independent Thinking, Social Conflicts.*

INTRODUCTION

Among religion and science there is an old fight and contempt: even an assortment of excess affronts could be made! With a couple of inquiries and answers, I will attempt to wipe out mistaken assumptions between them, for I accept that one ought not disavow old certainties for new daydreams. One such confusion is that science can tackle all our issues the confusion of scientism [1]. A. N. Whitehead (Vajthed, 1976) said accurately: not one or the other religion has consistently been off-base, nor has science consistently been correct! The significance of the inquiry is of foremost significance for science, on the grounds that solitary the individuals who inquire the correct inquiry can anticipate the right answer. Here are only four inquiries regarding the connection among science and religion which talk about the force just as the shortcoming of science in the scrutinize of religion. In the event that religion is an outflow of obliviousness, how come the advancement in logical information can't quell religion like obliviousness? All in all: does religion debilitate with the advancement of science? On the off chance that strict proclamations are experimentally bogus, why does 4/5 of mankind actually have confidence in them? On the off chance that religion is actually a dream, is a reality which needn't bother with fantasies conceivable? On the off chance that confidence is against reason, why most shrewd personalities of science have not discovered contradictories among reason and confidence? Here are four responses to four inquiries in the same request in which questions followed each other.

On the off chance that logical improvement undermined religion, at that point in social orders where science is created to the most extensive level, there would be the most modest number of devotees. Also, that, as per the information and common experience, is basically false, on the grounds that in social orders where science has been built up the most, we locate the biggest number of devotees. The inquiry currently is: the place where does the possibility that religion is ceasing to exist alongside the improvement of science? This thought could just emerge from the examination of observational information on visiting strict administrations in places of worship [2]. All the exploration shows there is a decrease in the quantity of adherents who perform strict ceremonies in the congregation: the congregation is on the planet, however the world isn't in the congregation! Obviously, the experimental information on the quantity of adherents who perform church ceremonies doesn't prompt the end that religion is ceasing to exist, yet as it were that the congregation type of strict conviction is debilitating. For instance,

there are 83% of professors in Finland, and just 5% visit the congregation once per week. In Britain the proportion is 60:10, in Denmark, it is 80:13 and so on what's the significance here? This implies that the presentation of strict ceremonies isn't adequate verification of confidence, since one can consistently play out a strict custom, and not accept, and some may accept, yet not perform strict rituals [3]. St. Augustine definitely knew this when he stated: God has numerous that the congregation doesn't have and the congregation has numerous that God doesn't have.

It is smarter to be with God without the congregation than to be with the congregation without God! Subsequently, a devotee can stay dedicated to their god in spite of the fact that they don't go to chapel, and the other way around. The quantity of the individuals who accept is a lot bigger wherever than the quantity of the individuals who perform strict rituals in a congregation. Confidence is moved from the general population to the private circle: from the obvious to the imperceptible confidence, from a target occasion to an emotional experience! There isn't an emergency of confidence furthermore, confidence isn't kicking the bucket, and it is simply changing its structure [4]. On the off chance that strict proclamations are experimentally bogus, why does 4/5 of mankind actually have confidence in them? On the off chance that religion is actually a dream, is a reality which needn't bother with fantasies conceivable? On the off chance that confidence is against reason, why most shrewd personalities of science have not discovered contradictories among reason and confidence? Here are four responses to four inquiries in the same request in which questions followed each other. On the off chance that logical improvement undermined religion, at that point in social orders where science is created to the most extensive level, there would be the most modest number of devotees. Also, that, as per the information and common experience, is basically false, on the grounds that in social orders where science has been built up the most, we locate the biggest number of devotees. The inquiry currently is: the place where does the possibility that religion is ceasing to exist alongside the improvement of science? This thought could just emerge from the examination of observational information on visiting strict administrations in places of worship [5].

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It is astute to recognize importance and which means. An occasion can be critical with respect to its socio-mental results and have no importance or sense. One occasion may have no importance with respect to its socio-mental outcomes however an extraordinary significance has since it is loaded with truth and sense. The occasions alluded to in the Heavenly Scriptures are not significant in themselves, but rather the importance or the significance of these occasions (genuine, potential and fanciful) for adherents and their lives are of most extreme significance. These occasions could occur whenever and anyplace, even in creative mind, which is totally unessential, on the grounds that authentic realities and authentic time are not significant, but rather too verifiable implications and legendary time (the Greek reasoning and Roman law with their implications resist time and are an affront of time) [7].

The contrast between logical and strict explanations cannot be resolved even with deference to honesty, since the two sorts of proclamations are valid inside their spaces and models of truth which are legitimate in them. Just when philosophical explanations allude to experimental realities, they can be confirmed, disproved, dismissed or acknowledged by science, though in some other case, science can't utter a word about the estimation of such articulations, regardless of whether they are valid or not. Observational science can't utter a word about superempirical implications (Dokins, 2007). In any case, the exchange among science and religion is empowered by the presence of normal measurement in the two frameworks of thoughts, convictions what's more, rehearses. Along these lines, an evaluate of religion from the stance of science incorporates just the levelheaded (psychological, scholarly, intelligent and reasonable) layer of religion, that is, the overbearing or judicious philosophy, while different layers remain generally past the range of the analysis. A levelheaded investigate of religion can't be fruitful similarly in which religion depends on nonsensical layers in the experience of an adherent [8].

CONCLUSION

The distinction between logical and strict explanations can be found in the field of rationale, since religious proclamations can be very sensible, just like logical ones (a genuine model is Thomas Aquinas). Illogicality can be taken as the primary sign that it isn't about logical proclamations. E. Fromm cautioned that even distrustful reasoning might be sensible – rationale doesn't preclude craziness. On the off chance that bogus explanations can be similarly as legitimate as honest proclamations, at that point, the distinction between them can't be found in the field of rationale. All in all, genuine deduction must be right, right reasoning doesn't need to be valid. Everything Singidunum Đuro Šušnjić Religion and science 100 can be coherent, nothing might be valid. Rationale instructs us the right method of telling inaccurate things. An untruth can be introduced in an intelligent way, just as any remaining confusions. Be careful with rationale, since it might, not really, have to do with reality.

Genuine information doesn't really have a coherent structure, in light of the fact that the truth can be found even in structures that are not absolutely consistent, however maybe religious or mythopoeic. The contrast among logical and strict proclamations can't be diminished to the distinction among sense and drivel, on the grounds that religious assertions are incredibly important, much the same as logical ones. Explanations about God, demon, holy messengers, apparitions, and so forth are not verifiable articulations but rather assessments, and thusly appraisal standards of explanations about realities ought not to be applied to them. These are two lines of explanations that ought not to be confounded. Blessed books are not sciences about the man, but rather guidelines for his salvation. Furthermore, no directions spring out of

experimental science. From the logical investigation of free-falling body nothing can be finished up about the ethical decay of the man. It is one thing to know the substance creation of water, what's more, the other to give a parched man to drink. The reality that a man is tall doesn't imply that he additionally has high virtues. Consequently: an assertion about a reality and its assessment talk about something very similar, however in an unexpected way. Assessments can't be gotten from realities, yet, they allude to realities. Since one thing is information on current realities and the other is familiarity with the esteem implications: the previous is valuable for speculation, the last is useful for living. The previous is, subsequently, a certainty and its importance for science and the last is worth and its significance forever.

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