

Confessionality of Science

Levintov A

Geography, Independent researcher, Russia

*Corresponding author

Levintov A, Geography, Independent researcher, Russia

Submitted: 01 Aug 2022; Accepted: 10 Aug 2022; Published: 20 Aug 2022

*Citation: Levintov A.,(2022). Confessionality of Science. J Huma Soci Scie, 5(3):251-252.***Abstract**

Using the example of physics, geography and history, it is proved that scientific concepts and theories can have different confessional origins and come from different religiously colored ontologies.

Keywords: The Catholic, Anglican and Protestant Churches, the changing and unchanging world, the geography of man and the geography of people, the history of witnessing and the history of complicity

It is believed that science is indifferent to religion, but I have great doubts about this, based on examples from three sciences. I hope there are similar examples in other sciences, but not to list all of them?

Physics

The Church of England, to which Isaac Newton belonged, assumes methodical and scrupulousness in his view of the world, a sequence of thoughts and actions step-by-step, bit by bit and gram, moment by moment. This is exactly how he thought - differentially: his second law was written by himself as follows [6]:

$$d(mV) \\ d(F) = \text{-----} \\ d(t)$$

or “the moment of force is equal to the moment of motion divided by the moment in time”. In this form and understanding, everything becomes clear even to me, but in the usual formula $F = ma$, everything is unclear and above all, what does acceleration have to do with it?

Newton, using differential numeral, presented the ontology of the world as eternally moving and changing, but bit by bit and therefore imperceptibly, except for catastrophes of different scales. A completely different world was created by the Jesuit René Descartes [4] Being a sickly child with a weak and leaky memory, and studying at a Jesuit college, young René came up with a relief in

mastering Latin: on one part of the sheet he wrote out the words already known to him and attributed to them new ones, on the other part - the areas of use of these new words, on the third - the grammatical rules for their use.

From this grew the coordinate three-orthotic grid and all the descriptive geometry, the strict scheme of the space of methodological work “the scheme of the object - the goals and means of working with it - the organization and structure of work with the object”, but most importantly, the physics of the stationary world, each point of which is spatially fixed (when the fourth coordinate appears - the coordinates of time, each point is fixed in the space-time continuum). Such a world is ruled by an inanimate one. fate in the form of history and objective laws of nature.

And we live in these two mutually impossible worlds, in the world of Newton and Descartes, and at the same time we feel familiar and comfortable in this discord.

Geography

Alexander von Humboldt is a Protestant, like his predecessor in geography and philosophy, I. Kant. In 1845, Alexander finally let go of his many years of work [3]. For almost two centuries, this work has been the basis of geographical education throughout the world, in one interpretation or another.

The Protestant picture of the world is accurately described by the famous phrase of the Pietist (Pietism is a branch of Lutheranism) I. Kant: “Two things fill the soul always with a new and increasingly strong surprise and reverence, the more often and longer we reflect on them – this is the starry sky above me and the moral law in me. “ [5], in which there is a Man (in the singular!), present in this Cos-

mos with necessity (a strong anthropic principle of cosmogenesis).

In contrast to them, Kant and Humboldt, and in historically close times, a different geography is created, the geography of people in the plural and diversity: “The Geography of Man” by the German Catholic, the founder of anthropogeography and geopolitics F. Ratzel [7, 8] and the French Catholic Vidal de la Blanche a constant opponent of F. Ratzel and the creator of the French school of human geography[1].

In fact, in geography, the eternal map of human nature was played out, not that omousian (man-creator, in the image of God, unique and inimitable), not that omiusianin (man-creature, in the likeness of God, fundamentally the same as drops of water in the sea). We are both these, ourselves opposite and incompatible.

History

Starting with the father of history and geography, Herodotus, the fundamental concept of this science, the event, is perceived as something objectified [2]. Hence the versional method of Herodotus, when any story, fictional or based on reality, is a priori considered true: the totality of these stories, versions and opinions sets the objectivity of history. This is how ancient historians worked: Pliny the Younger, Plutarch, Tacitus, Suetonius, Philo of Athens, all but one.

The Jew Josephus ben Mattathias, aka Josephus, considered himself not a spectator or listener of certain historical events, but their figure: first he fought against the Romans at the head of Vespasian Flavius, then, during the siege and destruction of Jerusalem and the Jerusalem Temple, on the side of Vespasian’s son, Titus Flavius, in the end he was killed, unrecognized, by his own son, And no matter what his contemporaries and descendants accused of, Josephus, as a participant in history, never allowed himself any versions, only the truth: the presence of Christ, and the protection of Masada, and the Qumran Essenes, and how the high priest returned to God the keys to the Temple [10]. Centuries and a thousand have passed. Centuries and a thousand And all the descriptions and facts given by Josephus were confirmed.

Even the Sacred History he expounded as a Jew and a participant in this history, the bearer of the Bible in himself [11]. The fact is that Josephus considered himself a cosmopolitan (this word was invented by him and became the name of his hymn): the Jew is history, and all other people and nations are only scenery and circumstances.

This is how we live: according to the Christian Novalis (“all history is universal”) and, if you are lucky, according to the Jew Josephus, for whom there is only one world history, the Jewish one, and if there is nothing Jewish in you, then you will remain in the story a witness and an eyewitness, a spectator, but not a participant.

References

1. Vidal de la Blanche – A Picture of the Geography of France, (1903)
2. Herodotus – Istoriya v 9 kn. / Per., predisl. i index F. G. Mishchenko. V 2 t. M., 1885—1886. 2-e ed., ispr. 1888. pereizd.: M.: Eksmo. 2008.
3. Humboldt von A. Cosmos: A Plan for Describing the Physical World” (German: Kosmos: Entwurf einer physischen Weltbeschreibung)
4. Descartes R. Geometry. With the appendix of selected works of P. Fermat and the correspondence of Descartes. M.-L.: Gostechizdat, 1938. Series: Classics of Natural Science.
5. I. Kant Critique of Practical Reason <https://ru.citaty.net/avtory/immanuel-kant/>
6. Newton, I. “The Motion of Bodies in Orbit” (Latin: De Motu Corporum in Gyrum), 1684
7. Ratzel F. Land and Life: CEQUAL Earth Studies. Vol. 1-2. SPb., 1903—1906.
8. Ratzel F. Narodovedenie. T. 1-2. SPb., 1903.] and French Catholic
9. Feuchtwanger L. Jewish War
10. Flavius I. The Jewish War
11. Flavius I. Jewish antiquities

Copyright: ©2022 Levintov A. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.