

**THE NEED TO IMPROVE THE DISCIPLINES OF THEOLOGY IN
RAISING THE RELIGIOUS EDUCATION OF YOUTH**

Annotation: From the second half of the twentieth century, theology began to be referred to the phrase “modern theology”, which covers views that differ from the concepts of its traditional form. And this name included trends, referring to important theoretical and practical aspects of the study of world religions.

Key words: theology, youth, education.

At present, one of the main trends in modern religious studies – religions and science-can not be overemphasized if we say that it is connected with international relations. In this regard, we should emphasize that in the last century, international congresses and conferences of religious researchers on various topics were held. In particular, the first international congress of theology was called in Paris in 1900 year. And in the 7th Congress, which was held in Amsterdam in 1950, the International Association of the History of Religions (IAHR) was established on the basis of the unification of organizations carrying out research on theology in many countries of the world.

IAHR is managed by leading experts. On the initiative of these specialists, marotaba conferences are held every five years and Numen magazine is published. This will contribute to the establishment of regular and effective cooperation between religious scholars working in different countries, as well as the scale of research in the field of theology.

In the first period, the IAHR entered the Western European and North American countries as members of religious organizations, while in the last quarter of the 20th century, theological institutions of Central and Eastern Europe, the Middle East, Asia, Africa, Australia became members of the continental countries.

The second trend of modern religious studies is manifested in the change of the object of research. Because traditional religious studies had focused the main attention on the study of the history of religions. This is also indicated by the names of works carried out in this area: “primitive culture” (“Pervobitnaya Kultura”, E.Taylor); “The emergence of Religions” (“Stanovlenie religii”, E.Leng); “Simple manifestations of religious life” (“Elementarnie form religioznoy jizni”, E.Dyurkgeym); “Old City” (“Drevny Gorod”, N.Fyustel de Kulanj); “Symbols of religious experience and primitive people” (“Misticheskiy Opit I symbol pervobitnix ludey”, L. Levi-Bryul) and others. The work carried out on the sociology, psychology and philosophy of religion was also based on historical materials. A high level of interest in historical materials of the second half of the XIX – first half of the XX century ensured the emergence of these works. The first religious reflections and rituals, archaeological finds, texts of conditional signs brought to science as a novelty, legends spread among the peoples of the world, traditions of oral creativity of the people – all this attracted the attention of religious scholars. However, studies of major religious scholars of this period do not give enough information about the religious situation in the countries of Europe and America. Because it was difficult for them to come up with an opinion about the prospect of a religious landscape of the world. Already in the first half of the 20th century, no theoretical information was given about the emergence of the “Muslim renaissance” or “New Century religions”, which radically changed the religious landscape of the world in any of the works of religious scholars.

From the second half of the twentieth century, modern, that is, “New religious movements” (G.Kerer), “Quazidine” (N.Smart), “Cryptodynamics” (M.Eliade), “Secularization” (t.Interest in such topics (Parsons) has increased. The change of the object of research in the field of theology, especially the systematic increase of interest on modern issues, the combination of historical analysis, caused the need to formulate specific views on new topics. First of all, attention was paid to the methods and methodology of the sociology of religion. In particular, a large-scale sociological study was carried out in Western countries, despite the fact that it was

determined by previous clerics. Because, the absence of general sociological theories, while their existence contradicts the results of many empirical studies, has brought about problems in the field of modern religious studies. In turn, the anthropology, psychology and history of modern religion also faced this problem. The idea of the use of religion phenomenology as a general theory of religion showed that it could not be a complete solution to the problem. Currently, efforts are being made to harmonize the possibilities of views of representatives of various fields of study of religions and determine the future prospects of theological research.

Another trend of modern religiosity is manifested in the fact that the terms of theology to enrich scientific accuracy and regulate the multifaceted definitions of religions. In this regard, the problem of eliminating the idea of “Euro or Christian centrism”, which has become a typical trait for Western religious studies, has risen to the forefront. In addition, many concepts, images, symbols, rituals of “living” and “dead” religions are not scientifically described on the basis of the existing database in theology. For example, the concept of “sin and deliverance from it”, which is often used in the works on theology, does not correspond to the concepts of Eastern religions. Because the concepts “dukikha” and “nirvana” in Buddhism refer to Christianity as sociology (the doctrine of the “Prophet Jesus the savior of mankind”). It is also not right to apply the concept of “secularization” in relation to the world of Islam and Hinduism. Because, according to the teachings of these two religions, the world and religion are complementary concepts.

In increasing the accuracy of the terminology of theology, the compilation of encyclopedias, dictionaries and reference books of theology took a great place. In this regard, many studies have been carried out in the Western world. The first of them is the Encyclopedia of religion and ethics (Encyclopedia of religion and ethics), which was prepared at the beginning of the XX century with the participation of many advanced religious historians of its time. Edinburgh. 1911, 911-p.). "Dictionary of Social Sciences" (A Dictionary of social sciences. N.Y.Y. 1964, 761-p.) included in the scientific debate on the nature of theology.

"Encyclopedia of witcherff and demonology " (Encyclopedia of witcherff and demonology. N.Y.Y., 1959) and "Dictionary of symbols" (Dictionary des symbols. P. And in 1982), important information on theology took place. Many problems in the terminology of theology are called "Comparative religious Dictionary" (A Dictionary of comparative relation. L. 1970, 704-p.) has found its solution with the release. Fundamental final works on the regulation of the knowledge of theology m.Eliade published under the editorship "Encyclopedia of Religion" (The Encyclopedia of religion. N.Y.Y. 1987) also reflected.

The next trend of modern religious studies is manifested in the increased interest in methodological problems. At all the conferences organized by the IAHR, a separate section dealing with the discussion of methodological problems was working. Three conferences of the assosiasia were devoted to a special discussion of the methodology of modern religious studies. One of them was held in Turku (Finland)in 1973 year, the other in Warsaw in 1979 year, the third in Vermondt (USA)in 1991 year.

By the second half of the XX century, the number of works devoted to methodological problems increased significantly. In this regard, it is necessary to remember separately the collection of books published under the motto "religion and perception". Within the framework of this collection, more than 50 works on modern methodologies of theology were carried out. The two volumes under the J.Vaordenburg edition "Traditional views on the study of religions" as well as the books "Modern views in the study of religions" under the editorship of J.Wales attract the attention of a person. The problems related to the methodology of modern religious studies were also discussed in the journals "American Academy of religions", "Temena" in Finnish, "Egemer" in Polish, and periodical publications in other languages.

In this regard, it should be noted that the main feature of modern religious studies today is the growing trend of pluralism in methodological views on the study of religions. This situation is evident in the fact that within the framework of

the traditional branches of theology, new views are constantly emerging in the form of studying religions and directions.

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