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On Importance of Reason for Human Uniqueness

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Introduction

Homo sapiens (which means 'wise person') is the binomial nomenclature used in science only for the extant human species, which evolved from our ancestors (*homo habilis* and *homo erectus*). Various terms have been used to underline specific features of being specifically human, such as *homo loquens*, *homo faber*, *homo ethicus*, *religiosus*, *psychologicus* and *sociologicus*. Even though it is not clear from the history that the human species are always really wise, we claim that the reason is an important feature for human uniqueness.

History of Rationalism

The importance of rationality for human uniqueness in the surrounding world is often underlined by great philosophers from Socrates, René Descartes to Karl R. Popper. One can say that Socrates was the father of rationalism since he believed that the right and virtue originate from the human reason and the wrong is the result of ignorance. He invented dialectic way applied to the examination of basic moral concepts such as the Good and Justice. Finally, he consecrated his own life for the honest thinking. Much later, in seventeenth century Descartes with his famous *cogito ergo sum* has found a proper method of thinking for all humankind. By the way the invention of the methodology of the proper thinking pointing toward man as a subject of rationality can be considered as the beginning of the modernity. But the important transition from subjective to intersubjective knowledge has only been performed in the last century by Popper with his idea of the third realm consisting of all valuable information acquired by humankind in an open society based on knowledge, science, and understanding.

Rationalism according to Michael Heller

More recently, philosophy of science proposed by Michael Heller is also a proclamation of rationalism. He has also thoroughly discussed the difference between science and religion. Namely, while the natural sciences try to explain the world in terms of mathematical laws, religion aims to explain the supernatural Reality using merely the ordinary language. But in spite of the methodological differences both science and theology has a common objective, namely understanding man and the world created by God (Heller 1996). Therefore, according to Heller not only science but also faith should be rational. He is often referring to rational traditions according to which faith looks for understanding (*Fides quaerens intellectum*, St Augustine) or understanding looks for faith (*Intellectus quaerens fidem*, St Thomas). Anyway, as also underlined by I Vatican Council, faith and reason does not contradicts each other. Heller (1996) for whom science is a specific *locus theologicus* goes even much further, when he propose a new philosophical discipline: a theology of science, which should look at science from the theological point of view and from the moral perspective (cf. Macek 2010, 2011, 2014).

Question of Sense

Notwithstanding of the success of the standard Big Bang model the origin of the Universe is still not fully clear (Macek 2015). Anyway, the sense of our life is certainly related to the sense of the Universe. Moreover, the whole world is the unique Word of God that gives sense to all humankind (Heller 2010). The reason that was at the beginning penetrates every human being, because its existence results from rationality of Devine Thought. We ought to look for the sense of the world and humanity in the mystery of rationality, because the sense given by God to every existing being is the justification of the Universe. In our view this requires new philosophical concepts based on metaphysics exceeding the classical ontological principles (Macek 2000). Moreover, in our experience science is continuously renewing our thoughts about God (Macek 2009).

Morality of thinking

On the other hand, a spiritual evolution of every man depends on himself. Following critical rationalism of Popper, Heller (1993) has also noticed that the decision of being rational in a human life is a choice. And because rationality is a value, this is a moral choice. Rationality then becomes morality of thinking. Even the greatest mystics agree that the experience of Transcendence goes beyond reason, but it does not destroy it. Hence, if possible, one should always follow reason.

Conclusion

We have shown that using reason is a very unique and specific feature for being human. We therefore hope that this will have good impact on future history, and especially on the sense of our life in a society based on knowledge, science, and understanding.

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