



Common Sense and Rationality: A Philosophical Investigation

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Abstract

Common sense and rationality are two of the fundamental notions in philosophy that define human thinking, reasoning, and behavior. In general, common sense denotes the practical knowledge and beliefs possessed by ordinary people, while rationality implies logical thinking and justified reasoning. Philosophers of all times – from Aristotle to Thomas Reid, from Descartes to Hume, from Kant to Moore and Ludwig Wittgenstein – have explored the relations between common sense and rationality in their own ways. This investigation discusses the question about how common sense and rationality are associated in philosophy. The study also argues that common sense is the base of human knowledge and thinking, which is corrected by the notion of rationality. Moreover, this work will explore the importance of common sense for ethics, science, education, politics, and modern technology-based society. For many years, common sense has been a prominent element of philosophical research, representing the basis of human reasoning, but being criticized by sceptics and rationalists. From Aristotle and Thomas Reid up to the contemporary discussions about artificial intelligence, common sense continues to be an important notion in terms of understanding human knowledge, ethics, politics, science, and education. Six related issues to be explored in this essay include common sense and skepticism; ethics and political rationality; common sense in science, education, and political philosophy; artificial intelligence and common sense reasoning; and modern philosophical discussions on common sense and rationality. Philosophical analysis in this study shows that common sense cannot be taken as an infallible source of knowledge, nor can it be viewed as merely a prejudice. Instead, it is a type of rationality used by humans in practice.

Keywords:

Common Sense, Rationality, Practical Wisdom, Skepticism, Philosophy, Ethics, Judgment, Artificial Intelligence, Science.

1. Introduction: Since ancient times, the connection between common sense and rationalism was an issue in philosophical debates. People are making a vast number of judgments daily, using not philosophical thinking but common sense. Philosophical thought is based on reasons and rational thinking, and in many cases, people use common sense in their judgments without using any rational considerations. The conflict between these two kinds of judgments leads us

to raise many questions. Is it always necessary to follow common sense in our philosophical reasoning? Can rationalism be used to destroy our common beliefs? Does rationalism finally stand upon common-sense principles?

Thomas Reid defended the idea that we need common beliefs for obtaining knowledge. On the other hand, Descartes doubted all common beliefs, then reconstructed the knowledge by means of rationalism. Common sense denotes the judgment of ordinary people on the basis of their experience and practical reasoning. Philosophers have been arguing about whether common sense gives real knowledge or is just a matter of assumptions without any examination. Although there are some sceptics about the value of common sense, philosophers like Aristotle, Thomas Reid, and Moore have argued for its relevance in the daily life of people. Modern philosophy is more interested in common sense due to debates related to science, democracy, education, and artificial intelligence.

Common sense and rationality have an interesting connection. Rationality deals with logical justification of beliefs, but common sense uses experience and intuition. Philosophy can give a good account of human reasoning with the combination of these two.

2. Meaning of Common Sense: The term common sense generally means practical judgement possessed by people who have no particular philosophical or scientific training. It helps a person to act in practical life on the basis of experience.

According to Aristotle, practical judgement was linked with “*phronesis*,” or practical wisdom, pointing out that sound decision making is not only a matter of theory but also experience and morality. The “common sense” of Aristotle was a common perception, which was the ability of discriminating and being aware of perception.

Thomas Reid believed that common sense provides basic principles that make ordinary knowledge possible and protects human reason against radical sceptic.ⁱ He later argued that the common sense comprised self-evident truths, which were naturally embraced by people like belief in the external world, personal identity, and other minds.

There are a number of attributes of common sense. First, it originates from normal experience, second, it directs action, third, it is shared by society, fourth, it comes before philosophy and finally, it offers constancy to our daily lives. This is the reason why common sense continues to be absolutely essential in very intellectual societies as well. To Moore, common sense propositions, such as the existence of one's body and an external world, can constitute certain knowledge against philosophical scepticism.ⁱⁱ

3. Definition of Rationality: Rationality is the ability to think logically, evaluate evidence, and form justified beliefs. It encompasses theoretical reasonings – forming true beliefs and practical reasonings – making right choices.

Plato saw reason as the highest faculty in the soul. Aristotle differentiated theoretical knowledge or wisdom (*sophia*) and practical knowledge or wisdom (*phronesis*). Kant viewed rationality as the basis of human autonomy by way of moral reasoning, whereas modern philosophers have made a distinction between instrumental rationality (making correct choices on how to achieve something) and epistemic rationality (forming justified beliefs). Rationality

can be understood in terms of logic, evidence, reflection, intentional decision-making and self-correcting. As opposed to habitual actions, rationality requires reasons.

Rationality is often viewed as being related to the ability to hold beliefs, make judgments, and take certain courses of actions through reason and not impulsively, habitually or emotionally. Nevertheless, Western philosophers have had their own understanding of this concept. For instance, according to Max Weber, rationality is very much associated with purposive behavior, calculations and social organization. Weber identifies purposively rational action, whereby an individual uses proper means to accomplish an end he has in mind, and value-rational action whereby an individual acts according to a consciously held value irrespective of any consequences. Weber also distinguishes formal rationality from substantive rationality, particularly in economic and institutional life. Modernity, in his analysis, is characterized by increasing processes of rationalization - greater calculation, predictability, organization, and rule-governed action.ⁱⁱⁱ

It is to be mentioned here that reason is given a practical sense by John Dewey. Rationality for Dewey is not merely abstract reasoning but a process that occurs as a result of intelligent deliberations on problems. Reasoning assists people in overcoming their impulsive reactions or automatic actions by providing them with rational judgments. Thus, reason entails the process of investigation, experimenting, thinking, and modification of means and ends in experience. Dewey regards reason as an active capacity for resolving difficulties and achieving a workable harmony among different desires and circumstances.^{iv}

4. Historical Development of Common Sense and Rationality: The history of common sense and rationality dates back from ancient Greece through to contemporary times. Aristotle saw the connection between ordinary experience and philosophical reasoning, which led to the connection of common sense with philosophy. During the early modern era, Descartes, Locke, and Hume applied the application of skepticism to common beliefs, which led to the conflict between ordinary experience and philosophical reasoning. The enlightenment era saw the emergence of a revival of common sense philosophy in Scotland. Thomas Reid maintained that the principles of common sense form the basis of human judgment and knowledge. Thus, the historical development of rationality reflects an ongoing dialogue between experience, reason, scepticism, and practical judgment.^v

For Aristotle, man is a rational being whose well-being lies in having practical wisdom. For Aristotle, experience is an aspect of reason. Thus, the common sense of Aristotle (*koine aisthesis*) is a higher level of perception which combines data from all the five senses and allows people to differentiate and compare sensible qualities. Rationality, in turn, is an activity of the intellect and presupposes judgment. Thus, common sense supplies organized perceptual experience on which rational thought can operate.^{vi}

René Descartes began his Discourse on Method with the famous assertion that “good sense” is something that is evenly distributed among people. However, according to him, common notions need to be subject to a methodical doubt. Descartes questions inherited beliefs through methodical doubt, seeking certain knowledge through reason, clear ideas, and rational principles rather than tradition.^{vii}

Hume was able to prove that there were many beliefs that are held by us that could not be proved to be true by reason alone, but rather through habit and custom. Hume argues that reason discovers truths and causal relations, while human action depends upon passions; common experience ultimately guides practical judgment.^{viii}

The philosopher Thomas Reid opposed Hume's scepticism directly. According to him, some beliefs come naturally in human nature and should not be doubted rationally at all. First principles of common sense are the bases of knowledge itself. Reid challenges Hume's scepticism by defending common sense principles as natural foundations of belief, upon which reasoning and philosophical knowledge depends. In the twentieth century, the philosopher G.E. Moore challenged skepticism by arguing that common sense statements like "Here is a hand" are more certain than skeptical arguments questioning the existence of an external world.

5. Common Sense as the Ground of Knowledge: The philosopher Thomas Reid suggests that common sense gives us the first principles of our knowledge. Unlike sceptical philosophy, which demands justification for all beliefs, Reid believes that there are some beliefs which are naturally accepted. These principles provide the foundation upon which reasoning and knowledge are constructed. One of the most important contributions made by Reid is that of the need for some beliefs to be accepted through common sense. Humans trust their perception, memory, testimony, and consciousness instinctively. Otherwise, communication will be impossible, scientific research will not be possible, morality will lose its significance, and cooperation will be impossible.

6. Rational Criticism of Common Sense: The rational criticism of common-sense beliefs consists in the fact that the assumptions of these beliefs are investigated, their inconsistency is proved and prejudices which are accepted without any critical thinking are exposed. Common sense provides practical guidance for everyday life, directing action when abstract reasoning alone cannot determine appropriate conduct or judgment.

The past is filled with instances when popular belief turned out to be erroneous: (i) The idea that the earth does not move, (ii) Misunderstandings of diseases, (iii) Social prejudices which were regarded as "common sense", (iv) Superstitious explanations of natural phenomena.

By means of observation, reasoning and scientific study, rational inquiry overcomes these misconceptions. Thus, rationality acts as a valuable corrective method as opposed to completely discarding common sense.

7. Common Sense and Scepticism: Since ancient times, the conflict between common sense and scepticism has been an important issue in philosophy. Scepticism questions whether humans can have certain knowledge, whereas common sense asserts the truthfulness of common experiences. Thomas Reid argues that common sense provides self-evident first principles which undermine radical scepticism, because ordinary beliefs about ourselves and the external world are rationally justified before philosophical doubt.

Pyrrho stated that certainty is not easy to reach because appearances can be misleading. Academic sceptics claimed that absolute knowledge cannot be gained and promoted the practice of suspending judgment. Pyrrhonian sceptics suspend judgment about knowledge claims, arguing that competing arguments prevent certainty and that rational inquiry should remain open-ended.^{ix}

7.1. Descartes and Methodical Doubt: Descartes begins from ordinary beliefs but methodically doubts everything conceivably uncertain, seeking an indubitable foundation for knowledge through systematic scepticism.^x René Descartes put ordinary beliefs into question through systematic doubt. By doubting sensations, dreams, even mathematical certainty, he was in search of an indubitable ground, finally declaring “I think, therefore I am.”

7.2. Thomas Reid’s Common Sense Philosophy: Thomas Reid refuted skepticism by stating that humans naturally accept the principles of perception, memory, and testimony. These principles of common sense, says Reid, are the self-evident foundations of human knowledge. According to Reid’s Common Sense Philosophy, beliefs regarding the external world, the personal identity and causality are based on principles of common sense. These principles are natural, universal and anterior to philosophy. Reid argues that scepticism becomes self-defeating when it rejects the ordinary faculties through which human beings acquire knowledge.

7.3. G. E. Moore’s Defense: Moore defends common sense propositions such as “Here is one hand” and “Here is another,” arguing that such everyday certainties provide knowledge against philosophical scepticism.^{xi}

7.4. Philosophical Importance: The discussion shows that skepticism fosters a skeptical spirit, but common sense allows for the preservation of the practical potential of knowledge. Thus, skepticism and common sense constitute a fruitful opposition.

8. Common Sense, Ethics, and Political Rationality: Ethics has to do with right actions, and political rationality is about decision making. Common sense serves as a link between the two.

8.1. Common Sense in Moral Life: People may have an appreciation for fairness, honesty, and compassion in ordinary life experience prior to learning ethical theories. Aristotle connects common moral understanding with practical wisdom, emphasizing that virtuous action depends on recognizing appropriate conduct in particular circumstances and developing good habits through experience and deliberation.^{xii}

8.2. Kant and Rational Morality: Immanuel Kant emphasized universal moral reason more than common sense. Despite this, his idea of treating people with dignity fits in well with common sense morality. Kant grounds morality in reason and the categorical imperative, requiring rational agents to act according to universalizable principles and respect every person as an end.^{xiii}

8.3. Utilitarianism: Bentham and Mill judged actions based on their outcomes. Common sense is often supportive of their emphasis on happiness, but at times philosophical calculation becomes problematic to common sense.

8.4. Political Reason: Political reason involves balancing competing interests through the process of sensible deliberation. Involvement of commonsense makes this possible by promoting moderation, compromise and responsible government. Political reason is the ability to reach political decisions through reasoning, fairness and equality of citizens. Political rationality is the capacity to make public decisions through reason, fairness, and equal respect for citizens, ensuring that political institutions protect liberty and justice rather than merely pursuing collective advantage or majority preference.^{xiv}

8.5. Democracy and Civic Judgement: Democracy entails citizenry that engages in civic judgement through weighing of political problems from multiple perspectives and questioning of political claims. The civic judgement helps in bringing together the concepts of individual freedom and the common good, so that citizens can make proper judgements. Civic judgement gives citizens the ability to deliberate and make choices among various alternatives. Civic judgement links individual liberty with the public good as citizens become capable of deliberation and the evaluation of alternatives.

8.6. Ethical Challenges: Modern societies experience misinformation, polarization, and technology influence. These issues show that common sense cannot ensure ethical decision-making by itself without critical thinking. In the modern world, common sense encounters ethical challenges when traditional values become untrustworthy in times of political crisis, mass society, propaganda, and new social conditions. Hannah Arendt states that common sense is weakened when it breaks down and undermines our capacity for responsible judgment. Ethical judgement therefore requires critical thinking, openness to others' perspectives, and preservation of a shared common world.^{xv}

9. Common Sense in Science: Science seems to oppose common sense, but scientific research starts with common sense as well. Common sense provides science with some assumptions and observations that are used as premises for inquiry, but scientific research should prove and revise them. Thus, common sense can serve as a starting point for scientific knowledge, while science can correct common sense beliefs when evidence reveals their limitations.^{xvi}

9.1. Observation and Experience: Human knowledge is derived through common sense, observation and experience which are linked to each other. Observation offers information through senses and experience is the accumulation of repeated observations which get interpretation. Common sense organizes such experiences into practical judgments that guide everyday understanding and action.^{xvii}

9.2. Aristotelian Tradition: Aristotle integrated observation with logic. Even if many of his scientific propositions were proven wrong afterwards, his approach is an example of the collaboration between experience and thinking. Aristotle links common sense with perception, observation and logical analysis. The common sense unifies sensory information, while logical reasoning examines observed facts and experience to develop knowledge.^{xviii}

9.3. Galileo's Challenge: Galileo Galilei challenged common sense when it clashed with his observation and mathematics. In defending the Copernican system, he asserted that appearances by themselves can deceive human beings about the construction and workings of the universe. He believed that nature ought to be studied by observation, experiments, and mathematical calculations, not only by common sense. So, he turned common sense from an absolute authority into a testable belief. Scientific understanding, for Galileo, requires moving beyond immediate appearances to discover the underlying laws governing natural phenomena.^{xix}

9.4. Scientific Rationality: Modern science depends on experimentation, mathematical calculations, and criticism by other scientists, not on intuition alone. Common sense provides hypotheses, while evidence yields conclusions.

Scientific rationality is different from commonsense because scientific rationality is an exercise of testing beliefs using evidence, observation, experiment, and logical reasoning. Common sense provides practical understanding, but scientific rationality critically examines even familiar assumptions when evidence challenges them.

9.5. Kuhn's point of view: According to Thomas Kuhn, scientific paradigms determine what is considered as being rational by researchers. Thus, scientific common sense changes throughout history. According to Thomas Kuhn, scientific knowledge is determined by common paradigms which influence what researchers see and accept and what are legitimate problems for them. What is "common sense" for a certain scientific community can change if their paradigm is changed. Scientific progress therefore involves periods of normal science followed by conceptual revolutions, requiring scientists to reconsider established assumptions and interpret evidence differently.^{xx}

9.6. Lesson from Science: Science instills humility to ordinary intuition but does recognize that experience is the beginning of the process.

10. Common Sense in Education and Political Philosophy: Education involves the ability to turn ordinary understanding into reflective judgment. Political philosophy similarly involves thinking about how citizens ought to think collectively.

Common sense plays an important part in education and political philosophy since it involves connecting theoretical knowledge to common human judgment and life. In education, it allows students to question assumptions, link knowledge with experience, and form judgments. In political philosophy, it allows citizens to evaluate authority, justice, liberty, and society through human judgment. Thus, common sense becomes a foundation for democratic participation and reflective citizenship.

10.1. Educational Significance: John Dewey believes that education must link learning to practical experience. Abstract concepts will be better understood in relation to actual situations. John Dewey regards common sense as practical wisdom learned through experience and social interaction. The process of education must turn daily experience into reflective thinking, allowing one to question assumptions, solve problems, and arrive at intelligent decisions. Thus, common sense becomes a foundation for meaningful learning and democratic participation.^{xxi}

10.2. Critical Thinking: Learning should enhance common sense and not detract from it. Critical thinking enables people to separate sound belief from prejudice or ignorance. The connection between common sense and critical thinking through education lies in transforming ordinary experience into reflective and reasoned judgment. While common sense offers practical knowledge, critical thinking involves analyzing assumptions, evidence, and conclusions. Education therefore develops learners who can question familiar beliefs and form intelligent conclusions through experience and reasoning.

10.3. Character Formation: Educational philosophies based on Aristotle, Gandhi, Tagore, and Vivekananda stress practical wisdom along with intellectual wisdom. According to Aristotle, common sense and education are ways to develop virtue and practical wisdom, and therefore character is developed through habituation and reasoning. Gandhi emphasizes moral discipline, truth, non-violence, and learning through productive activity, making character central to education.^{xxii} Tagore stresses freedom, creativity, nature, and balanced development and rejects a rigid system of education. Vivekananda emphasizes self-confidence, strength, self-realization, and character-building, regarding education as the manifestation of inner perfection.^{xxiii}

10.4. Political Philosophy: The question whether governments should rely on common sense and ordinary judgement has been discussed for centuries by political philosophers. Plato doubted public opinion and supported philosopher-kings. Aristotle valued civic engagement. John Locke relied on ordinary human reason. Rousseau spoke about the general will. Hannah Arendt stressed the importance of public judgment. Plato, Aristotle, John Locke, Rousseau, and Hannah Arendt have provided diverse definitions of common sense and ordinary judgment. Plato does not trust ordinary opinion (*doxa*), but believes that true knowledge can be gained only via philosophical reason. Aristotle emphasizes the role of practical judgement (*phronesis*), via which sensible decisions can be made. Locke associates common sense with experience and ordinary human reason. Rousseau appreciates the natural human reason and asserts that social institutions can destroy natural goodness. Arendt focuses on common sense as a common capacity to judge reality from various angles.

10.5. Citizenship: It is vital that a democratic system should have educated citizens who can merge common sense with their reasoning. For a healthy democratic system, it is essential that the citizens use their common sense, reasoning and participation skills. The use of common sense helps the citizens to differentiate between sensible issues related to the community and prejudices or misinformation, whereas citizenship involves caring about the common good. Therefore, democracy thrives when the citizens discuss, evaluate and participate actively and not passively. In her work, Arendt associates common sense with alienation from the shared world and stresses the need for judgement in politics.

10.6. Common Sense, Reasoning, Education, Healthy Democracy, and Citizenship: Common sense and rational reasoning help people discern right from wrong and make

responsible evaluations. These are crucial for the existence of a well-established democracy because citizens need to interact, debate, question, and act responsibly as part of the collective. In other words, for Dewey, democracy is a form of associated life which is grounded in the fact that people share communication and experience.

11. Artificial Intelligence and Common-Sense Reasoning: The artificial intelligence brought back to life philosophical studies of common sense due to the fact that computers have great calculating capacities but very poor human comprehension skills. Artificial Intelligence (AI) is intended to do those operations that are performed by humans including learning, problem solving, reasoning and decision making. Common sense, in turn, presupposes the knowledge and understanding of things in everyday situations and interpretation of the situation according to some implicit assumptions about the physical and social world. According to John McCarthy common sense knowledge and reasoning are the key issues in creating human level of artificial intelligence. Thus, common sense is an important measure of meaningful intelligent behaviour.^{xxiv}

11.1. Human Common Sense: Human beings are adept at identifying contexts, social norms, and the implications of things. This is because they have developed this skill through experience. Human common sense is the capability of making sense of real-life situations, understanding experience, and making sensible decisions without needing any form of instruction. Human common sense involves knowledge, observation, experience, context, and commonsense judgment. Common sense helps people to predict the outcomes of their actions, solve mundane problems, and act in accordance with the prevailing circumstances.

11.2. The Frame Problem: AI scientists found that it was hard for computers to decide what facts were still relevant once the situation changed. People do it quite naturally through common sense. Artificial Intelligence allows computers to undertake reasoning and problem solving activities but computers had always struggled with common sense because everyday human knowledge is very wide-ranging and usually implicit. McCarthy therefore identified common sense as a central challenge in developing intelligent computer programs.

11.3. Symbolic AI and Common Sense: Early AI tried to formalize common sense into explicit rules but complexity of the everyday knowledge proved to be too big a problem. Symbolic AI encodes knowledge using symbols, rules and relationships between those rules. It tries to encode human common sense by modeling it with the everyday knowledge using logical reasoning. But common-sense situations can include exceptions and contextual assumptions and therefore are not easy to formalize completely. McCarthy considered logical formalization central to human-level AI.

11.4. Machine Learning: Modern AI systems learn statistical patterns from large databases rather than gaining real human-type common sense. They provide convincing answers but lack proper context. Learning is what helps computers to learn from information. Human common sense, on the other hand, is more adaptable in relation to context, causality, and familiarity with ordinary life events. Existing machine-learning algorithms, therefore, can carry out specific tasks but have trouble with broader common sense reasoning.

This discussion poses interesting philosophical questions. Do machines really comprehend meaning? Is common sense nothing but information? Does embodiment play any role? Can artificial systems have practical wisdom?

11.5. Ethical AI: Responsible AI requires human oversight because algorithms might be able to replicate bias or be incompetent in new situations. Human common sense will always remain necessary when it comes to making ethical decisions. In order to have Ethical AI, the system should work responsibly, fairly, transparently, and in alignment with human values. Therefore, responsible AI must consider not only technical accuracy but also human values, accountability, and societal consequences.^{xxv}

12. Philosophical Controversies about Common Sense and Rationality: Contemporary philosophical discourse is still focused on the question of the right of common sense to be considered epistemologically authoritative. The philosophical controversies today are about whether common sense is a good basis for rational beliefs or just some kind of culturally rooted assumptions. The debate concerns whether rationality can operate independently of the ordinary assumptions that make reasoning possible.^{xxvi}

12.1. Analytic Philosophy: Philosophers inspired by Moore uphold ordinary language and common sense beliefs from being overwhelmed by scepticism. G. E. Moore maintained that ordinary knowledge such as the possession of hands is a better basis than the skeptical arguments.

12.2. Pragmatism: Pragmatists like William James and John Dewey regard common sense as a pragmatic instrument developed by successful experiences. William James regarded common sense as a pragmatic body of beliefs arising out of human experience, and useful in life's affairs. John Dewey had also a pragmatic understanding of common sense, connecting it to inquiry, social experience and practical problem solving.

12.3. Phenomenology: Husserl and other phenomenologists investigate the ways in which lived experience gives meaning to understanding prior to reflection. Phenomenology considers the common sense through lived experience, perception, and life-world (Lebenswelt). Husserl regards the common experience as the meaningful basis on which reflection in science and philosophy arises. Thus, common sense expresses the world as immediately experienced before theoretical interpretation.^{xxvii}

12.4. Feminist Epistemology: The feminist philosophers claim that common sense is determined by the power structures of society. Thus, everyday assumptions must be criticized from the perspective of marginalized individuals. It promotes situated knowledge as well since the everyday experiences of the marginalized women may help bring out the biases that would have been left unexamined using traditional approaches to knowledge.

12.5. Critical Theory: The critical theory school of thought stresses the fact that obvious truths may be ideologies which are formed under the influence of economic and political institutions. The critical theorists consider common sense as something that is socially constructed and not purely natural or neutral. According to Antonio Gramsci, people's beliefs may carry dominant ideological assumptions. Critical thinking allows people to challenge their own beliefs, see the power relationships and become more conscious in their thinking.

12.6. Cognitive Science: Studies in psychology demonstrate that intuitive thinking is often biased. Philosophers more and more differentiate between productive practical intuition and cognitive errors.

The cognitive science approaches common sense as an ability of humans to understand everyday contexts, predict events, interpret intentions and make practical decisions. This field explores the relations between knowledge, memory, perception, language and thinking. Studies also indicate that common sense of humans depends on contextual experience and intuitive knowledge acquired from daily interactions.

12.7. Challenges of the Digital Age: Social media, misinformation, and algorithmic recommendation systems affect public common sense. Hence, rational public debate also necessitates media literacy in addition to conventional critical thinking.

12.7.1. Digital Age Challenges to Common Sense: (i) Misinformation and fake news: Inaccurate or deceptive information may blur the line between truth and fiction. (ii) Information overload: The massive amount of online information available may overpower any person's ability to reason rationally. (iii) Algorithmic bias: Algorithms may lead to confirmation bias, restricting the exposure to other opinions and shaping our everyday opinions. (iv) Deep fakes: Artificially constructed images, videos, and sounds may help create fictional events to seem real and hence test our conventional means of verifying reality. (v) Critical thinking reduced: Our dependency on search engines, social media, and artificial intelligence could make us more inclined to believe things that are presented to us without our independent.

12.8. Common Sense and Rationality – A Balanced Approach: A balanced approach to philosophy accepts a number of principles. (i) Common sense gives practical direction. (ii) Rationality needs to justify itself. (iii) Skepticism guards against dogmatism. (iv) Science tests common beliefs. (v) Education sharpens practical wisdom. (vi) Politics is based on informed deliberation. And (vii) AI showcases the strengths and weaknesses of computation-based reasoning. Such an approach avoids both naïveté and skepticism.

13. Conclusion: The history of the relationship between common sense and rationality shows not only harmony but conflict as well. While common sense gives the practical background for everyday life, rationality checks and enhances such beliefs through critical reflection. Both Aristotle and Thomas Reid show how each of these cannot be understood without reference to the other. Common sense has been an important concept in philosophy precisely because it connects everyday life with philosophical thinking. The history of philosophy shows that neither blind acceptance nor outright rejection of common sense explains adequately human knowledge. On one hand, scepticism entails rigorous scrutiny, whereas common sense allows the preservation of the practical elements of experience. Ethically, it enables moral reasoning; politically, it facilitates democratic discourse; scientifically, it begins with inquiry but yields to empiricism; educationally, it develops through critical thinking; and in artificial intelligence, it discloses unique human capabilities that are challenging to emulate. Furthermore, modern philosophical disputes show how common sense is a changing, not an unchanging phenomenon. It changes due to cultural experience, scientific discovery, and moral deliberation. Ultimately, rationality attains its ultimate perfection not through the rejection of common sense but through its criticism.

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