



FAITH AND REASON IN THE SEARCH FOR MEANING: PHILOSOPHY, RELIGION AND EXISTENTIAL CRISIS

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Abstract

The existential questions of life which centres on meaning and purpose have long perplexed humanity. The search for life's meaning has been a central concern throughout human history eliciting diverse responses. This paper explores the interplay of faith and reason in addressing the fundamental questions of purpose and existence. It begins by providing an overview of how philosophy and religion approach the search for meaning, highlighting the dynamic between these two sources of knowledge. The discourse delves into existentialism with a particular emphasize on human condition. The concept of nihilism is examined as a response to the perceived void of meaning, shedding light on its implications for individuals and societies. Faith and religion are presented as frameworks offering hope, meaning, and answers to existential questions, particularly through beliefs in the afterlife and a transcendent purpose. Reason, on the other hand, is explored as a critical tool in the philosophical quest for understanding existence, providing rational frameworks to grapple with life's uncertainties. The tension between faith and reason, a longstanding philosophical dilemma, is analyzed through the perspectives of key thinkers, followed by an exploration of approaches to reconcile these seemingly opposing forces. The paper



employs critical and analytical and methods in its interpretation of data. In conclusion, the paper proposes a reconciliation between faith and reason by integrating diverse insights into a coherent response to the modern search for meaning amidst existential challenges.

Key words: Faith, Existential Crisis, Reason and Search for meaning

Introduction

The question of life's meaning has long perplexed humanity. The search for life's meaning has been a central concern throughout human history eliciting diverse responses. From have tried to tackle the question of meaning and purpose from through reason while some use revelation (faith) unravel it. Thus, philosophers and theologians, from antiquity to the modern era, have grappled with the existential crises stemming from this question. They have long debated questions of purpose and destiny, offering various approaches to understanding existence. Friedrich Nietzsche's declaration of the absence of God, for instance, reflects the existential struggle faced by many who question whether life can have significance without a transcendent framework. Such denial of the existence of the transcendent reflects the perceived emptiness in a world devoid of ultimate purpose. Without a sense of meaning, human life risks being reduced to a cycle of birth, existence, and death, void of significance. In the Nigerian context, this sense of meaninglessness is often intensified by poverty, insecurity, corruption and social disorder, which make many people question the value and direction of life (Essien & Edem, 2024; Edem & Udom, 2024).

Reason, as embodied by science and philosophy, has made great strides in addressing existential questions about life. For instance, science has significantly advanced our understanding of the universe and proffering solutions to many of life's problems. Yet, it often appears inadequate when tackling the fundamental question of life; it lacks satisfactory answers regarding human destiny and the ultimate purpose of life, especially in relation to life after death. In this respect, reason (science) appears limited and helpless, leaving space for other avenues of inquiry in providing answers to the questions of existence that transcend empirical observation.

Faith (religion), in particular, seeks to fill this void by offering hope and purpose, suggesting that human existence transcends the material and extends into the eternal. It provides narratives that



impregnate life with meaning, offering explanations for existence and hope for an afterlife. By situating human life within a divine framework, religion allows individuals to perceive a greater purpose beyond mere survival and death. A meaningful life is one where goals are tied to overarching values and integrated into broader frameworks of meaning. According to Kashdan and McKnight (2009), people with a sense of purpose exhibit coherence between their goals and their day-to-day behaviors. This alignment not only provides clarity and direction but also roots individuals in a system of values that guide their lives.

Thus, this article seeks to explore the interplay between reason (philosophy) and faith (religion) in resolving the existential crises faced by humanity. It aims to explore how philosophy and religion contribute to resolving the existential crises that arise from humanity's search for meaning. It analyzes how each contributes to the understanding of life's purpose. The article seeks to highlight the roles of faith and reason in addressing life's fundamental questions, including purpose, destiny, and the hope of an afterlife. Together, reason and faith form a complementary approach to addressing humanity's profound search for meaning and purpose.

Existentialism and Human Condition

Existentialism is a philosophy of life that tries to answer in different ways the questions that men are inclined to ask about their everyday life: their experiences, challenges, fears, feelings of meaninglessness, disappointments and failures, successes, risks, in decision making, frustrations in human relationships and so on (Ignatius, 2023). These everyday struggles are concrete in societies marked by violence, poverty, political failure and insecurity, where people are forced to search for meaning amid suffering and uncertainty (Edem, Ukpong, & Ndaeyo, 2025). Historically, the underlying theory of existentialism goes back to a Danish philosopher and theologian, Soren Kierkegaard and his war against rational philosophy and theology and preference for passionate engagement with life (Oguji, 2023). Existentialism lays stress on the existence of humans. Existentialists are viewed as both nihilist and anti-nihilist depending on the point of view one looks at them. For Cox:



Existentialists are nihilists because they recognize that life is ultimately absurd and full of terrible, inescapable truths. They are anti-nihilists because they recognize that life does in fact have meaning: the meaning each person chooses to give his or her own existence (2009:15).

Existentialists start out from the assumption that it is no longer possible to believe that there is some transcendent justification or underlying ground for our existence. In contrast to traditional theories, which think of a human as a thing or object of some sort, existentialists characterize human existence as involving a deep tension or conflict between two different aspects of our being. According to the existentialists, humans are unique among entities in that they form second-order desires about their first-order desires, and they therefore have aspirations that go beyond the immediacy of their sensual lives (Guignon, 1998).

Existentialism as a philosophical movement focuses on the human individual and the human condition, and how people should live authentic lives. According to Carnevale (2023), human condition encompasses all aspects of human nature, such as personality traits, experiences, mortality, and everything in between. Essentially, it's the positive and negative aspects of being human. While the origin of the word is unknown, it dates back to texts found in ancient times. Thus, the human condition can be defined as the characteristics and key events of human life, including birth, learning, emotion, aspiration, reason, morality, conflict, and death.

Nihilism: The Void of Meaning

The term "nihilism" is derived from the Latin word 'nihil', meaning "nothing." It originated in the 19th century to describe a philosophical viewpoint that denies the existence of inherent values and meaning in life (Ribeiro, 2024). Nihilism broadly rejects the significance or reality of various concepts and values. In the realm of ethics, moral nihilism challenges the existence of moral facts and is commonly linked to two key theories: error theory and non-cognitivism. Both theories reject the idea of objective moral truths, framing moral nihilism as a critique of moral objectivity and factuality (Joyce, 2013). When discussing nihilism, it is essential to mention Friedrich Nietzsche, Jean-Paul Sartre, and Albert Camus, three influential philosophers who made significant contributions to this concept in distinct ways. Gert (2019) explains that nihilism is often



misinterpreted as being inherently negative, destructive, or violent. Fundamentally, nihilism is based on the concept of "nothingness," prompting significant reflections on belief and meaning. It can be seen as the belief in the absence of meaning, the notion that life lacks inherent purpose, or the idea that our beliefs ultimately amount to nothing.

As a philosophical view that rejects the idea of inherent meaning or purpose in life, nihilism has far-reaching effects on both individuals and society. One notable impact is its role in shaping how people address existential challenges (Ponders, 2021). Today, nihilism continues to influence culture and philosophy, especially in an increasingly secular world. It challenges us to question our beliefs and seek meaning in a universe that may seem indifferent. By understanding its origins and manifestations, we can better comprehend how it shapes our lives and societies. Nihilism has a profound impact on modern society. It manifests notably in pop culture, politics, and social issues, reflecting a growing disillusionment with traditional institutions. In politics, for example, nihilism translates into a growing distrust of governmental institutions and democratic processes. Also, social issues are profoundly affected by nihilism as well. One prominent example is the identity crisis, a growing phenomenon, particularly among young people striving to find meaning in a world that appears devoid of clear answers. The quest for purpose often becomes a deeply personal journey, frequently leading individuals to explore alternative spiritualities or immerse themselves in social causes that provide a sense of community and meaning. Recent statistics indicate that nihilistic sentiments are widely shared; according to a survey, approximately 45% of young adults report feeling that their lives lack meaning (Ribeiro, 2024).

Nihilism contributes to the erosion of communal bonds and moral responsibility. The turn toward individualistic philosophies and away from traditional frameworks, such as religion or community-centered values, has weakened the social fabric. The philosophical implications of nihilism also raise critical ethical questions about truth and value systems in a secular age. Once held as a supreme societal value, has become conditional in a world where it no longer serves pragmatic purposes. Without a foundational belief system to uphold concepts like justice and empathy, nihilism risks creating a moral vacuum where self-interest dominates. (Ponders, 2021).



Faith and Religion in the Search for Purpose

Religion is the awareness of the existence of some ultimate supreme being held as the origin and sustainer of this universe and the establishment of constant, generally worshipful, ties with this being. Thus defined, a religion would evolve and maintain a system of beliefs about the totality of human experience (Gyekye, 2009:2). Faith, on the other hand, ranges in meaning from a general religious attitude on the one hand to personal acceptance of a specific set of beliefs on the other hand (Umoh, 2008). The concept of faith as a religious attitude directly originates in the Hebrew Scriptures. Faith has been a part of religion, and explored by scholars from numerous disciplines. Thus, faith and religion are often used interchangeably, though their definitions are unique and distinct. As a concept, faith is nearly impossible to define. It means something different to each individual. Faith is understood to be intensely personal and often seen as extremely private (Newman, 2004:102-103).

Faith, particularly in the context of religion, offers a profound sense of purpose and meaning that nihilism lacks. Purpose can be characterized as a central, self-organizing life aim. Central in that when present, purpose is a predominant theme of a person's identity. Purpose motivates a person to dedicate resources in particular directions and toward particular goals and not others. As a life aim, a purpose generates continual goals and targets for efforts to be devoted. A purpose provides a bedrock foundation that allows a person to be more resilient to obstacles, stress, and strain (Kashdan & McKnight, 2016:303-304).

Meaning in life seems to be more closely linked to religion than to other factors. Meaning in life also has been found to be associated with strength of religiousness in a large. Galek et al, (2015:2) observes that a number of authors have suggested that the relationship between religion and meaning in life is attributable to the fact that religious commitment fosters a coherent set of goals that provide meaning and purpose, and there is some evidence that this may be so, at least among college students. Faith (religion) addresses humanity's deep need for purpose and offers a path to fulfillment and hope, especially in a continent like Africa where suffering is widespread. Religion assures adherents that their lives have intrinsic meaning, even in difficult circumstances, by



fostering the belief that a higher power oversees their existence and can ultimately redeem their suffering.

Thus, one of the fundamental functions of religion is to help individuals fulfill their yearning for meaning and purpose in life. Empirical evidence confirms that there is a positive association between religion and the belief there is in meaning and purpose in life. It has also been reported that various measures of religion are directly related to meaning and purpose (Galek et al. 2015). For example, Galek et al. (2015) observes that several studies conducted in Britain have proven that frequency of church attendance among children and adolescents positively relates to believing that one has a purpose in life. The same studies also found that the frequency of prayer and Bible reading and belief in God are positively related to believing one's life has a purpose. Further studies have reported that intrinsic religiosity has a strong positive correlation with having a sense of purpose in life.

Thus, religion (faith) provides answers to all or most of life's existential questions such as death, illness, suffering, and other tragedies (Wong, 1998). For instance, Christianity attempts to provide answers to the ultimate questions which begs for answers in the life of a person. Some of these existential questions include: Who am I? Where am I going? Does God exist? Why is there evil? Pre-suppose definitive answers. Aristotle remarks in the beginning of the *Metaphysics* that all humans desire to know, and what we desire to know is what it means to be fully human. If these questions didn't have answers that we could know, then we would not ask them. If life had no definitive, intelligible purpose, then it would be completely absurd to seek an answer or meaning to it (Jones 2014). Accordingly, Wong (2012) averred that the existential meaning of life encompasses at least seven personal questions which include:

“Who am I? What should I do with my life to make it worthwhile? What can I do to find happiness and life satisfaction? How can I make the right choices in an age of moral ambiguity and conflicting values? Where do I belong and where can I call home? What is the point of living in the face of suffering and death? What happens after death?” (Wong, 2012: xxx).

The answers to the questions above are commonly seen received from religion. Religious faith provides meaning to life by grounding human purpose in the concept of received meaning which



entails a purpose that is discovered rather than that which is self-created. Humans are inherently wired for purpose, and the absence of it leads to despair. Religion offers a framework where meaning is derived from a higher power, such as God, who has imbued life with intrinsic value and direction. This divine purpose provides individuals with a sense of identity, belonging, and moral guidance, offering stability in times of suffering or uncertainty (Gormley, 2020). More so, one outstanding goal of faith or religion concerns life *after death*. Christianity and other religions put life experiences in the context of future spiritual salvation, which provides a sense of purpose in life, and limited research indicates that personal meaning is associated with belief in salvation. Although there are many ways through which individuals find meaning and purpose in life, religion is unique in providing meaning to the existential problems that all individuals encounter (Galek et al, 2015). Religion which transcends the boundaries of earthly (present) life also offers the promise of an afterlife, where suffering will be replaced with eternal peace and joy. For Christians, this is characterized by the concept of heaven - a place of ultimate reward and fulfillment. The belief that God has prepared a place of comfort, such as heavenly mansions, provides reassurance even in the face of death. This perspective allows believers to find meaning and hope not only in their current struggles but also in the promise of eternal life, making faith a powerful force in the search for purpose.

Reason and the Philosophical Search for Meaning

In philosophy, reason denotes the process of drawing logical inferences. The rationalists upheld a high view of reason using a deductive approach: working out everything on the basis of first agreed principles; reason seeks to understand the way things are and how they function. Reason seeks to offer a description and interpretation of reality which is true to the facts; reason seeks objectivity as against subjectivity (Okunade, 2023:5). Reason is the faculty or process of drawing logical inferences. The term “reason” is also used in several other, narrower senses. Reason is in opposition to sensation, perception, feeling, desire, as the faculty (the existence of which is denied by empiricists) by which fundamental truths are intuitively apprehended. These fundamental truths are the causes or “reasons” of all derivative facts. According to the German philosopher Immanuel Kant, reason is the power of synthesizing into unity, by means of comprehensive principles, the



concepts that are provided by the intellect. That reason which gives a priori principles Kant calls “pure reason,” as distinguished from the “practical reason,” which is specifically concerned with the performance of actions (*The Editors of Encyclopaedia of Britannica*, 2024).

Searching for meaning in life appears to reflect the essence of being human. Meaning in life is considered one of the central ultimate concerns with which philosophers, religions, social scientists, poets, and laypeople alike have struggled across cultures and throughout history (Russo-Netzer, 2015). The philosophical search for meaning can be understood as a pursuit of truth about fundamental questions, such as how one should live, the nature of existence, and the structure of our conceptual frameworks. This pursuit aligns with the conception of philosophy as inherently truth-seeking, regardless of the specific truths it aims to uncover. Philosophy's role as a "handmaiden," "under-labourer," or "plumber" metaphorically underscores its mission to uncover, disclose, or discover truths through rigorous inquiry and critical reflection (Strickland, 2013).

The search for meaning in life is a central theme in philosophy. For millennia, attempting to understand what makes life meaningful had been the task of artists, theologians, and philosophers. After the World War I, some influential philosophers asserted that life is inherently meaningless. They believed that there was no higher purpose to the universe, and therefore people were all alone in trying to figure out what their individual lives were all about. From this point of view, several philosopher proposed that people must be motivated to find meaning in their lives (Steger & Kashdan, 2007:783). According to Steger & Kashdan:

Erik Erikson proposed the need for self-integration in later life...
Eric Fromm stressed the importance of meaning in human life and suggested that feeling alienated from others and mindlessly feeling, thinking, and acting during daily and work activities reduces our ability to find life meaningful. Abraham Maslow thought meaning would arise from self-actualization, or achieving one's full potential (2007:784).

For Victor Frankl, the search for meaning is "the primary motivational force" in human beings. Frankl asserts that the will to meaning distinguishes us as humans, and stands in contrast to the idea that the primary motivator in a person's life is to experience pleasure and avoid pain. Viktor



Frankl developed a profound philosophy on the human search for meaning, which he articulated in his seminal work, *Man's Search for Meaning*. Frankl argued that the primary motivation in life is not the pursuit of pleasure or power, but the pursuit of meaning. Through his experience in Nazi concentration camps, where he endured unimaginable suffering, Frankl observed that those who survived were often those who found a sense of purpose, even in the direst circumstances. He believed that life holds meaning under all conditions, and even suffering can be meaningful if approached with the right attitude. For Frankl, meaning is not something inherent or given but something each individual must discover for themselves through their unique experiences, relationships, and values. His psychotherapeutic approach, logotherapy, emphasizes helping individuals identify and pursue their purpose in life, which can come from creating something valuable, forming deep connections with others, or adopting a redemptive attitude toward unavoidable suffering. Frankl's work serves as a testament to the resilience of the human spirit and the transformative power of meaning in the face of adversity (Frankl, 2006).

However, the search for meaning via reason, as exemplified by scientific inquiry, can be discussed in the bureaucratized context of modern academia. Science (reason) seeks to uncover truths about the world, fueled by curiosity, creativity, and rationality. However, when bureaucratic structures impose formal rationality focused on efficiency, control, and calculability, scientists face a clash between their identity as researchers and their imposed roles as bureaucrats. This conflict generates a sense of meaninglessness, marked by frustration and boredom, as the core values that drive scientific discovery are sidelined by the demands of administrative tasks and external metrics. This meaninglessness reflects a broader existential struggle in which systems of rationalization undermine the very human motivations they aim to support. For scientists, whose work is deeply tied to their identity and the pursuit of meaningful goals, such disruptions require significant identity work to reconcile imposed roles with their ideal selves. Addressing this tension requires creating academic environments that prioritize meaning and value, allowing scientists to align their professional endeavours with their deeper sense of purpose (Finkieisztein & Wagner, 2022).

The Tension between Faith and Reason



Faith in this context implies the religious attitude of a person; it denotes and individuals belief and response to God's revelation. The reality of faith therefore concerns the subjective level of human beliefs and, above all, attitudes, and as such cannot be reasonably compared with the objective content of rational knowledge. On the other hand, reason here is synonymous with rational knowledge, i.e. the knowledge that is acquired in sensual and intellectual cognition, the results of which are intersubjectively communicable and verifiable. Moreover, quite importantly in the context of our problem, sources of this knowledge can only be natural. This kind of knowledge has been acquired by philosophy since its emergence; the ideal of "natural reasonableness" distinguished it from beliefs, myths and legends (Bugajak, 2020:139-140). Much of the philosophical discussion of faith, especially the Christian faith, has focused on the question of whether faith is epistemically rational. Although many arguments for the epistemic rationality of faith seem successful, it remains an open question whether having and sustaining faith is permissible by the standards of practical rationality (Jeffrey, 2016:1).

Some theologians have considered faith and reason as being incompatible and as two parallel lines that can never meet (Okunade, 2023:1). Thus, the tension between "reason" and "faith" is as old as human attempt at rational reflection on the world (Bugajak, 2020:137). Considering this conflict, many scientists and theologians and philosophers have argued that religious faith and logical reason are not compatible (Tavani, 2008:1). For instance, many theologians have considered faith and reason as being incompatible and are thus viewed as two parallel lines that cannot meet; the early Christian writer Tertullian asked, "What has Athens to do with Jerusalem? What is the relationship between the church and the Academy?" These rhetorical questions suggest that the conflict between faith and reason is real and not just an imaginary one (Okunade, 2023:1). For Gyekye (2009:1), it is as a result of the differences in interpretation as well as the methods at arriving at their truths and conclusions that eventuated the conflicts.

It should be stressed that the fundamental cause of conflict between faith and reason (reason) science remains present regardless of historical epoch. A gradual development of philosophy and of science (reason) caused an evolution of the human thought, and led to important changes in the worldview. Another aspect of the same problem appears when one realizes that human thought



easily comes into conflict with faith, because thought means reason, and this is an essential difference – or even more: it is a principal point of opposition between faith and reason. The whole history of theology is marked with this opposition. The contention about the relation between faith and reason, and about the role of human intellect in the process of explaining and interpreting the Revelation, lasted continuously from the times of the Church Fathers, and intensified in the middle ages. This contention contributed to a gradual separation of competences between philosophy (only human reason) and theology (human reason supported faith), and to a gradual limitation of reason's competences in the domain of faith (Pabjan, 2016:68).

More so, the first conflict between faith and reason (science) appeared when theology – understood as some kind of rational reflection on the truths of faith – came to existence. The fundamental difference between what theology (faith) is and what science (reason) is, justifies this conflict. . The germs of conflict between faith and science reside just in this circumstance. When the human thought, influenced by science, meets the Thought which is not human, and which, in addition, is expressed in terms of scientific language, misunderstanding has to appear (Pabjan, 2016:68). Accordingly, Pabjan outlines two aspects of the conflict or tension existing between faith and reason as follows:

The first one concerns inconsistencies which appear on the plane of content – when some scientific statements or theorems seem to deny some theological claims; the second one involves differences in mentality and in world-view which appear not on the plane of content, but on the plane of attitude (2016:71).

Fideism claims that faith is the precondition for any correct thinking about religion, and thus attempts to destroy faith in reason in order to restore faith in faith. Thus, fideists cannot attempt to win over their critics by rational argument or even attempt to engage in rational dialogue with those who disagree (Okunade, 2023:4). This implies that faith has nothing to do with reason. This has resulted in making the rift between faith and reason real. A radical form of fideism holds that evidence is of no relevance to the nature and integrity of faith. Less radical forms of fideism allow for some justificatory reasons through religious experience, for example, but resist rationalist or empiricist methodologies and what some call evidentialism (Okunade, 2023:4).



Bridging the Divide between the Argument between Faith and Reason

Faith and reason are both sources of authority upon which beliefs can rest. This implies that there are cases where one needs to employ faith alone (*Sola Fides*) because the subject or phenomenon in question may be mysterious. On the other hand, a situation may warrant the use of human reason (*Sola ratio*) (Okunade, 2023:5). Religion (faith) and science (faith) are related in that both of them have perspectives on cosmic reality, even though there are several differences in their interpretations of reality. There are areas of integration, such as natural theology and design, order and regularity of nature, that provide evidence of the existence of God- evidence that is supported by most scientists (Gyekye, 2009:1).

In buttressing the complementary relationship between faith and reason, some scientists and humanists have further suggested that natural reason alone is sufficient to provide us with answers to questions about the meaning or purpose of human existence (Tavani, 2008:1). Once reason has reached the climax of its elasticity, reason might resign and call religion the business of faith alone, thus, suspending reason in its entirety, by this both faith and reason has their point of diminishing return having been exhausted (Okunade, 2023:5). Although human reason seeks for truth, the ultimate truth about the meaning of life cannot be found by reason alone. There is harmony between the knowledge of faith and the knowledge of reason; “faith asks that its object be understood with the help of reason, and that the summit of its searching, reason acknowledges that it cannot do without what faith presents”; thus there is the need for integration between faith and reason (Umoh, 2008). Conclusively, faith is a valid avenue for knowing truth, and there can be only one truth; reason on the other hand can reveal truth, and the truth arrived at by faith and the truth arrived at by reason must be the same. There is a fundamental harmony between faith and reason because faith asks that its object be understood with the help of reason, and at the summit of its searching, reason acknowledges that it cannot do without what faith presents (Okunade, 2023:7).

Thomas Aquinas is believed to have reconciled and bridged the gap between faith and reason. Aquinas admired Aristotle, and according to Aquinas, we can study creation and use our reason to understand many things. For example, we can come to believe that God exists by studying



arguments for His existence; but this method of reasoning only helps us to a certain point, after that we need a special revelation and strong faith. For example, nature will not lead us to believe in the Holy Trinity, we need faith for that. Aquinas believed that one could conclude that God exists using reason alone; reason is thus necessary to decide which authority ought to be believed. Like Augustine, Aquinas believed that reason alone was incomplete; faith comes after reason and then faith allows reason to grow (Aquinas, 2012). Faith enables a believer to understand further truths that could not be discovered through reason alone. For instance, reason may enable all humans to know science, but only faith informs us of the ultimate end, goal, purpose, and plan for science (Okunade, 2023:3).

One of the ways of bridging the divide between faith and reason is to group or treat them independently in their respective realms. *Independence of science (reason) and religion (faith) in a slightly different way and presents them in several groups.* Therefore, the experience, and sometimes also the logical content of theory, is the source of scientific knowledge, while revelation is the source of religious knowledge. Moreover, science answers the objective questions of “how”, whereas religion answers the questions of “why”, i.e. questions concerning the meaning and purpose of life and events. Finally, the language of science is used to formulate quantitative, testable predictions, while religious language is, because of God’s transcendence, symbolic and analogous. Some suggestions related to the possibility of going beyond the claim of independence of science (reason) and religion (faith), thus to the possibility of building a coherent picture of the world, which would contain elements of both scientific knowledge and religious (theological) beliefs seem to result from two theses formulated and analysed in contemporary philosophy of science (Bugajak, 2020:142,150).

Conclusion

In addressing the complexities of the human condition, faith and reason emerge as complementary tools for understanding and navigating the existential crises of human life which is centred on the question of purpose and meaning. Philosophy or science (reason) and religion provide frameworks that bridge the cognitive and transcendent dimensions of human existence, each offering insights



into meaning, purpose, and morality. The integration of faith and reason highlights their mutual contributions to resolving existential questions of life. Faith provides hope and guidance when reason confronts its limits, while reason ensures faith remains coherent and grounded. Together, they combat meaninglessness of life which is characterized by the concept of 'nihilism' and offer a holistic vision of life's purpose, where scientific understanding and spiritual wisdom coexist harmoniously. By engaging both the rational and the transcendent, individuals can cultivate resilience and clarity in the face of life's uncertainties. This dual engagement fosters a richer understanding of self and society.

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