

Abstract (in English)

In the Enlightenment liberation from the religious myth one can see a paradoxical shift that is characterized by the fact that the scientist in the new type of secularized culture takes over the role previously dedicated to the priest. She holds the position of a mediator between what is human and superhuman, subjective, imperfect and flawed and a distant truth to which human beings feel a specific kind of responsibility. As the “soft sciences” ceded territory to the exact sciences, it happened because we have not yet been able to give up the dream of a perfectly neutral God eye's view. The author wants to show that objectivity itself is not impartial, but that it is a name for different kinds of rationality, which are at different times considered to be epistemic virtues.