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ABOUT ideologies and religions

Logic

Most of our thinking and our discussions are conducted on a level where we repeat and repeat our habitual conceptions to each other. We assume that there are no other conditions to decide whether something is right or wrong, except that one does not contradict oneself nor is inconsistent with facts. Beyond this there exists only more or less thoroughly grounded subjective opinions. However, there is a level so basic that it normally does not appear in our conscious mind, where everything does not revolve around subjective opinions. At this level things are simply right or wrong.

Logical relations are the most basic and most overlooked phenomenon we know. Logical relations mean that nothing of which we can talk rationally can exist, can be identified or referred to, except through its relations to other things. Logic is necessary relations between different factors, and factors are what exist by the force of those relations. The decisive thing about logical relations is that they can not be reasoned. Nevertheless, they do constitute conditions necessary for any description, because they can not be denied without rejecting the factors that are part of the relations. Persons are, for example, totally different from their bodies. Persons can go for a walk and they can make decisions. Bodies can not do that. Nevertheless, we can not refer to persons without referring to their bodies. If we say: here we have a person, but he or she unfortunately is lacking a body, it does not make sense. Persons are totally different from the concrete situations they are in. Nevertheless, we can not refer to persons without referring to the situations they are in. If we say: here we have a person, but this person has never been in a concrete situation, it does not make sense. Language is totally different from reality. Nevertheless, we have to perceive language as something that can be used to talk about reality. If we say: here we have a language, but this language can not be used to talk about reality, it does not make sense. Logical relations have decisive significance. The absence of logical relations would mean that nothing could be of decisive significance: as long as one does not contradict oneself nor is inconsistent with facts, any point of view may be as good as the next, one can say and mean anything. Logical relations are conditions for talking rationally together. The

part of the world we can talk rationally about, can thus be defined as the part we can talk about using logical relations. But we do not have any reason to assume that the world is identical with what we can talk rationally about. Logic is something more basic than language. Logical relations are what makes language a language and what assigns meaning to words. Therefore, it is impossible to learn a language, without learning to respect logical relations. But as we grow up and learn to master language, logical relations are not present on a conscious level. If we are conscious of logical relations, it is possible for us to decide whether something is right or wrong and not to allow ourselves to be ruled by for example habitual conceptions and subjective opinions.

Persons

A person can be described in an infinite number of ways. None of these descriptions can be completely adequate. We therefore can not describe precisely what a person is. We do however have the possibility to point out necessary relations between persons and other factors. We have to respect these relations and factors in order not to contradict ourselves and in order to be able to talk about persons in a meaningful way. One necessary relation is the relation between persons and bodies. It makes no sense referring to a person without referring to a body. If we for example say: here we have a person, but he or she does not have a body, it does not make sense. Furthermore, there are necessary relations between persons and the rights of persons. Persons should be treated as persons and therefore as having rights. If we deny this assertion it goes wrong: here is a person, but this person should not be treated as a person, or: here is a person, who should be treated as a person, but not as having rights. Therefore we can only talk about persons in a way that makes sense if we know that persons have rights.

Concentrations of power

Concentrations of power do not always respect the rights of persons. If one denies this fact one gets: concentrations of power always respect the rights of persons. This does not correspond with our experiences. Concentrations of power characterize our society. Concentrations of power force persons to concentrate on participating in competition and power games, in order to create a social

position for themselves. Concurrently with the concentrations of power dominating our conscious mind and being decisive to our situations, the significance of our fellow humans diminishes. And our own significance becomes the significance we have for concentrations of power, the growth of concentrations of power, and the conflicts of concentrations of power.

It is clear that persons should be consciously aware of the rights of persons and therefore must seek to organize the smallest concentrations of power possible.

Politics

The fundamental purpose of politics is to protect the rights of persons. If we deny this assertion we get: the fundamental purpose of politics is not to protect the rights of persons. This suggests that one of the basic tasks of politicians could be, for example, to renounce the rights of themselves and of others. This has no meaning. Or that there is a more important purpose to politics which does not have anything to do with persons and therefore also has nothing to do with the rights of persons. That is plain nonsense. Therefore, we now know that the basic purpose of politics is to protect the rights of persons. In other words we can not talk about politics in a way that makes sense without the assumption that the fundamental purpose of politics is to protect the rights of persons.

Ideologies and religions

Ideologies and religions are systems of thought that shape and decide the way persons and groups of persons think and act.

Ideologies and religions don't necessarily first and foremost respect conditions for description, and hereby logical relations and facts, but are also often the expression of subjective opinions, social conventions and habitual conceptions. Because subjective opinions, social conventions and habitual conceptions are not necessarily in compliance with conditions for description, religious and ideological assertions are often a mixture of right assertions and wrong assertions.

This is a fundamental problem that is shared by for example ideologies like representative democracy, anarchism, neo-liberalism, communism, capitalism, nazism, and religions like christianity, hinduism, judaism, islam, etc.

Experience tells us that religions and ideologies usually don't first and foremost

aim to respect conditions for description and hereby the logical relation between persons and persons' rights.

Persons might have personal reasons to believe in ideologies or religions, but ideologies and religions that don't first and foremost aim to respect persons' rights, should never be used as the basis of political action, because the fundamental purpose of politics is to protect the rights of persons.

Instead of using ideologies and religions as the basis of political action, persons ought to use conditions for description as the basis of politics and thereby first and foremost try to respect persons' rights.

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