

Secular Humanism

What I consider secular humanism

by Roland Fakler

Secular = worldly, this-worldly, not ecclesiastical, not religious, free-spirited

This-worldliness – humanity

Our hopes lie in this world. The earth is our home. We believe in people! We only have this earth on which, through a random, impersonal force of fate, we were given a unique chance to live a life of consciousness for a short time, take responsibility, reduce suffering, and increase happiness. We are jointly responsible for what happens on this planet – if this is within our power. Only humans can bring love, warmth and justice into this chaotic world. A God – whatever that is – is not recognizable. The universe behaves exactly as if there is no “controlling being” there. It blindly follows the laws of nature. If people do not create a just world, there will be none and if they destroy their environment, they rob themselves of the basis of life.

Reason – scientificity

When it comes to knowing the world, we rely on our senses, on our reason and on science, which we do not believe to be infallible. Basic research must serve the truth; applied

science must serve the people. A realistic worldview is a prerequisite for sensible action. The world everywhere behaves according to fixed rules that we call natural laws. There are no miracles and no ghosts. The theory of evolution explains the development of life scientifically. The creation stories of various religions are myths, not truth.

Preservation of nature

We see ourselves as a living part of an all-encompassing nature that we should preserve in our own interest. Animals also have rights and must not be tortured unnecessarily. That is why we are against the slaughter of animals for religious reasons and against factory farming. Every life is unique. It has a beginning and an end and is therefore valuable. Today we can no longer be guided by the values that ensured the survival of oriental tribal societies 2000 or 1400 years ago. We must promote the values that will ensure humanity's survival in the future, namely democracy, human rights and ecological awareness. If we put capitalism's unbridled drive for growth above concern for a livable environment, we will perish, because we were too stupid to see it or too weak to act on the right conclusions.

Unity of body and mind (soul)

Secular humanists do not believe in an afterlife or in the immortality of the soul. The soul is the sum of all our feelings.

Body and soul form a unity. They grow and decay together. After death, we will probably feel like we did before we were born – namely, not at all! This seems to me to be a pleasant situation that I do not have to fear. We strive to make the most of this one life that “Mother Nature” has given to us. We have to give meaning to our lives ourselves. As a humanist, I also advocate a healthy and addiction-free lifestyle.

Reasonable ethics

Humanists need to develop “reasonable” ethics from living with others in the community. The “Golden Rule” applies to us: “Do not do to anyone else what you do not want someone to do to you!” Alternatively, to put it positively: “Anything you want people to do to you, do to them.” They do good things to feel good, not for a reward in the afterlife. “A good person in his dark urges is well aware of the right path!”
Goethe

We despise cruel punishments, torture, capital punishment, and slavery, feel connected to all people and living beings and advocate for a just world based on humanistic values.

Peace, freedom, democracy, rule of law, human rights

For humanists, there are no chosen and no damned, but only fellow human beings and related beings. They are tolerant of all tolerant people and they defend themselves

against injustice and oppression all over the world. No one worldview or religion should dominate the other. Everyone is equal before the law.

They advocate a peaceful, just and livable world in which all people can seek and find happiness. They try to resolve conflicts non-violently. They are committed to the values of the Western world that emerged from Greco-Roman antiquity and the Enlightenment and to the free-democratic basic order with separation of powers and inalienable human rights. All state power comes from the people. Human dignity is inviolable. This basic order is worth defending!

Separation of state and religion

Humanists advocate a separation of religion and state. Religion must not try to dominate the state. This is the only way equal diversity is possible. Religion should not interfere in the lives of people who feel bothered by church bells and muezzin calls; Ban on dancing on Good Friday; or Compulsory fasting in Ramadan... Not indoctrination, but information should determine teaching in schools. It contradicts the idea of developing self-thinking and responsible citizens if children are religiously indoctrinated from an early age, regulated with unreasonable rules (compulsory headscarves) and stigmatized with irreversible interventions (circumcision).

Teach the children sensible rules of

behavior and let them play, think and ask – ethics from kindergarten onwards! They can consider weird ideas later.

Tolerance has its limits when others are intolerant and strive for domination and dominance. Freedom of ideology can only apply within the framework of the Basic Law. Religions have to subordinate themselves to the laws of the state. Not blind faith, but sensible values should be taught, namely the common values that unite students in life and not the beliefs, fairy tales, legends and dogmas that divide them into denominations. That is why we are in favor of secular ethics lessons from grade 1 and in kindergarten.

Self-determination and tolerance

For humanists, self-determination is very important. They want to be able to decide for themselves about their worldview, their sexuality and their death. Life is not simple, but diverse. That is why you have to be tolerant towards the diversity of life (homosexuality). We reject infant baptism and the circumcision of underage boys and girls for religious reasons. It would be more honest to baptize believers or finally accept them into a religious community only when they are adults, when they can make a mature decision for or against a religion. That is exactly the conflict: the churches and Islam were rarely concerned with an honest decision by responsible citizens, but rather with maximizing their power and wealth. Breaking out of a herd requires

boldness, staying in a herd requires comfort.

Openness and ability to learn

We are aware that there is a lot we don't know but can only assume. We would be happy to seek advice from philosophers and wise people in our search for a meaningful life based on humane values. Education is important. We must first change in ourselves what we want to be changed in the world. When it comes to self-knowledge and broadening our horizons, we rely on critical dialogue with people who think differently. Freedom of thought and open criticism are important for any progress.