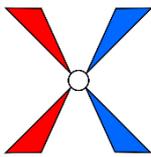


1816 AD

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bncdoc.author	Gale, W E
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<p><1816/c></p>  <p>Key: Footprint ConEn1 Footprint ConEn2 Footprint ConEn3</p>	<p>can be thus manipulated is basically unsound and will not meet the fundamental need for unassailable integrity. The Use of Religion as a Pretext for Waging War Despite the overwhelming evidence that the established religions of the world have profoundly failed the human race, there still remains the fact that millions of people, for various reasons, show unswerving allegiance to some faith or other and to the religious leader or leaders associated therewith. <u>The wars which so frequently rage in the Middle East are almost invariably born of such allegiances</u> and are frequently claimed to be necessary to protect one particular religion or version or derivative of it. To many observers in the outside world it would appear that the religion is in little danger. It is the positions of the international boundaries and access to natural resources that are the real bones of contention. It would appear that the insistence on claiming that these and other similar <u>wars</u> are <u>'holy' wars</u>, is, and always has been, but a ploy necessary to provide a reason for the establishment and use of forces for material advantages. This is yet another example of how this word 'religion' can be degraded to embrace anything that suits the immediate purpose. <u>Many wars have been started or sustained</u> by the exploitation of religious beliefs, but even if <u>this method of prolonging wars</u> could be removed by a rationalised attitude to 'god' and religion, <u>it does not necessarily follow that wars would never be started</u>, but nevertheless they might well be greatly shortened. It will be a very long time before the actual causes of war are entirely removed, if ever, but a truly human religion would change <u>the historic misuse of long established religions, and serve as a counter to war, not provide justification for it</u>. A later chapter in this book suggests that there could be a 'religious' purpose to conflict, but it would be directed against crime organised on a global scale, and as defined in that chapter. The conflicts in the Middle East are a clear example of how <u>wars</u>, started by territorial or other worldly disputes, are, as the origins become obscure to the rank and file and possibly to the world outside, sustained by being gradually and sometimes surreptitiously changed by the leaders into 'holy' wars, that is, <u>wars being fought to protect the religion</u>. In what manner the ensuing sacrifice and suffering benefits the protagonists is never satisfactorily explained. Any who dare to question this <u>are quickly dealt with by being accused of faithlessness, invoking that frighteningly powerful guilt feeling instilled into the human mind whilst the individual is still very young</u>, and it is just <u>this abuse of childhood</u> which is so surely <u>the primary cause of failure to reduce the constant renewal of the horrors of war</u>. <u>The invocation of religious fanaticism as a means of sustaining war</u>, is itself a much more vicious and evil crime against humanity than anything attributable to the war itself. That some form of religion is essential to human life is indisputable but, <u>to use blind faith instilled since birth, to sustain conflict and hatred</u> is intolerable. Surely the whole hope and yearnings of humanity is that its religion shall be <u>a bastion against such things being allowed to happen</u> on earth, not that <u>it shall be the very instrument used to bring them about</u>. Most historical religions <u>have been thus used</u>. That they are vulnerable to <u>such abuse</u> is itself evidence of <u>their inadequacy</u>.</p>
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and weakness. The Moral Issues Relevant to the Falklands War At the time of the writing of this book there is still fresh in the minds of people the world over, memories of the Falklands War. A comparison of this conflict with the long and bloody histories of the Middle East and elsewhere provides a startling illustration of the fact that wars are fought, and are believed to have been justifiably fought, without the need of religious pretext or of ‘divine’ acquiescence. This war was undoubtedly started as a result of a territorial dispute followed by invasion, and then by resistance to the invasion. What is of considerable interest and of value in assessing the rights and wrongs of it, is the fact that it was conducted from beginning to end entirely on the one issue, that of the sovereign rights of the inhabitants. The justification of the invaders, based partly on the doubtful assumption that proximity gave sovereign rights, but more specifically on the claim that the islands had belonged to them at some time in the past, bears comparison with the Zionist claim to Palestine. Conflicts spread over thousands of years have still not resolved the problems arising from that claim, and justification of it from the scriptures, has proved completely ineffective, and surely this is bound to happen, for the human race, whether in part or as a whole will never meekly submit to having a religion or political system simply thrust upon it. The Zionists used the pretext of divine approval in their past history for their invasions. Any suggestion that the Falkland Islands were similarly the subject of a ‘holy’ war would never have been mooted, let alone taken seriously. For one thing, the British people at that stage of history were not regarded as a nation still reliant on divine approval for their acts, and for another, they did not have any ancient writings purporting to endow them with territorial rights. The actions of both the Zionists and the Argentinians were, however instigated, straightforward take-overs of already