

## On the Spiritual and Material Dimensions

The United Nations Alliance is based on a philosophical debate about the inseparability between the spirit and the material dimension as they are co-dependent on each other for survival. Ergo, without spirit there is no material and vice versa. The whole of the universe is formed of material and spiritual matter which is confirmed by the nature of life whose governing principle generates energy and movement. This vitality confirms, by its very nature, the laws necessary for moralistic and material development within the human experience. The United Nations Alliance provides a global platform to explore the vital connection between the material and the spiritual and the importance of faith in connecting the individual to the universe. This is exemplified by the following quote:

**A people/nation that has been left behind will be strongly motivated and resolved to start a new chapter with new beginnings. Otherwise the only other option would be an abyss of emptiness where there once was a house of grace. If you have been disenfranchised, return to faith and be true to it, igniting Justice, Peace and Freedom and Universal Humanness. The definition of Universal Humanness is that the core essence of what it is to be truly human inherently includes morality, respect and ethics by its very definition. This, therefore, can be expressed within the framework of global identity - incorporating its various nationalisms – resulting in the trinity of Justice, Peace and Freedom.**

This quote puts us in the middle of a profound theoretical, intellectual and philosophical debate that can give rise to new beginnings and sometimes endings and which also governs the spaces between the two. There are numerous participants in this debate that have specific moral and ideological principles which represent the highest values. On this basis, one can grasp that which cannot be perceived or sensed and thus enter the abstract realm. However, this debate does not target separate individuals who are limited by their own contextual, spiritual and material circumstance; it is not limited to simply representing the interests of specific factions or groups to the exclusion of others. This debate embraces the unlimited nature of faith which is unbounded and permeates through every aspect of life. It, therefore, recognises the importance of responding to this all-encompassing faith.

A people or nation's relationship to time, to the past and the present and in order to bring about its future, springs from the accumulation of its achievements and how it has interacted and overcome the challenges and problems it faced, helping to form the features which distinguish it from other nations. It must be noted that this process is limitless and full of endless possibilities. This is an organic process or journey, which evolves taking twists and turns rather than following a straight line as some would presume. They would try and take this organic process and fit it into ready-made moulds which leave no room for free will and creative human activity. They make absolute claims about history and other things. This suppresses free will and the very idea of organic evolution, despite the fact that they defend this claim on a principle level.

The Bedouin lifestyle, as much as it includes its specific moralistic consciousness and at its objective and material way of life, is governed by progression and advancement to overcome challenges and claim victory over obstacles that get in the way of improvement and prosperity. In this, they open up new horizons for the peoples and nations which have a distinctive lifestyle which they try to preserve amongst the rules and boundaries as laid out by the universe. On the one hand, there is a debate about the relationship between the nation and the Bedouins and, on the other hand, there is a debate over the acquisition of sophistication and progress i.e. the argument over survival against extinction and the argument over progression against regression. Both arguments experience tension and tugging from its various components. It is expected, then, that we develop an understanding of the Bedouins with their specific characteristics, in the context of this discussion, as an example of being ready to bear the load and adapt to cope with suffering to work towards progression in the pursuit of civilisation through the ages. Bedouins, by their very definition, are in tune with the natural universe, their own free will and have raw instincts that are still intact. The Bedouins know how to walk their path in full awareness, being alert and awake. Alternatively, let us compare this with the struggle of the desert shepherds facing the scorching desert sands, barefoot, and with limited awareness, instincts or connection to nature. The shepherd's path is not easy and there is also no house of grace along the way to provide refuge and recuperation from their long journey which can last months. This image reflects the meaning of the quote when it talks about the 'abyss' instead of 'grace'. A journey

undertaken without full awareness faces lethal dangers most, if not all, of the time which ends up negating the effort and striving that has been exerted. No logic or proof would support such a journey as it would be a waste of time and effort.

The situation today is much like that of a nation beginning a Bedouin journey armed only with the survival instinct to face many struggles. This instinct comes from a complex and tough nature which cannot be understood as a simple nature and is erroneously examined through a simplistic and unsophisticated lens. In actual fact, it is the opposite of what it seems, as it does not come from one of these two fundamental options: either it leads to a moving away from the static status quo and from negative passivity; or it remains imprisoned and becomes dormant and subsequently loses the ability to stay strong and hold fast in the face of the surrounding troubles and the ups and downs that often come with dealing with them. In the case of the latter, a nation is left in a low state of existence at best, and at worst without even the hope of that. A nation's character and instinct is at the centre of the struggle for survival, endurance and prosperity and for this reason must be examined as it is the central force of life for both the individual and the collective; It could be described as if it were the childhood of what it is to be a human collective or nation as it reveals a certain fragility in its physical and spiritual being. This is manifested in its weak immunity to disease and the struggles of growing up and what it takes to adapt along with the conditions of a generally unsuitable environment. This requires special care and protection to overcome danger and avoid losing one's way.

What does it mean when the quote says "A people/nation that has been left behind"? The general context of the quote allows us to focus on this basic assumption: every people/nation, from its inception and through its development, is bound by historical, social and cultural parameters which will leave a mark/affect its characteristics and determine its relationship with nature and with other peoples and nations of the world. Subscribing to these basic factors can be considered the spirit of a people/nation. This spirit is inseparable in its ethos from what forms the specific character of other peoples/nations. This is the meaning behind the theory of 'Universal Humanness' which will be clarified as we look at its three central cornerstones, the trinity of Justice, Peace and Freedom.

After describing the status quo, along with the work needed to engage with its realities in order to overcome the negative aspects of it, caution was taken in forming the quotation cited above to mention the need to return to faith. The discussion of return includes a precise evaluation of the movement and the course that it takes. It provides a clear and honest judgement to make sense of the deviation from the path which required the call to return to the right path and to an upright state. This call to return is not confined to abstract theory and thought contained within one quote, it can be found as a thread running through many theoretical and philosophical quotes which have been expounded in our book "Towards the Renewal of a Universal Ideology" which we hope provides a broad intellectual resource on the most critical and important issues of our time and its various ideological and political ideas. This is particularly pertinent at a time of revision of the understandings and principles which guided traditional collective or national thought on its various regional and international levels.

These numerous fluctuations should not be considered mere repetition, but rather they should be considered as a renewed affirmation of a pivotal and vital expression. This expression is the key, the first and the last, to permanently linking the circles of beginnings, middles and ends which are constantly being written and rewritten. As the quote stipulates, a deviation path has taken place and logic dictates that we must put a stop to it. We must not continue down this path but return to the right way and to an upright state.

Something has gone wrong and needs to be fixed. We need to sever ourselves from the things that were causing it to happen and protect the people/nation from its negative impact. There is also something new which must be incorporated into the requirements of the original framework. This must be woven into the implicit and explicit goals of the people/nation concerned and their requirements to insure a smooth transition from the known boundaries to the proposed ones. This means that a foundation must be formed upon which the correct methods and practices can be built as new innovations emerge allowing for the requirements of creativity and renovation. This must be done, however, without disturbing, breaking away from or contradicting the original and accepted rules and bases. In other words, cohesion and compatibility between that which was there already and the final end results are necessary for harmony and cohesion. This is the case according to any sound logic.

Any fault in the pre-existing foundations results in problems with the results, insomuch as any effort exerted to bring about reformation will be wasted and ineffective as the original fault has not been dealt with.

This return could be to the original foundation or to one of the secondary foundations at which the deviation from the path occurred. The quote spoke of the return and considered it a return to faith. In actual fact, returning to faith here is returning to the original foundation which will help guide us out of our material and moral wandering and confusion, to continue instead to develop and build. This is a return to the guidance of faith, recognising the one divine force. This is a return to Universal Humanness, in which faith is fulfilled because it directs us towards the divine work of the universe and the wisdom infused within. These elements are deeply connected with faith; they cannot be separated from it without disrupting the premises and conditions of faith itself.

This means that this return cannot take place until one is aware of the reasons behind it and understands and can meet the conditions needed to make it happen, the most important of these being faith. Faith is necessary for a safe return to the original foundation that is pure and flawless.

The quote treated faith as something natural to those who believe, however this is not the case to those who do not believe or who deny the fundamental principles of belief and opposes any evidence of it. This quote talks about faith with a certain resolve and decisiveness which does not call for elaborate explanations or intricate details, on the grounds that it takes it as instinctive or spontaneous. There is no need for argument or quarrel over this issue or for entering into such a narrow discussion about the quote and its intentions. However, where the quote proposes the concept of 'Universal Humanness' it is worthy of more scrutiny as to its foundations. For it is towards these foundations that the three concepts of Justice, Peace and Freedom point. What, then, is the proof that these three principles are inevitably connected with Universal Humanness? Here, one can examine a number of indicators, key among them are:

**First, that the concept of Universal Humanness is incomplete without these three supporting principles with all their various facets.**

Being the bearer of these principles means believing in them and adopting them. This means making them known and calling for them on a global level so that they become common principles. It also means ensuring their safety and that the people can bear the responsibility that comes with these principles. Naturally, the ability to bear this responsibility is connected with the amount of faith that people have in their hearts and the strength of will to put this faith into practice, in all aspects of public and private life. It is also related to the ability to assist, be it directly or indirectly, those who struggle to have faith on a material and moralistic levels, as faith is action and creativity. Nothing will change if this does not happen. The evidence of a weak will is the inability to confront disbelief and doubt and who are incapable of putting in the effort to spread the message to the people by any means.

Justice is a value that has been entrusted to the individual human being. Through it his/her life is made more secure and upright. It has also been entrusted to the political authorities as it is the basis of governance. It has also been entrusted to society, represented in the movement of its foundations and organisations. It is essential that we uphold justice against anything that could spoil it or corrupt it or anyone that wishes to distort its practice in all the areas of social, economic and political life. This is an individual duty, not a collective duty as is the case with some principles or obligations, where as long as some people uphold them, others do not need to.

Peace has been entrusted to the individual human being, as it has also been entrusted to the rulers, along with society. The wellbeing of a society rests upon economic, social, cultural and personal peace, for all the components of society - without exception. To make exceptions in this area will distort a person's understanding and awareness of the importance of universal peace which is a condition for cohabitation, coexistence and collective creativity in all areas.

The vital importance of peace to a society is evident in the fact that war can sometimes be necessary in the name of peace, in order to defend it or obtain it in the face of the enemy. This is particularly the case when war is a condition for establishing or creating peace, which is under threat of chaos on all

sides. Peace - national societal peace, regional peace, international peace, individual peace, the peace of Universal Humanness which is just and free – must be the pivot of all human action. This affords one the embodiment of the concept to which one belongs: that of Universal Humanness and its trinity, Justice, Peace and Freedom.

Freedom is the final principle of this trinity, and it forms a starting place for returning to the bond that links all three of them not only in their content and their indicators, but also in their forms. Indeed Justice, Peace and Freedom are integral components that are indivisible and inseparable.

Freedom and the Bedouin lifestyle are entwined. There is more than one thread that binds freedom with instinct much like the inseparability of Justice, Peace and Freedom in the concept of Universal Humanness. It is a creative theory which governs the relationship between these central concepts, which form the basis for a successful collective practice.

Inseparability means the connection between the components of and the oneness of the trinity. Inseparability means a complete and comprehensive understanding of the inseparable elements whilst still holding on to an understanding of their separate aspects, as individual components with a degree of independence. However, for a true understanding of the meaning of Universal Humanness, the trinity must be taken comprehensively and in its entirety. The logic that tries to isolate them from one another is short-sighted, for, even though for the sake of discussion we need to recognise their individual components in order to distinguish between them, this must be done without severing their ties or breaking them up.

**Second, that faith is an integral and fundamental prerequisite of Universal Humanness.**

Faith is an existential prerequisite of the principle in that it cannot exist without faith. The importance of this prerequisite is that it naturally and logically must precede the concept that depends on it. This means that the concept is dependent on the requirements of this condition being met and is governed by its parameters. This is similar to judicial courts, where in a judgement the cause parallels the consequence whether a judgement is pronounced or not i.e. does the punishment fit the crime? Also, religious scholars concur that this particularly applies when it comes to pronouncing judgement that has been measured against the cause. The cause here is the unit of measurement and the basis for the judgement. Therefore, faith is a unit of measurement for life; the more faith you have, the fuller and greater the life will be. This is because faith can be considered as the focus of life itself, be that on an individual, societal, or collective national level, whatever their particular life circumstances.

**Third, that evoking the original source is important. This source controls the movement of energy and its directional course and how it relates to humankind on all levels.**

The original source is more than just the source; it also fundamentally defines the goal and aim. In this way it is both the beginning and the end, the alpha and omega. However, what is its meaning? So, where it fundamentally defines and demarcates, it can be seen as a basis to build upon. Then, where it is a goal or an aim, it forms the peak of that construct, which in turn becomes a new base itself upon which to build afresh, and so the cycle continues ad infinitum. The continuous cycle of the construction process is constantly evolving as it strives towards perfection. At the point of perfection, it will become a scene of awesome beauty that stretches out before the universe. This is when humanness and humanity will truly belong to the human. This, then, becomes a goal in itself in which the cycle of self-consciousness on the journey to reach the unknown and evoke it, is driven by creativity and beauty.