

Human Nature, Politics, Society and The Good Life

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I cannot adequately express the feeling of exultation that floods one's heart when I hear of any individual attempting to educate humanity and bring about the virtuous nature manifest within every human being. Unfortunately, this intrinsic nature is being gravely attacked by the rising hedonistic and material political administrations becoming evident throughout Westernised civilisation. It is this same corrupt temperament that is being echoed and reflected upon the masses, the majority of whom seem to be subjecting themselves to the view of the physicalist; always focusing on one's material prosperity. The ideals of a cohesive and dual attitude and nurturing of a selfless spiritual and material dimension seem to be slowly succumbing under the weight of an anti-virtuous epidemic. However, I must accentuate that there are many communities throughout the world, for example Baha'i is attempting to recede negative connotations, along with many scientists coming to the realisation that scientific investigation, and the investigation of sound and valid truth, can only achieve so much, and an attitude must be adopted where the eternal and inexorable laws of the universe — inevitable death, etc. — can only be explained, if the metaphysical facet, unified with the material

(scientific) element of existence, are cohesively investigated with relative interconnectedness.

The betterment and the *good life* of the infinite individual and what it is, is a question that has been heatedly contested throughout the ages. It is a testament to the history and intellectual capacities of mankind to see the philosophical and theological notions of the *good life* being questioned and refuted. However, there has never been a philosopher or religious prophet yet to influence society to a point that they have instituted a message that is an irrefutable consensus — largely on the account of the varying beliefs not willing to consult one another. Nonetheless, my perception of the betterment of humanity is largely my interpretation of Baha'i literature. I feel that the ultimate aim of any human is to acquire moral and spiritual excellence. I incorporate spiritual excellence as it is the faculty of the soul, and the evolution of humanity is intertwined with the development of the soul and its capacities. This is often referred to as *spiritual growth*. The “*good life*” is the culmination of virtuous activities in accordance with the soul and an individual's effort at continuing to gain spiritual growth. One can attain spiritual growth via the endeavour for intellectual and religious enlightenment. What I mean by religious enlightenment is not so much the recognition and conception of a metaphysical being, but rather the acceptance that something has crafted the universe and has instituted a progressive revelation upon humanity. The manifestations of which are a message of virtue and morality. If this progressive doctrine is correctly interpreted with the suppression of fanaticism and the ascension of rational idealistic notions, what becomes apparent is a culmination of universal values. Values that, once instituted by a singular worldwide nation, will incorporate unity, harmony, peace and equality.

The foundations of human society and political institutions are at a slow rate of change. Thoughts are being metamorphosed, which is resulting into a new world order. The emerging paradigm seems to be consistent with the wish to secure the safety of alliances in the wake of terror-instituted catastrophe and

emerging war. What is becoming evident is that as nations endeavour to secure commodities such as oil, while debilitating their enemies and refusing to investigate their theory of life, is a paradoxical chasm, of religious and racial intolerance for one another. It seems that in an age that is dominated by headlines regarding economic and technological independencies and a push towards nationalism — subjected largely by ethnicity — reshapes the landscape of the world into disarray. This new landscape has cultivated itself to mirror dysfunction, discord and disunity.

In juxtaposition, many others are in search of a “prophetic paradigm” for the sake of peace, love, freedom, justice and the prosperity of mankind. In observation of the current political situations, we see, in Australia in particular, a blurring of the separation of powers, people’s liberties, human rights and the concepts of justice. This is the result of incurred paranoia, largely arising in the wake of post-Cold War realities, and more recently the rise of terrorism. What is most necessitated is a reformation of consultative practices along with the conscious effort that breakthroughs in technology and limited resources are not reserved for privileged affluent minorities. Along with this, legislation must be developed so to protect human rights — political, civil, social and economical. Current political institutions consist of a lack of citizen involvement and local consolidation.

In contrast, however, the modern period has definitely made influential progress in terms of governance. The ideals of democracy have slowly developed and strengthened. Democratic pillars are now largely adherent to the rules of law and constitutionalism, therefore, enforcing the sovereignty of justice. Decision-making and problem-solving at a global level is becoming more comprehensive, as indicated in the rapid maturation of international law. Unfortunately, although promising, this is far from satisfactory. As humanity evolves so must government agencies, and as they experience varying epochs, a more efficient and adequate approach to decision-making and problem-solving is necessitated.

Humanity now finds itself at a fundamental juncture in its history. It is immensely important that at such a pivotal intersec-

tion we turn towards that which upholds the virtue apparent within mankind. We have a chance to resolve the faults of the past and travel into a future horizon far more prosperous, predominately spiritually, and also as a result materially. If we continue to endeavour to look for universal unity, with sincere and selfless intentions, we may very well find ourselves in a societal utopia — all walks of life living cohesively and simultaneously, where poverty, war, prejudice and intolerance can only be recounted in history books and distant memories. It may currently be but a dream, however, we have the collective intelligence and spiritual teachings to formulate this said dream within the realm of reality.



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