

## ON HUMAN VALUES – A CHRONICLE

by Nancy J. Plosker

(Presented to the Philosophical Club of Cleveland on February 28, 2006)

The last paper I presented to this Club was, unfortunately, a somewhat depressing one. It explored the question of whether, despite thousands of years of supposedly evolving human “civilization,” and modern teaching, placing human beings “above” the “lower” animals, the human animal, despite its wit and rational capabilities, can ever really be more than “a breath away” from what we commonly call the animal world, where the law of the jungle, survival of the fittest, rules. I ended that paper, however, by stating that being a hopeless romantic, I couldn’t help but cling to the hope that lasting peace in the world is still possible, one day, even though it certainly seems that the law of the jungle, survival of the fittest, or survival of the wittest, will continue, on infinitum.

In this paper I begin to explore what MIGHT make “lasting peace in the world” possible. Even I know that world peace, fleeting or lasting, is most likely a pipe dream, but what if – what if human beings, while holding on to their historical religious heritage, whatever it might be, as a treasured old friend or loved one, would bring themselves to modernity and live their lives based on objective human values, whether or not their particular religious teachings of old were in accord or not. This paper is not, however, an endorsement of or attack on religion of any kind, but, in an attempt to be more uplifting than my last paper, is intended to bring to light information on an apparent growing number of organizations, associations, societies, and journals dedicated to the idea of objective universal human values. Also, this paper does not specifically address HOW to get people to think and act in terms of human values or the underlying philosophical basis required to think and act beyond their religions and their teachings. This paper is intended to whet the appetite for deeper research into this growing number of organizations, associations, societies and journals, perhaps also enticing others to search for more of them. If, indeed, further research reveals that their numbers do continue to grow, and if they are successful, they may afford a road, if taken by enough individuals, to lead, one day, to world peace.

\* \* \* \* \*

So, what are we talking about? What are “human values”? I found no dictionary or thesaurus containing that two-word term. One might suggest defining human values in terms of Judeo-Christian values or Judeo-Christian ethics -- both commonly used terms -- or in terms of some other particular religious or ethnic values. That would not work, of course, for hopefully obvious reasons. Perhaps the meaning or definition of the concept “human values” is self-explanatory or, to some of us at least, self-evident, apparent, and elementary; perhaps even an axiomatic concept like “existence exists” or “A is A”. For most of humanity, though, perhaps a universal definition of “human values” is one of the goals of the organizations, associations, etc., being chronicled here. As will be revealed in the description of some, they have a definition from which they proceed. In others, they have more of an explanation than a definition, or simply a list of values, which may or may not be an actual definition.

For example, Albert Einstein, in an article which appeared in the New York Times Magazine, November 9, 1930, stated that “[a] man’s ethical behavior should be based effectually on sympathy, education, and social ties and needs; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hopes of reward after death.” (Creationism versus Scientific Evolution Theory @ [www.creatontheory.org/Morality/MoralWithoutGod.shtml](http://www.creatontheory.org/Morality/MoralWithoutGod.shtml)) Is that a definition?

Another example, appearing at a human values weblog, states: “Human values are the need of hour in this world. Truth, Right conduct, love, peace, non-violence. These are basics for a golden age of the planet earth. All religions come under this basic foundation.” Is that a definition?

A third, the last quote I shall include in this paper specifically with regard to definition, in The Philosophy of a Human Being, by C. A. Jaqua, Copyright 1931, The Jaqua Company, Grand Rapids, Michigan, Jaqua wrote, in part:

“Being just an ordinary human being, wandering along the pathway of life, I have evolved this simple philosophy to guide me:

To admit that being human I am bound to make mistakes, but to make as few as possible and to try to avoid making the same mistake twice;

\* \* \* \*

To consider the feelings of other folks as I should like to have them consider mine;

To go my way quietly and humbly and not worry too much about mysteries I cannot explain;

To do the best I can, here and now, and let the future take care of itself;

To help folks when I can and leave them alone when that seems best;

\* \* \* \*

To refrain from passing the buck, to take deserved blame though the heavens fall, and never to steal credit due another;

To promptly forget slights and insults, and to hope that others will not hold against me the winged arrows that may in anger or irritation escape my lips . . .”

Is that a definition?

Finally, before getting into the chronicle itself, in the event there remains any question of what we are talking about, I offer my inspiration and motivation for this paper. If you close your eyes and picture a human being crying out in grief over the casket of a loved one, particularly a young loved one, perhaps killed in an accident, perhaps killed in battle: Is he or she White, Black, Hispanic, Asian? Is he or she Christian, Jewish, Muslim, Buddhist, atheist? Does your picture reveal that? Is he or she American, Palestinian, Israeli, Afghan, Iraqi? Does your picture reveal that? Grief is grief to individuals of all races, religions and nationalities. Now picture a person riding a bicycle, skiing, watching Shamu perform, riding a roller coaster, listening to a concert, watching a ballet: What is his or her race, religion, nationality? Joy is joy to individuals of all races, religions and nationalities. If emotion is an automatic response to values, which my 20 years of philosophical and religious studies suggest it is, then there are objective universal human values; and, therefore, the hope for world peace, the hope for human survival itself, depends upon identifying, practicing and teaching these objective universal human values on a world-wide basis.

Now, I should add, at the outset of this chronicle, that (1) while the order presented is not arbitrary, there are listings for which I was unable to obtain a date certain and those are listed approximately; (2) there certainly may be, and hopefully there are, many other organizations, etc., out there in both the cyber and real world that my research did not discover; (3) the concept of “human rights” is included within the concept of “human values” since human rights is, if not the same thing as human values, certainly a subset or the economic and political manifestation of human values; and, likewise, (4) the organizations, etc. employing the term “global ethics” which were products of my research are also included.

While most organizations, etc., revealed by my research were founded or established in the last 35 years or so – in other words, since 1970, there are three which appeared between 1907 and 1948 that must not be overlooked. The first, the Union of International Associations, was founded in Brussels in 1907, partly on the initiative of two Nobel Peace Laureates [Henri La Fontaine, 1913; Auguste Beernaert, 1909] as an international nongovernmental organization. Their website, or at least one section of it ([www.uia.org/values](http://www.uia.org/values)), is titled “Human Values Project,” (apparently started in 1970), the study of which is for someone much younger than I since it seems a lifelong project. For example, it states in part: “Profile/Checklists of human values, and their relationships relevant to the aims of international constituencies . . . .” That alone is not that daunting, but then it states: “Value entries currently profiled (with over 14,000 relationships between them): Constructive/Positive values (987), Destructive/Negative values (1,992), and Value polarities (230).”

The second early organization dealing with human values, though I don’t believe using that term, was the League of Nations, which formally came into existence in January 1920, and ceased to exist in 1946. The League of Nations Photo Archive ([www.indiana.edu/~league/intro.htm](http://www.indiana.edu/~league/intro.htm)) states that “[t]he aims of the League were to promote international co-operation and to achieve international peace and security.”

And the third would be the Universal Declaration of Human Rights, adopted and proclaimed by the General Assembly of the United Nations on December 10, 1948. Following that historic act, the Assembly called upon all Member countries to publicize the text of the

Declaration and “to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories.”

My research revealed nothing new between 1948 and 1970.

An “Educational Publisher of Values-Based Curriculum since 1970,” the website of The Center for Learning (<http://centerforlearning.org>) states that it “is a nonprofit educational publisher committed to integrating academic learning and universal values through the humanities.” It identifies 25 “universal values”, including compassion, equality, freedom, peace, respect and responsibility. It further states that “[o]ur mission is to improve education by writing and publishing values-based curriculum materials that enable teachers to foster student responsibility for learning,” and that their materials are disseminated to “public, private, and parochial schools worldwide.”

Science, Technology, & Human Values ([www.sagepub.com/journalScope.aspx](http://www.sagepub.com/journalScope.aspx)), a journal of the Society for Social Studies of Science and published by Sage Publications since the early 1970’s, “is a peer-reviewed, international, interdisciplinary journal containing research, analyses and commentary on the development and dynamics of science and technology, including their relationship to politics, society and culture. . . .”

The Tanner Lectures on Human Values ([www.tannerlectures.utah.edu](http://www.tannerlectures.utah.edu)), which date back to at least 1976, are, according to the website, “a collection of educational and scientific discussions relating to human values. Conducted by leaders in their fields, the lectures are presented at prestigious educational facilities around the world. This site offers easy access to all the lectures published in annual volumes.”

Sathya Sai Education in Human Values (founded in 1981 by one Carol Alderman), the website of the British Institute of Sathya Sai Education ([www.sathyasaiehv.org.uk](http://www.sathyasaiehv.org.uk)), states that “Sathya Sai Education is a teaching methodology designed to help children understand the importance of human values in living. The Programme’s logo is the ‘Tree of Life’, which bears five fruits, used to symbolise the five core human values of Truth, Peace, Non-Violence, Right Conduct, and Love.” Though “right conduct” is, of course, a subjective concept, the other four core human values they identify tend to suggest at least a somewhat objective approach to the subject. The website further states that it is “[a] universal teaching Program for children of all cultures and faiths, creating a better society for today and future generations.”

The Art of Living Foundation, founded by Ravi Shankar in 1981 and celebrating its Silver Jubilee in February 2006 in Bangalore, India, where over 2.5 million people from over 145 countries are expected, ([www.artofliving.org](http://www.artofliving.org)) claims to be “the largest volunteer based Non-Governmental Organization in the world” and “offers unique programs that eliminate stress and help individuals develop their highest potential. The Art of Living reinforces human values and brings people from varied social, economic, geographic, cultural and religious backgrounds together in a spirit of Service and Celebration.” The website also states that “[i]n a rare example of how love moves the world, two separate groups of Iraqis and Pakistanis have come all the way to the Art of Living’s International Ashram in Bangalore.” In response

to my email asking if they have a definition of human values from which they proceed, they wrote, in part, “values that are common to all cultures i.e. compassion, friendliness, non-violence, peace and an attitude of service toward others” and that their human values education is designed to “broaden vision” and to “promote harmony in diversity.”

Education in Universal Human Values for Institutions of Higher Learning is a programme initiated by the Bahai Academy to Foster Social Progress. The Bahai Academy was founded in June 1982 and is situated at Panchgani, 100 kilometers south of Pune, in the State of Maharashtra, India. “Since its establishment, the Academy has offered tens of courses and workshops for the benefit of thousands of individuals who have come from over 50 countries.” According to their website, their university level courses and workshops are “on universal human values in the context of today’s unique challenges and opportunities” which “investigate true moral and ethical values based on the universal principles and essential relationships emanating from the realities of things.” It further states that “the objective is to build bridges of respect, understanding and unity within the various groupings of the human family through a process of scientific enquiry, raising awareness, developing volition and practicing skills to carry out certain acts of service” and that their workshops “do not promote the belief in any particular school of thought, tradition or religion.”

The University Center for Human Values at Princeton University was established in 1990. Their website states, “[w]ith seminar and lecture courses, public lectures and symposia, a publication series and the scholarly work of its faculty and visiting fellows, the Center fosters ongoing inquiry into important ethical issues in private and public life.” It further states that the “University Center for Human Values supports teaching, research, and discussion of ethics and human values throughout the curriculum and across the disciplines at Princeton University.”

Clifford Sharp’s book The Origin and Evolution of Human Values, first published in 1993 and revised in 1997, “is a wide-ranging and thought-provoking work which traces the development of human values. It outlines how they are transmitted, acquired and modified. Perhaps more importantly, it also suggests which values are most needful in a fast-changing modern world.” It’s relevance in the context of this paper, it seems at least, is that in its synopsis ([www.humanvalues.co.uk](http://www.humanvalues.co.uk)) it states, “In a world of ecological degradation, conflict, poverty and hunger and with the threat of nuclear annihilation still looming, the global community needs to find an agreed set of values which with to go forward . . . .”

The next two examples of the international pursuit of human values are “declarations,” and the websites where they appear both indicate that the declaration “was endorsed at the 1993 Parliament of the World Religions held in Chicago.”

The first is the product of an Ask Jeeves search for “education in universal human values” and is a “Universal Declaration of a Global Ethic,” a product of the Center for Global Ethics (<http://astro.temple.edu>). According to the website, “The Center for Global Ethics coordinates the work of thinkers, scholars and activists from around the world, who are working to define, implement & promote policies of responsible global citizenship....” The

Declaration contains five sections: I. Rationale; II: Presuppositions; III: A Fundamental Rule; IV: Basic Principles; and V: Middle Principles. Under Rational, it states, in part:

“We confirm and applaud the positive human values that are, at times painfully slowly, but nevertheless increasingly, being accepted and advocated in our world: freedom, equality, democracy, recognition of interdependence, commitment to justice and human rights. We also believe that conditions in our world encourage, indeed require, us to look beyond what divides us and to speak as one on matters that are crucial for the survival of and respect for the earth. Therefore we advocate movement toward a global order that reflects the best values found in our myriad traditions.”

And under Presuppositions, the Declaration ties itself to the 1948 Universal Declaration of Human Rights of the United Nations by stating that it “supports the rights and corresponding responsibilities enumerated in [that Declaration].”

The second, entitled “The Declaration of a Global Ethic” -- almost the same name as the first declaration -- is a product of the Dunedin Methodist Parish, New Zealand. Their website is called the “Practical Dreamers Drop-In Centre ([www.dunedinmethodist.org.nz/mind/ethc.htm](http://www.dunedinmethodist.org.nz/mind/ethc.htm)), and excerpts from their declaration, are:

\* \* \* We make a commitment to respect life and dignity, individuality and diversity, so that every person is treated humanely, without exception. . . .

We commit ourselves to a culture of non-violence, respect, justice, and peace. We shall not oppress, injure, torture, or kill other human beings, forsaking violence as a means of settling differences. . . .

We must strive for a just social and economic order, in which everyone has an equal chance to reach full potential as a human being. We must speak and act truthfully and with compassion, dealing fairly with all, and avoiding prejudice and hatred. . . .

We invite all people, whether religious or not, to do the same.”

The Human Values Network, ([www.humanvalues.net](http://www.humanvalues.net)), which dates to at least 1998, describes itself as a “website dedicated to the proliferation of human values . . . designed to make possible the sharing of visual information on all issues which affect human kind.” Their website states in part:

“We have all of the necessary elements for creating a peaceful, safe and nurturing environment for all of the Peoples of this Earth. . . .

\* \* \*

We all have various values instilled in us by our upbringing and our life’s experiences; we have many different belief systems; we have many different ethnic, racial and religious traditions; but the values which most of us share are

those of safety and happiness for our loved ones and ourselves. If these personal values became the criteria by which we evaluate our Human well-being and became the primary focus of Human activity . . . [putting aside short-term self-centered gains, as well as rethinking old enmities and fears], there might be a happier future for all of Humankind.”

The Journal of Human Values ([www.sagepub.com/journal.aspx](http://www.sagepub.com/journal.aspx)), also published by Sage Publications and first published in 1995, “provides an understanding of how in order for individuals, organizations and societies to endure and function effectively, it is essential that an individual’s positive exalting forces be discovered and revitalized. The Journal of Human Values addresses the impact of human values along a variety of dimensions: the relevance of human values in today’s world; human values at the organizational level; and the culture-specificity of human values. The journal provides an international forum for the exchange of ideas, principles and processes concerning the application of human values to organizations, institutes and the world at large. It addresses the historico-social origins and the cross-fertilization between culture[s] since many operational human values are clearly culture-specific.”

The abstract of a paper written by John D. Montgomery, Ford Foundation Professor of International Studies, Emeritus, Harvard University, and appearing at the website of the Asia Pacific Policy Program of the John F. Kennedy School of Government of Harvard ([www.ap.harvard.edu](http://www.ap.harvard.edu)), and written in 1994 or later, entitled Human Values as Human Rights, states that “[t]his paper suggests a research approach to evaluating policies that are intended to advance individual rights.” The paper itself is fourteen single-spaced pages on the web, which I did not actually read, but I believe it to be relevant to this subject since, among other things besides its title, the abstract states that the paper “concludes with examples of research that has illuminated the process by which human values are converted to human rights.”

The Human Values Foundation ([www.humanvaluesfoundation.com](http://www.humanvaluesfoundation.com)), based in the United Kingdom, was founded [and incorporated] in 1995 (as a company, limited by guarantee in England and Wales and registered as a charity), and claims to be “non-denominational and not working on behalf of or representing any particular religious or spiritual interest”. It espouses “life enriching values for everyone,” their aim being “to provide [a] universal, values-based approach to spiritual, moral, social and cultural/citizenship education to every teacher who wishes to use it.” They claim to have been “formed to encourage, promote and develop Human Values among all sections of the community but primarily among young people in the United Kingdom and overseas”. And their website claims that “[v]alued by school inspectors and advisers, these proven, ready-to-go courses for primary and secondary school children, have now been adopted by over 1,000 schools in the United Kingdom and many others throughout the world.” They state their philosophy in terms of their “programmes” and state that “these programmes are structured around the five core values of truth, love, peace, right conduct and non-violence.”

The website of the Morris Institute for Human Values ([www.morrisinstitute.com](http://www.morrisinstitute.com)), operating since 1997, whose purpose is “to bring together great people and positive, powerful

ideas that can make a real and lasting difference,” and whose mission is “to bring wisdom of the ages into modern life in a way that matters,” states that “this website will draw its material from many living philosophers as well as from the great thinkers of all centuries and cultures. It exists to encourage people everywhere to become more philosophical about their lives, and wiser in their choices.” Tom Morris of the Institute responded to my email for a short definition, stating: “We think of human values as the range of things to which people ascribe importance or significance in the context of the nearly universal quest to live a good life. Examples would be love, friendship, health, a proper form of success, and then the classic virtues like courage and honesty. All of my work is built around Truth, Beauty, Goodness, and Unity as the transcendent values that underlie, unify, and explain all the rest.” If I wrote to him again and asked if he also included non-violence, my guess is that he would say yes, but it is at least interesting that he did not mention that; perhaps, giving him the benefit of the doubt, he takes that for granted.

The International Association for Human Values, *Building One World Family through Shared Values*, ([www.iahv.org](http://www.iahv.org)) was founded in Geneva in 1997 “to foster on a global scale deeper understanding of the values that unite us as a human community.” Their website states that their “vision is that while the human population will long celebrate its distinct traditions; there will also be greater understanding and appreciation of the many shared principles.” While that statement obviously does not go far enough or state how, the website goes on to state that the IAHV “develops and promotes programs of personal development to encourage the practice of human values in everyday life. It also has programs of community education that foster greater awareness of the shared values among the diverse cultures.” While their website does not define human values as such, in a section titled “What are Human Values?” it states, in part:

“A few key principles compose the foundation of human values upon which societies have been established.

- The innate dignity of human life
- Respect and consideration for the “other”
- The interconnection between humankind and the environment and thus the need to care for and preserve the earth
- The importance of integrity and service
- An attitude of non-violence
- The individual and collective quest for peace and happiness

The movement to identify and promote the values shared by societies around the world is relatively new. It is only in recent years as globalization extended its reach to even remote corners of the earth that the need to refocus and build upon what we as a human society have in common, has become apparent.”

Another short article, or essay, written in the late 1990’s by Dr. Egon Krak who, at least in 2004 was Professor and Vice Dean of the Advanced School of Music and Performing Arts in Bratislava, appeared in my “Ask Jeeves” results as “Human values – view for the new

social and cultural progress?” This article, or essay, presents a totally different and fascinating approach to the subject, and states, in part:

“It is hard to imagine another area of human activity, in which the development of humanization, recovery of ancient human values, creativity and tolerance, so important for the spiritual life as [the] artistic and cultural sector. . . .

The language of music is eternal accompanied by the pleasure, the living sign of noble creativity. Musica humana and the whole music environment is the best way for humanization everywhere. That is why the suggestions for development of human values has strong connections with music – the performance, composition, research.”

The Krak essay was so short and at first seemed off the subject; I almost omitted it. But then I realized how important, and true, it is. International orchestras and choirs, and even Olympic games, which involve music only peripherally, are certainly concrete examples of music’s role in how objective human values and human ethics can work in the real world. The conditions under which they work, however, make them less than the best example in that they are preplanned, supervised and, in some cases, accompanied by an abundance of security. Perhaps the true power that the arts, and music in particular, plays is made patently clear from the scene in “The Pianist,” the true story of classical pianist Wladyslaw Szpilman, when he is discovered in hiding by a German captain, who before killing him or taking him into custody, asks what his work is? They then go to the piano that happens to be in the hideout, but which Szpilman did not play during his time there for certain fear of being discovered. I quote from an internet review of the movie:

“Late in the film comes a remarkable scene in which Szpilman, certain his luck has run out and he’s about to be killed, plays the piano for what he believes will be the last time. The music saves his life, but it does more than that: It also reminds you, in an almost surreal fashion, that sometimes, art is the only thing that binds us as human beings, no matter how different our philosophies, or how barbaric the world around us may become.”

This next website deals directly with human rights, rather than human values, and addresses, perhaps, more of the “how to accomplish” aspect of the subject, which is not specifically addressed in this paper. However, it is a product of my internet research on human values. It is included, supplementing what I said earlier in this paper, at least partly because my own view is that human values and human rights are really two sides of the same coin, so to speak; human values being the philosophical side (values emanating from the individual toward others), and human rights being the political side (rights emanating from others toward the individual). The Hague Appeal for Peace“ ([www.haguepeace.org](http://www.haguepeace.org)) “is an international network of organizations and individuals dedicated to the abolition of war and making peace a human right. The ‘Global Campaign for Peace Education’ was launched at the Hague Appeal for Peace Conference in May 1999.” Perhaps the most concise website on the subject, it states, under the heading How the Campaign Works:

“This initiative intends to foster the culture of peace in communities around the world. It has two goals.

- First, to build public awareness and political support for the introduction of peace education into all spheres of education, including non-formal education, in all schools throughout the world.
- Second, to promote the education of all teachers to teach for peace.”

Under the heading “Campaign Statement” it states:

“A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained and systematic education for peace.”

I should point out, before we leave the Hague Appeal for Peace, and while this paper is an attempt to be more optimistic than my last paper to this esteemed Club, that, most unfortunately, among the list of over 150 endorsing organizations, I did not find any representative organizations from Korea, Saudi Arabia, Afghanistan, Iraq, Iran, Palestine, or even Israel.

The Axios Institute, founded in 1999 and located in Mount Jackson, Virginia, states at its website that it is “dedicated to the study of human values, both the values we choose and the ways that we go about choosing them.” It states that “[a]n independent research institute, we are not affiliated with, nor do we propound or express the views of any particular religion, philosophy, or organized system of thought.” Its Mission Statement states, in part:

“There was a time when politics, economics, personal ethics and human values were all studied under one university department, usually a department of moral philosophy. . . . Today we have mostly lost sight of these natural linkages, forgetting that politics, economics, personal ethics and human values are all related subjects. . . .

Axios Institute attempts to redress this situation, to help restore the philosophy of ethics and human values to their rightful place in our intellectual pantheon; to clarify our moral choices, and to hopefully spark a more meaningful dialogue between opposing philosophical viewpoints.”

The Center for the Study of Ethics and Human Values of Washington University in St. Louis (<http://humanvalues.wustl.edu/introduction.html>), presenting programs since at least 2002, “is a collaborative, interdisciplinary initiative with active participation from faculty, students, and practitioners in all major disciplines and professions.” It states that “[o]ur mission is to advance knowledge of human values through scholarship and an understanding

of the practical application of values in human affairs. Our approach is to bring an interdisciplinary process to these problems and questions. . . .”

The Canadian Center for Leadership & Human Values, founded 2002 or later, as stated at their website, “[I]nspired by the life, love and leadership of Dr. Debashis Chatterjee [who had himself created the Indian Centre for Leadership and Human Values], a handful of Canadians have embarked on a journal to engage the hearts and minds of Canada’s leaders.” It further states that “the Center was founded by Linda Moore and Brad Quinn, deeply inspired by Dr. Chatterjee’s “wisdom and kindness and his gentle work in helping to bring others to themselves . . .” In response to my email, Brad Quinn responded:

The definition, or notion of human values we work from is not dissimilar to the one used by well known journalist and teacher, Rushworth M. Kidder and other well known scholars. Essentially, we see human values as the expressions of core and universally shared human aspirations for freedom and love. Through his work, Mr. Kidder has identified eight ‘universal values necessary to create the moral conditions for a sustainable community’ as: love, freedom, truthfulness, fairness, unity, tolerance, responsibility and respect for life. . . .”

Finally, with respect to Dr. Chatterjee, the website states that “[a]ccclaimed by Harvard as one of the top 15 thought leaders in the world today, his approach opened their thinking to a whole range of possibilities for leadership in Canada and around the world.”

Another Canadian enterprise, the Public Service Human Resources Management Agency of Canada ([www.hrma-agrh.gc.ca](http://www.hrma-agrh.gc.ca)), also founded in 2002 or later, has developed a workshop, which they apparently make available for others to present to their own groups via a kit – also known as a “pamphlet” in Canadian terminology.” Entitled “Exploring Human Values and Official Languages” Workshop, it “is an experiential learning event. . . . The workshop explores fundamental human values such as interpersonal respect, human dignity and solidarity, and their role in the use of English and French in the workplace. The workshop fosters a new way of seeing official languages above all – as a concrete expression of human values, rather than as a legal obligation.” Obviously, the focus of the workshop is very narrow; but it is, nevertheless, another example of addressing human values issues, especially since it does name certain exemplary human values: interpersonal respect, human dignity and solidarity.

An article appearing at The St. Petersburg Times On Line ([www.sptimes.com](http://www.sptimes.com)), by Waveney Ann Moore, Times Staff Writer, published October 17, 2004, titled “Interfaith group will stress human values,” states that “more than 700 Christians, Jews, Muslims and people of other faiths are expected to gather [on November 15]. . .to set an agenda for the new organization, elect officers and decide on a formal name.” Though it appears that the geographic area involved is relatively small, it also appears that there are, or at least may be, similar organizations around the country, as the article also states that “this month several members of the Pinellas County organization traveled to Dayton, Ohio, for a DART [Direct Action and Research Training Network] workshop designed to help them as they launch the new initiative.” Unfortunately, though I have included them in this paper, the article ends by

Rev. Schneider, one of the organizers, stating that “I don’t know what our issues will be; we have no present agenda.”

Lastly, the website of the Center for Global Ethics of George Mason University ([www.gmu.edu/centers/globalethics/](http://www.gmu.edu/centers/globalethics/)), established about 2004, states that it “co-sponsors lectures and symposia on contemporary problems in applied and social ethics. . .” and that it “. . . links its activities with other centers for ethics and applied ethics in the greater DC region, in the U.S., and internationally.” It further states that:

“[t]he Center also aims to develop new insight, through research and publications, on global ethics per se. This is understood to involve three aspects:

Issues of Globalization and Ethics, that is, ethical questions and dilemmas, whether for individuals or societies, that arise in view of economic, technological, legal, political, social and cultural globalization.

Cross Cultural Approaches to Ethics, that is, interpretations of ethical doctrines and core ideas based on new dialogue between diverse cultural perspectives.

The possibilities of arriving at Cosmopolitan or More Global Ethical Perspectives on such important themes as democracy and human rights, as well as on issues of war and peace.”

\* \* \* \* \*

So, where does all that put us? At first blush, with unrest in many parts of the world continually with us, and, if one looks at not just the last couple of years, but the last couple of months or last couple of weeks, with unrest and violence increasing at tremendous rates in those areas, one might suggest that all these attempts are futile. But, perhaps not; remember, I’m a hopeless romantic.

My web research produced a stack, at least a foot and a half feet high, of printed information on human values. This paper alone identifies 27 organizations, associations, foundations, institutes, journals, declarations, articles and a book, 24 of which date since 1970. That’s a huge increase, just in those I found. There are many different human values – ancillary ones if you will – named by some, like compassion, equality, responsibility, justice, and tolerance. But more importantly, there are numerous objective universal human values which they share. The most frequently named, by the most number, among those identifying specific values, are: at least eight name peace; at least six name non-violence; truth, respect, and love are named by at least five; and at least three name right conduct.

If new organizations, associations, journals, etc., spring up over the next 100 years, similar to those chronicled here, spanning, together, almost the last 100 years, teaching, preaching, and instilling objective universal human values, particularly in children, one day, sometime in that next 100 years, world peace may indeed be possible.