

Universal Principles of Human Ethics

Human civilization is known for the values that it cherishes and practices. Across various times and places, sages, saints and seers, drawing on their experience, developed practices that placed central importance on values, though the names used by them differed, as their languages varied but the spirit was the same. Universal human values are values that human beings cherish and hold in common, consciously and otherwise, in most places and times and practice them. Renunciation is the foundational value.

Renunciation or the absence of want and greed has two preconditions: love for all living beings and the absence of selfishness. Renunciation is not self-directed but other-directed, and is for life in all forms and shapes, for the welfare of all. Renunciation begins when selfishness ends. Renunciation interpreted as the need to run away from the problems of life is cowardice. Renunciation without action means living a parasitic life. Also, service can be practised only when renunciation with action begins. Un-egoistical service is inconceivable without renunciation; and true service is possible only through love and compassion. Life and death are eternal truths, so is the truth as a fact and truth as a value. Truth exists between the two ends of life and death and is to be pursued. Truth, renunciation (sacrifice), love, compassion, and service are commonly acceptable universal human values, which at the operation level have been named differently as sincerity, honesty, righteousness, humility, gratitude, aspiration, prosperity, non-violence, trust, faith, forgiveness, mercy, peace, and so on. These are needed for the well-being of an individual, society, and humanity, and ultimately for universal peace. Universal human values are mankind's deepest moral aspirations and form the foundation of human culture and lives as individuals and as societies. This module aims at making learners conscious of universal human values in an integral manner, without ignoring other aspects that are needed for a learner's personality

development. We at Centre for Language Learning of [The NorthCap University](#) offers a compulsory course on 'Human Values and Professional Ethics' to all Undergraduate students.

Apart from students learning these attributes, basic attributes of Faculty Members for Universal Values Education have been curated by the Govt of India. Universal values education is a human-making activity. The faculty members of Universal values education in particular should follow the mantra of C-3, – Care, Concern, and Commitment. He or she should be a sincere, warm- hearted, sympathetic, empathetic, caring counsellor, and passionate as one would be in the case of a family member. Apart from having adequate knowledge about the psychology of the young generation and the pressures that they suffer from their peers, family members, and society knowingly or unknowingly, the counsellor should have patience and perseverance. NCU has employed a Psychologist to take care of mental health of students, faculty and staff. Education in the Universal Values is a slow process and demands a lot of conscious effort. The faculty member should use the lecture method to a bare minimum, not more than 20 per cent of the total time frame. He or she can use social media platforms, as resources for the values enhancement programme, relevant to the generation. The commitment on the part of the faculty members is to help learners in transcending various limitations of human resources and infrastructure. Equipped with the commitment for a value -based society, they would convert limitations and contingency as opportunities for developing best Curriculum and Guidelines for Life Skills (Jeevan Kaushal) 2.0, a lot of practices and finding out own resources, suitable for their learning communities according to their time, place, class, and circumstances. The guidelines are the Panchatantra for faculty members of the life skills programme. Vishnu Sharma, author of Panchatantra, was given the task of enhancing the life skills of princes, who were dullards and disinterested in learning. He considered their class, level, requirements and expectations. Based on that, he concluded that the narrative discourses in the form of fables would interest his learners, and

accordingly constructed fables to impart lessons and values of life. He succeeded in his task, as they learnt without realizing that they were learning. All great authors and teachers like Valmiki, Ved Vyasa, Aesop, the Sufi and Bhakta poets, the Sikh Gurus, Ramakrishna Paramahansa, Swami Vivekananda, Sri Aurobindo, and the Mother among others used narratives to illustrate and impart values. Moreover, it has to be borne in mind by the faculty member that the outcome of the course, “Universal Human Values” can at best be delivered in a direct and indirect collaborative mode.

The outcome of this course can best be achieved if parents, family members, friends and peers, supported by trained professionals and social workers, can join the faculty members because the learners are most of the time with friends and family members.

Dr Divyabha

Head, Associate Professor
Centre for Language Learning
Gurugram

<https://www.linkedin.com/in/dr-divyabha>

Research areas: Gender Studies, Feminist Writings, Queer Studies, Dalit Literature, Marginalised Studies