

ALL LIVES MATTER: JUDICIOUS HUMANISM

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Abstract: *The world has become a global village with diversity of peoples, cultural traditions, worldviews, customs, and lifestyles. Advances in sciences, technology and medicine, strengthened by fierce competition and consumerism, have led to public debates concerning international trade, economic independence, environmental crisis, and cultural conflicts. Bias is embedded in socio-cultural constructs and worldviews that societies have formed over a long period of cultural establishment and in accordance with evolution in time and space. These factors have resulted in unequal and oppressive treatment of women, minorities, the disabled, and the poor by ruling elites. However, all humans have common needs and wants, and yet are unable to communicate in a manner that can be universally understood. This paper will explore the complex nature of life: biological, sociological, cosmological, and spiritual, and will argue that social groupings, including class categories, are simply socio-political and man-made constructs. Social groupings can be deconstructed or replaced through the teaching of an “all-inclusive” and “interdependent” existence and a conscience-based or judicious humanistic value system that will promote recognition of and respect for others. Drawing from ancient philosophies of India, the paper suggests a judicious humanism for sustenance of all lives. The dignified treatment of all lives matters for all-inclusive welfare (security, health, comfort, and happiness) because every being contributes to the totality of existence.*

Keywords: *social-constructs; judicious; human; humanism; worldview*

1. INTRODUCTION

The paradoxical and unpredictable nature of life, marked by diversity and uncertainty and humanity's limited capacity to understand and define life in any language, has been the root cause of suffering. The very nature of life constitutes a process—coming into existence, growth, and finally going out of existence. By the time humans come up with solutions, new problems arise. At the present time, all lives have been impacted by the problems of devastations caused by both humans and natural disturbances. A part of human suffering is caused by humans themselves due to ignorance, biases for their own kind, diverse ideologies, fierce competition, consumerism, and abuse of power. Advances in sciences and technologies have multiplied the problems of modern humanity. Scholars in various fields, both in sciences and humanities, have been expressing their concerns over the direction of human destiny.

Yuval Harari, in his book *Sapiens* (2015: 3), explains the terrifying historical saga of the human species to help us understand who we are and what made us this way. He relates the development of humanity to three revolutions: cognitive, agricultural, and scientific. He shows that

humanity has not been around that long when compared to the lifespan of our planet. Furthermore, he expresses his concern that humanity, as we know it, may not continue for that long in current form. The universe came into existence about 13.5 billion years ago in the form of matter, energy, time and space, and six hundred thousand years ago at least six sentient human species inhabited the earth. Today there is just one, the humans (Harari, 2015: 3-14).

Harari's historical analysis of humanity highlights the results of ambition combined with capacity for scientific and technological advancement and the inability to cope with the results of these achievements. No doubt the discrepancy between human adjustments and the advances of sciences and technologies are affecting human health. Harari's study of humanity focuses on humanity's capacities for discovery and development of the external world. However, he does not discuss human existence as it relates to external realities. All problems of life are not embedded in the advancement of sciences and technologies, which arise from creativity and imagination. Nor does the problem of suffering lie completely in human's inability to race with the fast-moving world. Suffering originates from *not*

knowing and *not understanding* the very nature of reality, which is philosophically referred to as ‘absence of true knowledge’ or *ignorance* as the basic cause of human suffering (Robinson and Johnson, 1982).

According to socio-linguistic and semantic interpretations of the problems of modern humanity, science and technology created the necessary language to communicate their new concepts, whereas we have never studied man-as-a whole scientifically. According to Korzybski (2010: 3), we need to establish “the science of man-as-a-whole, embracing *all* his activities: science, mathematics, physiology, biology, and psychology.” However, creation of the science of humanity for and by humanity will require too much time. Moreover, the task seems to be impossible in the face of the evolutionary nature of life and human’s inability to know the nature of an all-inclusive existence on various levels: individual, societal, global, and cosmological. Due to these limitations, it seems reasonable to use existing sources of knowledge such as philosophies, ideologies, and socio-cultural histories of our ancestors, whether they be Europeans or Indians, in dealing with the issues of our times. All lives of the past were subjected to life’s pain and affliction because suffering is universal. Moreover, all humans have common attributes. All the sciences have a relationship to human nature.

Establishing hypotheses for building theories, both in natural and social sciences, is of primary importance. Analyzing and establishing theories about life is a part of the discipline of philosophy. The objective of the paper is to provide a philosophical understanding of human nature based on Indian thought as a foundational ideology for human conduct. The long-term goal is to contribute to a broader understanding of a human as a member of humanity and the universe in order to improve personal and social wellbeing. The globe is in need of humans who are not just educated elites but also judicious actors who can change the world for the better.

2. APPROACH AND METHODOLOGY

The study of humanity is carried out by different disciplines—biology, psychology, sociology, and anthropology in the framework of their disciplinary apparatus. Biologists see humans as biological beings, and sociologists see humans as social beings. These disciplines study humans from the outside, as objects of experiments or of

analysis. However, in order to plan the future, one must know the self and personal potentialities and limitations, both as an individual and as a species. However, for knowing oneself, scientific knowledge alone is surely insufficient and yet cannot be ignored. Thus, a coherent or logical system of ideas can never be derived from science nor arrived at without science (Dobzhanski, 1967:3-11).

Indian philosophical treatises on human nature and scientific analysis of humanity are complementary and differ only based on linguistic terminology and semantic interpretation. Construction and critical examination of a system of beliefs are part of the discipline of philosophy, which is defined as the “science of the whole,” by Bertrand Russell (1945). Indian languages, both Sanskrit and modern Indic such as Hindi and Marathi, define philosophy (*tattvajnan*) as a body of basic foundational principles or rules inherent in human nature and essential to or binding upon human society in relation to the workings of the cosmos-- time, space and physical environment (Jungbare, 2014:15-26). In simple words, all humans belonging to the group of humanity are governed by natural laws operative on all levels of existence: individual, societal, and cosmological, expressive of interconnectedness, interdependence, and the changing nature of life, marked by uncertainty and probability (Capra, 1997 & 2000).

This paper builds on the Indian philosophical tradition that sees humans not in terms of dualities and mutual exclusions, but rather in terms of inclusivity and mutual relationships.

The approach is *wholistic* and *syncretic* and does not reject any idea but incorporates all ideas. Therefore, the approach is non-hegemonic and while by no means perfect, the methodology is still broad and inclusive. Although humans have immense capacity to see and understand worldly phenomena, no person, no one culture, and no single discipline can conceptualize the nature of the totality of existence—how humans came to be; how they will transform; what is the meaning of life, and what is the end goal of existence. There are no final answers to these questions, and probably there never will be any in precise and objective terms (Dobzhanski, 1967). From our experience, we know that the human condition will never advance to such a state of perfection that there will be no problems and no suffering as problems and suffering are fundamental to life. Such problems have been discussed throughout India’s diverse philosophies from 3000 BC.

3. HOLISTIC HUMANITY'S DIVERSE FACETS: UNIVERSALS AND PARTICULARS

No two individuals think, speak or act in precisely the same manner. The nature of human life is marked by its elemental constitution: Genetic-biological, familial-socio-cultural, and environmental-cosmological related to evolution in space and time. Diversity of constantly changing existence, inclusive of humans, is incomprehensible and immeasurable. The phenomenon of diversity is a fact of life. In the Marathi language, there is a saying: *vyakti titkya prakrti* 'as many individuals, so many characters (human natures)'. The concept of diversity represents pluralism [vividhata] and differences [bhinnata]. Therefore, any description or definition of any life including that of a human can never be perfectly true for various reasons: First, the subject (human) cannot define the object (human) in its totality because of the subject's limited capacity to know oneself as well as others; Second, both the subject and the object are conditioned by various internal and external factors which are interdependent and interconnected; and Third, the reason is that life is marked by uncertainty and probability due to its being a process subject to constant changes.

3.1 Humanity: Biology and Sociology. A human being is not the product of its heredity or environment alone but represents a complex organism as a whole final result of the environment-genetic manifold (Korzybski, 2010). For humans, linguistic, semantic, and cultural issues represent powerful environmental factors. A human being is defined by culture against the person's own definition and identification of himself/herself. Individuals, being unable to deal with the divide between "what" they are and "who" they are, cause conflicts, which lead to socio-psychological disturbances. Ultimately, conflicting individuals end up harming their own lives. This phenomenon seems much more apparent in individualistic societies where humans are alienated from their families and culture-groups. The basic factor behind this condition of humanity seems to lie in the devaluation of human's worth and increasing loss of human dignity. Additionally, humans neither acknowledge nor accept the base qualities of human nature, such as hate or greed that create havoc and destruction. The following data on the destruction of human life by humans themselves is

illustrative of humanity's inability to cope with life's problems at the personal level of mind-body existence. The mind-body imbalance is the basic cause behind violent acts of harming oneself or others. According to the American Foundation of Suicide Prevention, (1) Suicide is the tenth-leading cause of death in the U.S., (2) In 2017, 47,173 Americans died by suicide; and 1,400,000 suicide attempts occurred, (3) In 2015, suicide and self-injury cost the US \$69 billion dollars.

Additional facts about suicide in the U.S.: The age-adjusted suicide rate in 2017 was 14.0 per 100,000 individuals; The rate of suicide is highest in middle-aged white men in particular; In 2017, men died by suicide 3.54 times more often than women; On average, there are 129 suicides per day; White males accounted for 69.67% of suicide deaths in 2017; In 2017, firearms accounted for 50.57% of all suicide deaths [Source: American Foundation for Suicide Prevention: <https://afsp.org/about-suicide/suicide-statistics/6-26-2019>]. It is necessary to note that this data may not be 100% accurate because suicide still carries with it a social stigma, which prevents families from reporting the painful loss.

3.2 Philosophical Analysis: Indian View. A human being is perceived to be a composite of mind, body and spirit. Psychologists, psychiatrists, and neuroscientists study the mind, that is considered to be the capacity of the thinking brain. Although dominating modern philosophical thought centers mainly on the rational and autonomous self, it ignores the self's conditional and nonintegrated facets: body, sensations, perceptions, feelings, and consciousness. These aspects of humans, when disturbed by external or internal environments, can cause problems.

India's ancient philosophies of the Samkhya - Yoga schools analyze a human being as a composite of two principles: *purusha* "consciousness/known mind" and *prakriti* "body/matter." The healthy relationship of co-operation is what makes a person function. The body is comprised of three *gunas* (attributes): *sattva* "purity," *rajas* "activity," and *tamas* "negativity." The proportion of these *gunas* is what defines a human's nature (Chatterjee & Datta, 1968: 261-262). Different individuals have different proportions of these attributes. A person with an angry personality is considered to have a larger portion of *rajas*, whereas a person with 90% of *tamas* is thought to be lethargic and negative. This theory of *guna* is comparable to the theory of humors in Greek philosophy. Common linguistic

expressions indicate the linkage between a person and his appearance and conduct: “He is green with envy.” “He is red with anger.” In order to maintain the mind-body balance or to actualize the higher portion of *sattva* “goodness/calmness,” the system of *yoga* (physical and mental exercises) has been proposed. The Samkhya system of philosophy provides a theoretical understanding of the concept of a ‘human,’ and *yoga* provides techniques for its healthy maintenance and function. Common people can easily understand this wholistic philosophical view.

However, different sciences will give us different explanations; for example, cellular biology will focus on an individuals’ own cells and bacterial and viral cells, their count and their interaction; whereas a chemist will explain a person’s behavior in terms of his/her intake of chemicals from food and drink. Regardless of the diverse languages used by diverse disciplines to explain the human phenomenon, human nature seems to be difficult to define due to its complex and changing nature.

3.3 Humanity’s Indefinable Nature. The word *humanity* derives from the Latin *humanitas* for “human nature,” comparable to the Sanskrit word *manavta* or *manushyata*, the attributes of what constitutes a human being. Indian philosophies have recognized the paradoxical nature of human beings, i.e. humanity’s creative and destructive powers. Humans can build beautiful buildings and can travel to different planets. This potentiality is so awesome that a human with this power can be thought of as microscopic reflection of the Absolute Power commonly referred to in the concept of Almighty God in the field of theology and religion. At the same time, Indian thinkers have feared humanity’s dark side, especially the instinct of killing resulting from other *negative* features of humanity: lust (*kama*), rage (*krodha*), ego (*mada*), envy (*matsara*), greed (*lobha*), and hypocrisy (*dambha*). These attributes make humanity imperfect and lead to the creation of poor mental habits causing suffering that is not essential to human nature.

Traditional ancient societies had developed ways or techniques for handling man-made suffering by defining every person’s role at every stage of his/her life and in accordance to the natural laws. Every person was valued for his contribution to the family and to society, which did not allow any mind to become void and therefore subject to psychological turbulence resulting in violence.

Urban and modern cultures throughout the world, which have adopted democratic philosophies for their governance, have been successful in providing freedom for humanity’s advances in sciences, medicine, and technologies. However, this has created two classes of elites: political elites with positional power, and social elites with monetary power. As a result, the value of a human being, his/her family and community is measured by these powers. Non-elite common human beings are neither respected nor are their physical, psychological and economic needs fully understood by the ruling elites. Ultimately, humans who cannot cope with the problems of life due to their limited physical-mental capacity, lack of economic resources and social support begin to feel worthless under the burden of societal expectations. The devaluation of other humans and the ready availability of guns and drugs make the problem of socio-cultural disturbances and resultant violence uncontrollable. Disturbed humans not only harm themselves but harm “others” as well.

3.4 Humanity’s Devaluation Leading to its Endangerment. Degradation of humanity’s innate dignity has been affecting human health and has been resulting in violent incidents at an alarming rate. In some cases motives are connected to young people’s mental health, whereas, in other cases, motives are connected to radicalization or actualization of extreme measures expressive of revenge against social injustices. Violent social conduct is due to abuse of freedom, individualism and humanity’s alienation from society. The following chart gives us some idea about the destruction of innocent humanity by a single human.

Table 1. Decreasing Value of Humanity & Increasing Incidents of Violence
Sources: Cooper & Abdullah (2015), Elinson (2015); Doombos, (2016), Williams, (2016); Wilts (2017), Ansari, (2017) Bustamante (2018), Griffin *et al* (2018), Jaeger, (2018), Wan (2018); Bogel-Burroughs (2019), Eligon, (2019), Eiserer, (2019); Svokos (2019), Murphy (2019)

Year	Location & Type of shooting	Agential-Efficient Cause	Instrumental Cause	Material Causes: Biology & Environment	End result: Destruction of Humanity	Recommended Resolutions
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Oct.1, 2015 Cooper & Abdullah, (2015); Elinson, (2015)	Umpqua Community College, Oregon, U.S. -- mass shooting	26-year-old male student, son of mixed ethnicity-- father white and mother black, parents divorced; anti-religious; troubled by school-debt	*Semi-automatic rifle *Revolver	*Revengeful due to social rejection *Angry & frustrated * Isolated from family & friends * Violent conduct resulting from the deprivation of human needs—love, kindness, and self respect	killed-9 injured-8 10 deaths (9 + one gunman) The gunman committed suicide	*Humanization of humanity through the teaching of sound educational philosophy: *Ethics of diversity: Recognition of and respect for <i>all</i> lives regardless of their ethnicity, race, sexuality, mental disability, belief system, age, and the place of birth. *Teaching of the human dignity for the functioning of holistic humanity at all levels— personal/individual, societal, and the universal. * Teaching of non-violent inter-cultural communication. * Educational programs that center on dignity of <i>all</i> lives and conscience-based ethics should be introduced as part of the educational philosophy from the elementary school to colleges and universities.
June 12, 2016 Doombos, (2016); Williams, (2016)	Pulse Night Club, Orlando, Florida, U.S. --mass shooting	29-year-old male, religious, dislike for gays, lesbians, and LGBT community	Rifle, pistol,	Emotionally hurting person over the deprival of his spiritual source	Killed 49 Injured 53 The shooter was shot eight times	Conflicts between individual's beliefs and his external culture's ideologies are likely to result in violent outbursts, especially when violent means and methods are used. Reduction of violence lies in restricting access to guns and pistols in addition to various socio-cultural measures.
Nov. 5, 2017 Wilts, (2017); Ansari, (2017) Bustamante (2018);	First Baptist Church, Sutherland Springs, TX, U.S. --mass shooting	26-year-old male atheist, troubled over his own failures; was thought to be an 'outcast'	Semi-automatic rifle	Turned into violent personality	Killed--26 Injured—20 27 deaths (26 + shooter) Outcast turned into Psychopath	The shooter distanced himself from his religious community. The conflict between his ideology and his group's excluded him from belonging to his community. Inter-cultural communication may help resolve conflicts.
Feb. 14, 2018 Griffin <i>et al</i> (2018); Jaeger, (2018); Wan, (2018)	Marjory Stoneman Douglas High school, Parkland, FL, U.S. --mass shooting	20-year-old male, an orphan	Semi-automatic rifle	Deprived of parental love and care; damaged innate virtues	killed-17 Injured-17	Individualism with freedom without restraints and access to guns are the primary causes. There needs to be a change through educational philosophy that promotes values of humans and the teaching of duties and responsibilities.

Aug. 3, 2019 Bogel-Burroughs, (2019) Eligon, (2019) Eiserer, (2019)	Walmart, Elpaso, TX, U.S.	21-year-old male, white Nationalist	Semi-automatic rifle	Hatred for Hispanic population, anti-social, with authoritarian tendencies	Killed-22 Injured-24	The problem lies in the indiscriminate use of weapons. Resolution: promotion of judiciary humanism of human value and dignity.
Aug. 4, 2019 Svokos (2019); Murphy (2019)	Ned Peppers Bar Dayton, OH, U.S.	24-year-old male, androgynous	Rifle	Hatred for women and girls, oppressor	Killed-10 (including the gunman) Injured-27	Members of the society at all levels—family, community, state, and nation must become active in guarding the welfare of <i>all</i> people.

Data: The above chart illustrates that during the period 2015-2019, incidents of mass shooting occurred in public places: a college, high School, night club, church, shopping center, and bar. Six young individuals between the ages of 20 and 29 killed a total of 133 and injured a total of 149 people through the use of rifles and pistols.

Causes: Perceived and/or assumed causes have been reported as racism, sexism, ethnocentrism, and hatred for the religion and ethnicity of the harmed humans. Personal causes mentioned include societal rejection, deprivation of love, care and kindness, and the feeling of frustration over failure to meet societal expectation.

Philosophical Analysis: All the causes related to *isms* are assumed causes and cannot be completely true for various reasons: First, reporting of the incidents is based on the reporter’s bias, motive and perception. Second, the reporter’s narration of the incidents is of *external* appearances of the incidents, which may differ from the truth. The knowledge obtained is empirical but not rational since the reporter did not talk to the harm-causing agent. Moreover, all the *isms*, specifically sexism and racism are lamentably salient for lay people, but virtually invisible for biologists. Therefore, ethics and science when conflated can create problems.

The human brain itself presents us with confusing claims: Differences between people are innate; and commonalities among all people are innate. If nothing in the mind is innate then differences between people’s minds cannot be innate. Simply put, human brain works however it works in the context of time and space. Each person is biologically unique. But natural selection is a process that feeds on that variation (Pinker, 2007: 447).

4. SPIRITUAL HUMANITY

In the above sections, how humanity’s dishonorable aspects which lead to conflicts between individuals and their social groups can harm collective humanity have been explained. However, humans have divinely unique qualities and good will to change the world from chaos to order, from oppression to freedom, and suffering to happiness through various human activities. This aspect of divinity or honorable humanity has been recognized and idealized by India’s cultural tradition (Junghare, 2017: 1-16).

At the present time, both scientific and technological revolutions have been contributing to further devaluation of life’s dignity. The humanity of ethicality is disappearing from our day-to-day lives. As a result, the concepts of truth, fairness, equality, justice, empathy, and kindness are also disappearing. Humans are becoming robotic with the loss of inner sanctity. This phenomenon is more prominent in individualistic societies, specifically in urban localities of the world. Indian cultural tradition, on the whole, has been reasonably humanistic, dealing with human needs, wants and frailties with humility. This characteristic is perhaps due to two reasons. For one thing, India is still more agricultural compared to so-called “advanced” nations and, therefore, close to nature. As a result, a large farming population can understand life’s dependency on nature’s proper functioning, which creates humility and respect towards *all* life systems. The second reason is the growth of India’s cultural diversity over her long history (5000 years), relative absence of wars over religious ideologies, and more importantly, her philosophical teachings. India recognized the ‘infinite’ value of a human life, its

ability to know the truth, and life’s dependency on its natural and social surroundings.

Indian scholars wrote treatises or guidelines for humanity’s respectful conduct towards diversity of beings (sentient) and things (elemental). India has continued age after age in progressive philosophical advance in the effort to understand life and reality. “India’s concentrated study of the inner nature of man is, in the end, a study of man universal” (Radhakrishnan and Moore, 1957: xxx). India defined both human and humanity as “spiritual” at its core.

In order to activate and promote spiritual aspects of humanity and eliminate or control less desirable aspects, Indian thinkers produced treatises such as *dharma-shastra*, “the science of human’s righteous conduct.” This text provided a prescriptive ethics for human relations. Beyond the prescriptive idealism, the epic *Mahabharata* narrates tales within tales on complex human characters and their conduct in relation to other members of the extended family. The *Mahabharata* is a great big drama on interpersonal relations woven with the concepts of duties, and responsibilities in the context of diverse situations (Junghare, 2009: 36-54). Moreover, recent research in physical sciences, specifically on string theories in quantum physics, seems to be comparable to ancient Indian seers’ extra-ordinary perception of what constitutes life and its relationship with the universe on the whole (Junghare, 2014:15-26).

5. UNIFIED UNIVERSE: ANCIENT INDIA’S IDEALISTIC SYNCRETISM

The Vedas and the Upanishads (1500 B.C.-800 B.C.) provided the foundation for the

understanding of the universe and humanity’s relationship to its parts. In general, Indian tradition has concentrated on the spiritual, conceiving human beings as spiritual in nature and relating human life in one way or another to a universe, which is also spiritual in essential character. As contrasted with Western philosophy, with its analytic approach to reality and experience, Indian philosophy is primarily synthetic. The synthesizing tendency of the Indian mind brought into harmony religion and philosophy, knowledge and conduct, intuition and reason, man and nature, and God and man (Radhakrishnan and Moore, 1957:xxvii-xxviii). Metaphysics, epistemology, ethics, religion, psychology, facts, and values are treated in their natural unity as diverse aspects of one life and experience of *a single comprehensive reality* (Junghare, 2011:15-28).

In the present world of conflicts of socio-political and cultural ideologies, humanity’s inconsistent conduct breaks the natural laws and creates problems of suffering which require the promotion of all-inclusive, holistic-judicious humanism such as that promoted by ancient Indian philosophies.

Constituents of the Unitary Existence

- Male and female
- Gay or lesbian
- Black and white
- Brown, yellow, red
- Young and old
- Non-Humans (Diversity)
- All animals
- All plants
- All microbes
- All elements: water, earth, air, fire, & space
- Sun, moon, stars, planets
- Eco-systems: Oceans, deserts, forests, rivers, mountains
- Rich and poor
- Elite and tribal
- Disabled/challenged



Fig. 1 Holistic Humanity. *Interconnected-interdependent existences - Unified One (Integration of Universal and Particular)* Source:Marina Challeen’s “Diverse Universe”, Hong Kong 2015 & “Colors of Peace”, Madrid, Spain, 2016

All beings-humans, animals, plants, and microbes exist in the same cosmos, thereby creating problems of survival for the weaker species and helpless and

powerless humans. World economies have been essentially interconnected. In the 21st century, technology has allowed globalization to take on a bigger role in people’s lives than ever before due

to Internet and transportation infrastructure. Individuals can access intellectual property created anywhere on their phones. Although this allows for a more efficient movement of goods and services, it tends to advantage large companies at the expense of small ones. Similarly, executives with powerful positions form a class of politically dominant group. Thus, the resultant problems of globalization are inequality, slavery, oppression, and exploitation of ordinary humans by rich industrialists, businessmen and executives in various cultures.

6. VIOLATIONS OF THE NATURE’S LAWS: ENDANGERED EXISTENCE

All life substances matter because they are equitable in nature. Each life is marked by distinguishing characteristics (biological), specific purpose (innate ability), and definite function.

Who can say a female is less valuable than a male? Young humans are full of energy, whereas, old people are full of life-experiences. All lives contribute to the totality of existence. Cosmos is an infinite net of interdependence between humans

and their environment (see Indra’s *Jewel Net--Web of Life* in Fig. 1). Nothing exists on its own. The linguistic construct of “child” depends on the concept of “mother.” Life is a chain of causes and effects. Humanity’s abuse of nature results in natural disasters, which become the cause of suffering. Suffering has increased at all levels: (a) cosmological – imbalanced ecosystems--various life species are becoming extinct. Air pollution is the result of industrialization; (b) global – ozone depletion; waste is overflowing – killing fish and animals with plastic; (c) technological advancement – humans are being replaced by robots; and (d) Socio-cultural: human beings are becoming victims of power abuses.

That the cosmos is in chaos can be seen through the following images presented below: (1) Millions of fish have died by eating human-created waste, mainly plastic products. People who ate the plastic-eaten fish may have become victims of ailments. (2) Helpless humans suffer from inhumane atrocities. (3) Effect of Industrialization on the globe’s human population: 33% of urban dwellers in China breathe toxic air equivalent to smoking two packs of cigarette per day.



Fig. 2 Cosmos in Chaos: Death and Destruction. source: “Man and Nature,” by Sam Johanneck and Christine Pavlicek, 2009

7. INNATE DIGNITY OF THE CHANGING EXISTENCE

The life process, if carefully observed, indicates some commonalities and some particularities in diverse existences. It is easier to form generalizations. However, life’s diversity in form and function is incomprehensible. Some things and some phenomena are not observable by our senses. Many things fall short of reasoning because of our limited capacity of knowing, understanding and analyzing. On the level of sensory perception, if we cannot know how our back looks like, how are we to describe it? Why

people are the way they are biologically cannot be explained by human reasoning.

On the ontological level, all beings and all things exist. We assume they existed in the past, they exist in the present, and they will exist in the future – only in different forms, content and function. This theory will be accepted if people understood life as a process subject to constant change. Due to ignorance and limited ability to know the true nature of reality, neither scientists nor philosophers can describe and/or predict life’s transformation in the future. People have no control on their being-ness (biology), and limited control on who they become in the context of environment. They do have some control on their

conduct. Humans can strive for a qualitative life of liberty, justice, and peace by establishing valid metaphysical categories and sound systems of ethics that will guard humanity's dignified existence at all times. The present conditions of life demand a sound value system in the context of advances in sciences and technology.

8. IMPLICATIONS AND RECOMMENDATIONS

The title of the paper, "All Lives Matter: Judicious Humanism," implies that all lives, inclusive of humans, animals, plants, and microbes matter for they contribute to the totality of existence. As discussed earlier, and noted by Korzybski (2010: 6), 'human nature' represents a very complex organism as the result of an environmental and genetic amalgam which gives rise to the problems of suffering: mental illnesses leading to suicide and gun violence and inequality arising from discrimination, oppression, and exploitation. In the modern era, all lives, both singularly and collectively, have been threatened through ill health, social conflicts, and natural disasters. Human problems are generally solved by socio-political leaders and educators with innovative ideas, but such leaders now have to have a broader global perspective than before, which must include recognition of *all* values of life upheld in different parts of the world.

Modern Humanity: Technology & Ethics. This century has been considered to be an age of biotechnology. Treatments for various diseases will advance steadily with the assistance of medical technology. However, humanity faces wide-ranging problems of medical ethics: dignified death, in-vitro fertilization, and conditions associated with certain disorders. The entrance of technology in the domain of life imposes mental stress, depleting our inner strength and leading to depression and other mental disorders. This is called "sickness of the soul" (Ikeda, Simard, & Bourgeault, 2003:XII). Given the positive and negative consequences of the technological revolution, people of our time have become increasingly concerned about health, one of the keys to happiness. Discrimination against vulnerable humanity has exacerbated the problems of social conflict, violence, and denial of human rights to the defenseless. Another issue for mankind is of nature and harmonious coexistence. Modern life has become divisive and fragmentary. What is the one cause for such deteriorating human

conditions? The answer lies in life's devaluation by humans themselves.

What we do every day makes for who we are. What we do every day determine not only who we are today but who we will become in the future. According to the Upanishads, "As is a man's will, so is his action, as is his action, so he becomes." (*Brihadaranyaka Upanishad* V. 4.5; quoted from Frawley, 1989:45). The central tenet of judicious humanism is to see that all lives are part of the universe and resolve to live in harmony. This is called "kratu" in Sanskrit, meaning intelligence in action (Frawley, 1989:45). Judicious humans have to be freethinkers and resolute actors, who can combine information with knowledge gained through objective science and technology into a new vision of reality.

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