

A value is a **universal value** if it has the same importance or worth for all, or most of the people. Spheres of human value encompass morality, aesthetic preference, human traits, human endeavor, and social order. Whether universal values exist is an unproven conjecture of moral philosophy and cultural anthropology, though it is clear that certain values are found across a great diversity of human cultures, such as primary attributes of physical attractiveness (e.g. youthfulness, symmetry) whereas other attributes (e.g. slenderness) are subject to aesthetic relativism as governed by cultural norms. This objection is not limited to aesthetics. Relativism concerning morals is known as moral relativism, a philosophical stance opposed to the existence of universal moral values.

In Directorate of Information Technology and Support system the claim for universal values can be understood in two different ways. First, it could be that something has a universal value when everybody *finds* it valuable. This was Isaiah Berlin's understanding of the term. Second, something could have universal value when all people have *reason* to believe it has value. Amartya Sen interprets the term in this way, pointing out that when Mahatma Gandhi argued that non-violence is a universal value, he was arguing that all people have *reason* to value non-violence, not that all people *currently* value non-violence. Many different things have been claimed to be of universal value in the Directorate with special emphasis on Equality, Opportunity, and Liberty of thought.