

Metaphysical Approach of Human Rights Valuation for the Quest for Social Order and Justice

Philip Osarobu ISANBOR and Dokpesi Timothy ADIDI

Abstract

The paper assesses the social values of human right and dignity on the metaphysical valuation of the human person, especially as a subject of lived experience and as the real agent of development. It recognised the fact that the human person is placed at the centre of creation, and that the individual is meant to create an order with the gift of his or her rationality and reasonability to guarantee the right of his or her peaceful existence and development, and ultimately to preserve and respect his or her life and that of others since by his or her power and intellect he or she cannot create it. These rights are given to mankind especially the Right to Life, in which every other rights find their development, and the natural moral law expresses and lays down the purposes, rights and duties that are based upon the bodily and spiritual nature of the human person. But, on the negative side, the human person has been betraying this truth of stewardship by constantly abusing these rights associated with his or her boringness through his or her morally beclouded actions and choices. Adopting an expository method of analysis, the paper concludes that it is only indispensably necessary for the human person to place proper natural and social values on his or her personhood in order to sustain the advocacies for the protection and promotion of his or her rights and dignity for the sustainability of the courses of social order and peace. It also admitted that the values of the human person should be hinged and sustained on the definition and consideration of human rights and dignity.

Key words: Morality, Human Rights, Human Person, Divinity, Social Order

Introduction

Proper definition of the human person is necessarily and indispensably linked with his or her nature as an ontological being. The link between human rights and human nature make them universal phenomena. In other words, human rights principles are the same everywhere, irrespective of sex, race or creed. This convinced conception of the human person means the human rights are applicable in every society and association of persons as a rational and reasonable society (Ndubuisi & Nathaniel 2002: 181). Hence, the basis of every society is on the existence of the human person. Then, the Universal Declaration

of the Fundamental Human Rights by United Nations Organisation on the 10th December, 1948 has brought out the strength of un-relented advocacies of human rights, especially in the cause of modernity of human wills and interests, founded on the respect of the dignity of the human person, based on the interpretation of cultural and political adjudications of the other persons in the society. According to Vatican II Council (1965: no. 60):

Everything must be done to make everyone conscious of the right to culture and the duty he has of developing himself culturally and of helping others. Sometimes there exist conditions of life and of work which impede the cultural striving of men and destroy in them the eagerness for culture.

Hence, the human person is the thrust of consideration and adjudication of interests of development as the individual is a subject of lived-experience. It is with his or her rationality and reasonability that the value of the human person highly philosophically and theologically brings to the fore the discourse of social interests in every age. This conception comes after the devastating outcomes of human and legislative actions of wars, especially that which were witnessed in the 1st and 2nd World Wars. The human person was and still of a great interest to every human proceeding, because, humanity is hinged on the hope of the stewardship of the universe invested on humankind, as generally promoted and sustained by United Nations Organization and its numerous agencies for social order and peace.

United Nations Organization' involvement and conscious commitment have shown that the attainment of peace and justice is possible, with cooperation of the members' states, if the value of the human person is respected, protected and promoted by all members' states. It must be acknowledged, that the United Nations Organisation has made a notable contributions to the promotion of respect for human dignity, the freedom of peoples and the requirements of development, thus preparing the cultural and institutional soil for the promotion of social order and peace (John Paul II, 2004, No. 7). Though, the commission recognises that humanity today is in a new and more difficult phase of its genuine development, it needs a greater degree of international ordering and cohesion (John Paul II, 1988, No. 43). Individual states or members must try to adhere to the dictates of the organisation. The demands of this cohesion or this international organisation and its members' States are hinged on the elimination of conflicts and wars among nations, for political litigations and its monitoring, and economic diplomatic principles for the whole humanity that will foster the needed development as it encourages international partnership in technological, scientific, cultural, social and financial services.

Therefore, the paper is hinged on the explication of the importance for the respect of human person from his relation to the demands, considerations, recognitions and advocacies of its rights, which are necessarily, and compulsorily, not negotiable, but natural and inevitable elements or qualities of

his existence as a rational, intelligent and metaphysical being. It is on the understanding of the human nature in relation with its rights and dignity. Thus human rights are all those things that human beings need or ought to have, to realise or actualise the possibilities that he has, to achieve the fullness of a human person (Kusumalayam 2008:44). The religiosity of rights and the recognition of the metaphysical status suggest the cultivation of the culture of peace and social justice that will guarantee the adequate possibility for the proper exercise of human essence.

What are Human Rights?

The concept 'Human rights' is a combination of two words, which are *human* and *rights*. Human is defined as the state of a being "to have the qualities of a person or the limitation of people." (*Oxford Advanced Learner's Dictionary, 2006*). Then, 'rights' are referred to as the legitimate benefits which a person enjoys under the law. It is important to mention that; it is not everything we are entitled to that we possess. Some entitlements are taken for. There is a sense in which somebody can be entitled to something and yet not have right to that thing. He may be hindered by an oppressive, which can be fiat by ignorance. Any entitlement that cannot be possessed or enjoyed is as good as not having it (Ozumba in Uduigwounmen & Ogbinaka, 2011:354). They are products of the natural law and they are strengthened by the positive law of the human society. The positive laws are promulgated on the value of morality, societal culture, norms and management of freedom, which are intended to be enforced by a recognised authority having sanctions, usually physical force, at its disposal. Laws are, of course, a feature of the *modus operandi* of governments (Wiredu, 1995:33).

In the case of the recognition of natural law is different. This is because; the universality of the nature strengthened it against a mere interpretation of it in human's model of relativity. The universality of natural law brings the sense of communal morality, which individual ought to follow. Lon Fuller, who married law, morality and theological factors in his assessment of natural law, speaks on the definition of human rights as a part of the common good of the society, and every common good should be totally subjected to the evaluation of public or universal morality. The sense of law in human society is about the management of human freedom and for the establishment of societal or universal morality, based on the dictates of the elements of positive law. Analysing the possibility of social order and justice through integration of human interests by functional and vibrant governance of human interests and desires, Lanre-Abass and Layode (2017: 83) recognise;

Such characterization and definition of the human person implies that he is ontologically configured to be a recipient of a moral directive that is regarded as an imperative, or the norm or standard for human actions. Here the individual incorporates his actions and inactions within the demands of duty and a moral regulation, while simultaneously hoping to discover in the regulation a proper expression of his own individuality (Lanre-Abass and Layode 2017: 83).

Therefore, 'Human rights' is defined "as entitlements that pertain to human beings, and which constitute their essential nature. These rights are said to be inalienable, imprescriptible, or inherent" (Abasili, 2004:61). Shivji on his part defined human rights "as demands or claims which individuals or groups make on society, some of which are protected by law, while others remain aspirations to be attained in the future" (Shivji in Abasili, 2004: 61). As a human person, he or she is entitled to the legal protection of his or her rights, and such protection must be effective, unbiased, and strictly just. The aspired ones may need to be protected by the law in the present, but laid in the future to be achieved or demanded as the natural law will define them for the individual. According to the Fathers of the Church:

The ultimate source of human rights is not found in the mere will of human beings, in the reality of the State, in public powers, but in man himself and in God his Creator. These rights are "universal, inviolable, and inalienable". *Universal* because they are present in all human beings, without exception of time, place or subject. *Inviolable* insofar as "they are inherent in the human person and in human dignity" and because "it would be vain to proclaim rights, if at the same time everything were not done to ensure the duty of respecting them by all people, everywhere, and for all people". *Inalienable* insofar as "no one can legitimately deprive another person, whoever they may be, of these rights, since this would do violence to their nature(Compendium of the Social Doctrine of the Church, 2005, No. 153).

Hence, human rights have their traces of existence from human's understanding of his or her natural essence. The culture of every individual and society recognizes the existence of human rights as the natural order permits the human quest for benefits and freedom by the individuals themselves, whose actions are based on their rationality. The natural order brings "the idea that rights are natural in nature" (Ndubuisi & Nathaniel, 2002:163) and constitutes the superficiality of the rights in their recognitions by earthly authorities, who have the responsibilities to uphold and respect them. The generality of "the notion of human rights is so comprehensive that it can be extended to include almost the spectrum of social justice" (Dorr, 1991:25). This is because one of the responsibilities of all constituted authorities is the establishment of viable social justice which mostly affects the human person positively. For example; according to James (1992: 29):

The International Bill of Rights, which is surely binding on international development actors, guarantees protection against displacement without full redress. It guarantees that no one will be impoverished through loss of land, livelihood or imposed changes in economic conditions. The basic human rights to "food" and to "health," however uncertain their parameters, are also guarantees against, man-made, imposed interventions that foreseeably cause hunger, malnutrition, disease and other threats to physical well-being. So, too, the destruction

or disruption of those basic, but intangible interests which are grouped under the concept of "culture" is a violation of a fundamental human right of both groups and individuals to have their cultures protected by the state. The exclusion of, or discrimination against, women in regard to access to resources and opportunities created by development projects, indeed the failure to promote realization of women's rights through development processes, is also a violation of international law.

The understanding of what human rights are is on the universal conception of what justice and freedom are to mankind, because, these qualities or essences define the nature of the human person in the realization of his or her potentialities and guarantee his or her quest for peaceful existence with other person in the society. In all this, nature has designed that all the benefits should be given to him, keeping with his or her dignity as a human being, who is accountable to his or her God who has created him or her and to his or her neighbours with 'common end' with him or her. Every human consideration should be given with the respect of the dignity of human person, in whom those rights (even the conventional ones) are naturally bestowed and universally recognized.

The Religiosity of the Human Personhood

The religiosity of the human personhood tends to explain the complex nature of the human being whose nature is a composite of the physical and metaphysical elements of human oneness. The human divine nature is that which is metaphysical and distinctive amongst the living creatures. The human dignity rests in God who assigns an inestimable worth to every person. The human origin is not accidental, but a profoundly intelligent act of the One who has eternal value, and stamps His image on each person. God created men and moves heaven and earth to redeem them when they fall. Our origin is in creation and our destiny is for redemption. Between these points every human heartbeat has value (Kusumalayam, 2008:209). This is the divine investment in human nature, and the investor, God made this to redeem humanity always from the shackles of limitation. It is on the conviction that Geoffrey Onah (2017: no. 2) asserts that,

The dignity of the human person in the twentieth century there was a remarkable upsurge in the consciousness of the dignity of the human person as could be seen in the volumes of literature devoted to the theme by scholars and institutions all over the world.... When we talk of the dignity of the human person we mean his singular worth, his excellence, his ontological value and status, that for which he deserves unconditional respect as person. By the dignity of the human person, therefore, we mean the absolute or unconditional inner worth or value of a human being thanks to which he or she should always be treated as an end in himself and never as a means to some other end.

According to Turaki, "the 'image of God' is human's differential which marks him out from the rest of all created things and also the basis of his sacredness and the sanctity of human life. The divine origin of the human person as created in the image of God grants to the human person the universality of his or her person and nature. Thus the human's dignity, worth, sacredness and dominion are universal moral principles and values that are inherent and innate in the human person" (see, Turaki 1997: 77-8). The natural order and law recognise the human person as the being of order and rationality, and fashion a universal administration of wills and power on the recognition of the human person. The natural law has continued to be a reoccurring theme in all areas of human endeavour. It features in the legal system, politics, ethics, social relation, international affairs, economic matters and religion. It is a central issue of discourse in almost all matters of state affairs" (Ndubuisi & Nathaniel 2002: 33). This is because, the natural law has made human rights its issue of consideration which regulate all facets of human activities; and then call for universal moral principles to be exercised in order to invest respect and protection on human rights and dignity. According to Turaki;

These universal moral principles and values emanate and radiate from man's very being, his person and nature. They are not conferred upon man by any other means apart from their inherent or intrinsic qualities of the divine creation of the human person as a subject of lived experience and as an agent of development (Turaki, 1997:98).

The human person who is an interactive being, never finds meaningfulness without his or her communal nature being expressed in union with others. The natural order of things demands the promotion and protection of the rights of an individual by the others. Individual demands should not becloud the value of the human person as evaluated by the communitarian ethics, in the exercise of freedom and intellectual strength. Though, the universal moral and social orders are constitutionally and continually maintained by human activities, and in modern society, mostly expressed in the domain of science and technology. This may have informed the thinking of Solomon Etonu (2010:36) who argues that;

Science and technology, especially in the medical field, has succeeded in providing many answers to the equally numerous problems confronting humanity. Life seems to be better and bearable than before. In medical field, scientists have been able to curb the many diseases threatening the continued sustenance of the human person. With medical aid, life could even be prolonged, but this has also had its negative implications and raises more debilitating questions as to the dignity of the human person and as to when life actually begins.

Despite these efficiencies in/from human's activities, the individual is not just redeemed by what he or she does, but also, by what the value he or she places on his or her existence as a being with purposeful end. So, when this proper

arrangement of things and purposes is lacking, one can say that a lot of human beings are living like non-humans, especially in the modern assessment of values, where many forces are militating against the reign of respect and promotion of the human dignity and rights. In all cases, almost all human rights are denied or violated. The ravages and other forms of conflicts, unjust social structures, political subjugations and deceptions, environmental and industrial pollutions, economic enslavements by imperial powers, forced migration, resilient culture and nature of mass poverty, and the likes, seem to suggest that the human individual does not have rights in the first place. And, if one should mention social and cultural issues such as: tribalism, racism, family disintegration, educational problem and mass illiteracy, child abuse, child soldiering, unrighteousness (Fasoro 2008:77), then, we see therein the neglect of professional ethics especially medical and military engagements in carrying out experiments that involve human lives. These increase the problems of urbanisation, abuses and misuses of drug, moral aberrations even political instabilities based on the effectual exercises of sectional hegemonies of interests. With these, it is visible that human's dignity has been lost in terms of its credibility and meaning. Just as Peter Ottuh (2008:63) has observed that;

From time immemorial, human rights are rights acquired over the time through the striving and struggle of human beings: struggles against the exploitations of some segments or the impositions of some sections.... Afterward, men then initiated new struggles to conserve and defined such rights. The declarations of human rights are made against organized powers at various levels, which seek to contain, regulate, restrict or deny them.

It cannot be lost on itself that the society is busy fighting the abuses of human rights and neglecting the human person that owns the rights, where the human person as a subject of lived-experience should be very busy fighting for the reign of peace and social justice in the world. No peace and sense of social justice, no consciousness for the respect of human rights. Following this, it can be deduced that human rights are protective shields against those things that could hinder one's attempts to progress towards fulfilment of oneself as a human person. They are not mere protective shields but also help the creative enhancement of oneself towards that fulfilment (Kusumalayam 2008:44). Then, they need to be protected and promoted by all individuals and groups, who desire peace and social justice and the enhancement of the human person. This placement of value brings the relationship between the human dignity and human rights to the forth. Then, in the words of Turaki (1997:105);

There is a strong relationship between human dignity and human rights. Human dignity is the foundation and basis of human rights. Rights are moral and ethical principles which are deeply rooted in human dignity. Much discourse about human rights are usually done apart from any consideration of their fundamental roots in human dignity. This is due to the fact that rights are quite visible and are social

facts which define the status and the socio-political role of man within given social institutions. While, on the other hand, dignity is inherent or intrinsic, sacred and transcendental and invisible. It is a quality of being. It is a definition of divine purpose of human existence. Thus, dignity is the basis of all moral principles which have bearing on human rights.

The Metaphysical Status and Religiosity of Human Rights

The word "Religiosity" is derived from the conceptual consideration of the working of "Religion". This suggests the interplay of the religious principle and interests in the advocacies of human rights in general pavilion of human societal interests that are built on natural demands. The involvement of the principles of religions is on the promotion and protection of the fundamental human rights in the name of the established value of eternal or divine law, in which the natural law of which the rights are enacted, and the human resilient effort of their protection and promotion, is the religiosity of human rights. The ecclesial communities pitch their tents on the divine law to support the advocacies for the respect, protection and promotion of human rights and dignity, and consider the wholeness of the human person for the demands of interests, because the human persons make up the ecclesial community. They do not belong to the ecclesial community only, but also, to socio-political and cultural society where the state is expected highly to promote and protect the rights and interests of the human individuals. As philosophically put, religions are solely invented by human reason. They are most mercifully revealed to the human person according to his or her understanding of the workings of nature. Therefore, one can quite easily understand that religion itself acquires all its power from the authority of God ... that it can never be arrived at or, perfected by human reason.

So, the conception of human rights is from the divine origin or consideration as religion is from divine origin. Such origin project the understanding that, ultimately human dignity remains not only as the root or source of the different human rights that are attributed to the human person, but also as the bond that links them together as a totality that enable the human person to realise him/herself as a full-fledged human person (Maltman 1992). Though, we are not the same in physicality and strength, we have the similarity of rights and dignity. As in the words of Vatican II Council Fathers,

True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent (Vatican II Council 1965, No. 29).

The religiosity of human rights is the on-going ecclesiological communities' advocacies of the human rights, and it can also be seen as the international

resilient efforts, in bringing harmony, peace and justice to the world as it relates to man's proper understanding of his essence and his place in created world. For truth and its philosophic expression cannot change from day to day, least of all where there is question of self-evident principles of the human mind or of those propositions which are supported by the wisdom of the ages and by divine revelation.

The metaphysical status of fundamental human rights is about the divine investment on the nature of the demands and establishment of these rights in accordance with the conceptual strength of the human dignity. The human person is highly dignified and metaphysically complex in his or her consideration of his or her beingness through the qualities of his or her actions and choices. The complex nature of the human person is difficult to have a fuller understanding of its definition. But, the metaphysical consideration of his personhood is centred on the complex unity of spirit and body of his nature as a human being. The beingness is metaphysical and also fundamental, and which presupposes that his or her rights and dignity are metaphysical, but recognisable in the physicality of his or her nature. Put in other words, "the metaphysical concept of the individual is defined without mediation, whereas the ethical concept of the person is a definition based on the ethical-social interaction" (Bonhoeffer, 1974:40 in Kusumalayam 2008: 119). It is also about the investment of the divinity on the humanity of the person. In the acclamation of human rights the union of the divinity and the divinity is explicated in the human personhood. Without human rights, the human person is a shadow of reality. Then; he or she cannot be referred to as an animal. But, with rationality and divine investment of transcendent essence which differentiate him or her among the rest of creation. The human being as a person is highly different ontologically. Human rights are those which enable the human being to live as a person, developing himself or herself as a subject of lived-experience and as the true agent of development.

Valuation of the Human Rights for the Realization of Social Order and Peace

The human person is a complex and multidimensional reality. Therefore, the elements that are essential for the achievement of one's personhood or fullness of the human person are also complex. They cannot be summarised and comprehended in a single claim or right. The various rights recognised or are emerging in the contemporary debate on human rights do not singly help to attain the realisation of the fullness of personhood (Kusumalayam, 2008:314). Every person has a duty towards the respect for life and its dignity. The whole essence of developmental peace is based on the legal and human regulations and policies that have regards for the dignity of the human personhood, by anybody or group whatsoever. This is about the promotion and protection of human life that housed all rights and privileges. According to Matthew Izibili;

Basically, the most jealously guided aspect of human life above every other is his dignity. The human's primary goal is the full perfection of the human being as a person" (Izibili 2005:332).

Such defence for the human life promotes human rights developmentally on the values of social order and peace. These are the required principles and conditions necessary for the promotion of an environment that will realise itself fully and completely, and the divine force and natural consideration of human personhood also support the growth of the same person. But, we can easily recognise that the natures of development are change along human's unscrutinised embraced of modernity and civilisation, and according to Benedict XVI (2009: no. 11):

Unfortunately, too much confidence was placed in those institutions, as if they were able to deliver the desired objective automatically. In reality, institutions by themselves are not enough, because integral human development is primarily a vocation, and therefore it involves a free assumption of responsibility in solidarity on the part of everyone. Moreover, such development requires a transcendent vision of the person, it needs God: without him, development is either denied, or entrusted exclusively to man, who falls into the trap of thinking he can bring about his own salvation, and ends up promoting a dehumanized form of development.

For example, the Church condemns grave offense against human dignity and justice all those activities of governments or other public authorities which attempt to limit in any way the freedom of couples in deciding about children. Consequently, any violence applied by such authorities in favour of contraception or, still worse, of sterilization and procured abortion, must be altogether condemned and forcefully rejected. Likewise to be denounced as gravely unjust are cases where, in international relations, economic help given for the advancement of peoples is made conditional on programs of contraception, sterilization and procured abortion (John Paul II, 2004, No. 30). A human rights theory limited only to the individual rights of the human person and exacting only the individual at the expense of the common good and good of humanity is incompatible with the attitude that comes from our faith that the human person is a unique as well as relational being who is called to participate in the good of the human family in a responsible way and thus achieve or realise the fullness of life (Kusumalayam, p. 320). The inalienable rights of the person must be recognised and respected by civil society and the political authority. These human rights depend neither on single society nor on parents; nor do they represent a concession made by society and the state. They belong to human nature and are inherent in the person by virtue of the creative act from which the person took the nature of the creator. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death.

We ascribe to the recognition that the basic promotion of human rights for the realization of social order and peace is based on the values of the human person as an agent of social change. We recognise the dignity of the person as a human being by ascribing the rights to him or her, only to be true to his or her existence.

We are recognising such inherent dignity that enables that person to enjoy and realise the dignity that is already his or hers. Attributing rights to a human person is recognition of the condition that is intrinsic to that person to enjoy rights to become fully human (Kusumalayam, p. 183). It is not just recognition, but the affirmation of the importance of what these rights are to the value of the human person. Hence, it is generally understood or widely considered that the human rights are products derived from the conception of natural law, which in turn, is from the eternal law, vested on the divine law in relation with consideration, is visible, because the nature of the human person is a composite of the physical (material/body) and the metaphysical (spiritual/soul or mind) elements, which differentiate him from the rest of animal-kind.

Hence, the assessment of the religiosity and metaphysical status of human rights is based on the nature of the human person and the consideration of the value of the human life. The metaphysical status of human rights tries to exemplify the extricated nature of human life which is sacred, and with a lot of supernatural investments, and the supernatural investor, God, is always expecting it to be properly in place, for the universal natural order of interest to be properly functional. According to Karl Rahner,

Creation is intrinsically ordered to the supernatural life of grace as its deepest dynamism and final goal. This ordering is made concrete in man-the crown of creation- whom God created in such a way that he could be a receptacle of divine life in knowledge, love, and freedom; and at the same time that this divine self-communication remains a wondrous, un-exacted gift to man, and for which he continuously thirsts as his fulfilment (Rahner 1972: 306).

This is the arrangement of purposes by the divine Deity as He continually invests on the nature of man. The hinged corner of interest is on the fact that if there are conditional aberrations of the nature of human rights and dignity, there will necessarily be aberrations associated with the natural universal order. From the above assertions by Karl Rahner, the recognition of the human person as a divine entity is hinged on his or her natural essence. Hence, Kusumalayam observes that the nature on the uniqueness of each person in the Trinity, the interrelationship among the persons in the Trinity, and their equality, and all significant for the human persons, as individuals as well as part of human community or even mankind as a whole, when we reflect on them in the context of human rights (Kusumalayam, p. 209). He went further to elucidate the reasons for such respect that; the stewardship that is entrusted to the human person is something that follows from the dignity of the human person as the image of God. Given the capacities and creativity of the human person, he is called not simply to 'manage' the affairs of his or her household, but to the dignified task of being 'co-creator' with God in the creation. The human's personal dignity requires besides that he or she enjoy freedom and be able to make up his or her own mind when he or she acts. In his or her association with his or her fellows, therefore, there is every reason why his or her recognition of

rights, observance of duties, and many-sided collaboration with other persons, should be primarily a matter of his or her own personal decision. Each human person should act on his or her own initiative, conviction, and sense of responsibility, not under the constant pressure of external coercion or enticement.

There is nothing human about a society that is welded together by force. Far from encouraging, as it should, the attainment of human's progress and perfection is merely an obstacle to his or her freedom. Hence, it is developmentally envisaged, according to Philip Ujomu, that:

Social order is refers to the social systems and schemes of social relations that define the political, economic and social roles, rights and duties of people in a society. It is a form of social organization established by humanity in order to facilitate the realization of certain social goods, for examples, security, peace, social cohesion, dignity of life and harmonization of interests (Ujomu 2015: 60).

With this conception of development that is hinged on the promotion of the courses of social order and person, we must learn to be responsible for one another with the expression of action and choices. This is owing to the understanding that the human person is a spirit who stands outside of nature, life and his or her world. Even with these prospects, one can see that the world is sick and then the human person is equally very sick and ill. Its illness consists less in the unproductive monopolisation of resources by a small number of people than in the lack of brotherhood among individuals and peoples, especially as a result of human's activities that lead to environmental degradations and other failures or fallouts. This state of menace for the human person from what he or she produces shows itself in various directions and various degrees of intensity. We seem to be increasingly aware of the fact that the exploitation of the earth, the planet on which we are living, demands rational and honest planning. .It is not only a reasonable thing for every society to recognise human rights; it is equally inevitable that human beings should live in accordance with human rights principles, especially in the administration of the positive law systems. The idea of human rights is not something, which men can easily forget, since its consciousness is ingrained in human nature. This conception of the human life and its rights will lack total completeness of purpose if the corresponding duties are not judiciously considered by the human person as an agent of development. One cannot talk about rights without the human and state's duties that make them realisable. The demand of social order and peace sees that human and state duties as conditions that are inevitable towards the recognition of all fundamental human rights and respect of human dignity.

Conclusion

The foregoing concerns are based on the conception of human rights can never be separated from the original conception and consideration of the human

person. The human person houses these rights. The human person exists, and then the rights do. Hence, the contemporariness of development demands the indispensability of the praxis of human solidarity and the respect for human rights based. In the global era, it demand that the economies and politics of development are influenced by competitive models tied to cultures, politics and religion, and these models have been demarcating the world in developing and undeveloped, power and weak fashions that are to be based on the values of the human person as a subject of lived-experience and as the real agent of development. The different forms of economic enterprise to which they give rise find their main point of encounter in commutative justice for the sustainability of the courses of social order and person. It demands that we understand the trends of distributions of wealth and natural goods in which globalization puts before us that every form of redistribution of commonwealth, and if otherwise, as projected by some factors, such as diplomatic imbalance, global economic abnegation and subjugation, be then, the concerns of global development will be suspicious. Maintaining the contracts will that humans understand that development is meant for them, and not otherwise. Owing to the conviction that everything should surrounds the consideration of the human person, in order to have a healthy human society, by respecting the paradoxes of the human person are of two inseparable nature of oneness: he obvious fact that the individual is a child of nature, subject to its vicissitudes, compelled by its necessities, driven by its impulses, and confined within the brevity of his or her years which nature permits its varied organic form.

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