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Your Rights-based solutions provider

The Validity of the Rights Approach

A Brief Statement of the Benefits to be Derived from the
Adoption of a Rights Approach to Behavioural Issues Inter alia



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The Validity of the Rights Approach

To understand the validity of the Rights-approach one must first understand the potential of the doctrine of the Rights of Man not only to render more efficacious remedies to common social problems but to create a more friendly societal environment conducive to the rigorous exercise of peoples rights pursuant to the fullest development of personalities, skills, resources, institutions, sciences, religions, etc.. The following is a few examples to identify the potential and effects of the doctrine:

1. If children are cogently trained and sensitized from young into the principles of basic rights, fundamental values would be formed and psychological boundaries set, which in turn would influence the limits of their actions generally, and particularly their interpersonal relations. As growth and development occur and new interests and values formed, basic rights-values would give perspective to pursuits, and the sense of responsibility develops. The results would be less school violence, crimes, domestic violence, etc. and more mutual respectfulness for these said rights.
2. Since it is rights that validate our humanity and determine our equality, there's no better premise upon which to formulate values for each other that justify appropriate inter-relations; whether parent-2-children, child-2-parent, husband-2-wife, relative-2-relative, teacher-2-student, friend-2-friend, employer-2-employee, etc. If this be the case just what would give rise to discrimination in all its forms?
3. If business products and services were designed and engineered in accordance with persons rights the end result would be Rights-friendly, and the outcome more sustainable and effective business practices, standards, cultures, services and products.
4. If governments had been truer to their role, which in summation is to acknowledge, protect and support the inalienable and inviolable rights of their citizens through its variety of systems, mechanisms and laws; there would be less tyranny and state-infringement of rights, and a greater degree of economic, political, social and religious well being.
5. If the influence of our many religions was substantially pro-rights our social fabric would be more civilised and uplifting, with religious solutions more forthcoming since religion ought to be the chief advocate of respect for individuals' rights and freedoms.

Hope these examples sufficiently emphasized the role and effects of the principles of human rights in and upon human thought, actions and circumstances.

In the truest sense no one could really enjoy life outside of exercising and fulfilling his/her rights. In terms of the Right to Life, no one could enjoy activities that destroy or erode this right in some form, but on the contrary activities that preserve the right. So-called enjoyment of activities that nega-

tively impact the Right to Life would eventuate in the lost of the right altogether. If a person becomes addicted to heroine (which obviously destroys life), such a practice though allegedly enjoyed would eventually lead to death, and if all human beings became addicted then all humanity would eventually become extinct. Human Rights form the settings of our existence, hence their principles must undergird our actions if we are to maintain civility, development and survival. Evidentially, morality and ethics as well as our systems of justice and administration must be Rights-based for sustainable outcomes to follow.

The purpose of our freedoms is not to do as we feel and live life as we want without limitations; but to attain the truth and enlightenment necessary for a more defined exercise, enjoyment and fulfilment of our fundamental rights. Freedoms don't exist in isolation or in other words they are not ends in themselves, they are means to an end; they exist to *de facto* facilitate and accommodate the exercise of our basic rights. They provide the appropriate climate for the prevalence of truth come what may the category, amidst the imperfections of characters, faulty reasoning, mass deceptions, evil practices, etc. Frederic Bastiat made very valuable comments on this topic in his essay entitled The Law.

*"It seems to me that this is theoretically right, for whatever the question under discussion — whether religious, philosophical, political, or economic; whether it concerns prosperity, morality, equality, right, justice, progress, responsibility, cooperation, property, labor, trade, capital, wages, taxes, population, finance, or government — at whatever point on the scientific horizon I begin my researches, I invariably reach this one conclusion: The solution to the problems of human relationships is to be found in **liberty**."*

*"Law is justice. And it is under the law of justice — under the reign of **right**; under the influence of liberty, safety, stability, and responsibility — that every person will attain his real worth and the true dignity of his being. It is only under this law of justice that mankind will achieve — slowly, no doubt, but certainly — God's design for the orderly and peaceful progress of humanity."*

*"When law and force keep a person within the bounds of justice, they impose nothing but a mere negation. They oblige him only to abstain from harming others. They violate neither his personality, his liberty, nor his property. They safeguard all of these. They are defensive; they defend **equally the rights of all**."* (emphasis added).

Therefore, due to rights being so central a factor in human affairs, the rights-approach is inherently the most *critical* as well as *valid* approach to developing solutions to remedy the many behavioural problems *inter alia* that plague society after society.