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The Inalienable & Inviolable Rights Of Man



REPUBLICAN DOCUMENTS

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What is the purpose of individual rights? There are different ways the answer to this can be approached. However to look at it from the perspective of the value it places on human beings is the aspect this small paper seeks to elaborate.

Taking for granted that it is understood that by no means can persons' rights be endowed to them by other persons, or groups or governments or even by legislation. Human rights are designedly human, endowed by our intelligent Designer/Creator (Genesis 1:1, 26.) to indicate our exclusive value and uniqueness in contrast to all other creation. Human rights are not species-rights as some so-called scholars argue, simply to say that humans have rights by virtue of the fact alone that we are human. This flawed argument was birthed to justify the claims of animal and environmental rights advocates. The fact is, our incomparably complex brain, mind, intelligence, personality, language, etc. render us particularly unique; so regardless of the unsubstantial claims of misguided evolutionists, *scientific* evidence confirm this fact.

The doctrine of species-rights if believed would undermine the distinction and value of human existence, because it alleges that the animal kingdom and the actual environment is parallel in value to humanity, an argument with philosophical origins in Pantheistic theologies (doctrines that claim that god is in everything). This argument reduces the meaning of human life to the point that human rights could be justifiably taken away in the interest of so-called animal and environment rights, which is not the case. All components of the environment conjunctively work to provide an appropriate home for human beings within the context of our purpose. The environment with all of its components *must* be viewed in the light of human rights *not* vice-versa, because its (the environment) condition affects the longevity of humanity as a whole. Widespread environmental destruction in effect hastens humanity towards extinction, since the environment is the means by which we sustain our physical existence.

This fact cannot be vice-versa. Human beings just cannot be

the means by which the environment's existence is sustained. Hence it is evident that there cannot be any such thing as environment rights or even animal or insect or plant rights. The greater the reflection the more absurd the argument is seen to be. Environmental management is indeed a human rights function and the more, persons are sensitized to the sacred value of human rights the more, appropriate regard for the environment with all of its varied components would be held and reasonable environmental relations follow. Sensitivity to persons' rights therefore precede proper perspective and sensitivity to the environment's value and function.

The chief function of human rights: is to indicate the factor of *distinction* and *uniqueness* about the human family; due to being created "in the image and likeness of God" (Creator) (Gen 1:26,27.) It (rights) states to each human being that our relations to one another must remain within the boundaries set by each person's rights, that our designed distinction render us worthy of nothing less than love and respect, that differences in beliefs, race, status, disability, etc. does not affect our equality or rights hence we ought not as a result of such to deviate from respecting each other, that in contrast to all other creation we were designed to be the temple of God, to house His Presence within our intellect to instruct our ways and to supply us with dignity of character, that regardless of how criminal the characters of certain persons, torture and inhumane treatment must not be resorted too as punitive options, that war does not justify inhumane and cruel treatment to one's opponents and prisoners of war, that the forfeiture of our rights can only be determined our own violation and taking-away of other persons' rights, that the entire operations of governments is to reach no further than to protect and support the individual rights of *every* citizen, and to referee its citizens affairs and pursuit of happiness and development to insure that no harm or fraud or discrimination or advantage or unfairness or any other violations of rights occur in the process, all because of the sovereignty and value of the human person.

Therefore our rights being inalienable (of Divine origin), distinguishes our humanity. They are thus inviolable, and their respect Divinely imperative.