

**HUMAN PERSON AND THE CONTEMPORARINESS OF THE
RIGHT TO DEVELOPMENT**

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Abstract

The paper recognised the indispensability of the Right to Development in the promotion of common and integral humanism. Within enclosed history, we recognised that the promotion of human right is hinged on the relation between of human past, present and future. Away from this recognition, humanity runs the risk of being reduced to the mere accumulation of wealth; and the same humanity thus loses the courage to be at the service of higher goods, at the service of the great and disinterested initiatives called forth by universal charity, as it presents humanity on the fate of the imposing scientific and technological humanism. the United Nations Organization (UNO), with the mandate to promoting common humanism through the valuation of the Culture of Peace as against the Culture of War, galvanises the convictions that humanity does not develop through his own powers, nor can development simply be handed to itself, but on the promotion of human togetherness and solidarity. This is course of development, sustainably directed to channel human actions and choices to maintaining institutions, creativities and innovations and organizations for the sustainability of the Culture of Peace, in fulfilment of humanity's

right to Development. Therefore, the paper concludes that the courses of such development requires the union of the cosmological and transcendental vision of the person as the subject of lived experiences, and that humanity needs ontological mandate, the valuations of natural law, in recognising their rights and then work towards the sustaining the course of our common world.

Keywords: United Nations Organization, Human Person, Development, Human Rights, *Right to Development*

Introduction

With the operationalities of the culture of war over the internationalization of the Culture of Peace in our contemporary humanism occasioned by the values of scientific and technological humanism, the respects, promotion and protection of human rights are greatly questioned or doubted. With the increasing power of human rationality and intelligibility, the individual as a person does not grow beyond what he or she can offer for the improvement of the contents and values of development which necessarily guarantee the values of his or her future from the present and ultimately from the lived experiences of the past (Cf, Isanbor and Uzomah 2015: 169; 2016: 78; 2017: 65; Isanbor and Ikhianosime 2017: 75). He or she is the foundational seat of the society he or she belongs; and through which his or her actions and values, both materially and spiritually are exercised and manifested. Unfortunately, in the midst of debased social and developmental distractions, the contemporary human person has not been properly trained to use power well enough to change the world through integral and meaningful development, because our immense technological development has not been accompanied by the development in human responsibility, values and conscience. Each age tends to have only a meagre awareness of its own limitations. The currencies of our world today recognise that it is possible that we do not grasp the gravities of the developmental challenges before us as a community of values with common destiny. According to Felix Olatunji and Philip Ujomu;

Development is the process by which human beings become aware of opportunities and challenges, formulate responses, make decisions, and initiate organized actions. This process follows the sequence from knowledge to inspiration to action. Man acquires knowledge and becomes aware of opportunities and challenges therein. It is when such form of knowledge matures that man acquires a motivation or inspiration to translate such into actuality as when it has not put into actuality; it is still a potential attribute. No matter how great the opportunity or how dire the necessity without knowledge, there is no adaptive response that might occur. Hence, knowledge is fundamental to all aspects of development processes. This is because, it is essential for creating awareness of opportunities and challenges, a proper evaluation of alternatives, formulating responses, effective planning and organization of ideas, and practical implementation of those ideas (Olatunji and Ujomu 2021: 1-2).

Such awareness on the indispensability of development demands that we are forgetting the social and technological advancements which are defining the contemporary level of human rationality, authenticity and intelligibility in relations to the factors for the promotion, protection and respect of human rights (Vallaintos 1997: 195). As an individual of ontological authenticity and as a subject of lived experience, the human person remains a being whose actions and responsibilities are “entangled in the drive to know and improve the self, even unconsciously so as to be able to rule one’s life and possibly dominate others” (Egbe 2021: 148). Such one’s knowledge of developmental sustainability shows the consciousness of being created. By virtue of being created, the human person bears a responsibility; and strongly makes human dignity and responsibility remain very inseparable (Cf, Isanbor and Uzomah 2015: 169; 2016: 78; 2017: 65; Isanbor and Ikhianosime 2017: 75).. These are all about the knowledge of his or her beingness and rights in relations to the quest for meaningful and

sustainable development. Hence, the term 'human development' should mean not simply the progress we make in attaining material resources and well-being, but integral human development, and which addresses also the way in which such development is brought about (see, Olatunji and Ujomu 2021: 1-3). Development seen purely as progress in material well-being does not take care of the way in which such progress is achieved. A human rights based approach to development requires applying the human rights standards and principles both in the process as well as in the outcome of development programmes and policies (Kusumalayam 2008: 116). This is on the consideration of human development by UNO Policies on Development. This human development report, however, is long on norms and policy prescriptions and short on economics, security, health, education and environment.

According to the report of United Nations Organization (UNO) Policies on Development, the main thrust of human development is aimed at expanding an individual's choices' in achieving his or her potentials and maximizing his or her innovative and creative skills for the betterment of the society. To many economists and social thinkers, the conceptualization of human development is odd because one would think that development is above all a social, not an individual project, though it is consistent with the analytical roots of the human development approach in liberalism. Like most development studies the report is short both on history and on theory. The report makes selective references to the massive literature on ethnicity, ethnic conflict, religion and multiculturalism (Pietesie 2010: 78). The same report classified UNO's consideration of development within her definition of the *Right to Development*. This Declaration of "Right to Development" describes 'development' as comprehensive economic, social, cultural, and political process, which aims at the constant improvement of the well-being of the entire population and of all individuals on the basis of their active, free and meaningful participation in development and in the fair distribution of benefits resulting there-from.

Hence, development is about the connectedness and management of human lived experiences for the betterment of present and future human generations, and this brings the valuation of the environment in the relation to the conceptualization of development to the fore. From this conceptualization of lived experiences, the quests for environmental conservation will or may necessarily have a different story to tell and to be told of it, especially by the imposing and unrelenting effects of environmental pollution and degradation, being occasioned by the nature of actions (Cf, Isanbor and Uzomah 2015: 171; 2016: 80; 2017: 68; Isanbor and Ikhianosime 2017: 77). This is of paramount importance for philosophy and multiple epistemological tendencies, metaphysical principles and ethical orientations wrestle in this field of the subjectivity of the person and this often give the interactional and inter-relational nature of the person it a diametrically different shape and sense of development (Nnamani 2005: 361). It is a persisting and unavoidable imperative since the basic questions of life and experience inescapably or inseparably impose themselves on the meaning and purposes of the human person as a subject of lived experiences (Oredipe 2005:62). With materialistic consciousness, our present values for scientific and technological development determine the contemporariness of the indispensable values of environmental conservation in overcoming the imposing effects of environmental degradation and pollution, especially as a result of increasing embrace of the *Culture of War* and other of forms of dehumanization by many powerful economic-driven nations over the less-powerful nation, rather than the solidarized embraces of the *Culture of Peace*.

Methodologically, the objective of the paper is centred on the social and developmental convictions that the concerns and politics of human development cannot be distant from the values of the rights and dignity invested on the individual as a person by the society he or she belongs, directed to the recognition of human right to development. As such, the demands for the exercises of the *Right to Development*, according to the ontological operations of the natural law, are dependent on the individual's ability to recognize that he or she has some rights to exercises as a person, and sustain the willingness to advance his o her

society to be know or remembered as a member of a society. What then are human rights?

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. 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 fiat by ignorance. Any entitlement that cannot be possessed or enjoyed is as good as not having it (Cf, Isanbor and Uzomah 2015: 171; 2016: 80; 2017: 68; Isanbor and Ikhianosime 2017: 77). Hence, human rights 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, that is, civil and constitutional laws, the feature of the *modus operandi* of governments (see, Wiredu, 1995:33). But, in the case of the recognition of natural law is different, because, the universality of the nature strengthened it against a mere interpretation of it in man's model of relativity.

With the recognition of human right, the universality of natural law brings the sense of communal morality, which individual ought to follow. Lon Fuller, for an example, married law, morality and theological factors in his assessment of natural law, and 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. 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). It is a demand or claim which individuals or groups make on society, some of which are protected by law, while others remain aspirations to be attained in the future. 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 aspirated 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.

Human rights have their traces of existence from man’s understanding of his 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 man himself, whose actions are based on his rationality. The natural order brings “the idea that rights are natural in nature” (Ndubuisi and Nathaniel, 2002: 163), and then 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.

The understanding of what human rights are is on the universal conception of what justice and freedom are to humankind; and this is because, they define the nature of the human person in the realization of his or her potentialities and to reasonably guarantee his or her peaceful existence. The conception of human right is exemplified and clarified in *The International Bill of Rights*, purely based on the provision of basic economic conditions that guarantee and sustains wellbeing of the individual as a person by the State and the protection of such individual, irrespective of racial, gender, religious and ethnic affiliations. In all this, nature has designed that all the benefits should be given to him or her, 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 a '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.

Human Development and the Values of Human Rights

Every aspect of politics, religion, culture, commerce, education, governance or leadership indispensably explicates the sociological and psychological placement and understanding of development, and ultimately, the institutionalization of the courses of integral humanism when necessarily implemented based on human values (Cf, Olatunji and Ujomu 2021: 1-2). Hence, as generally recognized, the term "development" is derived from the noun "develop" which means "growth" or "progress", thereby, it shows directedness of human level of rationality and intelligibility. It further indicates the meaning of "transformation", "modernization" and "advancement." It is seen as a process of advancement which is socially and economically associated with the activities in nature.

Politically put, it is a progress made or achieved over a period of time in line with some investments made, as a result of social contract reached by the government and the governed. In this case, there is an identity of "who develops" with "what is to be developed." Hence, the progressive relationship of these developments of the concept of an ordered universe and a common heritage both point to the necessity of a more internationally coordinated approach to the management of the earth's good. Hence, development is all about people, development is growth plus change. Change in turn is social and cultural as well as economic. It is all about solving the problems one encounters whether as an individual or a state because development is a process of improvement that dwell on different human aspects be it spiritually, socially, physically, economically, culturally and otherwise. It is the right of human beings to develop and seek the right to development

The economic and social conception of the term 'development' in relation to the values of the human person should mean not simply the

progress we make in attaining material resources and well-being, but the holistic development of an individual as a human person (Cf, Isanbor and Uzomah 2015: 171; 2016: 80; 2017: 68; Isanbor and Ikhianosime 2017: 77). This conception of it should address also the way in which such development is brought about, that is, the contents of values in relation to human actions (see, Kusumalayam 2008: 116). The progressive development of peoples is an object of deep interest and concern to the individual, civil societies, the State and the international agencies, for examples. This is particularly true in the case of those people who are trying to escape the ravages of hunger, poverty, endemic diseases, disasters and ignorance; of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities; of those who are consciously striving for fuller growth, and this is supposedly founded on the respect for human rights.

Generally put, the consideration of development is a conscious effort by a State to improve the people's standard of living through goal-driven actions that yield positive changes. It is on the needs on which human welfares direct the policies and programmes of the state. Most of the time, analysis of human development is in the domain of economic development, since most nations clamour for economic interdependencies and in a subtle way, for economic independencies, on the needs of social structuring and respect of human rights. The liberation or freedom here is about the democratic and diplomatic applications of human rights toward his or her empowerment and economic sufficiency. This consideration came from the adoption and development of a liberation democratic model which is an offshoot of liberal society, which produces a liberal individualistic economic culture before the idea of democratizing the society become imperative. How does this relate to the courses for the realization of integral humanism?

More straightforwardly, development requires the sense of human solidarity of interest, and such interests demand special cares towards the weakest and most alienated members of society, and this is linked to the idea of human rights as capabilities and empowerment. In most cases, the application of 'basic-needs approach' to the sustainability of

human rights (focused on primary goods-rights, liberties and opportunities, income and wealth) becomes very inadequate in the context of enormous diversities in natural and social environments, and in external and personal characteristics of the human persons. This very notion of human development is on economic and social liberation of the human person in which he or she based his or her analysis of the effects of poverty and economic lacks or deficiencies in any human society by projecting the factors of economic growth and advancement. It is on the empowerment and liberation of the human person. It can be considered as a theory of social and economic liberalism, and it is on the material and physical development of the society for the benefits of the human person. It is materialistic, and it is on the social structuring of human interest and on the respect of human rights. An economic system is not a zero-sum game in which one party wins what the other loses. Hence, economic development is a positive-sum game in which all parties can achieve higher levels of development in combating societal poverty and hardship that limit the qualities of human rights.

The political environment of any State is link with economic strength of that particular State or nation. These linkage factors determine the outlooks and outputs and any constitutional governments of the people, by the people and for the people. The management of the resultant natures of these factors for development are visualised in the lives of the people of the State, whether positive or negative, as the case may be. Today, more than ever before more attentions for sustainable development are rightly given to the increase of the production of agricultural and industrial goods and of the rendering of services in sustaining what can be offer to the human person and the society, especially for the purpose of making provision for the growth of population and of satisfying the increasing desires of the human race. This global consciousness should enable humanities to thrust their affairs and interests for development on the spirited corporation.

Therefore, technical progress, an inventive spirit, an eagerness to create and to expand enterprises, the application of methods of production, and the strenuous efforts of all who engage in production—in a word, all the elements making for such development—must be promoted, protected and respected. The consideration of these factors in examining the possibility for the establishment of the *Culture of Peace* is on the fact

that many leaders of the State governments have been politically corrupt and remain as dictators at the same time, and also the economies of their States have been intensively mismanaged. The achievement of the correct solution of any development problem, whether international or not, requires that the politicians who are responsible for finding a concrete and effective solution should be three things: they should analyse as objectively and completely as possible the facts of the situation from which they start; they should take exact account of the technical means at their disposal (political, diplomatic, legal, economic, fiscal, etc.); and they should be clear, without bias, about the values to be preserved through action is taken (De Soras 1963, 15). The direct duty to work for a just ordering of society, on the other hand, is proper to the lay faithful. As citizens of the State, they are called to take part in public life in a personal capacity.

With social alliance and reliance of the human person on the others, we cannot relinquish our participation “in the many different economic, social, legislative, administrative and cultural areas, which are intended to promote organically and institutionally the *common good*” (Benedict 2009, no. 19), that our existentiality. For, there is always a call for active participation for healthy political and economic administrations by the governed and governance. The face of human at any given time looks forward for the elimination of these discriminations and oppressions against her. Humanity today has become more and more aware of this problem because of the increasingly precise comparisons now made of the differing standards of living in the world (De Soras 1963, 104). We should will and work for good governance of the State’s affairs and her policies formulation in the quest to improve the standard of living of the people. The realisation of developmental peace depends mostly on the nature of the political and economic structure of each particular State. There is a constant demand of political stability and economic growth by the people.

Philosophical Basis of the *Right to Development*

We can recall the importance of the philosophies of social contract theories, and consider the works of some reactionary or revolutionary

philosophers socially in knowing the developmental relevance of human actions and the effects of such actions on their environment. It is perceived that development is envisaged as the result of changes in human and society conditions, better conditions to supersede the thrusts of negations of general human and societal interests, just as seem the projection of socialism as against the capitalism that was practiced in Karl Marx's era. Development, alongside with progress, is an idea that has marked national and international policies since the Second World War: it is the concern for *the right to development*. Hence, the *Right to Development* is in compliance with that of the Universal Declaration of Human Rights (UDHR), article 18. It emphasises on the freedom of thought, religion, conscience, association, creativity and innovation, all are to engender peace, equity and justice, and counting the costs for humanising ontologised *ethics of living* in relation to the sustainability of human authenticity and responsive subjectivity, there are needs to understand the changes which occur in human histories.

For instance, the definition of *Right to Development* known as *1944 Declaration of Philadelphia*, states that "all human beings, irrespective of race, creed or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity" (The International Labour Conference 1994). Such clarification of rights puts all human races equal before the law and ensures the pursuance of social order by everyone through responsive actions. UNO Declaration on the *Right to Development* is to ensure the full exercise and progressive enhancement of the *Right to Development*, including the formulation, adoption and implementation of policy, legislative and other measures at the local, national and international levels. The factors of social order and justice to achieve the design are on the capacities of individual and cooperative entities to consider "culture of peace" as a right (Kusumalayam, p. 49). The respect for human rights always has purposeful ending, that is, the sustainability of the human race from the forces of human and societal conflicts, alienation and subjugations.

Although it has been introduced earlier, it became popularised by 19th century philosophers. From this period till date, there have been theories of development as well as developmental policies. The 19th century philosophers can be said of Karl Marx, Max Weber, Fredrick Feuerbach, etc. Although, before them, there have been talks on development, but considered as theories of development, especially in the lives of St Augustine, St Thomas Aquinas, Francis Bacon, Immanuel Kant. According to Jan Pietersie, in his book: *Development Theory*, highlights the historical trends of human development that were associated with trends of events and situations of economic and occupational growth rate, posits that; “over time ‘development’ has carried very different meanings. The term ‘development’ in its present sense dates from the post-war era of modern development thinking have assumed different perspectives” (Pierersie 2010, 5). These perspectives change along the social and economic demands of human rights and privileges of development.

The concerns for wars and other form of conflicts are woven around the quest of secular or sectional demands for development. In hindsight, earlier practices for the realization of social order and harmony have been viewed as antecedents of development policies. Though the term ‘development’ was not necessarily used at the time, then, the human society were mainly concerned about the factors of human wellbeing and the concerns for the elimination of the causes of suffering and pains (see, Pierersie 2010, 5). These politics of development centred on various recognitions of Bills of Rights in human histories, and the well-purposeful nations considered the issues of rights to be the issues of development, especially in terms of the provision of viable means of transportations and other social amenities and infrastructures.

For instance, in 1689, the *English’s Bill of Rights*, which was inserted in the Stature Books, as a product of the some revolutions that were witnessed in England, engineered some notion of human rights in relation to non-debatable needs for structured and legalised societal development rather than human development occasioned by the economic adoption of capitalism as a means of productions, mainly

monitored by the governments. However, it is true that there are differences in scope for the understanding of *Right to Development* matter and that the power of a household head differs from that of the head of a multinational corporation. Another limitation is the tendency to think of power in terms of simple schemas, reducing the field of hegemony to a polarized contest between dominant and subaltern force (Cf, Isanbor and Uzomah 2015: 173; 2016: 82; 2017: 70; Isanbor and Ikhianosime 2017: 79).. Hegemony and then, counter-hegemony, in terms of international economies and developmental policies, may be better thought of as an ongoing jostle, ever in motion and requiring continuous effort. Though the situation of polarization between dominators and the dominated is extraordinary, it rules political discourse as if it were routine and every day. The UNO was established, as is well known, on June 26, 1945. To it were subsequently added lesser organizations consisting of members nominated by the public authority of the various nations and entrusted with highly important international functions in the economics, social, cultural, educational and health fields. The UNO has the special aim of maintaining and strengthening peace between nations, and of encouraging and assisting friendly relations between them, based on the principles of equality, mutual respect, and extensive cooperation in every field of human endeavour.

Hence, the generality of the notion of *Right to Development* is so comprehensive that it can be extended to include almost all the spectra of social justice, and then, it necessary adjudicates the need for proper understanding of human and societal developments that are necessarily embedded on the respect of human rights and dignity. This is because; one of the responsibilities of all constituted authorities is the establishment of *Culture of Peace* and viable social justice arena that mostly affects the whole human person positively. The strength of the populace for the establishment of peaceful and just society lies within the functionality of the law that recognized the placement of human rights and dignity. It is a morality of trust for better humanity, since the functional law that is positive law is of the State, which necessarily constitutes the State.

Since the right to development is concern with the quality of development, its emergence can certainly work as a corrective to the direction that development is taken. The development of the individual is the ultimate objective. It deviates thus from the idea that development is do only with economic and industrial growth. The progress in development is measured with the human rights criterion. Hence, the *Right to Development* enhances the individual human rights by acknowledging the importance of the State in the process of development and simultaneously recognising the individual's right to development as the ultimate objective. The objective is about the balancing of international economic potentials and powers, fostering the respect of commonwealth and controlling cultural hegemonies amongst nations. Too often power is viewed only as state power, or power exercised with sovereignty, whereas it is more appropriate to view power as a social relation diffused throughout all spaces.

Human Person and the Contemporariness of the *Right to Development*

The common conceptual dictum of human actions: "for where there is no peace, the possibility of integral humanism remains elusive" and this has been very undisputable and indispensable, for development resides in human's ability to understanding himself or herself. With this, man creates social institutions to manage one's capacities and capabilities. This is because, peace is not merely the necessarily unguided condition or state of affair which foster integral humanism. It remains a workable engagement of the human person. The human persons have the right of every thing that concerns their *beingness*, even the quest for the whys they are created, and the reasons for development in the first place. The agitation of integral humanism is hinged on the meaningfulness of *Right to Development*. It is about the recognition of the universal nature of human wellbeing. Such universal conviction of development owes that the international bodies with their necessary documents for the regulations of human actions and policies have been resiliently supportive towards achieving social order and justice through *Right to Development*. This is evidently seen in some activities of UNO, especially her social commitments in projecting the valuation of the human person

and family through her cultural, educational, scientific and technological orientations and integrations of valuable living.

The contemporariness of development demands the indispensability of the praxis of human solidarity and the respect for human rights. In the global era, the economy is 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. The different forms of economic enterprise to which they give rise find their main point of encounter in commutative justice. 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.

To overcome the *Culture of War* and other forms of human manipulations and alienations that are related to the violations of human rights, many social advocacies have demanded and have been demanding for active solidarity among nations, communities, business organizations and individuals to responsibly respect and uphold the ontological valuations of the human person as a subject of experience. For this reason, UNO has un-relented role of the advocacies and requests for these factors of societal development to be legislatively insitutionalised for the purpose of global social order and justice. The global thrust for 'new solidarity' according to John Paul II, is to overcome the reigns of rural poverty, unjust distribution of lands, imbalanced foreign trade policies and institutionalised wars and other forms of conflicts due to religious, cultural, racial, social and economic intolerance. Hence, active solidarity and doctrine of common good are principles that cannot be ignored in designing a viable society for the realization of integral human development.

This feeling of our real coexistence carries with it the feeling of our real interdependence. Besides the technical causes we have already

mentioned, it is perhaps, on the misconception and mismanagement of human freedom that the two World Wars and other such disasters have brought forth this sense of the real solidarity of all men (De Soras 1963:41). For the valuation of social order and justice, especially at a global level, is owing to the fact that humanity is the same everywhere. The human individual is not isolated entity and can never be, irrespective as global structuralization of development by science and technology is trying to present its possibility on the valuations of ethnic conflicts, biological weaponry, terrorism and the likes. It is a communal being and requires social interaction that makes person integral. The human person: social, materialistic and spiritual entity that cannot strive alone, only in a community, that is, a supportive organisation of human persons, with the desire or purpose for collective development, that the individual is pragmatically seen and meaningfully valued. So, the human individual displays his capacity for self-control, personal sacrifice, solidarity and readiness to promote common good and universal destination of goods.

Furthermore, the socio-political and developmental sense of human solidarity and subsidiarity call for healthy inter-relational supports between individuals, groups and agencies, between nation-States, especially, between the rich and poor nations. It is a community where the welfare of every individual as a "being-with" is taken care of (Ejenam 2005: 275). Such arrangements should be very healthy in nature and practical implementation of political policies, without any design or motive of suppression or political/economic enslavements by the rich nations over the poor ones. It calls for understanding of every state of living and the consciousness of improving it. The true measure of humanity is essentially determined in relationship to suffering and to the sufferer, where no one is indispensably free from the effects of social violent conflicts as results of economic and political enslavement and alienation. This holds true both for the individual and for society. A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through "com-passion" is a cruel and inhuman society.

These principles of common good and solidarity accomplish in the individuals and States require social assistance of trust and love, by the recognition and declaration of fundamental human rights, especially for the development of the human person and his or her environment. These principles are duties for humanities, simply duties for holistic development which require the factors of justice, equity and peace to strive and be meaningful. The principle of solidarity requires that men and women of our day cultivate a greater awareness that they are debtors to the society of which that have become part of. They are debtors because of those conditions that make human existence liveable, and because of the indivisible and indispensable legacy constituted by culture, scientific and technical knowledge, material and immaterial goods and by all that the human condition has produced. A similar debt must be recognised in the various forms of social interaction, so that humanity's journey will not be interrupted but remain open to present and future generations all of them called together to share the same gift in solidarity.

Evaluative Conclusion

The general conception of human life, rights and dignity indicates the indispensable placement of ethical arrangement and consolidation for peace coexistence through the *Right to Development*. It is a societal requirement for social and moral harmony. Such conception of the human person is in order to maintain some level of societal recognition of existential and essential importance of his or her rationality and intelligibility. In all, the values of the *Right to Development* centred on the consideration of the three level of human development: the past, the present and the future when any policies of development are formulated and implementation. Therefore, this developmental relationship of persons and nations shows the level of human solidarity and respect for human rights through the values of actions and choices. Taking for the purpose of emphasis, the principle of intergenerational equity for the course of sustainable development, especially through the care and sustainability of the environment, recognises the conceptual and pragmatic consideration of the "child of today" who is the "adult of tomorrow." Therefore, it is a concern for the future generation that

determines the contents of consciences of today, by respecting our values of the present, whose condition was the product of the past generations. To be sustained in good values, we must recognise that there is continuity of existence amongst the living who must respect the core values of life for the sustainability of the lives yet-unborn. Our lives are hinged together, for no generation is solely independent. With the commonness of the environment for survival, we are common family, and the generations of persons show the survival of creation with its values are duly and ethically sustained.

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