

The Kingston Declaration on Human Dignity, Family and Society

Preamble

WE, THE UNDERSIGNED, gathered here in Kingston, Jamaica, from various walks of life and representing the human family in all its cultural, racial, ethnic, linguistic, national and religious diversity, in commemoration of International Human Rights Day on the 10th day of December 2012;

Aware that in this day and age, ideas have arisen which threaten inherent human dignity and those rights that are truly fundamental;

Conscious that the term “rights” has been misappropriated and abused by those who promote a false anthropology that would reduce human beings to behaviouristic creatures governed by their passions;

Concerned that certain advocacy groups, transnational actors and even governments have sought to impose such unfounded “rights” upon nations and peoples in violation of their sovereignty and in violation of universal moral principles that are the bases of genuine fundamental rights;

DO HEREBY AFFIRM THAT:

Human Dignity & Universal Rights

1. All human beings, being created in the Image of God, possess inherent dignity and are endowed with reason, conscience and free will.
2. All human beings possess fundamental rights that are universal. Such universal rights are knowable and discernible through the exercise of reason and transcend time and culture.

3. The fundamental and universal rights to which all human beings are entitled come from God, who is the Creator and is transcendent, external to and above all men, and to whom all men are accountable.

4. Men and women are equal in dignity and are complementary. They are rights bearers who must be respected in and of themselves, and not merely as means to an end.

5. Rights that are recognized as fundamental across cultures and time, include the right to life and freedom of thought, conscience, religion and speech, and the right of a man and a woman of full age to marry and found a family.

The Family and the Common Good

6. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State, which must respect the prior rights of parents to choose to raise and educate their children in a manner conducive to their well-being.

7. Marriage and procreation are fundamental to the very existence and flourishing of the human race, and are based on the natural complementarity of man and woman.

8. All children are to be welcomed into the world. The family is the optimal and natural environment for the bearing and upbringing of children, who are entitled to special protection before and after birth.

9. Protection of public health and morals and preservation of a moral ecology are essential to the continued flourishing of individuals, families and the common good, *i.e.* the good common to all.

10. Society and the State must allow for the flourishing of the common good, and not act in a manner detrimental to it.

Distinguishing among “Rights” Claims

11. The State does not create fundamental rights but can only recognize them. Not all claims to rights are universal and not all rights are fundamental.

12. Certain particularist claims to “rights” are based on false premises and are contrary to human dignity and the common good.

13. Modes of behavior inherently harmful to the self and to the whole community, premised on false anthropological principles or which use other human beings as means to an end, cannot serve as the basis for rights, even if a State makes a declaration to the contrary.

Distinguishing Claims to Rights based on Theories of Human Sexuality

14. There are two sexes (or “genders”), male and female, which are rooted in nature. These are not interchangeable or malleable without surgical and psychological interventions that are contrary to human dignity.

15. Sex (or “gender”) is biologically determined from the moment of conception (*i.e.*, fertilization), and one’s sexual (or “gender”) identity is fixed and objective.

16. The term “sexual orientation”, properly understood, refers strictly to interior predispositions and attractions to members of the opposite sex (the normative orientation) or members of the same sex (the deviating orientation).

17. By nature, men and women are sexually complementary and attraction to the opposite sex can be discerned as being in accordance with nature’s design.

18. All human beings, by their nature, possess free will, and are capable of restraining themselves from acting in a sexual or eroticized manner.

19. For the sake of the common good, society and the State should affirmatively promote a moral ecology conducive to human flourishing, recognizing that the law has a normative role. For the State to encourage virtue and discourage forms of behavior contrary to the common good is neither arbitrary nor unjust.

20. Any society or State, or any transnational entity, which promotes notions of “rights” based on false theories of human sexuality, acts contrary to the common good.

21. Under no circumstances shall any society or State, or any transnational entity, infringe upon rights that are universal and fundamental, in the name of “rights” based on false theories of human sexuality.

22. Under no circumstances shall any society or State, or any transnational entity, seek to impose such false notions of “rights” upon sovereign nations and their sovereign people. Any such act is a violation of fundamental rights based upon universally valid principles.

Re-Affirmation of the Duties of Society and the State

23. Society and the State have an obligation to uphold human dignity, affirm rights that are universal and fundamental, promote the flourishing of individuals and families, and refrain from acting contrary to the common good.