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Editorial Note

Undoubtedly, the human family is one of the most threatened units of our individual and communal existence. Many have argued that the family's failure or success reflects the order in the development of society. This unvarnished truth and the consequences of ignoring it account for establishing a journal devoted exclusively to family life - *International Journal of Family Life and Societal Development*. This journal, conceived as a means and avenue to express concern and interrogate pressing family issues and proffer solutions, is not a confessional one; it takes discursive and practical approaches to issues on family life from interdisciplinary perspectives.

In this maiden volume, Stephen Ayankeye argues that there is a nexus between family integration and societal development. Inversely, a disintegrated family will lead to the underdevelopment of society. He further argues that there are factors that engender family integration but that those factors are now being challenged. He recommends ways of ensuring that the challenges are tackled. Benson Igboin interrogates the effects of social media on family life. He argues that society is dynamic, and globalisation has ambivalent impacts on family life. While it is now practically impossible to insulate family life from social media, he concludes that reasonable and responsible deployment of social media will enhance family unity and connectedness. Sharon Slater's article examines the integration of family and the family's protection in Nigeria and Africa. Slater argues that the assault on children and families in Nigeria is propelled by the global sexual revolution, to which many parents in Africa have not given sufficient attention. She notes that this revolution should be viewed from a human rights perspective to challenge its causes and effects on African families, particularly young people. She thus recommends that parents and the African government have critical roles to play in safeguarding the sexual health of their children.

On his own, Elijah Adeyinka examines the effects of postmodernism on the African family system. He points out that postmodernism's tilt

towards relativism adversely impacts family life. In order to stem the tide of postmodernism's inroad into the family, he suggests that family life should be guided strictly by enduring biblical principles. Oluwakemi Amuda's article intervenes by highlighting the critical role of effective communication within the family. She argues that when there is adequate and mutual communication in the family, faith is developed, which results in the development of the whole person. For Abosede Ayinde, violence against the female gender in the family and society has remained unabated. Ayinde notes that contemporary society has been unable to arrest violence against the female gender. She also examines the biblical basis of violence against the female gender and recommends ways to ameliorate it. John Oladapo echoes the argument that the challenges of the modern family system directly link with societal development. He argues that the African family system is being critically neglected, and the consequences are dire and visible. He, therefore, recommends the need to pay urgent attention to those values that sustained the family system before modernity unleashed its forces on it. Princess and Raphael Idialu reaffirm the argument that effective communication in the family has a way of dispelling and resolving conflict. They examine effective communication skills to demonstrate that family health will be maintained and sustained when emplaced. Foluke Odesola articulates that parenting is critical to the healthy growth and development of the child. Effective parenting, she argues, leads to arresting juvenile delinquency. As a result, she recommends that effective parenting is a sine qua non for guiding the child through the challenges that the teenage period of development poses.

Ogbeni Sylvester examines the role of education in the development of the family. Although education costs are high and hardly affordable, he argues that education is essential to the family and society. He suggests ways through which parents could navigate the challenges the cost of education has posed in contemporary society. Michael Otun introduces the ethical and religious dilemma many Christian couples face in deciding whether or not to resort to IVF in

their quest to procreate. He argues that the decision is not easy because of many interpretations of scriptures and pressures that are brought to bear on couples. He thus concludes that couples should weigh the moral implications of IVF before taking their final decision. Finally, Andrew Itakorode Olanrewaju examines the causes and effects of drug abuse among youth. He argues that despite concerted efforts to discourage the youth from engaging in substance abuse, the reality on the ground shows an increase in the number of those involved. He recommends that parents and government should intensify efforts towards ensuring that the youth are dissuaded from abusing drugs because of their harmful effects on them and society.

Benson Ohihon Igboin
Editor-in-Chief

IMPLICATION OF GLOBAL SEXUAL RIGHTS REVOLUTION ON THE FAMILY INSTITUTION

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ABSTRACT

This paper examines the integration of family and the family's protection in Nigeria and Africa. The paper intends to discuss the recent assault on children and families in Nigeria and things to do to protect the family in Nigeria. The attack, which came as a result of the global sexual rights revolution to capture the mind and hearts of children to change the gender and sexual norms of African society and Nigerian society, is the concern of this paper. The paper examines the current threat to families in Africa, investigates comprehensive sexuality education in Nigeria and highlights things that can be done to protect the family in Nigeria and Africa. The paper concludes with a recommendation that parents should protect their children by looking at the actual curriculum to know what their children are being taught and to protect them. Also, joining hands to protect family life in Nigeria is necessary through creating awareness of the assault that comes after the hearts and minds of the children.

Introduction

This paper discusses the importance of integrating the family and protecting the family as the fundamental unit of society. Without the family, nations fall, and we have a theme song that we use at "Family Watch." It is called save the family, and it starts like this "The family is the beating heart that keeps the nation strong, if the families fail, the nation falls and all that is good is gone. The time is now, the time is here for everyone to see that if we are to save the world, we must save the family." The worldwide family, including the Nigeria family, is under attack, and the children are under attack. This attack is coming

from Western governments and many United Nations Agencies. This assault comes after the hearts and minds of the children because they know that if they can capture the hearts and minds of the children, they will be able to change all the gender and sexual norms of African society and Nigerian society. The paper examines some severe threats to families in Africa, especially in Nigeria today. It also discusses things that must be done to protect families in Africa and Nigeria.

Threat to Families in Africa

The worldwide family, including the African family, is under severe attack, and the children are under a serious attack from Western Governments, including Sweden, Canada, the Netherlands, Germany, Norway, Denmark, the United Kingdom and the United States. In addition, UN agencies such as UN Women, the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations Population Fund (UNFPA), United Nations International Children's Emergency Fund (UNICEF), UNAIDS, United Nations Human Rights as well as the World Health Organization (WHO), are aggressively pushing anti-life and anti-life policies with a significant focus on Africa. The assault focuses on the hearts and minds of the children because these agencies know that if they can influence the hearts and minds of the children, they will be able to change all the gender and sexual norms of African society. Since the family is the fundamental unit of society and is critical to the survival of nations, we must fight for the family and the protection of the children who will form the future families of the nations. We are going to walk through some of the evidence.

Comprehensive Sexuality Education

A major assault on the health and innocence of children comes under the guise of “Comprehensive Sexuality Education (CSE)”, which can introduce children to masturbation, gender ideology, abortion, promiscuity, and homosexuality, among other things. To understand what Comprehensive Sexuality Education (CSE) is, it is crucial to

understand what sexuality is and how the United Nations defines sexuality. This Comprehensive Sexuality Education is like Pandora's Box that brings in all sorts of controversial agendas, and it is the number one tool of the global rights sexual rights agenda to capture the children in order to change the sexual and gender norms of society. To understand how U.N. defines sexuality, we must go to the World Health Organization's definition. According to World Health Organization,

a central aspect of being human throughout life encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles, and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, legal, historical, religious and spiritual factors” (https://www.who.int/reproductivehealth/topics/sexual_health/sh_definitions/en/).

Here we have this controversial definition, the controlling definition used by all U.N. agencies. In other words, “sexuality” and sexuality education encompass homosexuality, transgenderism, sexual pleasure, fantasies, thoughts, and desires.

The World Health Organization have created, for example, the standards for sexuality education for Europe, and they are recommending that children be taught beginning at zero new-born age to four years old that children can get enjoyment and pleasure through masturbation and children should be given a right to explore their gender identities. At age nine, children are to learn about sexual pleasure, masturbation and orgasm. At age fifteen, a change from positive/negative feelings and disgust and hatred towards homosexuality to acceptance and celebration, and children are to learn that they can get sexual pleasure and that they can learn how to

come out to be homosexual or bisexual (<https://www.icmec.org/wp-content/uploads/2016/06/WHOSStandards-for-Sexuality-Ed-in-Europe.pdf>). Now one would wonder why the World Health Organization would be promoting such.

However, International Planned Parenthood Federation (IPPF) helped co-write and publish a manual titled *Exclaim a Young People's Guide to Sexual Right*. The manual teaches children how to learn about their sexual rights. They will learn that all women have the right to abortions and that it is accessible, affordable, acceptable and convenient. They are going to learn in this IPPF declaration that young people are sexual beings that have sexual needs, desires and fantasies. In addition, they have a right to express their sexualities in pleasurable and safe ways, and sexuality and sexual pleasure are essential parts of being human no matter what age (IPPF, 2011).

Similarly, in a book titled *Healthy, happy and hot: a young person's guide to their rights and sexuality* published by IPPF, they suggest that children should learn about sexual pleasure and that they can get sexual pleasure in various ways, including through licking, tickling, sucking, and cuddling (IPPF, 2010). This is for HIV-infected youth, but the most unconscionable part is that it teaches youth that some countries have laws that say people living with HIV must tell their sexual partners about their sexual status before having sex. It is unconscionable that any organization such as International Planned Parenthood Federation would be allowed to partner with multiple U.N. agencies in pushing this horrible anti-health, anti-child and anti-family agenda onto Africa, especially those infected with the HIV virus.

So why might they be doing this? International Planned Parenthood profits from sexualizing children. They sell them condoms and abortions; even in the United States, they are giving them hormones to try to change their sex even though that is impossible contraceptives. Comprehensive sexuality education, sexual counselling and more are in the United States. We know they have been implicated in even selling the body parts of aborted babies. So this is big business if they can sexualize children and get them hooked onto their services.

Unfortunately, International Planned Parenthood Federation

has over 65,000 service points in 170 countries. So they have these clinics where they can profit all over the world. Now to understand the U.N.'s agenda for comprehensive sexuality education, we need to look no further than the *International Technical Guidance on Sexuality*. This was published with the firepower of all these U.N. agencies, including UNESCO, UNAIDS, UNFPA, UN Women, WHO and even UNICEF, the agency charged with protecting the world's children and yet it seeks to redefine abstinence, saying abstinence does not just mean choosing not to have sex it also means deciding when to start having sex and with whom. It falsely claims that abstinence-only programs are ineffective and potentially harmful to young people's sexual and reproductive health and rights (UNESCO et al., 2018).

Furthermore, multiple U.N. agencies funded by donor countries promote sexting as healthy for children. The UNFPA, with all the aforementioned U.N. agencies, co-published a book titled *Sexual and Reproductive Health and Rights: My body is my Body my Life is my Life*. They start defining young people as young as ten years old. So this is meant for ten years old, and it describes sexting as sending, receiving or sharing sexually explicit text messages, photos and videos (UNFPA Et al). One would think that these U.N. agencies would say this is a huge problem, but instead, they say sexting may be used to seek positive body image from peers and therefore help to improve self-esteem and sense of identity. For many young people, sexting may be their first expression of sexuality. This is particularly true for young people with diverse sexual orientations, gender identities and expressions for whom sexting may allow private exploration of sexuality and intimacy (UNFPA et al.).

Sexting also has the potential to be beneficial as a way to sustain intimate relationships and demonstrate love, trust, and commitment. It calls upon governments to decriminalize consensual sex between young people to decriminalize same-sex sexual activity, and here is the assault on parental rights. Here is where this is an attack on the integration of the family. It calls for removing parental consent requirements for children to access sexual and reproductive health, counselling commodities and services (UNFPA et al.). This is

an assault on parental rights and an attack on the integrity of the family.

More so, UNESCO produced a teacher training manual explicitly designed for Africa with the help of one of IPPF's partners, Advocates for Youth, titled *Regional Module for Teacher Training on Comprehensive Sexuality Education for East and South Africa*. This African teaching manual asserts that everyone, including babies, children and adolescents, are sexual being even before birth. It promotes the right to sexual pleasure, the right to sexuality information, and explicit sexuality education for children. It states that children have a right to decide with whom they will be intimate, whether with people of the same sex or the opposite sex, and it promotes the right to abortion. This manual teaches children that masturbation is a normal part of sexual expression (UNESCO).

Similarly, the UNFPA is partnering with donor countries to teach children about paedophilia, sodomy, sadism, sexual pleasure and more in the manual called *Comprehensive Sexuality Education for out School Young People in Zimbabwe*. The manual also carries the logos of multiple governments, including the European Union, the UK, Sweden, Ireland and Switzerland. The program description states that this is all about protecting children and their sexual and reproductive health. This is for children starting at age ten, and it seeks to desensitize children to sexual things, teaching them all about different sexual behaviours and teaching them about masturbation, sodomy, voyeurism, sexual pleasure through exhibitionism, sexual pleasure through bestiality, necrophilia, sexual pleasure with corpses and with urine (UNFPA et al.). This is beyond the pale, revealing the hidden agenda to destroy the health and innocence of Africa's children. It has activities calling for children to brainstorm all the terms and ideas they know regarding male sexual organs and female organs and sexual intercourse. There is also sexual relativism activity where the scale represents two choices young people can make about having sexual intercourse either to have sexual intercourse or to wait. On one side of the scale are the reasons to have sex, and on the other are the reasons to wait. A child can choose whether to wait or not. It does not encourage children to wait until marriage.

The Comprehensive Sexual Education Agenda in Nigeria

The Comprehensive Sexual Education agenda is being pushed in Nigeria, similar to many countries. The leading promoters of CSE from the beginning have been SIECUS, along with the Planned Parenthood Federation of Nigeria, the member organization of the International Planned Parenthood Federation and Action Health Incorporated, and Marie Stopes International (an organization that largely exists to promote abortion). The Planned Parenthood Federation of Nigeria (PPFN) website states that they are a one-stop solution for sexual and reproductive health and information and services. It states, "If you care about abortion rights, then you should care about sex education. If you care about LGBTQ rights, you should care about sex education." PPFN is funded by United Nations Fund for Population Activities (UNFPA), International Planned Parenthood Federation (IPPF), Global Macarthur Foundation (GMF), the Bill and Melinda Gates Foundation (BMGF) and more. Their 2019 annual report states that they have been working in Nigeria for 30 years at least and that they are promoting national policy approval for universal access to sexuality education. They claim that starting in 1992, Action Health Incorporated (AHI) partnered with the Sexuality Information and Education Council of the United States (SIECUS) to promote its agenda in Nigeria. They also seek to change gender and sexual norms and to promote abortion in Nigeria by introducing guidelines for comprehensive sexuality education into Nigeria's classrooms. They use sex education to advance abortion and LGBTQ rights, which is what they sought to do when they introduced different aspects of their guidelines for comprehensive sexuality education into Nigeria's teaching of children.

The *Guidelines for Comprehensive Sexuality Education in Nigeria* were published by the federal ministry of education. These guidelines established what they think children should be taught, such as masturbation alone or with a partner as one way to express their sexuality without risking pregnancy or STDS. Legal abortion is very safe, and again this whole mind manipulation has become the basis of many programs in Nigeria. AHI and SIECUS drove the publication's creation back in 1996. In fact, UNESCO (United

Nations Educational, Scientific and Cultural Organization) proudly post these guidelines on their website and here is a glimpse into this publication pushed by SIECUS and influenced by SIECUS guidelines for comprehensive sexuality education.

It has level one for children six through eight, then level two, nine through twelve. It was co-sponsored by Action Health Incorporated and the Sexuality Information and Education Council of the United States. It also states that the others involved in the publication were the WHO, UNFPA, and PPF of Nigeria. It starts from level one, teaching that in children at six through eight, both male and female bodies respond when they are touched, and their bodies feel good when they are touched. Starting at age thirteen, sexual feelings, fantasies, and desires are normal and can occur in all stages of life. At age nine, children need to learn about sexual identity and orientation. Sexual orientation refers to whether a person is heterosexual, homosexual or bisexual. Some men and women are homosexual, which means they will be attracted to and fall in love with someone of the same sex and so forth. Also, many young people have fantasies and dream about the same gender, and this is common, and a certain percentage of society will be homosexual all through. Then at level three, when two people express their sexual feelings, they can give and receive pleasure, including exhibitionism, voyeurism and homosexuality.

It also teaches the children to choose their values independent of religion and family. Sexuality in the arts sexual images are depicted in music, art, drama, and literature, and some religions frown on them. Then, from 2000 to 2002, there was significant opposition within Nigeria from religious and conservative groups that led to changes in the national curriculum and the name was changed from sexuality education to family and HIV education or home and family life education, and that is the name that is currently used to promote both good programs and harmful programs in Nigeria.

Actions to Protect Families

a. Checking of Children's Curriculum

Parents need to look at the actual curriculum and not just the name of the curriculum to know what their children are being taught and protect them. A manual with the innocent name of family life and HIV education for junior secondary schools was published in 2007 and 2014, also by Action Health Incorporated. It uses UNESCO's international technical guidance on sexuality education as part of the references and some other very highly controversial CSE programs. It teaches them about the clitoris, the sexual organ that gives sexual pleasure or the part of the anatomy that does this. The book complements an earlier publication of the guidelines for comprehensive sexuality education in Nigeria and again refers to CIECUS as helping to create and promote these materials. It states that the myths surrounding masturbation are that all religions teach masturbation as a sin. This myth is not a sin, and it only perverts masturbation. Masturbation is only for boys and girls; people should not masturbate any more than once a week.

The manual further mentions teaching about abortion, promoting abortion and manipulating the appearance or a family's values about abortion, saying feared parents or other family members and human humiliation by community members may be why people do not want to have an abortion. Several religions might disapprove, but others do not. So this manual teaches children to choose their own values independent of religion or their parents. This program is in multiple comprehensive sexuality education programs promoted by planned parenthood and UN agencies in multiple countries, including the United States and has children line up different pictures that indicate the different stages of sexual arousal, sex erection, and orgasm. Even a picture of the erect penis and the children must line them up correctly, thus desensitizing them to sex.

b. Raising Awareness of Comprehensive Sexuality Education's Agenda

You will notice that the Ford Foundation is heavily involved in funding

comprehensive sexuality education in Nigeria. It states that Nigeria's youth futures fund is launching with five million in seeding and funding from the Ford Foundation and the Mark Macarthur Foundation. The new fund hopes to raise fifteen million, increasing leadership capacity, enhancing opportunities, and building relationships between youth. This program is known to be used to promote comprehensive sexuality education as part of leadership training for youth.

Dr. Natalia Kanem was appointed UNFPA director in 2017, and her bio shows that she worked for the Ford Foundation. She served as the vice president of the Ford Foundation's peace and justice system, and they invested between 2000 and 2016 the Ford Foundation 56 million dollars for sexual and reproductive health and rights of young people in West Africa. They lead the efforts to have open discussions with children about sexuality, sexual autonomy and sexual pleasure. Sexual autonomy means the right for children to have sex without interference. So the Ford Foundation are rallying outside the United States capital to promote abortion and the LGBTQ agenda in Africa.

c. Stopping the ACP-EU Partnership Agreement

As bad as these manuals are, the most dangerous threat currently facing the African family is the Nigerian family and children, called the ACP-EU partnership agreement. The Africa, Caribbean, Pacific-European Union (ACP-EU) partnership Agreement. This is an agreement between the European Union and the Africa, Caribbean, and Pacific states. The president of Nigeria and almost every other African president is expected to sign this agreement, a binding treaty with the EU. This treaty has many names: the ACP-EU partnership agreement, the Post-Cotonou Agreement, and the Samoa Agreement (www.DeviousEUTreaty.org).

So, to understand what this treaty is, we must understand what the ACP is. The ACP consists of 79 African, Caribbean, and Pacific states, all of whom had signed on to a 20-year Cotonou partnership agreement. This was a 20-year agreement binding all the ACP countries, including Nigeria, legally and economically to the

European Union. It was essentially a trade and development treaty and governed the economic and trade relations between the EU and the 79 countries in Africa, the Caribbean and the Pacific. The original Cotonou agreement was signed in February of 2000, and it united over 100 countries and represented over 1.5 billion people.

The problem with this treaty is that this new 20-year revised version now brings in controversial human rights issues in addition to trade and economic issues. It uses the human right strategy it has over a hundred references to human rights without defining them, which allows the European Commission to try to force its radical sexual rights, LGBTQ, and abortion rights agenda through those various provisions that are not specified. It has a problematic chapter on human and social development and one on global alliances in an international corporation. The treaty seeks to obligate all the African and Caribbean countries to adopt a joint position in resolutions, declarations, and statements, coordinate positions and, where appropriate, vote and take actions together in international organizations. In other words, the EU is trying to manipulate African countries to join with other partners to have the same position so they can have the power of the majority.

Here is some part of the deception after the ACP-EU test on April 15th 2021, was adopted with the term sexual reproductive health and rights, which includes abortion, comprehensive sexuality education, sexual reproductive health and rights for LGBTQ persons that includes the diversity of sexual orientation and gender identity. It also includes sexual health and reproductive health, and the UN agencies have defined sexual health in the publication sexual health human rights and the law to encompass abortion, the diversity of sexual behaviour and expression. They are saying that if nations are to implement an agenda that will establish the right to sexual health that they must decriminalize sex work or prostitution, legalize same-sex marriage provide access to treatment for gender reassignment surgery.

Conclusion

This paper has discussed the Global sexual rights revolution on the Family in light of the threat to family life in Africa, the

comprehensive sexuality education agenda in Africa and what can be done to protect the family in Nigeria. It was established that the global sexual revolution, which is expressed in various sexuality program and promotion such as comprehensive sexuality education, abortion, sexual and reproductive health, LGBTQ, masturbation and so forth, are being sponsored by many United Nations agencies, including UNFPA, UNESCO, AHI, PPFN among others. It was discovered that this sexuality program and policy threatens the well-being of children and family life in Nigeria and Africa. It was recommended that parents should protect their children by looking at the actual curriculum to know what their children are being taught and to protect them. There is also a need to join hands to protect family life in Nigeria by creating awareness of the assault that comes after the hearts and minds of the children.

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