
Matters Arising on Sustainable Development in 21st Century and Beyond⁵

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Introduction

This University of Ibadan conference is about *social science, contemporary social issues and the actualization of sustainable development*. Sustainable development is construed as “development that meets the needs of the present and future of humankind” (1).

The theme of the conference is important in view of the remarkably rapid social change worldwide in the digital age with perceptible benefits and unanticipated consequences for the survival of humans. Rapid social change has brought about improved economic, physical, and social well-being. It has at the same time fueled challenges/problems that undermine the capacity of human beings, communities, and countries to relate in a peaceful way with one another.

Think of the information communication technology (ICT) devices that are helping humans and countries to: (a) reach, or be connected with one another; (b) hold virtual meetings; (c) teach students who are thousands of miles away online; and (c) exercise the right of freedom of speech/ideas through the social media etc. These are fantastic opportunities and developments of the digital age.

But the new technological devices are also being used to fuel terrorism, social unrests, large scale fraud, romance scams, as well as disseminate fake news across international borders with untoward consequences. Finally, it seems that human societies worldwide are also likely to risk the challenges that will be associated with artificial intelligence (AI) in the near future.

The various themes that are contained in the flyer of this conference will give the presenters of scholarly papers ample opportunity to address a wide-range of social issues in the social science and their implications for sustainable development.

The foregoing remarks notwithstanding, I cannot and should not be expected to provide an overview of some or all of the sub-themes that are listed in the call for papers within the short time that is meant for a keynote address. Rather, the speaker will focus on an all important one that will be of mutual interest to everyone one of us.

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This keynote address is about matters arising on the subject-matter of democracy. Democracy is the all important social science issue of our age. Therefore the goal of this address is to examine the implications of the scope, dimension, and limits of democracy for sustainable development.

Democracy as the Social Issue of Our Age

Countries and societies across the globe gradually shifted from governance anchored on the divine right of monarchies who administered the affairs of nation-states centuries ago to the inalienable right of their *subjects* or may one say citizens to elect leaders as exemplified by the French revolution (2) and American war of independence in the 18th century etc. (3).

Elections are held as stipulated in national Constitutions in nearly all nation-states in the world today. Citizens in nearly all countries in the world that have embraced democracy now exercise the right to form political parties; nominate candidates for elective offices; campaign for selves and their parties; and periodically vote for candidates and parties of their choice at elections. Provision is also made in several national Constitutions worldwide on how to challenge the outcomes of elections that are not deemed to be free and fair by candidates/parties through law courts.

The subject-matter of citizens' right in the affairs of state has transcended almost all human societies. The few authoritarian regimes in the world today are under intense pressure to embrace the tenets of democracy which include but are not limited to how:

- a. and why enforcement of the right of every citizen should be put in place;
- b. citizens ought to be governed;
- c. every citizen ought to relate to one another in familial unit or group or communities as well as vis-à-vis state; and,
- d. the state ought to relate to its constituent members or other nation-states around the world.

All of the foregoing tenets of democracy have been translated into pronouncements, Charters, and Conventions beginning with the first of them, - the Universal Declaration of Human Rights that was adopted by the UN General Assembly in 1945 and 1948 respectively (4). About 190 member-states of the United Nations have endorsed the universal declaration of human rights.

The United Nations has expanded the scope/tenets of human rights to include how humans ought to relate to one another including the importance of protecting the rights of vulnerable sub-groups, namely, women; children; persons living with disabilities; and minorities who have been victims of abuses for centuries. The UN Charter also underscore the need to protect rights of vulnerable/marginalized sub-groups who have been subjected to all sorts of inhuman discriminatory practices for years worldwide.

What follows below are the rights to be enjoyed by humans wherever they live in the world today. The rights are subdivided into: (a) socio-economic; and (b) civic and political.

The socio-economic are:

- a. right to work under just and favourable conditions;
- b. right to social protection, adequate standard of living, and the highest attainable standard of physical and mental well-being; and,
- c. right to education and enjoyment of benefits, cultural freedom, and scientific progress.

The following are the civic and political rights:

- i. freedom of movement;
- ii. equality before the law;
- iii. right to a fair trial and presumption of innocence;
- iv. freedom of thought, conscience, and religion;
- v. freedom of opinion and expression;
- vi. freedom of peaceful assembly;
- vii. freedom of association;
- viii. freedom to participate in public affairs and elections;
- ix. protection of minorities;
- x. prohibition of arbitrary deprivation of life;
- xi. prohibition of torture, cruelty or degrading treatment or punishment;
- xii. prohibition of slavery and forced labour;
- xiii. prohibition of arbitrary arrest or detention;
- xiv. prohibition of arbitrary interference with privacy;
- xv. prohibition of war propaganda;
- xvi. prohibition of discrimination; and,
- xvii. prohibition of racial/tribal or religious hatred.

All of the foregoing rights have been proclaimed by the United Nations as Conventions that are listed below:

- a. Convention on the Prevention and Punishment of the Crime of Genocide (1948);
- b. The International Convention on the Elimination of all forms of racial Discrimination (1965);
- c. Convention on the Elimination of all forms of discrimination against Women (1979);
- d. Convention on the Rights of the Child (1989); and,
- e. Convention on the Rights of Persons with Disabilities (2006),

About 190 of the 193 member-states of the UN have signed up, - i.e. endorsed these UN Conventions on rights. However, only a handful of the UN member-states has not domesticated them through national legislative instrument (s). A few others has articulated programmes to protect the rights of vulnerable sub-groups and earmarked funds for the implementation of programmes that are conceived to protect human rights.

Contested and Contestable Rights

By and large, some other rights that are ostensibly aimed at strengthening democratic ethos worldwide are today *being vigorously contested and/or and equally contestable*. These ones have

not been universally embraced/adopted even though avid observers are inclined to argue that they are more or less already covered in all the extant United Nations Charters/Conventions listed above. Of note in this regard are the:

- a. right to have sexual intercourse among same gender and/or same sex marriage variously referred to as homosexuality/lesbianism;
- b. right to terminate one's life (i.e. euthanasia) if one opts to do so due to pain and/or discomfort from debilitating disease (s) or other seemingly untreatable medical conditions;
- c. right of women to abortion;
- d. right of incest (i.e. to have sexual intercourse with one's daughter son, sister, brother or marry any one of them);
- e. right to have sex with "under-aged girls" or "under-aged boys" in the wake of approval/acceptance of homosexuality in some countries;
- f. right to change one's gender through surgical procedure otherwise described as transgender;
- g. right to engage in bestiality (i.e., to have sex with animals); and,
- h. right to use addictive substances like Indian hemp or heroin or cocaine for whatever reasons.

The foregoing rights are currently contested in some quarters and are also equally and vigorously contestable for various reasons.

Opinions are however divided in the world today on the demand for, and/or universal approval of the aforementioned rights under the pretext of nurturing or consolidating democracy.

In the first place, millions of the peoples in Africa, Asia, and some other sub-regions of the world share the view that the promotion, acceptance, and enforcement of the aforementioned rights will undermine their hallowed faith. Secondly, significant numbers of the peoples in these sub-regions and quite a number of others also in Euro-America think that the aforementioned rights are unethical, immoral and/or culturally improper from the standpoint of community/humanity.

The ground for contestation and/or opposition to the proclamation/enforcement of the aforementioned rights (a) to (h) above has its origin when human societies transited from the state of nature when life *was brutish, nasty and short* according to Thomas Hobbes (5) to organized society and modernity. The acceptance of Judaism, Christianity, (6) and Islam (7) provided adherents the yardstick on how human beings ought to live and conduct interpersonal social relations through a wide range of in the Holy Scriptures. The adherents of Judaism, Christianity, and Islam constitute about 55.3 percent of the over 8 billion people in the world today (viz. Christians are about -31.1%; Muslims- 24%; Jews - 0.2%). The Holy Scriptures of these religions frown upon and forbid these rights.

Consequently, adherents of these religions vehemently oppose homosexual life-style or sexual orientation on the ground that such is not in consonance with the laws passed down through the prophets of their religion. To adherents, their Creator enjoins them not to adopt/embrace homosexuals' life style or sexual orientation in order to gain entry into the kingdom of their Creator (8).

Expanding the Scope of Rights

One could conjecture that the likelihood that a part or all of humanity would embrace the aforementioned rights is a matter of time. Sooner or later the debate on whether to propose/enforce/accept the aforementioned rights (i.e., the debate to have sex with animals or one's children or the right to use addictive substances for whatever reason etc) will open. The protagonists of same sex intercourse/marriage are likely to spearhead this, arguing or justifying enforcement of such rights under the pretext that they are inalienable fundamental human rights as has been the case for them.

This audience and others elsewhere might be inclined to challenge the speaker on his prognosis on the endorsement of the afore-mentioned rights sooner or later. They might ask: why is the speaker so certain that this is likely to be the case? Or what is the basis of his prognosis that the protagonists of same sex intercourse/marriage among humans will spearhead the acceptance or endorsement of the aforementioned rights.

The speaker is tempted to remind the audience of the following developments at the global level to-date. First, the right to demand an end to one's life due to grievous medical or untreatable conditions (euthanasia) is already in place in nine of the 196 countries in the world. The countries are: Belgium, Canada, Colombia, Luxembourg, The Netherlands, New Zealand, Spain, six states in Australia, namely New South Wales, Queensland, South Australia, Tasmania, Victoria and Western Australia. (9). More and more countries might follow in due course. Second, the right to change gender is also legal, recognized, and accepted in some Euro-American countries, namely, United Kingdom, Canada, and the US (9).

Third, the right to use addictive substances, especially marijuana for whatever reasons has been approved in ten countries around the world. The countries are Costa Rica, Jamaica, South Africa, Czech, Belize, Spain, Canada, Columbia, The Netherlands, and Uruguay. Finally, abortion is authorized on demand in 74 countries and for socioeconomic reasons in 13 countries in the world today (10). Indeed, vast numbers of women, civil society organizations and faith-based bodies in the US either are endorsing or resisting the latest US Supreme Court ruling on Roe vs. Wade (11) on this right.

What is now left among the aforementioned rights are the right to have sex with animals (bestiality) or right of incest (i.e. sleep with your child etc). I envisage that these other ones are also likely to come into fruition (i.e. proposed and approved) as inalienable fundamental human rights under the pretext of expanding democracy in societies worldwide.

The basis for the speaker's prognosis stems from how the American Psychiatric Association reclassified homosexuality as life style or sexual orientation rather than retain such behavior among the list of mental diseases/disorders years ago.

Prior to 1972, the American Psychiatric Association Diagnostic Classification of Diseases defined homosexuality as mental disease/disorder. However, this changed when the Association simply redefined *homosexuality* as personal *life-style or sexual orientation*.

The ground for the redefinition or reclassification of homosexuality as personal life-style or sexual orientation since 1972 (i.e. no longer mental disorder/disease) by the Association was founded on Max Weber's notion of *Verstehen* and the opinion of vocal psychiatrists (12).

First, *Verstehen* (i.e. German word) roughly means the need to show appreciation for, and "deep understanding" of social action. It is about showing consideration for a "subjective understanding/meaning of a person's behaviour vis-à-vis societal attitude towards a person's behavior. An individual has his/her own logic (or should accorded the right to behave he/she wants to) for his behaviour just as members of societies in general can inadvertently and collectively have their logic on what is acceptable behavior. What seems reasonable to a person from *his/her own standpoint* may not be agreeable to a huge number in his/her society.

Consequently, why should society impose the commonly shared attitude towards certain behavior patterns on any of its member who opts to behave in a contrary manner? A behavior pattern that *does not disrupt one's* familial unit or society at large ought not to be labeled as offensive, harmful, and unacceptable by any or all.

At about the same time that the debate on *Verstehen* was taking place among scholars was another that was led by a tiny but vocal group of psychiatrists who were then thinking *out of the box* on the etiology of mental illness/disorders.

It can therefore be argued that the writing of this tiny group of psychiatrists in the early 1960s and 1970s along with that of a sociologist named Max Weber were very influential and instrumental in the reclassification of homosexuality. Therefore, in my view, psychiatrists like Ronald D. Liang (13) and David Copper (14) along with Weber, a sociologist contributed to the removal of homosexuality from list of mental diseases in the 1970s (14). These writers called into question the commonly shared mainstream view on the etiology of mental illness/disorders with reference to homosexuality. Indeed, the psychiatrists in particular who then shared this school of thought were subsequently branded "anti-psychiatry practitioners".

Not surprising the contributions of psychiatrists, namely Ronald D. Liang and David Copper along with those of Max Weber engendered the American Psychiatric Association *to think out of the box* and to declassify homosexuality as a psychiatric disorder or disease based on available evidence from clinical practice and social realities

This was the logic/ground that prompted the American Psychiatric Association to expunge homosexuality from its classification of mental diseases by 1972, replacing it with *sexual orientation* and *personal life-style* that ought not to be seen by society as mental illness or viewed as offensive to members of society-at-large. Everyone should therefore be at home with every other person's behaviour no matter how "bizarre" the behaviour of a person is to them as long as the person's behavior does not disrupt the familial unit, life of others, or social order in society-at-large.

Even though society and vast numbers of people in Africa, Asia and some other sub-regions in the world disapprove this sort of behavior pattern (i.e. life-style or sexual orientation) due to the injunctions in the Holy Scriptures (Torah, Holy Bible, and the Quran), homosexuals think that they cannot and ought not be bound by this. Nor should any member or person in society who opts for this life-style or sexual orientation be defined or adjudged or seen by anyone including

professional care givers like psychiatrists or labeled as mentally ill by members of society-at-large. It is about homosexuals exercising their inalienable fundamental human right over their body just like you or any other in society can freely exercise his/her right to vote at elections or eat whatever he/she wants to eat even if the food may be harmful to him/her!!!

Case Study of Fela Anikulapo Kuti of Nigeria

Permit me to illustrate what am talking about using Fela (Ransome) Anikulapo Kuti of Nigeria. Fela (Ransome) Anikulapo Kuti was the son of a Nigerian Anglican (i.e. Church of England) Priest and School Master whose grandfather was also an Anglican priest. Fela was/is a world renowned *afrobeat* musician with over 100 albums to his credit. The albums of Fela are still in great demand all around the world today.

Fela can simply be described as a deviant or an eccentric to the core judging from his life style and behavior patterns. Fela (Ransome) Anikulapo Kuti regularly smoked the banned/illegal India hemp which is an addictive narcotic openly and in private throughout his life. He married 27 girls/women in one day and lived with all of them in a commune all of his life. Fela fathered many children and was credited with a singular *honour* of sleeping and/or having sex with two girls/women on same bed regularly as a matter of life-style.

Fela who died of HIV/AIDS established a self-governing commune known as *Kalakuta Republic* around Yaba roundabout in Lagos State Nigeria The commune housed “miscreants”, under-aged girls, women, area boys, and spent old men described in street language as “Area Fathers”.

Not done, Fela’s albums contain revolutionary lyrics that indict responsible national authorities on the ground of their lack of candour in the affairs of the Nigeria state. He equally critique Euro-American countries over the atrocities these countries perpetrated through colonialism, neo-colonialism, and imperialism. Moreover, Fela took the liberty to satirize men of God notably Bishops, Pastors, and Imams in one of his albums accusing them of being purveyors of imported religions into Africa, pointing to their “*colo upbringing and mentality*”. He intoned in one of his Albums that the top hierarchy among the men of God paradoxically manifest neurotic passion for worldly comfort and goodies!

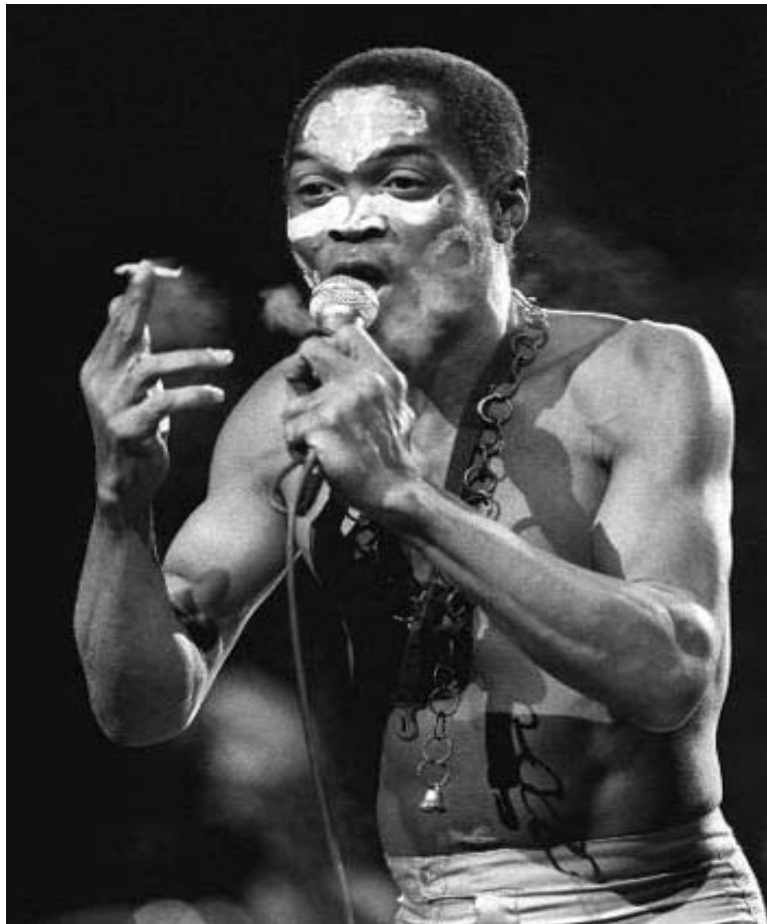
Finally, Fela joyfully led his band half nude on stage and was also in the habit of walking around naked in his *Kalakuta Republic* and in the neighbourhood of Yaba roundabout in Lagos

Would anyone of us honestly suggest or define Fela as a mentally ill person or one suffering from a mental disease/disorder?

If majority in this audience says NO to the foregoing life style of Fela why should we all be surprised if inalienable fundamental human rights under the ambit of democracy are not expanded beyond our imagination in our life time?



Fela on stage



Fela on Stage smoking Marijuana



Fela playing ping pong during leisure hour

I therefore boldly conjecture that this same argument/ground is likely to be invoked for the right of incest and the right to have sex with animals etc now that homosexual/lesbians are enjoying same sex right in Euro-America.

Unimagined and Unanticipated Social and Health Consequences of Same Sex intercourse/marriage right under the pretext of Democracy

It seems that the American Psychiatric Association did not take into consideration the longer term *unimagined and unanticipated* social and health consequences of the classification of homosexuality as normal/acceptable behavior or life-style or orientation in 1972. The protagonists of the right of same sex intercourse/marriage presumably believed then that humans would have the capacity to tackle the unimagined and unanticipated social and health consequences as they emerge, What follows is a review of the *unimagined and unanticipated* longer term social and health consequences of the right of same sex intercourse/marriage under the pretext of democracy.

Social Consequences

First, the declassification of homosexuality from mental disease/disorder to life-style or sexual orientation by the American Psychiatric Association since 1972 amounts to the *deconstruction* of the notion of heterosexual nuclear family unit as known in human societies. The contributions of post-modernist theorists to knowledge which stems from critical theorizing in sociology posit that there are *no absolute truths*. This is that there is nothing sacrosanct about *extant ascribed gender roles of men or women* in human societies. The approval and acceptance of homosexuality therefore calls into question the erstwhile traditional concept of a heterosexual nuclear family unit founded on union of a man and woman, - man as husband and woman as wife with the aim of sharing companionship and possibly procreating etc (15).

However, the foregoing assertion is not in consonance with pre-modernist thinkers who aver *absolute opinion on gender role-set* in the context of heterosexual nuclear familial unit. To pre-modernist thinkers/theorists the key members in heterosexual nuclear familial units, namely man and woman in society severally and jointly perform the following major functions among others, - procreation, socialization of offspring and helping all members to live harmoniously, joyfully, and peacefully.

It is widely and generally believed among pre-modernist theorists that a man/husband plays *the instrumental role* which is complemented by the *emotional supporting role* of wife/woman in the context of heterosexual familial unit. It is also generally believed that the second major function in this sort of family unit is *procreation*. The female/woman member (i.e. wife) is fertilized by the male in order to produce offspring because a man cannot be impregnated, carry baby (ies) in womb for about nine months before delivering into the world. Women are biologically configured to do this. Women have womb.

Moreover, the offspring of the union of a man and woman are nurtured in such familial milieu. Both husband (man) and wife (woman) will however jointly handle the second major function of primary socialization.

However the critics of the foregoing traditional notion of heterosexual nuclear family unit as we know it who are mainly the protagonists of gays/lesbians are inclined dismiss these ascribed traditional roles of the principal actors (i.e. man and woman) in heterosexual nuclear familial union. They posit a contrary view, namely, - what a woman can do a man is equally capable of doing. By this they aver that same sex couples can jointly bring up their *offspring* as is the case in heterosexual nuclear familial unit. They further aver that homosexuals/lesbians can fulfill or solve the procreation function through *surrogacy* or adoption of babies by partners in same sex unions. This is that male + male as well as female + female can procure babies through a third party and effectively and *successfully nurture* them.

However, the key questions that remain unaddressed or that were/are not taken into consideration at the approval/acceptance same sex intercourse/marriage prior approval are:

- a. What will future society look like if the aforementioned rights are embraced and what might be their implications for sustainable development?
- b. What is likely to be the social impact of *surrogate children* brought who are nurtured in same sex households vis-a-vis those in non-surrogate ones on society?

- c. What is likely to be the response of *surrogate* children who upon becoming adults feel they would have preferred to *have had the choice* (i.e. exercise their right when of age) to be nurtured in non-surrogate heterosexual nuclear familial unit?
- d. What is likely to be collective response of a critical mass of *surrogate adults* in such situation in adult life in society? ⁶
- e. Will the answers to all of the foregoing questions (a-d above) not have implications for sustainable development? And if negative in what form and how?
- f. In other words from all of the above, what are likely to be the social consequences of the deconstruction of nuclear heterosexual family units as we know them today for sustainable development?

The answers to these unimagined, unexpected, and/or unintended social consequences of same sex intercourse/marriage were presumably overlooked when the right was embraced in Euro-America and other parts of the world.

Implications Transgendering right

“Transgenderism” is the trending in Euro-America today. Citizens in Euro-America have the right or are being encouraged/allowed or may I say pushed or manipulated to call into question their gender (i.e, you have a right to think you are male when a female or vice versa). Young children encouraged to claim their inalienable fundamental human right to change their gender through surgical procedure from as early as the age of 16 years or so.

The questions of critics of the protagonists *transgenderism* are:

- a. What will be the response/state of mind of those who change gender from age 16 years or even 18 years who upon becoming adult regret changing their gender through surgery? Could change lead to suicide or emotional illness and transformed into aggrieved or disenchanted with society where such is allowed in the first place or what?
- b. Can those who change their gender be able to turn *back the hand of the clock years after changing?*
- c. Can the emergence of a critical mass of people who have changed gender and who may be later on distraught not be a threat to peaceful co-existence in society in the long run and if yes, how and if not why not?

No doubt the answers to the foregoing questions are bound to have implications for sustainable development in the near future. Already, the impact of transgenderism is being felt in various departments of life in countries where it is trending. One example is how one should address gender (i.e. male, female, trans people) in an age of *political correctness*? Wrongfully addressing

⁶ Mass shootings that are being reported in the United States and part of Europe may not be unconnected with alienation, deliberate attempt for someone who is disoriented to just take others life with own. Shooters go wild killing people mindlessly in shopping malls or neighbourhoods, places of worship, etc, often killing selves thereafter.

someone can precipitate litigation with serious financial repercussion. Another is the threat to freedom of speech⁷ (16).

The second implication is the demand nowadays for different washrooms in the public space for male and, female as well as for who claim to be trans. Third, the foregoing can also be said about correctional institutions where those who lay claim to be trans might demand prisons dedicated to their subgroup rather being incarcerated in male or female prisons.

This new trend known as transgenderism is already generating lots of concern, opinions and confusion prompting an apparently exasperated person like The Right Hon. Rishi Sunak, the Prime Minister of the United Kingdom to say at the 2023 Conservative Party Conference in Manchester *we shouldn't get bullied into believing that people can be any sex they want to be. They can't. A man is a man and a woman is a woman — that's just common sense.*" (17).

Health Related Consequences

Let me shift our attention to unimagined and the unanticipated health consequences of the approval and/or endorsement of homosexuality i.e., sexual intercourse with same sex intercourse or same sex marriage as inalienable fundamental human right under the pretext of democracy.

Available reports indicate the prevalence of serious and damaging health consequences among those who adopt this life-style or sexual orientation. A summary of the health challenges facing homosexuals/lesbians today include but are not limited to high level of anxiety and depression, HIV/AIDs and other sexually transmitted diseases (STDs). Others are suicidal ideation, suicide attempts, and non-suicidal self-injury when compared to what is reported in the general population (18, 19, 20, 21, 22).

More specifically, a report by William Buffie twenty years ago on homosexuals/lesbians in the US and Canada found that (23):

- a. Lesbians, Bisexual Women, and men who have sex with men face increased risk of cancers of breast, colon, ovarian, testicular, anus, and of the lung;
- b. Women who have sex with women have higher rates of bacterial vaginosis, hepatitis C, and HIV while Men who have sex with men (MSM) risk sexually transmitted diseases (STDs), including Hepatitis A, Hepatitis B, HIV/AIDS, syphilis, gonorrhea, and Chlamydia;
- c. The rate of new HIV diagnoses among men who have sex with men (MSM) was over 44 times that of other men and more than 40 times among women; and,
- d. Life expectancy is twenty years short among homosexuals/lesbians due to suicide, alcohol abuse, use of illicit drugs, all sorts of infectious diseases, and depression.

⁷ One

Moreover, a recent study by a team at the Ahmadu Bello University Zaira (Nigeria) describes in great detail all other health challenges associated with the various sexual practices like anal and oral sex among men who have sex with men. The report indicates damage to anus resulting in involuntary leakage of fecal and all sorts' infections in the anus. Also reported are infections in mouth and throat among those of them who engage in anal/oral sex including repeated trauma, etc. (24). It has also been reported that Monkey pox is widespread among men who have sex with fellow men in California (USA) (25).

One of the conspiratorial theories on the origin or source of Covid-19 is that the virus could have been transmitted from animals to humans. We can therefore extrapolate that human beings and societies are likely to face the risk of more deadly viruses/pandemics that will impair their social, physical, and economic well-being if the inalienable fundamental human right to have sex with animals is floated/proposed and endorsed under the pretext of inalienable fundamental human right.

Finally, there is likelihood of an upsurge of congenital malformation (i.e., hereditary medical conditions) if the inalienable fundamental human right of incest (i.e. have sex with your daughter, son etc is contemplated and accepted under the pretext of democracy.

It is worthwhile to proffer brief comments before a concluding statement on the implications of the unimagined and unanticipated social, health, and other consequences of same sexual intercourse/marriage and related issues under the pretext of human rights for sustainable development.

You will recall that at the onset of this address I indicated that sustainable development is about *meeting the needs of the present and future of humankind*. The question arising from any critical thinker of the foregoing scenarios on same sex intercourse/marriage, human rights, democracy related issues is: Can the unimagined and unanticipated consequences that are outlined above create challenges or undermine the future well-being of societies and humankind?

The question is not farfetched and should of interest to scholars who are now focusing on a specialize area of interest known as futurology. Futurology is about enquiries that help us to predict future outcomes of current socio-economic, environmental measures etc from an interdisciplinary and holistic standpoint (26).

By the speaker's conjecture, the future of humankind is grim or to be scriptural, humankind and societies are fast heading towards what biblical scholars have described as Armageddon.

Concluding Remarks

Do I need to say more on matters arising on inalienable fundamental human rights of humans under the pretext of democratic ethos in our age and their implications for sustainable development? Certainly no more.

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