

The Invincible Family

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INTRODUCTION

In 2013, I joined an international organization working to protect the interests of children and families at the United Nations. During my first exposure to UN proceedings in New York City, I didn't expect to see proposals for the construction of "national care systems" to house all the children of the world. But I did. I didn't expect to hear pregnancy called a "career interruption" or abortion called a "therapeutic interruption of pregnancy." But I did. I didn't expect to hear the director of UN Women rally the General Assembly to "dismantle patriarchy," or to hear educated professionals call prostitution an "informal economy," or to hear people passionately campaign for legalizing "sex work." But I did. Most of all, I didn't expect to sit nose-to-nose with people unabashedly promoting "sexual rights" for children.

But I did.

There is power churning at the United Nations and in legislatures, parliaments, courtrooms, boardrooms, and businesses across the world. But there is greater power elsewhere. This book is about the power that sways the world: where it comes from, who has it, who wants it, and the battle to command the globe.

It is a fact that babies belong to their mothers and fathers. At first blush, this fact may seem unrelated to the United Nations and the global fight to commandeer the world. But it is, in fact, the crux of the issue. The quest to unseat mothers and fathers—to disband the family—and place the reins of life in less noble hands is what the battle at the United Nations and beyond is all about. The armaments currently arrayed against the family are daunting, but not invincible. This book will show you why.

The Invincible Family is organized into five parts. Part I makes the case for the family and, in particular, the woman, by exposing rarely articulated facts about the genesis of power and belonging. It shows how modern socialism and feminism aim to oust the woman from her prime place in society and remove men from the circle of the family. Part II unearths connections between anatomy, freedom, power, sex, abortion, and civilization, and shows how the family unit bestows resounding sanity on the world. Part III is an in-depth exploration of sexual radicalism and how it cleverly unseats the woman, and with her the family, in the name of equality. Part IV is a crucial look at how the malignant movements of socialism, modern feminism, and sexual radicalism are exploding on the international stage at the peril of the world's children and families. The final offering in Part V is a tenacious shred of hope amid the perils that now surround the family and the civilization that rests upon its shoulders.

PART I

THE WOMAN AND THE MAN

CHAPTER ONE

BELONGING

When I bore my first child, I knew she was mine because she was connected to me by a cord. No one in the delivery room questioned that this baby belonged to me and I belonged to her. Our connection was physically obvious. When the umbilical cord was cut and I clutched this baby's head to my chest, we were no longer tethered to one another, but our connection was inseverable.

The story of every person's life begins at this same place: mother, baby, and a cord connecting the two. And somewhere—often right there looking on—is a father. The father is the second person to whom the baby belongs and on whom the child has an unquestionable claim. Unless the eggs of one woman have been transferred to the womb of another, the child who emerges from a woman's womb is her biological child, bearing her genetic material and formed from her own body. This tethering of child to mother and mother to child ensures that every baby ever born is known and, usually, claimed by at least one person: its mother. No one is born without being tethered to a specific person, and that person is always a woman.

The Invincible Family

The relationship of belonging between mothers and children has been recognized in virtually every culture in every age. Taking a mother's child from her is a crime. It is considered a crime because we honor the belonging of children to their mothers and fathers. This applies to adoptive mothers and fathers as well as biological parents. Laws that enable adoption are modeled after the inherent belonging of children to their physical parents.

A mother's claim on her child is singular in its origin and endless in its duration. The birth of a baby establishes an irrevocable relationship between parents and children. This biological belonging initiated by conception and birth is unique in the universe. It can be legally signed away, but it cannot be undone. Therefore, the act that leads to conception and birth—sex—has consistently been treated as a big deal.

Two Crucial Points

There are two points that must be made before going further. First, to say that a woman holds a preeminent claim on her children does not mean she cannot or should not hold a claim on other things. Women often excel at owning and managing land, homes, equipment, physical assets, and million-dollar businesses. But a woman's claim on her child by virtue of having borne it is achievable by no one else. Men contribute to the generation of life, but they cannot bring it forth. Only women do this.

Second, I am by no means suggesting that women "own" their babies. A child is not its mother's property, and yet it unequivocally *belongs* to her. We do not purchase or procure children; they are bestowed on us, usually as a consequence of our sexual choices. "Ownership" implies the right not only to possess but to sell, and there is no such right when it comes to people. No one, not even a parent, has the right to sell another human being.

A child—like every human person—has an inherent, independent, and incalculable value. The limitless, non-monetary value of any person

is not calculable, purchasable, erasable, or disposable. People ultimately “belong” to themselves, of course, and each person is responsible for his or her own destiny. As the Universal Declaration of Human Rights puts it, every person is “born free” with “equal” value. But since all babies are born helpless, they must be helped by others. The two entities who generate the child—the child’s parents—are biologically selected to assist the child until it can take up the job of managing itself independently.

How Children Belong to Their Fathers

Since men do not have umbilical cords physically connecting them to their children at birth, *marriage* has historically been the mechanism by which fathers claim their children. Through most of recorded history, marriage has entailed a commitment by the man and the woman to engage in baby-making behavior—sex—only with each other.

The commitment of sexual exclusivity in marriage makes visible the man’s otherwise invisible parenthood. Today, if a vow of sexual exclusivity has not been made or kept, genetic testing can establish a man’s biological connection to a child. But throughout history, a man’s fatherhood of his children was made manifest through his marriage to his wife.

Two People

The umbilical tethering of babies to mothers is a reasonably reliable mechanism for ensuring that every child who appears on earth is claimed by at least one person: its mother. Marriage takes things a step further. Marriage seeks to ensure that a child is claimed by *two* people: its mother *and* father, the two people who gave it life. Marriage has historically entailed a lifelong commitment, because the parent-child relationship is lifelong.

Other familial relationships—such as aunt, uncle, cousin, grandfather, grandmother, niece, and nephew—also hinge on biological connections that cannot be dissolved. In cases of adoption, the biological mother

and father of a child remain its biological parents, but responsibility for the child is legally assumed by adoptive parents. Since marriage is not a biological relationship, it is potentially the most brittle relationship in families. A marriage can be legally dissolved, but children do not become “ex-children” to their parents. A marriage may disintegrate, but biological relationships forged through sex, conception, and birth do not. Because they cannot.

The belonging of babies to their mothers has been and remains key to the ordered functioning of society. The preexisting and preeminent biological connection of mother and child undergirds the political, economic, and social structure of the world. If we alter or challenge the anatomical sovereignty of mothers and fathers, the consequences may prove politically, economically, and socially catastrophic.