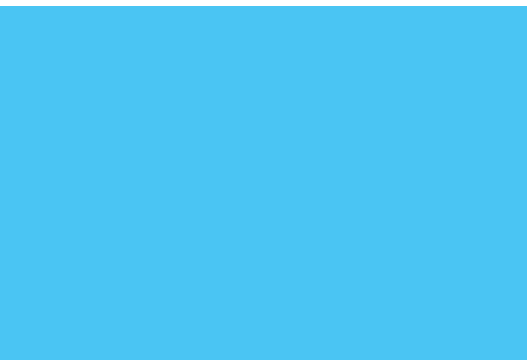
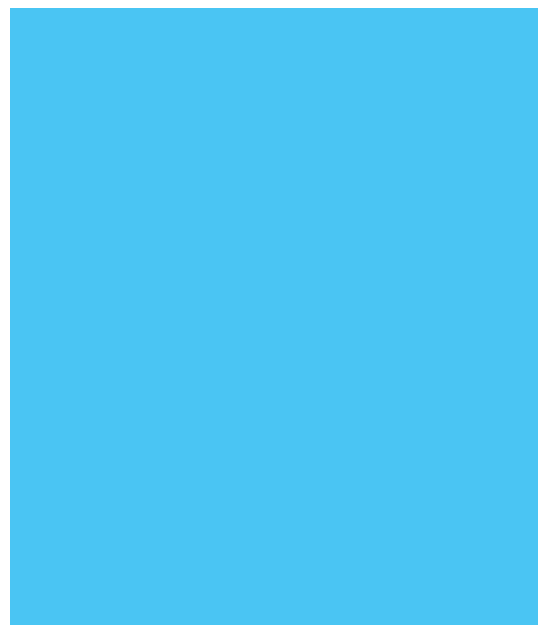
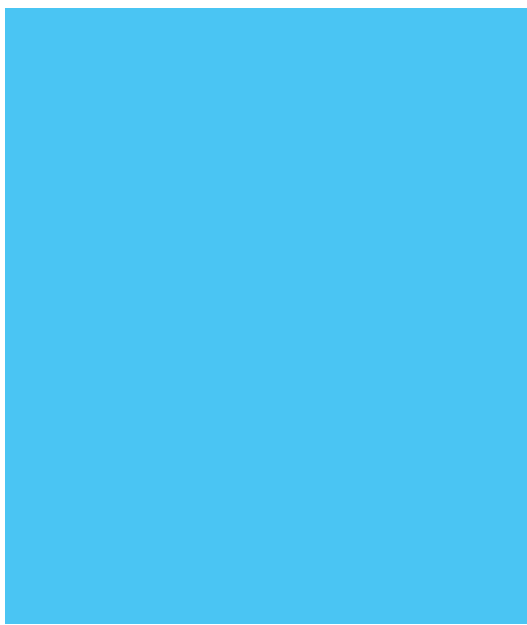


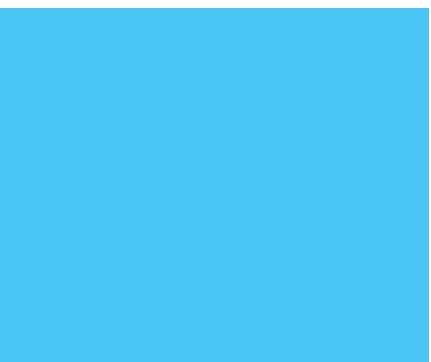
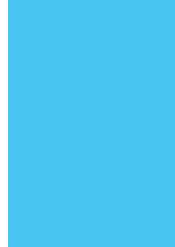
PROTECTING LIFE AND FAMILY

AT THE UN AND
AROUND THE WORLD



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NEW YORK • WASHINGTON, DC



At the International Conference on Population and Development in 1994, UN member states recognized the sovereign prerogative of countries to legislate on issues like abortion and homosexuality according to their own cultures, religions, and traditions. This reflects the UN Charter acknowledgment that certain subjects are essentially within the domestic jurisdiction of states (UN Charter, Art. 2).

Wealthy countries and groups that they sponsor have been trying to change this consensus ever since. While they have failed repeatedly to advance their sexual agenda, they have injected billions of dollars into campaigns to pressure and influence laws, policies and societies. These tactics obstruct and derail UN negotiations, cause acrimony among UN member states, and constitute a threat to human dignity and the natural family.

Today, more than ever, the voice of countries that uphold international law, human dignity, and the natural family needs to be heard at the United Nations.



The Family is the natural and fundamental group unit of society and is entitled to protection by society and the State

The Universal Declaration of Human Rights declares the family “the natural and fundamental group unit of society” and that it is “entitled to protection by society and the State” (UDHR Art.16). More than 120 countries have constitutional provisions that echo this article, as well as innumerable legal and policy provisions that flesh it out.

States have a compelling moral and social interest in the protection and promotion of the family. Without the family, societies cannot exist, let alone develop. As Human Rights Council resolution 26/11 recently emphasized, “the family is the natural and fundamental group unit of society” and the “natural environment for the growth and well-being of all its members.”

This self-evident truth is confirmed and validated by recent science and research.¹

1

The family is good for children.

No other structure or institution is able to deliver the same quality outcomes for children. Children thrive in intact families formed by the marriage of a man and a woman. It is the place where individuals learn both love and responsibility.

2

The family is good for parents.

Even more, entering marriage and founding a family is associated with better health, happiness, and longer life expectancies for both men and women. It is also positively correlated with lower infant mortality.

3

The family is good for the economy.

The family is also essential in combating poverty and creating wealth. The economic synergies found naturally in families are impossible to recreate through government programs or institutions. The breakup of the family results in exponentially higher expenses for governments through welfare programs.

“Various forms of the family” is not the same as “The Family”

Laws and policies to incentivize a man and a woman to enter marriage and form a family, as well as laws that strengthen and protect marriage are the principal way in which protection of the family finds expression in domestic legal systems.

The definition of family enshrined in the Universal Declaration of Human Rights clearly recognizes only the family formed as the fruit of the union of a man and a woman. While it has always encompassed extended family relationships and single parenting, and does not contemplate homosexual unions. Only a few developed countries have changed their laws to recognize homosexual unions in law, yet they argue this requires a change the universal, longstanding definition of family. They even say that the family has no human rights at all.

Recognizing homosexual couples or other household arrangements, as equivalent to the family would result in societies not only accepting but promoting homosexual relations, promiscuity, and other immoral practices. **In the few places where “homosexual marriage” is sanctioned by the law, children are taught from an early age that homosexuality is healthy, homosexuals are allowed to adopt, and the government puts pressure on society to accept homosexuality and the gay lifestyle as normal.**²

Societies will not benefit from promoting and endorsing household arrangements that can be harmful to children. In fact, legitimizing and incentivizing alternate household arrangements for the upbringing of children, outside of and even in preference to the family founded upon the union of a man and a woman, can violate the human rights of children.

1 *“Various forms of the family” hurts children.*

Children in unmarried, cohabiting households are exposed to a higher likelihood of physical, sexual and emotional abuse. Children are markedly more likely to be physically, sexually, and emotionally abused when they are not brought up by their biological parents in a stable family environment.

2 *“Various forms of the family” hurts society.*

Research shows that healthy families formed by the union of a man and a woman result in more healthy families. Children of broken families or alternative household arrangements do not experience the benefits of being raised by a mother and father. While individuals in broken families can rise above their circumstances, children born in families that stay together are more likely to form their own families.

3 *“Various forms of the family” hurts the economy.*

Children who are not brought up by a mother and a father in a stable family environment are more likely to suffer from school failure, behavioral problems, drug use, and loneliness, among other negative outcomes that affect their productivity and ability to contribute positively to society.



International law protects **all children equally** regardless of the household they live in

The UDHR requires all children to receive protection regardless of their family situation. It recognizes as much when it says that “all children, whether born in or out of wedlock, shall enjoy the same social protection” (UDHR Art. 25).

Children must be afforded the same rights as other children regardless of the circumstances and conditions in which they were conceived or live, or the choices of their parents. States should intervene both in cases where a family fails to protect children from abuse and where an alternate living arrangement results in the abuse of children.

Affording children the same protections, however, does not require states to legitimize or

incentivize household arrangements that are not equivalent to the family.

Recognizing the rights of children does not mean that individuals who cohabitate with a partner have a special right to receive legal benefits and protections afforded to the family simply by virtue of their choice to live within the same household. This distinction is especially important in light of research that shows how **children do best when they are raised by their biological parents in a stable family relationship**. While states have a responsibility to help children who may be at a disadvantage in this regard, they have no obligation or interest in incentivizing relationships other than marriage between a man and a woman.



“Reproductive Rights” should be kept out of UN documents

The term “reproductive rights” refers to changing norms to allow individuals to exercise their sexual autonomy and reproductive capacity in whatever way they like.

In 2012, the UN Conference on Sustainable Development in Rio de Janeiro rejected the term “reproductive rights” from the outcome of that conference. This seminal victory for pro-life and pro-family countries was in great part a result of the intransigence of countries that promote a promiscuous sexual agenda. Reproductive rights used to be fairly uncontroversial in UN usage. It is part of the consensus reached at the International Conference on Population and Development (ICPD) in 1994. But abortion groups funded by wealthy countries promote abortion around the world under the banner of “reproductive rights” and have made it a controversial term.³

Abortion is only one of many controversial practices associated with the term since the 1994 Cairo Conference.⁴

The Inter-American Court of Human Rights and the European Court of Human Rights already

recognize in vitro fertilization and other artificial reproduction technologies as rights in certain contexts. This has serious implications for the children who may be born from the arbitrary or artificial exercise of so-called “reproductive rights.”

Children conceived through artificial reproduction are inevitably deprived of being the fruit of an act of love between their mother and father. **Children have a right to a mother and a father.** They don’t just have the right to know their biological identity. **They have the right to be loved by their parents.** Children deserve and need a mother and father who will nurture and protect them. Artificial reproductive technologies treat children as commodities and also expose poor women to being targeted for their eggs and their wombs, leading to both documented and under-termined health risks.

Those who engage in these practices often take advantage of the desperation of poor and marginalized women to hide or commit fraud and abuse. **The consequences of surrogacy, its inherent and industry-driven abuses to children and women, are already being exposed.**

Where current UN language stands and why it has to change

Since ICPD in 1994 UN consensus on abortion, homosexuality, and other controversial topics has not changed. Wealthy countries and organizations acting on their behalf are pushing hard to change UN consensus to recognize abortion and homosexuality as human rights, but have failed so far to gain any ground in UN negotiations. So long as they are intent on imposing these radical notions on other countries, the cultures, values, and traditions of societies who hold the family and human dignity in high regard are under siege.

These terms below threaten the family and human dignity, clearly don't enjoy consensus, and intrude on subjects that do not come under the purview of the UN Charter.

“Various forms of the family” is a term that was used in UN consensus until recently. When a few Western countries began to recognize homosexual unions in the early 2000s, the phrase was suddenly steeped in controversy. Acceptance of the term by UN member states will now inevitably be construed as a political commitment to recognize “gay marriage” and other types of homosexual unions. Wealthy countries that allow such practices will then pressure other countries to accept homosexual unions.

“Reproductive rights” (RR) refers to changing norms, not concrete measurable outcomes or results. It is a subject best left to domestic legislation. The term diverts attention from concrete conditions of women and men to debates about normative change best left to sovereign states. Use of this term inter-governmentally has already resulted in intrusive scrutiny of national laws on abortion, assisted

reproductive technologies, regulations on the safety of contraceptives and their delivery, and even homosexuality, to name only a few controversial subjects.

“Sexual and reproductive health” (SRH) is seemingly an uncontroversial term, but it is associated with a view of sexuality as little more than an uncontrollable instinct or a recreational activity. This is dangerous and unhealthy. Countries like the United States of America which that promote this kind of policy actually have serious reproductive health problems associated with promiscuity and other unsafe sexual practices (i.e. U.S. Centers for Disease Control (CDC) data shows that 110 million Americans are afflicted with a sexually transmitted disease). The only time the term SRH has ever been defined in the UN context is in the ICPD, and there it includes abortion, albeit only where legal. It is better to use the term “reproductive health,”

which is associated with MDG5, and emphasizes maternal health. “Sexual and reproductive health” is also associated with policies that promote dangerous contraceptives in Africa and among poor black women in America.

“Sexual and reproductive health and rights” (SRHR) is a new term that merges the terms “sexual and reproductive health” and “reproductive rights” previously agreed and defined at ICPD. The new term has never been defined and does not include any of the caveats from the Cairo conference. It is being used to circumvent the will of UN member states when they decided to extend the ICPD beyond 2014 without re-negotiating any ICPD policies. ARROW, a group funded by the European Union, has been campaigning for abortion, same-sex “marriage,” and gay adoption in the Sustainable Development Goals using precisely this term. Thankfully, the GA has rejected the term repeatedly. We hope it

continues to remain excluded from UN consensus documents.

“Comprehensive sexuality education” is a term fraught with difficulties. This term is not representative of most parents, educators, and researchers consider to be healthy behavior. It can endorse practices, such as promiscuity, abnormal acts, and early sexual initiation that are harmful to children and youth. “Safe-sex” instructions often do not convey the risks associated with extramarital sexual activity. The sexual education establishment in particular, which includes WHO, UNICEF, UNESCO, UNFPA, IPPF, USAID, SIECUS and others, endorses guidelines and materials with messages that encourage early sexual activity but not risk avoidance through abstinence and fidelity. Instead, they promote risk reduction by using condoms, without adequate warnings of the remaining risks.

“Regional review conferences” of ICPD and other UN conferences are problematic. For the most part they are not based on consensus and were orchestrated by UN agencies like UNFPA that wield the agenda of donor countries. The content of the outcomes of these regional reviews of ICPD and other conferences are especially troubling. Some of these are:

- Special new rights for homosexuals and recognition of sexual orientation and gender identity as new categories of non-discrimination.
- Abortion rights, sexual rights, and new terminology that has not been defined by UN member states and can include homosexual rights and radical notions of sexual autonomy.

- Little or no recognition of national sovereignty or diverse cultures and traditions.

Sexual Orientation and Gender Identity (SOGI) are not universally recognized categories in international law and policy. Science has been unable to define these subjective categories in any objective way, and they are even more difficult to define in law. In fact, less than a third of U.N. member states have SOGI legal categories at all. Even fewer award special rights to individuals on the basis of SOGI. Very few give couples of the same-sex the same protections and benefits reserved for marriage, or recognize “same-sex marriage.” Many member states actually have laws that penalize homosexual behavior because of concern for the health and morals of their populations, especially children. Men who have sex with men are almost 20 times more likely to contract HIV/AIDS than the rest of the population, and account for a disproportionate share of all persons infected with HIV/AIDS. Homosexuals are also at higher risk of contracting other STD’s, drug and alcohol abuse, suicide, and other illnesses related to homosexual activity.

“Unmet need” for contraception is a term often used to describe the situation of 220 million women in Africa, Latin America, and East Asia. Proponents of this term say these women lack access to contraception. But only 4-8% of them actually say they lack access to contraception or cannot afford it. The fact is the world is saturated with sexual and reproductive health

commodities and information. Spending money on contraceptives does not improve health infrastructure that actually improves the lives of poor people, it only stops more poor people from being born.

“Unsafe abortion” and **“safe abortion”** are terms used by abortion groups to pressure countries into changing their laws to make abortion legal. The fact is there is no link between liberal abortion laws and better maternal mortality rates. Ireland, Chile, and Sri Lanka are global and regional leaders in maternal health and strictly prohibit abortion. Abortion is unsafe where maternal health is not good. Even botched abortions can be treated if maternal health care is available. Improving women’s education and maternal health through access to water and sanitation, skilled birth attendants, emergency obstetric care, and overall better health infrastructure is what improves maternal mortality rates.⁶

(Endnotes)

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