



INSTYTUT PRAWA USTROJOWEGO

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The concept of marriage from the perspective of the theory of imperative requirement

Title of the study:

*Redefinition of Concepts Relating to Marriage and the Family
(expert opinion)*

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Introduction

Marriage and the family are at the heart of the ongoing debate about the direction of civilisational change.¹ For some currents of thought, it is the most important concept, closely linked to religious or philosophical beliefs, while for others the family is almost an anachronism and a factor inhibiting the development of society. This is reflected in state-level legislation but the issues are also addressed by global structures, which are the product of the views prevailing among the political options currently in power and the influence exerted by the major international economic actors.

Although the traditional understanding of the family and even the practical realisation of the traditional family model are visibly losing relevance,² the perceptions of the correct family composition are changing relatively slowly. Nevertheless, it can be said with conviction that the efforts of multiple agendas (political, media, scientific and others) in the area of changing the understanding and forms of the family, its functions, as well as the functions of its members, are undergoing a steady, slow and effective transformation that is threatening the previously widely recognised model of marriage and the family.

¹ See more, for example, in L. Kocik, *Rodzina w obliczu wartości i wzorów życia ponowoczesnego świata*, Kraków, Oficyna Wydawnicza AFM, 2006; B. Stanisławczyk, *Kto się boi prawdy? Walka z cywilizacją chrześcijańską w Polsce*, Warsaw, Fronda PL, Sp. z o.o. 2015, pp. 497-554; A. Ostaszewska, *Co dzieje się z rodziną? Refleksje po lekturze książek Christophera Lachsa*, [in:] A. Kotlarska-Michalska (ed.), *Oblicza małżeństwa*, *Roczniki Socjologii Rodziny. Studia socjologiczne oraz interdyscyplinarne*, Vol. XXII (2012), Poznań, Wydawnictwo Naukowe UAM 2012, pp. 199-220

² Data on marriage, divorce, birth rates: <https://unstats.un.org/unsd/demographic/products/dyb/dyb2011/Table23.pdf>, accessed: 22/08/2022



Redefinition of concepts relating to marriage and the family. Historical background

Contemporary researcher A. Aviram believes that more than a dozen revolutions are taking place in parallel in our time, with a profound impact on the shape of human life in almost every dimension.³ The changes affect the fundamental aspects of society's existence, such as: values, social norms, roles, customs, lifestyles, and ways and rules of collective functioning. This is also occurring in the definition of gender and social roles and the nature of human relationships, including marriage and the family.

The new definitions of marriage and family seem to be moving away from essentialist definitions built on natural law and normative definitions derived from science (sociology, anthropology), and turning towards inclusive constructivist definitions. Their broad scope covers various forms of family life incorporating any degree of 'family spirit'.⁴ The definition of family is quite often replaced by the broad and ambiguous term 'family life'. Some researchers even conclude that currently, due to the many forms of the family, it is impossible to formulate a single universal definition (there are as many definitions as there are families). Consequently, one should speak of families rather than a family, or post-familial families, which arise from the pluralisation of family life and the emergence of its different variants. Changes are also observed in colloquial definitions. The expanding definition of the family is not just a formal procedure – it reflects the ongoing social transformations related to the family.

The language of marriage and the family is undergoing changes with very serious consequences. New concepts are being introduced, while old ones are being given a different meaning, and the existence of others is being diminished and depreciated. This slow but consistent modification of the language used in connection with the family is the fundamental method of changing the perception and recognition of marriage and the family in its traditional sense. The new language reflects the dramatic paradigm shifts that are the hallmark of the West's transition from *modernity* to *postmodernity*. M. A. Peeters describes these changes as a *global cultural revolution*.⁵

³ A. Aviram, *Navigating Through the Storm. Reinventing Education for Postmodern Democracies*, Rotterdam: Sense Publishers 2010.

⁴ K. Slany, *Alternatywne formy życia małżeńsko-rodzinnego w ponowoczesnym świecie*, Kraków, Nomos 2008, p. 244.

⁵ The term 'global cultural revolution' is taken to mean the worldwide spread of a new ethic since the end of the Cold War, which, in its radical dimension, was secularist in nature; it was the result of the feminist, sexual and cultural revolutions that occurred in the twentieth century and the long process of the West moving towards postmodernism.



From a historical perspective, the feminist, sexual and cultural revolutions were distinct phenomena. However, as emphasised by M. A. Peeters, these three revolutions increasingly merged throughout the 20th century, setting the stage for the deconstruction of the family (also in terms of concepts and language).⁶ A clear contribution of ‘change agents’ is evident in this process. These include feminist organisations that have led to the ‘liberation’ of women from marriage, traditional family social roles and procreation, i.e. from the conceived child (called ‘pregnancy’); gay communities fighting for the recognition of homosexuality as a standard and for the rights to marry and adopt children; representatives of the social sciences and psychiatry, viewing the family as an instrument of oppression and patriarchy, holding it responsible for the destruction of individuals’ personalities and – most importantly – undermining the meaning of biological sex in favour of the subjectively perceived and freely chosen gender; global organisations such as the UN, WHO or the European Union which, through legislation and international population conferences, impose the adoption of anti-family and anti-natalist policies on all countries while threatening of withdrawing economic aid. Under the impact of all of the above, more countries are changing their legislation to legalise multiple genders with the right to marry and have children.

The climax of the Western cultural revolution came in the 1980s. It had then achieved most of its goals both in the political domain and in other areas of social life – particularly the media and education. Amidst the rising globalisation, the Western cultural revolution prompted major international bodies to take action and create new standards that, over time, were to provide an ethical framework for the new era that was beginning.

By attacking the very structure of the human person, these revolutions have triggered changes on an anthropological level. Western culture has moved away from:

families to couples and individuals;

spouses to partners;

marriage to free love;

the happiness of the family to the well-being of individuals;

Secularism (Latin: saecularis,-e: secular; saeculum,-i: earthly, transient world) is an ideology that rejects religious elements both in social life and in culture as a whole. As such, it is a distinctive philosophy of life, promoting a focus of attention on man’s temporal affairs. Cf. : M. A. Pteeters, *Globalizacja zachodniej rewolucji kulturowej, Kluczowe pojęcia, mechanizmy działania*, Warsaw, Wydawnictwo Sióstr Loretanek 2010

⁶ See more in G. Kuby, *Globalna rewolucja seksualna. Likwidacja wolności w imię wolności*, Kraków, Homo Dei 2013



parental authority to the rights of the child;
the gift of self to the right to one's own body;
conscience to free choice;
the complementarity of man and woman to an agreement between the sexes;
parents to reproducers.⁷

⁷ Cf.: M. A. Peeters, *Globalizacja zachodniej rewolucji kulturowej, Kluczowe pojęcia, mechanizmy działania*, Warsaw 2010, Wydawnictwo Sióstr Loretanek, p 19.



Redefinition of concepts relating to marriage and the family in UN activities.

The primary UN instruments in which the issue of marriage and the family can be found include:

- the International Covenant on Civil and Political Rights (ICCPR) of 19 December 1966;⁸
- the International Covenant on Economic, Social and Cultural Rights (ICESCR) of 19 December 1966;⁹
- the Convention on the Elimination of All Forms of Discrimination Against Women of 18 December 1979;¹⁰
- the Convention on Consent to Marriage, Minimum Age for Marriage, and Registration of Marriages of 10 December 1962.¹¹

A separate role is played by the first comprehensive human rights document adopted by the United Nations General Assembly, the Universal Declaration of Human Rights (UDHR) of 10 December 1948.¹² The UDHR is not an international agreement legally binding on states. It binds the various UN bodies in performing their statutory tasks.¹³ Undoubtedly, the document has influenced numerous international agreements, treaties, and judicial decisions. The rights specified in the Universal Declaration of Human Rights are repeated in the above-mentioned Covenant on Civil and Political Rights and the Covenant on Economic, Social and Cultural Rights. The family rights contained therein, which are also human rights, constitute the international standard for legal regulation in this area. ICCPR formulates the right to marry and start a family by stating that it applies to men and women of marriageable age. It is clearly emphasised that marriage is a union

⁸ International Covenant on Civil and Political Rights, <https://isap.sejm.gov.pl/isap.nsf/download.xsp/WDU19770380167/T/D19770167L.pdf>, accessed: 10/09/2022

⁹ International Covenant on Economic, Social and Cultural Rights, <https://isap.sejm.gov.pl/isap.nsf/download.xsp/WDU19770380169/T/D19770169L.pdf>, accessed: 20/09/2022

¹⁰ Convention on the Elimination of All Forms of Discrimination Against Women, <https://isap.sejm.gov.pl/isap.nsf/download.xsp/WDU19820100071/O/D19820071.pdf>, accessed: 20/08/2022

¹¹ Convention on Consent to Marriage, Minimum Age for Marriage, and Registration of Marriages, <https://isap.sejm.gov.pl/isap.nsf/download.xsp/WDU19650090053/O/D19650053.pdf>, accessed: 18/09/2022

¹² Universal Declaration of Human Rights:

http://www.unesco.pl/fileadmin/user_upload/pdf/Powszechna_Deklaracja_Praw_Czlowieka.pdf, accessed: 19/08/2022

¹³ Z. Resich, Międzynarodowa ochrona praw człowieka, Warsaw, PWN 1981, pp. 39-42



between two people of different biological sexes.¹⁴

Significant changes that were reflected in the practical implementation of the regulations in individual countries over time were most often related to conferences convened by the UN, and more specifically to the documents (declarations and action plans) that were the aftermath of such conferences. Let us explore the activities that have stimulated changes in marriage- and family-related language.

In 1968, the International Conference on Human Rights held in Tehran granted parents the right to family planning.¹⁵ However, already in 1974, the first UN Population Conference in Bucharest gave the same right to couples and individuals (no longer parents) and extended the scope of this right to include access to information, education and birth control methods.¹⁶ Since then, ‘family planning’ has increasingly been used without any connection to the family in the legal sense of the word. The replacement of the word ‘family’ with the term ‘couples and individuals’ shows the pace of the mental change in the formation and dynamics of relationships, as access to contraception for non-married couples was particularly popular. This illustrates the gradual adaptation of feminist content into legal discourse, resulting not only in a liberalisation of language and approaches to moral standards but also in a shift in the perception of parenthood as not necessarily related to family life.¹⁷ The UN Convention on the Elimination of All Forms of Discrimination against Women (1979)¹⁸ was the first international document to exclusively address gender equality. The creation of the document was supported by feminist activists even from outside the Member States. Importantly, the Preamble to the Convention clearly states that motherhood and women’s contribution to family life should be duly valued by society and should never be a rationale for discrimination,¹⁹ however the role of

¹⁴ Cf.: R. Andrzejczuk, *Ochrona rodziny na płaszczyźnie międzynarodowej*, Instytut Wymiaru Sprawiedliwości, Warsaw 2018

¹⁵ Final Act of the Tehran Conference: https://legal.un.org/avl/pdf/ha/fatchr/Final_Act_of_TehranConf.pdf, accessed: 10/10/2022

¹⁶ Report of the United Nations World Population Conference, 1974, Bucharest, 19-30 August 1974 <https://digitallibrary.un.org/record/722922>, accessed: 10/10/2022

¹⁷ K. Dobrowolska, *Prawa reprodukcyjne i seksualne w ONZ i ich doktrynalne uwarunkowania*, *Zeszyty Prawnicze* 16.2/2016, pp. 169-170

¹⁸ Convention on the Elimination of All Forms of Discrimination against Women adopted by the United Nations General Assembly on 18 December 1979 (Journal of Laws of 2 April 1982), http://www.hfhrpol.waw.pl/pliki/Konwencja_w_Sprawie_Likwidacji_Wszelkich_Form_Dyskryminacji_Kobiet.pdf, accessed 20/08/2022

¹⁹ Cf. *ibid.*, e.g. Preamble and Article 4(2), Article 5(B), Article 11(2).



women and men in society should evolve. It also points out the need to change the traditional role of women and men in the family and society as conditions for achieving full gender equality. Consequently, while numerous provisions in the Convention affirm motherhood, there are also statements indicating that full gender equality is not possible if beliefs based on women's inferiority operate in society. In this context, Article 2 with its general obligation for the Parties to combat sex discrimination in all its forms is extremely important. It serves as a foundation for further provisions of the Convention. The prominence given to sex stereotyping by the authors of this document is undoubtedly demonstrated by the inclusion of point (f), stating that States Parties are required to 'take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs, and practices which constitute discrimination against women'.²⁰ Such provisions made reference to the then-developing concept of gender, although they did not yet make such far-reaching statements (the concept of gender appeared in international discourse in 1991 and has been consistently applied to sexual equality issues since then²¹). There is a trend indicating that the UN's commitment to sexual equality is clearly deepening, as the obligations contained in the Convention are more far-reaching than those set out in the Declaration. According to Article 3, the parties to the Declaration are required to 'educate public opinion and to direct national aspirations towards the eradication of prejudice and the abolition of customary and all other practices which are based on the idea of the inferiority of women'.²² Article 5(a) of the Convention goes beyond that and explicitly requires States to 'modify the social and cultural patterns of conduct of men and women'. The obligation is therefore not limited to the mere process of educating the public but requires the state to achieve a specific result.²³ Finally, it is notable that in the Convention, which, it would seem, should be most concerned about motherhood, the word 'mother' does not appear even once. In the 1989 Convention on the Rights of the Child (CRC), the word 'mother' is found only once. Interestingly, the word 'father' is not used in any human rights covenant.

²⁰ O. Frańczak, Zagadnienie stereotypów płci w Konwencji w sprawie likwidacji wszelkich form dyskryminacji kobiet (CEDAW), *Folia Iuridica Universitatis Wratislaviensis* 2016, Vol. 5 (2), p. 57.

²¹ Cf. more: General recommendations made by the Committee on the Elimination of Discrimination against Women No. 17, 1991: <http://www.un.org/womenwatch/daw/cedaw/recommendations/recomm.htm>, accessed 20/08/2022.

²² See Article 3 of the Declaration on the Elimination of Discrimination against Women. http://www.hfhrpol.waw.pl/pliki/Konwencja_w_Sprawie_Likwidacji_Wszelkich_Form_Dyskryminacji_Kobiet.pdf, accessed 20/08/2022

²³ O. Frańczak, Zagadnienie stereotypów płci w Konwencji w sprawie likwidacji wszelkich form dyskryminacji kobiet (CEDAW), *Folia Iuridica Universitatis Wratislaviensis* 2016, Vol. 5 (2), p. 59



In 1984, the UN International Conference on Population in Mexico identified an urgent need to promote access to information, education and methods to enable ‘couples and individuals’ to exercise their right to informed motherhood and fatherhood. The document that concluded this Conference was also the first to highlight the need to ensure that young people have access to education and services in this area.²⁴

A year later, the Third World Conference was convened in Nairobi in 1985. The Conference’s concluding document, *Forward Looking Strategies*,²⁵ introduces the term ‘gender’ for the first time, although it still uses the classic concept of sex in parallel.

Shortly after the fall of the Berlin Wall (1989), the United Nations sought to strengthen its own institutions in order to gain greater power to set standards in the world, thus securing a strategic place at the centre of the management of global affairs, giving itself and enjoying ‘universal moral authority’. Since 1990, the UN has held a series of major international conferences influencing, or even shaping, all aspects of society, including the family.²⁶ The UN conferences held in Cairo (1994, on population problems) and Beijing (1995, on women’s rights) codified the main ideas of the feminist and sexual revolutions, making them ‘political concepts’ while giving them the status of global standards to guide all citizens of the modern world. It was at the Cairo conference that the terms ‘sexual and reproductive health’ and ‘reproductive rights’ were first officially used.²⁷ The debate over the introduction of this terminology outlined a problem that has not lost its relevance to this day, namely whether the right to abortion falls within its conceptual scope. At the time, the establishment of the construct of a right to abortion was thwarted by the opposition of numerous states participating in the proceedings. Ultimately, the conference’s concluding document included the wording that abortion should not, under any circumstances, be seen as a method of family

²⁴ Report on the International Conference Population, Mexico City, 6-14 Aug 1984., ref. no E/CONF.76/19, p. 26: https://www.un.org/development/desa/pd/sites/www.un.org.development.desa.pd/files/unpd_recommendations_e_conf.76_19_e.pdf, accessed: 20/09/2022.

²⁵ Document available on the UN website: <https://www.un.org/womenwatch/confer/nfls/>, accessed: 21/08/2022

²⁶ Cf.: M. A. Peeters, *Globalizacja zachodniej rewolucji kulturowej*, Kluczowe pojęcia, mechanizmy działania, Warsaw, Wydawnictwo Sióstr Loretanek 2010, pp. 40, 252

²⁷ Section 7.2 of the International Conference on Population and Development (ICPD), <https://www.unfpa.org/publications/international-conference-population-and-development-programme-action> , accessed: 20/08/2022



planning, and should be safe wherever it is legal.²⁸ It was also in Cairo that the ambivalent term ‘various forms of the family’ was introduced.²⁹ Over time, the updated term has expanded to include, in addition to the traditional family, single mothers, couples in informal relationships, homosexual couples, and polygamous or reconstituted families. According to M. A. Peeters, the fact that the term ‘family’ continues to be used in the documents and work of international bodies is only motivated by strategic considerations, as the intention is to catch off guard cultures in developing countries, where attachment to the family is still very strong. Furthermore, it seems that it is impossible to completely displace a term that has historically held its value in every society for thousands of years; it seems that it would be easier and safer to simply modify its meaning, which is precisely what is happening. A major offensive took place in 1995 at the UN Fourth World Conference on Women in Beijing.³⁰ The conference presidency was then in the hands of NGOs led by an international group of radical feminists. They used their influence to replace the term ‘sex’ with ‘gender’ in official UN documents. The work resulted in the introduction/imposition of the term ‘gender’ as a social, political and even economic standard. The term ‘gender’ was used 233 times in the concluding document from the conference.³¹ The asexualisation of the individual thus introduced is linked to the rise of individualism and has completely changed the outlook on a person’s role as father or mother, husband or wife, son or daughter, brother or sister. The introduction of the term ‘gender’³² into the language and the general mindset is so dangerous that M. A. Peteers describes it as ‘the cultural

²⁸ Section 8.25 of the International Conference on Population and Development (ICPD), <https://www.unfpa.org/publications/international-conference-population-and-development-programme-action> , accessed: 20/08/2022

²⁹ M. A. Pteeters, *Globalizacja zachodniej rewolucji kulturowej, Kluczowe pojęcia, mechanizmy działania*, Warsaw, Wydawnictwo Sióstr Loretanek 2010, p. 98.

³⁰ Key documents of the Fourth International Conference on Women in Beijing 1995: <https://www.un.org/womenwatch/daw/beijing/beijingdeclaration.html>, accessed: 20/08/2022

³¹ J. Adolphe, “Gender” Wars at the United Nations, “Ave Maria Law Review” 11/1 (2012), p. 7;

³² Currently, the gender category is said to encompass many different identities. Just by way of example, one might mention *cisgender* (the subject identifies with the gender determined at birth), *transgender* (the subject does not identify with the gender determined at birth), *genderfluid* (the subject identifies consecutively with different genders), *agender* (the subject does not identify with any gender), *bigender* (the subject identifies with two genders at the same time), *polygender* (the subject identifies with many different genders at the same time), *gender apathetic* (the subject does not express interest in which gender they identify with), or *demigender* (the subject identifies partly with a particular gender and partly considers themselves gender undefined). This does not exhaust the list of increasingly fancy categories. See also: <http://thepbhsclot.weebly.com/a-list-of-genders--sexualities-and-their-definitions.html> (accessed: 26/08/2022), <https://www.healthline.com/health/different-genders> (accessed: 26/08/2022).



death of man and woman'.³³ In the post-conference report, the word 'marriage' occurs 27 times, 'mother' 28 times, 'spouse' 5 times, 'men and women' 39 times.³⁴ This is how partnership, universal education, children's rights, women's rights, safe motherhood, the right to choose, sustainable development, quality of life, cultural diversity, a culture of peace, and other concepts were born³⁵. However, it should be noted that these new concepts were created behind the scenes in a UN body, but their actual authors were NGOs and other bodies of so-called experts and activists acting as representatives of minorities. Thus, by deconstructing masculine and feminine identities, the Beijing Conference opened up an unlimited choice of gender, or sometimes even multiple genders. The key is not to discriminate in any choice. The individual is supposed to be free when choosing their social and sexual role at any point in their life.

Nevertheless, back in 1998, the Rome Statute of the International Criminal Court confirmed that the only intergovernmentally agreed and binding definition of cultural gender is that the term refers to the two sexes, male and female, in a social context. The term has no other meaning [...].³⁶ And yet, the term 'gender' is finding its way into general circulation outside of official legislation, in the language of the media, politics, and social or even scientific discourse.

As highlighted by M. A. Peeters, the London Family Planning Summit held in London in 2012 at the initiative of the British government and the Bill & Melinda Gates Foundation was a confirmation and even a step forward in terms of the provisions of the Cairo conference (universal access to contraception).³⁷ The political and financial commitments adopted at the summit (i.e. economic penalties for non-compliance) are intended to support countries and participants in various 'transformative' ways to increase demand and support for family planning (in the sense of universal accessibility to contraception). It is not difficult to see that the summit, although seemingly convened to protect the family, was in fact an initiative directed against it. The perversity of the organisers of this event and the document that was produced is all the more dangerous because the term 'family' is

³³ M. A. Peeters, *Globalizacja zachodniej rewolucji kulturowej, Kluczowe pojęcia, mechanizmy działania*, Warsaw, Wydawnictwo Sióstr Loretanek 2010, p. 102.

³⁴ See A. Cichobłazińska, *Cywilizacja bez matki i ojca. Marsz gender przez instytucje*; <https://opoka.org.pl/biblioteka/P/PS/niedziela201403-gender.html>, accessed: 10/09/2022.

³⁵ Cf.: M. A. Peeters, *Globalizacja zachodniej rewolucji kulturowej, Kluczowe pojęcia, mechanizmy działania*, Warsaw, Wydawnictwo Sióstr Loretanek 2010, pp. 73, 237-240

³⁶ M. A. Peeters, *Polityka globalistów przeciwko rodzinie*, Warsaw, Wydawnictwo Sióstr Loretanek 2012, pp. 58-59.

³⁷ M. A. Peeters, *Polityka globalistów przeciwko rodzinie*, Warsaw, Wydawnictwo Sióstr Loretanek 2012, pp. 9-22



invoked repeatedly. An independent representative called Family Planning 2020 Reference Group (FP2020) was also set up in London to monitor the global effect and progress within the obligations imposed.

In 2015, 2030 Agenda for Sustainable Development³⁸ (Agenda 2030) was adopted for the following 15 years to replace the Millennium Development Goals. Agenda 2030 provides a blueprint for solving the world's most urgent economic, social and environmental problems. It sets out 17 goals (including 169 targets) known as the Sustainable Development Goals to be achieved by 2030 to ensure peace and prosperity for all. Agenda 2030 is not only a roadmap for improving human welfare and the environment but also a political instrument of pressure. It provides an opportunity to lobby states into adopting so-called sexual and reproductive rights relating to unrestricted access to abortion procedures for the killing of unborn children, adopting the rights advocated by homosexual and feminist groups, and the dissemination and implementation of 'comprehensive sexuality education'.³⁹ Although Agenda 2030 itself is not a legally binding document, its significant potential for the political leverage it will exert on countries is already apparent. Firstly, numerous Sustainable Development Goals recommend specific legal changes and policies. Secondly, it is important to know that the activities of the entire UN, including the treaty committees and all agencies around the UN, as well as the largest NGOs, are subordinated to the Agenda 2030.

In terms of family welfare, Agenda 2030 aims to:

1. Weaken the family by undermining marriage as a union between a man and a woman.
2. Violate the welfare of the child and undermine the rights and roles of parents by calling for the education of children and adolescents about human sexual life focused on teaching them about the abortive killing of unborn children, antifertility drugs and sexual pleasure without parental knowledge and consent.

Provisions calling for the protection of the family to strengthen the rights and roles of parents in the upbringing of children were rejected during the negotiations on the content of Agenda 2030. Within

³⁸ Resolution 70/1 Transforming our world: The 2030 Agenda for

Sustainable Development adopted by the General Assembly on 25 September 2015, (A/RES/70/1); https://www.un.org/files/164/Agenda%202030_pl_2016_ostateczna.pdf, accessed: 20/09/2022

³⁹ More on CSE at: <https://www.ordoiuris.pl/edukacja/prawo-miedzynarodowe-edukacja-seksualna>, accessed: 25/08/2022.



the Sustainable Development Goals, the term ‘family’ appears only 3 times and in a marginal context (sharing household responsibilities, running family farms, and creating a child-friendly environment).⁴⁰ The contestation of marriage as a union between a man and a woman is made possible by the anti-discrimination clause and the discrimination basis referred to as ‘other status’. ‘Other status’ as interpreted by the Committee on Economic, Social and Cultural Rights (General Comment No 20)⁴¹ or the Committee on the Rights of the Child (General Comment No 4)⁴² refers to ‘sexual orientation’ and ‘gender identity’. In addition to enabling the violation of family and child welfare, Agenda 2030 undermines the family in yet another important way. It ignores the role of the family in achieving the Sustainable Development Goals. Even though the goals are proclaimed to be ‘people-oriented’, they do not in any way address actions and policies favouring the family.

It must be stressed that the deconstruction of the language and concepts used until now is being carried out in parallel with efforts to deconstruct the existing social structure based on the traditional married family. For years, we have been observing the introduction of new vocabulary into social circulation with a simultaneous shift in the existing paradigms. “Operations on language” involving the use of new terms, phrases or idioms have become of particular interest. They are being used to create a new reality underpinned by an axiology that deviates from the traditional one and a different anthropology.⁴³ The efforts to push for change in language are an effect of, but also a tool for, transformation. The political correctness of language is not only used in universities but is growing into the core of politics, journalism and public offices, which shows that it is being permanently adopted into the new vocabulary of commonly used expressions. It appears as a process of emancipation for those minority groups that are liberating themselves or gaining rights. As noted by I. Bartocha-Galik, we are observing a process of linguistic engineering in which two language actions can be distinguished. The first one is characterised by the removal of certain words and their replacement with others of a different tone (e.g. husband/wife – partner). The other one entails giving

⁴⁰ See item 25, Target 2.3, and Target 5.4. of Agenda 2030: Resolution adopted by the General Assembly on 25 September 2015, The 2030 Agenda for Sustainable Development, https://www.un.org/files/164/Agenda%202030_pl_2016_ostateczna.pdf, accessed: 10/09/2022

⁴¹ General Comment No. 20, “Non-discrimination in economic, social and cultural rights (art. 2, para 2 of the International Covenant on Economic, Social and Cultural Rights)” of 2 July 2009 (E/C.12/GC/20), par. 32.

⁴² General Comment No. 4 “Adolescent health and development in the context of the Convention on the Rights of the Child” of 1 July 2003 (CRC/GC/2003/4), par. 6

⁴³ M. Kacprzak, Pułapki poprawności politycznej. Radzymin: von Borowiecky 2012, p. 15



current expressions a different meaning or context (e.g. ‘płeć kulturowa’ in Polish to describe gender).⁴⁴ Sexual minorities are particularly vulnerable to social language engineering. A deconstruction of words that are now considered ‘incorrect’ is being carried out in the name of the popular gender mainstreaming trend. It began with the medical term ‘pederast’ being replaced by ‘gay’. In line with this idea, one can observe the slow displacement of the term ‘marriage’ from the dictionary, in favour of ‘civil union’. This is allegedly meant to eliminate the cause of discrimination against homosexual couples. The terminology of the political strategy of gender mainstreaming necessitates a departure from the common and conventionally vocabulary. For example, the word ‘reproducers’ is used instead of ‘parents’, and the place of ‘father’ and ‘mother’ is taken by ‘parent A’ and ‘parent B’.⁴⁵ ‘Partner’ replaces ‘spouse’, ‘reproductive health’ (meaning abortion and contraception) supersedes ‘responsible parenthood’, ‘parental authority’ disappears to be substituted exclusively by ‘child rights’. Personalistic terms such as ‘prenatal child’, ‘unborn child’, ‘conceived child’ are replaced by ‘foetus’, ‘embryo’, ‘foetal tissue’, ‘fertilised ovum’, ‘cluster of cells’. The new global language instituting a global cultural revolution has almost effectively deconstructed or even distorted a number of family concepts previously recognised and held in common value. Such terms include: love, husband, wife, spouses, parents, father, mother, son, daughter, brother, sister, family. It is now also necessary to clarify what type of family is being referred to. Until recently, the word ‘family’ was sufficient. Now, one must specify: traditional, nuclear, reconstituted, cohabiting, patchwork, etc.

Some of the new concepts and standards have not yet been formally incorporated into international law, and thus have no legal force. However, the impact of the cultural revolution is so powerful that these standards are perceived as binding in the mentality and behaviour of people of all cultures. The new morality is imposed by force. In terms of its effectiveness, it appears to be stronger than the rule of law. The cultural revolution, including in the area of language, is taking place quietly, without bloodshed or coup d’état. Its acceptance is reaching a universal dimension.⁴⁶

⁴⁴ I. Bartocha-Galik, *Ideologia gender a prawda o człowieku, pływ ideologii na naukę i życie społeczne*. Seria: „Nauka – Etyka – Wiara”, UO, https://www.chfnp.pl/new18/new18_bartocha.pdf, accessed: 29/08/2022

⁴⁵ Włochy: “Ojciec” i “matka” zastąpieni “rodzicem 1” i “rodzicem 2”:

<https://www.gazetaprawna.pl/wiadomosci/swiat/artykuly/8068760,ojciec-matka-rodzic-1-rodzic-2-rodzina-lgbt.html>

⁴⁶ M. A. Peeters, *Nowa etyka w dobie globalizacji. Wyzwania dla Kościoła*, Warsaw, Wydawnictwo Sióstr Loretanek 2009, p. 13



Conclusion

Since the aforementioned Cairo conference, a wide range of efforts have been made to convince people, through sensitisation, information and education campaigns, of what their ‘real’ needs are. Transforming mentalities, cultures, traditions, and even religion seems to be the primary target for the agents of the feminist and sexual revolution. Given the multitude of different forms, it is suggested that the definition of family should enable a variety of options. This is why new, so-called inclusive (open) definitions are emerging, emphasising the importance of relationships between members of the family group. The family is no longer seen in institutional terms and is described as a private, voluntary social group characterised by special bonds. The emergence of diverse forms of family life points to the need to redefine the concept of kinship, which was previously based on ‘biological truth’. Today, actual kinship is less important than fictional or discretionary relationships. The use of the legal terminology of kinship, i.e. the terms used to define parental figures such as ‘father’ and ‘mother’, are actually evolving into ‘co-mother’, ‘co/duo-mother’, ‘surrogate mother’, and ‘donor’ not only in terms of concepts or ideas but even in legal and scientific practice.⁴⁷

Even though the cultural transformation has changed people’s mentalities, lifestyles, and behaviours in all parts of the world, it goes almost unnoticed. It is quiet (though almost ubiquitous) and highly effective at the same time. Its internal logic is quite evident, with interdependent and interactive new paradigms, which reinforce each other to form a ‘whole’.

⁴⁷ N. Cammu, How Should We Name the Parents? The Challenges of Plus-Two-Parent Families for Legal Kinship Terminology, *International Journal of Law, Policy and the Family*, Volume 31, Issue 3/2017, pp. 328-343, <https://doi.org/10.1093/lawfam/ebx009>



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