

TOXIC: How Modern Feminism Has Destroyed American Society

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### **Abstract**

The past century has brought about more societal change in the United States and the entire world than any other century before it. Among the most influential of these trends is the movement of feminism, which arose in America in the 1960s. While conservatives and Christians are quick to condemn the more striking aspects of this movement—such as in regards to the mythical wage gap—as a whole, these groups have bought into the more subtle deceptions of feminism. Trends such as late marriage and an emphasis on education and career prior to family planning have only been exacerbated by reinforcement on both sides of the political aisle. In this thesis, I will examine the trends of late marriage, late childbearing, increased societal infatuation with education and occupation, how they link to the feminist movement, and how fixing what the movement has damaged is the first step to redeeming American society and culture.

*I would like to dedicate this work to Liberty University, for showing me exactly what I want and do not want for my life and the life of my family.*

**Table of Contents**

Introduction.....	6
A Critical Remark.....	7
A Brief History of Feminism in America .....	7
First Wave .....	8
Second Wave.....	8
Third Wave.....	8
Definition.....	9
The Subtle Lies of Feminism.....	9
The Trend of Late Marriage .....	10
Having Kids Late.....	12
The Cult of College .....	13
Two Working Parents.....	16
Start a Family Early (or on time) .....	18
You'll Be Happier .....	19
You'll Be More Successful .....	20
You Are Biologically Ready .....	22
You'll Never Really Be Ready.....	23
Is Singleness a Gift?.....	24
Conclusion .....	26
Bibliography .....	30

## **TOXIC: How Modern Feminism Has Destroyed Modern American Society**

### **Introduction**

When considering the social, technological, and political changes the 20th century brought into the world, America's influence cannot be ignored. In many ways, such changes were for the better, as in the case of the civil rights movement of the 1960s or the wave of computer advancement that began in the final quarter of the century. Even in the case of feminism, positive changes were effected in the earliest periods of this movement. The right of women to vote was a great form of progress in American society and asserted that all men and women are indeed created equal. However, this century also introduced much harm into American society. It would be an extreme dishonor to Susan B. Anthony and Elizabeth Cady Stanton to lump their positive efforts into what we see in the feminist world today (Jane Nelson Institute, 2020). The two movements could not be further apart in their nobility. The second wave of feminism that arose in America in the 1960s was not necessarily negative in and of itself, but the seeds it planted in society would grow poisonous fruit. In this thesis, I will explore four branches of this tree that have become a thorn in the side of the traditional American family and have made feminism much more than a women's movement. As I shall demonstrate, these effects have also infiltrated the male camp and created a world nearly devoid of gender altogether. These effects have been so subtle that even those on the Christian right have often fallen for their unbiblical deceit. The priorities of society have shifted in regards to the respective roles of marriage, children, college, and career. It is my hypothesis that the feminist movement began these destructive trends. In this thesis, I will examine these thoughts, their effects, their biblical application, and as well as try to offer a solution to one of America's most under-the-radar political issues.

### **A Critical Remark**

To preface this research endeavor, I must make known a critical assumption that I hold. Much of what remains below is incredibly controversial to those on both the left and the right, and to those secular and religious. The reason I am so adamant in such stances is that I believe husbandhood, wifehood, fatherhood, and motherhood to be the greatest possible occupations that any human being could possess. Ultimately, so many in our modern society are selling themselves short. They flock to other passions to fill internal desires that can only be filled by occupying these God-given roles in society.

I would also like to state that feminism is not the only culprit to blame in the trends of societal corruption that I examine in this thesis. As the late leading anti-feminist Phyllis Schlafly (2014) noted, “feminists, judges, lawmakers, psychologists, school districts, college professors, politicians offering incentives and seeking votes, and more...opposed to the traditional American nuclear family, each with its own *raison d’être* for wanting to abolish it” (Synopsis).

Nevertheless, for the purposes of this thesis, I will be focusing specifically on feminism, which I believe to be the driving ideology behind all the other factors that have led to the demise of traditional American family values. With this much being said, allow me to begin to examine the modern feminist movement, which has unquestionably done far more harm to both genders than it has done good.

### **A Brief History of Feminism in America**

While modern-day feminists like to view their movement as one collective effort that began over a century ago, such assertions could not be further from the truth. I view feminism as three separate waves or movements.

### **First Wave**

The first wave of feminism, which began in the late 19th century, was positive and gave women legal equality in American society. This was demonstrated to the foremost extent when women gained the right to vote in 1920 through the passage of the 19th Amendment (Grady, 2018). Such perfected the words of Thomas Jefferson when he wrote that “all men are created equal.”

### **Second Wave**

The second arose in the 1960s and consisted of various efforts to eliminate the gap between gender roles in society (Grady, 2018). This movement was not necessarily wrong at its base, but was indeed misdirected and misguided. It began most of the negative trends I will explore in this paper. Many women had become discontent with the traditional role of their gender in the home and began to seek easier treatment to jobs elsewhere. While there was nothing wrong with this in a vacuum, it began an era that began to shame women who chose to take on the honorable role of motherhood. In addition, due to frustration with some societal mistreatment of women, feminists began to revolt against all displays of femininity. Dr. Martha Rampton (2015) noted that many women of the second wave, “threw ‘oppressive’ feminine artifacts such as bras, girdles, high-heels, makeup and false eyelashes into the trashcan” (para. 6).

### **Third Wave**

Perhaps the negative effects of the second wave became most fully realized when the third reached America’s shores in the 2010s. The Christian right has properly condemned this sentiment, which has consisted of nothing but raw hatred and false generalization against the male gender and has reduced femininity/masculinity and the existence of gender to mere “social constructs” (PragerU, 2014).

**Definition**

Feminism is not a one-size-fits-all issue and thus, I owe it to the reader to set forth how I will be defining “feminism” from this point forward. The feminism I attack in this thesis I define as “The perspective that neither gender, but especially women, needs a family nor spouse for ultimate happiness and that the most noble goal for young individuals is the pursuit of career and educational advancement.” It could also be described as a defense of the nuclear family and traditional values, much of which was corrupted by the rise of the aforementioned second wave of feminism, as will thus be further demonstrated.

**The Subtle Lies of Feminism**

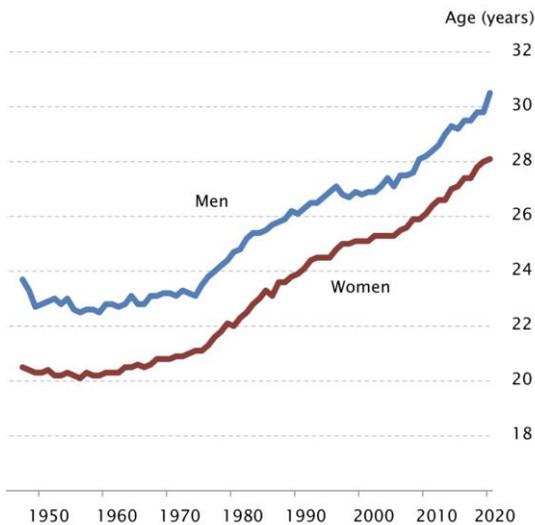
Like carbon monoxide, modern feminism has been silent, but deadly. It is in fact this subtleness that has made it so dangerous. When the secular left announces their intentions from a bullhorn, it is much easier for those of us on the Christian right to identify and eliminate these dangerous deceptions. This is why the left is almost universally considered to be pro-feminist and the right anti-feminist. However, this is only taking into account the more recent third wave that I discussed in the previous section. In reality, I feel that a majority of those in the Christian right (especially millennials and gen-Zers) are indeed feminists when the broader deceptions of the movement are understood. There are four prongs that have become particularly prominent, namely related to how marriage, children, education, and career are viewed in American society. In the typical fashion of deception, feminists have taken true realities and abused them to an unhealthy extent. For example, it is a true statement that “you should care about your job.” But what does this mean? How far does this go? Should so much devotion be given to our careers that we neglect our family? I think most of us in the Christian right would answer “certainly not!” And yet, I think when we take a deeper look, that is precisely what has happened. Perhaps

it is not that we as a society have believed lies, but that we have abused truths and turned them into a matter of falsehood. I will, thus, examine these four subtle elements of feminism.

**The Trend of Late Marriage**

One of the foremost ways that feminism’s impact on society has been visible is in regards to the trend of late marriage. In 1970, as second-wave feminism was just beginning to take root in society, the median age of marriage was 23 for men and 20.8 for women (Rabin, 2018). Nearly half a century later, the median age for marriage has risen to 29.5 for men and 27.4 for women (Rabin, 2018). The dating process is taking much longer as well. This was observed in 2018 by eHarmony, one of America’s most popular online-dating sites:

Young adults are not only marrying and having children later in life than previous generations, but taking more time to get to know each other before they tie the knot. Indeed, some spend the better part of a decade as friends or romantic partners before marrying. (Rabin, 2018, para. 4)



*Figure 1*

Median Age at First Marriage: 1947-2020  
(U.S. Department of Commerce, 2020)

The report found that couples from ages 25 to 34 knew each other for an average of six and a half years before marrying (Rabin, 2018). However, it is not only the age of marriage that has been affected, but the entire motivation to marry altogether. A 2016 study by the Pew Research Center found that in the 1950s, over 75% of people were married (Parker & Stepler, 2017, Sinrich, 2019). Today, that number is closer to 50% (Sinrich,

2019). Marriage, simply put, does not seem to be a priority for the coming generations, or at least, that is what the numbers would suggest. Why has this happened, and when did it start? When analyzing data from the U.S. Census Bureau (*see Figure 1*), the uptick began in the mid-1960s and increased to a greater degree in the mid-1970s. With the exception of a brief plateau in the late 1990s, the rate has continued to increase at the same pace ever since. It was during these precise decades that second-wave feminism began to grow in popularity. Even those who view such matrimonial developments as a positive thing have admitted a link to social changes, particularly with regards to the working woman. Marissa Nelson, a marriage and family therapist, has written on such:

Many of the career ambitions and positions require extensive travel and long work hours, so I have seen women give themselves permission to focus on building themselves in their current profession, and postponing marriage and raising a family for later in life. (Sinrich, 2019, para. 2)

Such views are not at all uncommon, and are in fact praised by much of society. This goes beyond career, and also gets into the ever-turbulent world of “personal development.” Many individuals in their twenties are taking more time (or so they claim) to learn themselves and experience life free from any major commitments. Even couples that are together have lessened their personal commitment to each other. Statements such as these are not uncommon: “Ms. Royyuru said that while living apart was challenging, ‘it was amazing for our personal growth, and for our relationship. It helped us figure out who we are as individuals’” (Rabin, 2018, para. 26). So people are taking time to get secure in their careers and personal lives. Is this a bad thing? Perhaps this is a wise choice that will lead to greater success in society and even in marriage! Benjamin Karney, a professor of social psychology at UCLA, held this view, stating,

“People are not postponing marriage because they care about marriage less, but because they care about marriage more” (Rabin, 2018, para. 14). I disagree with this notion and will analyze the dangerous implications of such a view later in this thesis.

I cannot do this topic justice without also mentioning government’s incentivizing of not getting married through welfare programs. As Liberty University professor Dr. Gai Ferdon often says in her course lectures, “When you subsidize something, you get more of it.” Candace Owens, one of America’s loudest conservative voices in the African-American community has also spoken on this issue, saying, “When the government says, ‘We’ll give you more money if you don’t marry the father of your children,’ you are incentivizing bad behavior in our community” (PragerU, 2019, 0:11). I am not here to propose any policy of incentivizing marriage through government programs. Nevertheless, we cannot expect this problem to go away if we continue to let the government entice individuals to stay single.

### **Having Kids Late**

Just as the average age of first marriage has steadily risen, likewise has the age of the first childbearing. Once again, the rise can be seen to very much parallel the introduction of feminist ideologies into the nation. In 1972, when the movement was in its infancy, the average age of first-time mothers was 21 years old, and has now risen to 26 (Bui & Miller, 2018). For fathers, it has risen four years from 27 to 31 (Bui & Miller, 2018). This rise becomes even starker when education is taken into account, as women with college degrees have children seven years later than those who did not attend (Bui & Miller, 2018). This should not come as a surprise, as it has already been demonstrated that the lure of a university has led more and more youth away from marriage. Children, and frankly, all other forms of responsibility go hand-in-hand. The way this phenomenon is described in modern society is nothing short of frightening. The joy of having

children has become increasingly compared to other life accomplishments such as attaining a postgraduate degree, as if such vastly unequal forms of happiness are even worthy of being mentioned in the same sentence. Heather Rackin, a sociologist at LSU, summarizes this:

[people with a higher socioeconomic status] just have more potential things they could do instead of being a parent, like going to college or grad school and having a fulfilling career...and motherhood has these benefits of emotional fulfillment, status in their community and a path to becoming an adult. (Bui & Miller, 2018, para. 4)

When discussing societal changes in childbearing, one of feminists' most prominent causes must not be neglected. In 1973, *Roe v. Wade* legalized abortion nationwide, giving young women and men a way out of the responsibility of parenthood. This has not only corrupted the family unit, but has also led to sizable gains in mental health challenges as women cope with the guilt of this action (Nebraska Family Alliance, n.d.). Perhaps we will see the reversal of the aforementioned statistics should promising trends in the banning of abortion continue to gain steam.

### **The Cult of College**

While it has already been clearly demonstrated that college's increasing importance to mainstream society has been a conduit for the rising age of marriage and childbearing, the destruction brought about by higher education itself must also be examined and exposed. In our modern society, college is viewed by many as absolutely necessary for career success—and indeed, life success. Just consider modern Democrats' calls for free college tuition. This way of thinking is reflected in college enrollment across America, which since 1970 has increased nearly threefold, from 7.4 million enrolled to 19.6 million in 2018 (Hanson, 2021). Why is this so dangerous? University attendance delays marriage, delays childbearing, and for most in

society, has created a cult-like attitude of imaginary dependency. A Pew Research Study based on mothers aged 40-50 found among that those who did not pursue a college degree, 84% were mothers before the age of thirty (Livingston, 2015). On the other end of the spectrum, those who received a postgraduate degree only numbered 46% before thirty (Livingston, 2015). Similarly, the U.S. Census Bureau found in 2010 that men and women with a high school diploma who did not pursue a college degree got married at ages 28.0 and 25.3, respectively (NCFMR, n.d.). Those who did complete their degree were married at 29.9 and 28.4, respectively (NCFMR, n.d.). Trends like these are driven by mainstream society's continual perspective of college as an absolute necessity, which has been written about in length well by acclaimed conservative writer Matt Walsh.

Walsh—who never received a college degree nor strived for one—describes well the thought process of most newly-graduates high school students in America, particularly those in the upper and middle classes: “People go to college. It’s what people do. Why do they go? Because they need to. Why do they need to? Because it’s what people do. Why? Because they need to. And so on” (Walsh, n.d., para. 10). Meanwhile, student debt taken out by irresponsible and ambitious young students has grown out of control, and entitlement and negligence along with it. Charlie Kirk, founder of Turning Point USA, the nation’s leading coalition of college-age conservatives, has been very vocal about the need for reform. “It’s an old paradigm, and we need to break it before it breaks us,” Kirk said in a video with PragerU (Kirk, n.d.). Despite what the media and the propaganda machine that is the University would want you to think, college is entirely unnecessary—and indeed, could be an impediment—for success in your twenties. There are 30 million jobs in America paying over \$55,000 a year (that’s good money) that don’t require a college degree (Kirk, n.d.). This accounts for nearly twenty percent of the U.S. workforce

(Statista, 2021). The fact is, our society needs plumbers, mechanics, and all other kinds of tradesmen. It couldn't run without them. For the white-collar worker, even sales jobs do not require a lifetime of debt (Kirk, n.d.). We must not allow the feminist ideology in our society that says to take care of yourself and your career first to trump reality, which is indeed, much better for your personal life and your pocketbook. Staying away from college, even if just for a gap year, would reveal to so many in our society how needless it is and how much theft occurs in the system (Kirk, n.d.). Many racial-minority conservatives, from Candace Owens, to Kanye West, to Dinesh D'Souza, have emphasized that it is time for black America to "step off the plantation." The left has fooled so many in this segment of society into thinking they need them. It is time for college-age students to do the same. If we are to ever have any chance of redeeming society by instituting positive principles among the youth, we must heed the advice of Matt Walsh:

Something HAS to change. This can't continue. It is not a sustainable model.

There are millions of kids with no assets, no plans, and no purpose, taking out enormous loans to purchase a piece of paper they'll likely never use. It can't go on this way...This is madness. And there's only one way to stop it: don't go to college. (n.d., paras. 16, 21)

College education could be a research paper in and of itself, and I will leave further word on this for those after me. Nevertheless, I cannot discuss how the mindset of the American youth has been massacred without touching on possibly its greatest culprit, indeed, the college system.

Note that I am not denying the reality that a college education typically leads to a higher wage. Indeed, according to the State Higher Education Executive Officers Association, those who receive a bachelor's degree earn an average of over \$50,000 a year, \$20,000 higher than

those with only a high school diploma (Loveless, n.d.). Likewise, postgraduate degree graduates earn an average of over \$70,000 per year (Loveless, n.d.). Nevertheless, money should by no means be the sole or even chief factor in the way we structure our lives. Not to mention, these numbers do not account for the massive amounts of debt that those who pursue a degree usually compile.

### **Two Working Parents**

Going hand-in-hand with an increase in college's alleged importance to society is an increase in the supposed importance of careers. Allow me to preface this by stating that having a job is not unimportant. It is essential to any unmarried individual who wants to do a productive and dignified member of society. It is also essential to anyone who is wanting to start a family. University leaders and late-marriage advocates *love* to stress this point. The only issue is, it's common sense. Everyone understands these things about a career, and no one disputes them. What *is* in dispute, however, is the importance of starting and maintaining a family at the same time as holding an occupation, which is the entire point of this thesis.

In 1970, 31% of American households featured two parents working full-time jobs. Since, that number has climbed nearly 50% to a total of 46% (Patten, 2020). This means that nearly half of kids growing up today do not have a parent to be a constant presence in the role of household manager. Indeed, my family is one of them. Studies have shown that having two parents working full-time has a variety of negative impacts on children, including psychological effects, behavioral changes, mood swings, and a lack of parent-child bonding (WOW Parenting, n.d.). How does this affect children further down the road? A look at single-parent families may provide a clue. America has one of the highest levels of single-parent families in the world, with over 30% of households under 18 being designated as one (Chamie, 2021). This accounts for

25% of all children in the nation, more than triple the worldwide average of only 7% (Chamie, 2021). Since 1965, this rate has tripled—another phenomenon that could be rooted in the feminist movement due to the time in which it arose (Chamie, 2021). Commentator Candace Owens has said unapologetically, “The biggest issue facing Black America is father absence” (PragerU, 2019). Indeed, children who grow up without a father in the home are five times more likely to live in poverty and commit crime, nine times more likely to drop out of school, and a whopping twenty times more likely to end up in prison (PragerU, 2019). These statistics provide us evidence on two fronts. A lack of parenthood in the home is, unfortunately, common. Despite this, America has remained the most prosperous and successful nation on earth. Divorce and father absence are among America’s greatest tragedies, and yet, they have not had as great of an economic impact as we may have expected—certainly not the kind of impact that anti-one working parent advocates claim could occur. It is thus, evidently demonstrated that in a land as great as America, it is possible to live a comfortable life without two parental incomes. Critics from the left may respond, “Why do you care so much about black fatherlessness then?” This leads to our second front of evidence, which is that a *social* impact on children is undeniable. The tragedy of single-parent households is not a lack of money, but a lack of love. Therefore, economic arguments against having only one working parent are rather flimsy.

Aside from having a negative impact on children, the social implications for parents are perhaps even more concerning. A 2015 study by the Pew Research Center found that 59% of working mothers say parenting has made it harder to advance in their career, compared to only 2 in 10 working fathers that say the same (Patten, 2020). What can be drawn from this? Is it that parenting truly gets in the way of career? I do not think so. If this was the case, we would likely see a much higher percentage of fathers who say the same. I believe what these numbers indicate

are instead that over half of mother surveyed considered their children an obstacle to other goals. This is a deadly societal implication. Lest opponents say such a conclusion is unwarranted, there is more. The same study found that 4 in 10 working mothers say they don't spend enough time with their kids, with roughly the same amount saying they don't spend enough time with their spouse (Patten, 2020). For comparison, only 18% of part-time working mothers and 11% of non-working say the same in regards to their children (Patten, 2020). I would turn these numbers on their head and say that 6 in 10 full-time working mothers believe they *do* spend enough time with their children. It is unfathomable how so many mothers, who raised these children (or were supposed to) and birthed them from their very loins consider a few hours a day after work and school *enough* time to spend with the supposed loves of their lives. These numbers apply the same to spouses. What kind of society do we live in that the hours from five in the afternoon to bedtime is considered enough to spend with life's greatest treasures? To me, it demonstrates all too clearly that we live in a society that values notoriety, money, and status far above their just roles. Those who realize this have increasingly begun to value flexible work hours with their employers, and the increased popularity of working from home is a promising trend (Jay, n.d.).

### **Start a Family Early (or on time)**

Plenty of ground has been covered as to how second and third-wave feminism have spoiled the mindset of the American youth. Whether it's the increasing age of marriage, the delay of having children, the cult of a college degree, or the trend of two-working parents, these self-centered ideologies have only served to tarnish our society. Why then, am I to think that a more traditional approach is any better? Aren't there benefits to being "patient" when it comes to the grand objects of life? I believe all such "benefits" are merely excuses for fear, and there are a great host of reasons to reject the modern narrative and start a family early.

## **You'll Be Happier**

Firstly, those who focus on their family life first are likely to be much happier in life. According to a study conducted by W. Bradford Wilcox and others, young men in their twenties were more likely than their married counterparts to battle with depression and excessive drinking (Wilcox, 2019). They also were far less satisfied with their life as a whole, with only 35% of those surveyed reporting high satisfaction, nearly 20% less than those who were married (Wilcox, 2019).

Such discoveries are not only seen in men, but in women too, and there are perhaps even more striking. World-renown psychologist and professor Jordan Peterson has much to say on the topic. On one occasion, he told the story of a not-so-young unmarried woman, in her forties, who had recently been struck by the realization of what she had been missing. This tragedy cuts to the heart of why such rhetoric is so dangerous in our society. Peterson narrated:

...no one ever talked to her about the fact that she'd actually want to have a family or encouraged her to think about doing that. It was as if it wasn't within the realm of possibility that one of the things that she might have the ambition to do would be to be a mother. (Big Think, 2020, 1:08)

Instead, this young woman chose career and the path of feminism, and suffered the consequences as grew old. Those who follow this path often do realize their mistake, as this woman did, and far more must be vocal about it. Peterson noted, "I don't know if I've seen a single woman—who I didn't think had a psychological problem—who hadn't seriously flipped in their attitude towards the balance of family and career by the time they were 30" (Big Think, 2020, 0:27).

In his time as a psychologist, Peterson has observed four great objects which provide enjoyment, fulfillment, and purpose to most individuals: career, friends, family, and a

relationship (Big Think, 2020). “You miss one of them,” he says, “and you’re going to pay for it” (Big Think, 2020, 3:00). And boy, is our society paying for it. The facts are, careers are simply not fulfilling in and of themselves. They bring no lasting joy. The best time to embark on this path is early, as studies have shown that you are most likely to have a happy marriage by getting married in your mid-twenties (Wilcox, 2019). And if nothing else, young marriage also has the benefits of giving couples more time to enjoy life experiences since they are not in the waning years of fertility (MensXP, 2017). Indeed, couples can still learn together as they grow and mature, as opposed to having already reached their climax (MensXP, 2017). This is often cited as a reason to *not* get married early, as you don’t know yourself fully. May God strike any husband dead who wishes to know himself apart from his wife.

### **You’ll Be More Successful**

This phenomenon is indeed an ironic one, given that one of the primary reasons people focus on careers before family is to *create* success. And yet, this is far more attainable when one’s priorities are in order. The benefits are a double-edged sword, enabling an individual to both make more money and create a work ethic that will ultimately, create more money itself. This is realized in men in particular. Studies have shown that married men work harder, more strategically, and earn more than their single peers (PragerU, 2016). W. Bradford Wilcox, a senior fellow at the American Enterprise Institute, and his colleague Robert I. Lerman have found that “men enjoy a marriage premium of at least \$15,900 per year in their individual income compared to their single peers” (Lerman & Wilcox, n.d., para. 5). This money is not insignificant, and certainly rejects the mainstream narrative that marriage reduces financial stability. In addition to links toward causing an increase in income inequality and male unemployment, they also have found that the median family income in the U.S. would be 44%

higher than its current levels was marriage as common today as in 1980 (Lerman & Wilcox, n.d.).

As I mentioned previously, these benefits are not simple statistics and a few more dollars. Indeed, marriage is the ultimate creator of character. [MensXP.com](http://MensXP.com), a popular male lifestyle journal in the nation of India, has echoed what has already been discovered and put forth by men like Wilcox, Lerman, and others. In 2017, they released a beautifully-crafted statement in favor of young marriage:

You become responsible at a considerably young age, which not just reflects in your married life, but even in your career. You no longer live a paycheque to paycheque life. Your savings get a huge kick-start. The decisions you make are no longer short-sighted and you learn how to deal with even the most difficult situations in life. What's more? You have a constant support by your side all that while. (MensXP, 2017, para. 9)

Marriage, according to Wilcox with PragerU, positively impacts the behavior, emotional health, and financial well-being of adults—particularly men (PragerU, 2016). This includes an increase in work hours—nearly 400 more a year than their single counterparts of equivalent backgrounds—and a decrease in the likelihood to abruptly quit their current job (PragerU, 2016). It's thus no surprise that employers tend to prefer hiring married men (PragerU, 2016). Such men are naturally viewed as more responsible, more committed, and more mature. Nevertheless, those men who reject this paradigm in favor of a self-centered lifestyle in their twenties will be far behind in all these traits. American economist George Akerlof once made note of this, saying that men “settle down when they get married; if they fail to get married, they fail to settle down”

(PragerU, 2016, 1:40). Those who are unmarried, in a way, do remain children, and fail to move into the next phase of their life according to the natural plans of God.

Interestingly, such phenomena are also seen on a macro level. In a 2015 study, Wilcox found that higher levels of marriage can be associated with higher levels of a state's economic growth, economic mobility, and median family income—not to mention lower child poverty rates (Wilcox, 2015). States in the top quintile of families with married parents were associated with “a \$1,451 higher per capita GDP, 10.5 percent greater upward income mobility for children from lower-income families, a 13.2 percent decline in the child poverty rate, and a \$3,654 higher median family income” (Wilcox, 2015, para. 3). The amount of married parents in a state ranked among the top predictors of economic outcomes in Wilcox's study (Wilcox, 2015). The critics may say, “okay, fair enough, marriage is good for personal success, but what does this have to do with young marriage?” Wilcox discovered that these numbers ring far more true when young couples are considered, specifically those adults aged 25-35 in comparison to those from 36-59 in a stronger link between marriage and economic growth. Therefore, we ought not to consider marriage—particularly young marriage—a barrier to economic stability, but rather a conduit of it.

### **You Are Biologically Ready**

We must also examine this argument from a more scientific perspective. Not only is the left sympathetic to such arguments—at least, when it agrees with their narrative—but I believe it can provide us with a great deal of insight on how God has designed us to work in His creation. An article medically reviewed by Dr. Debra Rose Wilson puts it plainly. When a woman is from the age of 18 to 24, “If ever there was a ‘best’ age to procreate purely from a physical standpoint, this would be it” (Holland, 2018, para. 6). It is, for the most part, all downhill from this point.

Indeed, the clock of nature is ticking. In addition to fertility, having a child at this age will minimize the risks for birth defects and chromosomal problems that are more common in children of older parents (Holland, 2018). Women in their thirties are only about half as fertile as they were in their twenties, and at age 37, it drops even more dramatically (Holland, 2018). God has not designed mankind to wait until their thirties to begin a family, far from it. By your late thirties, you should get ready to start thinking about grandchildren. Indeed, there is absolutely zero biological basis for the trends of late marriage and late childbearing that we see in our society.

### **You'll Never Really Be Ready**

Apart from all the reasons that individuals allegedly postpone marriage, family, and “settling down,” whether it be for reasons of financial security, career stability, or personal discovery, we all know the real reason. It is the fear of commitment, plain and simple. The fact is, if you are waiting for the perfect time to get married, you’ll never get married. If you are waiting for the perfect time to have a child, you’ll never have a child (Why do you think we have an abortion crisis in America?). If you’re waiting for the perfect time to settle down, you’ll be chasing youthful passions well into your gray-haired days. Why do I say this? Because life is *never* perfect. There will always be an excuse. Consider John D. Rockefeller’s answer to how much money was enough: “Just a little bit more” (Batnick, 2019, para. 6). Those on all rungs of the economic ladder are never satisfied with their current state. Such a phenomenon of discontent is part of the human condition. This principle does not end when confronting other life decisions. If, as many have claimed, the trends of late marriage—for example—have served to help make marriages stronger, then why does a high divorce rate continue to plague society? Despite decreasing steadily since the 1980s, the divorce rate per 1,000 married women is currently

double what it was before the age of marriage began to increase in the 1960s (Divorce statistics and facts, 2020). Clearly, a correlation between the two cannot be easily established. Such excuses are not limited to secular society at large, well-meaning Christians employ them just as often. Youth pastors and Christian schoolteachers all across the nation remind adolescents that unless they are first solid in their relationship with God, their marriage is doomed from the start. At Liberty University's Convocation in 2019, guest speaker and pastor Ben Stuart said, "You must get a relationship with God right before you ever get a relationship with a guy or a girl right" (2019, 31:46). Anyone can reasonably figure out that if you wait until you *feel* you are close-enough with Christ to get married, it's never going to happen. This legalistic kind of mindset only pushes marriage further down the road of life, for all eternity. As early Adventist leader Ellen G. White wrote, "The closer you come to Jesus, the more faulty you will appear in your own eyes" (1892, para. 20). Another all-to-common cliché in the young Christian community is "The right person at the wrong time is the wrong person" (Stuart, 2019). I say the right person at any time is the right person, and we would do ourselves a great disservice to limit the people God brings into our lives due to insecurity about our personal timelines. Unfortunately, this is only one of many ways that many in the Christian community will seek to shift their personal complacency on God.

### **Is Singleness a Gift?**

"Singleness is a gift." You've heard it all too often. I am not afraid to challenge what I believe to be an extremely misleading statement popularly espoused by modern Christian institutions, including Liberty University (Griffith, 2016). The root of this deception comes from an improper reading of Paul's words in 1 Corinthians 7. Without question, Paul's comments are very much in favor and recommendation of a single lifestyle. He makes such comments as, "It is

good for a man not to have sexual relations with a woman,” “It is good for [unmarried widows] to stay unmarried,” and—providing his purpose—“An unmarried man is concerned about the Lord’s affairs—how he can please the Lord. But a married man is concerned about the affairs of this world—how he can please his wife” (1 Corinthians 7, NIV). Such comments have been blown entirely out of their original contextual purpose. Not once, not twice, but three times—and this is not often in Scripture—Paul affirms that these statements are his *personal opinion*, and should not be taken as the command of God. Before encouraging his congregation to remain single, he says, “I say this as a concession, not as a command,” and later, “I have no command from the Lord, but I give a judgment as one who by the Lord’s mercy is trustworthy” (1 Corinthians 7, NIV). Indeed, Paul is a trustworthy source, so why should we not take his advice? Consider for a moment if this passage had been written by Peter, who according to multiple biblical passages, had a wife. Do you believe that he would have done his wife the disservice of wishing he had not been married? It is possible, but I do not consider it likely. We must also acknowledge other passages in Scripture that fly in the face of such a straightforward application of Paul’s words. Proverbs 18:22 reads, “He who finds a wife finds a good thing” (NIV). Perhaps even more applicable, consider Paul’s words elsewhere where he rebukes the church’s legalism in regards to marriage. He says:

Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. *They forbid people to marry* [emphasis added] and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. (1 Timothy 4, NIV)

It is my view that singleness ought to be viewed the same way as trials. Trials can strengthen individuals, but they are certainly not to be sought! Likewise, singleness indeed can bring

benefits, such as greater focus on God, but it is not to be viewed as a permanent or desirable condition.

One must also recognize the emphasis that the Bible places on the blessings of children. Children, of course, must necessarily entail a wife under the traditional family structure. Psalm 127 states boldly: “Children are a heritage from the Lord, offspring a reward from him. Like arrows in the hands of a warrior are children born in one’s youth. Blessed is the man whose quiver is full of them” (Psalm 127, NIV). I must draw attention to the second sentence in this excerpt, “...children born in *one’s youth*...[emphasis added]” It is very clear that the Bible considers children to be a desirable and noble thing, particularly when a couple has them young.

### **Conclusion**

As Mel Gibson’s classic American film, *The Patriot*, says, “Temperance can be a convenient disguise for fear” (American Rhetoric, 2021, para. 17). Perhaps nowhere else is this more true than in the area of life’s greatest commitments. It doesn’t take courage to buy into the feminist movement. It doesn’t take courage to spend your whole life living as a single individual. It doesn’t take courage to pass on the chance of having children. Nor does it take courage to choose the lure of education and status over the well-being of your family. All these phenomena have skyrocketed since second-wave feminism reached America’s shores in the 1960s. The left and right alike have twisted the noble truths of equality, independence, and hard work to destroy the kind of society that can ensure these things. You wonder why our society is so divided? It’s because we’re not even united in our homes, indeed, this refuge that has existed since the dawn of humanity is on the verge of extinction.

I love this country deeply. There has never been a land on earth like it, nor will there ever be again. Nevertheless, this land of immense good has in its time also given birth to this

immense evil. While I praise and advocate for the principles of capitalism, individualism, and ultimately, political enlightenment that this country was built on, I cannot use such to excuse this action. Matt Walsh has sensed similar feelings in regard to modern America's feminist views on society, particularly the institution of marriage:

[Modern marriage ideology is] one of the principle reasons why our culture can not claim to be more 'enlightened' or 'advanced' than societies past. Yes, I am aggressively, passionately, unapologetically hostile to our culture's "lessons" about life and marriage; that's another thing I learned from my parents. (n.d., paras. 3)

Indeed, it is our job to pass these lessons onto our children. Society will not do it for us.

President Ronald Reagan recognized this. He understood that American principles were not hereditary, but must be fought for by each and every generation. Those of us who seek to solve these grave societal problems will often look to the actions of Reagan. On September 2, 1987, he issued Executive Order 12606, which he entitled simply, "The Family" (Executive order 12606 - The family, n.d.). It directed all executive departments to consider how their proposed policies may impact the family unit before they could be adopted. A broad range of such questions were considered, including, "Does this action by government strengthen or erode the stability of the family and, particularly, the marital commitment?" and "What message does it send to young people concerning the relationship between their behavior, their personal responsibility, and the norms of our society?" (Executive order 12606 -- The family, n.d., para. 3, 9). I think taking such an action again would be a wonderful first step. In addition to this are simple, albeit controversial actions, that individuals can take, namely, refusing to obtain a marriage license. Marriage is an institution of God, not of government. By refusing these graven images, and hopefully learning

to their abolition, we can assert to the government that this is NOT theirs. It belongs to us. Nevertheless, government cannot legislate behavior—as much as it would like to. We cannot and must not use it to try and enforce a moral code in our society beyond the protections of each individual’s life, liberty, and property. Indeed, government cannot change the heart of man. This is a social issue, and it starts with “We the People.”

It is very much a spiritual issue, and it calls us back to the service of others. It calls us to die to ourselves and lay down our lives for another individual, indeed, for individuals fruitful beyond number. This kind of life will not mesh well with the self-serving ideologies of feminism. Walsh has identified this issue well:

We have to fight that inclination and always work to serve and love the person we’ve married. Yes, serve. Oh Lord, how antiquated. You know what? My wife serves me. She does. Does it sting to read that? ‘NO WOMAN SHOULD EVER SERVE A MAN, YOU CHAUVINIST!’ Yeah, take that attitude into your fourth marriage and tell me how it works for you...People [insist] that we ‘still maintain our own identity in marriage.’ Yeah, well, no we don’t. Yes, I am still me, but the nature of me has changed. If you want to be completely your ‘own person,’ *don’t get married*. [emphasis added] (n.d., para. 9, 13-14)

And frankly, perhaps that is advice that more of our society needs to heed. Yes, I’ve just spent many pages discussing why we ought to get married, and I stand by every word. Nevertheless, perhaps those who do not truly understand the blessing that is marriage, childbearing, and simply living the simple life, do not deserve such a gift. I would recommend this question to others after me for future study and examination. I cannot change this nation alone.

So, how *has* feminism destroyed our society? I think to any rational individual, this ought to have become clear. Feminism takes marriage and replaces it with solitude. It takes children and replaces them with empty wombs and hearts. It takes education and turns it into a life of enslavement, and it takes careers and turns them into the purpose of life. This ideology is a poison. No society can live long when drinking it. Ladies and gentlemen, the problem in America is not masculinity, nor is it the nuclear family, nor is it the prospect of traditional gender roles. No, the toxic thing here, is feminism.

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