The case against same-sex 'marriage'

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One of the most disconcerting items on the homosexual agenda is the demand for marriage rights for same-sex relationships. But the Orwellian attempt to equate same-sex relationships with traditional marriage is doomed from the outset. Homosexual marriage is simply an oxymoron. There are many reasons why this move to destroy marriage must be resisted. Here are some of them.

Who actually wants same-sex "marriage"?

There has been a long debate amongst homosexuals over the question of homosexual "marriage". David McCarthy of the Victorian Gay and Lesbian Rights Lobby put it this way: "Obviously while there is a lack of unanimity about gay marriage, our human rights must be the same as everyone else's. If someone wants to get married or doesn't want to get married, it's their choice."[1]

Another Australian homosexual activist is strongly opposed to homosexual "marriage", saying: "I think gay marriage is an absolute non-starter as an issue. We have spent the last 40 years trying to get the state out of our bedrooms. Why are we now demanding recognition from John Howard? The notion of these extraordinary, creative, avant-garde gay people rushing to cover themselves in grey cardigans and join their straight cousins in the suburbs with some bureaucratic document just s**ts me."[2]

An Australian lesbian activist is also opposed. She declares that marriage is a religious issue, and church and state must remain separate. She says: "I am completely against demands for the Australian government to introduce an Act for Gay Marriage."[3]

A Melbourne law professor and activist says: "Ultimately, it is my view – though I acknowledge that it is not a view universally shared – that lesbian and gay rights activists in Australia should not be fighting for same-sex marriage. I hold this view not because of the legal and political obstacles to same-sex marriage (although they are significant and do raise the question of best allocation of political energy), but because I consider marriage a problematic institution and one which would have negative effects on the lesbian and gay communities in Australia; negative effects that would outweigh the positive effects of same-sex marriage."[4]

And how many homosexuals have actually availed themselves of "marriage" when it has been available? Consider the Netherlands, where same-sex "marriage" has been legal since 2001. Studies have shown that only around 4 per cent of Dutch homosexuals have "married" during the first five years of legalisation.[5]

Or consider the American state of Massachusetts, which legalised same-sex "marriage" in 2004. In the first few years, perhaps as many as 16 per cent of the state's homosexuals took advantage of the law change.[6] That is still a small minority.

What sort of marriage would it be?

The truth is, for all the talk about same-sex "marriage", few homosexuals actually have in mind the same thing that heterosexuals have in mind. Most seek to radically expand and alter the common understanding of marriage. Long-term monogamous fidelity is seldom part of it.

> ***"This won't just be a change in the law ... it will be a change in society."***
> ***– Evan Wolfson***

Simply reading through the homosexual press makes this clear. Article titles such as "How to Stay Married and Still Be a Slut" are not all that uncommon.[7] Many homosexuals happily admit that the constraints of traditional male-female marriage are not their cup of tea.

One homosexual writer, Andrew Sullivan, writes that if homosexual marriage contracts come into force, they would have to be "different": that is, they would have to allow for "extra-marital outlets" and other major changes.[8] Of course that undermines the very essence of marriage, which is the covenant of life-long sexual faithfulness.

Sullivan also speaks about the "foibles of a simple heterosexual model" for homosexual relationships.[9] Then he makes this telling admission:

"I believe strongly that marriage should be made available to everyone, in a politics of strict public neutrality. But within this model, there is plenty of scope for cultural difference. There is something baleful about the attempt of some gay conservatives to educate homosexuals and lesbians into an uncritical acceptance of a stifling model of heterosexual normality. The truth is, homosexuals are not entirely normal; and to flatten their varied and complicated lives into a single, moralistic model is to miss what is essential and exhilarating about their otherness."[10]

An Australian activist and law professor decries same-sex "marriage" because of how restrictive it would be for homosexuals: "Why, then, would I be opposed to extending marriage to same-sex couples? The reason is that I think that the normative impact of marriage will be such that it will ultimately diminish, not enhance, the choices available to lesbians and gay men concerning their relationships... The freedom lesbians and gay men currently have in defining their own relationships would be diminished."[11]

That last line says it all. In her view, the monogamous long-term ideal of male-female marriage would be too limiting for most homosexuals who do not want such tight boundaries.

Legalising same-sex "marriage" is social change on a massive scale. As leading homosexual "marriage" advocate Evan Wolfson admits: "This won't just be a change in the law either; it will be a change in society. For if we do it right, the struggle to win the freedom to marry will bring much more along the way."[12]

Slippery slope

The same arguments used for legalising same-sex "marriage" could be used to argue for legalising incest, polygamy, and other

sexual combinations. If a man wanted to have a long-term sexual relationship with his daughter, or if three women wanted to do the same, how could any society argue against it, if it has already overturned the traditional understanding of marriage?

This has been exactly the case with a Columbia University professor charged with incest with his adult daughter. His attorney put it this way: "It's OK for homosexuals to do whatever they want in their own home. How is this so different? We have to figure out why some behaviour is tolerated and some is not. What goes on between consenting adults in private should not be legislated. That is not the proper domain of our law. If we assume for a moment that both parties are consenting, then why are we prosecuting this?"[13]

As New York writer Sam Schulman put it, "If we grant rights to one group because they have demanded it – which is, practically, how legalised gay marriage will come to pass – we will find it exceedingly awkward to deny similar rights to others ready with their own dossiers of 'victimisation'. In time, restricting marriage rights to couples, whether straight or gay, can be made to seem no less arbitrary than the practice of restricting marriage rights to one man and one woman. Ultimately, the same must go for incestuous relationships between consenting adults."[14]

Polyamory (group "marriage") has become a new cause, championed by both grassroots groups and academic supporters. A quick search of the internet will reveal how popular this idea is becoming. Family law reformers, for example, are increasingly promoting this new sexual cause.[15]

As one commentator has noted, the "case for polygamy is in some ways stronger than the case for same-sex marriage". She explains: "In contrast to same-sex marriage, there is historical and cultural precedent for it. Unlike same-sex marriage, polygamy provides a father and a mother (and then some) for children."[16]

As popular US radio host William Bennett writes, "(O)nce marriage has been detached from the natural, complementary teleology of the sexes, it becomes nothing more than what each of us makes of it".[17]

Discrimination

We often hear homosexuals complain that they are discriminated against under current marriage laws. However, these arguments are fallacious. No one has the kind of equality before law that homosexual activists are clamouring for.

Yes – two men cannot legally marry, but neither can many other folk. A ten-year-old boy cannot marry. Three people cannot marry each other. A girl cannot marry her pet goldfish, no matter how much she might love it. A father cannot marry his daughter, regardless of his affection for her. A football team cannot enact group marriage, no matter how close, committed and bonded they are. The list is endless.

It is disingenuous to complain about rights being taken away when they never existed in the first place. Tasmanian homosexual activist Rodney Croome, for example, railed against the passage of the Marriage Amendment Act on 19 August 2004. This Act reaffirms in law what has always been the case: that marriage is a union of a man and a woman, and no other combination.

Croome wrote an opinion piece which opened with these words: "For the first time since federation, an Australian Parliament has voted to deprive gay and lesbian people of their rights."[18] Sorry, but there never was such a right in the first place, so the parliament did no such thing. Playing fast and loose with "rights" talk is a common characteristic of homosexual activists in their attempt to mislead public opinion.

The race card

Another way homosexual activists seek to deceive the public is the use of faulty analogies. Many advocates of same-sex "marriage" use the false analogy of past policies in some countries which prevented people of different races from marrying (anti-miscegenation laws). The activists claim that just as we now have renounced discriminatory laws banning marriage between the races, so we should end the restriction on same-sex marriage.

> ***"This isn't about sex, it's about symbolism."***
> ***– Rodney Croome***

First it should be recognised that neither Australian law, nor the English law inherited on settlement, has ever prohibited inter-racial marriage. Britain has a long history of inter-ethnic and inter-racial marriage. In early centuries invasions of the British Isles led to inter-marriage between the Celtic, Roman, Anglo-Saxon and Norman peoples and the colonial era led to marriages with people from India and other colonies.

Black activists have also rejected such a false analogy.[19] Jesse Jackson told a group of Harvard Law School students in 2004 that "gays were never called three-fifths human in the Constitution, and they did not require the Voting Rights Act to have the right to vote."[20]

Laws banning interracial marriages were unjust. Overturning them did not mean a redefinition of marriage but an affirmation of it. Men and women should be allowed to marry regardless of skin colour, as this does nothing to alter the one man, one woman aspect of marriage. Same-sex "marriage" is completely different – it is a redefinition of marriage.

Princeton University law professor Robert George argues: "Because every law makes distinctions, there is nothing unjustly discriminatory in marriage law's reliance on genuinely relevant distinctions."[21]

Racial segregation is wrong, and is an example of unjust discrimination. But the colour of one's skin is very different from sexual behaviour. Societies have good reasons not to embrace all types of sexual activity. While skin colour is a benign and unalterable condition, this is not true of various sexual behaviours. No black person can cease being black, but many homosexuals have ceased being homosexual.

Same-sex attractions may change over time, as Dr Robert Spitzer, Professor of Psychiatry and Chief of Biometrics at Columbia University, confirmed in a research paper published in the *Archives of Sexual Behavior* in 2003.[22] A longitudinal study of 80 same-sex attracted females by Dr Lisa Diamond published in the *Journal of Personality and Social Psychology* found a similar result: after five years one quarter no longer identified as lesbian or bisexual.[23] Changed sexual attractions have also been reported by others[24] – even by Dr Alfred C Kinsey in 1948.[25]

The truth is, a society can get along without same-sex sexual relationships – but no society can get along without male-female marriage and family. As two family researchers put it, "There is no research saying biracial parents are developmentally harmful to children. But there are thousands of definitive studies showing motherless and fatherless families limit every important measure of children's physical, psychological, emotional and intellectual development."[26]

Apples and oranges

When homosexuals try to circumvent the rules of marriage or ignore them altogether, they are not endeavouring to get equal rights: they are attempting to get special rights. Indeed, what they claim "is a new right; the right to reconfigure the conditions of marriage in such a way as to change its very definition, while denying they are doing any such thing."[27]

Indeed, what is being attempted here is to treat unequal things equally. But a basic purpose of justice is to ensure that equals are treated equally. If equals are being treated unequally, then charges of injustice can be made. But there is no injustice in recognising the obvious differences between a same-sex relationship and a male-female relationship.

As individuals, homosexuals have the same rights as other people. But while all

individuals are equal, not all relationships are.

Those arguing for same-sex "marriage" are equating apples with oranges. Everyone should be entitled to the benefits of marriage so long as they meet the conditions and requirements of marriage. Homosexual relationships simply do not meet these criteria. The most basic requirement is having one man and one woman. Governments have no obligation to grant the benefits of marriage to those who refuse to meet its most basic of conditions.

Various social goods are denied to all sorts of people for various reasons. A driver who cannot meet the obligations of low insurance rates (too young, too inexperienced, too many previous accidents, etc) will not be eligible to receive those benefits. This is a necessary and just discrimination.

True marriage safest

All societies, in order to survive, engage in proper acts of discrimination. Just as there can be bad discrimination, so there can be good discrimination. Societies have always discriminated in favour of male-female unions and the children they produce because of the overwhelming social good derived from them.

The latest research in this area – a US government study of child abuse and neglect rates in six different family types – found that children raised by their two married biological parents are safer on every measure than those raised in any other family context.[28]

Procreation and the raising of children is such an overwhelmingly important social good, and the mother-father unit cemented by marriage is such an overwhelmingly superior way of ensuring the best outcomes for children – that societies everywhere extend favours and benefits to married couples that they do not extend to other type of relationships.

All this has nothing to do with unjust or arbitrary "discrimination"; it is simply about encouraging everyone to play by the rules.

Childless male-female couples

When marriage is declared to be about the best interests of children, homosexuals will still object. They argue that if you deny marriage for homosexuals because they cannot reproduce, what about married male-female couples who do not have children? Marriage isn't just about having children, they say.

This seems like a good argument, but it isn't really. Marriage is open to the possibility of children, even though for various reasons not all marriages will result in children. One commentator offers this insight on the relationship of marriage to reproduction – just turn the question around. Instead of asking whether actual reproduction is essential to marriage, ask this: "If marriage *never* had *anything* to do with reproduction, would there be any reason for the government to be involved in regulating or rewarding it?"[29] Governments do not determine who your best friend should be. But when the possibility of children arises, governments and societies have a legitimate interest.

Or, as another commentator puts it: "Marriage's main purpose is to make sure that any child born has two responsible parents, a mother and a father who are committed to the child and committed to each other. To achieve this goal, it has never been necessary, and it would never be possible, for society to require that each and every married couple bear a child!"[30]

Sterility is the exception for male-female couples, but is the norm for homosexual couples. A couple is not required to have babies when married, but it remains the generally expected norm. Some couples cannot have children. Some don't want them. But with male-female couples procreation is possible, whereas with same-sex couples it is impossible. And unlike same-sex couples, infertile male-female couples can provide both father and mother role models for adopted or foster children.

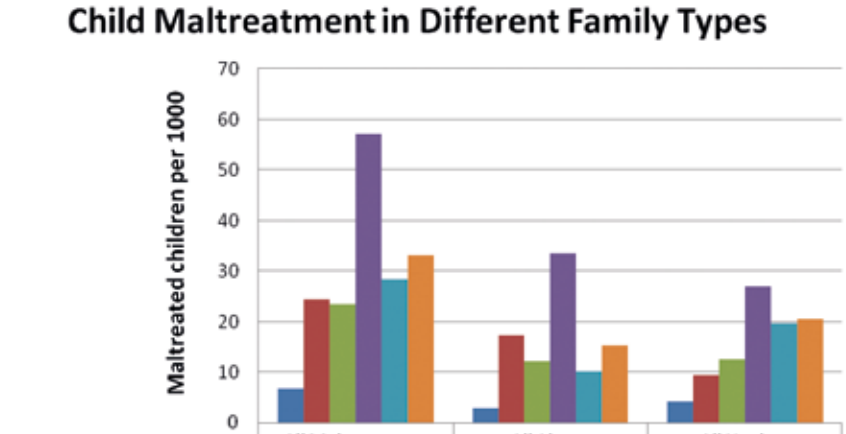
The fact that a book can remain unread does not make it anything other than a book. The purpose or function of a book is to be read, but it does not become less than a book if it is not read. Nature's purpose or function for human sexuality is procreation. The fact that not every sexual act results in procreation does not take away this essential feature.

Why do some homosexuals want marriage?

As many homosexuals themselves admit, a major reason why they want marriage is not so much to be like heterosexuals, or because they want to abandon their more free and promiscuous lifestyle, but because of its symbolic value. It will give them public recognition, approval and acceptance.

This has long been the overriding goal of the homosexual lobby: complete social and public endorsement and approval. By achieving marriage rights, and, in turn, the last hurdle of full adoption rights, homosexuals would have achieved

Proof that kids do best with their married mum and dad



	All Maltreatment	All Abuse	All Neglect
Married biological parents	6.8	2.9	4.2
Other married parents	24.4	17.4	9.3
Unmarried parents	23.5	12.1	12.6
Single parent with partner	57.2	33.6	27.0
Single parent no partner	28.4	10.2	19.6
Neither parent	33.2	15.3	20.4

This chart shows that the safest context for children is with their natural married parents. The most dangerous is with one parent and a partner – heterosexual or homosexual – when the risk of abuse is 12 times that in a natural family.

The term "maltreatment" is used to cover both abuse (physical, sexual and emotional) and neglect (physical, emotional and educational).

The data is from the* Fourth National Incidence Study of Child Abuse and Neglect (NIS–4): Report to Congress *by the US Department of Health and Human Services, Administration for Children and Families, 2010, fig 5-1, p 5-20.

www.acf.hhs.gov/programs/opre/abuse_neglect/natl_incid/nis4_report_exec_summ_pdf_jan2010.pdf

their longstanding goal – legitimising the homosexual lifestyle.

Jonathan Rauch, a leading American homosexual who has championed the cause of same-sex marriage, admits that this would be an important effect of same sex marriage: "(I)t will ennoble and dignify gay love and sex as it has done straight love and sex".[31]

Exactly – but such a dangerous threat to public health and safety should not be ennobled or dignified, certainly not by governments that have the duty and responsibility to promote the health and wellbeing of all citizens.

Homosexual health risks

A study published in the *American Journal of Public Health* in June 2007 found that almost two thirds of syphilis cases in the US are found in men who have sex with other men.[32] Another study in the journal found that lesbians are more than twice as likely as other women to be overweight or obese - and hence vulnerable to associated health risks.[33]

Homosexual men are suffering increasing, disproportionate rates of anal cancer compared with heterosexual men. In the US, the number of people diagnosed with anal cancer has increased by nearly 40 per cent in a decade – in contrast to the overall increase in cancer diagnoses of only one per cent.[34] Moreover US men who have sex with other men have an HIV prevalence 60 times higher than the general population.[35]

Seeking social approval

Homosexual men and women are also associated with significantly higher than average rates of drug and alcohol abuse[36] and higher rates of domestic violence.[37]

Australian homosexual activists have also acknowledged that their attempt to join heterosexuals in marriage is about legitimacy and acceptance.

Consider the words of Rodney Croome: "(T)his isn't about sex, it's about symbolism. Despite, or perhaps because of, an increase in de facto relationships and divorce, many Australians value marriage highly. For better or worse, it bestows on a relationship society's ultimate seal of approval. This is why social conservatives deeply loathe marriage equality and why, as the inheritors of centuries of stigma, many same-sex couples yearn for it."[38]

That is what Mr Croome and so many others want: social approval. That is why there is such a concentrated effort to redefine marriage by the homosexual lobby.

Same-sex "marriage" advocate Arthur Leonard put it this way: "Legal recognition of same-sex couples would have the effect over time of 'normalizing' such relationships.... Those who argue that the gay rights movement is out to transform society by getting people to view gay people as 'normal' are completely correct."[39]

Exactly. As family researcher Peter Sprigg has said, "The logical answer would seem to be that this campaign is not really about marriage at all. Instead, it is about the desperate desire of homosexuals for society at large to affirm that homosexuality (not just homosexual individuals, but homosexual sex acts) is the full equivalent of heterosexuality in every way – morally, socially, and legally."[40]

Conclusion

There are no compelling arguments to legalise same-sex "marriage". On the contrary, there are numerous reasons for avoiding this dangerous path. For the sake of our children and the sake of our society this radical attempt at social engineering should be vigorously resisted.

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