

# CHILD MARRIAGE

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## CHILD MARRIAGE MUST BE BANNED

Marriages involving children are still allowed in dozens of nations. They are in most cases a result of cultural norms that are indifferent to the findings of social scientists and child rights advocates; often the desire of impoverished parents to effectively sell their daughters into sexual servitude.

Some marriages are often cover for child prostitution, notably fixed short term marriages which are allowed in the Islamic tradition.

Child marriages are often a result of parents pressuring their daughters to marry men in arranged marriages, but children cannot give their consent to marry an adult even if willing. Nor can a child's guardian consent for the child, anymore than they can have sex with the child or marry them.

Marriages involving children and adults are inherently inequitable and tacitly reduce children to the status of property who can be exploited to service the desires of adults, thus a violation of the natural rights and needs of children which all adults are duty bound to protect.

Some marriages involving children do not involve adults and are intended to strengthen alliances by marrying a young daughter to another family's young son, but are nonetheless a violation of the rights of children who cannot consent to such marriages, who are exploited to service the needs of adults.

Marriage equality advocates who want to legalize consensual child marriage



(CCM) on the grounds that "Love is love" tacitly support all marriages involving consensual partners including close relative marriage (CRM) and group marriages.

Such people are also behind the low-key movement to legalize incest for consenting partners including minors, on the grounds that sexual freedom is an inalienable human right which cannot be denied to anyone.

Such views are publically expressed by a number of groups, notably a gay rights group called the North American Man/Boy Love Association (NAMBLA), founded by pederasts (gay paedophiles) in 1977, some of whom participated in the Stonewall Riot in 1969 in which gay men resisted attempts to shut down an unlicensed bar frequented by said men (as noted by the gay historian who co-founded NAMBLA, David Thorstad).

The use of the lower case letter 'b' in NAMBLA's banner (pictured) is indicative of how they really view boys. Namely servile to the needs of gay men like Mr Thorstad.

Such people are now trying to normalize 'paedosexuality' (paedophilia) using much the same arguments used to normalize homosexuality, who assert that most paedosexuals are ordinary people who simply want a loving relationship with a minor as a result of a sexual orientation they were born with, and children suffer no harm as a result of exercising their right to have consensual sex with one or more adults.

It follows that if children have a right to have a sexual relationship with adults they also have a right to marry them. Said groups assert that denying children and the paedosexual adults they love the right to have a consensual sexual relationship and marry is "discrimination" that "unjustly stigmatizes" such relationships and validates other forms of discrimination, vilification and violence against vulnerable paedosexuals.

Child marriage facilitates and validates the exploitation of children by adults so must be banned, as must inequitable sexual relationships involving children and adults.

### SUMMARY OF FINDINGS

Child marriage facilitates and validates the exploitation of children by adults despite disingenuous claims to the contrary by some parents, marriage equality advocates and paedophiles.

### RECOMMENDATIONS

Prohibit marriages involving minors under the age of 16 years and require that juveniles have the permission of their legal guardians and/or magistrate to marry an adult or another juvenile.

### FURTHER READING

*Health Consequences of Child Marriage in Africa*, Emerging Infectious Diseases 12 (11): 1644–1649, Nawal M. Nour, 2006.

*Child Brides, Inegalitarianism, and the Fundamentalist Polygamous Family in the United States*, International Journal of Law, Policy and the Family 19 (3): 373–394, Eve Onofrio, 2005.

**NAMBLA**

