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Anderson, 2012-02-28 Until just yesterday no society monogamous or polygamous had defined marriage as anything other than a male female union With clear and cogent arguments *What Is Marriage* explains the rational basis of this historic consensus It defeats the arguments for recognizing same sex partnerships as marriages and shows how doing so would harm the common good Originally published in the Harvard Journal of Law and Public Policy this book's core argument quickly became the year's most widely read essay of more than 300 000 scholarly articles posted on the Social Sciences Research Network Now expanded to address a flurry of prominent responses *What Is Marriage* stands poised to meet its moment as few books of this generation have If the marriage debate in America is decided in the next few years it will be either with this book's help or despite its powerful arguments Rhodes Scholar Sherif Girgis Princeton University professor Robert P George and Ryan T Anderson editor of the online journal Public Discourse provide a devastating critique of the claim that equality requires redefining marriage They point out that any assessment of what marriage equality demands depends on first determining what marriage is what sort of relationships must be treated as essentially the same They defend the principle that marriage as a comprehensive union ordered to family life requires a man and a woman And they argue for the great social benefits of enshrining this principle in law Most compellingly they show that those who embrace same sex civil marriage leave themselves no firm ground none for not recognizing as marriages every relationship type describable in polite English including multiple partner polyamorous sexual unions Finally *What Is Marriage* decisively answers common objections that the historic view is rooted in bigotry like laws forbidding interracial marriage that it is callous to people's needs that it

can't show the harm of recognizing same sex couplings or the point of recognizing infertile ones and that it treats a mere social construct as if it were natural or an unreasoned religious view as if it were rational *El-Hi Textbooks in Print* ,1984
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