

## BTM's Response to Equal Civil Same Sex Marriage a Consultation

Written by J. B. Waddell  
Monday, 23 April 2012 21:09

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Here is BTM's response to the [Government Office of Equalities consultation exercise](#) on the preposterous proposal of Equal Civil Same Sex Marriage implementation.

The consultation questions are in the majority directed at GLBTQ people, as can be seen below, and the Impact Analysis is so restricted in scope that it is a sop to show that the the box has been ticked to implement the policy without further ado. What is democracy when the result of a consultation is already determined?

List of consultation questions and answers submitted by BTM follows:

**Question 1: Do you agree or disagree with enabling all couples, regardless of their gender to have a civil marriage ceremony?**

Agree

**Disagree**

Don't know

**Question 2: Please explain the reasons for your answer. Please respond within 1,225 characters (approx 200 words).**

Marriage as a term and a concept, throughout history, has always been between a man and a woman and is defined as representing the love and life-long commitment and sexual union of a man and a woman to create a relationship structure for the conception and nurturing of children and the support of family, relations and generations.

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Same sex homosexual (includes lesbian) relationships are short-term, usually violent, promote unnatural, dangerous and high risk sexual behaviour, are sterile, and do not provide the complete and balanced nurturing environment for children.

Homosexuality is a choice and a behaviour that is frequently a transient or occasional lifestyle choice. It is not an identity, or a characteristic that someone is born with such as race, skin colour or other physical attribute. It is therefore illogical to protect, encourage, grant approbation and give the same status as marriage to something which cannot be classed as the same thing.

The real agenda of this same-sex marriage proposal (SSM) is to force society to accept GLBTQ behaviour as 'normal' and to suppress by law any criticism of homosexual behaviour (aka 'homophobia') in a public and private context.

**Question 3: If you identify as being lesbian, gay, bisexual or transsexual would you wish to have a civil marriage ceremony?**

Yes

No

Don't know

**This question doesn't apply to me**

**Question 4: If you represent a group of individuals who identify as being lesbian, gay, bisexual or transsexual would those you represent wish to have a civil marriage ceremony?**

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Yes

No

Don't know

**This question doesn't apply to me**

**Question 5: The Government does not propose to open up religious marriage to same-sex couples. Do you agree or disagree?**

**Agree**

Disagree

Don't know

**Question 6: Do you agree or disagree with keeping the option of civil partnerships once civil marriage is available to same-sex couples?**

Agree

Disagree

**Don't know (Can't answer the question with the responses given)**

**Question 7: If you identify as being lesbian, gay, bisexual and were considering making a legal commitment to your partner would you prefer to have a civil partnership or a civil marriage?**

Civil partnership

Civil marriage

No preference

Don't know

**This question doesn't apply to me**

**Question 8: The Government is not considering opening up civil partnerships to opposite-sex couples. Do you agree or disagree with this proposal?**

**Agree**

Disagree

**Don't know (Can't answer the question with the responses given)**

**Question 9: If you are in a civil partnership would you wish to take advantage of this policy and convert your civil partnership into a marriage?**

Yes

No

Don't know

**This question doesn't apply to me**

**Question 10: Do you agree or disagree that there should be a time limit on the ability to convert a civil partnership into a marriage?**

Agree – there shouldn't be a time limit

Disagree – there should be a time limit

**Don't know (Can't answer the question with the responses given)**

**Question 11: Do you agree or disagree that there should be the choice to have a civil ceremony on conversion of a civil partnership into a marriage?**

Yes, there should be an option

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No, there shouldn't be an option

**Don't know (Can't answer the question with the responses given)**

**Question 12: If you are a married transsexual person would you want to take advantage of this policy and remain in your marriage while obtaining a full Gender Recognition Certificate?**

Yes

No

Don't know

**This question doesn't apply to me**

**Question 13: If you are the spouse of a transsexual person, would you want to take advantage of this policy and remain in your marriage whilst your spouse obtained a full Gender Recognition Certificate?**

Yes

No

Don't know

**This question doesn't apply to me**

**Question 14: Do you have any comments on the assumptions or issues outlined in this chapter on consequential impacts? Please respond within 1,225 characters (approx 200 words).**

The scope of the consequential issues covered is very narrow and simplistic.

Legislation: No consideration has been given to estimate the cost of the revision of legislation and government literature and online media to change the definition of marriage and the knock on impact in so many departmental areas and the resulting confusion in terminology and process e.g. spouse, husband, wife, adultery, infidelity, consummation, bride, groom, family, mother, father, mum, dad, etc. All will be costs borne by the general public, 99% of whom are NOT homosexual!

Cultural Impact: SSM is yet another strap in the absolute suppression of criticism of homosexual behaviour in a public or private context. Religious buildings are public places and therefore it would be inconsistent with the law to denounce SSM in a religious premise.

Education: The cost impact to revise all educational material to conform to the new glossary of terminology to support SSM relationships and for staff to avoid being accused of being 'homophobic' for not using the politically correct terminology .It flies against academic and educational truth and practice.

**Question 15: Are you aware of any costs or benefits? that exist to either the public or private sector, or individuals that we have not accounted for? Please respond within 1,225 characters (approx 200 words).**

Health Costs: SSM will also encourage the adoption of homosexual behaviour experimentation by young people, in spite of the widely recognised health-risk of GLBTQ behaviour and the

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psychotic practice of "gifting" the HIV to new recruits to GLBTQ practices. There is also an increasing and high prevalence of STD's, exotic cancers, and other diseases amongst GLBTQ's, which result in large healthcare costs.

Educational: SSM legislation will enable homosexual activists to promote, completely unhindered, at all levels of the school education system from infants to adults, GLBTQ relationships and their sexual practices as normal, even though biologically they are abnormal. It will also stigmatise and result in exclusion of children who criticise homosexual behaviour at school, because of a natural revulsion, religious beliefs or the home teaching by their parents. Thus there will be confusion amongst children as to what is normal behaviour for their gender e.g. why can't I (a boy) use the same toilets as the girls?

Public and Private Sector: Will incur an enormous cost in revising all goods, services, and employment related documentation to avoid discrimination or 'homophobia' in printed and online media.

### **Question 16: Do you have any other comments on the proposals within this consultation? Please respond within 1,225 characters (approx 200 words)**

The proposed introduction of civil SSM is based on the premise that homosexuality and GLBTQ behaviour is biologically normal, fixed, determined at birth, and healthy, and therefore should be encouraged and supported by the government. This is totally false.

The ECHR recently ruled that SSM is not a human right nor required by EU member states, but if SSM legislation was brought in it would be considered discriminatory to exclude GLBTQ's from the same rights as heterosexual couples i.e. marriage on Religious Premises, which are public places.

The real agenda of SSM is to promote social and cultural change that results in the general acceptance of GLBTQ relationships as normal and of equal standing as heterosexual relationships. Consequently, the 'protected characteristic' of Religious Faith or Belief will not be protected, as has been shown in the prosecution and fining of Christians who have manifested their religion in a public or work context by objecting or commenting on homosexual behaviour and SSM.



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This consultation is so biased to GLBTQ people, why don't you be honest and change the name of your department to:

GLBTQ Office – Putting homosexuality at the heart of government.