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Reform of the marriage law in Argentina

Alejandro Laje

Universidad Abierta Interamericana Law School, Chacabuco 90 (C1069AAB), Buenos Aires, Argentina E-mail: alextaje@yahoo.com

Astract: The reform of marriage has in Afgertina sirchaling name sex coopies brought a great deal of equality in the system that it has some elementa-tion of the state of t

Keywords: marriage equality family solidarity reform rule; Argentina

Reference to this paper should be made as follows Laje, A. (2012) 'Reform of the marriage law in Argentina', Int. J. Private Law, Vol. 5, No. 1, pp.101–106.

Biographical notes: Alejandro Laje is a Professor of Jurisprudence and Vice-Deam of Universidad Abierta Interamericana Law School, Buenos Aires, Argentina.

1 Introduction

Political changes have endangered the legal culture of the nation. During the 20th centary, Argoritina was not able to establish a dependable democratic political system. It alternated between democratic elected governments and authoritizant regimes. Argoritine laws suffer from deficiencies that undermine their reputation among the general public and the wider glorous plotding opposition. This is particularly true in Family Law, where groups bodding opposition graph community. This is particularly true in Family Law, where groups bodding opposition graphical particular mistative.

Argentina was one the last countries to legal reasoning, followed by street demonstrations supporting and regular sum in word to enact a divorce law; yet it was one of the first countries to legalise sum in word to enact a divorce law; yet it was one of the first countries to legalise sum in word to enact a divorce law; yet it was one of the first countries to legalise sum in word to enact a divorce law; yet it was one of the first countries to legalise sum in word to enact a divorce law; yet it was one of the first countries to legalise sum in word to enact a divorce law; yet it was one of the first countries to legalise sum in the word to enact a divorce law; yet it was one of the first countries to legalise sum in 1987, and the sum of the case of the first was a sum of the countries of the countries of the case of the c

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elements inconsistent with other aspects of Family Law that remain unmodified, that affecting privacy and information issues. This article aims to show that the marris reform is not full harmony with the Argentine legal system.

2 Inconsistencies with other law

Article 172 of the Argentine Civil Code currently does not require that people be of different gender to get married. Together with Article 172, Congress modified an additional 23 article for Civil Code and other important foderal laws.

The core of the form civil Code and other important foderal laws.

The core of the form samply to remove the words, 'man' and 'woman' from cevery legal text, replacion was samply to remove the words, 'man' and 'woman' from cevery legal text, replacion was samply to remove the words 'man' and 'women from cevery legal text, replacion was samply to remove the words 'man and control of the control o

López del Carril adds another argument reparding the validity of the legal act. Allegody, same sex marriages are null and void due to the parties' inability to conceive the control of the parties' inability and control of the law. For them, and is a marriage have a pragmatist view of society and of the law. For them, and the parties of same-sex marriage have a pragmatist view of society and of the law. For them, and the parties of same-sex marriage have a pragmatist view of society and of the law. For them, and the parties of the parties of

3 Principle of equality

The equality principle requires that each one counts as one, and that no one counts for more than one. This line, as many others found in political philosophy, is vague, and changes its meaning with each person and society. It is not self-evident, neither for

rationalist nor for empiricists. It is not universally accepted, but it is present in m philosophical and legal systems: legal natural law theory, positivism, conventionalism ask for some level of equality for rational beings. Deists and rationalists refer to a slar buman nature. Some think it is evident and said so in important documents such as American Declaration of Independence:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights that among these are Life, Liberry and the pursuit of Happiness."

"We hold these truths to be reflevident, that all men are created equal, that they are endowed by due for Censton with creative sudfermable rights that among these are Life, Liberty and the pursuit of Happiness."

The differences between human beings are self-veident. However arguable the evidence of the equality principle is, there is no doubt of its universal and enduring attractiveness, that spitiation in practice requires that it is badanced with evident human differences. We can do that by establishing equality as the starting rule. As there is only one class of human beings; has to be treated in every way in the same and identical way, unless there is enough reason, not do so. It is not easy to act in accordance with this rule because reasonable people have discrete originous as to what those reasons are and why they are so. Values, view points, and social ends affect their opinions.

There is some agreement in considering that reasons based on birth, looks, and stelliciates are retriated to the search of the start of the s

4 Interpreting the Argentinean law

Article 16 in the Argentine Constitution states that "there shall not be blood nor birth privileges. There are neither personal charters nor nobility titles. All residents of the

Nation are equal before the law. Equality is the rule for taxation and for public duty. Article 20 adds "foreigners have all along the territory the zame civil rights as critizens." Finally, Article 57, 19, reads "Coppers must past he organize the country and education in such manner that equal chances are granted to all without any discriminations."

discrimination."

Since 1875, the Supreme Court has considered that equality under the law means that
the State must treat equally those persons that are in the same circumstances. In 1928, in
a famous case called Caille, the Court stated that

"the equality under the law established by the Constitution is not but the right there are no exceptions or privileges that may exclude some, who, unde-turn the contract of the contract of the contract of the contract of the law in concurrant, according to their specific difference, and any other understanding of this right is against to some nature and of common good."

in this topic, as in many others, the US Supreme Court had great influence on the Argentine Supreme Court. Particularly important were two leading cases: E.S. Royster Channo Co. v. Virginia, and Reed v. Reed by which the US Supreme Court stated: "It is unrecessary to say that the "equal protection of the laws" required by the Footness Armedians does not prevent the states from resorting to chamiltainer for the proposes of eligibilities. Numerous and familiar decisions that the state of the states of the states of the states of the states of But the elastification of the states of eligibilities. Numerous and familiar decisions to the elastification of difference havinessorable, not abstract, and must rest upon some ground of difference havinessorable, not abstract, and must rest upon the legislation, so that all persons similarly circumstanced had be reasted aller."

the registrons, so that all persons similarly circumstanced shall be treated asker, person faces, unreasonable, therefore are unconstitutional until they are proved reasonable. (Repetto, Incis Maria of Provincia de Buenos Aires) informatiscionalidad en commas legales y Genzález de Delpado, Cristina y oros of Universalad Nacional de Cordoba). So far, nationality and sex are dubious categories and if they must be applied, there must be an urgest State interest.

Considering the equality principle in marriage law, rationality must be thought of in relation to the aims of marriage. If, on the one hand, it is aims are to reproduce chave children) and to provide assistance between the spouse, it seems that it is not unreasonable to destinguish among men and women, former Argentine marriage Law did. But if, on the other hand, the purpose of a family has changed, and one it is the centre of mustal acid, company and assistance as it agraed by Dr. Marcos Códroba. It also seems irrational to limit the protection of the law to the union of two people heterosexual or otherwise matched as a couple. Familhes are more than just the unions of couples.

5 Conclusions

New forms of families are so different that it is difficult to anticipate. They require a regime that allows a broad protection for all types of domestic partnerships, extended over vast assented reciprocal aids, that encourages the protection of elders and minors, allows beredinary rights and other family relationships which the complexity of our society could think of.

Professor Córdoba developed in Argentina the idea of 'Assistance Life Partmership' which does not require romantic love as an element of a family. He argues that love has not been established by law as a requirement for the existence of a union in matrimony.

Vilma Vanella adds to this these that such 'assistance life partnerships' have their origins in the Roman idea of piecas, that we now call solidarity.

Passing a law regulating all sorts of "life partnerships' without limiting its benefits exclusively to couples satisfies both, the requirements of the equality principle and the current claim for moving the law towards more theselihe forms of solidarity.

It also satisfies Privacy Rights issues as it is not the State place to ask for the reasons of domestic partnerships: it is not legally relevant the motivation, being it sexual attraction, friendship, assistance or any other.

The Argentine Law is marked alike by the equality principle as by the solidarity principle. The rule is equality within each class, and solidarity firstly with the weak. There is only one class of people, that of human beings. Limiting the benefits of a eligal protection to only some kind of domestic partnerships seems to be irrational and it cannot be rightfully admitted.

The right to having a domestic partnership should not be limited to traditional or gay couples, rather to every group of people that condict themselves a family independing the production of the product of a family independing of a love relationship. These groups of people could include best friends, distant or close relatives, colleagues, or whoever they believe for them to be their family.

- Notes

 1 Americans have a similar experience (Roe v Wade) their own experience with issues that divide their country in such way.

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