



RADICAL
GENDER THEORY
TOOLKIT

1:

SECTION

WHAT IS RADICAL GENDER THEORY?

“GENDER,” MARXISM, AND THE SEARCH FOR POWER

By: Jonathan Butcher

The idea that a young child has a gender identity contrary to his or her biological sex is widely unpopular. In a *New York Times*/Siena Poll released in September, 70% of registered voters were strongly or somewhat opposed to teaching elementary school children about gender identity and sexual orientation.ⁱ More than half were opposed to teaching middle school students about this topic, and 42% were opposed to teaching it to high school students.

In another survey conducted by Parents Defending Education (PDE), 56% of parents said they “believe it is inappropriate for schools to administer surveys to students on topics such as gender identity, sexual orientation,” along with drug use and sexual activity.ⁱⁱ

It’s not that parents want teachers to avoid questions related to personal values and deeply held beliefs. Eighty-three percent of those in PDE’s poll were in favor of

educators teaching about issues related to character and personal values. The same percentage of parents in a Heritage Foundation survey from 2020 also were in favor.

Yet parents don't want children to be exposed to books and classroom materials that show explicit pictures of sexual activity or replace sexual biology in favor of the ambiguous concept of "gender."ⁱⁱⁱ

They have reasons to be concerned, beyond the obvious confusion and trauma caused by showing children graphic pictures of sexual acts. Some of the original writers and expositors of gender ideology had even more radical ideas in mind than teaching students to use different pronouns.

Judith Butler, best known for "Gender Trouble: Feminism and the Subversion of Identity," helped detach "gender" from biology by writing that not only can individuals change genders, they can also do this regularly. She writes that "gender is in no way a stable identity or locus of agency."

Butler advances this concept by aligning queer theory, an academic theory premised on the idea that sexuality, gender, and sex are oppressive social constructs, with other radical leftist theories such as critical race theory by saying, "The question of who and what is considered real and true is ... a question of power."

And this is the concept that unites all "critical" theories, including critical race theory and critical gender studies or gender ideology. When the German academic and Marxist Max Horkheimer and his colleagues at the Frankfurt School expanded Marxism in the 1930s, they

applied Marx's view of conflict between economic classes to society and culture. Critical race theorists would later apply the power struggle to race, saying that America is systemically racist and civil rights are an illusion.

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Critical race theorist Kimberlé Crenshaw devised the concept known as "intersectionality" to describe what she claimed were overlapping examples of victimization between race and gender. In the introduction to Part Six of "Critical Race Theory: The Key Writings that Formed the Movement," the editors describe Crenshaw's idea that "identity movements based on gender and racial liberation" must "address the 'intersectionality' of social domination."^{iv} In a chapter she contributed to the book, Crenshaw returns to the topic of social and political power. She writes, "The struggle over which differences matter [race, gender, ethnicity, etc.] and which do

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not is neither abstract nor insignificant ...
[T]hey raise critical issues of power.”^v

Critical gender theorists argue that gender is a defining element of society and is also rooted in the struggle for power, and they provide direct references to Marxism. Gayle Rubin, another gender theorist, explored this topic in “The Traffic in Women: Notes on the ‘Political Economy’ of Sex,” where Rubin writes, “There is no theory which accounts for the oppression of women—in its endless variety and monotonous similarity, cross-culturally and throughout history—with anything like the explanatory power of the Marxist theory of class oppression.”

In “Thinking Sex,” Rubin writes, “A radical theory of sex must identify, describe, explain, and denounce erotic injustice and sexual oppression.” Rubin defends incest and sodomy and says that laws prohibiting these acts are oppressive. Then Rubin pays tribute to Marx, saying, “Feminist thought is greatly indebted to Marxism. In a sense, Marxism enabled people to pose a

whole set of questions that Marxism could not satisfactorily answer.”

Logically, then, queer theorists believe that the rejection of radical gender theories is the same as racial discrimination. To these radicals, being appalled at incest, for example, “has more in common with ideologies of racism than with true ethics. It grants virtue to the dominant groups, and relegates vice to the underprivileged.”^{vi}

Parents can and do object to K-12 instruction on gender identity without also knowing the underlying theory’s obsession with power. For parents, rejecting radical gender theory is a matter of protecting their children. The rest of us, though, should reject queer theory’s attempt to gain control of the next generation.

WHO ARE THE CORE SCHOLARS OF RADICAL GENDER THEORY?

NOTES

By: Anna K. Miller & Kaitlyn Shepherd

SCHOLAR: GAYLE RUBIN

Position:

Associate Professor of Anthropology and Women's Studies in the College of Literature, Sciences, and the Arts at the University of Michigan

Notable works:

"Thinking Sex" (1984); "The Traffic in Women: Notes on the 'Political Economy' of Sex" (1975)

Quotes:

"A radical theory of sex must identify, describe, explain, and denounce erotic injustice and sexual oppression."^{vii}

Classifying some sexual acts as acceptable and some as unacceptable "has more in common with ideologies of racism than with true ethics. It grants virtue to the dominant groups, and relegates vice to the underprivileged."^{viii}

"Like gender, sexuality is political. It is organized into systems of power, which reward and encourage some individuals and activities, while punishing and suppressing others."^{ix}

"[B]oylovers are so stigmatized that it is difficult to find defenders for their civil liberties, let alone for their erotic orientation."^x

"[H]uman sexuality is not comprehensible in purely biological terms. ... It is impossible to think with any clarity about the politics of race or gender as long as these are thought of as biological entities rather than as social constructs."^{xi}

Core ideas:

From a moral standpoint, classifying some sexual acts or lifestyles as acceptable and others as unacceptable is just a social construct.

Sexuality is not just about biology; it involves power dynamics between oppressors and oppressed.

Race, gender, and sexuality must be viewed as social constructs because doing so makes it easier to politicize them and lobby for change.^{xii}

In society, sexuality can be conceived of as a hierarchy of privilege, with "[m]arital, reproductive heterosexuals" at the very top and "those whose eroticism transgresses generational boundaries" at the very bottom.^{xiii}

SCHOLAR: JUDITH BUTLER

Position:

Distinguished Professor Emeritus in the Graduate School, Department of Comparative Literature at the University of California, Berkeley

Notable works:

"Gender Trouble: Feminism and the Subversion of Identity" (1990); "Bodies that Matter: On the Discursive Limits of 'Sex'" (1993); "Undoing Gender" (2004)

Quotes:

"[G]enealogy investigates the political stakes in designating as an origin and cause those identity categories that are in fact the effects of institutions, practices, discourses with multiple and diffuse points of origin."^{xiv}

"The presumption of a binary gender system implicitly retains the belief in a mimetic relation of gender to sex whereby gender mirrors sex or is otherwise restricted by it."^{xv}

"If the immutable character of sex is contested, perhaps this construct called 'sex' is as culturally constructed as gender; indeed, perhaps it was always already gender, with the consequence that the distinction between sex and gender turns out to be no distinction at all."^{xvi}

"Gender ought not to be construed as a stable identity or locus of agency from which various acts follow; rather, gender is an identity tenuously constituted in time, instituted in an exterior space through a stylized repetition of acts."^{xvii}

"In other words, 'sex' is an ideal construct which is forcibly materialized through time. It is not a simple fact or static condition of a body, but a process whereby regulatory norms materialize 'sex' and achieve this materialization through a forcible reiteration of those norms."^{xviii}

Core ideas:

Gender (traits generally associated with one sex or the other) and sex (biological categories) are totally disconnected.

“Gender performativity,” is “that reiterative power of discourse to produce the phenomena that it regulates and constrains.” ^{xix}

Gender is a role one plays or something one does, rather than something one is. Because of social pressure, all people are acting out their gender roles as they believe they should. This is how society perpetuates the social construct of gender. ^{xx}

People can help others get around gender performativity by creating as much confusion around biological categories of sex as possible. When people start to question their assumptions, they will begin to see gender as a social construct and become free from the oppressive beliefs they used to hold. ^{xxi}

SCHOLAR: EVE KOSOFSKY SEDGWICK

Position:

Former Newman Ivey White Professor of English at Duke University and Distinguished Professor at the Graduate Center of the City University of New York

Notable works:

“Epistemology of the Closet” (1990)

Quotes:

“The book will argue that an understanding of virtually any aspect of modern Western culture must be, not merely incomplete, but damaged in its central substance to the degree that it does not incorporate a critical analysis of modern homo/heterosexual definition.” ^{xxii}

“The book will not suggest (nor do I believe there currently exists) any standpoint of thought from the rival claims

of these minoritizing and universalizing understandings of sexual definition could be decisively arbitrated as to their ‘truth.’ Instead, the performative effects of the self-contradictory discursive field of force created by their overlap will be my subject.”

Core ideas:

Binary thinking on sexuality that is rooted in biology is false and oppressive.

The key to undoing black-and-white thinking in society is understanding how gender and sexual identities are fluid.

Liberation requires rejecting objective truths and categories about sexuality.

SCHOLAR: KATH ALBURY

Position:

Professor of Media and Communication at Swinburne University of Technology

Notable works:

“Porn and Sex Education, Porn as Sex Education” (2014) ^{xxiii}

Quotes:

“In an ideal educational setting, porn literacy education might permit a dialogue that offers the opportunity for educators to learn more about young people’s sexual cultures, and for both teachers and learners to extend their knowledge and understanding of the intersections between mediated representation and lived experiences of sex, sexuality, and gender.”

“Conversations about porn literacy and porn as sex education (particularly with respect to the question of what young people learn from porn) should also be understood as conversations about changing cultural rules and conventions

regarding sexual self-representation and sexual practice.”

“Rather than seeking to set universal definitions regarding what porn really teaches,” porn education should “take account of the ways that differences in sexual tastes and cultures might impact on audiences’ reception of pornographic texts.”

“Young people’s readings of pornography (and their reception of porn education) can reshape the broader curriculum of formal sex and relationships education.”

Core ideas:

Pornography should be destigmatized and treated as one legitimate option among many.

Showing porn to kids is illegal for now because society constructs porn as problematic.

Teachers can subvert the norm and adopt “a number of creatively ‘indirect’ strategies,” to deliver “porn education to young people.” Among the techniques are showing documentary videos, instructional games, training resources, and curriculum guidelines.

SCHOLARS: HARPER KEENAN AND “LIL MISS HOT MESS”

Position:

Harper B. Keenan is the Robert Quartermain Professor of Gender and Sexuality Research in Education at the University of British Columbia. Lil Miss Hot Mess is a performer and board member of Drag Queen Story Hour and the author of the children’s book “The Hips on the Drag Queen Go Swish, Swish, Swish” (Running Press Kids, 2020).

Notable works:

“Drag Pedagogy: The Playful Practice of Queer Imagination in Early Childhood” (2020) ^{xxiv}

Quotes:

“[D]rag aesthetics can provide an avenue into exploring children’s curiosities about social norms, which often reflect inconsistencies in what they have been taught. At many [Drag Queen Story Hour] events, children ask genuine questions like ‘are you a boy or a girl?’ or ‘why are you dressed like that?’ often embarrassing their well-meaning parents or teachers. Although such questions can be hurtful in many non-drag contexts, DQSH creates a space in which performers can answer personally and honestly. In many cases, drag queens may not respond with answers, but with questions meant to complicate perceptions of gender and society: ‘why does it matter if I’m a boy or a girl?’ or ‘why shouldn’t I wear sequins and feathers and lots of makeup?’”

Core ideas:

Drag Queen Story Hour (DQSH) introduces drag queens, adult men dressed as women in a caricatured appearance, into classrooms, libraries, and other educational spaces with children (as young as Pre-K and kindergarten) to read provocative stories.

DQSH provokes students to ask questions about the stability of sex, gender, and sexuality.

The goal of DQSH is to influence children to experiment with sexual pleasure and desire, all in the presence of an adult man dressed and performing as a caricature of a woman.

HOW DOES RADICAL GENDER THEORY MANIFEST IN K-12 SCHOOLS?

3: SECTION

By: Nicole Neily

Over the past two years, parents around the country have become increasingly attuned to their children's curriculum—and they've been shocked what they have discovered, particularly when it comes to issues of sex and gender. Far from the genteel health education classes that adults themselves grew up with, lessons today are much more explicit—and begin at far younger ages—than many people are comfortable with.

Students are introduced to the idea of “gender”—as opposed to the traditional sex binary—even before kindergarten. One preschool in Washington, D.C., emailed parents that their children's teacher, Mr. Powell, is pregnant, so the four-year-olds in the class are being taught that “some boys have bodies that can have babies.” The teacher tells students, “My grownups made a guess that I was a girl, but when I grew up I told everyone that I'm actually a boy.” ^{xxv}

Cartoons of the “gender unicorn” and the “genderbread person” teach children that gender is not only on a spectrum, but also a social construct.^{xxvi} In Minnesota’s Independent School District 197, second grade students read “When Aidan Became a Brother,” a book about a young girl who transitions to being a boy. Fourth grade students read “It Feels Good to Be Yourself,” which teaches children that “gender is personal” and that they can choose their own gender.^{xxvii} In Los Angeles, books like “Julian is a Mermaid” and “I am Jazz” are read to early childhood classrooms as part of the district’s “Queer All Year” initiative.^{xxviii}

“Preferred pronoun policies” are also increasingly popular with districts, frequently under the guise of anti-bullying/harassment policies. In Iowa, “intentional and/or persistent refusal by staff or students to respect a student’s gender identity”—i.e., not using a student’s self-proclaimed pronouns or new name—can be punished, up to and including suspension and expulsion, as violations of the district’s anti-bullying and anti-harassment policy, equal educational opportunity policy, and Title IX policy.^{xxix} In Massachusetts, second grade students play a game called “Playing with Pronouns,” a card game that teaches young children that they can pick their preferred genders and pronouns.^{xxx} Surprisingly, these lessons are found in more classes than just reading and writing. In Illinois, one teacher recently shared how he integrates pronoun lessons into math class.^{xxxi}

Perhaps the most nefarious policy of all, however, are parental exclusion policies—and frighteningly, they are popping up in

schools from coast-to-coast. Rather than work alongside parents to help students succeed and thrive—as was the case for most of America’s history—schools now adopt an adversarial posture vis-à-vis parents, teaching students that their parents are likely to be not only unsupportive of their gender identity, but also that children may be unsafe with their families.

In New York, a back-to-school survey asked fifth graders both “what are your gender pronouns for at school,” and “what are your gender pronouns at home? (If I ever speak with your guardians—what pronouns do you want me to use?)” Don’t forget: Fifth graders are approximately 10 years old.^{xxxii} And in Wisconsin, one high school displayed a sign reading “If your parents aren’t accepting of your identity, I’m your mom now.”^{xxxiii} The same district held a teacher training that told educators, “Remember, parents are not entitled to know their kids’ identities. That knowledge must be earned. Teachers are often straddling this complex situation. In ECASD, our priority is supporting the student.”^{xxxiv}

With gender issues forced upon students from a young age—not only in the curriculum, but through administrative efforts to undermine students’ relationships with their parents—families would be well-advised to remain vigilant. With public and private schools in both red states and blue states adopting these policies, families must be on guard at all times, for students of all ages.

VEHICLES FOR RADICAL GENDER THEORY

By: Anna K. Miller

There are five main vehicles for how radical gender theory is delivered to students in K-12 schools. The central problem with each of them is their attack on childhood innocence and the love necessary to make a family.

(1) School libraries

Stock their shelves with graphic children's books promoting, among other things, kink, sexual deviancy, high-risk sexual behaviors, and early sex among children. Examples: Gender Queer,^{xxxv} "Love Makes a Family," and "George"

Host Drag Queen Story Hour, during which men dressed as women in a caricatured appearance put young children on their laps and read them a LGBT-inclusive story

Both of the practices above are intended to make children question their biological sex and the stability of cultural family norms

(2) Comprehensive sex education (CSE)

Encourages students to explore their sexual orientation or gender identity

Seeks to expose how "oppression impact[s] sexual wellness and reproductive freedom"^{xxxv}

Often sold as abstinence education but usually redefines abstinence and includes teaching students about using sex toys, having anal sex with a condom, having oral sex and using dental dams, and even having unprotected sex, getting pregnant, and then getting an abortion

Sometimes includes practices such as porn literacy, which entails eliminating the stigma around watching porn, promoting porn use, and encouraging ever-younger children to integrate porn into their increasingly active sex lives

(3) Social-emotional learning

SEL programs cultivate certain attitudes, beliefs, opinions, and behaviors in children

Transformative SEL programs seek to displace and

stigmatize the old, supposedly oppressive cultural, moral, and religious institutions central to a child's health and well-being, such as the nuclear family, meritocracy, and the church

Transformative SEL will replace these institutions by encouraging children to embrace ideas such as gender identity, abortion, and transgender ideology

(4) School district policies

Can abridge parental rights by elevating the independent choices of young children

Can require teachers to affirm students' gender identity by using their chosen pronouns or a different name

Can allow biological boys to use girls' bathrooms and locker rooms or participate in women's sports simply because they claim to identify as female

Often do not request parental consent or require employees to notify parents of their child's request to be addressed by a different name or pronouns at school

(5) School clubs

Gender and Sexuality Alliance (GSA) clubs target LGBT youth and their allies and condition students to be activists

Some schools offer GSA clubs to students beginning in elementary school with seemingly innocuous titles such as "Rainbow Club"

GSA clubs have evolved into "vehicles for deep social change" in the areas of gender and racial justice^{xxxvi}

Teachers and staff recruit students to join the club, then students lead the GSA

GSA clubs tell students to keep conversations confidential from parents

Schools generally do not require parental consent for students to join

Club activities can include giving students chest binders, attending a drag show, or taking students to protest at rallies for LGBT causes

4:

SECTION

HOW CAN RADICAL GENDER THEORY

VIOLATE PARENTS' RIGHTS AND DESTROY CHILDHOOD INNOCENCE?

By: Kaitlyn Shepherd and Katherine Hartley

In November 2022, a group of parents and students in Ohio sued the school board over a district policy permitting students to use the restroom and locker room facilities that align with their professed gender identity rather than their biological sex. ^{xxxvii}

A few months earlier, the parents of a transgender child in Tennessee took legal

action against a state law that requires students to use the restroom facilities consistent with their biological sex. ^{xxxviii}

As radical gender theory spreads into schools, it is becoming more common for parents and others to challenge Gender and Sexuality Alliance (GSA) clubs, school curricula and supplemental materials, and

bathroom and locker room usage policies. Parents of school-age children must be informed so they can act to protect their children and their constitutional rights.

Writer and activist Christopher Rufo defines radical gender theory as a “catch-all term for academic queer theory, transgender ideology, and gender identity activism.”^{xxxix} The presence of GSA clubs in schools is one aspect of radical gender theory that has been challenged.

Under the federal Equal Access Act of 1984, if a secondary school accepts federal funds and allows any non-curricular clubs to meet, it can’t discriminate against a club based on its viewpoint or speech.^{xl} As a result, thousands of GSAs have been organized at schools around the country.^{xli} Parents have expressed opposition to these clubs teaching young children about their sexuality,^{xlii} and they are right to be concerned because in many cases, students don’t need a parent’s permission to join a GSA.^{xliii}

Schools are using curricula and supplemental materials that normalize or promote homosexuality, transgenderism, and sexual behaviors. For example, students in a human relations class in Wisconsin’s Arrowhead Union High School District were shown a document titled “How to Be an Ally to Transgender People” and an “Aspects of Identity” chart, which told them that sex, gender expression, gender identity, and sexual orientation all exist on a spectrum.^{xliv} In some states, parents can view any materials from which their child is taught at school. Under Idaho law, for example, parents have a right to inspect all curriculum and the source of any supplemental materials and remove

their children from any curriculum that contradicts their beliefs.^{xlv} This may not be the case in every state, however. In addition, under federal law, if a school conducts a survey that elicits information about a student’s sexual behaviors or attitudes, the school must get parental consent before it administers that survey.^{xlvi}

Another contentious area of law concerns school bathroom and locker room usage policies. In most cases, the interests of transgender-identifying students in using the bathroom that aligns with their professed gender identity have prevailed over parental rights and the privacy interests of other students. For example, in 2020, a group of parents in Oregon challenged a district policy that permitted a biologically female student to use the boys’ locker room. In a judicial opinion for the Ninth Circuit Court of Appeals, Judge A. Wallace Tashima wrote that the policy did not “infringe Fourteenth Amendment privacy or parental rights [to direct the education and upbringing of their children] or First Amendment free exercise rights, nor does it create actionable sex harassment under Title IX.”^{xlvii} The U.S. Supreme Court declined to hear the case, thereby leaving the lower court ruling in place.

Given these realities, what can parents do to protect their rights and their children?

Parents have the right to direct the education and upbringing of their children.^{xlviii} For parents to exercise this right, they must be aware of what their children are learning or being exposed to at school. One way to improve transparency for parents is to strengthen school district policies regarding parental consent. If a GSA club operates in the local school district, parents can ask the school

CHILDHOOD INNOCENCE AND PARENTAL RIGHTS ARE UNDER ATTACK LIKE NEVER BEFORE.

board to adopt a policy requiring parental consent before a student participates in extracurricular activities. Parents can also request to see any curricula or supplemental materials shown to their children.

It is important for parents to engage with their local school board, which performs many functions that affect parents and students. According to Idaho law, for example, school boards are responsible for adopting policies, financing programs, choosing textbooks, maintaining a school library, supervising extracurricular activities, and even “protect[ing] the morals and health of the pupils.”^{xlix} Many school boards let parents and residents use the public comment time during official meetings to express concerns or weigh in on proposed school board policies. Parents who provide public comments or meet with school board members can bring problems to light and encourage the board to act. If school board members prove unreceptive to parental input, parents may exercise their right to vote them out and elect new ones.

According to Alliance Defending Freedom, “Parental rights are undermined when

authority figures ... take any action that undermines the parents’ role in guiding or protecting their child.”ⁱ

Parents can encourage their local school board to adopt policies that allow parents to opt their child in to any instruction relating to sex, gender identity, or sexual orientation. They can also ask the school board to adopt a policy that allows parents to opt their child out of any instruction on problematic topics.^{li}

Another step parents can take is to seek legal help if they believe their rights or those of their child have been violated. Organizations like Pacific Justice Institute, Alliance Defending Freedom, America First Legal, First Liberty, Institute for Justice, and the American Center for Law and Justice can provide legal advice to help parents defend their rights and those of their children.

Childhood innocence and parental rights are under attack like never before. It is critical that parents be informed so they can act to protect their children.

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HOW CAN PARENTS ADVOCATE AGAINST RADICAL GENDER THEORY?

5: SECTION

By: Meg Kilgannon

When we find ourselves encountering education professionals who sincerely believe and defend concepts like Queer Theory and believe they have a moral obligation to teach those concepts to children for the good of society, it is long past time for parents and concerned citizens to act. Gender ideology is a dangerous force in education and our

culture. Parents can take several practical steps to safeguard our own children and our communities from this evil influence.

First, parents must be careful to remain the most important people in their children's lives. Our right to direct the upbringing of our children should be unquestioned. Our responsibility to our

children is confirmed by our love for them. We need to make sure that we know our children's hopes and dreams, their friends, their teachers, and those who influence them. When schools have policies that would seek to "affirm a gender identity" in children without the knowledge or consent of parents, we can protect our children and ourselves by being fully engaged in relationship with our children. One of the common rejoinders to efforts to enact policies to protect children from secret social transition in schools does have a grain of truth in it. Gender activists will demagogue, "If you want to find out what gender your child is, just ask your child; the school can't hide that from you." We can see the arrogance and dishonesty behind such a comment, but it makes a point, too: Never let anyone know your child better than you do.

If you find yourself managing a gender identity crisis in your home, be careful to get the right help. There are few resources for parents who do not wish to affirm their children in a gender delusion, but they are out there. "Desist, Detrans, and Detox" by Maria Keffler is a wonderful book with advice from a mother and former public school guidance counselor. Be careful, however, not to rely on the advice of "gender specialists." It is more likely than not that advice from this perspective will "affirm" a sex change rather than explore the reasons for gender dysphoria and seek to integrate body and mind consistent with biological reality.

If you wish to engage your school system or state legislature to protect the rights of parents and children, there are many efforts underway that you can use as guides. Groups like Family Research

Council, Parents Defending Education, and Parental Rights Foundation are ready to help, with research, advice, and connections to other resources. Successful efforts make sure to keep parents at the center of the process. For example, Virginia's recently drafted model policy includes this useful definition: The phrase "transgender student" shall mean a public school student whose parent has requested in writing, due to their child's persistent and sincere belief that his or her gender differs with his or her sex, that their child be so identified while at school. The Virginia draft is a reaffirmation of parental rights, keeping parents front and center.

Finally, never doubt yourself when you stand for the truth of biological sex. History is littered with examples of medical fads that have victimized people and cultures: lobotomy, eugenics, and recovered memories are just a few examples. The gender fever seems to be breaking. It will take parents and a public committed to truth spoken in love to protect our children and heal our culture. We live in the greatest nation on earth, the beacon of hope for the world. Let's make America's school systems as exceptional as our nation. Our children, entrusted to us by God, deserve our very best.

ABOUT THE CONTRIBUTORS



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Katherine Hartley is an attorney for Pacific Justice Institute’s Idaho office. She and the Pacific Justice Institute offer legal services in the areas of religious freedom, parental rights, and civil liberties.



Meg Kilgannon is a Senior Fellow for Education Studies at the Family Research Council. Previously she served at the U.S. Department of Education as Director of the Office of Faith and Opportunity Initiatives in the Trump administration.



Kaitlyn Shepherd is a research assistant with the Idaho Freedom Foundation, where she works in the Center for American Education on K-12 and higher education policy. Prior to joining the Idaho Freedom Foundation, Kaitlyn worked as an intern and research assistant for legal and policy studies with the Family Research Council, where she conducted research, primarily on issues related to domestic religious liberty.



Nicole Neily is the president and founder of Parents Defending Education.

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