

### *How marriage and Safe schools are linked*

The redefinition of marriage enshrines a particular definition of 'equality' for sexual minorities in law, meaning that any differentiation between same-sex couples and heterosexual couples can be regarded as discrimination.

Safe Schools, and similar extreme LGBT sex education programs, teach children to accept the conclusions of queer theory; that biological sex cannot be understood as male/female; that sexual diversity and gender diversity are a natural part of each individual's true identity; that diversity in all its forms must be affirmed and celebrated. Safe schools and marriage work together to eradicate the idea that distinctions between male and female have any significance, or that heterosexuality, bisexuality can be distinguished from heterosexuality.

*"The logic is simple: if the law says homosexual/bisexual/transsexual 'marriage' is normal and right, schools will be obliged, by anti-discrimination law, to teach the homosexual/bisexual/transsexual behaviour is normal and right."<sup>1</sup>*

Throughout history, the marriage of a man and woman has been treated as special because these are the relationships that produce and nurture children. Heterosexual marriage is the social expression of a biological principle which is essential to the reproduction of the species. Societies everywhere are arranged around the understanding that heterosexuality is 'the norm', that boys (who have male bodies) and girls (who have female bodies) will grow up to marry someone of the opposite sex and have children of their own.

### *Heteronormativity vs 'inclusion'*

LGBT activists argue that this "heteronormative" world view discriminates against sexual minorities. If society assumes heterosexuality is normal and good, then same-sex attraction is, by inference, 'less normal' or 'less good'. According to Roz Ward (the author of Safe Schools), heteronormativity and LGBT oppression are the same thing. Both are 'woven into the fabric of society' and must be eradicated if we are to achieve "inclusion" for sexual minorities.

The main strategy to eradicate heteronormativity for the next generation is to teach children that gender ideology, based on queer theory, is true. The central tenets of queer theory have no support in the biological sciences. Queer theory is a post-structuralist philosophy that emerged from academic "queer studies", of the experiences and perceptions of queer communities. Safe Schools teaches children that what is normal for queer communities is normal for everybody.

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<sup>1</sup> David van Gend, *Stealing From a Child: The Injustice of 'Marriage Equality'*, 2016, p. 89.

## What Safe Schools teaches

There are three basic building blocks of identity: biological sex, gender identity and sexual orientation.

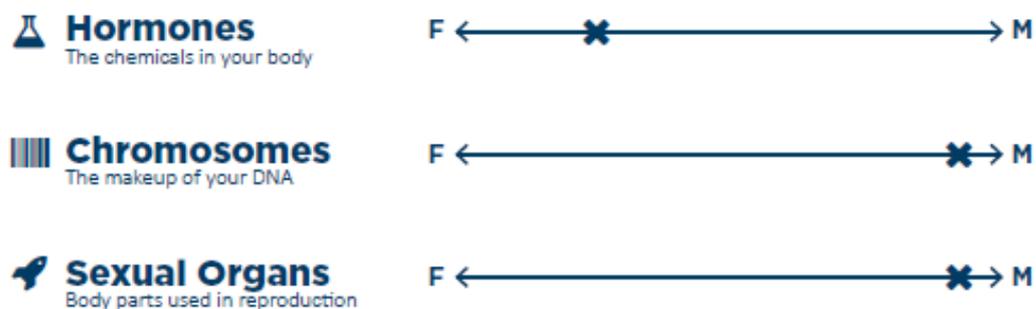
1. **Biological sex** is not binary (male/female). It should be understood as a 'spectrum of natural variation' so that everyone is somewhere between male and female.

## BUILDING BLOCKS OF IDENTITY - SEX



We each have our own unique identity, or way we think and feel about ourselves. This might include being Australian, our family's cultural background, as well as the city, town or state we live in. There are three parts of our sexuality that help us build our identity; the sex we were assigned at birth, our gender identity, and our sexual identity. There are lots of different components that make up your sex. These components can be thought to sit anywhere on a spectrum between 'female' and 'male'.

Below is one example of where the components of someone with an intersex variation may sit.



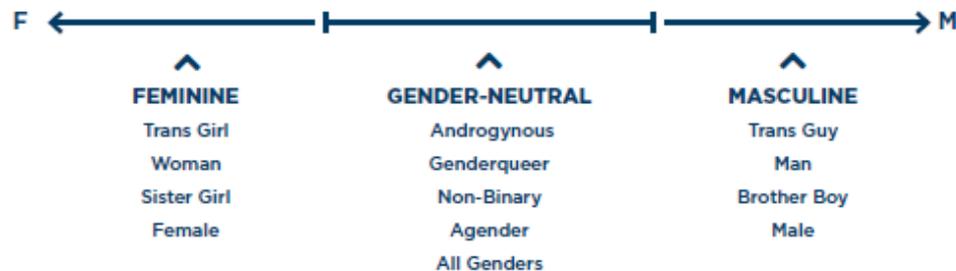
2. **Gender identity** (whether you feel male or female, both, neither or something in between) is separate and independent of biological sex. Someone is not a boy or girl simply because they have a male or female body.

*It's up to the individual to describe what gender identity fits them best. There are a whole range of different words people use to describe their gender identity.*

## BUILDING BLOCKS OF IDENTITY - GENDER



We each have our own unique identity, or way we think and feel about ourselves. This might include being Australian, our family's cultural background, as well as the city, town or state we live in. There are three in particular that help us build our identity; the sex we were assigned at birth, our gender identity, and our sexual identity. Gender isn't quite as simple as whether you're 'male' or 'female'. Everyone has their own gender identity in relation to masculinity and femininity. Some identify with both, and some don't identify with either; it's up to the individual to describe what gender identity fits them best. There are a whole range of different words people use to describe their gender identity. Here are just a few examples:



Because gender is not connected to biological sex, gender identities can be 'fluid'; they can change over time.

3. Students are taught that homosexuality and heterosexuality are extreme ends of a spectrum of possible **sexual orientations**, which are all equally good.

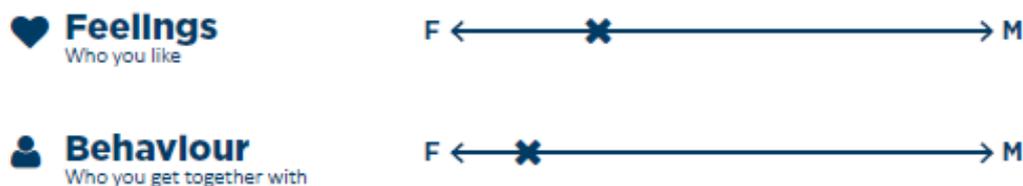
*There are lots of different components that make up your sexuality. You can be attracted to a whole spectrum of masculinity, femininity, both or even none. Your feelings, behaviours and identity aren't always the same.*

## BUILDING BLOCKS OF IDENTITY - SEXUALITY



There are lots of different components that make up your sexuality. You can be attracted to a whole spectrum of masculinity, femininity, both or even none. Your feelings, behaviours and identity aren't always the same.

**If the example below was a girl they might identify as a lesbian. If they were a boy they might identify as straight.**



The logical assumption from looking at a spectrum is that most people will be somewhere in the middle. This would make them bisexual to one degree or another. This representation is not accidental. Roz Ward, sees heterosexuality and the traditional family unit as the tool of capitalist oppression, whereas sexual and gender diversity is a sign of true liberty.

*Only Marxism ... offers both the hope and the strategy needed to create a world where human ... sexuality, gender and how we relate to our bodies can blossom in extraordinarily new and amazing ways that we can only try to imagine today.”<sup>2</sup>*

### *Promoting homonormativity and transnormativity*

If sexual minorities are marginalised by heteronormativity, it can equally be said that heterosexuality is marginalised by the ‘homonormativity’ or ‘transnormativity’ promoted by queer theory. Heterosexuality is not overtly denigrated by Safe Schools, it just isn't mentioned. Children are encouraged to search for their ‘true’ gender and sexual identity and, when they have discovered this, to ‘come out’ and celebrate publicly. Safe Schools doesn't encourage heterosexual kids to come out

<sup>2</sup> Roz Ward, “The role of the left in the struggle for LGBTI rights”, addressing The Marxism 2015 Conference Retrieved from <http://marxismconference.org/index.php/previous-highlights/audio-archives/item/1310-The-role-of-the-left-in-the-struggle-for-LGBTI-rights.html>

and celebrate their heterosexuality. Heterosexuality is invisible or marginalised in a world shaped by queer theory.

Far from merely supporting children who already identify as LGBT, Safe Schools is a very effective vehicle for promoting sexual and gender diversity to a captive audience of vulnerable children throughout the entire school system.

### *Eradicating 'indirect discrimination'*

As well as promoting sexual diversity and transgenderism, Safe Schools aims to eradicate all vestiges of heteronormativity from the school community.

*"Even indirect discrimination against ... gender diverse people is ... potentially against the law when it has a negative impact on a person."<sup>3</sup>*

The student population is enlisted as activists to ensure that, not only do they personally adhere to the cause of "LGBT inclusion", but they police the school community to ensure no such 'indirect discrimination' remains in school policy, in the attitudes of teachers or in the opinions of their fellow students.

Students are encouraged to:

- make a personal LGBT ally pledge on social media
- start a 'Stand Out' group at school
- award stickers to the most LGBTI-inclusive teachers
- post LGBTI banners in the entrance hall, around the school corridors and on the school web site
- run "purple" cupcake days and "wear it purple days" to raise money for LGBT causes
- be careful not to assume people are not transgender. (For example, assuming that people with male bodies will identify as boys is a heteronormative assumption. You should ask people and be careful to avoid 'misgendering' them by calling them 'he' when they identify as a 'she' or a 'ze' or 'they')
- be careful not to assume anyone is heterosexual. If you're talking to a boy, you should ask "Do you have a boyfriend or girlfriend?"
- ensure the school library is stocked with books that depict, same-sex love stories and bisexual attractions
- organise 'speak out' groups for students to discuss LGBT political issues
- invite LGBTI guest speakers to student assemblies
- attend PRIDE, Mardi Gras, IDAHOT days, and marriage equality rallies,
- ensure LGBTI rights groups are not blocked by the school's firewall (some of these are blocked because of age-inappropriate content).

In order to be 'inclusive', schools can:

- celebrate 'LGBTI history month'
- normalise homosexuality and transgenderism in all subjects by referring to homosexual or bisexual individuals wherever possible
- teach children that the subjective gender identity of each student is their 'true identity', regardless of their biological sex to normalise transgenderism

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<sup>3</sup> Lesson 4, *All of Us*, p.32.

- change uniform so that gender identity, not biology, now determines whether a student wears the boys' or girls' uniform, plays on the boys' or girls' sporting teams, uses the boys' or girls' toilets, and whether they sleep with the boys or girls on overnight camps
- avoid dividing the class into boys and girls because this will make transgender students uncomfortable
- remember not to generalise about the changes boys and girls can expect at puberty. Not all girls will menstruate, for example, because some girls – the transgender ones – are biologically male.

### *Cutting parents out of the picture*

To demonstrate their adherence to the 'truth' or queer theory, schools **must** facilitate the gender transition of any student who identifies as transgender, even without their parents' knowledge or consent:

*"If a student does not have family or carer support for the process, a decision to proceed should be made based on the school's duty of care for the student's wellbeing and their level of maturity to make decisions about their needs. It may be possible to consider a student a mature minor and able to make decisions without parental consent."*<sup>4</sup>

In fact, parents who are not happy about a transgender identity being affirmed for their child may be considered abusive. State education department policies in Australia suggest that schools consider their mandatory reporting obligations if they find parents like this<sup>5</sup>. In Canada, Bill 89, now makes it legal for the state to remove transgender children from parents who refuse to affirm their transgender identity.

### *The state does not acknowledge parents' rights to decide on their children's education*

In May 2016, Dr Carling-Jenkins MP, recognising that parents' concerns about programs like Safe Schools and Respectful Relationships were not being heard, proposed that Victoria's government support the rights of parents (articulated in the UN Declaration of Human Rights) "to choose the kind of education that shall be given to their children". This Bill would affirm that parents, not the state, have primary responsibility for the shaping of their children's values and development. The Victorian government voted the Bill down.

*"Boys cannot be boys, girls cannot be girls and parents cannot be parents. Children have become the subjects of the state's social re-engineering project, and our public schools have become the laboratories in which the re-engineering takes place."*<sup>6</sup>

### *Safe Schools and marriage*

Overseas, Safe Schools-type programs were increasingly made compulsory after marriage was redefined. Once 'equality' was enforced in marriage law, it became impossible for parents to object to the roll-out of queer theory's teachings in schools. Once marriage laws are changed, the

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<sup>4</sup> Guide to supporting a student to affirm or transition gender identity at school, p. 1.

<sup>5</sup> *Legal Issues Bulletin*, No. 55, December 2014, NSW Department of Education. Available at: [https://www.det.nsw.edu.au/media/downloads/about-us/how-we-operate/legal-issues-bulletins/number\\_55.pdf](https://www.det.nsw.edu.au/media/downloads/about-us/how-we-operate/legal-issues-bulletins/number_55.pdf)

<sup>6</sup> Rachael Carling-Jenkins, Victorian Parliament Hansard, Wednesday, 24 May 2017, p. 2948.

traditional role of the family as the primary educator of their children is more easily replaced with a state-endorsed value system that supports same-sex marriage.

In Australia, Safe Schools was introduced first. While the law understands marriage as between one man and one woman, we still have the framework for teaching values consistent with this in schools. However, if marriage is changed so that the law agrees that gender does not matter and all sexual orientations must be treated as exactly the same, there will be no grounds for parents to object to gender being redefined everywhere and the new 'truths' of queer theory being taught to our children in schools.