

**INQUIRY INTO EDUCATION LEGISLATION  
AMENDMENT (PARENTAL RIGHTS) BILL 2020**

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Partially  
Confidential

## Submission to the NSW Education Amendment (Parental Rights) Bill 2020

27<sup>th</sup> February 2021

**Hon Mark Latham MLC**

Chair, Portfolio Committee No. 3 – Education  
Upper House Committees | Legislative Council  
Parliament of New South Wales  
Macquarie Street,  
SYDNEY  
NSW 200

Dear Committee Secretariat,

Thank you for this opportunity to submit to this inquiry into the proposed Education Amendment (Parental Rights) Bill 2020. My interest in the subject is both personal (as a family member of children who recently attended a NSW public school) and academic (as an historian). I hold an Honours degree in History from Sydney University. A Commonwealth Scholarship took me to Cambridge University, where I earned my doctorate, also in History. The information presented in this submission canvasses some of my conclusions from the last few years of research into the history of the gay rights movement, the sexual revolution, pornography, and feminism with a particular focus on how these are currently impacting the Australian school system. I wholeheartedly support the proposed Bill.

Yours faithfully

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## Introduction

Any parent of young children can tell you that there are few subjects that people agree on *less* than the question of how best to bring up children. At the same time, the subject of correct parenting – if there is such a thing – rightly excites strong feelings. The manner in which a child is nurtured, provided for, educated and disciplined largely determines whether that child will thrive or fail in life; nothing is so significant to the future of a nation as the health and welfare of its children.

Totalitarian and democratic governments will supply different answers to the question “who has the prerogative to decide what is best for children?” A liberal democracy acknowledges the primacy of parents; totalitarian regimes will claim primacy for the State. As a bulwark to the historically observable impulse of totalitarian governments to reach into the home and dictate on matters pertaining to the formation of children, the International Convention on Civil and Political Rights (ICCPR), to which Australia is a signatory, requires the State to offer positive protections to the family. This includes recognizing and upholding the rights of parents to bring up their children in conformity with their own convictions.

If Australia wishes to remain a democracy into the future, it is necessary to ensure that schools are hospitable to and supportive of religious, cultural and political pluralism. The potential for education systems to provide the machinery of ideological indoctrination for the next generation of citizens is abundantly clear. Academic conversation, particularly in Gender Studies, Teacher Training and Social Work programs, has for decades contemplated and advocated the exploitation of this potential. Whether impelled by sincere concern for the flourishing of all children or because they see children as the vehicle for directing the future of the nation, or both, the education system offers a tempting target for political activists and social engineers.

The introduction of queer theory – complete with new teachings about gender – is only the latest in a long string of “good ideas” suggested by self-styled “experts” on how we should bring up children. We need not doubt the sincerity of their good intentions to nevertheless disregard their advice and exclude their interesting philosophical speculations from the classroom.

At a minimum, we can say that a compelling case for dispensing with a male/female binary has not been made. Queer theory’s suggestion that “heteronormativity” is both wrong and oppressive is not widely comprehended or accepted outside a certain niche conversation. Having had occasion to explain heteronormativity to various community audiences, I can testify that the response is normally a moment of stunned confusion followed by such questions as “why do we even need a word for that?” The program for social and political revolution that proposes replacing heteronormativity with queernormativity is simply a foreign language to most Australian parents.

On the other hand, when queer theory is understood as only the latest in a series of strategies designed to accomplish the long-held objectives of the sexual revolution – namely, the total deregulation of human sexual behaviour, up to and including a permission structure for paedophilia – it becomes a matter of urgency for the State to intervene to ensure such theories are positively excluded from schools. For this reason, I applaud the objectives of this Education Amendment Bill 2020.

## Structure of the submission

This submission provides further substantiation on the following points:

- 1) Even within niche academic and legal conversations that recommend “gender and sexual diversity” as the path to human liberation, “gender” is undefined and acknowledged to be undefinable. Teaching this as truth to children has no basis in sound pedagogy.
- 2) Queer theory provides architectural support for an inverted moral universe, which is inconsistent with child protection and hostile to parents.
- 3) Transgenderism provides an ostensibly non-sexual excuse for the sexual radicals to reach children
- 4) When you redefine the human person as a SOGI, this radically changes what “good parenting” looks like and how we understand “the best interests of the child”.
- 5) Queer theory has been introduced to the Australian school system under false pretenses, by activist academics who have exploited the popular belief that sexual orientation and gender identity are fixed from birth – a view that sexual revolutionaries certainly do not share.
- 6) Targeting the vulnerable: the people most harmed by fraudulent research are the very children queer revolutionaries claim to champion.
- 7) As a consequence, school-run initiatives to “help” LGBT kids run counter to the demands of child protection.

### Disclaimer

Before I begin, it is necessary to underscore that I am critiquing a particular ideology, not sexual identities or the whole of the LGBT rights movement. For forty years, a radical element within the LGBT rights movement has cynically used identity politics to manipulate public opinion, frustrate rigorous scrutiny, demonize their critics and obscure their real political objectives. Whenever expediency requires, this radical element disguise themselves as moderates to bring accusations of “homophobia” or “transphobia” against their political opponents. It is necessary to differentiate between the moderates and radicals within the LGBT movement:

- Politically moderate LGBT activists (we could characterize them as liberal “progressives”) argue, on the basis of the belief that a fixed minority of the population is “born” gay, lesbian, bisexual or transgender, for social reform to promote greater “inclusion” of this group. They are still pro-democracy, pro-family, pro-child protection and they recognize that sexual exploitation or abuse produces trauma.
- The Marxist/Kinseyan radical element have quite different beliefs and objectives. They seek the culmination of the sexual revolution (which entails the total deregulation of all human sexual behaviour, including for children), and the elimination of the family. The ideological universe within which they operate (which will be explained further below) works to repel and reinterpret evidence that sexual exploitation is inherently destructive to individual lives.

The history of the gay rights movement shows continual tension between the moderates (who seek assimilation) and Marxist/Kinseyan revolutionaries (who want to burn the house down). Both frame sexual identity in different ways and derive very different political objectives from their divergent worldviews. (From listening to some of the younger LGBT activists, it seems the true nature of these objectives is very little understood, even by fellow-travelers within the movement). Leaving the question of “born that way” to one side, this submission will focus on the ideologies and activities of the Marxist/Kinseyan revolutionary element.

I also wish to underscore that, although this submission will refer often to academic advocates for paedophilia and/or the rights of paedophiles, I am in no way attributing criminal sexual interests to these individuals personally. Their discussion belongs to an academic conversation which rightly

permits dangerous ideas to be expressed freely. Such freedom of expression is necessary in a democratic society. So too is the freedom to engage with and respond to the ideas expressed by others – a freedom I choose to exercise now. Further, it is not my intention to attribute support for paedophilia or the rights of paedophiles to the LGBT community generally, recognizing that many members of this community have made clear statements about the importance of prioritizing the protection of children.

It is probable that most people, whether part of the LGBT community or not, who co-operate enthusiastically with queer theory and applaud as compassionate special initiatives to support “LGBT kids”, do so with all good intentions. Perhaps the philosophical framework structuring the Marxist/Kinseyan moral universe and the political end goal of the revolutionaries only comes into view clearly with the benefit of an historical analysis, spanning decades. I contribute this submission in the hope that it may provide the historical context of current incursions into the education system and reveal the dangers for children, families, and for Australia that these pose.

### 1) “Gender” is undefined and, arguably, undefinable

In 1955 Dr John Money co-opted the word “gender” to refer to the internal feeling of being a man or a woman, as distinct from biological sex. In what now looks like the wild west of medical ethics, Money then pioneered “sex change” surgery for adults before adapting his procedures for children. He theorized that a child’s “gender” could be directed toward either male or female – regardless of their biological sex – through the process of socialization. Money tested his theory on the Reimer boys in which one of these identical twins was surgically feminized and brought up as a girl, “Brenda”. In a series of Lancet articles, Money deceived the international medical community by reporting the experiment – known as “the John/Joan case” – as a success. The record was only corrected in 1997, when the Reimer twins (shortly before their separate suicides) went public with their story<sup>1</sup>, disclosing Money’s sexual abuse of the boys and the early reversion of “Brenda” to the male identity of “David”.

Logic would suggest we do not need to dig too far for an explanation of the deep unhappiness that led to of David Reimer’s suicide. As Charles Wickelus puts it:

*David Reimer was a just a boy that never had a chance. After his botched circumcision, his mother became clinically depressed, his father an alcoholic and his brother became a schizophrenic ... he was deceived, betrayed & lied to from his infancy. A victim of blank-slate narcissism, he was little more than a pawn in an ideological battle ... The most obvious & clear reason he killed himself is he was denied his biological identity as male.*<sup>2</sup>

However, if there is a chance to over-think something (and particularly when there is a political purpose in doing so) you can count on academics consumed with their own cleverness to do it. Considering the case of the Reimer twins, the Columbia University philosopher and darling of sexual rights activists everywhere, Judith Butler, hypothesized that David’s problems could be laid at the door of the male/female binary. David’s real problem, according to Butler, is that a world structured around the expectation that men will have male reproductive anatomy and women will have female

<sup>1</sup> John Colapinto broke the story in Rolling Stone Magazine and later published a fuller account in *As Nature Made Him: The Boy Who Was Raised as a Girl*, Harper Collins, New York, 2000.

<sup>2</sup> Charles Wickelus, “The Forced Transsexuality of David Reimer”, 23 June, 2013. (Retrieved 17/12/19 from: <http://www.returnofkings.com/13173/the-forced-transsexuality-of-david-reimer>).

reproductive anatomy does not accommodate exceptional cases, like David's, where bodies do not conform to these expectations.

A simplified interpretation of Butler's abstruse thesis is that humanity has been wrong, all these millennia, to invest the sexual dimorphism of the human body with any significance. Biological sex, it turns out, is only socially constructed. Male/female norms have been imposed and reinforced through gendered language such as "man", "woman", "boy", "girl", "mother", "father", "son", "daughter", etc. Eradication of all linguistic markers that distinguish male from female will, in the fulness of time, produce a generation that is freed from the unbearable oppression of gender norms that support the "hegemony of men over women and of heterosexuality over other forms of sexuality."<sup>3</sup> Rejection of the male/female binary then becomes the latest manifestation of the decades-old political objection of the far left to the social regulation of sexuality, gender, and identity.

Interestingly, the older generation of gays and lesbians are not necessarily convinced that bodily sex is not important<sup>4</sup>, but what they think doesn't really matter because they are no longer leading the revolutionary charge. A new generation of "non-binaries" have been anointed for the important work of furthering the revolution and they are absolutely convinced that Butler is right; the road to human liberation lies "Beyond the Binary"<sup>5</sup>. One such early-career activist, Nevo Zisen (former poster-child of the Safe Schools program), has explained how, in her view, queer people offer the key to all human liberation:

*"I think we're superheroes. I really think queer people are bloody superheroes. I think firstly that everything we touch turns to queer. I don't think that you can kiss a queer person and not become queer yourself. That's how it works ... anyone that's ever checked me out is gay, as far as I'm concerned. I don't care what your gender is. That's just how it works."*

As she has been taught by her queer elders, Zisen locates the root cause of human oppression in gender stereotypes; "we shave parts of ourselves to fit into those boxes". Zisen understands that, secretly, all people yearn for the freedom that Zisen and her non-binary buddies enjoy to "frolic in the woods" wearing flowers, a dress and a beard. Queer people (being superheroes) have the power, responsibility and privilege to "open that little cage that people have put themselves in and be, like, 'Come on. Come frolic!' ... Like, 'You can actually do whatever you want'."<sup>6</sup>

While Zisen believes the gender stereotypes that cause us to "shave parts of ourselves to fit into those boxes" are the root cause of all human oppression, she is entirely supportive of *literally* shaving parts of ourselves off if this is necessary to give free expression to the all-important gender identity. Recognising that a gender identity may well be impermanent, Zisen is nevertheless

<sup>3</sup> Gabriele Kuby, *The Global Sexual Revolution*, LifeSite, 2015, pp. 47–48.

<sup>4</sup> Frank Bongiorno ("Reconsidering the End of the Homosexual", *Weekend Australian*, 22–23 February 2014) mentions that Denis Altman (whose book Bongiorno is reviewing) "looks with fascination at developments in transgender, but as an outsider pointing to new ways of thinking about the relationship of sex and gender, ways being shaped by medical interventions of a kind unanticipated in his earlier writing. For gays activists of the 70s ... the aim was to get the medical profession out of the intimate lives of gay people. Now, doctors are being enlisted for sex reassignment surgery."

<sup>5</sup> See, for example Zisen and Fury's presentation entitled "Beyond the Binary", hosted by Melbourne's Wheeler Centre 28 November 2017. (<https://www.youtube.com/watch?v=biLm3HDaLfi>). Also Dr Margaret Nichols, "Beyond the Binary", TedX JerseyCity, 30 March 2015. Retrieved, 27/09/18 from: <https://www.youtube.com/watch?v=4MUIYlaWVUK>).

<sup>6</sup> Zisen, op.cit.

convinced of the need for surgical interventions – mastectomy in her case – to give it free expression: “Just because something is changing and growing doesn’t mean it isn’t real”.<sup>7</sup> The intolerable alternative is to be prevented from doing “whatever you want” or, as it is sometimes phrased, from being “who you really are”.

Where Judeo-Christian anthropology has considered the human person as both body and soul, the sexual revolutionaries have now suggested that the body is immaterial. What we used to think of as the soul – the ineffable, unique, quintessential individual identity – has been translated into the new language of sexual orientation and gender identity (SOGI). Anyone who thinks that we are still talking of in the old money of “born that way” has not been paying close attention. Rather than positing that a fixed minority of the (mostly heterosexual and gender congruent) population are “born” gay, lesbian, bisexual or transgender (i.e. a male brain in a female body), new definitions of the terms “sexual orientation” and “gender identity” demand that we take a more expansive view and accept the full gamut of whatever might be added to the ever-more-voluminous LGBTIQ+ acronym.

Activists have defined their preferred terminology in the Yogyakarta Principles<sup>8</sup>, the most recent iteration of which explains:

*Sexual orientation is understood to refer to each person’s capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender.*<sup>9</sup>

*Gender identity is understood to refer to each person’s deeply felt internal and individual experiences of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms.*<sup>10</sup>

The problem of defining “gender identity” in self-referential terms, as here, has been pointed out by Patrick Byrne; it is analogous to defining a table as “an object that is table-like”.<sup>11</sup> We are left with the important question, “What is a ‘gender identity’?”

It turns out, even gender experts cannot answer this question. Professor Mary Lou Rassmussen of the ANU’s College of Arts and Social Sciences, acknowledges that “decades of gender studies

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<sup>7</sup> A similar opinion is expressed by Andrea Long Chu. Long Chu is resentful of doctors who, in counselling caution about medical transition, establish themselves as the “little king” over someone else’s choices. (“My New Vagina Won’t Make Me Happy: And it shouldn’t have to”, *New York Times*, 24 November 2018. <https://www.nytimes.com/2018/11/24/opinion/sunday/vaginoplasty-transgender-medicine.html>)

<sup>8</sup> A 2006 conference of self-appointed “human rights experts” confected this set of faux human rights relating to sexual orientation, gender identity, gender expression and sex characteristics. By (mis)representing these as authoritative, queer activists attempt to impose obligations on nation states to incorporate these principles in domestic law and policy. Effectively, the Yogyakarta Principles represent the blueprint for the creation of a non-binary society in which the human person is reconceived as a SOGI.

<sup>9</sup> <http://yogyakartaprinciples.org/introduction/>

<sup>10</sup> “Introduction to the Yogyakarta Principles”, Yogyakarta Principles, 2006. Retrieved 23/02/21 from: <http://www.yogyakartaprinciples.org>

<sup>11</sup> Patrick Byrne, *Transgender: One Shade of Grey*, Wilkinson Publishing, 2018, p. 120.

scholarship” has, so far, failed to produce a coherent set of “truth claims”. She agrees with Joan Scott, for whom:

*“gender as a category in the field of studies continues to be important when it is not a guide to static categories of sexed identities but to the dynamic and contested interplay of imagination, regulation and transgression in the societies and cultures we study. ‘Gender studies’, she writes, ‘should provoke an unending set of questions and open the way to new theses. Gender is a perpetually open issue and when we think it has been settled, we know we are on the wrong track ... She is careful to undo the fantasy that questions of gender can be settled.”*<sup>12</sup>

Similarly, Susan Stryker (who was born male but now identifies as a lesbian woman), explains in *Transgender History*, that “transgender” is a word that has come into widespread use only in the past couple of decades, and “it’s meaning is still under construction”.<sup>13</sup> Defined in its broadest sense, Stryker tells us, it might refer to any “movement across a socially imposed boundary away from an unchosen starting place, rather than any particular destination or mode of transition”.<sup>14</sup> Such a broad definition contains a great many moving parts and variables. How are those without gender studies degrees to grasp it? How are we to apply this in the classroom? Do we really want to encourage children to move across all socially imposed boundaries? (The sexual revolutionaries do, of course, but I’ll come back to them later).

In a laudable attempt to bridge the gap between those in favour of queer theory and “anti-gender campaigners”, Rassmussen explains the disputed territory in the following terms:

*“The term ‘gender ideology’ is being crafted to perform a particular rhetorical labour. It is conjuring a vision in which the spheres of beliefs and ideas are separated from the sphere of reality, and gender is allocated to the former, thereby undermining the knowledge production and truth claims of many decades of gender studies scholarship. By invoking both common sense and hard sciences, such as Biology or Medicine, they [i.e. anti-gender campaigners] aim to dismantle a wide array of research in Social Sciences and Humanities and notably, but not only, research that is inspired by a post-structuralist approach.”*<sup>15</sup>

I agree with this summation of the ideological divide between supporters of Safe Schools and those who opposed the program. Rassmussen is clearly suggesting that “the knowledge production and truth claims” emanating from gender and sexuality studies departments are worthy sources of authority. On the other hand, it is unreasonable to expect the population to prefer the latest fashionable advice of “experts” over millennia of human experience, common sense and hard sciences – particularly when the “truth claims” of gender studies programs are nebulous and “still under construction”, and particularly with something as precious as their children’s formation.

It can hardly be wondered if the academic conversation so fascinating to gender experts is seen as completely irrelevant to the lives and priorities of the average Australian family. Like Rassmussen’s father, most Australians are content with the proposition that gender is sufficiently understood by

<sup>12</sup> Mary-Lou Rassmussen, “Anti-gender campaigns, freedom and education about gender and sexuality in Australian schools”, ANU TV, 7 March 2017. Retrieved 9/12/19 from: <https://www.youtube.com/watch?v=vrutLhpJZwk&feature=youtu.be>

<sup>13</sup> Susan Stryker, *Transgender History: the roots of today’s revolution*, Seal Press, 2017, p. 1.

<sup>14</sup> Ibid.

<sup>15</sup> Mary-Lou Rassmussen, op. cit.

the claim that “there are boys and there are girls”. Ideas that are themselves the subject of endless critique, do not qualify as the basis a robust social policy. A compelling case for abandoning the received wisdom of generations has certainly not been made.

## 2) Queer theory supports an inverted moral universe which is inconsistent with child protection and hostile to parents

When it is understood that queer theory is only a modern rehearsal of a program of social engineering that we can trace back at least to the 1940s and Dr Alfred Kinsey’s faux “science” that launched the sexual revolution, we find a much more compelling argument for taking positive steps to ensure such theories are excluded from NSW schools.

### Shifting the discourse from “reproduction” to “hedonism”

In *Sexual Behavior of the Human Male* (1948), Kinsey explains that “in social and religious philosophies, there have been two antagonistic interpretations of sex”. There have been “cultures and religions which have inclined to the hedonistic doctrine that sexual activity is justifiable for its immediate and pleasurable return; and there have been cultures and religions which accept sex primarily as the necessary means of procreation to be enjoyed only within marriage, and then only if reproduction is the goal of the act”.<sup>16</sup> Kinsey purports to have discovered a third alternative which simply regards “sex as a normal biological function, acceptable in whatever form it is manifested”.

In practice, Kinsey’s “scientific” framing produces results indistinguishable from the “hedonistic” paradigm. Kinsey proposed that the scientific study of sexuality must confine itself to the observable physiological responses involved in orgasm. If sexuality is just “the capacity to respond to any sufficient stimulus”<sup>17</sup> then it can be likened to other physiological functions, such as digestion. Kinsey reasoned that, since it is silly to draw moral distinctions between people on the basis of what kind of food they like to eat, it must be equally silly to draw moral distinctions between people on the basis of the type of erotic stimulus they prefer.

It follows from this that moral condemnation of any type of sexual behaviour is illegitimate: all orgasms are (morally speaking) equal; nothing sexual is abnormal or pathological.<sup>18</sup> Kinsey is not suggesting we relax moral standards and draw the line between good and bad sexual behaviour in a different place. He is saying that we should not draw the line anywhere because bad sexual behaviour doesn’t really exist. If some sexual behaviours get a bad press, that is only because the received wisdom of generations (that deems incest, for example, to be pathological and inherently harmful) and the system of sex laws (that impose harsh penalties for such behaviours) are wrong. If we believe Kinsey, everything sexual is natural and therefore normal; we can and should dispense with all moral, social and legal restrictions on sexual behaviours. Rather than producing the claimed

<sup>16</sup> Kinsey et al, *Sexual Behavior of the Human Male*, W. B. Saunders and Company, 1948, p. 263.

<sup>17</sup> “Sexuality, in its basic origins, is a capacity to respond to any sufficient stimulus. It is simply a picture of physiologic response and psychologic conditioning in terms that are known to the biologist and psychologist. This is the picture of sexual response in the child and in most other younger mammals. For a few uninhibited adults, sex continues to remain sex, however they have it.” (Kinsey, Pomeroy, Martin and Gebhard quoted in Hoch and Zubin, *Psychosexual Development in Health and Disease*, Grune and Stratton, 1949, p. 27).

<sup>18</sup> “The term ‘abnormal’ is applied in medical pathology to conditions which interfere with the physical well-being of a living body. In a social sense, the term might apply to sexual activists which cause social maladjustment. Such an application, however, involves subjective determinations of what is good personal living, or good social adjustment; and these things are not as readily determined as physiological well-being in an organic body”. (*Sexual Behavior of the Human Male*, p. 201).

moment of scientific breakthrough, Kinsey simply clothed paganism in the garments of Science and pretended it was something new.

The social, religious and legal regulation of sexual behaviour is grounded in the commonly held belief that some types of sexual “contact” (such as incest, rape, paedophilia, etc.), are inherently harmful to the “partner”. To make his case, Kinsey needed to obscure or reframe sexual trauma. He used a combination of psychologically abusive techniques (gas lighting, showing only half the picture, good old-fashioned straight out lies), to do this. We can summarise the logic as follows:

- 1) Freud speculated that humans are sexual beings. If this is so, then children must be sexual from birth. The question is significant because, if sexuality is not simply a function of human reproduction, then the social, moral and legal regulations which confined it to post-pubertal heterosexual marriage could be shown to be founded on an incorrect “reproductive” framing of human sexuality. There was no way to ethically test Freud’s hypothesis about the sexuality of children, of course, but Kinsey was willing to resolve the question by disregarding ethics.
- 2) With some excitement, Kinsey’s 1948 book announced that he could at last satisfy “the scientifically fair demand for records from trained observers”<sup>19</sup> and prove that Freud’s speculation about childhood sexuality was entirely correct. Kinsey’s “technically trained experts” (we would call them paedophiles) provided him with lots of information about the orgasms of children, from as young as 4 months old. As well as fainting and struggling to get away, Kinsey counted “groaning, sobbing, or more violent cries, sometimes with an abundance of tears (especially in younger children)” as symptoms of “orgasm”. As the great Scientist, so we are supposed to glaze over and believe Kinsey when he assures us that these children “derive definite pleasure from the situation”. The only thing that Kinsey’s experiments prove beyond question is that he and his “technically trained experts” were clinically diagnosable psychopaths.<sup>20</sup> Nevertheless, an American public who would never read the reports themselves were assured by a well-funded propaganda campaign that Kinsey’s information, though shocking, was True.
- 3) Children are capable of orgasm, it follows that adult instruction of children in how to maximise their capacity for sexual response must be regarded as benevolent: paedophiles are enlightened and philanthropic.
- 4) Why then do children report being upset by “sexual contacts”? (Please note the clever use of language to obscure the sexual abuse of children). Kinsey’s answer is that the “contacts” themselves are largely harmless. True, 80% of the women who recalled pre-pubertal sexual contacts claimed these experiences were upsetting but Kinsey assures his readers that only “a small portion had been seriously disturbed; ... in most instances the reported fright was nearer the level that children will show when they see insects, spiders, or other objects against which *they have been adversely conditioned* [emphasis added, I’ll come back to this later] ... we have only one clear-cut case of serious injury done to the child, and *very few instances of vaginal bleeding* which, however, did not appear to do any appreciable

<sup>19</sup> *Sexual Behavior of the Human Male*, p. 71.

<sup>20</sup> This use the term “psychopath” is not simply hyperbole. It is used in the clinical sense of the word to describe someone who lacks conscience, empathy, or remorse:

(1) <http://www.psychology-criminalbehavior-law.com/2015/01/hare-psychopath/>

(2) <https://www.crimetraveller.org/2015/07/inside-mind-of-psychopath-psychopathic-killer/>

(3) <https://www.quora.com/Why-do-certain-psychologists-mix-up-cluster-B-traits-and-deem-the-combination-a-sociopath/answer/Jon-K-Uhler>

damage”.<sup>21</sup> In this way, Kinsey confines his definition of “harm” to mean only physical damage ... and even vaginal bleeding does not qualify as significant. Pity the one child who was acknowledged, even by Kinsey, to have been seriously injured.<sup>22</sup>

- 5) Who, then, is responsible for the child’s psychological disturbance? Kinsey answers the question this way:

*It is difficult to understand why a child, except for its cultural conditioning, should be disturbed at having its genitalia touched, or disturbed at seeing the genitalia of other persons, or disturbed at even more specific sexual contacts ... Some of the more experienced students of juvenile problems have come to believe that the emotional reactions of the parents, police officers, and other adults who discover that the child has had such a contact may disturb the child more seriously than the sexual contacts themselves ... the public should learn to distinguish such serious contacts from other adult contacts which are not likely to do the child appreciable harm if the child’s parents do not become disturbed.*<sup>23</sup>

In Kinsey’s view parents can help their children best by not over-reacting to their child’s “sex play”; “In not a few instances, guilt reactions had made the childhood experiences traumatic.”<sup>24</sup> Unenlightened parents, you see, are the real problem. Even after Kinsey’s death, the Institute that bears his name, continued to pump out regular doses of this nonsense, which was duly picked up and translated into popular culture by women’s magazines and pornography (Hugh Hefner was inspired by Kinsey to launch *Playboy*) where the thinking parent was invited to suck it all up.

### The inverted moral universe

It is important that we fully appreciate the architecture of the inverted moral universe that results from Kinsey’s shifting the discourse of human sexuality from a “reproductive” to the “hedonistic” frame. If we agree with Kinsey, then culpability for any trauma suffered by a child as a result of sexual contacts, can be laid safely at the door of the “sinister or unintelligent forces of anti-sexual puritanical terror”.<sup>25</sup> Anyone who affirms and enforces the need for sexual boundaries to protect the vulnerable from predation are, in this view, *creating* problems for the victim by engendering a sense of shame and guilt when those boundaries are transgressed. On the other hand, sexual psychopaths not only get a clean bill of mental health, they are regarded as enlightened, benevolent heroes who just want to liberate children – indeed all humanity – into a better future. This logic has provided the framework of decades of academic paedophilia advocacy.

<sup>21</sup> Kinsey, et al, *Sexual Behavior of the Human Female*, W. B. Saunders, 1953, pp.121–122.

<sup>22</sup> It is a ridiculous claim anyway. Kinsey numbered among his correspondents Dr Fritz von Balluseck, who generally killed his many victims. Can we rely on such people to tell the truth, or even to care if children are “damaged”? See Judith Reisman, *Stolen Honour, Stolen Innocence: How America was betrayed by the lies and sexual crimes of a mad scientist*, New Revolution Publishers, 2013, pp. 165ff. See also *Secret History: Kinsey’s Paedophiles*, a Yorkshire Television production for Channel 4 (UK), produced and directed by Tim Tate, aired 19<sup>th</sup> August 1998. Retrieved 23/02/21 from: <https://www.youtube.com/watch?v=UVC-1d5ib50>

<sup>23</sup> *Sexual Behavior of the Human Female*, pp. 121-122.

<sup>24</sup> “...When the parents had not become emotionally disturbed when they discovered the child in sex play, there was little evidence that the child’s experience had done any damage to its late sexual development.” *Sexual Behavior of the Human Female*, p. 115

<sup>25</sup> This is a paraphrase drawn from Harry Benjamin’s “Introduction” to Rene Guyon, *The Ethics of Sexual Acts*, Alfred A. Knopf, New York, 1948, pp. h-i. Rene Guyon was an acknowledged paedophile. Harry Benjamin pioneered cross-sex hormones including for children. Both lauded Kinsey and shared his views regarding childhood sexuality.

The radical element within the gay rights movement has always understood that “homosexual liberation” is only the first stage of the broader project to “liberate” all humanity from the oppressive forces of sexual constraint. Harry Hay, “the father of gay rights”, read Kinsey in 1948 and had the brilliant idea of merging Kinsey’s ideas with Marx’s (Hay was a committed communist and greatly admired Stalin) to reimagine homosexuals as a quasi-ethnic people group with its own distinctive customs and practices and a long history of oppression. It is acknowledged that the political progress of the “gay rights” movement has depended on disguising advocacy for behaviour as advocacy for a fixed sexual identity.<sup>26</sup> It is also acknowledged that, ultimately, identity politics will not deliver the sexual utopia dreamed off by Kinsey.<sup>27</sup> “Born that way” will only take the movement so far; but it is a useful disguise for now.

Political liberals and “progressives” who feel confident that a willingness to relax the moral line between good and bad sexual behaviour (to include monogamous homosexual couples and rainbow families, for example) will secure their place among the enlightened on the right side of history, have failed to grasp the tenets of a fundamentalist religion. According to Kinsey (and the revolutionaries that have built upon the foundations he laid), there is no rational basis for drawing a moral line anywhere. Even the impulse to draw a line – for example, to condemn sex with children – indicates unredeemed thinking and marks the thinker as a dangerous heretic.

These heretics are called “transphobes” or “homophobes”.<sup>28</sup> The war on “homophobia” cannot be content with ending abuse, jokes or derogatory comments toward a fixed minority of LGBT people. It must also identify and annihilate “modern LGBT-phobia”, which is almost ubiquitous outside the queer community<sup>29</sup>. As Peter Dankmeijer, explains “modern LGBT-phobia” includes:

*“homo-, lesbian, bi- and trans negative behavior that expresses itself mainly through social distance. “Modern” LGBT- phobic people may state they are not phobic, but they prefer their child not to be LGBT and they prefer not to associate with LGBT, especially not when they do not conform to heteronormative standards.”*<sup>30</sup>

In other words, “modern LGBT-phobia” includes anyone who fails to salute the creation of a world in which queer is normative and to encourage their children down this path. Any vestigial belief that some sex acts are inherently immoral (such as incest), bad (such as sexual violence) or just plain

<sup>26</sup> In *The Homosexualization of America* (1982), Denis Altman explains: “The greatest single victory of the gay movement over the past decade has been to shift the debate from behavior to identity, thus forcing opponents into a position where they can be seen as attacking the civil rights of homosexual citizens rather than attacking specific and (as they see it) antisocial behavior.” (p. 9).

<sup>27</sup> Gary Dowsett, “Rethinking HIV in the Future of Gay Men”, Lecture presented online to *Beyond Behaviours: Uncovering the Social Production of HIV Epidemics Among Gay Men*, Vancouver, Canada, 2013. (<https://youtu.be/ydfaAcTomZ0>).

<sup>28</sup> Dankmeijer is the author of the 2017 Global Alliance of LGBT Education (GALE) Committee Guide, “How LGBTIQ activists can develop a high impact education strategy”. Retrieved 21/02/19 from: [https://www.gale.info/doc/gale-products/GALE\\_COMMITTEE\\_GUIDE.pdf](https://www.gale.info/doc/gale-products/GALE_COMMITTEE_GUIDE.pdf) At the time that Safe Schools was rolled out in Australia, both Roz Ward (co-author of the program) and Sally Richards (who co-ordinated the roll out) – both from La Trobe – were members of GALE. (Rebecca Urban, “Push in schools to fight ‘modern’ homophobia”, *The Australian*, 2 December 2016. Retrieved from: <http://www.theaustralian.com.au/national-affairs/education/push-in-schools-to-fight-modern-homophobia/news-story/d2ecf868fd342b721dee22e543c34001>).

<sup>29</sup> The same distinction is drawn by Dowsett when he speaks of the need to shift from “fighting homophobia, to refusing heterosexism”. (Rethinking HIV in the Future of Gay Men”).

<sup>30</sup> Dankmeijer, op.cit, p. 70.

weird (sex with animals) betrays adherence to a reprehensible and harmful “hierarchy of sexualities”.

According to the well-rehearsed Marxist arguments of gay rights activism, the line between normal/abnormal, healthy/unhealthy, virtuous/depraved sexualities is the product of power, which produces hierarchies. These hierarchies work to privilege some and oppress others.<sup>31</sup> Any counter-arguments to sexual hedonism – whether they are framed by religious precept, scientific/medical/psychological reasoning, common sense or popular belief<sup>32</sup> – are guilty of affirming this hierarchy and compounding the oppression of sexually exotic individuals. As Gayle Rubin explains:

*All these hierarchies of sexual value – religious, psychiatric, and popular – function in much the same ways as do ideological systems of racism, ethnocentrism, and religious chauvinism. They rationalize the well-being of the sexually privileged and the adversity of the sexual rabble.*<sup>33</sup>

If we invoke religious belief, or medicine, psychology or common sense to explain the undeniable evidence of adverse life outcomes afflicting “the queer community” – if we point out, for example, that this same community reports elevated levels of current and historical sexual abuse<sup>34</sup>, childhood neglect and family breakdown<sup>35</sup>; or point to “sex work” as inherently damaging to the exploited – we are guilty of affirming the hierarchy of sexual value that serves to marginalise and denigrate “erotic dissidents”. Thus, what we have from Kinsey is a totalising, quasi-religious ideology which functions to repel any and all counter arguments. (Progressives who persist in condemning paedophilia can expect to join the “fundamentalist religious bigots” up against the wall, come the revolution).

<sup>31</sup> As Gayle Rubin explained in her 1984 essay “Thinking Sex: Notes for a radical theory of the politics of sexuality”, the existing “hierarchical system of sexual value” confers respect on the sex acts of married reproductive heterosexuals over those of “unmarried monogamous heterosexual couples, followed by most other heterosexuals. “Solitary sex floats ambiguously ... Stable, long-term lesbian and gay male couples are verging on respectability, but bar dykes and promiscuous gay men are hovering just above the groups at the very bottom of the pyramid. The most despised sexual castes currently include transsexuals, transvestites, fetishists, sadomasochists, sex workers ... and the lowliest of all, those whose eroticism transgresses generational boundaries.” (“Thinking Sex” is reprinted as Chapter 9 in *Deviations: A Gayle Rubin Reader*, John Hope Franklin Center, 2011, p. 151ff).

<sup>32</sup> Kinsey dismisses all of these as merely “rationalisations clutched at in support of a sexual suppression.” *Sexual Behavior of the Human Male*, p. 211.

<sup>33</sup> Rubin, op.cit. p. 152. Similarly, Kinsey explains that received social “mores” are simply religious precept translated into the language or science of common sense. For example, “[t]he individual who denies that he is in any way influenced by church rulings still stoutly defends the church’s system of natural law, recognizes certain behaviour as normal and other activities as unnatural, abnormal, and perverse, or considers that certain things (but only certain things) are fine, esthetically satisfactory, socially expedient, and decent for the mature and intelligent male to engage in. In so contending, he perpetuates the tradition of the Judaic law and the Christian precept.” *Sexual Behavior of the Human Male*, p. 487

<sup>34</sup> Lawrence Mayer and Paul McHugh discuss the correlation between an LGB identity and child sexual abuse victimisation in “Gender and Sexuality: Findings from the Biological, Psychological, and Social Sciences”, *The New Atlantis*, vol 50. Fall, 2016, p. 42ff.

<sup>35</sup> Frisch, M., Hviid, A. Childhood Family Correlates of Heterosexual and Homosexual Marriages: A National Cohort Study of Two Million Danes. *Arch Sex Behav* 35, 533–547 (2006). <https://doi.org/10.1007/s10508-006-9062-2>; Mayer and McHugh, “Sexuality, Mental Health Outcomes, and Social Stress”, op. cit., pp. 59–85; see also the statistics presented in Section 6 from “Youth Risk Behaviour Surveillance” survey.

In a world where all sex acts are morally equal, both sexual predation and victimisation become irrelevant; they cannot possibly factor into the equation of differential life outcomes for LGBT+ people. Following the logic laid down by Kinsey, the sexual revolutionaries locate the complete explanation for LGBT suffering in the “minority stress”/“stigma”/“discrimination”/“homophobia” that results from the hierarchy which accords low status to their sexual behaviours. People are only traumatised by their own sexual exploitation because they have been *conditioned* to believe such experiences are degrading and/or the belief that others regard them as such. We are to believe that (whatever else is afflicting individuals in the queer community) the *only factor* that accounts for worse life outcomes is “the system”/“heteronormativity”. Indeed, “heteronormativity” and “LGBT oppression” are simply different ways of saying the same thing. In this way, accusations of “homophobia”, “transphobia”, “modern LGBT-phobia” can be levelled at anyone whose mind has been shaped by heteronormative assumptions.<sup>36</sup>

These same arguments are typically rehearsed in three different contexts: “Sex worker” rights advocacy; Paedophilia advocacy; and LGBT rights advocacy. In each case this narrative works to “flip the script” so that sexual predation is airbrushed out of the picture and culpability for the damage caused by sexual exploitation is firmly pinned on those who decry the sex industry’s exploitation of women and girls, those who oppose paedophilia and advocate the protection of children, or those who oppose the recruitment of school children to exotic sexualized subcultures and transgender identities. Applied in different contexts, the underlaying logic, patterned on Kinsey, finessed by Hay, Michel Foucault and Rubin, is essentially the same:

- The sex industry presents prostituted women as autonomous and empowered individuals who are exercising sexual agency. Lobbyists for the sex industry know what is best for these women and eagerly serve their best interests. Those who decry the sex industry as inherently exploitative are guilty of harming sex workers by perpetuating discrimination and stigma.<sup>37</sup>
- Paedophiles and their advocates represent children as sexual from birth and naturally curious to explore their sexuality. Paedophiles love these children and carefully nurture their sexual development. Those who oppose sexual contact with children are guilty of damaging these children for life by shaming them for what is natural, denying them agency and stigmatizing them as delinquents.<sup>38</sup>
- LGBT rights activists present LGBT youth as liberated and empowered to explore and celebrate “who they really are”. LGBT elders and support groups know what is best for LGBT children and are heroic in facing down the unenlightened bigots in order to protect vulnerable youth. Meanwhile, hateful moralists are guilty of harming LGBT youth by perpetuating stigma and discriminating against them on the basis of their atypical sexual or gender identity.

In each case, the device works to groom the vulnerable by selling the lie that sexual exploitation will bring freedom; that sexual agency is an expression of empowerment; and that the wicked conservative moralists, (including parents, teachers, legal authorities, anyone involved in child

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<sup>36</sup> Dankmeijer, op.cit.

<sup>37</sup> For example, an Instagram posting of Archers Magazine (9<sup>th</sup> October 2019) purportedly representing the views of a sex worker, assures us “It is not that I take money for having a penis inside my vagina that damages me. It’s when I come outside and have to listen to everyone else’s bulls\*\*t”.

<sup>38</sup> Dowsett, “Boiled Lollies and Band-aids”, p. 36.

protection, etc.) are trying to deny the young the freedom that sexual exploration will bring. According to this narrative, youth are the victims of oppressive, institutionalized power structures founded on out-dated traditional morality and the path of enlightenment and liberation lies in throwing off these shackles and heroically helping others to do the same.

The Marxist assertions of institutionalized oppression are thus coupled to the narratives of the sex industry and LGBT advocacy groups that invoke the age-old siren call of “freedom” in recruiting a generation of young activists not only to a lifestyle but to a political cause.

### The revolution must denigrate heteronormativity and destroy the family

For decades, queer revolutionaries have identified the traditional nuclear family as “the building block of gender and sexuality ... as well as being the cornerstone of the capitalist system of production and consumption”.<sup>39</sup> Roz Ward, for example, explains that the family is a capitalist tool of oppression:

*“To smooth the operation of capitalism, the ruling class has benefitted and continues to benefit from repressing our bodies, relationships, sexuality and gender identities. Alongside sexism, homophobia and transphobia, both serve to break the spirits of ordinary people to consume our thoughts to make us accept the status quo and for us to keep living or aspiring to live, or feel like we should live, in small social units and families where we must reproduce and take responsibility for those people in those units ...*

Where Marx and Engels advocated the destruction of the family, Kinsey provided the conceptual tools needed to accomplish the work of demolition. By claiming equality for all sexual acts, Kinsey removes the rationale for placing a high social value on heterosexual monogamy, which scaffolds the nuclear family.

In the view of queer revolutionaries, “heteronormative assumptions” are part of the ideological machinery used to oppress the masses. Obligated to conform to binary gender stereotypes, forced into “compulsory heterosexuality”, people are then persuaded to get married, reproduce and to pass these oppressive heteronormative assumptions onto the next generation. The plan to liberate all humanity must encompass the eradication of heteronormativity; the destruction of the nuclear family and capitalism all at once. This means:

- Replacing the male/female binary with SOGI;
- Destroying the hierarchy of sexualities, for example, by denigrating heterosexual monogamy, heterosexuality and/or monogamy, and elevating the status of sexual interests that are currently pathologized;
- Replacing heteronormativity with queernormativity; and
- Interrupting the transfer of heteronormative assumptions to the next generation of citizens.

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<sup>39</sup> For activists like Dowsett, the declaration of a sexual identity should be an act of sexual rebellion, not a moment of self-discovery; individual identity has nothing to do with it. In his 2013 lecture, Dowsett explained: “It is surprising to remember that gay and lesbian theory in the 1970s rarely mentioned the idea of identity. Coming out, the supreme self-actualising moment for a gay man or lesbian, was not an individual or psychological moment of identity resolution, but rather a social practice of political disruption of abjection – it registered an objection to the normal; it was a collective declaration of war.” (“Rethinking HIV in the Future of Gay Men”).

If the queer revolution<sup>40</sup> is to succeed, getting hold of the education system and undermining or removing the influence of the Church and the family is essential.

### 3) Transgenderism provides an ostensibly non-sexual excuse for the sexual radicals to reach children

If political activism has been framed in terms of identity politics for now, radicals within the movement also acknowledge that the real objective is to legitimize and normalise currently exotic sexual behaviours and not just for a fixed minority but for the entire population. "Inclusion" in the existing social order is not the end goal; the end goal is the destruction of heteronormativity to make way for the sexual utopia in which everyone is "free".

At some point, advocacy for sexual hedonism will have to break away from the cover offered by identity politics and show its true colours. However, for the moment, sexual rights activism is achieving its objective of reaching children by talking loudly about "gender identity", rather than sexual orientation. "Gender identity" sounds non-sexual and therefore provides a way of getting to children without triggering "moral panic". Only those who are tuned into the very niche sexual subcultures that take Butler's advice seriously will be aware that, according to her analysis, the free expression of a gender identity is inseparable from sexual performance.<sup>41</sup>

The interest of sexual radicals in blurring male/female distinctions is much older than Butler, of course. The feminisation of boys – which seems to speak to a particular sexual fetish – has certainly been a consistent feature of exotic sexual subcultures for at least the last century. Advocacy for 'transitioning' of children, transvestitism, and transsexualism has arisen from the same group of sexual radicals – Magnus Hirschfeld, Harry Benjamin, Kinsey, Money – who also advocate paedophilia.

Their modern counterparts in the American Psychiatric Association (APA), which produces the *Diagnostic and Statistical Manual of Mental Health* (the DSM), evince the same pattern of interests. In the last two editions of the DSM, the APA has:

- 1) stonewalled Dr Bessel van der Kolk's clinical research demonstrating the direct link between child sexual/physical abuse and mental illness such as major depression, bipolar disorder and borderline personality disorder.<sup>42</sup>
- 2) redefined "Gender Identity Disorder" (DSM-IV) as "Gender dysphoria" (DSM-V) to depathologise the perception that one is born the wrong body, but allow patients to continue to bill medical insurers for the treatment required to help them reduce the distress of navigating a heteronormative world.

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<sup>40</sup> This is the phrase used by Zisen in "Beyond the Binary" where she enthusiastically declared "I want people to be excited about learning and excited about opening their minds and excited about the queer revolution that is happening right now – it's not even coming anymore; it's happening right now!"

<sup>41</sup> Rubin also acknowledges "transvestites" and "transsexuals" as "sexual castes", in line with gay rights manifestos from the 1970s.

<sup>42</sup> See Bessel van der Kolk, *The Body Keeps the Score*, 2015.

- 3) tried to redefine “paedophilia” as an orientation – a definition which would have helped paedophiles around the world to claim protection under anti-discrimination law. In response to public outcry, the APA changed the phraseology to “paedophilic interests” with the (non-credible) excuse that this was a “typo”.<sup>43</sup>

The historical coincidence of (a) the denial of sexual trauma, (b) support for gender transitioning (including in children) and, (c) support for paedophilia, continues as a stable feature of modern radical sexual rights activism.

Part of the enthusiasm for transitioning children may be the understanding that children who are disoriented about their gender are significantly less able to assert personal sexual boundaries. A second advantage is that, a population that is unaware of the connections in queer subcultures between “gender identity”, “gender expression”<sup>45</sup>, and sexual “performativity” might be persuaded not to see a sexual agenda in the (deceptively named) “affirmation” of a cross-sex gender identity in a child. If people can be persuaded to co-operate with the demands of the trans movement on the basis of compassion for a small minority of children who are “born in the wrong body”, the political agenda can continue to advance with its “identity politics” cover intact.

Again, it is important to emphasise that the radicals driving this show, do not believe “born that way”. Progressive liberals who rationalise the need for hormones and surgery for teenagers on the basis that “the experts” (who are credited with a marvellous capacity for inerrant diagnosis) are carefully distinguishing those children who are “truly trans” from their non-trans contemporaries, have (again) not been paying attention.<sup>46</sup> Education Department policies in several Australian states advocate transitioning without question, without parental knowledge or consent and mouth vague threats of legal reprisal intended to intimidate any school Principal who hesitates. The Victorian policy is (as usual) the most extreme example because it specifies cutting both parents and doctors out of the picture:

*“There may be circumstances in which students wish or need to undertake gender transition without the consent of their parent/s (or carer/s), and/or without*

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<sup>43</sup> Deborah Brauser, “DSM-5 Typo: Pedophilia Described as ‘Sexual Orientation’”, Medscape, 1 November, 2013. Retrieved 20/11/19 from: <https://www.medscape.com/viewarticle/813669>

<sup>45</sup> The connection is visible in the sexualised performances of “drag kids”, like “Desmond is Amazing” and “Lactatia”.

<sup>46</sup> In “Moral Panic 101”, Benjamin Law explains that even his queer-friendly dinner circle of inner city friends are concerned about the wisdom of hormones for teenagers. He reassures his readers that Dr Elizabeth Riley can tell the difference. He reports her assurances that she doesn’t advise transitioning in every single case. Certainly, such an approach would be inconsistent with the very queer theory-influenced approach demonstrated in Riley’s doctoral thesis on the subject of gender non-conforming children. (“The Needs of Gender-Variant Children and Their Parents”, University of Sydney, 2012).

*consulting medical practitioners ... it will be necessary for the school to consider whether the student is a mature minor.”<sup>47</sup>*

We can safely disregard any idea that the authors of this policy were concerned about transitioning only the “truly trans” kids. Further, Roz Ward explains that, under her auspices, the Safe Schools Coalition transitioned 100 children in Victorian schools with no questions asked:

*“It feels like the rest of the support they get is a little bit of a battle. Whereas with Safe Schools we just go straight away to ‘it’s amazing that we can help you to be who you are, and we think you’re amazing and we think your school will get to a place where they think you’re amazing too and we don’t need to hear your full life story, we just want to know how you want school to be and we’re going to try to make that happen.”<sup>48</sup>*

The radicals are in favour of transitioning all children because they believe, like Zisen, that gender norms are oppressive for everyone. This being so, it then follows that parents who harbour expectations for their children, are abusive. Legal Bulletin No. 55 produced by the NSW Education Department in 2014 (and described by Safe Schools Officers in 2016 as “a most useful document”)<sup>49</sup> advises schools to consider their “mandatory reporting obligations” if they find a parent is unwilling to encourage their child’s transition.<sup>50</sup>

#### 4) If everyone is a SOGI, this changes how we understand “the best interests of the child” and “good parenting

Since the sexual radicals propose a new understanding of the human person, it is not surprising that they also have some interesting ideas about what constitutes “good parenting”. To recap:

1. The human person is not a body (male or female) and a soul. Every human person is a SOGI.
2. Since all people are equal, all SOGIs must be equal.
3. The SOGI is a disembodied identity, so age becomes immaterial.
4. So too does ancestry: parents contribute nothing to the SOGI, which removes any rational foundation for “parental rights”.
5. The most important thing for any SOGI (regardless of a person’s age) is to be accepted, affirmed and given freedom to explore and express “who you really are”.

According to this belief system, all people are naturally queer; gender congruence and heterosexual attraction are the product of heteronormative conditioning, which begins in childhood. If heteronormativity is oppressive, then all heteronormative parenting is abusive. The meme below demonstrates the process of oppression:

<sup>47</sup> <https://www2.education.vic.gov.au/pal/lgbtiq-student-support/policy?Redirect=1>

<sup>48</sup> Address to the “Talking Justice 2017 Conference” at Ulumbarra Theatre, Bendigo, 20th May 2017. ([https://www.youtube.com/watch?v=ybKoSoE4\\_Dk&feature=youtu.be](https://www.youtube.com/watch?v=ybKoSoE4_Dk&feature=youtu.be)). Ward’s opinions on this subject are reflected in numerous places, including the parental notes she provided for Jo Hirst’s children’s book *The Gender Fairy*.

<sup>49</sup> Safe Schools presentation to teaching students at Sydney University on 10<sup>th</sup> October 2016.

<sup>50</sup> Legal Issues Bulletin No. 55, NSW Department of Education, 2014, p.5.



The use of the word “bully” is noteworthy. Safe Schools was sold as an “anti-bullying” program and a population that understands “bullying” to include violence, derogatory comments and denigration are not in favour of any school child being “bullied”. The marketing was clever. This framing meant that anyone who queried Safe Schools could be put in the naughty corner as an advocate of bullying.

All this is to misunderstand how activists understand “bullying”. For radical activists “bullying” is code for the LGBT oppression that results from heteronormativity.<sup>51</sup> Safe Schools proposed to address “bullying” (sort of) by changing the DNA of schools, rendering them inhospitable to heteronormative beliefs. As Ward explained:

*“Safe Schools Coalition is about supporting gender diversity and sexual diversity, not about ... stopping bullying. It’s about same sex attracted, about being transgender, about being lesbian, gay, bisexual ... not just being nice to everyone [saying] ‘everyone’s great’.”<sup>52</sup>*

When Victorians complained about the activist agenda intruding into schools, the government of Victoria responded by transferring oversight of the program from ARCSHS, which had sponsored

<sup>51</sup> It is worth noting that the men who presided over Safe Schools programs in Australia (Dowsett), Canada (Benjamin Levine) and the USA (Dr Kevin Jennings) are all share a common support for “comprehensive sexuality education” and have either promoted paedophilia or failed to condemn it.

- Dowsett’s views on sex education were conveyed in a 1979 interview with John Stapleton in which he lamented that “the courses are still very much geared to nuclear family structures, towards reproduction as being the outcome of sexuality. Pleasure is now regarded as being alright and that say it’s ok to masturbate but basically what you’re after is a male female heterosexual two person relationship that at some stage produces perhaps one or two or three kids. So masturbation is not seen as an integral part of people’s sexuality but a precursor to developed sexuality, which I strongly disagree with. It’s all heterosexual which I would also strongly disagree with. It’s all largely monogamous, which I would also strongly disagree with and it’s still bound up with the idea of reproduction and I don’t agree with that either”.
- Jennings founded the Gay and Lesbian and Straight Education Network (GLSEN). He is a former member of the militant gay rights activist group ACT-UP! He is an admirer of Harry Hay (who was a supporter of the North American Man-Boy Love Association (NAMBLA)); in 2000, he hosted teacher-training workshop on “inclusive sex education”, which included instructions on “fisting”; he provided safe sex advice instead of reporting a case of statutory rape of college boy in his charge; Obama appointed him “Safe Schools Czar”.
- Levin is a former bureaucrat in the Canadian Education Department; as part of the “Safe Schools Strategy”, Levin took responsibility for revising the sexuality curriculum taught in Canadian schools; currently imprisoned on three counts of child sex offenses, including creating child pornography; the Canadian government continues with Levin’s Sex Ed program, despite parental protest.

<sup>52</sup> Safe Schools Coalition, National Symposium, 13th June 2014. (<https://www.youtube.com/watch?v=j5uNocBCw3Q&feature=youtu.be>).

the development of the program, to the DET. Their sincerity can be judged by the fact that, at the same time, they simply moved Joel Radcliff (a member of the original Safe Schools Coalition Australian (SSCA) team) from ARCSHS to the DET where, as he declared in a Facebook post, he intended to continue his previous work of interrupting heteronormativity.<sup>53</sup>

Given that common English words evoke whole new meanings when translated into the language of queer theory, before we can assent to even simple propositions, it necessary to understand who is speaking and which ideological co-ordinates guide their idea of good and bad. For activists, just as "homophobia" or "transphobia" (that is to say heteronormativity) in schools are harmful to "LGBT" kids, "homophobic" or "transphobic" (that is to say heteronormative) parents are "abusive"; "bullies" of their children.

Take, for example the headline below. Many readers would glide over this believing "homophobic, transphobic parents" are those who denigrate their "LGBT" kids or perhaps physically abuse them. If "abuse" is understood in the conventional sense, then helping "LGBT kids get out" is consistent with a mainstream moral universe and compassion for the vulnerable. However, where we substitute the activists' broader definition of "LGBT-phobia" as also encompassing the parent who places boundaries around a child's freedom to explore and express an LGBT identity, then we must read this headline differently. "Homophobic, transphobic parents" might now refer to any parent who approaches either gender transition or sexual exploration for their children with caution. Within Marxist thought, power is always oppressive so, wherever it is used to limit a child's "agency", parental authority must be regarded as "abusive".



In his 2017 essay "Moral Panic 101", Benjamin Law has helpfully explained his preferred approach to parenting. On the basis of undisclosed experience, Law shares his wisdom:

"Even before they're verbal, children can communicate to us what they need: what makes them happy; what makes them upset. In response, parents are instinctively compelled to make things better; to make them happy..."

Law imagines that the unquestioning assistance parents offer newborn infants should continue throughout the child's development.

<sup>53</sup> Posting a picture of himself in the office with other members of the team in the background, Radcliff quipped: "Last week sharing an office with these queer queueties. Bound for a squidge more heteronormativity in the new job, but well equipped for some skilful interruption thanks to this bunch."

If your aim as a parent is to become a perpetual slave to the unpredictable demands of a selfish under-seized tyrant – a child who no one else will really like and who is entirely ill-equipped to deal with life – this a good way to go about it. What Law advocates as good parenting is a recipe for young people without self-control, resilience or self-motivation; young people who will lack confidence in their ability to overcome adversity and carve out a better future for themselves through hard work; young people doomed to a life of slavery to their own impulses and emotions, and perpetual dependence on others ... exactly the sort of young people who are most easily co-opted to support, and least able to resist, totalitarian regimes.<sup>54</sup>

The job of parents, as far as Law is concerned, is to hand over agency to their child:

...[H]anding over agency to a child to express and forge their own happiness can be a heart-tearing experience for adults. The last thing anyone wants for their child is to make imperfect decisions – like the ones we’ve made for ourselves – especially about anything fundamental and lifelong. However, as children become adults, they will assert themselves as they wish, whether their parents like it or not. Our instinct is to stop them, before they hurt themselves, no matter what age they are. But what is it to live in the world without agency? What is it to live in the world seen exclusively through the lens of those around you, and not as you truly see yourself? Is that a life worth living?<sup>55</sup>

Law’s parenting advice is simple: your job as a parent is to put aside your protective instincts and follow your child’s lead. Parents who limit their child’s agency are effectively stifling the life out of their children.<sup>56</sup>

Law also represents as heroic the queer mentors who, understanding what “queer kids” really need, actively intervene to help children escape their “abusive” parents and introduce them to an alternate queer “family”.<sup>57</sup> If a SOGI is the most important element of “who you really are”, then the

<sup>54</sup> In *The Gulag Archipelago*, Aleksandr Solzhenitsyn describes how such as these – children whose parents sincerely worried that they were good for nothing – float to the top and flourish, given unaccountable authority and a blue cap. In 1953, a remarkably prescient East German radio commentator identified the potential for Kinsey’s work to be used to destroy the moral fibre of the nation and the leave a young people susceptible to political manipulation. With heavy sarcasm, the broadcaster mocked the idea that anyone would believe Kinsey at all: “Dr Kinsey ... a man without the slightest scientific distinction and one who did not even get his medical degree ... struck out on a path to wealth and fame that is not at all unusual in the United States ... His book, quoted in innumerable papers and magazines, will make sure that the subject of sex more than ever dominated conversation as well as thought in the United States ... This is how a hired charlatan achieves fame, how brains are being befuddled, and a young generation is being dragged into the morass of a morbid sexualism ... Kinsey’s book will soon be published in German. Evidently it suits the gentlemen who pay him \$40,000 a year to continue, with the greatest speed, the process of destroying morality which has already begun in West Germany. When the German youth is obsessed by sex throughout his waking and sleeping hours, it will be all the easier to pull the steel helmet over his ears and the wool over his eyes.” (A transcript of this radio broadcast from 3<sup>rd</sup> September, 1953 was presented to the US Reece Select Committee to Investigate Tax-Exempt Foundations (1953–1954).

<sup>55</sup> Benjamin Law, *Moral Panic 101*, Quarterly Essay, Spring 2017, p. 58.

<sup>56</sup> Zisen agrees that it is unreasonable for parents to “make set destinations for their kids” in life (she means it is unreasonable for parents to imagine that their children will grow up, get married and have children of their own): “I kind of just think you should just have kids and maybe not project all your expectations onto them ... [turn up the sarcasm] ... Radical, I know!” “Beyond the Binary”, 2017.

<sup>57</sup> The theme of the queer community as substitute family appears with some regularity in LGBT communications directed at young people. For example, in 2017, Law explained to the youthful readers of Melbourne’s *Archer Magazine*: “I don’t feel that we need a nuclear family of our own to have people that care for us, and that we care for in fundamental ways.” (*Archer Magazine*, volume 9, November 2017). This quote was also posted on *Archer Magazine*’s Instagram 28 November 2017 as a ‘sneak peak’ of the contents of latest issue. Retrieved 6/6/18 from <https://www.instagram.com/p/BcAxbkht6/?taken-by=archermagazine>). Micah Scott, CEO of Minus18, reports “proud mum” moments, when children “come out” to him, etc.

activist understanding that “queer kids” really belong to the queer community more than they do to their own families, has a certain logic. In *Moral Panic 101*, Law strongly implies that heterosexual families are alien to their homosexual children in a way that differs from other racial or religious minority groups:

*“Hindu children are born into Hindu families and communities, who affirm their religion, culture and worldview. Lesbian, gay, bisexual, transgender and intersex young people do not have that luxury. Gays are mostly raised in heterosexual families. And if our families and communities don’t accept us, there are consequences.”<sup>58</sup>*

Family acceptance or not, activist narratives communicate the belief that a queer child’s queer family are best-placed to really understand and provide what the child really needs to flourish. So, for example, in the following passage, the queer youth groups of Geelong and Shepparton who bus children down to the city of Melbourne without telling their parents (possibly a criminal offense offence under Section 63(2) of the Victorian Crimes Act 1958),<sup>59</sup> are doing a good thing:

*[A] female couple – Asian-Australian and shy – tell me it’s best not to use their real names, as neither of their parents know they’re here or that they’re an item. It’s the same story for many of the fifty teenagers from Geelong and twenty from Shepparton who’ve been bussed in with their local queer youth groups. Many need to be home by a certain time so their parents don’t suspect where they’ve been. For many of the young people here tonight, **neither home nor school is safe.**”<sup>60</sup>*

What have these parents done to be regarded as “unsafe”? The surprising answer is: absolutely nothing. The worst that could be said of them is that, had they been asked (which they weren’t) they might not have been happy with their teenager being taken off into the night.

This is not the only (or even the most egregious) example of Minus18’s work to circumvent parental observation while children are invited into a milieu that promotes exotic sexual interests and interfaces with the sex industry.<sup>61</sup> Protective parents have abundant good reason for wishing

<sup>58</sup> *Moral Panic 101*, p. 64.

<sup>59</sup> Without pretending to legal expertise, this activity seems to qualify as “Child Stealing”, which the Act defines in this way: “Whosoever unlawfully takes decoys or entices away any child under the age of sixteen years out of the possession and against the will of the child’s parent or guardian or of any other person having the lawful care or charge of the child shall be guilty of an indictable offence, and shall be liable to level 6 imprisonment (5 years maximum).”

<sup>60</sup> Law, *op.cit.*

<sup>61</sup> One of many such examples of this interface with the sex industry can be found in Cindy Darnell’s mentoring of the “Minus18 Sex Gurus”. In a 2012 interview on *The Poofcast*, Darnell (a former sex worker who now lobbies for the sex industry) made it clear that some of the children attending these workshops were “country kids” who were there without parental knowledge or permission. She also explained a bit about the group: “The Gurus are a bunch of youngsters who then [having been instructed by Darnell] go to the [Minus18] parties and hand out information about safer sex practices and they hand out things like condoms and lube and encourage the youngsters to really talk about sex and sexuality and why it’s important and not keeping them in the closet, as it were.” We can gather the tenor of the instruction Darnell provided at these workshops because she shares her philosophical perspective with admirable clarity, including the belief that all moral standards are essentially “bulls\*\*t”. The idea that sex and love “have to be connected” is, apparently, ridiculous to Darnell and only serves to confuse children. Shame, in Darnell’s view, is the real problem: “We live in such a shameful society where, you know, we’re all ashamed about this “I take drugs”, “I do this” and “nah, nah, nah” and there’s so much shame and, you know “I strive to be perfect and strive to be flawless” and it’s bulls\*\*t, I reckon. I think focussing on pleasure and bringing awareness to your behaviour is where freedom is ... So a lot of the youngsters with the sex education ... it really emphasises the importance of pleasure, the importance of, you know,

their children to stay home; the effort to demonize such parents should, in itself, be a red flag for child safety.

Whether Law is aware of this or not, the same enthusiasm for giving a child agency, features in paedophile advocacy, where all protective parents are regarded as “abusive”. In his essay for the 1990 edition of the *Journal of Homosexuality*, Edward Brongersma, explains his view that a male homosexual paedophile is really only liberating his boy-lover, helping him “develop himself, fulfil himself, realize himself completely, to burst the gates of the family cage, to easily reject the false obligations society tries to impose on him.”<sup>62</sup> The heroic gay rights movement does well to fight the oppressor for the “sexual rights of children”<sup>63</sup>. Parents who use their power over children to “prevent children’s sexual experiencing” are said to be just as abusive as those who use their power to coerce sex with children against their will: “both are abuse and should be prevented, by legislation and other means.”<sup>64</sup>

Similarly, in 1982 Gary Dowsett – before he was appointed as Deputy Director of La Trobe’s Australian Research Centre for Sex, Health and Society (ARCSHS) – assured readers of *Gay Information* that:

*“[F]or all kids there are rights to be won, and struggles to be waged against institutions which deny them power and their sexual rights ... and also against the individual who would do the same – the abusive parent, the authoritarian teacher, the Minister of Youth Affairs...These use their power as adults to confine and restrict children’s lives.”*

Whether the leaders of this movement sincerely believe their own rhetoric is debatable. But they are correct to observe that disguising their agenda in the language of identity politics is their best chance of convincing the public to co-operate. This is exactly the strategy used to blindside educational authorities in Australia and to persuade them to permit the ingress of queer theory, Safe Schools, comprehensive sexuality programs, etc. into schools, which would normally prioritise child protection. The case has been made that “LGBT kids” are somehow different from other kids and that the celebration of their diverse sexualities and gender identities must take precedence over their safety.

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communication skills that go with that obviously and discussing things like porn, which you know there’s been a lot of information in the media about it lately and people sort of, you know still taking really polarised views of “Oh! It’s absolutely terrible”, or “it’s anti-love” and that sex and love have to be connected, so the youngsters get really confused with all this stuff.” Darnell covers all the things – like rimming – that children don’t get in high school sex ed classes. How many parents must be so grateful that she is there to fill in the gaps for their “youngsters”! (*The Poofcast*, Episode 80, 9 July 2012. <https://poofcast.s3.amazonaws.com/Poofcast080.mp3>)

<sup>62</sup> “Boy-Lovers and Their Influence On Boys: Distorted Research and Anecdotal Observations”, *Journal of Homosexuality*, vol 20 (1/2), 1990, pp. 168–69.

<sup>63</sup> In this context please also note the “Child’s Bill of Sexual Rights” produced and promoted by the Child Sexuality Circle in 1977, which included the recommendation that children should be given genderless pronouns.

<sup>64</sup> Jan Shuijjer, “Tolerance at Arm’s Length: The Dutch Experience”, *Journal of Homosexuality*, vol. 20 (1/2), 1990, p. 222.

## 5) ARCSHS has used false pretenses to capture the Australian education system

On several occasions, former High Court Justice, Michael Kirby, has congratulated ARCSHS at La Trobe University (of which he is a Distinguished Ambassador) for continuing the work that Kinsey started.<sup>65</sup> I concur with Kirby's identification of the connection, if not with his overt admiration for Kinsey or the characterization of the output of ARCSHS as laudable, dispassionate, objective, "empirical research". In fact, any idea that ARCSHS is committed to dispassionate scholarship has been helpfully contradicted by Lynne Hillier and Anne Mitchell, who admit (although perhaps boast is a better description) that from its inception, the work of the Centre was "[c]onsciously directed at creating and supporting change".<sup>66</sup> Where Kinsey went to great lengths to present himself as a slave to the honesty and rigor demanded by the high calling of a Scientist, Hillier and Mitchell have dispensed with the bother of pretense.

They explain that the imperative for ARCSHS is that their output must directly benefit "the communities we serve" (i.e. the LGBT community, not the Australian population at large); effort is applied to community liaison to ensure "research" is designed from the outset to support particular political objectives; researchers at the Centre are encouraged to give equal weighting to the dissemination of research results, as to the research process itself. The Centre favours "active dissemination" of their research results which enables these activist academics to inject these directly into public policy, avoiding the usual process of academic scrutiny that would allow for the detection of error. Certainly, in the case of *Writing Themselves In* (WTI) – but we could point to other "research" produced by ARCSHS with the same criticism) – to regard their work as academically credible is to confuse activist propaganda with sincere scholarship.

Please note that this not mere assertion on my part. Hillier and Mitchell have clearly proclaimed their purpose, strategy and methodology in two documents the second of which I have included with my submission:

- an academic paper which was at one time available on the ARCSHS website, entitled "Shifting the discourse about same-sex attraction from a moral to a 'safety and rights' arena: a collaboration between research, the community and those who liaise between them";<sup>67</sup> and

<sup>65</sup> Kirby is well qualified to comment. As well as serving as the Distinguished Ambassador for ARCSHS, he served on the Board of the Kinsey Institute at the University of Indiana for several years in the early 2000s. In a 2006 lecture, Kirby summarised Kinsey's achievements in this way: "Dr. Alfred Kinsey is, in my view, one of the greatest scientists of the twentieth century. He is certainly one of the greatest scholars of Indiana University. His contribution to a "wider civilization" should not be understated. He should have more honor than he does, at the University, in Indiana, and throughout the nation. By his research and his ideas, he was a most powerful change-agent. And the process of change that he helped to put in place has by no means yet seen its course. At the fault line of ideas competing for human acceptance in the present age, Dr. Kinsey stands, beckoning us forward to greater rationality and knowledge about ourselves." (Justice Michael Kirby, "Sexuality and Global Forces: Dr Alfred Kinsey and the Supreme Court of the United States", A Branigin Lecture, presented at Indiana University on October 14, 2006. Subsequently published in the *Indiana Journal of Global Legal Studies*, vol. 14, Summer 2007, pp. 485 ff).

<sup>66</sup> Lynne Hillier and Anne Mitchell, "Shifting the discourse about same sex attraction from the 'moral' to the 'safety and rights' arenas: a collaboration between research, the community and those who liaise between them", Australian Research Centre in Sex Health & Society La Trobe University, Melbourne, (Available here: [https://web.archive.org/web/20060824051317/http://www.latrobe.edu.au/ssay/pdfs/social\\_change\\_paper.pdf](https://web.archive.org/web/20060824051317/http://www.latrobe.edu.au/ssay/pdfs/social_change_paper.pdf)) (Retrieved 28/06/19), p. 2. (The same article, possibly published in 2004, appears to be available, upon request, from Hillier here: [https://www.academia.edu/24860869/Shifting\\_the\\_discourse\\_about\\_same\\_sex\\_attraction\\_from\\_the\\_moral\\_to\\_the\\_safety\\_and\\_rights\\_arenas\\_a\\_collaboration\\_between\\_research\\_the\\_community\\_and\\_those](https://www.academia.edu/24860869/Shifting_the_discourse_about_same_sex_attraction_from_the_moral_to_the_safety_and_rights_arenas_a_collaboration_between_research_the_community_and_those)), s.21.

<sup>67</sup> Hillier and Mitchell, "Shifting the discourse".

- a powerpoint presentation given to the *That's So Gay* Conference in Sydney 2008, sponsored by the NSW Teachers' Federation, entitled "Change at the grass roots level – what is it and how do we make it happen? The case of same sex attracted young people in Victoria".<sup>68</sup>

In these documents, Hillier and Mitchell discuss how they patterned their work on the "social change theory" outlined in Norman Fairclough's 1992 book, *Discourse and Social Change*.<sup>69</sup> Fairclough, in turn, drew on the theories of Antonio Gramsci and Foucault to set out a strategy for provoking social change by "problematizing the discourse" and steering popular belief systems in the new direction.

Gramsci's theories were concerned with power structures and the cultural hegemony of institutions (such as the Church, universities, etc.) as purveyors of "truth". A convinced communist, Gramsci identified the authority of institutions as the obstacle to social change: until these were communicating the virtues of communism to the people, the socialist revolution would be frustrated. The answer, for Gramsci, was "the long slow march through the institutions". The work of Hillier and Mitchell shows them to be footsoldiers in Gramsci's revolution. In their view:

*"There is no one truth but many truths about the same subject. Truths are more convincing when they are backed by powerful institutions (church, university, legal system). What seems like 'absolute truth' or 'common sense' is merely a truth that has more people (organisations) following and reproducing it."*<sup>70</sup>

Since truth does not exist, it can be manufactured by consensus and this is what Hillier and Mitchell admit to doing. Using their position as "academic researchers" to (mis)represent their conclusions as authoritative, Hillier and Mitchell laundered the prefabricated "truths" (consistent with Kinsey) of the radical Marxist portion of the gay rights conversation.

Rather than testing an hypothesis, as academic research would normally aim to do, Hillier and Mitchell tell us that their aim in designing *WTI* – a (still on-going) research series that "set the agenda" for Safe Schools<sup>71</sup> – was "to document their [SSA student's] experiences of homophobia and its impact on their sexual health and well-being."<sup>72</sup> The *a priori* assumption – that experiences of "homophobia" (and how do we define that?) could entirely explain adverse indications of wellbeing for same-sex attracted youth – was not in question. The researchers had formed a view that "homophobia" was to blame, this view fitted with their ambitions to initiate

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<sup>68</sup> Hillier and Mitchell, *Change at the grass roots level – what is it and how do we make it happen? The case of same sex attracted young people in Victoria*, *That's So Gay Conference*, Sydney, 16<sup>th</sup> April 2008".

<sup>69</sup> Norman Fairclough, *Discourse and Social Change*, Polity Press, Cambridge, 1992.

<sup>70</sup> Hillier and Mitchell, "Change at Grass-roots level", slide 3.

<sup>71</sup> Rebecca Urban, "Safe Schools Activist Anne Mitchell out to 'Shape Agenda'", *The Australian*, 23 June, 2016. Retrieved 25/2/21 from: <https://www.theaustralian.com.au/nation/education/safe-schools-activist-anne-mitchell-out-to-shape-agenda/news-story/985e1418b33e8e93886b6691875f777a>

<sup>72</sup> Hillier and Mitchell, "Shifting the discourse", p. 4.

social change, all they needed was “evidence” to provide academic authority for their pre-established conclusions, never mind that their methodology is riddled with error.<sup>73</sup>

## 6) The people most harmed by fraudulent research are the very children queer revolutionaries claim to champion

ARCSHS’s research is agenda-led and therefore unreliable

It is significant to notice that same-sex attraction in adolescence is not a reliable predictor of an LGBT identification in adulthood.<sup>74</sup> The authors acknowledge (as many researchers of human sexuality concur) that “same-sex attracted youth” and “gay” or “lesbian” identities are not the same thing<sup>75</sup>; we are dealing with apples and oranges. But they must also have been aware that a low-information, trusting public with no reason to suspect anything but academic rectitude, could be deceived by the trick substitution of “same-sex attracted” for “gay”, “lesbian” and “bisexual”, which is how these children were described when the findings of *WTI* were publicised. La Trobe’s own media release announced the headline: “Schools Unsafe Places for Gay Youth”.<sup>76</sup> (We cannot excuse this as an honest mistake because Hillier and Mitchell have explained how closely the “research retailer” works with academics in ARCSHS to market their research). This error was then reproduced in the popular press with headlines such as: “High levels of Abuse Against Gays in Schools”; “Young Gays Face Abuse in Schools”; “Gay and Lesbian Youth Suffer School Abuse”.<sup>77</sup> Youth who responded to a survey about same-sex attraction (including an unknown number of children who answered “not sure” to the question about sexual attractions)<sup>78</sup>

<sup>73</sup> For an analysis of these errors, please refer to the occasional paper series published by Dr James Athanasou, Dr James Athanasou, beginning with “Occasional Paper 1: A Critical Analysis of Writing Themselves In 3, March 2016, ISSN: 2206-3889.

<sup>74</sup> Empirical research into sexual minority groups always has to grapple with the question of how to define the group under consideration. The American Psychological Association’s definition of “sexual orientation” encompasses attractions, identity, behaviours as well as membership or particular communities: “Sexual orientation refers to an enduring pattern of emotional, romantic and/or sexual attractions to men, women or both sexes. Sexual orientation also refers to a person’s sense of self identity based on those attractions and related behaviours, and membership in a community of others who share those attractions” (American Psychological Association, “Answers to Your Questions for a Better Understanding of Sexual Orientation and Homosexuality”, 2008. (<http://www.apa.org/topics/lgbt/orientation.pdf>)). What this definition does not make clear, however, is that “sexual orientation” is not one monolithic item: attractions, identity and behaviours often vary independently, and careful researchers must differentiate between them. Good sex researchers recognise that “sexual orientation” is a blunt instrument for the task of examining human sexuality when, in real life, the phenomenon under consideration is highly complex and unstable. For a more extensive discussion of this, see Mayer and McHugh, *op cit.*, pp. 56–58.

<sup>75</sup> “The National Longitudinal Study of Adolescent to Adult Health (Add Health): Social, Behavioural and Biological Linkages Across the Course of Life” (<http://www.cpc.unc.edu/projects/addhealth>) note a significant percentage of students who identified same-sex interests in adolescents, identified as heterosexual when surveyed again at the age of 25. Possible explanations for this change are discussed by Ritch C. Savin-Williams and Kara Joyner, “The Dubious Assessment of Gay, Lesbian, and Bisexual Adolescents of Add Health”, *Archives of Sexual Behavior*, April 2014, vol. 43(3), pp. 413–422.

<sup>76</sup> Reproduced in “Change at the grass roots level”, s. 21.

<sup>77</sup> Reproduced in “Change at the grass roots level”, s. 22.

<sup>78</sup> Hillier and Mitchell acknowledge that they designed the questionnaire to maximise this results; three out of four responses (basically, anyone who did not answer “unequivocally heterosexual”) – including an unspecified number of “not sures” were counted as “same-sex attracted” and this was then presented in public communications as positively “gay” or “lesbian”. “Shifting the Discourse”, p. 3.

are now represented as positively self-identifying as “gay” or “lesbian” and it was claimed that these students represent 10% of the school population.

The substitution of “gay” and “lesbian” for “same-sex attracted” (and including “not sures”) is part of a wider manipulation designed to get the public to swallow the rationale for ARCSHS’s agenda for social change. When a population is primed with the belief that “gays” and “lesbians” are “born that way”, it is only a small step of logic to ask them also to accept that it might be possible to identify “gay” and “lesbian” kids and to offer them early support. “Shifting the discourse”, in this way enabled ARCSHS’s activist academics to:

*“cut through the climate of moral panic, religious views and fears of “recruitment” putting that debate to one side. Safety for all young people as a basic human right, particularly in school, was something that everyone could respond to irrespective of their personal moral stance. The safety paradigm endowed the cause with respectability; anyone could get behind such a banner without fear of suspicion and criticism.”<sup>79</sup>*

The logic that proposes greater “inclusion” for a fixed minority of “born that way” kids is only sound if “born that way” is true and if feelings of same-sex attraction in adolescence are always a reliable guide to adult life-trajectory. As noted above, Hillier and Mitchell acknowledge their belief (consistent with Kinsey) that it is not true. Moreover, essentialism (the belief that a fixed minority of the population is “born that way”) is not consistent with the objectives of sexual revolutionaries to eradicate heteronormativity: if we accept that a minority of people are born gay or transgender, then we must equally accept that the majority is born heterosexual and gender congruent. Essentialism is therefore completely inconsistent with the ambitions of the revolutionaries to liberate all humanity from the oppression of compulsory heterosexuality and adherence to male/female gender roles.

Rather, activist academics have exploited the popular acceptance of “born that way” and used this to trick the public into co-operating with their agenda for social change by allowing activists free rein in schools. Where previously the work of activists to “support” “LGBT kids” would have been challenged, the narrative legitimated by *WTI* gave activists the evidentiary support they needed to overwhelm opposition.<sup>80</sup> Hillier and Mitchell’s research opened doors (not to mention the public purse) that would previously have been closed. “Individual workers and teachers in the field were prepared to take the research and use it as an advocacy tool”; “[t]eachers’ unions distributed and re-printed posters – an opportunity to test the waters”; Vic Health provided “small grants in rural areas” to help “spread this truth”.<sup>81</sup>

<sup>79</sup> Hillier and Mitchell, “Shifting the Discourse”, p. 6.

<sup>80</sup> The authors tell us that one of many outcomes of the research was that it: “provided a legitimate rallying point for previously disenfranchised youth workers in the field ... Using the research, a worker would raise the issue with his or her organisation which in turn held a public forum at which the research would be presented and action called for. This was usually followed by the successful application for funds for a social support group for same sex attracted youth in the local government area, very often funded by School Focussed Youth Services. As one group facilitator commented ‘When the research came my way I suddenly had backup for what I was doing ... the research has given credibility that simply wasn’t there before’.” (Hillier and Mitchell, *Shifting the Discourse*”, p. 7).

<sup>81</sup> “Social Change at the grassroots level”, Slide 24.

Hillier and Mitchell's work managed to avoid evidence that would challenge their hypothesis by simply asking selective questions designed to provide support for a pre-established conclusion. Putting the dots on the page, they then joined the dots up to make their case. This involves asserting that correlation is causation – a rookie error which no reputable social scientist should make and no jobbing academic should get away with. Fellow academics have subsequently delivered blistering critiques of Hillier and Mitchell's "research"<sup>82</sup> but, politically speaking, the moment had passed. ARCSHS benefited from the services of an uncritical, low-information media to promulgate their propaganda to the world, as fact.

Hillier and Mitchell's hypothesis can be broken down into several constituent elements, each of which depends for its integrity upon other elements in the logical sequence being both correct and complete:

- 1) That SSA youth are an identifiable group: the quality that demarcates this group from other youth is clear and stable.
- 2) That the cohort surveyed is otherwise representative of school-age children: there is no bias in the sample.
- 3) This study cohort is disproportionately bullied compared with other youth, particularly at school.
- 4) The abuse is motivated by homophobia (understood here as targeted social hostility to those with atypical sexual interests) from school peers.
- 5) That SSA youth suffer also disproportionately with regard to other indices of wellbeing, such as feeling less safe, using more drugs, higher levels of self-harm and suicide attempts.
- 6) That homophobic bullying is the cause of these deleterious outcomes, i.e. that single-factor causation can be understood to operate in a single direction to produce multiple negative consequences.
- 7) That school-wide interventions and population-level re-education initiatives will effect a positive change for this group.

Without venturing on elaborate explanations, it is sufficient for the purposes of this submission to note that Hillier and Mitchell's research scores 0/7, when a score of 7/7 would be required for their hypothesis to stand. Dr James Athanasou, formerly of Sydney University, has authored a series of Occasional Papers on ARCSHS's research and has summarised his significant objections to the use of *WTI* as the basis for public policy describing it as:

*"a study of self-reports from a sample of convenience that is not representative. The findings may not be accurate. There is no control group(s) built into the study ... It is not viewed as an adequate basis for national programs and policies related to sexuality education in schools. It omits as much as it includes ... one is reminded of the criticism by the famous statistician John W Tukey of the Kinsey*

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<sup>82</sup> Dr James Athanasou, "Occasional Paper 1: A Critical Analysis of Writing Themselves In 3, March 2016. ISSN: 2206-3889. Other papers in the series critique other aspects of ARCSHS's work.

*data on sexual behaviour (Leonhardt, 2000): "A random selection of three people would have been better than a group of 300 chosen by Mr. Kinsey".<sup>83</sup>*

Where the outworking of wrong policy can be expected to have a life-long effects on a whole generation of Australian school children, it is clearly very important to ensure policy is established on sound evidence. Again, according to Athanasou:

*It is fundamentally wrong to equate self-reports with actual behaviours. It is fundamentally wrong to base social policies that affect the nature and structure of human life on what people say or what the majority believe is correct.<sup>84</sup>*

There is considerable reason to doubt that the deleterious outcomes for "same-sex attracted" kids – such as bullying, drug-use, depression – can be reasonably attributed to abuse targeted at those kids on the basis of their sexuality. Not least of these, is the fact that an undisclosed portion of the 10% claimed as "same-sex attracted" answered "not sure" on the questionnaire. These children are not "out" as gay, lesbian or bisexual. Can we really believe all their problems stem from "homophobic bullying"?

Better information is available from the US

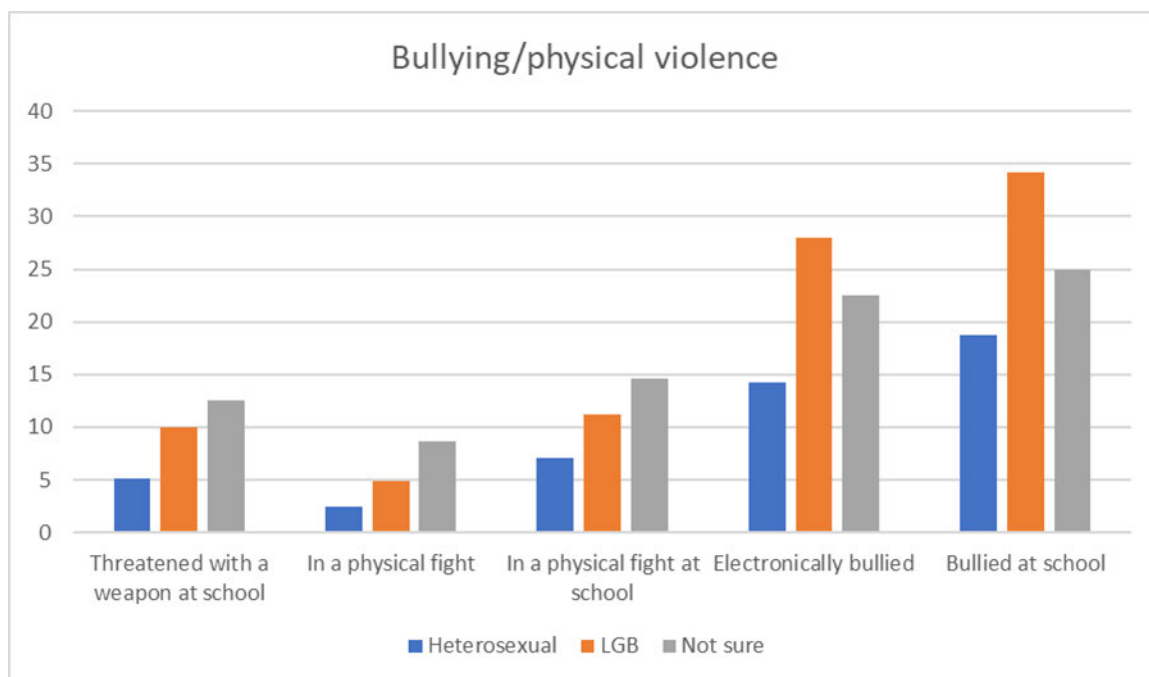
Fortunately, US the National Centres for Disease Control and Prevention routinely conducts an extensive and well-designed survey of health-related behaviours in youth. "The Youth Risk Behavior Surveillance System (YRBSS) surveys over 15,000 students aged 14–17 and can be used to build a more complete picture of the challenges facing "LGB" or "not sure" youth.<sup>85</sup> The information presented below draws on the 2016 survey and shows that kids who identify as "LGB" or "not sure" are indeed, more likely to be bullied, including being bullied at school ...

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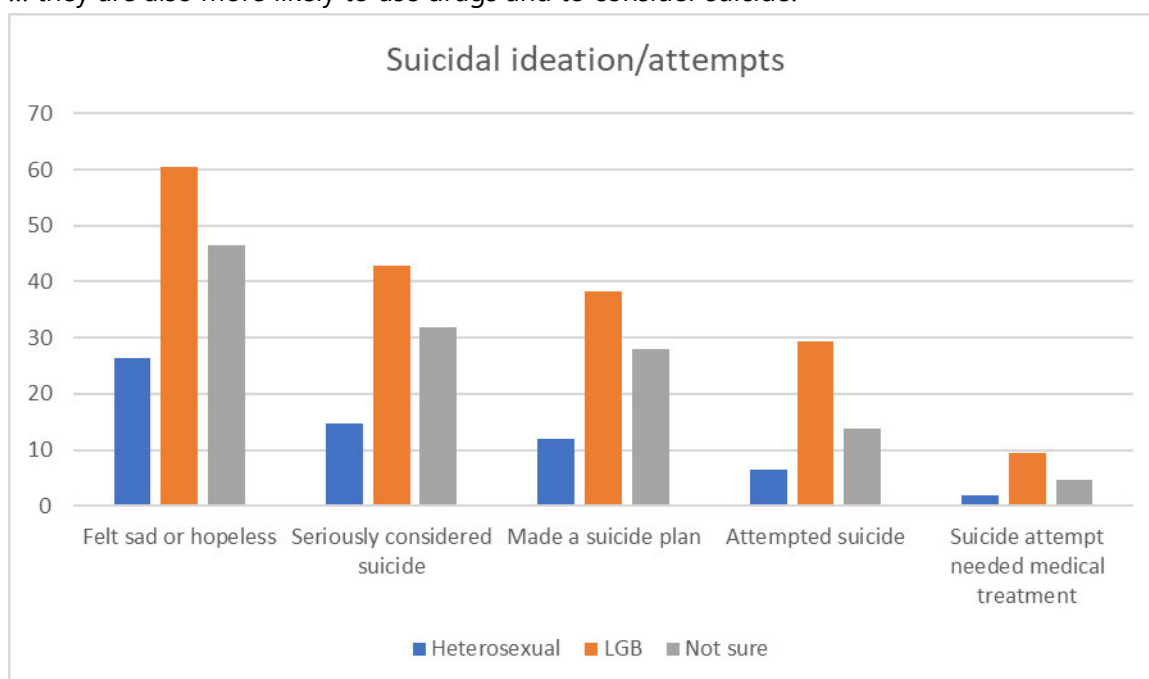
<sup>83</sup> Athanasou, op. cit. pp. 14–15.

<sup>84</sup> This opinion given in an email exchange between this author and Dr Athanasou, 11 July 2018.

<sup>85</sup> Laura Kann, Emily O'Malley Olsen, Tim McManus, et al, "Sexual Identity, Sex of Sexual Contacts, and Health-Related Behaviors Among Students in Grades 9–12 – United States and Selected Sites 2015", *Morbidity and Mortality Weekly Report*, Surveillance Summary 2016, vol. 65(9), p. 1.

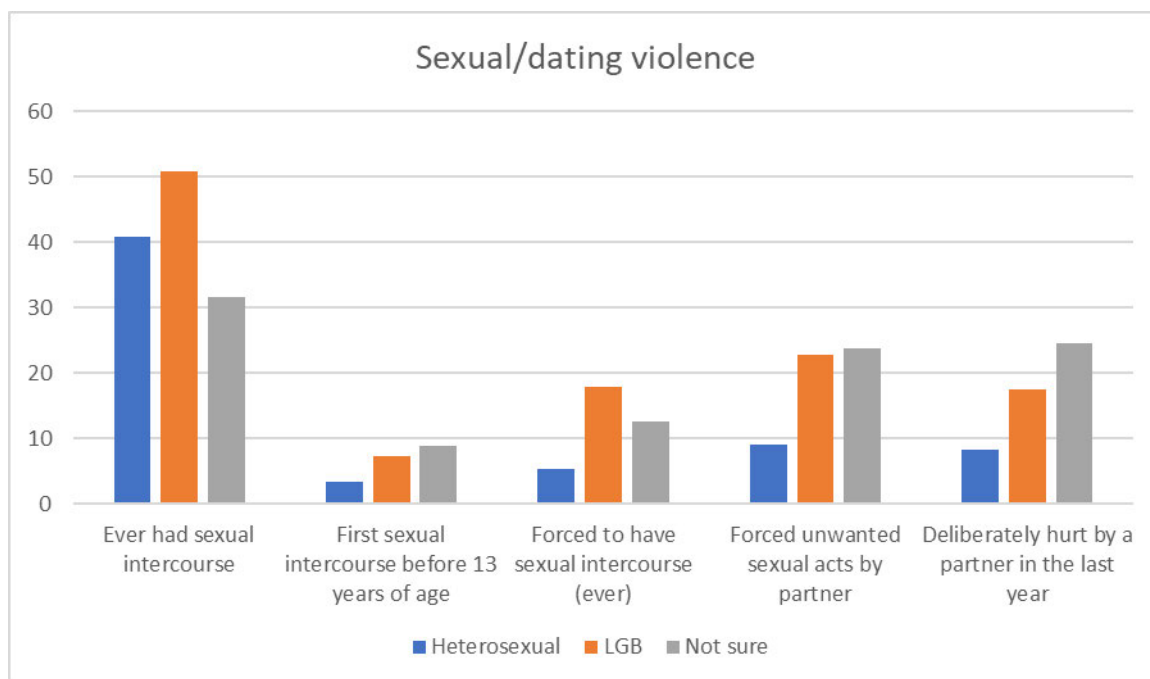


... they are also more likely to use drugs and to consider suicide:



Are these kids bullied because they are LGB or “not sure”? Or are they bullied because bullies can sense vulnerability?

The answers to the questions Hillier and Mitchell did *not* ask are revealing. For example, despite comparable percentages of heterosexual/LGB and “not sure” being sexually active, LGB and “not sure” kids are up to three times as likely as the heterosexual cohort to have experienced sexual violence:



Please remember that sexual revolutionaries must carefully exclude from their dataset the possibility that sexual abuse produces trauma.<sup>86</sup> Perhaps this is why Hillier and Mitchell failed to ask this question?

The information in the US survey is extensive, so a summary will suffice for current purposes. LGB and “not sure” kids are *less likely* to:

- Eat enough fruit;
- Eat enough vegetables;
- Eat breakfast;

<sup>86</sup> Research into adult sexuality has also found a significant correlation between sexual abuse victimisation – particularly in childhood – with a later homosexual or bisexual identification. Essentialists (who believe “born that way”) have trouble explaining this. There are at least three (not mutually exclusive) ways to explain the correlation:

- 1) Childhood sexual abuse contributes to the development of non-heterosexual orientation in adulthood; or
- 2) Children with (signs of future) non-heterosexual tendencies attract abusers, placing them at elevated risk; or
- 3) Certain factors might contribute to both childhood sexual abuse and non-heterosexual tendencies (for instance, a dysfunctional family or an alcoholic parent).

...but essentialists must dismiss 1) and 3) and argue only for 2). This is the approach taken, for example, by Brynn Tannehill, “Debunking the New Atlantis Article On Sexuality And Gender: They have forgotten their vow to ‘do no harm’”, Huffington Post, 24 March 2017. (Retrieved 3/8/19 from: [https://www.huffpost.com/entry/debunking-the-new-atlantis-article\\_b\\_58d5242ee4b0f633072b36a4?guccounter=1&guce\\_referrer=aHR0cHM6Ly93d3cuZ29vZ2xILmNvbS8&guce\\_referrer\\_sig=AQAAABdFiBdODJnkIm9nZGFS-tRP1TtZ1dz1C7I4-CQWkQOpLpd2606WFkINWymIPlwg-jfq-UTz8B8KB6n3uNxgJwJ8nVeD6MHxOvIntqYXpgYaB8HmkvCosvS37WKHSnRUReUoRIXFHA4Vm7bnDeiCx43sulqzwISKo84wu8U13Vg](https://www.huffpost.com/entry/debunking-the-new-atlantis-article_b_58d5242ee4b0f633072b36a4?guccounter=1&guce_referrer=aHR0cHM6Ly93d3cuZ29vZ2xILmNvbS8&guce_referrer_sig=AQAAABdFiBdODJnkIm9nZGFS-tRP1TtZ1dz1C7I4-CQWkQOpLpd2606WFkINWymIPlwg-jfq-UTz8B8KB6n3uNxgJwJ8nVeD6MHxOvIntqYXpgYaB8HmkvCosvS37WKHSnRUReUoRIXFHA4Vm7bnDeiCx43sulqzwISKo84wu8U13Vg)).

Kinsey’s pedophiles supported theory 1), explaining their belief that the sexual instruction of boys was more likely to produce an adult male homosexual; if boys were left to figure things out for themselves, they were more likely to be exclusively heterosexual adulthood. An objective reading of the data offers strong support for 3). If predators recognize that an LGBT identity in a child is a flag signaling the child’s vulnerability, this would lend support to 2) as well (only for different reasons than those assumed by essentialists).

- Drink milk;
- Drink two or more glasses of water a day;
- Sleep an average of 8 hours a night;
- Participate in 60 minutes of physical activity on at least one day of the week;
- Have seen a dentist in the last twelve months.

LGB and “not sure” kids are *more likely* to:

- Use drugs
- Suffer depression
- Attempt suicide
- Use computers for three or more hours per day
- Struggle with obesity
- Have had sex before the age of 13
- Have been raped
- Have been made to do unwanted sexual acts by a partner
- Have been deliberately hurt by a sexual partner
- Have sex with more than four sexual partners.

NB. The same survey notes that those children (regardless of sexual orientation identification) who have not had sex score higher on *every* indice of good physical and mental health.

#### Recruiters target the most vulnerable

The results or poor research are most damaging for the children whose interests they claim to champion. Initiatives that trumpet their heroism in supporting “LGBT kids” facilitate the recruitment of the most vulnerable children into the queer community – a community which cannot be surgically distinguished from the sex industry<sup>87</sup> and where the celebration and normalisation of exotic sexual interests provides the perfect cover for predators.<sup>88</sup> Those that believe “born that way” is a complete explanation for non-heterosexual interests are likely to reject as ridiculous the proposition that young people can be “recruited” to the cause. This is to ignore the business model of the global pornography industry, which relies on cultivating new sexual interests. It also ignores the declared objectives of the sexual revolutionaries who are not only aware of the potential for recruitment but are in favour of exploiting it.<sup>89</sup> Increases in numbers of children reporting to gender clinics suggests the social engineering agenda is working.

<sup>87</sup> Bobuq Sayd, for example – an early career activist, writer and co-editor of Archers Magazine, associate of Minus18 and “one of the La Trobe family” explains that “sex workers ... are very, very often queer. It’s just like part of the deal.” “Where to after Marriage Equality?”, Conference at La Trobe, 2<sup>nd</sup> May 2018. [49:00ff]

<sup>88</sup> Pauley J, a member of Melbourne’s trans and gender diverse community has objected to the secret introduction of male sex offenders into this community upon their release from prison. According to the Pauley J’s information, these are male sex offenders who ‘came out’ as trans during their time in prison. Correction Victoria was introducing them to the trans and gender-diverse community without that community’s knowledge or approval and the policy was continued despite the objections they raised by people such as Pauley J, who are concerned for the safety of women and children. (See Pauley J, “Sex offenders in the trans community”, Youtube [vlog]. 5 September 2019. Retrieved 3 September 2020 from: <https://www.youtube.com/watch?v=DxtAhPwLtAM&app=desktop>).

<sup>89</sup> At a talk delivered at Pride Week 2017, Roz Ward noted that Ward said the oft-quoted figure that 10% of people experience same-sex attraction was a joke, and it is more likely that up to 40%–50% of young people experience some level of same sex attraction. Funnily enough, Graeme Watson, of *Out in Perth* (“Oh settle down, nobody said 50% of kids are gay, 19<sup>th</sup> June 2017. Retrieved 26/2/21 from <https://www.outinperth.com/oh-settle-nobody-said-50-kids-gay/>) objected (rightly) to the coverage of this in *The Australian*, where Rebecca Urban, correctly quoting Ward, nevertheless substituted “gay” for “same-sex attracted” in the headline. This is, of course, exactly the same error made by La Trobe’s

Research presented to the *Royal Commission on Institutional Responses to Child Sexual Abuse* noted that “[w]hile all children are at risk of sexual abuse, vulnerable children are more likely to be targeted by perpetrators because they are perceived as easier to manipulate and therefore less likely to disclose sexual abuse ... There is consensus in the research literature that children are more vulnerable to being sexually abused if they:

- are socially isolated
- have mental health or behavioural difficulties
- have low self-esteem
- have one parent who is continually absent
- have been a victim of bullying
- live in a situation of domestic violence
- **identify as non-heterosexual or transgender**
- have a history of physical, emotional or sexual abuse.”<sup>90</sup>

These categories are not mutually exclusive or discreet: LGBT teenagers will typically qualify in more than one. We know, for example, that transgender teens are more likely to come from single-parent homes<sup>91</sup>, and to have experienced domestic violence<sup>92</sup> (and therefore to have a history of abuse), to report mental or behavioural difficulties<sup>93</sup> and feelings of social isolation. We know that teens identifying as lesbian, gay or bisexual, are more likely to have had a history of sexual abuse<sup>94</sup>, to have experienced bullying in various settings<sup>95</sup>, to have mental health or behavioural difficulties and report low self-esteem.<sup>96</sup>

The point of mentioning all of this is to underscore that Hillier and Mitchell’s “same-sex attracted” and “not sure” kids are struggling with a multitude of inter-related variables. We can build a picture that shows “LGB” and “not sure” kids are at risk. We can show that “bullying” is part of the problem. But to ascribe the whole causation to “homophobia” represents a preposterous failure of compassion to anticipate that “LGB kids” might have other problems too. All we can say for sure is that the kids included in the “LGB” category and the kids included in the “most vulnerable to predation” category are by-and-large the same kids.

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Media release regarding WTI, only the journalists at *The Australian*, as non subject matter experts, have more excuse for such an error.

<sup>90</sup> P. O’Leary, E. Koh, and A. Dare, “Grooming and child sexual abuse in institutional contexts”, *Royal Commission into Institutional Responses to Child Sexual Abuse*, Sydney, 2017, pp. 15-16.  
(<https://www.childabuseroyalcommission.gov.au/sites/default/files/file-list/Research%20Report%20-%20Grooming%20and%20child%20sexual%20abuse%20in%20institutional%20contexts%20-%20Prevention.pdf>).  
(Accessed 22/03/19).

<sup>91</sup> Stanley Ray Vance and Stephen M. Rosenthal, “A Closer Look at the Psychosocial Realities of LGBTQ Youth”, *Pediatrics*, May 2018, vol. 141/5; DOI: <https://doi.org/10.1542/peds.2018-0361>

<sup>92</sup> Laura Baams, “Disparities for LGBTQ and Gender Nonconforming Adolescents”, *Pediatrics*, May 2018, 141/5 ; DOI: <https://doi.org/10.1542/peds.2017-3004>

<sup>93</sup> Tracy A. Becerra-Culqui, et al, “Mental Health of Transgender and Gender Nonconforming Youth Compared With Their Peers”, *Pediatrics*, May 2018, vol 141/5; DOI: <https://doi.org/10.1542/peds.2017-3845>

<sup>94</sup> See Laura Kann et al, “Youth Risk Behaviour Surveillance – United States, 2017”, *Morbidity and Mortality Weekly Report Series, Surveillance Summaries*, vol. 67/8, Centers for Disease Control and Prevention, 2018.

<sup>95</sup> Laura Kann et al, op. cit.

<sup>96</sup> Ibid.

When we approach “LGBT children” exclusively through the lens of a sexual or gender identity and come to an inaccurate or incomplete explanation for their suffering, not only do we fail to help them, but we run the grave risk of compounding these problems and misdirecting their future trajectory. Presented with a child who reports social isolation, childhood sexual victimization, physical and sexual abuse, anxiety, low self-esteem, poor concentration, and neglect, what sort of school responds with the one-size-fits-all solution of “an anti-bullying program”? What sort of counsellor then facilitates the introduction of such a child to exotic sexual cultures without their parents knowing? Initiatives to help the queer revolution are likely to be disastrous for kids. Yet, under the guise of “LGBT support”, all sorts of initiative that compromise child protection have been allowed into the school environment.

### 7) Initiatives to “help” LGBT kids run counter to the demands of child protection

I have argued that queer theory structures a value system that prioritises sexual freedom, fails to condemn paedophilia and maintains a determined blindness regarding the potential for sexual trauma to produce deleterious life outcomes for the exploited or victimised. Queer theory and child protection are mutually exclusive objectives; you cannot have both. To the extent that one is prioritised, the other is correspondingly diminished. What follows is a consideration of just some of the ways in which queer theory reduces or compromises the safety of children in NSW schools.

The syllabus: English classes, libraries, sexuality education, PDHPE

While we have elaborated policies to circumvent the work of sexual predators within the school environment, the rainbow banner allows anyone with a mind to erode the sexual boundaries of children, to do so freely through the syllabus, using support for “LGBT kids” as their excuse. English teachers (and librarians) can set texts which oblige students, at a formative age, to engage imaginatively with nihilism and sexual promiscuity. When we notice that sexual abuse victimization is increasing in the school population,<sup>97</sup> this presents another opportunity for sexual radicals to offer teaching on “consent” or “respectful relationships” or “pornography awareness”. Again, sex is put in front of a school-age audience. In the wrong hands, these courses can easily be used to convey the (quite wrong) impression that, as long as “consent” is involved, then any sexual activity is morally legitimate.<sup>98</sup>

<sup>97</sup> Just this week, the story out of Sydney girls’ schools demonstrates the toxic sexual culture being navigated by young people (Natassia Chrysanthos, “Rape culture reckoning as wave of sexual assault claims unleashed”, *The Sydney Morning Herald*, 26 February 2021. (Retrieved 26/2/21 from [Online sexual assault allegation petition highlights disturbing rape culture \(smh.com.au\)](https://www.smh.com.au/news/education/online-sexual-assault-allegation-petition-highlights-disturbing-rape-culture/2021/02/26)).

<sup>98</sup> Those that regard consent as an adequate protection for the vulnerable also, typically, disregard the detrimental effects of sexual trauma and limit their analysis of “damage” to the physical. Kinsey, for example, suggested that laws relating specifically to sex were redundant because “the criminal codes concerned with assault and battery should provide adequate protection”. (*Sexual Behavior of the Human Male*, p. 4). Is rape sufficiently punished if it is treated merely as battery? Gary Dowsett recalls with approval the demands of the gay rights movement in former decades “that we can and should f\*\*k anything that moves so long as it said ‘Yes’ freely”. (“Rethinking HIV in the Future of Gay Men”). Can the law dispense with all sexual prohibitions if consent is involved? Nafsika Athanassoulis, a philosopher from the University of Leeds, argues that it may be legitimate to limit BDSM if it results in extreme harm or death “not least because if the masochist is dead we cannot establish whether they had truly consented.” (Nafsika Athanassoulis, “The Role of Consent in Sado-Masochistic Practices”, *Res Publica*, vol. 8, 2002, pp. 141–155). A good point. However, “sex play gone wrong” has now been accepted as a defence to murder in six out of 14 killings of women that reached trial in the UK, with the male partner being found either not guilty or receiving a manslaughter conviction. (Nicola Thorp, “A ‘sex game gone

I have sat in on third-party training offered to “sexuality teachers” and was struck by how these teachers themselves were being instructed (by a well-intentioned 23-year-old in my case, who was simply passing on uncritically the wisdom she had received in her own training) to ignore their own intuition. My class was told that it was all-important not to shame children by showing any surprise about their level of sexual knowledge or interest in the subject of sex. A spurious example was provided: “If Johnny asks you where his little sister came from ...” I would argue that – from the child’s point of view – that is not a question about sex. The adult knows the answer relates to sex but the question is about Johnny’s little sister. The problem is that, if a school child comes to a teacher with sexual questions – demonstrating knowledge that can, for example, only have been garnered from watching pornography – then the teacher who is trained to ignore their own intuition and, above all, ensure they do not discomfort the child by showing surprise will (a) fail to notice a red flag that this particular child has probably been groomed and (b) convey the impression to the child that their level of knowledge is normal – an impression that a predators would clearly be grateful for. Shall we be concerned that La Trobe is now offering a Graduate Certificate in Sex, Health and Society:<sup>99</sup> producing the next generation of “experts” with a vested interest in promoting the sexual liberationist cause?

PDHPE teachers (or third-party providers) can introduce “comprehensive sexual education”, particularly to high schools, which shift the emphasis from sexual reproduction and hygiene to erotic stimulation. Is it a teacher’s job to instruct children in matters of erotic stimulation? How “comprehensive” should comprehensive sexuality education be, and who gets to decide? Interviewed in 2016 for the ABC, Zahra Stardust (who at one time ran for political office in Victoria as a Sex Party nominee), complained that “as a queer woman”: *“I most certainly did not get relevant sex education at school ... When I first started having sex with women, none of the nurses at my sexual health clinic could tell me about specific safer sex measures relevant to me ... I wanted to know about cleaning toys, using condoms with toys, the purpose of gloves and dams, how lubricant would affect latex, and how to best avoid body fluids or bacteria accumulating in harnesses and being transmitted with new partners.”*<sup>100</sup>

Once sexuality education is removed from a focus on reproduction, the potential for expansion of the syllabus in the name of “safe sex” is apparently limitless. Is it unreasonable to anticipate that teachers with a personal agenda might wish to exploit this opportunity? Predictably, whenever statistics are released to show that STIs are increasing in Australia’s youth population, you can trust that academics from ARCSHS will point to this as evidence of the need for more money to fund “better” sex ed programs, which they supply.<sup>101</sup>

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wrong’ isn’t a defence when men are getting away with murder”, Metro, 2 Aug 2019. Retrieved 13/11/19 from: <https://metro.co.uk/2019/08/02/sex-game-gone-wrong-isnt-defence-men-getting-away-murder-10502820>). In practice, consent can be inferred wrongly, the vulnerable can be manipulated into providing “consent” or “consent” can simply used as an excuse for abuse (even murder) after the fact. “Consent” training offers inadequate protection to children whose sexual boundaries have been eroded through constant pressure by other means.

<sup>99</sup> <https://www.latrobe.edu.au/courses/graduate-certificate-in-sex-health-and-society>

<sup>100</sup> <http://www.abc.net.au/news/2016-03-08/the-problem-with-sex-education-for-lgbt-women/7228498>

<sup>101</sup> Among their achievements in selling *WTI* to the public, Hillier and Mitchell list the fact that they managed to get new “School resources under the radar” (“Change at the grass roots level”, slide 28).

### Rainbow religious festivals

Rainbow days of celebration – including “LGBT History Month” – provide a grand opportunity for guest speakers, representing a colourful array of niche sexual interest groups – to address school assemblies. Their ideas of what might be “age appropriate” are likely to depart from the view of many parents. Zisen, for example, has explained her view that:

*I think that's really important and it's really cool to educate kids about these sort of topics (gender fluidity) before they've gotten to the point where they're really set in their ways. Talking to them about things like non-monogamy and different ways of practicing relationships before they start dating is like really amazing 'cause it means that they have less to unlearn before they start learning the new stuff.*<sup>102</sup>

When the door is left open for any and all exotic sexual interests, where do schools draw the line?

### School counselling services and stand-out groups

School counselling services present another opportunity for activists and another potential stumbling block for students. The child that checks into the school counsellor feeling depressed is now routinely asked whether their problems relate to an LGBT identity. (This is an opportunity for activist counsellors to recruit but, even if they are not activists, most counsellors have now been trained in the primary importance of identifying and supporting “LGBT youth”). At a vulnerable moment, the child is directed by a trusted adult to question their sexuality and gender identity. If the child is not unequivocal in changing the direction of the conversation, they are likely to be referred to queer youth support groups where they can be mentored and “affirmed” by people like Cindy Darnell (see Footnote #61). I can, on request, produce case studies to demonstrate the trajectory of students from the school counsellor’s office, sometimes with encouragement from teachers, via school stand-out groups, local queer youth groups and other rainbow initiatives into queer political activism, “the queer scene” and/or sex work.<sup>103</sup> If recruitment is the purpose, there is evidence that it is working.

This, of course, is the very reverse of what child protection should look like. Emphasizing the sexual and gender identities of “LGBT kids” has somehow served to obscure the fact that they are kids, entitled to exactly the same protections as all other kids. Claiming to be altruistic champions of the downtrodden (perhaps they even genuinely believe this), activists with a sexual, financial or political interest in recruiting children to the “queer revolution” have an open door to identify and cultivate their most likely targets and to syphon those students out of the schoolroom into the arms of “queer

<sup>102</sup> JoyFM podcast “Queer Youths Doing Incredible Things”, 1 March 2017. (<https://joy.org.au/unicornyouth/page/4/>) [25:50]

<sup>103</sup> A recent video from the US shows Lisa Avery, a teacher at Rosemont Middle School in the Glendale Unified School District of La Crescenta, California, explaining to other teachers about they can emulate her success in recruiting the most vulnerable children from the school to a gay-straight alliance group (GSA). The whole thing is supposed to be student generated and student led. Not so. Lisa’s husband “Alex was a mental health counsellor at our school, which meant that Alex and I were doing all the planning for this GSA”. She acknowledges that “Our [student] leaders were unreliable. Remember we had poached them from the Counselling Office. Right? They were not the most emotionally stable kids on campus. Actually, they were the least emotionally stable kids on campus”. (Alex Newman, “Teacher Recruits ‘Most Emotionally Unstable’ Kinds for LGBT Club”, Freedom Project Media. 11 August 2020. Retrieved 12 August 2020 from <https://freedomproject.com/the-newman-report/1513-teacher-recruits-most-emotionally-unstable-kids-for-lgbt-club>). The testimony of Australian students recruited into LGBT activism demonstrates the same phenomenon (undue encouragement from teachers/staff/counsellors) is happening here.

mentors” without their parents even knowing what has happened.<sup>104</sup> Schools who fail to prevent this have betrayed a sacred trust.

### Weaponising school policy against heteronormative students and parents

All primary school children are now taught to name male and female genitalia correctly because this facilitates accurate reporting of instances of abuse. Such lessons themselves expose children to concepts they often find uncomfortable but this is held to be a necessary sacrifice to help those children who have something to report. If correct language is so important for child protection, how then should we regard requirements for degendered language or transgender pronouns?<sup>105</sup> Surely these must work in the opposite direction? Dr Thomas Lyons, a Queensland GP, has recently noted that a great many primary school children coming for eye tests demonstrated symptoms of anxiety when they were asked to name pictures of a boy and a girl. One girl had an anxiety attack and explained that she couldn’t use those words because her teacher would “get angry”.<sup>106</sup> Many children simply said “person” which (please note) obscures both gender and age. Surely this must frustrate the accurate reporting of abuse.

At the same time the opportunities for abuse are increased. In the name of “transgender inclusion”, boys and men are now free to enter female change rooms and toilet blocks. The opportunity for the exhibitionist to secure his sexual thrill is achieved and the violation of personal boundaries for girls is normalised. But if students object, this is represented as bigotry and the bigot is referred to the school learning and support team for re-education in correct beliefs<sup>107</sup>. So, on the one hand we are teaching children to trust their instincts and report to an adult if they feel unsafe. But here we have a NSW school policy that punishes them for doing just that. Who would want to exploit such a moment to communicate that to a vulnerable child?

Further, the school system is weaponized against protective parents. If a parent hesitates to fall in line with the activist agenda, the message is clearly communicated to the child by the school LGBT

<sup>104</sup> It is worth noting that the assertion that children are not safe disclosing same-sex attraction to parents was accepted by La Trobe’s Ethics Committee as justification for waiving the requirement for parental consent that research projects such as Hillier and Mitchell’s would normally require. Presumably, this waiver is ongoing because we know that ARCSHS continues to research adolescent sexual health (“an issue that some people would think far too controversial to investigate”, according to Kirby) largely through online questionnaires. Speaking at the 25th anniversary of ARCSHS in March 2018, Kirby congratulated the Centre on “an amazing kaleidoscope of important research projects”. He was particularly impressed by their work on adolescent sexual health and mentioned that “this is being investigated and largely by online research ... it’s an appropriate and apparently very successful way – and I was interested to hear that the belief is that the reports that are received in anonymous online responses are judged to be more accurate than information received in face-to-face dialogue.” Again, Dr Athanasou takes a very different view of the value of online research. Ironically enough, similar condemnation for such an approach can be found in a book co-authored by Gary Dowsett (before he took up his post as Deputy-Director of ARCSHS: “Very often researchers had never even laid eyes upon the people being researched; at best they saw them briefly while handing out questionnaires. Normally they communicated only via ticks on answer sheets handed out by research assistants or part-time interviewers, then processed through computers. Such research was more like manufacturing margarine than like meeting people and learning about their problems.” R.W. Connell, D.J. Ashenden, S. Kessler, G.W. Dowsett, *Making The Difference: Schools, Families and Social Division*, London, 1982, p. 29

<sup>105</sup> *Legal Issues Bulletin*, No. 55, December 2014, p. 2.

<sup>106</sup> Danielle Buckley, “GP’s Warning Over Gender Neutral Words”, *Courier Mail*, 7th May 2019. (Available here: [https://www.couriermail.com.au/subscribe/news/1/?sourceCode=CMWEB\\_WRE170\\_a&dest=https%3A%2F%2Fwww.couriermail.com.au%2Fquestnews%2Flogan%2Fdr-thomas-lyons-says-gender-neutral-movement-making-some-kids-utterly-anxious%2Fnews-story%2F585901cfd7a4cdf03a56cc02602286c9&memtype=anonymous&mode=premium&v21suffix=61-a](https://www.couriermail.com.au/subscribe/news/1/?sourceCode=CMWEB_WRE170_a&dest=https%3A%2F%2Fwww.couriermail.com.au%2Fquestnews%2Flogan%2Fdr-thomas-lyons-says-gender-neutral-movement-making-some-kids-utterly-anxious%2Fnews-story%2F585901cfd7a4cdf03a56cc02602286c9&memtype=anonymous&mode=premium&v21suffix=61-a))

<sup>107</sup> *Legal Bulletin* 55, issued by NSW Department of education states: “If other students indicate discomfort with sharing single-sex facilities (toilets or change rooms for example) with a student who identifies as transgender, this should be addressed through the school learning and support team.”

support team (backed up, by Education Department policies) that their parent is a “homophobe” or “transphobe”. The effect of this is appalling. Just at the child’s most vulnerable moment, when the parent relies on the trust they have established over years of nurture, the State (in the form of schools) intervenes to tell the child that their parent – the person who, of all people in the world, should love them the most – really hates who and what they “really are”.

If the first stage of grooming is to identify a vulnerable target, the second is to isolate that target from their natural support group and the third is to cultivate a new dependence – in this case on a new queer “family”. Clearly schools who promote the rainbow agenda run a grave risk of doing the work of predators for them. But predators are not the only beneficiaries of these policies. The commercial interests of the sex industry and the political ambitions of Marxist sexual revolutionaries also benefit by increased opportunities to recruit school children to “the queer revolution”. Attempts to demonize and mischaracterize those who would discourage children from such a path are themselves a product of the agenda – an agenda which should have no part in NSW schools.

## Conclusion

There are many good reasons for enacting this law. It is necessary to prevent the staff of schools from (even unknowingly) using their influence to further the agenda of the queer revolution. It is necessary to uphold fundamental human rights for parents, the family and for children. It is necessary to enable the protection of children from sexual predation. It is necessary to inhibit the indoctrination of the next generation of Australian voters in Marxist ideology. The worst – but sadly, perhaps the most politically compelling – reason for enacting this law is as a defense against future law suits come the day that today’s students and parents wake up to the fraud that has enabled the school system to be infiltrated, as it has been, and the failure of the political class to comprehend and avert the danger.