



COALITION OF VIRTUE



MONTGOMERY COUNTY PUBLIC SCHOOLS

SEXUAL MORALITY AND
GENDER IDEOLOGY INDOCTRINATION



MCPS' INDOCTRINATION OF CHILDREN FACT SHEET

Montgomery County Public Schools (MCPS) recently introduced a new curriculum to indoctrinate students from pre k-eighth grade on a specific and highly opinionated view of sexual morality and gender ideology. The curriculum lesson plans attempt to eliminate dissent by correcting/silencing students with differing opinions, whether based on religion or science.

Originally, MCPS assured parents that they would be informed when this curriculum would be instituted. It also assured the parents that they had the right to opt out from it. However, MCPS decided to suddenly reverse this policy and currently does not inform parents when such sexual material will be present in classrooms, nor does it allow parents to opt their children out from such material. As a result, a lawsuit was filed because MCPS refused to remove the opt-out policy, leaving our children vulnerable to an enormous amount of forced indoctrination.

Muslims should take action on this issue because it is i) forced indoctrination of a sexual morality and gender ideology for young impressionable pre k-eighth grade children with ii) no opt option iii) containing full lesson plans that instruct teachers to deny any dissenting view regardless if based on religion or science and iv) such lessons utilize extremely inappropriate books.

WHY DO MUSLIMS TAKE ISSUE WITH THE CURRICULUM?

1. The impact of these changes is teaching sexual morality, not inclusion:

The books and lesson plans make it very clear the changes are about forced acceptance of moral values that are not aligned with Islam or other religious traditions, not just “inclusion.” For example, any discussion regarding different opinions of sexual morality, or gender ideology are firmly ‘corrected’ by teachers. This is beyond sex education, where our children learn about the biological aspect of the reproductive system. This is also more than learning how to disagree in a civil manner. Instead, this curriculum pushes a specific set of sexual values and gender ideology that is completely unnatural, irreligious, and thus unacceptable. Irrespective of the intent being these changes, the inevitable consequence of implementing them is indoctrination.

2. There is no escape. The changes are in the entire curriculum, not just books on a shelf: Muslim students would not be able to avoid this LGBTQ topic or subject. The changes permeate the entire curriculum, not just a list of books in the school’s library. In other words, your child’s teacher would assign and read the books to your child, and have him or her participate in discussions about this topic. To be clear, this lawsuit is not about book banning. Instead, it is our last chance to address forcing this topic on our children without the parents’ consent through these changes to the curriculum.

3. The lesson plan is very aggressive indoctrination: The accompanying teacher’s guide for the comprehensive curriculum introduced some highly problematic guidance, which stifles any discussion based on science and religion, which amounts to indoctrination. For example, here are some quotes from the lawsuit filed reference very troubling aspects of the lesson plans:

- “The School Board’s policy of forced participation in the Pride Storybooks is not neutral toward religious exercise and expressly encourages teachers to tell students that their religious and scientific perspectives are “hurtful.”
- If a student insists that you “can’t be a boy if ... born a girl” or that sex depends on “[w]hat body parts [you] have,” teachers are told to correct the student: *When we are born, people make a guess about our gender and label us “boy” or “girl” based on our body parts. Sometimes they’re right, and sometimes they’re wrong. Our body parts do not decide our gender. Our gender comes from inside—we might feel different than what people tell us we are. We know ourselves best.*
- For the Pre-K book, teachers are provided a resource guide from the Human Rights Campaign for “defining LGBTQ+ words for elementary students.”. HRC is an extreme LGBTQ+ ideological advocacy group, and even has a full curriculum targeted at LGBTQ+ Muslim kids.
- Another book advocates a child-knows-best approach to gender transitioning, telling students that a decision to transition doesn’t have to “make sense”; teachers are instructed to add that doctors only “guess” when identifying a newborn’s sex anyway.
- The teachers’ guide invites students to “acknowledg[e] how uncomfortable we might [be] ... when we feel our heart beating ‘thumpity thump’ & how hard it can be [to] talk about our feelings with someone that we don’t just ‘like’ but we ‘like like.’” (As the kids read a book about two same sex kids liking each other).

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MCPS decided to ... *not* inform parents when such sexual material will be present in classrooms, *nor* allow parents to opt their children out from such material.”

4. They removed the parents from the picture by eliminating the opt out option for the curriculum: MCPS did not consult with parents when they instituted these changes, which makes sense because the new policy eliminated the parents ability to opt their children out of the curriculum. Instead, they announced this in late March of 2023 on their website. While State law requires any "Family Life and Human Sexuality Unit of Instruction" to have an opt out option, MCPS circumvented this statute by introducing the new curriculum as part of elementary and secondary English Language Arts (ELA), even though the material is explicitly teaching a sexual morality.

5. The books contain many problematic teachings that contradict our Islamic beliefs: There are many examples of the books being used (full list), but for brevity, here are a few (links are to LGBTQ friendly reviews):

- **Pride Puppy:** pre-k book about a child losing puppy during gay pride parade.
 - Tasks three- and four-year-olds to search for images from a word list that includes "intersex flag," "drag queen," "underwear," "leather,"
 - Includes illustrations geared toward three- and four-year-olds, showing things such as a minister-wearing pride apparel and students and teachers enthusiastically advocating for "Peers + Queers," "Pride Club," "Love Knows No Gender,"
 - One illustration celebrates Marsha P. Johnson, a self-defined "transvestite" or "queen" who, again as self-described, built a life "around sex and gay liberation, being a drag queen" and sex work. *Stonewall 1979: The Drag of Politics*, The Village Voice.
 - Far from being an innocuous event, Pride parades are extremely inappropriate and sexually explicit events full of kink, nudity and fetish.
 - For example, a recent article in Fatherly argues for kids "absolutely" participating in pride parades, opining that it is simply "necessary to talk to [them]" in advance "about new things they may see," like "public nudity and kink." Heather Tirado Gilligan, Should You Take Your Kids To A Pride Parade?, Fatherly. One article contended that her kids "just had to learn to laugh and enjoy things. Like there were these Beanie Babies with giant penises on them. ... For a fourth- and fifth-grade kid, that's super funny." ,
 - A 2021 op-ed in the Washington Post argued in support of exposing children to "a few dozen kinksters who danced down the street, laughing together as they twirled their whips and batons, some leading companions by leashes." Lauren Rowello, *Yes, kink belongs at Pride. And I want my kids to see it*, Washington Post.



- **Uncle Bobby's Wedding** is a story meant, as its jacket states, to “validat[e]” same-sex marriage in the eyes of a small child.
- **Intersection Allies:** The authors describe the book as intersectionalfeminism for kids, which includes a genderfluid character and a hijabi. The text also defines the terms “sex,” “gender,” “transgender,” and “non-binary,” followed by a discussion of pronouns that asks elementary-aged children, “Wha pronouns fit you best?”
- **My Rainbow:** Story of autistic boy who wants to become a girl.
 - The boy believes that short hair keeps him from being a real girl. When the mother points to her own short hair, he responds “People don’t care if cisgender girls like you have short hair. But it’s different for transgender girls. I need long hair!” The mother concludes that her son knows best and sews him a rainbow-colored wig.
 - The teacher’s guide eschews analysis of the various other ways parents might appropriately help their children experiencing gender dysphoria, concluding simply that “[s]tudents will recognize unfairness on the individual level (e.g., biased speech) and injustice at the institutional or systemic level (e.g., discrimination).

“**Muslims who care about their kids and the well-being of all kids, want to restore the opt out to allow parents to decide when and if their children would be exposed at a young age to sexual and gender ideology.**”



- **Prince and Knight** is the story of a prince being arranged for marriage by his parents, the king and queen. After “[t]he prince met many ladies (and made the maidens swoon!),” he tells his parents “I’m looking for something different in a partner by my side.” He ultimately Falls in love with the knight.
- **Love, Violet:** is about an elementary school girl’s crush on one of her classmates. “As far as Violet was concerned,” it reads, “only one person in her class raced like the wind. Only one had a leaping laugh. Only one made Violet’s heart skip.
- **Born Ready:** Based on the true story of a black transgender girl named Penelope:
 - When Penelope’s brother protests—“You can’t become a boy. You have to be born one”—he’s told that “[n]ot everything needs to make sense. This is about love.”
 - If students question the story’s narrative with comments like “[h]e can’t be a boy if he was born a girl” or “[w]hat body parts do they have?,” the School Board’s guidance encourages teachers to impose an ideological response: “When we are born, people make a guess about our gender and label us “boy” or “girl” based on our body parts. Sometimes they’re right, and sometimes they’re wrong. Our body parts do not decide our gender. Our gender comes from inside—we might feel different than what people tell us we are. We know ourselves best.”





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