

# Montgomery County Public School Sexual and Gender Ideology Indoctrination Fact Sheet

## *Why is this such a big deal?*

It's a big deal because this is i) forced indoctrination of a sexual morality and gender ideology with ii) no opt option iii) full lesson plans that instruct teachers to deny any dissenting view regardless if based on religion or science and iv) extremely inappropriate books.

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 students with differing opinions, whether based on religion *or* science. Originally MCPS assured parents, in line with state law, that they would know when this curriculum would be taught and they could opt out, but they decided suddenly to reverse this and did not allow parents to have knowledge of when it would be taught, nor opt their children out. Thus, to protect the children from what amounts to forced indoctrination, [a lawsuit was filed after MCPS](#) refused to consider allowing opt-out policy.

Why do Muslims take issue with the curriculum?

1. **The intention is teaching a sexual morality, not inclusion:** The books and lesson plans make it very clear this is not about inclusion, but about forced acceptance of a sexual morality that is not aligned with Islam, or other religious traditions, and many non-religious parents' sexual morality as well. This is beyond sex education which teaches the biological aspect of reproduction, or inclusion that another opinion/morality/lifestyle exists, rather it is a curriculum that teaches a specific sexual morality/values and gender ideology that is completely unnatural and unacceptable. The goal isn't inclusion or education of another view, its indoctrination into that view.
2. **It is a full curriculum that will be taught, not just books on a shelf:** This was not simply a list of books to go into a school library, sitting there until a student may or may not read them. This is a full curriculum where the teacher would assign and read the books to students, and have them participate in discussions about them. Muslim students would not be able to avoid the books. This lawsuit isn't about book banning, rather it was to address a forced curriculum which would be problematic for Muslims.
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. Some quotes from the lawsuit filed reference very troubling aspects of the lesson plans:
  - a. "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."

- b. 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)
  - c. 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*.
  - d. 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.
  - e. For the book for Pre-K, 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](#).
  - f. 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 learning guide to another book about a playground same-sex romance invites school kids to share with classmates how they feel when they "don't just 'like' but ... 'like like'" someone.
4. **The opt out option was eliminated for the curriculum:** MCPS did not consult with parents when making this plan, moreover the policy was uniquely aggressive in that it eliminated a parent's ability to opt their children out of the curriculum. They announced this in late March of 2023 on their website.<sup>1</sup> State law requires any "Family Life and Human Sexuality Unit of Instruction" have an opt out option, however this curriculum was introduced as part of elementary and secondary English Language Arts (ELA) to avoid this requirement, even though the material is explicitly teaching a sexual morality.
5. **The books themselves are highly problematic:** There are many examples of the books being used ([full list](#)), but for brevity, here are a few (links are to [LGBTQ friendly reviews](#)):
- a. [Pride Puppy](#): pre-k book about a child losing puppy during gay pride parade
    - i. Tasks three- and four-year-olds to search for images from a word list that includes "intersex flag," "drag queen," "underwear," "leather,"
    - ii. Includes illustrations geared toward three- and four-year-olds, showing things such as a minister wearing pride apparel and students and teachers

---

<sup>1</sup> Revised Message Regarding the Use of Inclusive Texts

MCPS expects all classrooms to be inclusive and safe spaces for students, including those who identify as LGBTQ+ or have family members in the LGBTQ+ community. A broad representation of personal characteristics within curricular or instructional materials promotes this desired outcome. Therefore, as with all curriculum resources, there is an expectation that teachers utilize these inclusive lessons and texts with all students.

- enthusiastically advocating for “Peers + Queers,” “Pride Club,” “Love Knows No Gender,” of celebrated LGBTQ activist and sex worker [Marsha Johnson](#).
- b. [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.
  - c. [My Rainbow](#): Story of autistic boy who wants to become a girl
    - i. 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.
    - ii. 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).
  - d. [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 w/knight:
  - e. [Love, Violet](#): is about an elementary school girl’s crush on one of her classmates.
    - i. “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.
    - ii. A school resource encourages a “think aloud” moment with the students so they can “acknowledg[e] how uncomfortable we might [be] in situations 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.’
  - f. [Born Ready](#): Based on the true story of a black transgender girl named Penelope
    - i. explains to her mother, “I don’t feel like a boy. I AM a boy.” The mother agrees to tell their family “what we know. ... You are a boy.
    - ii. 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.”
    - iii. And when Penelope tells the principal “I think like a boy. I feel like a boy. ... I’m sure I’m a boy,” the teacher says, “*today you’re my teacher.*”
    - iv. 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.

For all these reasons and more, Muslims who care about their kids and 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 young age to these indoctrination of sexual and gender ideology.