

APPENDIX A.
Gender Identity Indoctrination in the Seattle Public Schools
Overview and Examples

Children are bombarded with Gender Identity Ideology-promoting messages from all sides throughout their time in the Seattle Public Schools (SPS). This Appendix includes examples.

Two Youtube videos posted in 2021 by BiologyMatters go through some of these materials. Those videos share portions of items obtained through a Public Disclosure Act request to the Seattle school district in the fall of 2020 and additional research. Since those videos were posted, SPS has unfortunately, updated the FLASH curriculum for Elementary School students. It now promotes Gender Identity Ideology much more aggressively in those lessons than is described in the videos, sacrificing accuracy and clarity on vital topics. This Appendix discusses the new version of the Elementary School FLASH curriculum. The Gender Ideology in Our Schools videos have not been updated and show the earlier version.

Here are the links to the Gender Ideology in our Schools videos:

[Part I:](https://www.youtube.com/watch?v=KkmmEHvlpTk&t=0s) <https://www.youtube.com/watch?v=KkmmEHvlpTk&t=0s>

[Part II:](https://www.youtube.com/watch?v=eTT481OkOuA) <https://www.youtube.com/watch?v=eTT481OkOuA>

In addition, since the videos were posted, the K-5 gender book list posted on the Seattle Schools website has changed slightly. The book *All I Want to Be is Me* has been added, and a couple of books have been removed from the list. Although they are not on the official kit list, those books may still be read in Seattle classrooms. All the books discussed in this Appendix are on the K-5 list as it appeared in the spring of 2023.

Seattle Public Schools materials (including the prior less harmful version of the Elementary School FLASH curriculum) appear in [Archives](#) on the website of Women’s Declaration International’s USA chapter. Those archives also contain information on Gender Identity Ideology curricula, policies, and practices from other school districts across the U.S. That information was collected by volunteers through Freedom of Information Act requests and other research. (Link to the WDI archives: <https://womensdeclarationusa.com/gender-identity-indoctrination-in-our-schools/stop-gender-identity-indoctrination-in-our-schools-archive-of-materials/>)

[The Anti-Science Disaster of Gender Ideology in The Schools](#) provides a summary and analysis of what is in the WDI archives. It discusses a range of books and videos used in schools across the U.S., including some we know are used in Seattle, and others obtained in other school districts but not from our research in Seattle. It is quite possible that the latter materials are used by individual teachers in Seattle without our knowledge, given the encouragement teachers are given here to promote Gender Identity Ideology. This possibility is reinforced by how difficult it

is to get a complete picture of what's being taught here. Materials not used in Seattle at this time could well be added in coming years if SPS's outrageous promotion of Gender Identity Ideology is not ended. (Link to the Anti-Science Disaster article:

<https://caroldansereau.substack.com/p/the-anti-science-disaster-of-gender>

For example, the TeenVogue video "Five Misconceptions About Sex and Gender" shown in Biology classes in Denver, may well also be shown by biology teachers in Seattle. The atrocious book "What Makes A Baby" which detaches the concepts of being pregnant and giving birth from the female sex, and doesn't mention women once, is precisely the kind of book Gender Ideology-promoting teachers in Seattle would like to use, following in the footsteps of teachers in Austin, Texas. That book features illustrations of bizarre sexless bodies floating through space accompanied by contorted wording like this: "Just like eggs and just like sperm, some bodies have a uterus, and some bodies do not" and "Every body that has a uterus always has it in the same place, just below the belly button, in the squishy middle part" and "Some babies are born by coming out through a part of the body that most people call the vagina." This book leaves small children completely confused about the most fundamental facts about where babies come from, such as the fact that it is women who become pregnant.

Similarly, it is entirely possible that science teachers in Seattle already interrupt lessons on things like karyotypes and cell membranes to talk about the Genderbread Person and "cisnormativity" as science teachers in Princeton, New Jersey do. Or that they'll discover and use the Gender Identity Ideology-promoting materials used in New Jersey and latch on to them in the near future.

More and more books aimed at school children are being published, and it is entirely possible that these are in use or will be soon in Seattle schools, given its posture on this issue. See the discussion of books like *Calvin* and *Born Ready* in The Anti-Science Disaster of Gender Ideology in Our Schools.

Below are some examples of what is being taught in Seattle Schools. What we include here is by no means all-inclusive of the books read to children, the gender-identity-promoting lessons taught to them, and other Gender Identity indoctrination measures children face in Seattle Public Schools.

K-5 Gender Identity Books, Lessons and Videos: Selected Examples

Introducing Teddy (Kindergarten) This book features a teddy bear named Thomas that one day declares itself to be Tilly instead. "In my heart, I've always known that I'm a girl teddy, not a boy teddy. I wish my name was Tilly, not Thomas," the bear declares. The teddy bear's owner, Errol, and his friend, Ava, immediately accept this change. And why shouldn't they? Afterall, the teddy bear doesn't have any internal or external sex organs, the basis of defining sex.

But the lesson's goal is not to validate calling sexless stuffed animals whatever you want. It's to teach children that human sex has nothing to do with anatomy. As the book cover declares: "Girl or boy, only you know who you are on the inside."

The lesson plan for this book includes things like the following to say to children:

When babies are born, the doctor says, 'Congratulations, it's a boy!' or 'Congratulations, it's a girl!' Many of us will be happy growing up as a boy or girl. The way we feel inside about being a boy or a girl (our 'gender identity') will match up with what the doctor said when we were babies. This isn't true for everyone, though. A transgender person is someone who has a different gender identity to the one they were assigned (given by doctors) at birth. Some people might use other words to describe their gender identity (gender expansive or gender diverse, for example).

The lesson plan talks a lot about the importance of "being yourself," implicitly telling children that their anatomical bodies are not necessarily part of themselves. Children learn that their ideas about themselves trump anatomy:

*Children get a lot of messages from society about what boys and girls like, wear, play with, do and say. These messages, expectations, and stereotypes may make children feel limited and prevent them from expressing themselves fully and happily. By unpacking and challenging gender expectations and stereotypes, we can help young people be themselves. **Gender Identity** is the strong feeling inside that we are male, female, or somewhere in between. **Gender Expression** is how a person presents to the world (hair style, what they wear, etc). When a person is able to express their gender in a way that makes sense to them, they are able to be who they are and feel happy.*

The book and the lesson plan conflate being a good friend with agreeing with whatever someone says, no matter what.

They also talk about the teddy bear as if it has somehow freed itself up to live differently, but literally the only change mentioned in the book is where the bear puts its bow. Children learn that Thomas didn't wear a hairbow, but Tilly does, and that the teddy bear was bold, authentic and heroic to declare female-ness in order to make that difference. This doesn't fight sexist stereotypes. It reinforces them.



An SPS video features "Health Education Specialist and Trainer" Brennon Ham reading *Introducing Teddy* as one would to children, and providing wording for teachers to use as they begin SPS's inculcation of children into Gender Identity Ideology. Introducing himself Ham says "I prefer my name to pronouns, but anything said with respect is great so they, she, and he all work for me." This is said with a smile as if it made all the sense in the world for this individual, an obvious man, to be referred to as a "she" or by the plural pronoun "they." Ham then lays out five words for kindergarteners to ponder as the book is read, providing teachers with what SPS considers appropriate meanings for kindergarteners for each.

"Acceptance means Being supportive, kind or friendly to others." It's "accepting other people and their differences and being okay with something."

"Compassion means being a good friend, being a good friend to someone when that person needs it. Awareness and kindness for other people's feelings, emotions, experiences."

"Gender" Ham says is "a person's feeling about being either a boy or a girl, neither, both, or somewhere in between." This delivers the biological falsehood that there are sexes beyond male and female.

"Gender role" means "culturally ways of how men and women are 'supposed to act.' So we can think of expectations that we have for people. So, for example, baking is an activity that we usually associate with girls. Weightlifting is an activity that we usually associate with boys. But anyone can do any of those things if it makes them feel like themselves." For

many children who have been raised without any indication that only girls get to bake and only boys lift weights, this actually introduces sexist stereotypes into their minds.

Finally, “**Unique**”, Ham says means “Something or someone very special. Everyone’s unique because everyone is uniquely them.”

Children are asked to think about these five words as the book is read to them, and Ham pauses to talk about them periodically as he reads. He declares more than once that *Introducing Teddy* is a “fabulous” book.

When the teddy bear tells its owner Errol that it’s always known in its heart that it is a girl teddy, not a boy teddy, Ham says, “Wow, what courage.” When Errol immediately accepts the teddy as a girl, Ham says, “So here we see Acceptance. Accepting somebody for their differences. We see Compassion, being a good friend. We also see somebody demonstrating their gender, so, how they identify themselves, how they know in their heart, their mind to be a boy, a girl, neither, both or something else altogether. So here we see Tilly the teddy tell us that she’s a girl teddy.”

The Gender Identity Ideology definitions of “acceptance” and “compassion” are reinforced a few pages later when Errol tells Ava that the teddy is now Tilly. Without skipping a beat, Ava says “What a great name. Let’s go and play, Tilly.” Ham explains: “So we see here that Errol was being a really really good friend, sharing that compassion, being thoughtful and also supporting Tilly by sharing Tilly’s new name with Ava, presumably with Tilly’s permission.” Ham says Ava is “demonstrating compassion as well. She didn’t question that, she didn’t try to make Tilly feel bad for being different. She was, just like, Great! What a great name, Tilly!’ That’s a good friend.”

Notice what is happening here. It’s insidious. Ham and the book he is reading treat coming out as the other sex as courageous, and warranting praise. They equate compassion, acceptance, and being a good friend with failing to question in any way a child’s declaration about being the other sex. The only two reaction choices noted by Ham are “not questioning” and “making someone feel bad for being different.” Another obvious reaction could be something like this, however: “Of course, you’re still my friend, and of course we’ll still play together. But I don’t understand. Why do you think you’re a girl? You’re a boy because you have a boy body.” Ham and the book steer children away from clarity as to what the sexes are, and from trusting the evidence of their own eyes, into a posture of blind unquestioning acceptance of the irrational. Children are taught that being asked to lie about another person’s sex is fine, and that they should immediately jettison honesty, curiosity and a need for answers, in favor of cheerful subservient compliance.

When the teddy turns its bowtie into a hairbow, declaring that it always wanted to do that, and Ava tosses hers away because she likes her hair free, Ham focuses on Ava’s action. “This is also an interesting example of gender roles. A lot of times people expect girls to wanna wear bows, but as we see here, Ava doesn’t want to do that.” Ham ignores the glaring

inconsistency of the teddy's obvious belief that it could not have worn a hairbow as a boy. Instead, he says "See Tilly, who's a girl teddy,....absolutely does want to" have a hairbow. Studiously avoided is the contradiction of the teddy clearly associating being a boy with not having a hairbow—a limitation that children aren't supposed to accept.

Twice in reading the book, Ham points out that Ava should be wearing a bike helmet. Ava likes her hair free, but for some reason, Ham doesn't let that stop him from speaking up to protect children from the harms that can ensue from biking without a helmet. Somehow, however, Ham and other gender identity ideologues have no qualms about putting children on a pathway to gruesome injury from puberty blockers, wrong sex hormones, and surgeries. In fact, any adult who attempts to talk with children about the hazards associated with transitioning will be called a transphobe and silenced.

When he finishes reading the book, Ham brings forward a sheet available for teachers to use which has a picture of the book cover on it, with an empty spot in the middle. Ham explains that children can draw themselves there and have their own book cover. "As we saw in the book, when Tilly the Teddy looked in the mirror, she was able to see her full self, how she wanted to be. Right? We saw that bow in her hair, we saw a big smile on her face. So this is a chance for you to think about what are the things that make you uniquely you." Ham gives examples of uniquely-you things. He likes his hat, for example, and might draw that. He likes swimming and might draw goggles into his picture. "That would be an example of me demonstrating who I am, what makes me uniquely me."

This little exercise and Ham's introduction of it reinforce the incoherent emotionally manipulative Gender Identity narrative. The teddy's declaration of being the other sex means that it becomes its "full self." Acknowledging one's actual sex—or simply not thinking about it at all—well, that's living less than "fully," even if people do whatever they want with respect to hairbows, baking, and swimming. Children get an early lesson in seeing themselves from the side. They are urged to look in the mirror and ponder whether to declare themselves a different sex. This is all part of the destructive self-consciousness schools foster via Gender Identity Ideology. Instead of just being who they are, living in the moment and doing things for the joy of doing them, children are trained to see everything as expressing gender, as part of some important project called "being unique."

Ham says that "anyone can do any of those things [bake cakes, lift weights, etc.] if it makes them feel like themselves." This is a subtle but important shift away from saying that children can do anything they want, regardless of their sex. It undercuts authenticity and living fully, as children run their actions by a newly installed internal screen assessing whether they are feeling "like themselves" as they do them, whether these things make them "unique", and what these things mean regarding what sex they are.

My Princess Boy (First Grade) This book does not in and of itself promote Gender Identity Ideology, but the lesson plan for it does. Princess Boy merely defies sexist stereotypes by wearing dresses, pink, and sparkly things. The book refers to this boy as "he", not as "she"

“ze”, “they” or some other pronoun. The lesson plan has this directive for teachers, however: “Tell students they are going to be thinking about how people treat one another based on their gender and **how someone expresses their gender** (such as what they wear, what they like to do, or play with.” (Emphasis added.) How does wearing a sparkly dress “express one’s gender” if children can wear whatever they want regardless of whether they’re boys or girls?

The teacher is advised by the lesson plan to use gender neutral language, avoiding phrases like “boys and girls.” Somehow this is supposed to help them defy sexist stereotypes, but what it really does it deny the reality of binary sex. They are to “read more books with people expressing gender in various ways” to their students. That phrase “expressing gender” again hits home the sexist stereotyping at the core of Gender Identity Ideology.

A House for Everyone. (First and second grade.) This book introduces children to all sorts of happy likeable characters who reject their sex. Tom (who appears to be 8 or 9 and enjoys playing with toy dinosaurs) is a girl who claims to be a boy and is referred to as “he.” Alex doesn’t feel like “just” a boy, or “just” a girl, and goes by “they.”

A lesson plan for this book informs children that everything they do is a statement, an expression. Putting on clothes is not just putting on clothes. It is *expressing* something, and that something isn’t their personality. It is their “gender.” Doing cartwheels isn’t just doing cartwheels and experiencing the pleasure that accompanies that; it is *expressing gender*.

The lesson’s objectives include that “students will understand that there is no such thing as “girl things” or “boy things.” Instead, people can do, play with, or like what they like regardless of their gender. And yet the lesson pushes the incongruous notion that you express a gender by things like clothing and activity choices, which destroys the anti-stereotyping message.

Another lesson objective is that students understand the importance of treating others with respect regarding gender expression. As usual, the lesson conflates “treating someone with respect” with forfeiting rational definitions for sex-based words and agreeing that people are a different sex than they are.

A third lesson objective is that students will become familiar with the terms “gender identity” and “gender expression.” Teachers are to: “Define key words for discussion:

- **gender identity** is how you feel inside about whether you are a boy or a girl, or something else.
- **gender expression** is how you express yourself on the outside through things like clothing, hairstyles, and the way you do things.”

The teacher’s script includes this:

“Gender identity is how you feel inside about whether you are a boy or a girl, or something else. (You can draw this image on the board, and make a cue for the words by pointing

inward toward your heart – and have kids say the words and do the cue with you.)” [Note that children are made not only to listen to definitions for these mystical terms with no basis in science, but to also chant those definitions and make associated hand gestures as they do so.]

And it includes this:

“Gender expression is how you express yourself on the outside through things like clothing, hairstyles, and the way you do things. (You can draw this image on the board as well as make a cue for this word by expanding your arms outward while saying the words)”

Additional resources include only:

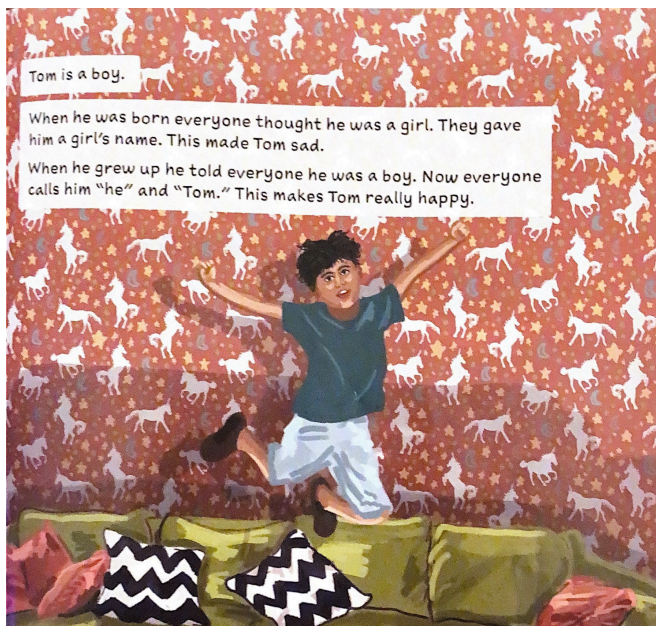
“Teaching Tolerance: Gender Diversity Lessons

<http://www.tolerance.org/>

Keywords: gender, equity, bullying, lessons, diversity

Gender Spectrum

www.genderspectrum.org”







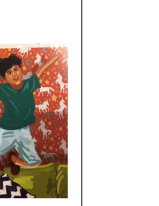




Alex does not feel like "just" a boy or "just" a girl. They feel very uncomfortable being called he or she.

Alex prefers people to use their name "Alex" or "they."

The lesson plan has children fill in information about each story character in a chart like the one below. There's a row labeled "Gender Identity" (e.g. "Girl" or "Not boy or girl", with accompanying pronouns.) There's a row labeled "Gender Expression" where children are to list activities, hair styles, clothing, and other items. Are there things each character can do that are NOT considered expressions of gender? From the types of examples they provide, evidently not.

Note that there is no row in the chart for "sex". Note also that the very same thing can be said to express the "gender" of being a girl, the "gender" of being a boy, and the "gender" of being neither. When you wear short hair, if you are Ivy, you are "expressing" the "gender" of "girl." If you are Tom, you are expressing the "gender" of "boy." If you are Alex you are expressing a non-binary gender. None of this makes any sense. Children are taught to see each and every thing they do as signaling to the world their "gender", and they are concurrently taught that what they do does NOT signal a particular gender.

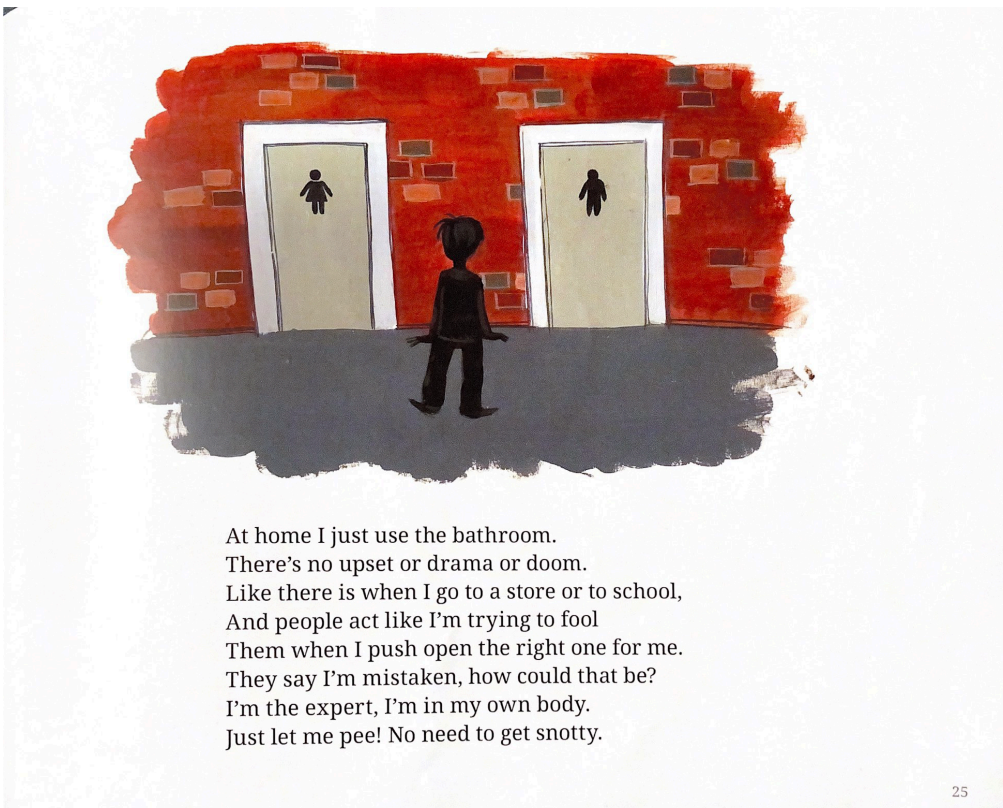
	Ivy	Alex	Sam	Jackson	Tom
					
Gender Identity 	<i>Girl, She</i>	<i>Not boy or girl, they</i>	<i>Boy, he</i>	<i>Boy, he</i>	<i>Boy, he</i>
Gender Expression 	<i>Running Short hair T-shirt and shorts</i>	<i>Building with <u>legos</u> Short hair Scarf, leggings</i>	<i>Basketball and art Long hair, in a ponytail sometimes T-shirt and shorts</i>	<i>Wearing dresses, Short hair</i>	<i>Spelling, short hair, shorts and t-shirts</i>

Is That For a Boy (3rd grade.)

This book starts out fine with pictures that illustrate that girls can like things that are stereotypically considered “boy things” and boys can like stereotypically “girl things.” With a character named Morgan, however, the book shifts to Gender Identity Ideology indoctrination. Morgan’s family makes a point of not telling anyone whether Morgan is a boy or a girl.



We then meet an unnamed child who is upset at being asked to use the bathroom corresponding to his or her sex. The book presents this situation as an example of sexist stereotyping and oppression, even though this portrayal does not flow logically from earlier portions of the book. As the child laments sex-based limits on bathroom use, no mention is made of the rights and concerns of other children.



The book is used to reinforce and expand gender identity vocabulary in children. Here is the list of words teachers are to put up on the board as part of the lesson that goes along with reading the book:

- Gender: A person's feeling about being either boy or girl or another gender.
- Biological gender/Sex: The body and body parts you are born with.
- Gender Identity: A person's internal, deeply felt sense of being either man, woman, boy or girl, or another gender.
- Gender Role: Cultural ways of how men and women are "supposed" to act.
- Stereotype: To believe unfairly that all people with a particular characteristic are the same. For example, only girls can like flowers.
- Transgender: When someone's biological sex (or the body a person is born with) does not match that person's gender identity (or their sense of being man, woman, boy or girl). For example, when someone is born a boy deeply feels like they are a girl inside.

Teachers are to have children create book pages about themselves "depicting their own gender expression." Everyday likes, dislikes, activities, and clothing are cast as "gender expressions" rather than simply elements of personality. Children are encouraged to view themselves and everything they do as being tied to a gender label.

- After you read the book, ask students whether they saw example of characters who did not fit the stereotypes. Reinforce the message that there are no such things as girl colors, boy colors or girl toys, or boy toys, etc.
- Ask students to return to their Venn Diagrams and revise their sorts. Most students will move most every item to the overlapping middle.

Extension: Ask students to discuss or write how it might feel when people treat someone differently or tease them for breaking a stereotype about their gender. Discuss ways your class rules, or school expectations support treating people with respect, etc.

Have students compare and contrast themselves with one or more characters from the book.

Have students create their own book page about themselves. The page should highlight 2 or more things about themselves depicting their own gender expression. (Ex: drawing showing them wearing what they like, doing an activity they enjoy)

Assessment:

Exit ticket questions: List 3 ways you can show respect for other people's gender expression.

List 3 ways you are similar and 3 ways you are different from one or more characters in the book.

All I Want to Be is Me. (Third grade.)

On the different pages of this book, various children talk about themselves. Each page ends with "I want to be all of me, All I want to be is me." While that may seem like an empowering message at first glance, the book actually teaches children to ignore and even reject an important part of themselves: their bodies. "All of me" somehow excludes a person's anatomy.

One child in the book declares: “I’m the kid with lots of freckles, I love sports of every kind. Most people think I’m a boy, and I never really mind. ‘Cuz ever since I was two I knew that’s who I’m mean to be.” Is this person actually a boy? It’s not clear. Since age two, however, he or she has *identified* as a boy, and that’s all that matters, children are taught. And since other people’s sexist stereotype-infused perceptions of who gets to love sports match the child’s identification, all is well. The physical reality of this child’s body is treated as completely irrelevant to their sex.

Another child informs her grandmother that she is now “Pete”, i.e. a boy, after the grandmother tries to get her into a dress. The grandmother smiles lovingly “Cuz she wants me to be all of me, that’s what she wants me to be.” Instead of simply telling the grandmother that she doesn’t like dresses, this child denounces her femaleness in order to avoid the dress. This is not a message of empowerment. It is quite the opposite.

Another child self-describes as not being sure which line to go into when children line up “as boys and girls.” The child explains “I am so much more than my body.” The message here is that it is inherently bad for people to ever acknowledge sex in any way, even for things like which bathroom to go to...the one with urinals or the one without them. This child believes that acknowledging his or her sex is, in and of itself, self-limiting. Children learn that acknowledging the physical reality of your sex, imprisons you. It prevents you from being able to be “more than” your body, which is ideology-based nonsense.

On another page of the book, a child pleads: “Don’t call me he. Don’t call me she.....’Cuz I don’t feel like **just** one of these.” (Emphasis added.) This delivers a very destructive message: “**Just** being a girl” or “**just** being a boy” is limiting. If you don’t identify as non-binary, you are restricted by your sex to some narrow way of living. This contradicts the school district’s supposed goal of teaching children that they are not bound by sexist stereotypes. It disses each child who is “just” a girl, or “just” a boy, strongly implying that they are less cool than the non-binary kids. They are missing some capacity for living fully that those who reject anatomical reality have.

The book emphasizes how intrepid and brave it is to reject one’s body. “[I]t takes a lot of courage to not fit inside a box,” one of the book’s narrators notes before declaring “I feel trapped inside a body, that has so many locks. But when I look inside my heart, I am really free. I want to be all of me, all I want to be is me.”

“Trapped inside a body.” The book openly teaches children to split themselves into two parts: their true gendered souls on the one hand, and their oppressive bodies on the other. Children learn to see bodies not as part of who they are, but as barriers—things to be ignored and overcome.

I Am Jazz. (4th Grade)

This book tells children that some people are born in the wrong body. Jazz describes himself as having a girl brain in a boy body right after talking about wearing high heels and princess gowns, and doing cartwheels and trampolining, with his best friends who are girls. These activities—especially the high heels and princess gowns—and the fact that his best friends are girls are clearly intended to indicate that Jazz is a girl, based on sexist stereotypes.

The book jacket explains that from the time he was two years old, “Jazz knew that she [he] had a girl’s brain in a boy’s body. She [He] loved pink and dressing up as a mermaid and didn’t feel like herself in boy’s clothing.”

I Am Jazz says some teachers were initially “confused” when Jazz was suddenly declared a girl, and that at first he wasn’t allowed to play on the girls’ soccer team. But by the end of the book Jazz is free to ignore girls’ sex-based rights with impunity. There is no mention of how his violation of sex-based rights affects girls in elementary school, and of how it will affect women as he grows up.

By reading this book Seattle schools advance the huge *I Am Jazz* franchise which is engaged in massive indoctrination of children and adults. Jazz’s TV show normalizes genital surgeries, botox injections for face feminization, trans-identifying young people posing in risqué photos for money, and utter disdain for anyone who objects to any of this. Jazz’s inability to experience orgasm as the result of gender medicalization has been mentioned on the show. His obesity, ongoing depression, and other problems are presented as disconnected from the damage that has been done to his once healthy body by gender doctors. None of these or other harms from gender medicalization are mentioned in any of the school curricula we obtained.



The lesson plan refers to Jazz as “she” and delivers the message that for some people sex does not “fit” with their gender identity---an incoherent tenet which requires belief in sexist stereotypes.

The lesson plan pushes the concept of being an “ally” on children, defining that as accepting the Gender Identity definitions for words like “woman” and “man”, and thereby agreeing

that men are women, and vice versa. Under the phrase “Being an ally”, the lesson plan tells the teacher to ask children “Why do people make fun of Jazz, or other people, when they are different.” Note how Jazz’s decision to redefine woman as anyone who identifies as one is recast as Jazz being different. “The important thing is to be accepting of all types of people and the decisions they make,” teachers are to say in wrapping up the lesson. Apparently, we are to accept other people’s decisions no matter how destructive they are of our own rights, and of vital words. The lesson deftly conflates lying about Jazz’s actual sex with being compassionate towards him. It teaches that being an ally necessitates being a doormat, forfeiting rights with a smile.

It Feels Good to Be Yourself (3rd, 4th and 5th Grade) This book further normalizes the idea that one’s sex has nothing to do with one’s physical body, and it immerses children in the terminology and mindset of that narrative. Children meet a boy who says he’s a girl, a child who claims to be neither a boy nor a girl, and another child who claims to both a boy and a girl. They learn that there are even people who go back and forth between sexes.

Children also learn that doctors “guess” a baby’s “gender” (by which they clearly mean “sex”) often getting it wrong. It’s up to each child to decide and declare their sex, and everyone around them must immediately agree with whatever they say. Children learn that “being yourself” often entails rejecting your physical body.

After showing various sex-confused characters, the book shifts to second person pronouns, addressing those reading the book. It encourages them to spend time figuring out their own “gender identities.”

How does one discern whether one is a girl or boy, or some mythical something else? The book doesn’t explain but apparently what you wear and do, has something to do with it. There is a connection between your likes and dislikes and what sex you are because those likes and dislikes may or may not “match” the sex observed for you at birth. The body you inhabit, the one you see and feel, has nothing to do with your sex. Material reality doesn’t matter. All that does matter is an undefined floating feeling about sex.

Here are selected pages from the book, followed by portions of the accompanying lesson plan obtained through the late 2020 Public Disclosure Act request. The lesson promotes Gender Identity Ideology as if it were scientific fact. It presents children with blatantly inaccurate understandings of biology, the role doctors play at birth, and more. It encourages children to fixate on exploring so-called “gender identity”, seeing everything they and others do as somehow an expression of “gender.” It lavishes heavy praise upon the idea of dissociating from one’s body.

She's a transgender girl.

That means when she was born, everyone thought she was a boy. Until she grew a little older—old enough to tell everyone that she's actually a girl.



This is Ruthie's friend **ALEX**.

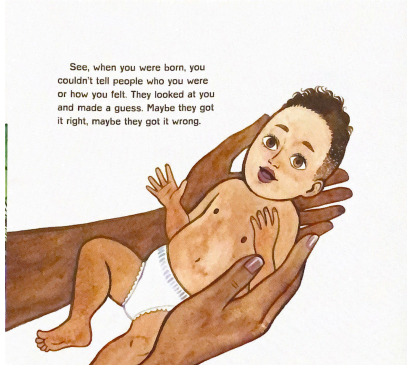


Alex is **BOTH A BOY AND A GIRL**.

It is **NEITHER A BOY NOR A GIRL**.



Ever since JJ was very little, they never felt exactly like a boy or a girl—they just felt like themselves. This is JJ's gender identity.



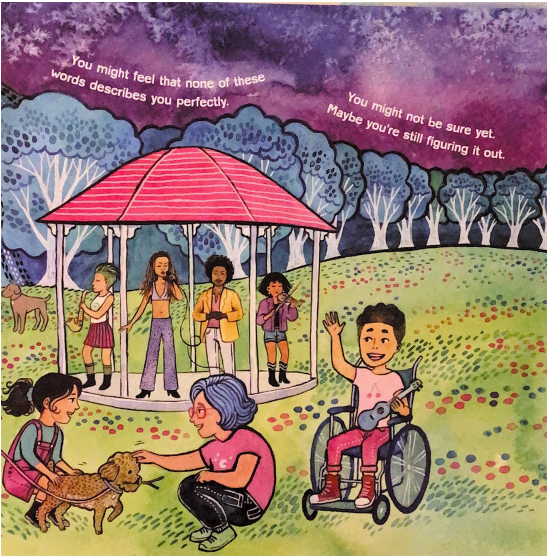
See, when you were born, you couldn't tell people who you were or how you felt. They looked at you and made a guess. Maybe they got it right, maybe they got it wrong.



What a baby's body looks like when they're born can be a clue to what the baby's gender will be, but not always.



Oops! Ruthie was a girl all along—they just didn't know it at first.



You might feel that none of these words describes you perfectly.

You might not be sure yet. Maybe you're still figuring it out.

The lesson plan tells teachers to read the book twice, and during the second reading to have children fill in slips of paper for each character as indicated below. They are to produce “gender maps” for each character and discuss these.

Read Aloud

First Read Aloud

(pg. 3) “She’s a transgender girl...” What does transgender mean? A person whose gender is different than the one they were assigned at birth.

(pg. 5) “Xavier is a cisgender boy.” Cisgender is the opposite of transgender. If transgender means that a person is not the gender they were assigned at birth, what do you think cisgender means?

(pg. 8) “non-binary is a helpful word that can describe a kid who doesn’t feel exactly like a boy or a girl.” What pronouns can we use to talk about non-binary people? (they, ze, use their name)

(Pg. 19) “Maybe they got it right, maybe they got it wrong.” As children grow older, how can parents respect their choices about their gender identity?

Second Read Aloud

During our second read aloud we are going to explain how we can use pronouns to show respect for all people, regardless of their gender identity. I will use myself as an example by creating a gender identity map:

(place down first slip) When I was born I was assigned _____ at birth. (Place down second slip) As I grew older I realized that I am _____. (Place down third slip) When people talk about me they should use the pronouns _____.

Now I am going to give each pair of students a set of cards to match to each character in this book. As we read I will pause after each character is described. During this pause, you and your partner will set up a gender identity map for them.

When you are finished reading page 12, stop reading and ask random groups to share out the map they created for each character.

Which parts of the map are important for you to know about people who you meet? What might be important to ask them if you want to be respectful of everyone’s pronouns? (YES what pronouns do you use, NOT what gender were you assigned at birth, MAYBE what is your gender identity.)

Here’s a list of words children are taught as part of the lesson.

Define key words for discussion: (At the back of the book)

- **Sex Assigned at Birth**
- **Intersex**
- **Gender Identity**
- **Gender Expression**
- **Cisgender**
- **Transgender**
- **Non-Binary**

Closure and Wrap Up

3rd Grade: Why is it important to use the pronoun that matched someone's gender identity? How does using someone's correct or incorrect pronouns make them feel? On page 22 we see Ruthie telling her parents that she is a girl. How do you think she is feeling right now? Why?

3rd/4th Grade Activity:

As I flip through the book, look at the pictures. Notice how the families in this book treat their children. Describe the ways they show support for their children, what do you see them doing in the book? Next, imagine a friend or family member tells you that they are thinking in different ways about their gender. What are two supportive things you could say to that person?

Red – A Crayon's Story (5th Grade) In this book an obviously blue crayon that is somehow wearing a red wrapper is forced to try again and again to color things red, which he obviously can't do. Finally, the crayon finds a friend who lets him be himself, i.e., blue. And everyone realizes he actually is blue. He lives happily ever after.

Obviously, this story is upside down from the trans phenomenon. In that realm, boys wear girl "wrappers" and girls wear boy "wrappers" to pretend to be something they're not.

The lesson plan for the book drives home the upside-down messages of the book. A classroom chart for example lists as an Expectation in our world that "Kids have to look and act like either a boy or a girl." A key impact of this according to the chart is that "Kids fake it, cover up how they feel, or get teased for being different." As noted, the reality is that kids who declare trans and nonbinary identities DENY the reality of their sexed bodies. They cover that reality up by labeling themselves a different sex or nonbinary and requiring everyone else to go along with the pretense. Gender Identity Ideology is not about authenticity and being your true self. It's about self-deception and enlisting others in propping up that self-deception.

K-5 Gender Kit Background Information and Guide for Teachers. A toolkit background guide for teachers gives them additional details on the Gender Identity indoctrination they are to deliver to children. To see more of this document, visit the Archive for Washington State

on the Women's Declaration International USA website. Here are some of the answers provided for teachers in the Kit for use in responding to children's questions about Gender Identity.

- *(how) Can a boy become a girl? (or vice versa)*
Some people may have been born with a male body, but know in their hearts and minds that they are actually female...or the other way around. This is called transgender.
- *My parents said boys are born boys and girls are born girls and that is who they are forever.*
There are lots of different beliefs about people and about gender. It is true that many people are born with what we think of as male bodies or female bodies. It is also true that for other people, this doesn't fit for them. Regardless of what anyone believes about them, we get to be kind and respectful to everyone no matter what their gender is, or how they view themselves.
- *If She is now He, which bathroom does he use?*
Since he knows in his heart and mind that he is HE, he will be using the boys' bathroom.
- *Does everything change when people change genders? Like even their body?*
When people change genders, or they decide to live as the gender they have always known themselves to be, they may decide to change some things, or they may not. Some people may change their names and pronouns (like saying He instead of She), some may change their clothes or their hair. Others may decide at some point to change their bodies so they look and feel more like the gender they are. They would do this with the help of a doctor.
- *What happens to the penis if a boy changes to a girl?*
When someone decides to transition from one gender to another, they may not do anything to their bodies at all. Someone who transitions from a boy to a girl, may decide to only change their name, or they might change the clothes they wear, or their hair. Some people, as they get older, might make changes to their bodies so they look and feel more like the gender they are. They would do this with the help of a doctor.
- *If a boy changes to a girl does she have a vagina and have periods?*
She would not have periods because she would likely not have the internal body parts necessary to create/cause a period—such as ovaries, eggs, a uterus and the specific hormones that cause the process to make a period happen. If at some point a transgender female decides to change her body to look and feel more like the gender they are, it is possible that with surgery a person could change their external or outside body parts.
- *How do you have sex if you change gender, with whom and how?*

When people are attracted to another person, we call it their sexual orientation. This attraction (or liking someone/having a crush on someone) has nothing to do with what body parts a person has. How a person has sex, also doesn't necessarily have anything to do with body parts. People, regardless of their body parts, and regardless of who they are attracted to, have sex in whatever ways feel good to them and to their partner.

- *If a girl changes to a guy can she still have a baby?*
That is possible. If a person has a uterus and all the working and developed body parts to create a baby, then yes. Being able to have a baby depends on body parts and not on how someone sees themselves or identifies.
- *What if they change their mind and want to go back?*
Most people who identify as transgender spend a lot of time thinking about who they are and what feels right for them. If they do change their minds and go back to identifying with the sex they were assigned at birth, it might be as simple as letting people know. It may be just a name and pronoun change, or it might be a change to their hair and clothes. If there was any physical or medical change made, it would have to be discussed with their doctor and may or may not be able to be changed back.
- *How old are you when you know and want to change to another gender?*
This is a tough question because everyone is different. Most little kids know whether they think of themselves as a boy or a girl around the age of three. However, kids usually don't know how to talk about their feelings, or they may not be safe or comfortable doing so until they are a bit older, or are teenagers or even adults. There is not a certain age. It has more to do with how a person feels on the inside.

FLASH (Sex Education) Lessons

FLASH for Grades 4,5 and 6.

There have been major changes to the Elementary School sex ed (FLASH) curriculum in recent years since the videos linked above were produced using results from a late 2020 Public Disclosure Act request. There is still no official Gender Identity unit for grades 4, 5 and 6, but Gender Identity Ideology is now more openly and aggressively promoted in those grades through other FLASH units.

- **The unit on Families** includes the following:
“Gender identity refers to whether a person feels like a boy, a girl, both, neither or somewhere in between. A person knows their gender identity because of how they feel, not because of their body parts. Some gender identities include boy, girl, trans, and non-binary. You can't know what a person's gender identity is by looking at them, or by how they dress. When a person's gender identity is different from what the doctor said when they were born, that person might say they are transgender, or just trans. When a person's gender identity is the same as what the doctor said when they were born, that's called being cisgender.

Every person has a sexual orientation and a gender identity, and kids' families are made up of people who are of all different sexual orientations and gender identities."

- **The unit on Gender Roles** says:
"Gender stereotypes are beliefs we have about how people should act based on their gender, which means if they are a boy, a girl, both, neither, or somewhere between."
It says: *"All people feel the pressure of gender stereotypes. Even though the stereotypes are about how men and women should act, people whose gender is non-binary feel these pressures too."*
- **The Unit on Reproductive Systems** has two "key concepts":
First, "The reproductive systems of all genders have many similarities." Second, "people's bodies can look very different from each other. These differences are normal and healthy."

The teacher is to explain that *"These drawings show pictures of what many people's bodies look like, but people's bodies can actually look very different from each other. For example, if someone hasn't gone through puberty yet, if they are intersex, or if they have a disability, their body might look different from these drawings. Surgery or medicine can also change the way someone's body looks, and of course, the size and shape of everyone's body is different. All of these differences are normal and healthy."*

These opening statements reinforce the false idea that there are additional sexes beyond males and females by referring to "all genders." Otherwise, they are true: individuals do look very different from each other, and there are lots of similarities between males and females. What is odd and harmful, however, is that in its zeal to drive home parallels between the sexes, the lesson intentionally fails to make clear the distinctions between the sexes, who has what reproductive organs, how differences between the sexes play out in individuals' lives, and more. The lesson completely ignores the basics!

Look at the script teachers are to use when showing visuals of first male anatomy, and then female anatomy. The ONLY reference to the sex associated with each set of reproductive organs is a single sentence teachers are to say when visuals are put up: "These are the parts men usually have in their bodies" and "These are the parts women usually have in their bodies." The visuals teachers use are not labeled with words like Male or Female, or Man or Woman, and those words and the pronouns associated with them (she, her, he, his) are never used.

Anatomy worksheets for children similarly lack any labeling with respect to what sex is illustrated. The sheet showing male anatomy does not say Male, Man, or Boy. The one showing female anatomy is not labeled Female, Woman or Girl. SPS gives elementary school children a surreal tour of anatomy without any grounding in what males and females are, the roles each play in reproduction of the human species, and which particular anatomy is relevant to the individual boys and girls in the class! It is a truly strange presentation. Below are some portions of the lessons with commentary added in purple non-italicized font.

“Worksheet/Visual 1 (side view)

*This is a picture of the reproductive organs that are on the inside of someone’s body. These are the parts that men usually have in their bodies. [This hasty reference to “men” “usually” having this anatomy is the ONLY mention of men, boys, and males in the lesson.] There are two parts on the outside. Can anyone name them? That’s right, **penis (5)** and **scrotum (8)**. The job of the scrotum is to hold the **testicles (7)** at the proper temperature, lower than 98.6 degrees, for making sperm cells. This is a little cooler than the temperature of the rest of the inside of the body. The scrotum will move toward or away from the body to keep the testicles at this lower temperature. Sperm are important for reproduction because sperm are needed to start a pregnancy.*

Who knows the testicles other job, besides producing sperm? They also start making the hormone testosterone when a person’s body starts changing from a child’s to an adult’s.

*Sperm are made in the testicles and then move into the **epididymis (3)** which is a long tube tightly coiled into the back of the scrotum. The sperm stay there for about two weeks while they mature.*

*Then the sperm cells travel up into the body through a tube called a **vas deferens (4)**. There are two, one leading from each epididymis. The sperm travel through the vas deferens and past the **bladder (1)**, where urine (pee) is stored. On the way, the sperm gathers fluids from several glands. The fluids and the sperm mix together to create a liquid called semen. Eventually the semen enters the tube that will carry it out of the body, the **urethra (6)**. The urethra is the tube that runs through the penis. The penis is sensitive and sometimes it gets erect, which means it gets harder. The urethra in the penis has two jobs. One job is to let urine (pee) out. That is called urination. The other job is to let semen out. That is called ejaculation. Urine and semen never come out of the penis at the same time. The other opening you see here is the **anus (2)**, where a bowel movement (poop) comes out. Even though the bladder and anus are nearby, they aren’t actually part of the reproductive system. They have nothing to do with making a baby.*

Worksheet/Visual 3 (front view)

This is also a picture of the reproductive organs that are on the inside of someone’s body. These are the parts that women usually have in their bodies. [This hasty reference to “women” “usually” having this anatomy is the ONLY mention of women, girls, and females in the lesson.] The reproductive systems of all genders have many similarities. I will point some of them out as we discuss these drawings.

*The opening to the outside of the body is called the **vagina (5)**. This is where period blood comes out of the body and where a baby often comes out when someone gives birth. These are the **ovaries (1)**, where eggs cells come from.*

Eggs are important for reproduction because an egg cell is needed to start a pregnancy. The ovaries also start making the hormone estrogen when a person’s body begins changing from a child’s to an adult’s. Do you remember what part we looked at on the other drawings that were similar? Right, the testicles. There are

two ovaries and they sort of take turns ovulating, with one releasing an egg one month and, often, the other releasing one the next month. When an egg leaves an ovary, it usually goes into the **fallopian tubes (3)**. Do you remember two tubes on the other drawing that looked like these, and performed a similar function? That's right – the vas deferens carried sperm cells, just like the fallopian tubes carry egg cells.

If an egg and a sperm meet, it could be the beginning of a pregnancy. But most of the time, the egg just travels down the fallopian tubes through the **uterus (4)** and out of the body. Then, a few weeks later, the period blood that was in the uterus also comes out. The period blood comes out of the uterus through the opening called the **cervix (2)** and leaves the body through the vagina.

Worksheet/Visual 4 (side view)

These are the same parts we just looked at, but now looking from the side instead of the front. Let's see if we can work together to fill these out.

Already covered in Worksheet/Visual 3 (review with class):

- **Ovary (6)**
- **Uterus (7)**
- **Cervix (8)**
- **Vagina (9)**
- **Fallopian tube (12)**

We already learned about the vagina. The other two openings here are the anus and the urethra. Remember, the **anus (10)** is where bowel movements (poop) come out, and the **urethra (15)** is where urine (pee) comes out. When the urethra goes through the penis, like in the other drawing, it also carries sperm. In this reproductive system there are no sperm, so it only carries pee. And the urethra is always attached to the place where urine is stored: the **bladder (13)**.

There are two folds of skin that protect the openings to the urethra and the vagina, called the **labia (11)**. And in the front, where the labia meet, is the **clitoris (14)**.

The clitoris is made of the same kind of tissue as the penis. Like the penis, the clitoris is also sensitive and sometimes it also gets erect. [Notice the emphasis on diminishing any differences between males and females. SPS bends over backwards to point out parallels between the clitoris and the penis but fails to mention the major differences between the two in terms of structure, function and purpose.]

(FROM ELEMENTARY SCHOOL FLASH: Public Health – Seattle & King County • ©1985, revised 2022 • kingcounty.gov/health/flash **Lesson 9**)

Day 2 of the Reproductive Systems Unit continues with the same surreal sex-free discussion of human reproductive systems. There is no reference to men, women, boys, girls, males, and females. Here are just some examples of the detached presentation of information children are subjected to:

- *An egg cell leaves the ovary every 20 to 40 days, more or less. This is called **ovulation**. A person usually can't feel when it happens, but sometimes they*

might feel a little ache. If that person doesn't get pregnant, a couple of weeks later is when they will menstruate.

- **Menstruation**, also called having a period, is when the lining of the uterus (the blood and tissue) comes out through the vagina. The uterus builds up a new lining of blood each month.
- The sperm cells leave the penis in a fluid called semen. When the semen leaves the penis, it is called **ejaculation**. Ejaculation doesn't happen on a regular schedule like ovulation. Ejaculation can happen during sleep or sexual touch. Ovulation and ejaculation don't begin until a person's body has begun changing from a child's to an adult's.

- **The Unit on Puberty**

Teachers are directed to teach boys and girls together about puberty for various reasons including:

- "It supports sexual violence prevention by not creating false distinctions between genders" [Note the emphasis again on doing as much as possible to prevent children from understanding actual significant differences between the bodies and experiences of males and females.]
- "It does not place an undue burden on nonbinary and transgender students to choose a classroom to affiliate themselves with." [Note that SPS implies that if there were separate sessions for boys and girls, it would be appropriate for trans- and nonbinary-identifying students to attend sessions for the other sex, missing sessions that would inform them about theirs. This is crazy. Children's puberty is determined by their sexual anatomy not by their "gender identities." While students all go through the full puberty unit together, this mindset of not recognizing the relevance and importance of female puberty to females, and male puberty to males, prevails throughout.]

Teachers are to explain to students that:

*"The **pituitary gland** in a person's brain will trigger the changes of puberty whenever it is programmed to do so for that particular person by causing new hormones to be released. Most of the changes that happen during puberty happen for everyone regardless of their gender. Boys, girls, nonbinary, and trans people all experience very similar puberty changes. A few of the changes that happen during puberty are different depending on the body parts that people have. Some changes only happen for people who have a uterus and ovaries, and some changes happen only for people with testicles and a penis." [Note the use of Gender Identity substitutes for the words "women and girls" and "men and boys". They become "people who have a uterus and ovaries" and "people who have testicles and a penis."]*

Teachers then inform students that:

"Some people decide, with the help of their doctor, to take medicine or hormones to change puberty on purpose to better match their gender. They might take medicine that interferes with hormones so puberty changes don't happen at all. Or, they might take medicine made of hormones so that they have specific changes. Let's think about the kinds of changes that might happen to someone during puberty." [In contrast to how the lesson proceeded a couple of years ago, teachers now normalize the Gender Identity belief of people's "gender" not "matching" their anatomy. They

also normalize the idea of blocking the normal maturation of a child's body including sex organs, brain, and bones, and of taking wrong sex hormones. They refer to hormones that stymie and distort essential physiological development of the body and brain as benign-sounding "medicines." The lesson implies that children have the capacity to make major medical decisions with massive irreversible consequences by framing things as "some people decide."]

The class then brainstorms about the types of changes that occur during puberty placing each change in one of three columns: "people with penis and testicles", "people with uterus and ovaries," and "everyone." This exercise is designed to advance key Gender Identity mindsets: i) sex isn't relevant or even real, ii) there are barely any differences between males and females, and iii) everyone falls on a spectrum of maleness and femaleness and there aren't distinct categories of males and females. Teachers are directed to be as confusing as possible about what children should expect for themselves during puberty based on their actual sex. Here are just a few examples:

- **facial hair develops and body hair may thicken (everyone)** – *The amount of hair a person gets on their face and body is genetic (inherited from a person's biological family) and will be different for everyone. People sometimes think of facial hair as a change that happens to people with a penis, but people of all genders often grow some hair on their face as well. [Never is it explained that it is boys who will become able to grow a beard. Yes, some women have facial hair, and a tiny number around the world may even have facial hair that amounts to a beard due to rare conditions, but a major distinction between males and females that children need to understand is that it is the males, i.e., what boys become when they grow up, who have beards.]*
- **voice deepens (everyone)** – *The vocal cords inside a person's throat grow and thicken during puberty, which makes people's voices deeper. People may notice their voice cracking when they speak sometimes during puberty. This is because the vocal cords don't always get thick evenly. On average, the voices of people with a penis and testicles get lower than people with a uterus and ovaries, but everyone's voice deepens during puberty. [The lesson exaggerates the impact on girls' voices in order to fit the Gender Identity narrative of minimal differences between male and female bodies. Changes in girls' voices are barely noticeable, but Seattle schools give the impression that this is not the case.]*
- **erections happen more frequently (everyone)** – *An erection is when the penis or the clitoris gets harder and bigger. Everyone gets erections, even babies, although they become more common during puberty. Erections can happen when a person is thinking of something sexual or they can happen for no reason at all, especially during puberty. Erections can happen anytime, including when a person is asleep or when they are out in public, and they happen to everyone. [Most adults understand that an "erect" clitoris is vastly different than an erect penis in terms of visibility to others and impacts on a person's ability to do certain things without it being noticed.... standing on a*

diving board, for example. Children are given a bizarrely twisted understanding of erections and what boys and girls experience in puberty.]

- **sperm production and ejaculation begin (people with a penis and testicles)** – Sperm are the microscopic cells that can start a pregnancy, when they combine with an egg cell. Sperm cells are made in the testicles, and ejaculation is when the sperm come out of the penis (in a fluid called “semen”). Ejaculation can happen during sleep, or during sexual touch. Once a person can ejaculate, they are able to start a pregnancy. [Note that the terms “boy”, “man”, and “male” do not appear in this reference to the male functions of sperm production, ejaculation and impregnation.]
- **nocturnal emissions begin (people with a penis and testicles)** – The slang term for nocturnal emission is “wet dream.” Some people with a penis will ejaculate during their sleep, and some will not. Either way is normal and healthy. They may or may not have been dreaming at all. The nocturnal emission can be their body’s response to the higher level of hormones in their bloodstream during a growth spurt. [Note that the terms “boy”, “man”, and “male” do not appear in this reference to the male functions of sperm production and ejaculation.]
- **ovulation and menstruation begin (people with a uterus and ovaries)** -- The slang term for menstruating is “having a period.” About once a month, starting at puberty, the ovary will release an egg, which is called ovulating. If that person has vaginal sex with a person with sperm, a pregnancy may begin. The uterus has a lining of blood to help a pregnancy grow. If that person doesn’t become pregnant, the blood comes out through the vagina, which is called having a period, or menstruating. People can use a pad or tampon or menstrual cup to catch the blood while they are having their period. People have different beliefs about what kind of product is right for someone to use when they first start getting their period, so it’s good to talk with a family member about it ahead of time. [Note that the words “girl”, “woman”, and “female” are missing in this discussion of the quintessential female functions of ovulation, menstruation, and being pregnant.]

The curriculum is slightly less confusing for some of the changes that come with puberty. Here’s what’s said about breasts, for example:

- **breasts develop (everyone)** – Most people with a uterus and ovaries will experience breast development, although people experience different amounts of growth. Many people with a penis and testicles also experience some breast development although it usually disappears within six months or a year. It can be surprising if people don’t realize how common it is.

But notice that breast development is to be placed in the “everyone” column, even though what happens to boys and girls on this front is quite different. Moreover, any acknowledgement of differences between boys and girls is glossed over in the worksheets and other activities in which students engage. The correct answer is listed as “True”, for example, for this statement on a

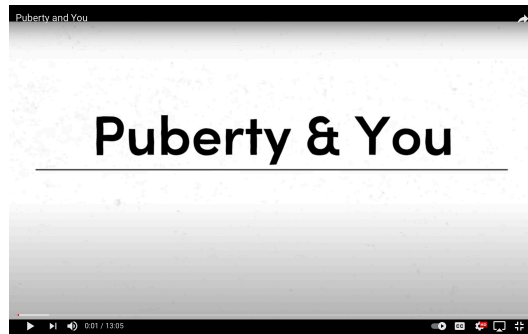
student worksheet: “Anyone can have some breast growth during puberty, no matter their gender.” False is given as the correct answer for “One change that happens only to boys is that their voice deepens.” Again, the focus on claiming there’s no difference between males and females downplays for children the reality of major voice changes in males.

That same worksheet, by the way, requires a True answer for this statement: “People of all genders experience very similar changes during puberty, including cisgender, transgender, and nonbinary people and those who don’t identify with any gender.” Thus, children learn not only that there’s hardly any difference between males and females, but also that there are people who, by self-declaration, don’t fall into those categories. The SPS lesson never explains that children who identify as trans and nonbinary have puberty based on their actual sex. SPS believes that phrases like “people with a uterus and ovaries” will suffice to let them know what the deal is for them. Do all female children understand, however, that they’re the ones with a uterus and ovaries? Don’t forget that the female anatomy diagrams shown to children are not referred to or labeled as being for “girls and women” or even for “females.” Remember also that children have been trained in elementary school to believe that they can and should magically declare their sex, without any reference to anatomy.

Everything in the puberty units adheres to this approach. Sex-based words (male, female, man, woman, boy, girl) are omitted. Children are denied clear statements about what happens to each sex...in other words, what happens to them. They are led to believe that there are multiple sexes beyond male and female, and that there aren’t really distinctions of note between males and females, and that anyone can be either male or female or “something else” based on their declarations, with their sexual anatomy being irrelevant. Remember, it is elementary school students who are receiving these lessons, after having already been denied accurate clear instruction regarding the sexes and what makes a person one sex or the other since kindergarten. It is likely that some children emerge from an SPS education deeply confused about what sex they are, and what’s going to happen to them physically over the course of their lives as the result of their sex.

Teacher instructions make it clear that the most important concepts to impart to children through the puberty unit are that i) puberty is when a person’s body and feelings change from a child’s into an adult’s, and ii) “The reproductive systems of all genders have many similarities.” There is no mention of ensuring that children understand what makes them either a male or female, and what that means for them in terms of what to expect during puberty.

Puberty & You Film Even before editing the FLASH units for Elementary School students to more aggressively inculcate them into Gender Identity Ideology, the School District produced a [film in 2020 entitled Puberty & You](#), and began showing it to late elementary school and/or middle school students. The video eliminates words like “woman” and “man, sacrificing accuracy and clarity in the process.



The video opens with the narrator Kai Kunkel introducing herself and declaring: *“I feel glad to get to talk to you about puberty. Puberty is the time when kids start becoming adults and it happens to people who identify as boys, girls, neither, both or transgender. This video is for all people.”*

The *Puberty and You* video uses the term “female” ONCE and only once. About a diagram of female reproductive anatomy, it says “This is a diagram of the reproductive system of a person who was assigned female at birth.” This tells children that the body they are looking at isn’t necessarily female. No, this body belongs to someone who has been “assigned” female at birth but who may identify as a male. In which case, this diagram depicts a *male* body. The Seattle schools are telling children that female sexual anatomy – such as the uterus and ovaries, the vagina and fallopian tubes – could just as likely be in the body of a boy, as a girl.

The same goes for the word “Male”. It’s used only once in the video: “This diagram is of the reproductive system of a person who was assigned male at birth .”

The *Puberty and You* film NEVER uses the words “woman”, “man”, “girl” or “boy.” Not even once. It never uses the pronouns “she” or “he.”

Body parts specific to each sex are presented as disembodied anatomical structures that could be in either sex. “The vagina is one of 3 openings.” “These two structures are called testicles. They’re inside a sac called the scrotum.”

Physical experiences specific to each sex are described as if they are equally possible in males and females. The video talks about “how people menstruate”, for example. It is not *women* who menstruate, it is *people*, which apparently includes men. Similarly, “ejaculations can happen when a person is sleeping...” In other words, both men and women have ejaculations.

The film talks about puberty in terms that are general, and it doesn’t delineate which things happen to girls, and which to boys. “People’s body shape changes too. It goes from being straight like a kid to having shoulders or hips more like an adult.”

“Our voices get deeper and some kids’ voices get much deeper and when that happens quickly their voices might crack or make squeaking sounds sometimes when they talk.” No mention is made of the fact that it is GIRLS who will experience hips widening, and it is boys whose voices may crack and squeak.

Girls and boys watching this film may have no idea as to which body parts, which physical changes and which functions (like menstruation and erections) relate to them. Moreover, if children claim trans or non-binary identities, they may even believe that the changes they will undergo during puberty are determined by their imagined sex rather than their actual bodies.

The Unit on Pregnancy for 4th, 5th and 6th graders continues the shut-out of terms like “girl”, “woman”, and “female.” References are made to “people” getting pregnant, but never to girls and women getting pregnant. The unit casually refers to surrogacy as one of the ways people can obtain a baby.

The unit also contributes to miseducation regarding what makes a person male or female. It tells children about X and Y chromosomes and the role they play in determining which developmental pathway is taken prenatally, implying that sex definition, as opposed to determination, is based on the presence or absence of a Y chromosome, which is not accurate. (See Appendix B for more information on this topic.) The lesson uses the inaccurate wording of doctors “assigning” sex at birth. It also unintentionally acknowledges the importance and immutability of sex by acknowledging that every cell in our bodies has a pair of sex chromosomes that corresponds to our sex.

“Every cell in the human body has a pair of chromosomes that help determine a person’s assigned sex – whether the doctor says someone is a boy or a girl when they are born. Egg and sperm cells only have half the chromosomes of other cells. Most egg cells have an X chromosome. Sperm cells usually have either an X or Y chromosome. When an egg joins a sperm with a Y chromosome, the newly formed cell usually has XY chromosomes and will have a male assigned sex. When an egg joins a sperm with an X chromosome, the newly formed cell usually has XX chromosomes and will have a female assigned sex.

The lesson also delivers misleading information regarding intersex conditions:

Intersex is the word for the many natural differences in genitals or chromosomes (such as XO or XXX or XXY) compared to the more frequent ways that most bodies develop. When a baby is intersex, the doctor and parents may assign the baby's sex as male or female, depending on the appearance of their genitals, or the parents may decide not to assign any sex to the baby until the child is older. Being intersex is a natural part of human diversity. One in every 2000 babies are born intersex, about twice as many as identical twins."

This contributes to significant misunderstandings about the sex of people with intersex conditions, the terminology related to anomalies in sexual development, the prevalence of intersex conditions, their relevance to gender identity, and more. See Appendix B for more information on inaccuracies and misleading statements in these messages.

Why they do it.

A slide obtained through public disclosure law in late 2020 explains why SPS insists on omitting science-based words like “woman” from its materials. The slide related to the prior version of the Elementary School FLASH curriculum which still used words like woman, man, female, male, girl, and boy. As noted above, the new version of that curriculum has jettisoned those terms.

Family Life and Sexual Health, Grades 4, 5 and 6, Lesson 10	F.L.A.S.H.
<h1>Puberty, day 2</h1>	
Grades 4-6, Lesson #10	
<u>A Note About Language</u>	
Language is really important and we are intentionally being very careful about our language. You may notice language throughout the lesson that seems less familiar - using the pronoun “they” instead of “her” or “him”, and referring to “someone with a vulva” vs. girl or woman. This is intended to make the curriculum inclusive of all genders and gender identities.	
However, in this lesson, the terms “male” and “female” are used intentionally to make the content accessible for elementary age students, who are more concrete learners than students in middle or high school. While we use the terms “male” and “female” when referring to particular anatomy (the “male” or “female” reproductive systems, for example), it is important to remember that someone can have a penis even if they don't identify as a boy or a vulva even if they don't identify as a girl.	

Apparently, phrases like “someone with a vulva” are used to “make the curriculum inclusive of all genders and gender identities.” In other words, SPS is declaring that women who identify as something else are not encompassed in the term “women”, i.e., they truly are something else, anatomy notwithstanding. SPS is forcing on all students the definitions and tenets of Gender

Identity Ideology. The school district is sacrificing accuracy and clarity on important topics in order to cater to the beliefs of those who belong to the Gender Identity faith.

Ironically, phrases like “someone with a uterus” undermine the District’s inclusivity goal. Lots of women have had hysterectomies, and are excluded by that term, for example. The clear, accurate, scientific meaning of woman in contrast is based on a person’s primary sex organ at birth regardless of functionality and what happens to that organ over the course of a woman’s life.

FLASH For Middle Schoolers.

Reproductive System and Pregnancy Unit. This follows the same formula as the Elementary School FLASH. The key concepts to be imparted in a unit on Reproductive System and Pregnancy are that i) “People’s bodies can look very different from each other. These differences are normal and healthy,” and ii) “The reproductive systems of males and females have many similarities.” In other words children are told that individuals differ greatly from one another, but males as a sex class and females as a sex class don’t. The major differences between men and women are downplayed, leaving children confused.

Teachers are told to develop lists of local resources for children. These lead children to Gender Identity Ideology-promoting organizations and the inaccurate and child-endangering information they peddle.

Children are taught about sexual anatomy in precisely the same disembodied confusing way they are taught this in elementary school. The only reference to the sex associated with particular sexual anatomy is the following very quick statements as anatomy visuals are put up: “These are the parts that women usually have in their bodies,” and “These are the parts that men usually have in their bodies.” Diagrams shown to children are not labeled with words like Male or Female, Man or Woman, or Boy or Girl.

Consider these paragraphs in the lesson plan:

“Does anyone know what some symptoms are that might let **someone** know that they are pregnant? That’s right, a common symptom is missing a period. Other symptoms include swollen breasts, feeling very tired, feeling sick to the stomach, and needing to urinate more often. Of course, **anyone** who had vaginal sex without using a condom or other birth control could be pregnant, even if they didn’t have any symptoms. After **a person** is pregnant it is important that they take steps to have a healthy pregnancy, whether they intend to continue the pregnancy or not. That includes visiting the doctor right away and not smoking, drinking alcohol or doing other drugs.” (Emphasis added.)

This paragraph and the entire discussion of pregnancy never make it clear that only women get pregnant. That men who identify as women aren’t really women, and therefore can’t get pregnant. That women who identify as men are actually women, so pregnancy discussions do apply to them. That references to breasts in males in puberty lessons have nothing to do with the “swollen breasts” symptom noted for pregnancy above. And so much more.

Birth control unit. A separate FLASH unit for middle schoolers on Birth Control provides further potential for confusion. Describing a hormonal implant that unit says that it goes “under the skin of a woman’s upper arm.” Children have been taught that a woman is anyone who identifies as one. Will some believe that a trans-identifying man can get such an implant and if he does he’ll be engaging in effective birth control?

“No, we obviously mean that women---you know, um, womanly women—can consider this birth control option,” gender ideologues insist. Why do they get to have it both ways? Why do they get to chastise those who point out that a person born with female anatomy remains a woman throughout life, but insist that somehow children will grasp that it is women (someone born with female anatomy) who can use hormonal arm implants?

The same confusing language, i.e. accurate language rendered confusing by SPS gender identity indoctrination, appears throughout the birth control unit. (“EC is a pill **women** take to prevent pregnancy after sex,” for example, emphasis added.) One wonders as well whether the descriptions of birth control methods remain accurate with respect to women and men who are taking wrong-sex hormones. Might those hormones or other gender treatments affect the effectiveness of certain birth control methods?

Note that the same curriculum materials in the High School lesson have been doctored to exclude words like “woman.” Implants go “under the skin in the upper arm” rather than in of a woman’s upper arm.

Some will insist that no one would be confused about the basics of who gets pregnant and the need to prevent pregnancy based on sex rather than gender identity. But there are numerous videos on Youtube featuring women who consider themselves men who were shocked to learn they have become pregnant as the result of “homosexual” relationships with (actual) men. SPS Gender Ideology-infused lessons do a disservice to Seattle’s children.

Interestingly, while SPS materials consistently tell children that sex is a spectrum, and they deliberately create the impression that there is no sex binary and that there are no major distinctions between sexes, Gender Identity ideologues have not succeeded fully yet in reshaping all language to fit with their ideology. That’s partly because the reality of the sex binary is hard to avoid entirely. For example, in SPS lessons, children are asked “True or False? The male and female reproductive systems have many similarities.” The answer is True, and examples are given such as the clitoris and the penis both getting erections. The lesson then notes that “One reason there are so many similarities is because all embryos start out with the same parts. An embryo could go on to develop into **either sex**, depending on what chromosomes are present.” (Emphasis added.) The gender ideologues in control of SPS curricula missed that reference to binary sex but will likely excise it soon.

Middle School FLASH Unit on Sexual Orientation and Gender Identity (SOGI).

The topic of Gender Identity has been joined to the very different topic of Sexual Orientation. This unit delivers Gender Identity tenets as if they were science-based facts that none should question. Students are told:

- That everyone has a gender identity.
- They know it “because they feel like a boy, a girl, both, neither or somewhere in between, not because of body parts.”
- “Gender Identity” is included in lists of various identities a person may have ranging from what country they are born in to being Republican or Democrat, to “identifying as a fan of a particular sports team”
- Children are told that “No matter when a person’s identity develops, or whether or not they choose it, it’s important for people to feel proud of who they are.” Why? Because “if a person feels bad about themselves, it can lead to unhappiness or depression, and it can be hard to make friends with other people with similar interests or identities. When someone feels proud of their identity they can hold their head high and do good things in the world.”
- Children are taught SOGI terminology:
 - “Gender identity” is said to refer “to whether a person identifies as a boy, a girl, both, neither or somewhere in between.
 - Elsewhere, “gender identity” is defined as “how a person identifies their gender.”
 - The central term “gender” is not defined.
 - A person’s gender identity is said to be **female** if they identify as a girl and **male** if they identify as a boy.” Teachers explain that “A person’s gender identity doesn’t always match the way other people see them. For example, a doctor may have said that a person was male or female when they were born, but that person knows in their heart that really isn’t their gender. When a person’s gender identity is different from what the doctor said when they were born that is called being **transgender**, or just **trans**. When a person’s gender identity does match what the doctor said when they were born that’s called being **cisgender**.”
 - Children are told that “[p]eople might also use other words to identify their gender, like **gender fluid**, or **gender queer**. These terms mean different things to different people, but generally they mean people don’t feel exactly like a boy or a girl, at least not all of the time.” To further drive home that consistent definitions of words will not be required or considered important, the lesson script has teachers tell students that “[e]very person has a sexual orientation and gender identity, but the terms that people use to describe their identities sometimes change, and not everyone uses the same words or agrees on exactly the same definitions.”
- Children are told that people “often know if they feel like a boy, a girl, both, neither or somewhere in between by elementary school. However, every person is different, and some people will know at younger or older ages.”
- They’re also told that person “cannot control if they feel like a boy, a girl, both, neither or somewhere in between.”
- “Every person has the right to name their own identities,” the lesson proclaims to students. Moreover, “it is polite to ask someone how they identify their sexual orientation and gender identity, and what words they would like you to use when talking to them. It is important to respectfully use the terms and pronouns people have asked others to use.”

- The lesson includes a discussion about how people can help other people feel pride in their identities. It is apparently not only vital to accept as real whatever version of reality another student offers to the point of forfeiting vital words and rights. One must also proactively help people who reject the reality of their anatomy feel pride in their belief.

A story is read about a boy who feels isolated because he never sees other trans-identifying people on TV and he's not sure how people will react to his declarations about his sex. The class is asked to fixate on how to help this person feel happy and connected, meeting other trans-identified individuals. The scenario discussion leads children to assume that without "support" the trans-identifying child "might even have become depressed," hence students must take on a personal goal of helping trans- and nonbinary-identifying children "develop their own pride." School materials laud "standing up for others who face discrimination based on their identities," and through years of indoctrination students consider it "discrimination" when someone defends rational meanings for sex-based words and refuses to forfeit sex-based rights. The schools give examples of steps students can take to stand up against "discrimination" such as speaking up, and volunteering with organizations that fight discrimination, i.e. gender Identity Ideology groups.

- As the lesson progresses children are taught more Gender Ideology vocabulary, such as:
 - Female: a person who identifies as a woman.
 - Male: a person who identifies as a man
 - Transgender/Trans: when a person's gender identity doesn't match the sex (male or female) the doctor said they were when they were born.
 - Cisgender: When a person's gender identity matches the sex (male or female) the doctor said they were when they were born.
 - Gender Queer/Gender Fluid: Usually means a person doesn't feel exactly like a boy or a girl, at least not all the time.

Note the shenanigans underway regarding the definitions for female and woman. Many other Gender Identity Ideology materials define "woman" as "anyone who identifies as a woman", a definition which is obviously useless given its circularity. Here superficially, circularity seems to be avoided, but it actually isn't. A female is a person who identifies as a woman? What is this thing that someone is identifying as? Well, if you follow Gender Identity dogma, you go right into the "woman is anyone who identifies as a woman" circularity. If you follow the rational anatomy-based definition, you find that a "woman" is an "adult human female", and you also end up going around in circles. A female is a person who identifies as an adult human female.

Contrast this to the rational science-based definitions most people adhere to which have been in used for a very long time. A woman is an adult human female. A female is a person born with the primary female sex organ, i.e. a person who's body at birth is organized around the reproductive role of providing the large gamete.

Note also the way in which SPS materials clearly use sex and gender interchangeably, and how the term "female" is explicitly used to refer to both a gender identity and a sex. (In one part of the lesson SPS explicitly says a person's gender identity is female if they identify as a girl. In another, they say a cisgender person's gender identity matches their sex with the words (male or female) in parentheses to explain what sex is. Some gender ideologues claim that their ideology is not using sex-based words (which they inaccurately limit to the terms "female" and "male") and that it is not undermining the concept of sex and the rights attached to it. See Appendix B for an analysis of why this claim is a dishonest smokescreen.

Most of the curriculum materials obtained from SPS do not include a definition of the word “gender.” Students are given definitions for other words like “gender identity” that include the word “gender” in them but they are never told what that pivotal word means. A third grade lesson plan for the book *Is That For A Boy or a Girl* does provide a definition for gender however, as well as one for “gender identity”:

- **Gender** is a person’s feeling about being either boy or girl or another **gender**.
- **Gender identity** is a person’s internal, deeply felt sense of being either man, woman, boy or girl or another gender.

All this tells us is that:

- **Gender Identity** is a feeling about **Gender**...which is a feeling about **Gender**.

This failure to meaningfully define the most fundamental element of Gender Identity Ideology—the word “gender”—should raise red flags for anyone who supports rational, fact-based education for our children.

Gender Identity Ideology terms are normalized by constant usage in lessons. “Samuel was straight and cisgender” one assessment question begins.

The Middle School FLASH definitions for “lesbian” (“A woman who is attracted to women”) and “gay” (“A man who is attracted to men”) are correct on the surface. But the terms “man” and “woman” are not defined in the FLASH units. Students learn, however, from books read to them in grade school and from Gender Ideology groups promoted by the schools that “a woman is anyone who identifies as a woman.” “A man is anyone who identifies as a man.” This renders the FLASH definitions for “lesbians” and “gay men” meaningless. In addition, children learn from other SPS lessons (see the teacher kit for grade school gender books) and from Gender Ideology groups that homosexuality pertains to the gender identities of sexual partners rather than their sex.

Student assignments in the SOGI unit steer them to identify and get phone numbers for resources on SOGI topics. This leads them to groups like the Trevor Project and the Family Acceptance Project, which promote Gender Identity Ideology. These groups spread inaccurate information and do not welcome those who challenge Gender Identity Ideology’s tenets.

High School FLASH Units

These units continue with the same approach as the Middle and Elementary School FLASH units. Reproductive System anatomy lessons are vague regarding sex. A diagram of male genitalia is labeled “Genital Variation” without the words “male”, “man”, or “boy” appearing anywhere.

At the high school level diagrams of genitals that are shown to students mention the fact that there’s a lot of variability in how genitals look. Both circumcised and uncircumcised penises are

illustrated. No illustrations are offered for one of the more common Disorders of Sexual Development known as hypospadias, which is often encompassed within the term “intersex” as used by gender ideologues. Illustrating this condition would undermine the false claim that people with DSDs/intersex conditions are neither male nor female. (Of course, since the diagrams of penises are not labeled as Male, perhaps this would not affect understandings regarding sexual anatomy and anomalies thereof at all.) It might also draw attention to the fact that one of the most common so-called intersex surgeries is to correct this condition, which entails the urinary tract not being at the tip of the penis. This would contradict Gender Identity Ideology core narratives such as the appropriation and misrepresentation of Disorders of Sexual Development/intersex conditions.

The SPS commitment to never using terms like “woman” and “man” makes for awkward and confusing language in high school just as it does in earlier grades. A homework assignment asks, for example, “Do most people’s bodies have 1 or 2 of each body part listed below?” The number 1 is circled for the first body part on the list: the cervix. But only about half of the population is female and therefore has a cervix. It’s not accurate to claim that “most people’s bodies” have one of these.

The materials for teachers explain that “[k]nowledge of the reproductive system helps students better understand later lessons on pregnancy, birth control, STDs and HIV.” And yet the lessons are intentionally vague and confusing regarding who has what anatomy and what that means for them with respect to sexual roles and risks.

An Integrated Learning Activity option for the Reproductive Systems unit tells students to “[r]esearch the use of steroids by athletes” and “write a paragraph about why these can be harmful to the reproductive system, especially for teens. What steroids do doctors prescribe for people with medical problems? How are these different from steroids taken to improve athletic performance.” Note that the topic of sports is not used to encourage students to look into the impact of wrong sex hormones on athletic performance, the major harm wrong sex hormones can cause to the reproductive system, and the injustice of males in female sports.

The High School unit on pregnancy continues the disembodied discussion from middle school failing to mention that it is girls and women in the class who have the potential to become pregnant. “There are many changes to the body that happen during a pregnancy.” Whose body? Women’s bodies! SPS makes sure to never mention that fundamental fact.

Again, unintentionally SPS materials actually acknowledge the reality and importance of sex despite their best efforts to not do that. “Every cell in the human body has a pair of chromosomes that help determine a person’s assigned sex,” the teacher’s script notes. Using much the same language as was used in the Elementary School FLASH curriculum, the High School script goes on to wrongly imply that it is chromosomes rather than the primary sex organ that indicates a person’s sex.

The High School script also repeats misleading statements about intersex people made in prior years. This reinforces the false belief in children that sexual ambiguity is far more common than it is.

The unit on Pregnancy never mentions women or the fact that only women get pregnant.

A Unit on Birth Control is very similar to the Middle School version but the Gender Identity censors have worked over the materials excising references to “women.” They have realized that stating the fact that hormone implants go in **women’s** arms is made confusing by their gutting of the word “woman.” Surely the censors will go after the Middle School handouts next if they haven’t already.

The High School FLASH unit on Sexual Orientation and Gender Identity (SOGI) reinforces the same messages as the Middle School unit. Yet again children learn that gender identity is “a deep feeling people have about whether they are a guy, a girl, both, neither or somewhere in between.” And the term “gender” is not defined. Children learn that everyone has a gender identity, and people often know what it is before kindergarten. People’s gender identities are said to match or not match their so-called “assigned” sex. And so on and so forth. Terms like “cisgender”, “assigned sex”, and the entire Gender Ideology lexicon are presented as if they were based in science when they’re not. All the same ideological tenets taught to children in earlier years are reiterated.

With respect to what makes a person male or female, the unit is rife with misinformation. Doctors are said to “assign” sex, and a person’s sex supposedly can be based on their genitals, reproductive organs, chromosomes and hormones. (See Appendix B for more information on why this erroneous.)

While the Middle School SOGI unit doesn’t come right out and declare homosexuality to be same-gender attraction, and heterosexuality to be opposite gender attraction, the High School SOGI does. Sexual orientation is said to describe “who a person is attracted to – the same gender, another gender, or all genders.” The result is a fundamental lack of understanding among many Seattle school children as to what homosexuality and heterosexuality are. Heterosexual couples are deemed homosexual by virtue of gender identification. Homosexual couples are declared heterosexual. Many Seattle school children do not understand the difference between gay and straight relationships.

The Seattle schools do more than dutifully teach Gender Identity Ideology’s tenets as if they were facts. They also promote the broader narrative put forth by Gender Identity ideologues, without questioning it. Children in Seattle schools get a very one-sided view of the world—the view put forth by those who are part of the Gender Identity faith:

- Curriculum materials tell students that “Polls show that young people today are more accepting of lesbian, gay, bisexual and transgender people than ever before. Why do you think that is?” This is a classic example of the T getting a free ride on the LGB, and students not being assisted in analyzing carefully what polls show and what they don’t show. What polls are being cited? Were those polled asked explicitly about trans-identifying people? Or is the data mainly about attitudes towards lesbians and gays? Did those polled understand that a trans woman is a man who declares himself to be a woman? And what about polls that show overwhelming opposition across the U.S. to the

imposition of the Gender Identity Ideology policy agenda on children and adults? SPS give students the impression that support for Gender Identity is growing—an impression that is false. (See Appendix B for information about those polls.)

The T rides the LGB in other ways in the Seattle school curricula. Discussions regarding LGB experiences and struggles lead into the unrelated topic of Gender Identity Ideology. That Ideology’s specific claims and policy agenda are never discussed in any depth or on their own merits.

- Vague references are made in the SPS high school curriculum to “threats, violence or discrimination directed towards LGBTQ people.” Students are led to believe that trans-identifying people experience these massively. The actual data shows something quite different. (See Appendix B for the data.)
- Integrated Learning Activities push students further into Gender Ideology beliefs and steer them clear of facts, individuals and organizations that counter the Gender Ideology narrative. On sports issues, for example, students are steered to the so-called Womens’ Sports Foundation which advocates for trans-identified males in women’s sports. No mention is made of organizations defending women’s sports from male intrusion. No links are provided to massive documentation of male sports advantage.

Superintendent Procedure 3211SP

Approved in August of 2021 this policy is part of the miseducation endured by Seattle students.

This policy incorporates terminology and definitions that are part of Gender Identity Ideology, such as cisgender, gender identity, transgender, and gender expression. These terms are presented as if they are based in scientific fact when they are actually faith-based tenets of an ideology.

Under this policy “Gender Affirmation” rules the day. Children who reject their sex are immediately and unquestioningly treated as if they were a different sex or no sex or both sexes.

Teachers must refer to trans and nonbinary-identifying students by pronouns based on redefining “woman” and “man” in accordance with the Gender Identity faith. Children are forced to share their bathrooms and locker rooms with members of the opposite sex. High school girls are forced to compete against males in female-only sports. On overnight trips, catering to the sex-denying beliefs of some individuals, Seattle schools impose mixed-sex sleeping accommodations on other students.

To make matters worse, it is not just trans-identifying and non-binary-identifying students who are given a free pass to ignore sex-based provisions that apply to all other students. The policy states that students “who identify as gender-expansive” can join in disregarding the sex-based rights of others. The definition of “gender-expansive” is extremely vague, thereby giving any and all individual students the ability to easily invade the privacy of students of the opposite sex. *“Gender expansive” refers to a wider, more flexible range of gender identities than those*

typically associated with the binary (male or female) gender system. People who are gender-expansive may use a variety of terms including nonbinary or others to describe their gender identity. In district records, the gender “X” designation is inclusive of all identities associated **with a gender-expansive identity.**” Moreover, “transgender” is defined as including people “whose gender identity **or expression** is different from that traditionally associated with the person’s assigned sex at birth.” (Emphasis added.) In other words, anyone who defies sexist stereotypes can claim permission to hang out in the opposite sex’s private spaces and sports.

The same undermining of sex-based privacy on behalf of “transgender” and “gender expansive” students, applies to overnight field trips as well.

The policy makes it clear that when students announce a new identity at school, teachers and other school personnel are to not let their parents know unless the transitioning child agrees to that. Children are affirmed as a different sex at school which moves them down a path towards irreversible medical harm. But the parents who love and know them best are kept in the dark about this. Meanwhile, problems that can trigger children’s dissociation from their bodies are not addressed. See Appendix B for a detailed discussion of why this active psychological intervention by Seattle Schools is inappropriate, the lack of a sound scientific basis for gender medicalization, the extreme harms associated with that medicalization, rampant comorbidities among children who identify as trans or nonbinary, and related topics.

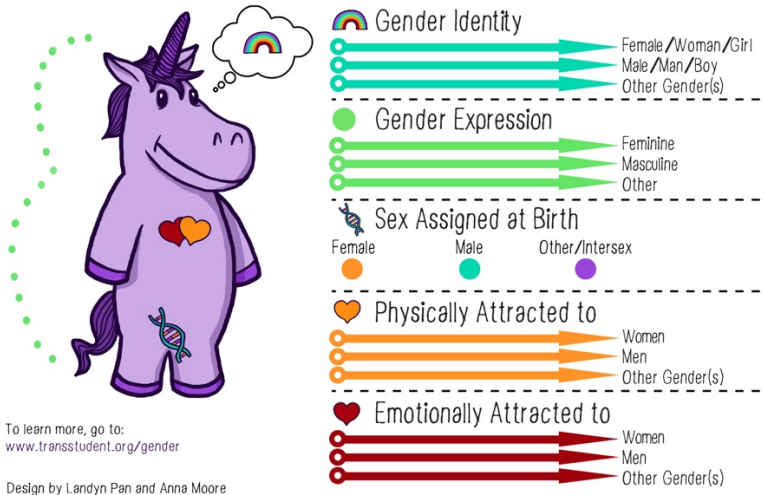
Transgender Days, Extra Lessons, Extra Materials Sent Home.

Seattle schools promote events created by Gender Identity ideologues to push their narrative. An SPS elementary school, for example, sent school families an email in November of 2020 telling them that a Black Lives Matter lesson that week would focus on a Transgender Day of Remembrance, “centering the value of Trans Affirming.” It noted that “each teacher is planning their own lesson” and provided families with a slew of propagandistic materials pushing Gender Identity Ideology including but by no means limited to guidebooks on “being an ally to transgender and nonbinary Youth”, articles that falsely claimed that there is a crisis of violence against trans-identifying Americans, links to Gender Ideology books for parents to read to their children such as *When Aidan Became A Brother*, and an infographic called “The Gender Unicorn.”

Here is The Gender Unicorn graphic and explanatory text:

The Gender Unicorn

Graphic by:
TSER
Trans Student Educational Resources



Definitions:

Gender Identity: One’s internal sense of being male, female, neither of these, both, or another gender(s). Everyone has a gender identity, including you. For transgender people, their sex assigned at birth and their own internal sense of gender identity are not the same. Female, woman, and girl and male, man, and boy are also not necessarily linked to each other but are just six common gender identities.

Gender Expression/Presentation: The physical manifestation of one’s gender identity through clothing, hairstyle, voice, body shape, etc. Many transgender people seek to make their gender expression (how they look) match their gender identity (who they are), rather than their sex assigned at birth.

Sex Assigned at Birth: The assignment and classification of people as male, female, intersex, or another sex based on a combination of anatomy, hormones, chromosomes. It is important we don’t simply use “sex” because [of the vagueness of the definition of sex and its place in transphobia](#). [This links to an article full of illogical arguments and massive misrepresentations about how sex is defined, which refers to anyone challenging Gender Identity concepts with slurs and thoroughly demonizing language. The article sets up strawmen –inaccurate statements of what is supposedly used to identify what sex a person is, and then tears down those strawmen. It declares that sex, as well as gender, is a social construct.] Chromosomes are frequently used to determine sex from prenatal karyotyping (although not as often as genitalia). Chromosomes do not always determine genitalia, sex, or gender.

Physically Attracted To: Sexual orientation. It is important to note that sexual and romantic/emotional attraction can be from a variety of factors including but not limited to gender identity, gender expression/presentation, and sex assigned at birth.

Emotionally Attracted To: Romantic/emotional orientation. It is important to note that sexual and romantic/emotional attraction can be from a variety of factors including but not limited to gender identity, gender expression/presentation, and sex assigned at birth.

There are other types of attraction related to gender such as aesthetical or platonic. These are simply two common forms of attraction.

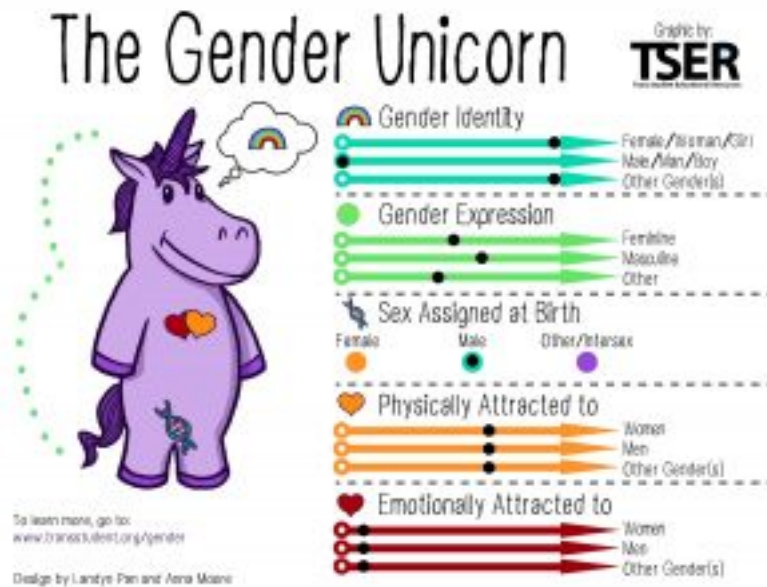
Usage:

The Gender Unicorn uses a Creative Commons License. This means you can share the infographic with credit, even for commercial purposes. **You do not have to request permission to use it.**

Recommended citation:

Trans Student Educational Resources, 2015. "The Gender Unicorn." <http://www.transstudent.org/gender>.

Example of how to fill out your own Gender Unicorn:



Many people were curious if agender and asexual people were included in this graphic. In short, they are. For example, identifying on the left of the sexuality spectra would indicate no attraction. Each arrow is a sliding scale, not a checkbox.

Changes from The Genderbread Person

You may recognize this graphic as similar to *The Genderbread Person* by itspronouncedmetrosexual. We created this graphic with significant changes to more accurately portray the distinction between gender, sex assigned at birth, and sexuality. Ultimately, we wanted to recognize genders outside of the western gender binary, which the Genderbread Person does not. Not all trans people exist on a scale of womanhood and manhood. There are several other issues with this graphic such as the use of the

inaccurate term “biological sex,” the use of “asex” (which fails to recognize that everyone has sex characteristics prescribed to them), and several other issues with terminology and presentation.

Sources:

Queer and trans organizers have been making the distinction between gender identity, gender presentation/expression, sex, and attraction for decades. No one person or organization has created the concept. However, similar gender mapping concepts to the unicorn seem to have originated on social media sites like Tumblr. https://www.reddit.com/r/transgender/comments/ipgod/oversimplified_diagram_but_still_a_good_way_to/

Illustrations by Anna Moore. Design by Landyn Pan, Eli Erlick, and many others.

If you have any questions, feel free to email us at TSER [at] transstudent.org!

The email that was sent to all families at the Seattle elementary school also declared that:

When you are born, babies can't tell people what their gender is, so doctors and family members look at the baby's body to determine their gender. What a baby's body looks like can be a clue to their gender – but not always! Sometimes, the adults guess correctly just by looking. These people are usually called cisgender.

Sometimes, that gender label doesn't match up with how they feel inside. When someone's gender doesn't match to what a doctor decided based on their body, they are transgender.

Only that person can tell what gender they are – it's a feeling they know deep down within themselves. Whether you are transgender or cisgender (or neither/non-binary, or a mix of more than one gender), you alone can tell what your gender identity is.

The same school sent another packet of Gender Identity Ideology-promoting material two and a half months later on February 2, 2021. It declared that about 40 years earlier LGBTQ people had started using the word “queer”, failing to mention the fact that the term is considered a slur by many LGB people. Use of the term is not at all universally agreed to among lesbian and gay people, including leaders who were present at the Stonewall riots. The voices of those LGB individuals are missing from materials distributed by the school. So are links to people who do not agree to the revamping of historical figures as having supposedly been “trans.”

Note that this February mailing encourages families to check out Desmond in drag. Desmond is famous for highly sexualized drag performances as a child.

Below are the full texts of these two communications sent to families by the Seattle elementary school. These are just the tip of the iceberg regarding promotion of Gender Identity Ideology by Seattle schools, that goes beyond the regular curricula.

Here is the first email:

From: **Jones, Sarah A** <sajones1@seattleschools.org>

Date: Wed, Nov 18, 2020 at 12:56 PM

Subject: Parent resources/message for Transgender Day of Remembrance

To: Jones, Sarah A <sajones1@seattleschools.org>

Dear Families - This is information from the Parent Racial Equity Task Force. ~ Sarah

Dear Families – This message includes

1. information about the next BLM Year of Purpose lesson,
2. resources for you, and
3. definitions to be used in class.

This Friday's BLM Year of Purpose lesson is [Transgender Day of Remembrance](#), centering the value Trans Affirming. In school, each teacher is planning their own lesson (see information below the signature line). But no matter what your kid's teacher presents, you can continue the conversation, grow your knowledge, and bridge some information with the kids.

Review the Basics:

- [Guide to being an ally to transgender and nonbinary Youth](#): A short guide covering a lot of good stuff, including names and pronouns, labels, microaggressions, and making mistakes and saying sorry.
- [Samy Nour Younes shares the remarkable, centuries-old history of the trans community. TED.com](#) (7 minutes)
- [Why violence against transgender Americans is a crisis that's under reported](#), PBS NewsHour, May 2019 (6 minutes)

Encourage Conversation with Kids:

- Enjoy a read-aloud together, like Stonewall Award Winner [When Aidan Became a Brother](#).
- Seattle Public Library has book lists ready for all ages, [chapter books and graphic novels](#), and [picture books](#). Look for them there and at the JSIS library!
- An infographic for all ages: [The Gender Unicorn](#)! Available in many languages, including Japanese and Spanish.

You're Ready!

- The BLM Year of Purpose website has [a great list of featured resources for this day](#). Explore it! And...
- [Trans kids have rights at school](#).

[Attacks on the transgender community are attacks on racial justice](#). Talking about gender expression and acceptance with kids is critically important to racial justice work. Let your children know that, just like them, **everyone has the right to be loved for who they truly are inside**.

Sincerely,

Parent Education Workgroup, JSIS Parent Race and Equity Task Force

Thank you to parents Patricia Atwater, Tara Hofmann, Teresa Kessenich-Chase, Chloe Phalan, Christine Sanders, and Amber Tejada, and to Ms. Ahmed and the staff Race Equity Team.

.....
Definition's we will use as a school:

When you are born, babies can't tell people what their gender is, so doctors and family members look at the baby's body to determine their gender. What a baby's body looks like can be a clue to their gender – but not always! Sometimes, the adults guess correctly just by looking. These people are usually called cisgender.

Sometimes, that gender label doesn't match up with how they feel inside. When someone's gender doesn't match to what a doctor decided based on their body, they are transgender.

Only that person can tell what gender they are – it's a feeling they know deep down within themselves. Whether you are transgender or cisgender (or neither/non-binary, or a mix of more than one gender), you alone can tell what your gender identity is.

.....

...

Here is the second email sent to families by the same school:

From: **Jones, Sarah A** <sajones1@seattleschools.org>

Date: Tue, Feb 2, 2021 at 11:25 AM

Subject: Fw: Queer-affirming - parent ed email

To: Jones, Sarah A <sajones1@seattleschools.org>

>From the Parent Racial Equity Task Force:

What is BLM Year of Purpose?

As a part of the [Black Lives Matter Year of Purpose](#), the JSIS community is observing 12 guiding principles this school year. For each principle, teachers introduce social justice concepts that center Black people and highlight the ways that identities can intersect. This month, we focus on what “queer-affirming” means.

Why is queer-affirming an important concept for all kids and families?

Think about the lives portrayed in the last few hours of TV or film you and your child watched. How many queer characters were there? How many LGBTQ+ people of color?

Everywhere you look - in books, magazines, ads, TV and film - heterosexuality is the “default.” Queer people are steeped in this straight normativity from a young age. For many LGBTQ folks, especially people of color, this leads to a growing sense that something is wrong with them because they are different from those they see represented.

The purpose of these activities is to engage your child(ren) and family in learning about queer identities and experiences to give your student an opportunity to see queerness as a normal part of human identity.

A PDF version of this email is attached.

ACTIVITIES FOR FAMILIES

If you have time for just one thing: Bayard Rustin (15-20 minutes total)

If you and your family have time for one activity, this is our suggestion. You can do it over dinner, at bedtime or over the weekend. Additional options follow if time permits.

Step 1: Read [this excerpt](#) aloud with your family and/or [watch this 4-minute video](#)

Step 2: Discuss these questions:

- Almost everyone knows about Dr. Martin Luther King, Jr., while fewer people are aware of Bayard Rustin. Why do you think that MLK is well known, but Bayard Rustin isn't?
- Why are people pressured to hide parts of their identity? What effect does this have on the people and society?

Have more time? Two more short activities for families

Defining queerness (15 minute discussion)

Discuss these questions:

- What does LGBTQ+ stand for? Why does the acronym exist?
- What does *queer* mean? How does it overlap with LGBT and how is it different? (see below)

What does “queer” mean?

Until recently, only relationships between men and women were accepted in the United States. LGBTQ people were seen as sick, bad or even dangerous.

Until about 100 years ago, queer had only one meaning: “weird” or “odd.” Then, in the late 1800s, people started using the word as an insult.

About 40 years ago, LGBTQ people started using the word *queer* to describe their identities with the idea that being different is actually a good thing. Most LGBTQ people

view *queer* as an “umbrella” term that includes lots of identities. *Queer* also implies a sense of connection between people - *community* - because it links so many different identities.

Be Amazing and the origin of Pride (20-30 minutes)

Step 1: Read [Be Amazing aloud](#)

Step 2: Watch [this 1-minute video](#) about Marsha P. Johnson

Step 3: Draw or paint a picture of a pride parade featuring some of the people in *Be Amazing* - young people like Desmond in drag, Marsha P. Johnson, RuPaul and Silvia Rivera. What kinds of emotions do you think people participating in pride are feeling and why?

Additional resources

- [Seattle Public Library - list of books about Black queer and trans people](#)
- [Brother Outsider - documentary film about Bayard Rustin \(check out this companion curriculum\)](#)
- [The Death & Life of Marsha P. Johnson - documentary film \(Netflix subscription needed\)](#)
- [Wikipedia - list of Black LGBT people](#)
- [Read selected poems by Nikki Giovanni](#) (try *Mothers* and *Legacies*)

Blogs and Other Communications.

SPS staff do regular blog postings promoting Gender Identity Ideology. These amplify the narratives generated by Gender Identity Ideology organizations.

A November 21, 2022 posting is typical. It begins by referring to a mass shooting in Colorado at a gay nightclub, in a manner that insinuates that those who object to Gender Identity Ideology were somehow responsible for the shooting. This approach was taken despite the fact that no evidence of a hate crime had been found. Nor has it been found since. Indeed, the shooter reportedly identifies as nonbinary.

The posting leaps from discussing the Colorado mass shooting to righteously declaring that SPS “believes all students should have their identities affirmed, feel safe and welcome, be their whole selves, and see themselves reflected in their school experiences.” The author implies that anyone who questions the regressive and harmful promotion of Gender Identity Ideology in Seattle schools is somehow responsible for the murders in Colorado. And that events in Colorado somehow indicate that we want children to not be their whole selves, and that we want them to be harmed. This is manipulative propaganda at its worse.

GSA's.

Historically, Gay Straight Alliances worked against discrimination experienced by lesbians and gay male students. Now, they have been taken over by those who promote Gender Identity Ideology.

“Gay Straight Alliances” have been rebranded as “Gender and Sexuality Alliances”, and they appear to focus primarily on trans and non-binary identities. A 2021 Seattle Times article entitled “What’s it like to come out at school nowadays. Seattle’s LGBTQ+ students speak out” features stories of students coming out as *trans or nonbinary*. Brennon Ham (the health education specialist at SPS who did the vimeo about *Meet Teddy* discussed above) is quoted in the article, as a person who “helps to manage Gender and Sexuality Alliances across the entire district.” According to the article, Ham has noticed that “Students are starting to come out in their gender (such as nonbinary or trans) more often than in their sexuality (such as gay or lesbian).” (Source: Crystal Paul, Seattle Times, Oct. 10, 2021, *What’s it like to come out at school nowadays. Seattle’s LGBTQ+ students speak out*, <https://archive.fo/sK4cP>)

Ham lays out the standard Gender Identity narrative in the news article. “It gives me hope that even for the kids who are not yet out, who don’t yet feel safe coming out even in our schools, that they have good models to look to for what being out, being healthy [and] being safe can be in the future,” Ham says “Even for students who aren’t safe at home and won’t be safe at home, [I hope] that they can envision possibilities far beyond school *because* of school. [I hope] that school creates those conditions where they can dream.”

Ham labels homes that question Gender Identity Ideology “unsafe.” He clearly believes that schools that love and support all students without agreeing that sex is a state of mind are also “unsafe.” He undoubtedly pushes this narrative within the GSA clubs, encouraging students to see those who disagree with them as dangerous and wishing them harm. That includes the parents who love and know their children a lot better than Ham and other SPS school staff do.

The Seattle Times gives credence to the false narrative about safety noting that, “Of course, it’s a different story in school districts where there is no one like Ham championing LGBTQ+ students rights, or in places where the political climate makes it unsafe for queer people to live openly.” The article goes on: “As recently as 2017, LGBTQ+ people were four times more likely than cis and straight people to experience violence, including rape and sexual assault, according to an analysis of 2017 National Crime Victimization Survey data. Already this year, 37 trans people — the majority of whom were Black trans women — have been violently murdered in the U.S., according to the Human Rights Campaign.”

The Times reporter takes the Gender Identity Ideology group Human Rights Campaign’s stats as valid without checking them out. Had the reporter engaged in journalistic investigation she might have discovered that the HRC claims are absurd, and not supported by the data. See Appendix B for details.

Flags, Posters, Trainings, Activist Teachers, and the Broader World

We have not been able to obtain information on trainings done with Seattle teachers regarding Gender Identity Ideology. We assume these are happening, however, and request Board assistance in viewing these.

There are undoubtedly teachers within Seattle schools who belong to the Gender Identity faith or consider themselves “allies”, who use their classrooms and relationships with students to

promote this ideology. These teachers undoubtedly put up Trans flags and posters, as encouraged by Seattle School District Board resolution 2019/20-28. That resolution states that the District “encourages its schools to display on their flag poles and the volition of its employees to display in classrooms, offices, or halls, a rainbow Pride flag, Transgender Pride flag, or other sign of support for LGBTQIA+ students or staff....”

Further promoting the false narrative that failure to affirm a child’s self-declared sex and forfeit sex-based rights accordingly makes a school “unsafe” one of the ideology groups relied upon by SPS produces a so-called “Safe Space Kit” for teachers to use. It includes Safe Space stickers and posters to put up that let LGBTQIA+ children know that they’ll be safe in the classroom. Everyone will pretend along with them that boys can be girls, and vice versa. No one will do a thing to help them get off the Gender Identity conveyor belt to medical harm. The implication, of course, is that other spaces where Gender Identity believers have not put up stickers and posters are “unsafe” for students.

See Appendix B for an analysis of why claims of rampant discrimination against trans- and nonbinary-identifying children are bogus. That Appendix reviews a primary SPS source for claims about discrimination: GLSEN reports.

Finally, it must not be forgotten that the SPS promotion of Gender Identity Ideology is happening within a much broader context that exposes children non-stop to this destructive ideology.

As just one example, a typical Seattle library in north Seattle had a large LGBTQ display up for Pride month in June of 2023. It focused heavily on Gender Identity Ideology.

A library wall was covered with flags for various trans and non-binary identities. On tables and shelves nearby there were books that offered an accounting of the history of gay rights that has been denounced by those who were present at Stonewall and other foundational events. (Many LGB activists are angry that lesbian and gay heroes from the past are now being falsely recast as trans.) There were all sorts of books treating sex as non-binary and unimportant and defining “woman” as anyone who identifies as one. In the middle of the display of books was “Being Jazz. My Life as a (Transgender)Teen featuring a slender, smiling, teenage Jazz on the cover. The library had a basket of pronoun pins people could take with things like “They/Them”, “He/Him”, and “Ask me about my pronouns” on them. There were no materials from LGB Alliance, Lesbians United, other LGB activists protesting the undercutting of gay rights by trans activists, or from any other gender critical sources.

Schools should be helping children resist and overcome propaganda leveled at them outside of the schools. Instead, SPS and other districts are enthusiastically promoting Gender Identity Ideology from at least kindergarten onward.