

Why do you oppose homosexuality? Is it because of your Biblical worldview?

We object to dangerous, unhealthy, changeable behavior, not people. We believe that volitional homosexual acts are not moral and efface the dignity of human beings. While believing that all humans are of infinite worth, we don't believe that all feelings or sexual desires are good, or that all volitional acts are moral.

We also know that homosexual acts are associated with destructive outcomes: HIV/AIDS, a much higher risk of STDs many of which are rare in the heterosexual population, higher rates of alcoholism and drug abuse, much more promiscuity and domestic abuse, and a shortened life span. According to the CDC the rate of new HIV diagnoses among men who have sex with men (MSM) is more than 44 times that of other men, and they are the only risk group in the U.S. in which new HIV infections are increasing. Bondage and sadomasochism are fairly common in gay male sex lives, which most therapists would interpret as perversions.

Your question about the source of my beliefs is a huge question and is irrelevant. It requires a discussion of the basis on which I or any other person decides what constitutes moral or immoral behavior. Whether beliefs about what constitutes moral conduct derive from orthodox theology, natural law, "gay theology," or an atheistic worldview makes no difference in terms of ethical or legal permissibility.

What is a bit troubling about this question is that we rarely if ever hear it asked of progressives. For example, some progressives attend synagogues and churches that affirm liberal beliefs about the nature and morality of homosexuality or that take positions on same-sex marriage, and yet we rarely hear their theological beliefs questioned in mainstream media reports.

The other problem with discussion of religious beliefs is that many in our culture erroneously believe that the concept of a separation of church and state precludes individuals from having religiously derived values that shape public policy decisions. Of course, that again only applies to conservatives. For example, no one ever suggested that Martin Luther King Jr. was violating the separation of church and state when he explicitly claimed that his political decisions derived from his Christian beliefs. And few in the mainstream media object to "gay" Catholic members of Dignity who make political decisions that derive from their "gay theology."

Why do you oppose Gay Straight Alliance clubs?

We fully understand that the Equal Access Act requires schools to permit GSAs, but we don't think they serve the best interests of students. GSAs promote the idea that homosexuality is inborn. Many teens get labeled "gay" just because they experience homosexual feelings. They

should not be told they might be “gay” based on changeable feelings. This can lead a young impressionable teen into homosexual behavior, when he was only curious, lonely, in need of attention and a desire for a sense of belonging. Some young boys get pushed into a homosexual relationship because they discover a sense of protection and male affection that they do not get in their own family. They find this kind of acceptance in a GSA. Other youth were molested as children and they too, should not be affirmed in a dangerous sexual habit pattern.

GSAs are not neutral. They promote an overall philosophy that includes the redefinition of marriage; the disparagement of gender differences as nothing more than an arbitrary “social construct, and the belief that homosexuality is a normal variant of human sexuality that must be affirmed and nurtured. This philosophy undermines the authority of the family and the church by substituting a different set of standards.

Students in GSAs will not learn that many psychotherapists still consider homosexuality to be a developmental disorder—reflected in gender-identity deficit. They will not learn that many people have in fact overcome their homosexuality. While gay persons are invited to the GSAs to speak to students, ex-gay persons are not.

In GSAs youth are indoctrinated with a pro-homosexual value system, and are used as political pawns to change the views of their family and school friends. GSA youth are encouraged to be involved in Gay Pride parades and events, and to help change their school curricula to be inclusive of homosexuality in all subjects. This is what they call “Queering the Curriculum.” GSA youth often lobby legislators on pro-homosexual issues.

Why do you feel the Sexual Orientation Curriculum Policy is necessary?

This policy is necessary to keep the focus of the classroom on academics. It is also necessary because there exists absolute censorship of all materials that challenge or dissent from progressive views of homosexuality (and gender dysphoria) in public schools. Just check out any public high school book collection on the topic. You will find scores of books written from a liberal perspective. You will likely find none written from a conservative perspective (other than those used for debate classes).

Teachers will have students read plays, novels, essays, and newspaper articles that espouse liberal views on homosexuality and rarely, if ever, will you find a teacher who will assign even a single essay from a conservative scholar like Robert George, let alone spend the same amount of time studying the work of conservative scholars.

And then there are the pro-homosexual comments teachers make in class. It’s only liberal teachers, those who believe they’re “agents of change,” that feel comfortable expressing their

moral and political assumptions, and they push the envelope any chance they get—taking advantage of “teachable moments.”

Consider the power difference between teacher and student in the classroom. Just how might that affect students who are conservative to know that their teacher views their moral, political, and philosophical beliefs negatively? Will those students self-censor out of fear of personal or grade retribution?

Do you think there's any correlation between the SOCP and anti-gay bullying in the school district? If yes, why? If not, why not? Do you feel any responsibility for the suicides that have occurred in your district? Do you think there's any correlation between the SOCP and the suicides? If so, why? If not, why not?

No. That is an absurd claim. How could not discussing homosexuality in the public school classrooms cause a teen to take his or her own life?

Our school district has a very strong Bullying Prohibition Policy that is strictly enforced. Although, we oppose “enumerated” anti-bullying policies, which are never comprehensive and always political, we fully support school policies that prohibit all bullying. We stand strongly opposed to bullying of any kind, for any reason, toward any child—including students who identify as GLBT.

The Bullying Prohibition Policy is not to be confused with the Sexual Orientation Curriculum Policy (also known as the neutrality policy). They are two separate policies and serve different purposes. Teachers are never to be neutral about bullying.

An investigation into possible bullying/suicide connections was conducted in 2010. According to district officials, there were no links to bullying. Superintendent Dennis Carlson stated, “Once again we have no evidence that bullying played a role in any of our student deaths.”

There's another reality of public school life that is never discussed: Many students on the political Right and Left would prefer that the topic of homosexuality be kept out of school. They have friends and classroom acquaintances who hold very different beliefs, and they simply don't want to discuss the issue at school. Similarly, there are teachers on the political Left and Right who don't like the emotions and controversy such discussions (or events like the Day of Silence) generate. As usual, the political goals of a handful of political activists on the Left are creating problems for the entire school community.

I can't help but wonder if the question of culpability is asked of homosexual activists, particularly in light of the op-ed piece in the Advocate by David McFarland http://www.advocate.com/Politics/Commentary/Op_ed_Our_Role_in_Stopping_a_Suicide_Crisis/ who argues that the effort to homosexual activists to “showcase” incidences of “bullying that affect LGBT young people” has “increased suicide risk.”

I would further argue that when homosexual activists repeatedly tell teens that those who believe homosexual acts are immoral also hate them, they not only spread vicious lies but undermine any possibility of dialogue and relationships.

Most people are fully capable of delighting in the company of and deeply loving those with whom they disagree and those who make behavioral choices of which they disapprove. Most of us do it every day.

What do you think are the causes of the suicides in your district?

We would argue that neither we nor Anoka-Hennepin administrator or school board members can answer this question definitively.

This question raises critical issues about causation and prevention. Because homosexual activists have hijacked and exploited teen suicides for their moral and political utility, much of society seems not to be looking closely and openly at all the possible causes of these tragedies.

For example, there is research that shows that those who identify as homosexual also experience higher rates of mental illness. In some cases, might same-sex attraction be a manifestation of some other issue? There are mental health professionals who suggest that childhood molestation can cause "sexual orientation" confusion. What if a teen has been molested and experiences same-sex attraction as a result, is then told the bleakly deterministic and unproven idea that he or she was "born that way," and subsequently feels despair?

How does family dysfunction (e.g. divorce, abuse, absent father) affect children's ability to cope with ostracism and name-calling?

Homosexual activists are fond of asserting that conservative propositions about the immorality of homosexual acts are the cause of bullying, but where is their evidence? True Christians, as well as adherents of Orthodox Judaism, who also believe volitional homosexual acts are immoral, would not bully or hate people—even those people who hold different beliefs and make different life choices.