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Foreword

This is an outstanding piece of work. The author has not sought to sensationalise the subject matter, but to diligently review what passes as "education" in our schools today.

The author uncovers some alarming material which is carefully reproduced, verified and referenced. The scale of the corruption of our young children is beyond belief. The daily assault in the classrooms across Scotland goes beyond all possible bounds of decency and surely is intolerable.

Of course, these assaults are all funded by the taxpayer who, in most cases, are the victims' very own parents and grandparents. Trust between families and schools has been fractured.

This 2022 edition of 'Corrupting Young Minds' has been significantly enhanced and expanded from the 2021 original.

None of the political parties at Holyrood raise an eyebrow and sadly some parents are quite happy for the state to lead children into early sexual experimentation and gender change. We need to protect Scotland's children regardless.

The booklet demands wide distribution and just might be the wake-up call we need.

Michael Willis

Chairman of the Scottish Family Party

Introduction

The Scottish Government's education policy in the areas of sex, sexuality and gender is driven by LGBT activists and other sexual radicals. Their policies and resources reflect a value system diametrically opposed to the teachings of major religions and the values and beliefs of many parents. This booklet is intended to alert parents and others to what is being presented in schools so that they can seek to protect their own children from corruption, challenge schools and local authorities in order to protect all children, and, perhaps most importantly, to seek change at the political level that will bring positive values to the heart of the education system.

There are four main areas of concern:

- 1) The endorsement of sexual promiscuity and pre-marital and under-age sex
- 2) The positive portrayal of changing gender and the response to pupils expressing gender confusion
- 3) The unbalanced treatment of homosexual relationships
- 4) The normalisation of dangerous and immoral sexual activities

As well as being harmful and confusing for children, this educational approach is placing many teachers in a difficult position as they experience conscientious objections to delivering such material, fearing to express their reservations in a context so hostile to traditional moral values.

This booklet addresses several aspects of the curriculum, guidelines and education policy. The first is the Scottish Government's new Relationship, Sexual Health and Parenthood teaching resources, the second is the policy of "LGBT Inclusive Education", the third is the sex surveys administered in schools, and finally the guidance for supporting transgender pupils in schools.

If you would like to play a part in our campaign to raise awareness of these issues, please see Appendix 4, where a leaflet is shown that can be ordered for distribution. Further copies of this book can be ordered from the Scottish Family Party.

Notes

The internet links referenced are accurate and live as we publish, but the resources and documents referred to may change in the future. We will endeavour to update this book as necessary.

The Scottish Family Party YouTube channel has many videos¹ on these topics which enable you to view significant aspects of the videos used in lessons.

¹ <https://www.youtube.com/playlist?list=PL274HdtFpSAdrMIX26D2VEW4Y6x4dF5rq>

RSHP.scot: The Scottish Government's Relationship, Sexual Health and Parenthood teaching resource

To quote the government's own website:

Online teaching resource launched.

A new teaching website that strengthens the quality, consistency and relevance of education on relationships, sexual health and parenthood has been launched.

The Relationships, Sexual Health and Parenthood (RHSP) site - <https://rshp.scot/> - contains over 100 lesson plans for use in all education settings.

Deputy First Minister John Swinney said:

*"The new RSHP resource gives teachers the most up-to-date, authoritative material, from emotional well-being to sexual health to parenthood. This will allow them to choose the most relevant and engaging content for their pupils at their stage of development."*²

Schools do not have to use these resources, but the Scottish Government and Education Scotland commend them to schools. Many Education Authorities have committed to using them. Schools opting not to use them will need to produce resources similar in nature in order to fulfil the government's intentions in this area. Schools choosing to develop other resources may be concerned that they might be deemed inadequate in some way, so using the official RSHP.scot material will be seen as the safe as well as the easy option.

In the past there was copious anecdotal evidence of inappropriate sex education, but it was difficult to pin down exactly what was happening and to get an overview of the national situation. The publication of the RSHP.scot resources has enabled us to see exactly the style of sex education being promoted by the government, and to mount a campaign against it.

² <https://news.gov.scot/news/new-relationships-sexual-health-and-parenthood-website>

So far, just Western Isles Council has explicitly rejected the RSHP.scot resources for use in its schools.³ There is no indication that Shirley-Anne Somerville, the current Education Secretary, intends to make any changes to the published resources.

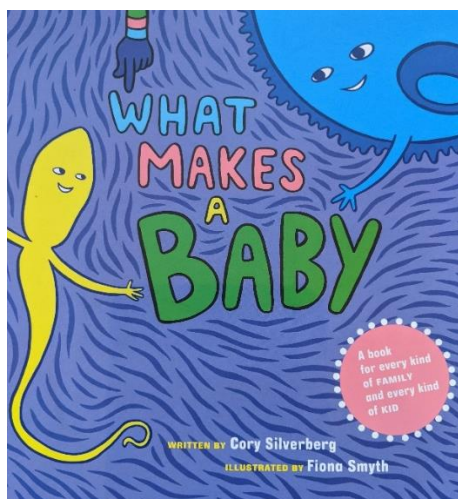
The resources are categorised by age. The themes introduced in one section continue in subsequent ones, but will only be highlighted where they appear for the first time. We shall look at the levels in turn, starting in the nursery.

There is also a section for pupils with special needs. This is so graphic that the public cannot access it and we are yet to see it.

Early Level (Ages 3-5)

The recommended book list⁴ includes *Mommy, Mama and Me* and *King and King* – books promoting same-sex parenting and homosexual relationships.

The following book seeks to normalise and legitimise any and every family form:



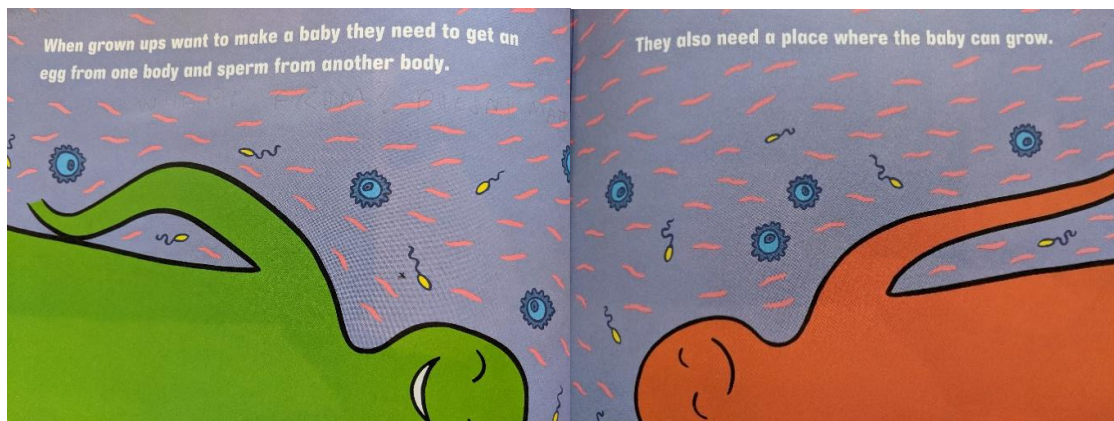
What makes a baby? Cory Silverberg ISBN 1609804856

A book for every kind of family and every kind of kid. A children's picture book about conception, gestation and birth, inclusive of all kinds of kids, adults, and families - regardless of how many people were involved, their orientation, gender and other identity, or family composition. The story does not gender people or body parts, so people can apply their own family experience to the text.

The basic theme is that three ingredients are required to produce a baby: sperm, egg and uterus. Rather than pointing to the natural procreative union of a man and woman, the book presents each of the three prerequisites as an independent ingredient, to be sourced separately. This is a direct attempt to undermine and relativise the ideal of natural family.

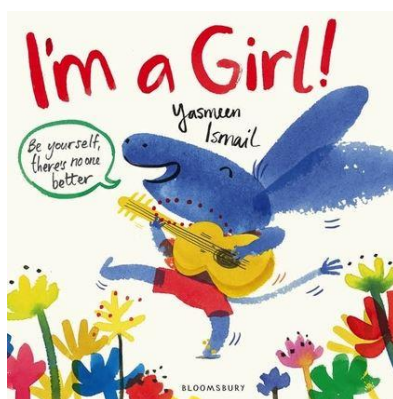
³ <https://www.youtube.com/watch?v=dnUOovl3WT4&t=873s>

⁴ <https://rshp.scot/wp-content/uploads/2019/07/Recommended-books-Early-Level.pdf>



All people in the book are entirely ungendered. It is easy to foresee a situation where, for example, a young boy hears this story and asks whether he has a uterus.

The ideology of transgenderism is taught through the dissociation of sex-specific body parts from any sex or gender identity.



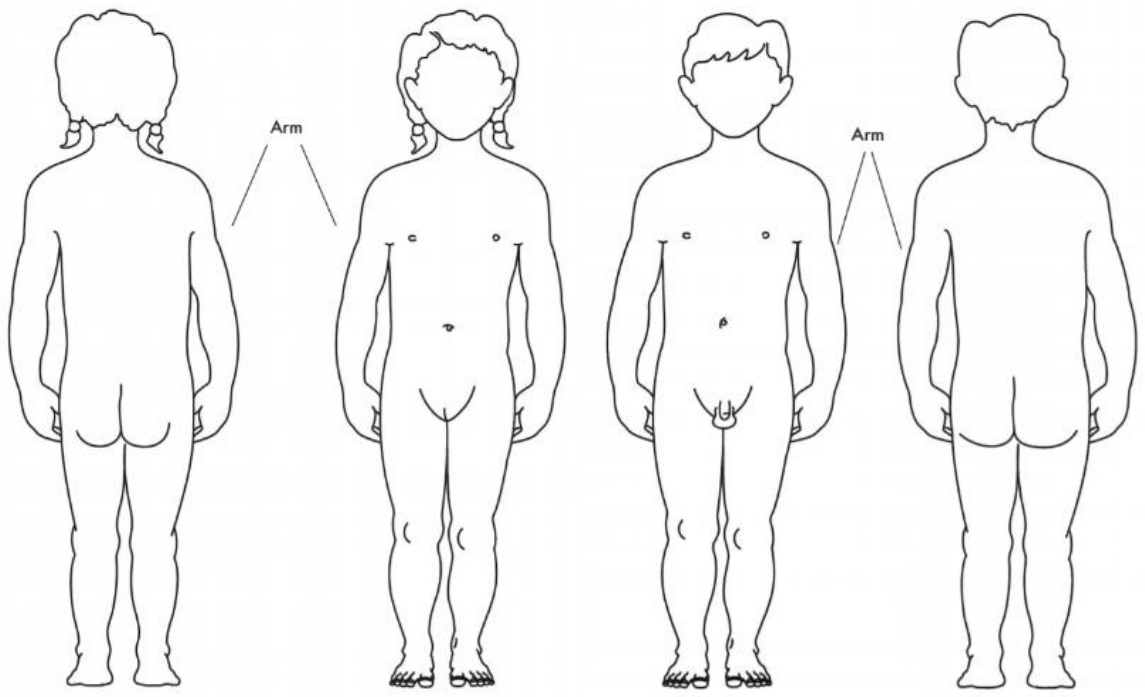
This book endorses cross-dressing and transgenderism:

I'm a Girl! Yasmeen Ismail ISBN 1408857006

The girl in this book likes to win, she likes to be spontaneous, fast and strong, and because she also likes to dress in t-shirt and shorts, she is forever getting mistaken for a boy. And when she meets a boy who likes wearing princess dresses.....

Moving to the lesson plans themselves, anatomical terms for genitalia are taught. Children aged 3 to 5 identify these parts on the diagrams below.

1. Arm 2. Bottom 3. Ears 4. Eyes 5. Hand 6. Head 7. Knees 8. Leg 9. Mouth 10. Nose 11. Nipples 12. **Penis** 13. **Scrotum and Testicles** 14. Toes 15. **Vulva**⁵



This is unnecessary at this age and contributes towards sexualisation and the taking away of innocence and appropriate inhibition.

⁵ <https://rshp.scot/wp-content/uploads/2019/07/My-Body-Prop.pdf>

The lessons undermine the concept of natural family life as an ideal, instead presenting any and every family form as equally valid. The message is that any combination of any number of men and women can have children and be a family, and that this diversity is to be celebrated.⁶

Some families
have 2 mums.



Some families
have a dad and
a mum



Some families
have 2 dads.



Some families
have two mums
and two dads.



In this class, all our
families are different,
unique and special.



⁶ Our Families (slides) link from <https://rshp.scot/early-level/>

First level (ages 5-9)

LGB messaging becomes far more explicit now. Children are shown a video of two young boys falling in love – see image below.



The accompanying teachers' notes advise:

There *may* be children who will comment negatively about the character, they may say something along the lines of '*a boy can't fancy another boy*'. Deal with this sensitively, no need to engage in correcting the child, explain that in this story that is what happened. Explain that it's up to us all about how we feel and who we like or have crushes on.

8

The single, overriding message is that homosexual relationships are morally acceptable. No attempt is made to explain that, while same-sex infatuations are not uncommon among pre-adolescent children, most people grow up to become attracted only to the opposite sex, while a few continue to be attracted to their own sex. Lessons like this will prompt prepubescent children to question their future sexuality on the basis of their current strong same-sex friendships.

⁷ https://rshp.scot/wp-content/uploads/2019/08/Part-5.-Heterosexual_LGB-Activity-plan.pdf

⁸ Ibid.

The images below from lesson presentations show clearly that this is not just about teaching that LGB people exist (as is sometimes claimed) but is about promoting a definite agenda. The image of family forms shows a family with two mums and two dads. Note that the two mums and two dads seem to form two couples. This appears to be an endorsement of a co-parenting arrangement where, for example, a man in a gay relationship has a child with a woman in a lesbian relationship and they bring up the child shared between the two homes.



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⁹ Homosexual/LGB (slides) link from <https://rshp.scot/first-level/>

Furthering the theme of relativising the natural family, artificial reproductive methods are accorded equal prominence with natural sexual reproduction in this lesson plan:

One way is that the woman and man love each other and they have sex, this is a special thing that grownups can do.

When they have sex the man's penis goes inside the woman's vagina and sperm comes out and goes to meet the egg inside the woman's body.



Some parents need help to start the pregnancy. Some babies start when the egg and sperm come together in a laboratory. The doctor then puts the fertilised egg back into the woman's womb. This is called IVF.



Other babies are created when a man gives his sperm to the woman. She puts the sperm inside her vagina. If the sperm meet her egg, she can become pregnant.



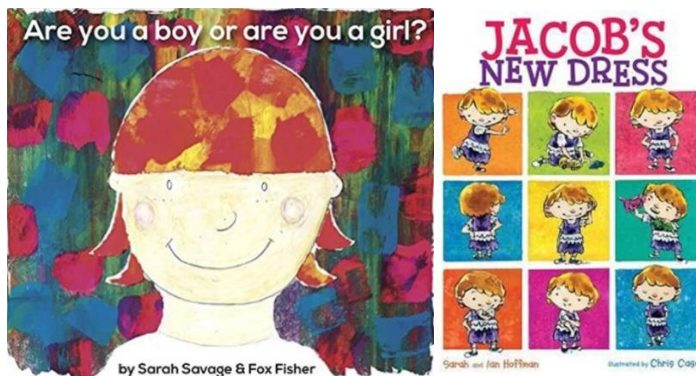
10

This reflects the policy of LGBT Inclusive Education (see later chapter) under which LGBT content is included for every age in every subject. To just present natural reproduction would be regarded as heteronormative or exclusive, so techniques that might be used by same-sex couples are also included.

¹⁰ How human life begins, pregnancy and birth (Slides) link from <https://rshp.scot/first-level/>

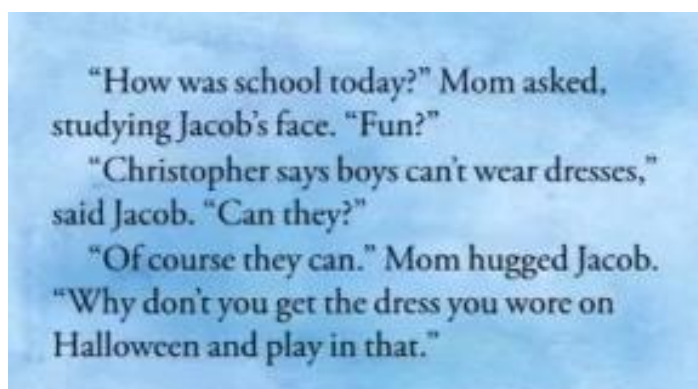


This slide sows the idea that assigning sex is some sort of arbitrary process, in accord with the broader philosophy of gender fluidity.¹¹



The endorsement of transgenderism and cross-dressing continues with recommended books such as *Are you a boy or are you a girl?* This includes the line “are you a boy or a girl today?” and was written by a man who now “identifies” as a woman and is a transgender activist.

Jacob's New Dress promotes cross-dressing, and portrays approving parents.¹²



¹¹ Boys and Girls (Slides) link from <https://rsdp.scot/first-level/>

¹² <https://rsdp.scot/wp-content/uploads/2019/08/Part-3.-Boys-and-Girls-Activity-plan.pdf>

Second Level (ages 9-12)

The **genitals** are the private parts of our bodies. For the boy the penis and scrotum and for a girl the vulva.

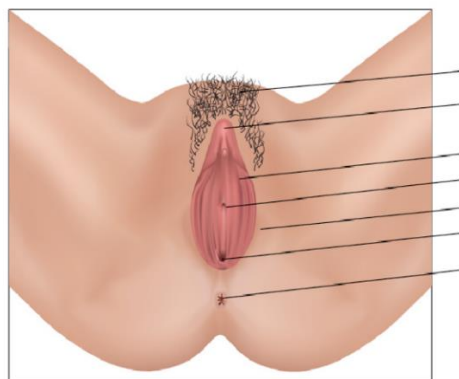
Connected to our genitals, inside our body, are parts of our body called **reproductive organs** because they are used to make a baby.



Inappropriately graphic images are used to teach about parts of the body again.

The use of this picture of female genitalia is particularly disturbing. Many adults recoil from this image, but classes of primary school children (including boys) are being confronted with this projected on the screen at the front of the class while it is labelled in detail.

Female reproductive organs 2 (unlabelled)



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¹³ Names of parts of my body (Slides) link from <https://rshp.scot/second-level/>

What is transgender?



TRANSGENDER

rshp.scot



Changing gender is again presented as a valid and natural option. This leads children to question their own gender and can result in children deciding to explore different gender identities for themselves. This is harmful in the longer term but there is no attempt to present any of the negative outcomes related to transgenderism.

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1. Remind the children that the class/group is learning about being a girl and boy and about being fair to everyone, and that they can be any kind of girl or boy they want to be. Explain then that there are some people who grow up feeling that the sex they were born just doesn't fit how they feel. Ask if the children have heard the word *transgender* and introduce the term/definition on the slides, and talk through to ensure understanding. (NOTE The images are of adults who identify as transgender. The symbol shown represents the transgender community, you might share this and the symbols for male and female too by way of explanation?)

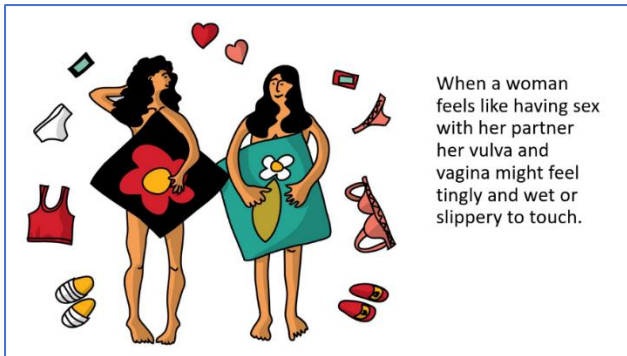
If a person describes themselves as **transgender** (sometimes people just say **trans**) they feel that the sex they were born doesn't match how they feel inside.

So, a **transgender woman** lives as a woman today, but was born a boy. A **transgender man** lives as a man today, but was born a girl.

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¹⁴ Being transgender (Slides) link from <https://rshp.scot/second-level/>

¹⁵ <https://rshp.scot/wp-content/uploads/2019/07/Part-3.-Being-transgender-Activity-plan.pdf>



These descriptions of sex are too explicit for primary school kids. Showing homosexual couples is also not age-appropriate. Children will inevitably be left wondering how homosexual couples have sex.

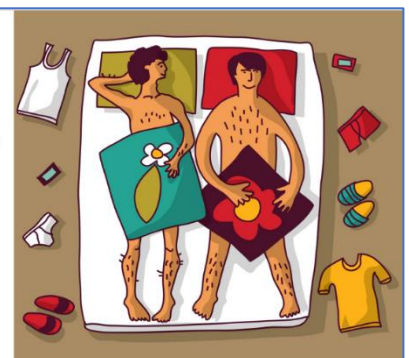


If a man and a woman are having sex, and they both want to do it, the man can put his penis inside a woman's vagina and gently move his penis in and out. This should feel nice for both people.

When people have sex, they might have an orgasm.

For a woman an orgasm is a pleasurable feeling in her body.

For a man, if he has an orgasm (called ejaculation) a white liquid called semen will come out of his hard penis. He will enjoy this feeling.



16

Even in primary school, masturbation is presented. The only guidance given is that it should be done in private, implying that it is unobjectionable in this context.

Masturbation

Sometimes a boy's penis or a girl's clitoris gets hard and feels tingly.

A boy might want to touch or rub his penis because it feels good.

A girl might want to touch her clitoris because it feels good.

This is called masturbation. This is something someone does in private, for example in their own bedroom.




17

¹⁶ How do people have sex? (Slides) link from <https://rshp.scot/second-level/>

¹⁷ My body is changing (Slides) link from <https://rshp.scot/second-level/>

Third/Fourth Level (12-15 years old)

A video from a lesson plan states that “Having sex or not having sex does not make a person a good or a bad person.”¹⁸ This attacks the very concept of sexual morality, asserting that sexual choices have no moral significance. Lessons communicate the message that sex can take any form that “you decide”, and that various sexual practices are equally valid and acceptable.



Real sex is when a boy/man puts his penis in the girl/woman’s vagina. Nothing else is real sex.

FALSE: Sex is whatever you want it to be, you decide what you like and don’t like. The law says that sex includes masturbating together, touching each other sexually, vaginal sex (putting fingers or penis in the vagina), oral sex and anal sex (putting fingers or penis in the anus/bottom).

rshp.scot

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Oral sex is when a man or a woman kisses or licks the private parts of the other person’s body such as their penis or vagina.



Anal sex is when a man puts his penis in to a man or a woman’s anus (bottom).

20

¹⁸ How people have sex/Having sex for the first time (Slides) link from <https://rshp.scot/third-fourth-level/>

¹⁹ Ibid.

²⁰ Ibid.

Advice about deciding when to have sex entirely omits the idea of marriage as the appropriate context for sex. It also omits to mention the negative consequences associated with early and promiscuous sex. Overall, reliable evidence shows that the more sexual partners a person has, the less likely they are to form a stable relationship later in life. This vital fact is excluded from the content taught.

Below is a class activity embodying bad advice about deciding when to have sex. The “pairs” discussing could be the same sex or mixed.

Having sex for the first time – what would matter most to me? In pairs/small groups, prioritise the cards below.

We trust each other

We respect each other

We feel happy with each other

We have a laugh

We have talked about being safe (condoms and/or contraception)

We have strong feelings for each other

We talk about things

We like each other for who we are

We both know what we want²¹

5.

The right to personal autonomy. Young people have the right to decide on matters about their sexuality. They are free to explore their sexuality in safe and pleasurable ways, as long as they do not interfere with someone else’s rights.

²²

The message here is that that 12-15 year olds have the right to have illegal underage sex, and that no-one, including parents, has the authority to demand otherwise! The rationale and evidence about marriage as the best context for a sexual relationship are entirely omitted.

²¹ <https://rshp.scot/wp-content/uploads/2019/07/Part-2.-Making-choices-about-sex-Prop-2.pdf>

²² Sexuality and the idea of Sexual Rights (Slides) link from <https://rshp.scot/third-fourth-level/>



23

This video shows two teenagers discussing sexual activity, with a view to helping them to communicate effectively about what they want or don't want. There is no moral dimension, of course.

Here young people are reassured that consensual underage sex will most likely not be prosecuted.

8. It is very unusual for young people (age 13, 14 or 15) to be prosecuted if both young people are happy and one person is not forcing the other to have sex.

24

Masturbation is explicitly endorsed. Moral reservations are summarily rejected.

It's completely normal for anyone of any age or gender to masturbate. Masturbation can be a normal part of a healthy sex life, even before someone becomes sexually active. There's no need to feel any guilt or shame. You should feel free to do it as much, or as little, as you feel like.

25



This video shows a boy masturbating and teaches that frequent masturbation is fine.

Here, pornography is endorsed. Moral questions are swept aside and children are taught that porn use is OK, as though this was some sort of well-established fact. The dangers of addiction, progression to more extreme forms, and degraded relational and sexual capacity are not even mentioned.²⁶

²³ <https://www.truetube.co.uk/film/screwball> from <https://rshp.scot/wp-content/uploads/2019/08/Consent-and-the-Law-Activity-plan.pdf>

²⁴ <https://rshp.scot/wp-content/uploads/2019/08/Part-2.-Age-of-Consent-Information-Prop-2.pdf>

²⁵ <https://rshp.scot/wp-content/uploads/2019/07/Part-4.-Masturbation-Prop-1.pdf>

²⁶ Masturbation (Slides) link from <https://rshp.scot/third-fourth-level/>

Top 10 things to remember about pornography

1. It is ok to have sexual feelings and to enjoy your body when you masturbate.

27

A video warns that pornography is not realistic, but uses trivialising and distasteful imagery:



28

This video also presents the same message that deliberately searching for pornography and viewing it is morally acceptable and “normal”:

Sometimes when you are on the internet, you might accidentally or intentionally end up on a website that features pornography, sometimes called porn. Being curious about sex and looking at pictures or films of naked bodies or people engaging in sexual behaviours is perfectly normal.

While “normal” can communicate prevalence, it also connotes acceptability.

²⁷ <https://rshp.scot/wp-content/uploads/2019/07/Pornography-Prop-1.pdf>

²⁸ Pornography (Slides) link from <https://rshp.scot/third-fourth-level/>
<https://www.youtube.com/watch?v=GdB2rmGqqNU>

When condoms are used correctly they can stop a person passing on or catching a sexually transmitted infection (STI). Using a condom during sex is the only way to protect you from STI's.



Condoms are presented as protection from pregnancy risk and sexually transmitted diseases, but their limited effectiveness in these regards is underemphasised.

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Again, gender fluidity and transgenderism are presented uncritically. Changing gender is regarded as normal, natural and healthy:

Gender is a different thing.

We could say that gender is a mix of our biological sex, how we feel about our identity and how we choose to express ourselves.

Gender is also about how we experience life. For example, if someone thinks we are a woman they might treat us one way, if they think we are a man they might treat us a different way



This definition of gender is at odds with conventional use by those endorsing the philosophy of transgenderism. For example, the Council of Europe definition is:

*the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of women and men.*³⁰

And the World Health Organisation defines gender as:

*the characteristics of women, men, girls and boys that are socially constructed.*³¹

These definitions do not include an element of “biological sex” as seen above.

One must question the competence of the resource creators when they can’t even represent their own position accurately.

The Scottish Family Party regards the whole ideology of gender fluidity and transgenderism as misguided and incoherent.

²⁹ Contraception (Slides) link from <https://rshp.scot/third-fourth-level/>

³⁰ <https://www.coe.int/en/web/gender-matters/sex-and-gender>

³¹ https://www.who.int/health-topics/gender#tab=tab_1

A person might describe themselves as **gender non-conforming** if they do not identify as trans or gender non-binary / gender fluid and they also do not identify with gender expectations associated with their sex.



For some people their gender is not fixed, they don't want to be defined by being either a man or a woman.

They might choose a different way to describe their gender, this might or might not match their sex, they might use the term **gender fluid** or **gender non-binary**.



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These messages amount to an invitation to young people to question their own gender identity. This is then likely to generate family tensions and to undermine the wellbeing and life prospects of the young person.

³² More about gender (Slides) link from <https://rshp.scot/third-fourth-level/>

LGBT activist campaigning messages, slogans and symbols feature prominently:



Lots of positive changes have happened to help make the lives of LGB people fair and equal. Things like:

- Equal Marriage, so that LGB couples can get married.
- LGB people can become parents and carers by adopting or fostering children.
- LGB people can do any job.

What do you think has brought about some of the positive changes that have helped make things more equal for LGB people?

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Of course, this celebration of same-sex marriage amounts to direct contradiction of the teachings of the Roman Catholic Church and many other religious groups.

Many also question same-sex adoption as children need a mother and father figure, ideally.

The rainbow LGBT Pride flag is itself a statement of the rejection of many people's views on gender and sexuality. It celebrates things that many regard as immoral, undesirable, unwise and/or pathological.

"Being part of the LGBT community has meant so much to me in the past few years. Through events like Pride, LGBT youth groups and workshops I have met wonderful people who all celebrate and accept each other".

Ella, age 17



rsdp.scot




LOVE is LOVE

Let's Celebrate!

• **"But love makes everyone feel good, so you should share your love with anyone and everyone you want to. Nobody should make you feel bad for that."** Miles, age 5

rsdp.scot

33

The **Rainbow Flag** has become the symbol of **Pride**. Rainbow flags have been used by many cultures and struggles. For the Pride flag, each colour represents something:



³³ LGBT Equality (Slides) link from <https://rsdp.scot/third-fourth-level/>

Lessons on sexual intercourse include prurient trivia like this, which presents lesbian sex as superior, thus inviting experimentation.




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Abortion is presented as a perfectly valid and uncontroversial option:

When a woman becomes pregnant she has 3 options:

1. Continue the pregnancy and become a parent.
2. Continue the pregnancy and arrange for adoption or fostering.
3. End the pregnancy with an abortion.



35

³⁴ Sexual Intercourse (Slides) link to <https://rshp.scot/third-fourth-level/>

³⁵ Abortion (Slides) from <https://rshp.scot/third-fourth-level/>

Senior Level (age 15+)



36

Masturbation is now explicitly recommended and its alleged benefits elucidated. The images above are from a video that ends by urging young people to “put on some music, light those candles, and have yourself a good night” masturbating – you can see the tissues ready in the picture. This message contradicts the values of many parents and fails to acknowledge the existence of alternative reasonable viewpoints.

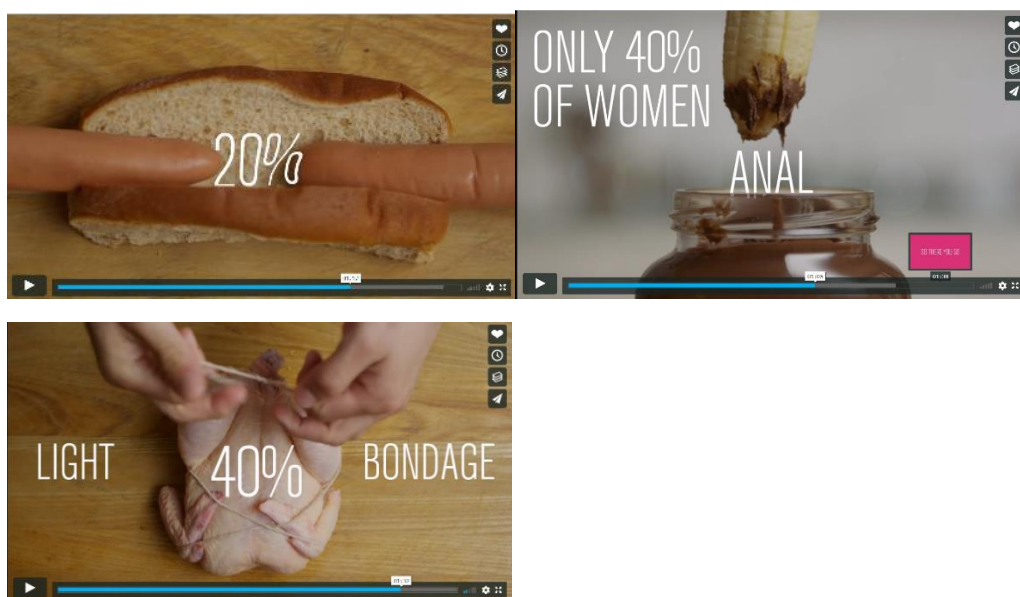
In its early years, until mid-2021, the RSHP.scot lesson plans included a video³⁷ vulgarly titled “WTF is Porn” (short for What the F*** is Porn). This video explicitly commended porn as “great” and urged young people to “have fun” with it. Some (but not all) of the dangers of pornography were presented, but the message was still to go ahead and use it. The same video went on to commend exploration of different genres of pornography including “facial” (ejaculation onto the face), BDSM (Bondage, Domination and Sadomasochism) and “mature” (pornography featuring older people) that was illustrated with an image of a

³⁶ Masturbation, Oral and Anal sex (Slides) link from <https://rshp.scot/senior-phase/>

³⁷ <https://www.youtube.com/watch?v=cLNFqEm-rq0&t=390s>

person having anal sex with a person with a Zimmer frame. However, following vigorous campaigning by the Scottish Family Party focussing on this video in particular, it has now been withdrawn. In its place are now some excellent videos where young people talk of their escape from addiction to pornography and its deleterious effects. The message has shifted away from endorsement of pornography in moderation to a substantially negative message about pornography in general. This improvement in the curriculum is very welcome but would not have happened, we believe, without the campaigning of the Scottish Family Party. This better message, however, is still contradicted by the teaching on pornography in the preceding Third and Fourth Level lessons.

Another video³⁸ still included to be shown in class illustrates sexual practices using foodstuffs.



The two sausages being pushed into a roll illustrates a “threesome”. The moral objections that many have to such polyamorous relationships are ignored.

The banana being dipped into Nutella depicts anal sex in a remarkably distasteful way.

The tied-up chicken illustrates bondage. The narration indicates a positive attitude to bondage, reporting that quite a lot of people have tried it.


This video is vulgar and trivialising while tacitly endorsing unhealthy and degrading sexual practices.

³⁸ Pornography: what’s the problem? (Activity plan) link from <https://rshp.scot/senior-phase/>

Anal and oral sex are presented as perfectly valid options, including licking the anus as a sexual activity.³⁹ The range of significant health risks associated with anal sex is not taught.

Condoms and lube

- Any penetrative sex carries risks – of pregnancy or STIs.
- Condoms protect from both.
- Use condoms and lube for anal sex, it is safer and more pleasurable.





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Notice the assumption that pregnancy is to be regarded as a “risk” rather than a joy. The statement that any penetrative sex carries a risk of pregnancy is puzzling. While there can be a slight probability of pregnancy through anal sex, this is obviously only possible with a woman.


Anal sex: Who is doing it?

- In a national study more than 10% of adults said they had had anal intercourse in the past year.
- A 2017 survey by a condom company of over 3,000 sexually active young adults shows that 35% of women and 15% of men are engaging in anal sex "at least some of the time."
- While people think that anal sex is most common activity for gay men in fact many don't, or it depends on the person and the relationship.





LET'S TALK



Attitudes towards anal sex

Anal sex is considered a taboo. A taboo is something that is forbidden or disapproved of.

or

Anal sex is becoming more normalised or commonly discussed or expected.

To be more precise, taboo can be defined as “a ban or inhibition resulting from social custom or emotional aversion”. In other words, a taboo is irrational. So pupils are invited to choose between anal sex being disapproved of for no good reason and anal sex becoming

³⁹ Masturbation, Oral and Anal sex (Slides) link from <https://rshp.scot/senior-phase/>

⁴⁰ Masturbation, Oral and Anal sex (Slides) link from <https://rshp.scot/senior-phase/>

normalised. That amounts to a promotion of anal sex and a dismissal of the good reasons why anal sex should not be considered an advisable sexual practice.

Oral sex: Who's doing it? What do they think about it?

There are different types of oral sex, involving using your mouth and tongue to stimulate:

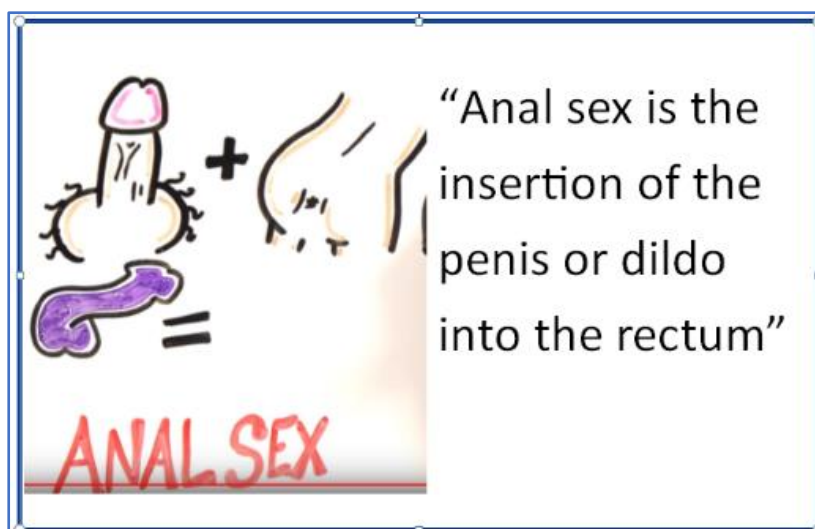
- A woman's vagina, vulva and clitoris – known as cunnilingus, going down, giving head.
- A man's penis – known as fellatio, blow job, going down, giving head.
- A person's anus – known as anilingus, rimming.

In a study, over three-quarters of both men and women had experienced oral sex in the year of the survey.



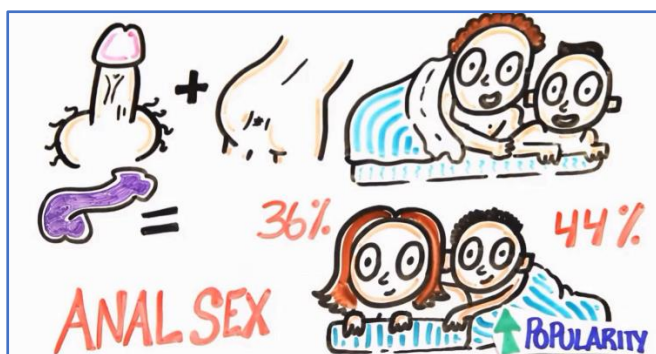
Note the explicit reference to “rimming” above, presenting this dangerous practice as perfectly normal and acceptable. Many people's intuitive response to this activity is disgust and revulsion, but this lesson seeks to undermine such healthy and natural responses and prompts pupils to be accepting of this degrading act.

A video from the lesson about anal sex includes these images.⁴¹

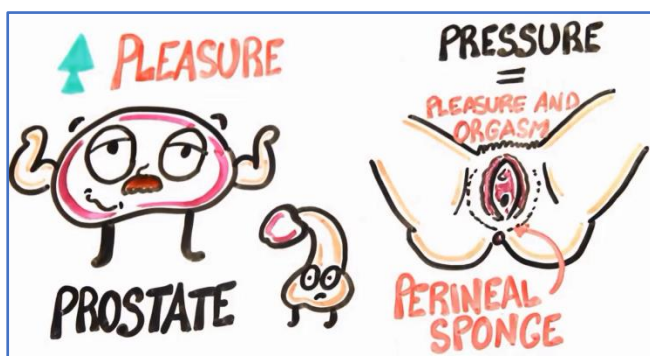
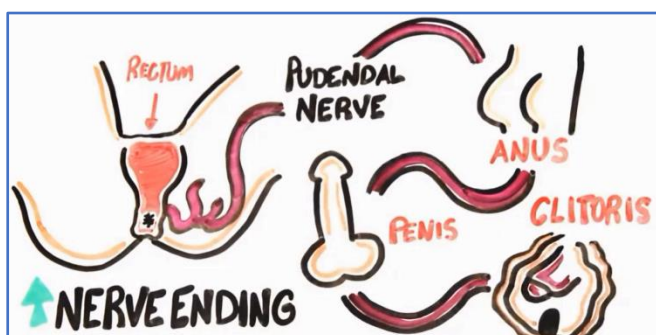


Here, sex toys are normalised again. Some people have moral objections to sex aids such as this. Concerns about the depersonalising of sex are reasonable, yet, again, moral questions are swept aside.

⁴¹ <https://www.youtube.com/watch?v=f-xbQeGZ6rk> from <https://rshp.scot/wp-content/uploads/2020/04/Sex-Masturbation-Oral-Anal-sex-Activity-plan.pdf>



The alleged increasing popularity of anal sex is presented, further contributing to the promotion of anal sex to Scotland's young people.



The video narrator states:

"Your anus and surrounding area have a lot of nerve endings including the pudendal nerve which controls muscles in your external anal sphincter and carries sensations to the anus, penis and clitoris. In men, penetration can stimulate the glandular organ known as the prostate, though there's no published laboratory research, anecdotal evidence suggests that prostate orgasms are more powerful and pleasurable than penile-induced ones. For women, anal penetration can stimulate the perineal sponge which sits between the vaginal opening and rectum so pressure can result in pleasure and orgasm."

This suggests that anal sex is more pleasurable than natural sexual intercourse. This commendation of anal sex is irresponsible in the light of the inherent health risks.⁴² The policy of LGBT Inclusive Education implies that anal and vaginal sex must be given equal

⁴² https://en.wikipedia.org/wiki/Anal_sex#Health_risks

prominence, as a particular focus on vaginal sex would be seen as heteronormative. In our context where huge numbers of young people describe themselves as bisexual, this promotion of anal sex amounts to an invitation for boys to engage in homosexual sex.

It will also contribute to the phenomenon of boys pressurising girls for anal sex.

8. Where do we do it? How do we set the atmosphere?

If it's your first time you want it to be somewhere where you can take your time, have privacy, not be interrupted. So, it needs a bit of planning. Don't do it outside, in the cold, or when there are others hanging about. Don't do it at a party.

Other sections advise young people on having sex for the first time, such as this.⁴³ Again, there is no moral context.

⁴³ <https://rshp.scot/wp-content/uploads/2019/07/Part-3.-How-do-you-know-you-are-ready-for-sex-Prop-1-1.pdf>

The resource's creators

The RSHP.scot project is led by **Dr Colin Morrison** of the TASC Agency.

Contact us

The RSHP resource has been developed by a partnership of local authorities and health boards, with advice from Education Scotland and the Scottish Government. For more information about the managing partners contact **Elaine.McCormack@ggc.scot.nhs.uk** or **Nicky.Coia@ggc.scot.nhs.uk**

An independent agency TASC (Scotland) was commissioned to develop the resource and through the school year 2019-2020 will maintain the resource. Contact Colin Morrison with any immediate questions about the resource **colin@tascagency.co.uk**



Colin Morrison is also a Director of the Scottish Children's Parliament⁴⁴

Dr Morrison's Doctor of Education thesis is available online.⁴⁵ Some concerning excerpts follow where he outlines what he sees as the need to break down the artificial barrier between childhood and sexuality:

*there remains a problem when discussing sexuality... and childhood because it requires us to understand the interface between the two in the context of a culture where the recognition of human sexuality in day to day life has become more and more disassociated from childhood.... Childhood is understood – constructed – to be something separate from the realm of adulthood and it is only in adulthood that sexuality can be understood and expressed.*⁴⁶

*What has been created it would seem is an association, even obsession, between adult life and sexuality; and a growing gulf between childhood (as something special and different) and sexuality.*⁴⁷

⁴⁴ <https://www.childrensparliament.org.uk/unfearties/colin-morrison/>

⁴⁵ <http://theses.gla.ac.uk/2910/1/2011morrisonedd.pdf>

⁴⁶ Ibid Section 4.2

⁴⁷ Ibid Section 4.2

It would seem that keeping childhood and sexuality apart has done little to help us explore what children and young people need to ensure a healthy and happy adult sexuality because such a position fails to explore what sexuality means, and why it matters, in childhood.⁴⁸

Here Dr Morrison bemoans the belief that children should be insulated from sexuality. We, on the other hand, believe that this separation of children from sexuality is necessary and beneficial. Dr Morrison continues:

In a world where we see children as vulnerable and in need of protection Jackson argues that sexuality is in itself viewed as a “threat to their wellbeing”. Hawkes agrees, identifying that “arguably, it is the attitudes to children and sexuality where tensions and anxieties, as well as the contradictions of modernist sexuality, are most evident”. She confirms that the “construction of children as being both asexual and sexually corruptible, both innocent and dangerously impure” means that “superficially the response to these doubts and fears was the separation of sexuality from childhood, accomplished through what Foucault has called the pedagogisation of children’s sex” and that finally “the monitoring and controlling of the distressing presence of sexual nature was to be accomplished through the attentions of medical experts, and more indirectly through legal frameworks which distinguished children as a separate social category.”⁴⁹

Here Dr Morrison quotes (with no disapproval) advocates of bringing sexuality into childhood (by which he means up to 12 years old). At the end of this passage, he quotes Foucault’s complaint that age of consent laws are a result of the artificial and undesirable barrier between childhood and sexuality. The most natural interpretation is that Dr Morrison himself agreed that age of consent laws are unnecessary.

Practice in Scotland’s schools still appears to be traditional in approach, with worries about socially conservative views from parents or faith groups overtly influencing content rather than a clear commitment from school-based professionals to meeting obligations explicit in sexual rights or more broadly children’s human rights.⁵⁰

Dr Morrison is entirely open about his wish for schools to overrule the opinions of many parents and religious groups. In full knowledge of this view, the SNP sees fit to appoint and maintain him in a position of control over the production of RSHP resources for all Scottish schools.

More detailed analysis of Dr Morrison’s extremely concerning dissertation can be seen in an SFP video.⁵¹

⁴⁸ Ibid Section 4.1

⁴⁹ Ibid Section 4.2

⁵⁰ Ibid Section 5.8

⁵¹ <https://www.youtube.com/watch?v=vs-XxE5y1Fo&t=918s>

The SFP wrote to the Cabinet Secretary for Education and Skills, Shirley-Ann Somerville, to express concern about Dr Morrison's role with RSHP.scot and his inclusion in the Scottish Education Council, including the quotations above, and concluded:

If you view Dr Morrison's values as being in accord with the Scottish Government, you may wish to retain him in his current roles. If you, like us, regard his views as abhorrent, you will consider removing him from these positions.

Having raised this serious concern, I look forward to your response,

A representative of the Scottish Government replied thus (6 April 2022):

Members of the Scottish Education Council have a common purpose of improving education and are selected because of their knowledge and experience and because they represent a range of different groups and views. The Scottish Government also works with a wide range of partners in the development of education policy. Again, those partners are selected because of their knowledge and experience. The range of different groups and views is necessary to ensure there is sufficient balance in policy development and no one group or view will take precedence over the balance these groups and views offer.

A similar selection process, based on knowledge and experience as well as expected delivery, was used by a partnership of Health Boards and Local Authorities in determining a contractor to deliver the relationships, sexual health and parenthood education online teaching resource.

You will note that there was not even an acknowledgement of the issues raised, let alone an intelligent response to them. The Scottish Government is obviously quite happy to place a man who wants to break down the barrier between childhood and sexuality in a position of huge influence over children.⁵²

We believe that children should be protected from sexuality to preserve their innocence and minimise sexual abuse and misadventure among children.

⁵² <https://www.youtube.com/watch?v=kBQkHT5zpc8&t=3s>

Nicky Coia, another leader of the RSHP.scot programme, also seems to have a particular anti-religious stance. He has been the singer in bands performing songs such as Satan's Disco (see picture below), Anthem for the Burning Damned, Cannibalism, and Ethnic Cleansing. When he was in the band Mount Vertigo, they published on Facebook an image of an Easter Egg (Christian symbol) with an inverted cross shaped hole in it (Satanic symbol)⁵³.



In his NHS capacity, Mr Coia's explicit hostility to traditional Christian teaching was again displayed when he criticised Catholic schools for teaching in accord with their own traditions.⁵⁴ He also criticised a Catholic school for bringing in a speaker promoting sexual abstinence.⁵⁵

⁵³ <https://www.youtube.com/watch?v=NNMWptxjnpl>

⁵⁴ <http://www.sconews.co.uk/wp-content/uploads/2013/06/31-05-2013.pdf>

⁵⁵ <https://www.youtube.com/watch?v=NNMWptxjnpl>

Pupils with Special Needs

The RSHP.scot resources for pupils with special needs are password protected and we have not yet seen them. However, I attended and surreptitiously recorded⁵⁶ an online training session about sex education with pupils with special needs, run by Education Scotland in April 2021.

The Headteacher of Rosslyn School, Jackie Urquhart stated:

In school, the messages around about masturbation, I think, are quite different. We want to redirect. We want to try and keep our kids and our young people busy whereas at home it's got a very different outcome, doesn't it, and the whole pack will take you through this bit about understanding complex learners and their rights to have pleasure in their life.

She commends strategies to steer pupils away from masturbating at school, but believes that pupils have a “right” to masturbate at home.

let's talk to our families about the stimulus that leads to arousal. Let's talk to them about where and when that can be accessed. Can we reduce or remove it in certain times of the day? Does it matter who's interacting with that young person and I think, like you, I have staff who work with certain young people create gender or attraction that can cause a round of arousal while other staff's touch doesn't. How do we redirect when we need to? Can we alter the intensity of the arousing factors so things like massage, if it's getting arousing. Can we change the type of massage and the type of pressure that we're giving so that it's not as arousing?

Here Ms Urquhart advises that staff should modify their massage technique if pupils are becoming sexually aroused by them. It would seem more appropriate to instruct staff to completely avoid any sort of behaviour that might lead to sexual arousal.

How do we establish a masturbation routine? So here sits very firmly in home and with our pilot family, thinking about this complex learner is aroused and is trying to masturbate. We have to be able to establish a routine for that young person at home where they understand the context of when it's okay and the routine of how it's okay.

Again, the advisability and morality of masturbation are assumed, as is the responsibility of parents to facilitate it.

Flo Longhorn's book: any of us who've been in special schools for a long time go back to the lovely words of Flo who speaks about this resource and providing support to actually get to orgasm and there's a really interesting article actually

⁵⁶ <https://www.youtube.com/watch?v=l9A-ai4J26o&t=3s>

about vibration and supporting complex learners using vibration to come to that point of orgasm.

The Headteacher here discusses the provision of vibrating items to aid masturbation by pupils. The book to which she refers is *Sex Education and Sexuality for Very Special People: A Sensory Approach* by Flo Longhorn. Here is the relevant page:

Vibration and Masturbation.

The use of vibration is never mentioned in a school context, but it is clearly linked to masturbatory practises in the general public. Sitting on a vibratory cushion, lying on a massage mattress that has an easy-to-use handset that allows the speed and intensity of the finger-like massage pulse to be controlled - is very pleasant and can also lead to orgasm.

There are many vibratory products being used in school and institutional settings. Generally, they are seen as providing a nice bodily experience and sensory stimulation. They include:

<i>Devices</i>	<i>Retailer's Description</i>
<i>massaging mats</i>	deep penetrating wave-like pulsation throughout the entire length of the mat; intensity of a variety of vibrations is available; six vibration units located in key anatomical positions.
<i>vibratory pillows</i>	vibrates smoothly - hug and squeeze it to feel the vibration.
<i>vibratory platform</i>	soothing vibrating sensation encourages temporary reduction of muscle tone; heightens awareness of sensory stimulation.
<i>portable hydrotherapy bath unit</i>	relaxing hydrotherapy massage with continuous changing pressure from a stream of water - with air nozzle massage brush for underwater massage.
<i>massage mattress</i>	finger-like massage pulse with different speed and intensity - sensation can motion up and down the body.

It is a well-known fact that vibration can lead to sexual relief. If the above products were advertised elsewhere, there would be reference to the effects on sexual tension and stress! There has been little or no mention of the vibratory effects of these products for sexual relief. However, many people who try them can "feel" the potential of these products. It may well be that these products in the future will bear reference to their use in the privacy of a room for very special people - and provide practical relief.

The author envisages a time when the use of vibrating masturbation aids by special needs pupils in school will be openly acknowledged.

We question practices that create the opportunity for sexual arousal of pupils by staff, and do not believe that staff should have any role in providing sex devices to pupils.

LGBT Inclusive Education

The Scottish Government, entirely unopposed by other Holyrood parties, has implemented “LGBT Inclusive Education.” This was in response to the demands of the TIE Campaign (Time for Inclusive Education). It entails the inclusion of LGBT content in every school subject, and from nursery upwards, as is clear from these passages:

*15. In recognising the centrality of national qualifications in shaping educational discourse, that SQA and Education Scotland work with the Implementation Group to ensure appropriate inclusion of LGBTI matters in the development of new or adapted course specifications, and relevant guidance, **across the curriculum.***

*24. That the Scottish Government fund and work with relevant partners to review existing and support development of new teaching resources for LGBTI inclusive education **in all Scottish public schools.***

*b. These new learning resources should focus on LGBTI curricular inclusion and should include materials for all levels of the curriculum **from early years** to senior phase.⁵⁷*

Government documents state further:⁵⁸

Headteachers and senior school staff demonstrate strong leadership in promoting LGBTI awareness and inclusion in schools to deliver long term societal change....

So, promoting a positive attitude to LGBT relationships and identities is regarded as part of the job of senior staff. This could exclude many teachers from taking up such a role because of their personal beliefs.

Whole school community establishes positive and inclusive culture by embracing LGBTI identities....

Note the “embracing” term. This is not about tackling bullying or such like – it is about enforcing a positive view of “LGBTI identities”.

Parents and wider communities appreciate the value of LGBTI inclusive education....

This objective indicates that the intention is not to listen to parents but to “educate” them.

⁵⁷ <https://www.gov.scot/publications/lgbti-inclusive-education-working-group-report/pages/3/>

⁵⁸ <https://www.gov.scot/publications/lgbti-inclusive-education-working-group-report/pages/4/>

A school resource produced to help schools develop and run pupil-led LGBTI groups and committees to support and improve school awareness

This sounds self-contradictory. These groups are driven by staff, with the pupils being used to promote the agenda of adults. We question the wisdom of LGBT groups in schools. They could become a forum to connect, for example, gay boys across the age range of the school.

“promote a culture that embraces diversity”



LGBTYOUTHSCOTLAND

Children at [Downfield Primary School](#) hold up coloured card to make a 400-person rainbow flag.

Again, not “tolerates” but “embraces” diversity. This implies a demand that all pupils and staff approve of LGBT relationships and identities.

Already many schools are using older pupils to preach an LGBT message to younger pupils and overt promotion of LGBT activism and campaigning is common in many schools. The image here is from a Dundee Primary School.

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Under the banner of LGBT Inclusive Education, schools have invited drag performers to read to children and to give make-up tutorials.⁶⁰ Highly inappropriate content has been published on school websites.⁶¹ Some pupils have reported feeling pressurised to contribute to LGBT activist charities through own clothes days or purple or rainbow clothes days. Sensitive personal information has been published via schools’ social media accounts. Some teachers object strongly to what they see as LGBT indoctrination, but are often afraid to object, fearing professional consequences.

The LGBT Inclusive Education policy’s implementation can be seen throughout the RSHP.scot resources covered in the previous section.

One of the TIE Campaign’s founders, Jordan Daly, made clear his hostility to religious and Catholic teaching in a speech to a secular society, saying:

We knew that the faith schools in Scotland were going to be an absolutely huge hurdle. We’d watched what had happened before and I had personally been seeing the work that Stonewall and LGBT Youth had been doing and I knew that, as much as they were doing good work, no-one was really getting anywhere because of the

⁵⁹ https://www.huffingtonpost.co.uk/entry/primary-school-lgbt-inclusion-award_uk_5b2c9df3e4b00295f15b0c17?guccounter=1

⁶⁰ <https://www.youtube.com/watch?v=OcDnWvT4YEo&t=237s>

⁶¹ <https://www.youtube.com/watch?v=2dnxU7HnSLE&t=1003s>

*influence the faith schools and Catholic education has within the Scottish Parliament. Everyone is quite scared to rock the boat, so we came in and decided to sink it!*⁶²

MSPs from all Holyrood parties welcomed the LGBT Inclusive Education policy, and not a single MSP has opposed it.

On behalf of the Scottish Family Party, Richard Lucas asked the Equality and Human Rights Commission (Scotland) to challenge the policy on the grounds that it breaches

Protocol 1, Article 2: Right to education

No person shall be denied a right to an education. In the exercise of any functions which it assumes in relation to education and to teaching, the State shall respect the right of parents to ensure such education and teaching is in conformity with their own religious and philosophical convictions.

We claimed that LGBT Inclusive Education:

represents the imposition on to school children of the philosophy of one section of society and the repudiation of another...

In no way are these other beliefs “properly considered.” Even if we concede that the elected government can enable the teaching of children according to its own philosophy of sex, sexuality and gender, this could be done in a defined curriculum area (such as PSHE) from which parents could withdraw their children. Instead, the LGBT content is to be embedded in all curriculum areas, making it impossible for parents to exercise their right to ensure that “teaching is in conformity with their own religious and philosophical convictions” by withdrawing their children from LGBT education.

That the simple and obvious solution of confining LGBT education to specific lessons was neglected shows the state to be contemptuous of the Second Article of the First Protocol, having no intention of catering for the “diversity of beliefs and world views” in modern Scotland.

Therefore, I ask you to look into this issue with a view to commencing legal proceedings to force the Scottish Government to comply with Human Rights legislation.

As expected, our strong case was just dismissed by EHRC (Scotland):

while the State does have some positive obligations to respect parents’ religious or philosophical convictions, these are not absolute....

⁶² <https://www.youtube.com/watch?v=TxMONU2yMqk&t=155s>

Resources published by the TIE Campaign on behalf of the Scottish Government include the following lesson materials⁶³.

Managed by Time for Inclusive Education on behalf of The Scottish Government.



Amal needs to get her dads Father's Day cards.

The cards she chooses are £1 each. Amal gives the shop keeper £10. How much change does she get?

She then buys a chocolate bar for £2. How much does she have now?

Darshini's brother Nihal is marrying his boyfriend, Ishaan, and Darshini wants to get a new outfit for the wedding. Her parents give her £200. She spends £100 on a new dress, £50 on new shoes and £30 on new jewellery. How much has she spent?


She sees a belt which would go well with her dress, it's £25. Can Amal get this too? If she can, how much money does she have left now? If not, how much more money does she need?



4. Emir and his family are driving from Glasgow to Plymouth to visit Emir's sister and her girlfriend. They drive for 150 miles and stop for lunch. They have another 250 miles to go. How far is the total trip?

This intrusion of LGBT content into every curriculum area will alienate pupils with more traditional moral viewpoints.

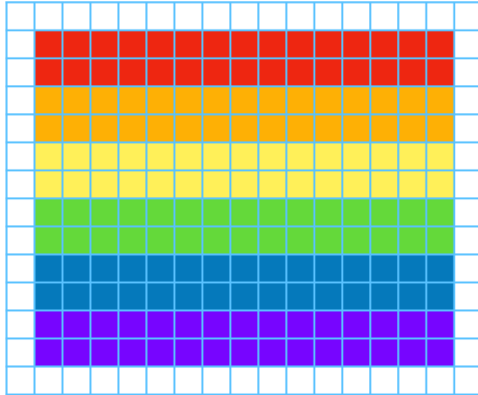
⁶³ <https://lgbteducation.scot/resources/>



Curriculum for Excellence Experiences and Outcomes:
I can use the common units of measure, convert between related units of the metric system and carry out calculations when solving problems. [MNU 2-11b](#)


Maths Benchmarks

- Calculates the perimeter of simple straight sided 2D shapes in millimetres (mm), centimetres (cm) and metres (m).
- Calculates the area of squares, rectangles and right-angled triangles in square millimetres (mm²), square centimetres (cm²) and square metres (m²).



This grid is 1cm squared.

- Estimate the perimeter and area of the LGBT rainbow flag shown here.
Now calculate, however you've been shown how, the perimeter and area of the LGBT rainbow flag.
- Estimate the perimeter and area of just the red band.
Now calculate, however you've been shown how, the the perimeter and area of the red band.
- Now you know this, what can you tell about the other colour bands?

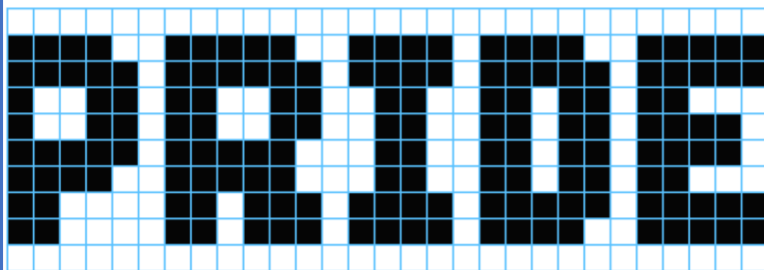


Curriculum for Excellence Experiences and Outcomes:
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Maths Benchmarks

- Calculates the perimeter of simple straight sided 2D shapes in millimetres (mm), centimetres (cm) and metres (m).
- Calculates the area of squares, rectangles and right-angled triangles in square millimetres (mm²), square centimetres (cm²) and square metres (m²).

The grid below is 1cm squared. First, estimate the perimeter and area of each letter, then use the calculation method you've been shown to calculate each letter accurately and work out how much of the grid below is covered by the letters altogether.



These worksheets are particularly problematic. Pupils in these classes cannot even learn about area and perimeter without having to work with LGBT campaigning symbolism.


Lady Gaga

I am a musician, an actor, and a human rights campaigner

I believe that everyone is unique and special, and that you are **perfect just the way you are** - you were born this way!

I have used my fame to fight for equality for lesbian, gay, bisexual, and transgender people

Can you colour me in?



The unequivocal promotion of a controversial political activist celebrity is not education, it is indoctrination.

SADLY SOME PEOPLE DO NOT LIKE BOB. BOB
FACES OPPRESSION FOR BEING A TRIANGLE, &
FOR HAVING STRIPES.



This slide is from a lesson presentation about discrimination. The message is clearly intended to turn the pupils against those with religiously-founded objections to homosexuality and/or transgenderism. As well as being one-sided, this will attack the personal beliefs of many pupils, and alienate other pupils from the values of their parents.

Several instances of the LGBT Inclusive Education policy in action in schools have come to our attention and a selection is presented below.

The images below are from the Twitter account of Castleton Primary School in Glasgow.



In addition to the LGBT Pride flag, we see that these young children have been learning about Harvey Milk, the gay US politician who had relationships with under-age boys. “Bookish Play” focused on a book about a child and their gay grandparents. The LGBT rainbow flag, with additional transgender stripes, is attached to the cardboard box vehicle. The lesson about Scottish Castles included the gay love story book “Prince and Knight”. In Art, the gay artist Keith Haring is studied. If children explore his work further online they could find some of his utterly obscene and perverted creations. We don’t want to include such images in this book, but you can see some of his work here.⁶⁴

Castleview Primary School in Edinburgh held a “Wear a Skirt Day” in which boys and male staff were encouraged to wear a skirt to make the point that either sex should be able to wear any clothes they wish.⁶⁵ Cross-dressing should not be encouraged in schools as it could plant the seeds of gender confusion and lead to or accelerate transgender experimentation.

Images below show the message from the school and male teachers dressed in skirts for the day.

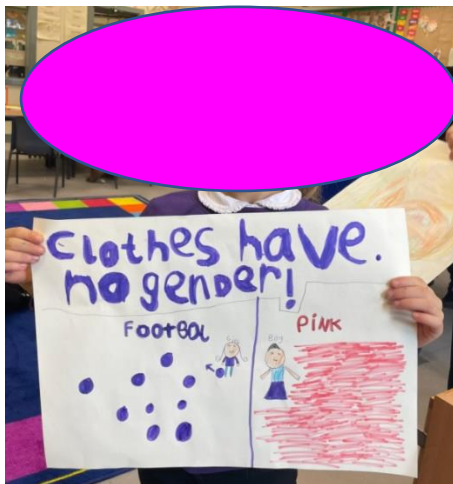
*So, this **Thursday the 4th of November**, we are asking **all pupils and teachers** who feel comfortable doing so to wear a skirt to school. Normal uniform should be worn alongside this. We're keen to spread the message that clothes don't have a gender and that we should all be free to express ourselves as we choose. If your child is keen to wear a skirt but there are none suitable in your home, your child can ask in school as we have been collecting some for use on Thursday. Trousers, leggings, tights and any layer of choice can be worn underneath the skirts to stay warm!*



⁶⁴ <https://thescurfoworse.tumblr.com/post/32745557985/88floors-keith-haring-bathroom-mural>

⁶⁵ <https://www.dailyrecord.co.uk/news/scottish-news/scots-primary-school-asked-girls-25378760>

Here boys and girls are shown wearing skirts for the day. Blue discs are boys, pink are girls.



This girl holds a sign showing a girl playing football, which is fine, of course, and a boy wearing a skirt. Primary school children are being inducted into acceptance of cross-dressing and transgender ideology.



66

This obscene drag performer was scheduled to perform at Dunbar Grammar School in their “Happyfest” LGBT event. His previous performances were extremely sexually explicit and included pulling a condom from his mouth. Following a complaint by the Scottish Family Party, the performance was cancelled. When Richard Lucas attended the event to observe he was escorted from the premises by the Police. The school’s LGBT Twitter account was also publishing information about individual pupils’ sexuality/gender identity, in one case explaining that a boy was “out” at school but his parents did not know.



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This drag performer, “Flo Job”, was invited into Glencoats Primary School and met pupils. His social media accounts revealed an extremely degenerate attitude to sex. SNP MP Mhairi Black subsequently defended the visit following complaints from parents.



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This symbol represents polyamorous relationships, two men and one woman in this case. It was photographed as part of an LGBT display on a noticeboard in Renfrew High School. The SFP wrote to the school asking them to clarify their position on polyamorous relationships. No reply was received.

⁶⁶ <https://www.youtube.com/watch?v=OcDnWvT4YEo>

⁶⁷ <https://www.youtube.com/watch?v=2wUxT8GFEr0>

<https://www.thescottishsun.co.uk/news/5320992/drag-queen-school-flow-job-pictures-children-parents/>

⁶⁸ https://www.youtube.com/watch?v=tABCo9_a9fE



Following complaints by the Scottish Family Party, Jedburgh Grammar School removed items from the LGBT section of its website, including a grossly obscene video of a conversation between two gay men using Polari argot which pupils were invited to translate into standard English, and a “coming out” song performed by two pupils on screen declaring their lesbianism, including the line “I have experimented and I really really like it.”



Gender and sex education has been delivered to pupils in Edinburgh by Mamoru Iriguchi. The Council funded his Sex Education show at Leith Academy and elsewhere. As well as promoting the usual permissive line, his show is particularly vulgar. The headpiece in the picture here depicts a penis with semen emerging.

⁶⁹ <https://www.youtube.com/watch?v=2dnxU7HnSLE>

⁷⁰ <https://www.youtube.com/watch?v=eKYWKPOmKYc>



This transgender performer, Eilidh or Ivor McAskill, was funded by the Scottish Government to perform a show for children. It aimed to “speak directly to the gender-variant child, the queer child, the homosexual child, the cis-gendered child who might feel constrained by the expectations inherent in being a girl or a boy.”⁷¹ She performed in dinosaur costume and the show was entitled Gendersaurus Rex.

The performer’s promotional image showed a model dinosaur atop a pile of books, one of which was **Harmful to Minors: The Perils of Protecting Children from Sex** by Judith Levine.⁷² In the book, she suggests the liberalisation of age-of-consent laws and the conception of minors as sexual beings. Levine also argues for weakening most United States laws governing possession of child pornography, the access of abortions to minors, and conduct classified as statutory rape.

Again, whether through ignorance or intention, the Scottish Government has promoted a child sexuality advocate to a position of influence with children.

⁷¹ <https://www.express.co.uk/news/uk/730924/Nicola-Sturgeon-SNP-government-funds-sex-education-for-two-year-olds>

<https://www.youtube.com/watch?v=TxMONU2yMqk&t=615s>

⁷² https://en.wikipedia.org/wiki/Judith_Levine

Withdrawal of children

Parents of younger children can withdraw them from sex education, but, from at least age 12, young people can usually overrule their parents and attend the classes anyway:

58. In secondary education, young people will often be capable of deciding themselves, with support where necessary from parents, carers and teachers, to participate in sexual health education programmes. The capacity of a particular young person to take decisions of this nature will depend on their maturity, understanding and experience. In all cases, schools must respect the decision of that young person.⁷³

We are aware of cases involving children as young as 7 where parental instructions have been ignored or over-ridden.

In addition to the strong effect of peer pressure and fear of isolation, the very idea of children making this decision independently is illogical. When the question is whether children should learn about something in a certain way at a certain age, or whether there are good reasons not to cover such material in that way, at that stage, or at all, the potential learner cannot possibly be in a position to form a judgement. They cannot understand the arguments without understanding the content in question.

Also, the LGBT Inclusive Education policy means that LGBT content intrudes into every subject area, making it impossible for parents to withdraw their children from it. This seems to be the intention:

59. Aspects of RSHP education may be discussed in many areas of the curriculum and it would not be possible for a child or young person to be withdrawn from lessons across the curriculum as this would prevent the child or young person from receiving an adequate and holistic education.⁷⁴

⁷³ <https://www.gov.scot/publications/conduct-relationships-sexual-health-parenthood-education-schools/>

⁷⁴ Ibid.

The School Sex Survey

School questionnaires that intrude into the private lives of pupils and their families have been a feature in Scottish education for some years, but the 2021-22 Health and Wellbeing Census attracted particular controversy. The actual survey is not available online, but the reference below affirms the content.⁷⁵

Scottish Health & Wellbeing Census 2021-22: S6 Pupils

Children are invited to rate the adults in their life, including their parents, through questions such as this:

The next question asks you about adults, such as your parents/carers, grandparents, teachers, youth workers, sports coaches, Scouts/Guides leaders.

26. How much do you agree or disagree with the following statements?

	Agree	Disagree	Don't know
Adults are good at listening to what I say	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Adults are good at taking what I say into account	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

We believe that this is a damaging intrusion into the family relationship between parents and their children, as it implies that the school is the highest authority and that the school and children can jointly assess the quality of their own parents.

We believe that parents can discuss the merits of teachers with children, but teachers and schools should not discuss the merits of their parents with pupils.

This undermining of proper parental authority and family loyalty must be seen in the context of a government intent on promoting an ideology of sexuality and gender that is in conflict with the views of many parents.

⁷⁵ <https://www.heraldscotland.com/politics/19836143.scotlands-school-sex-survey-questions----answer/>

46. How easy is it for you to talk to any of the following people about things that really bother you?

Please tick one circle on each line or leave blank if you prefer not to say

	Easy	Difficult	Does not apply to me
Friend(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mum / female carer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dad / male carer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Brother(s) / Sister(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Counsellor (someone who is trained to listen and give you advice about your problems or help you manage your feelings)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
GP or Nurse	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Teacher(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

This question presents professionals as alternatives to parents, inviting pupils to view professionals as preferable confidants. A culture of pupils bypassing parents and instead presenting personal issues to professionals is encouraged. The professionals, of course, will espouse the Government's viewpoints.

The survey versions for S4 to S6 (15-18 year-olds) included explicit questions about sexual activity such as these:

50. People have varying degrees of sexual experience. How much, if any, sexual experience have you had?

- ☐ None
- ☐ Small amount (e.g. kissing, some intimate touching on top of clothes)
- ☐ Some experiences but no sexual intercourse (e.g. touching intimately underneath clothes or without clothes on)
- ☐ More experiences, including oral sex
- ☐ Vaginal or anal sex
- ☐ Prefer not to say

55. Have you had vaginal or anal sex (penetrative sex) more than once?

- ☐ Yes
- ☐ No
- ☐ Prefer not to say

54. The most recent time you had penetrative vaginal sex, did you or the other person use any of the following to try to prevent pregnancy?

PLEASE TICK ALL THAT APPLY OR LEAVE BLANK IF NONE APPLY OR YOU PREFER NOT TO SAY

- ☐ Fertility app
- ☐ Withdrawal (e.g. pulling out)
- ☐ Emergency contraception
- ☐ Something else
- ☐ Don't know

Such questions are intrusive, breaking through the proper and healthy reticence that many pupils will have about discussion of such matters. They also normalise sexual activity by communicating an expectation of sexual activity. This could make some pupils more vulnerable to sexual abuse.

They equate vaginal and anal sex, despite them being radically different activities in terms of biological function and health risks. This false equivalence and normalisation of anal sex will strengthen the hand of boys pressurising girls for anal sex, and weaken the position of reluctant girls. Under the policy of LGBT Inclusive Education, the identical treatment of vaginal and anal sex is demanded to avoid the charge of heteronormativity.

The data generated is stored in a format in which responses can be traced to individual pupils. Pupils are not adequately alerted to this fact and urged to consider whether they wish such sensitive personal information to be held in a government database.

This survey attracted widespread controversy and condemnation, including in national newspapers. It remains a mystery why this survey was criticised so stridently by people who express no concern whatsoever about the wider issue of sex education. The survey is the tip of the iceberg. Dreadful though it is, it is a minor issue alongside the systematic promotion of sexual promiscuity and dangerous sexual practices that routinely take place in sex education lessons.

The data collected, though very incomplete and unreliable, may have some limited value, but, as with medical investigations, the benefit of the knowledge gained must outweigh the harm caused by the investigatory process. In this case, it does not.

Guidance for Supporting Transgender Pupils in Schools

The Scottish Government has issued non-statutory guidance to schools on how to respond to pupils expressing a desire to change gender.⁷⁶ This guidance applies to all state schools and will be pivotal in forming school policy and resolving any relevant disputes in the future. Though called “guidance”, the document clearly reads as instructional, not advisory.

While acknowledging the negative mental health outcomes associated with transgenderism, these are blamed exclusively on prejudice and rejection rather than gender confusion and the attempt to found identity on a false belief. The guidance states that “Being transgender is not a wellbeing concern”.⁷⁷ It is astonishing that such a major personal development, strongly associated with very serious problems and possibly leading to drastic pharmaceutical and surgical interventions, is not classed as a wellbeing concern. The threshold of “wellbeing concern” is usually very low indeed, including such phenomena as appearing sad or tired.

Responding to Gender Confusion at School

*Recognition and development of gender identity can occur at a young age.*⁷⁸

At a very early stage, children do indeed come to understand that they are a boy or a girl. However, what the guidance is referring to is the development of confusion about gender identity. Gender identity incongruity is not regarded as confusion, though. It is regarded as the “recognition” of the truth about their identity.

*Some young people are exploring their gender identity in primary school settings. Primary schools need to be able to meet the needs of these young people to ensure they have a safe, inclusive and respectful environment in which to learn. This guidance is, therefore, applicable to primary school settings....*⁷⁹

This makes it explicit that this guidance applies to children aged 4 and above.

⁷⁶ <https://www.gov.scot/publications/supporting-transgender-young-people-schools-guidance-scottish-schools/>

⁷⁷ Ibid. p35

⁷⁸ Ibid. p13

⁷⁹ Ibid. p13

If a young person in the school says that they now want to live as a boy although their sex assigned at birth was female, or they now want to live as a girl, although their sex assigned at birth was male, it is important to provide support and listen to what they are saying.⁸⁰

No one would argue that children presenting with such issues should not be supported and listened to. Helpful responses at this point might be to affirm the child in their actual sex/gender – for example “You’re great as a girl and that’s what you are!” For other children, it might be helpful to assure them that changing gender is not necessary just because they feel they fit in better with opposite-sex peers, etc. Articulating the truth that it is very likely that they will grow out of such feelings might also be appropriate, urging caution rather than dramatic public steps. However, the response demanded by the Guidelines is very different:

If others deny this, it may have a detrimental impact on the young person’s wellbeing, relationships and behaviour....⁸¹

Teachers have to affirm the child’s desire to change gender as to do anything else is allegedly harmful. While many parents will seek to gently steer their children away from gender confusion, teachers must do the opposite.

Don’t say ‘it’s just a phase’ as this can diminish the importance of the issue for the young person....⁸²

Teachers are given this instruction, despite the fact that it probably is “just a phase”! Research has repeatedly shown that a substantial majority of young people just grow out of gender dysphoria, especially if they have not openly transitioned to a new gender identity.

If a young person would like changes to be made in order that they are supported to learn, then consider ‘what is in the best interests of the young person?’⁸³

The changes referred to here include changing gender, name and pronouns. Of course the best interests of the young person should be paramount, but the Guidance assumes that affirming and cooperating with gender change is always the only way to act in their best interests. The momentous and potentially life-changing decision to openly change gender is treated as normal, natural, healthy and routine, to be enacted without serious reflection on other perspectives and the possible consequences.

⁸⁰ Ibid. p13

⁸¹ Ibid. p14

⁸² Ibid. p21

⁸³ Ibid. p14

Changing Gender, Name and Pronouns

“My teacher worked with me on an email which was sent to all staff to let them know about my true name and gender.” – Trans young person⁸⁴

This example of good practice reflects a process already very common in Scottish schools. Note the unchallenged assumption that the new gender is correct and the newly chosen name is the “true” name, rendering the legal name given by parents false, we must deduce. The teacher/school takes on the role of endorsing, affirming and implementing the child’s gender transition.

Ask what name and pronoun you should use to address them. Check if that's all the time or in certain circumstances....⁸⁵

Teachers should respect a young person's wishes and use the name/pronoun they have asked to be used.⁸⁶

Some transgender young people, especially those with a non-binary gender identity, are unhappy about people referring to them as 'he' or 'she', and use the gender-neutral pronoun 'they'. Other, rarer, non-binary pronouns include 'zie' or 'ey' or 'per'.⁸⁷

The child’s wish to be referred to by whatever pronoun they choose is to be treated as an absolute order.

Staff should take care not to 'out' a young person by using a pronoun which differs from the one which the young person usually uses in public.⁸⁸

Similarly, staff and young people should avoid misgendering a transgender young person.⁸⁹

If you are supporting a transgender young person, be led by them, checking with them what pronoun and/or name you should use and in which circumstances. This may be different depending on whether it's in public or private, and may change over time.⁹⁰

These passages create a minefield for teachers, who are expected to avoid any accidental deviation from the pronoun scheme, however complex, dictated by a pupil. The possibility

⁸⁴ Ibid. p36

⁸⁵ Ibid. p21

⁸⁶ Ibid. p22

⁸⁷ Ibid. p25

⁸⁸ Ibid. p25

⁸⁹ Ibid. p25

⁹⁰ Ibid. p25

that a teacher might have a conscientious objection to using a pronoun that endorses a gender identity which they regard as false is not even countenanced.

It should be noted that anyone can change their name informally....⁹¹

While it is true that any person may refer to themselves by any moniker they wish without legal process, this statement neglects the crucial issue under discussion here: changing name to symbolise changing gender.

Changing name and recorded sex

If a young person wants the school to record the change of name and/or change of recorded sex formally, they (with their parents or carers if under 16) should write to the school to instruct this. Changing the recorded sex in SEEMiS (the school database) has no effect on a young person's legal sex.⁹²

Schools are instructed to record a child's self-identified gender as their sex in the schools' official records if requested! It is bizarre that schools should keep records that contain false information. It may seem illogical to change recorded "sex" in response to a change of "gender", but we must be aware that the whole ideology of sex and gender is incoherent and self-contradictory, so such anomalies are inevitable.

Pupils aged 16 and over can have their records changed without parental involvement, but schools are urged to use a loophole to exclude the parents of under-16s:

Young people can simply choose to tell others informally that they want to use a different name. They don't have to change their name on their official school record. To keep a record of this and improve consistency in staff practice, education authority schools can update the school records held in SEEMiS using the box 'Known As' which can be used to record other names a young person may use in school.⁹³

Schools are to accept and use any new name that a child requests, and should record such unofficial new names using the "Known As" field in the school database. This field was originally intended to record cases such as a Jonathan who is known as Johnny, but schools are told to use this facility to record names reflecting gender change without having to inform parents. This applies to all ages.

Staff and young people should avoid 'deadnaming'.⁹⁴

Many parents will object to the name they conferred on their child being classed as a "deadname". The Guidance employs the lexicon of transgender activists throughout.

⁹¹ Ibid. p22

⁹² Ibid. p22

⁹³ Ibid. p22

⁹⁴ Ibid. p25

Failing to involve or even inform parents

A transgender young person may not have told their family about their gender identity. Inadvertent disclosure could cause needless stress for the young person or could put them at risk and breach legal requirements. Therefore, it is best to not share information with parents or carers without considering and respecting the young person's views and rights.⁹⁵

If the young person has not told their family, school staff may want to discuss the most likely reaction with the young person. This will allow the teacher and the young person to discuss whether sharing information is in the young person's best interests, and if so, what information to share and with whom.⁹⁶

Here it is crystal clear that schools can exclude parents from the process of a child changing gender/name/pronouns at school. The guidance is basically that if the child thinks that their parents won't approve of the gender change then the school will conspire with them to keep the parents in the dark. This excludes the people who care most about the child and are in the best position to offer care, support and counsel. It also drives a wedge between parents and children, bonding child and school in a conspiratorial pact against parents. This is highly unethical and contrary to the child's long-term interests.

The situation can be envisaged where a child has changed name and gender at school, so hundreds of other pupils and dozens of staff know. Many of these children will inform their parents that their friend has "transitioned". Therefore, within a local community, the child's alleged new gender will be common knowledge – apart from for the child's parents. Surely the probability of the information leaking to the parents must be high: a name used by a visiting friend, a comment to mum from another parent at the school gate, or a pronoun slip by a teacher on parents' evening. When the parents do discover that school and child have conspired to keep a secret, they will face the twin distresses of a breach of trust and their child's gender confusion. They will then begin responding to the gender confusion issue within a relationship that has been strained by the secrecy encouraged by the school.

Teachers are instructed to ask pupils whether they are "being supported at home?" This is intrusive and damaging to the family dynamic. Children should not be invited to judge parents in this way, especially not by such a partisan standard.

Evidence shows that young people who have parents who are supportive of their transgender identity are more likely to have good mental health, including improved self-esteem and reduced rates of depression.⁹⁷

The Guidance defines supportive parents as those who endorse their child's decision to change gender. It is implied that any other response from parents seriously endangers the child, even making suicide attempts likely. The research quoted in the Guidance to support

⁹⁵ Ibid. p35

⁹⁶ Ibid. p35

⁹⁷ Ibid. p37

this conclusion is old and woefully weak both statistically and methodologically.⁹⁸ The mental health problems inextricably linked to transgenderism are overlooked, and blame is placed instead on so-called unsupportive parents.

School staff, including teachers, can help by:

- *working with young people to agree what they need from their parents/carers*
- *speaking on behalf of a young person who cannot tell their parents/carers what they need⁹⁹*

This places teachers, along with the child, on a higher level of responsibility and understanding than parents. It is wrong for teachers, in conjunction with children, to assume the role of advisor to or even instructor of parents. Again, this disrupts the proper family relationship by transferring primary loyalty to the professional from the parent. It also discounts the possibility that parents might actually know what's best for their child better than the child does, as is often the case in countless other areas.

If parents do raise concerns, schools are instructed to:

- *Explain that school has an inclusive ethos and is committed to equality and inclusion*
- *Address any misconceptions they may have¹⁰⁰*

So valid practical concerns, as well as fundamental philosophical disagreements, are to be met with vacuous soundbites. The assumption is that “misconceptions” are prevalent among parents, who therefore are in need of education and correction by schools. Obviously, the possibility of any flaw in the school's ideology and approach is discounted.

Teachers' objections

In a similar vein, concerns among staff are to be dismissed with jargon and question-begging superiority:

If school staff raise concerns about an inclusive approach, the management team should make it clear that, the school has obligations to support all young people, and has a duty of care to ensure the safety, health and wellbeing of all young people, including transgender young people.¹⁰¹

⁹⁸ <https://www.thetimes.co.uk/article/transgender-guidance-for-schools-based-on-flawed-data-rp8scscll>

⁹⁹ Ibid. p39

¹⁰⁰ Ibid. p47

¹⁰¹ Ibid. p47

Single-Sex Spaces

With regard to toilets, changing rooms, single-sex PE lessons, uniform and communal sleeping or showering arrangements, the Guidance is very similar. The principle is that the transgender pupils should be able to choose as they wish. Other pupils objecting to this can be specially accommodated in some cases. The Guidance acknowledges that the law does permit different treatment of trans pupils with regard to communal accommodation, for example, in certain circumstances, but the thrust of the Guidance is that transgendered pupils should be able to choose freely.

For example, if a transgender girl with male genitalia wished to use a communal shower with other girls, they can do so. Any girl objecting should then be offered an alternative such as a single shower cubicle.¹⁰²

In such cases, it would obviously be best to assign the transgender girl to the individual shower or room etc, rather than placing all of the others in the difficult position of having to raise a concern and ask for different treatment.

Unisex toilets are being introduced in many schools across Scotland¹⁰³ and are meeting opposition from pupils and parents who wish toilet facilities to remain free from mixed-sex interactions.

Chest Binding

While many find the concept of girls binding their chests to disguise their breasts deeply disturbing and saddening, teachers are to endorse and facilitate the practice:

A transgender boy or non-binary young person who has developed unwanted breasts might bind their chest to flatten it, so they might need to wear a loose-fitting shirt....

Binders can lead to shortness of breath, can be painful during physical exertion and there are health risks associated with wearing binders that are too tight. Binders can, however, have a positive impact on a young person's mental health so staff should allow a young person to decide for themselves about whether or not to wear a binder, to help them join in. Some transgender young people may be willing to wear a looser binder than usual during PE.¹⁰⁴

¹⁰² Ibid. p25-31

¹⁰³ <https://www.inverness-courier.co.uk/news/concern-over-lack-of-alternative-to-unisex-toilets-at-cullod-248508/>

¹⁰⁴ Ibid. p30-31

Summary

This Guidance insists that teachers and schools lead children down the path of changing gender identity if they indicate any desire to do so. Changing gender has to be portrayed and treated as a normal, natural, healthy and routine process. The long-term dangers have to be ignored.

The Guidance reflects the views of transgender activists and enforces their ideology on teachers, schools, children and parents. Any other viewpoint is regarded as self-evidently wrong and dangerous.

Schools and teachers are instructed to conspire with children to enable gender change at school without parents' knowledge, despite gender change being a decision of the utmost gravity with extremely serious consequences.

A fuller analysis of this Guidance can be found on the SFP YouTube channel: "Scottish Schools' New Transgender Guidance from the SNP" ¹⁰⁵

What should the Guidance say?

Sadly, transgenderism is so prominent in popular culture and the media that the issue does need to be discussed with children and young people. A case could be made that parents should have such discussions and that schools should not. However, assuming that the topic will be covered in school for the foreseeable future, what should the guidance be?

Here are some key elements:

- 1) Parents should always be informed and involved in any gender identity issue with their child, from the earliest stage and throughout.
- 2) Parents' views and reservations should be welcomed and respected, and parents should have the final say in how the school approaches an issue with their son or daughter.
- 3) Teachers and school staff should counsel pupils expressing gender confusion to take a cautious approach, encouraging them to consider waiting before taking any dramatic steps like changing name, let alone starting a course of puberty blocking drugs.
- 4) It should be explained that gender confusion usually resolves itself before adulthood.
- 5) No messaging should celebrate transgenderism, or present it as a normal, natural and healthy choice. Instead, it should be presented as gender confusion, a difficulty that some people face.
- 6) The negative mental health outcomes associated with changing gender should not be concealed.
- 7) Finding congruence with biological sex should always be presented as the ideal outcome. Stories of such positive resolutions could be shared.

¹⁰⁵ <https://www.youtube.com/watch?v=NVMUWU7GNOI&t=4673s>

- 8) Those experiencing gender confusion should be treated respectfully.
- 9) Older pupils could learn about Queer Theory and critique it through comparison with the traditional view.

Conclusion

It is clear that the Scottish Government is implementing a programme of sex, sexuality and gender education that is at odds with the values of many parents and pupils and is harmful to children and young people. The problems with the government's approach are as follows:

- 1) Alternative family forms, including any combination of males and females, are promoted as equally valid, thus undermining the ideal of natural family life. Artificial reproductive methods are given equal prominence with natural sexual reproduction, communicating the message that anyone can have a child, regardless of the nature of any relationship or indeed whether they are in a relationship.
- 2) Teaching about genital anatomy and terminology is far too detailed and is taught far too young. It takes away a child's proper sense of innocence and embarrassment, and seems geared towards enabling children to discuss sexual consent.
- 3) Descriptions of sexual activities are much too explicit at the primary school stage, and will have the result of teaching the children how to have sex.
- 4) The emotional, relational and physical dangers of early and promiscuous sex are not made clear. The impression given is that sex is a recreational activity that can be engaged in whenever all parties consent. The moral dimension is not merely absent, but the idea that having sex can be immoral (for example when not married) is explicitly repudiated.
- 5) Abortion is presented as an uncontroversial solution to unwanted pregnancy.
- 6) The overt promotion of masturbation contradicts the values of many parents. Urging young people to ignore feelings of guilt sets a dangerous precedent. While some of the harms caused by pornography are included, the full range of dangers is not. Incoherently, earlier lessons endorse pornography use as normal, while later lessons focus more on problems associated with porn use. Nowhere is pornography treated as an intrinsically moral issue.
- 7) Dangerous sexual practices that many regard as degrading and immoral are presented as valid options, without adverse comment.
- 8) LGB identities and relationships are presented as positive and morally acceptable. There is no inclusion of alternative viewpoints. In fact, the implication is that other views are prejudiced and dangerous. This drives a wedge between children and parents in many cases. The mental and physical health and relationship problems associated with homosexual relationships are ignored.
- 9) Transgenderism/gender fluidity is presented as a normal, natural and healthy option. Other philosophical perspectives are excluded. The negative outcomes associated with gender change are not even mentioned. This is highly irresponsible, sacrificing the wellbeing of young people on the altar of radical trans activism.
- 10) Excluding parents while teachers facilitate gender changes at school is a reprehensible attack on the rights of parents and inimical to proper family relationships.

- 11) The traditional understanding of marriage as the context for sexual relationships is entirely absent. There is no attempt to introduce young people to the social institution that has effectively structured sexual relationships and family life throughout human history. One suspects that those who have created these resources don't even understand the philosophy and rationale of marriage themselves.

Knowing that these policies are controversial, the government's strategy is to diffuse dissent by urging concerned parents to speak to their children's school. By this tactic, they hope to avoid any concerted opposition and to keep the matter out of public debate. As the Scottish Family Party, our aim is to protect all children in Scotland from the corrupting influence of the state, and this can only be achieved through political influence.

In the Scottish Parliament, no party or MSP has spoken out against the LGBT Inclusive Education policy, and no one has criticised the RSHP resources in a systematic, sustained or thorough manner. On the single occasion that I have heard an MSP question the resources, the message was very much "some parents might not like this", rather than any critique on behalf of themselves or their party. By just citing parental concerns, they avoid any criticism of themselves.

Sexual radicals and LGBT activists hold the reins, and no Holyrood party or MSP is willing to challenge them.

So, what is to be done? As the Scottish Family Party, we aim to:

- 1) **Raise awareness.** We have been effective in doing this so far, but many potential supporters are still unaware of the issue. Many are very concerned once the nature of the materials is presented to them.
- 2) **Campaign.** Bring the issue to public and media attention.
- 3) **Bring the issue into the political arena** by giving people the opportunity to vote for a party that opposes the corruption and indoctrination of children.
- 4) **Ultimately, to have MSPs elected to the Scottish Parliament** to take the fight to the government at the highest level.
- 5) We seek to work with any individuals and groups wanting to make a positive difference in this area.

We hope that you are inspired to fight for decency and family values in Scotland! Together, we can expose this corruption and help set the nation's children on the road to happy family life instead.

The best way to support us in our campaign to protect all of the children in Scotland is to join us! You can sign up on our website: www.scottishfamily.org

Thanks!

Richard Lucas

Leader of the Scottish Family Party

APPENDIX 1

Our Research

A national poll, commissioned by the Scottish Family Party and conducted by Savanta ComRes in the summer of 2020, revealed that huge numbers of Scots are opposed to elements of the sex education resources commended by the Scottish Government.

The video for 15-17 year olds of a banana dipping into Nutella used to illustrate anal sex was thought to be appropriate by only 17% of Scots. 65% found it inappropriate.

50% saw it as inappropriate to teach children aged 5-8 that sometimes babies "are created when a man gives his sperm to the woman. She puts the sperm inside her vagina. If the sperm meets the egg she can become pregnant." Only 31% thought it appropriate.

45% believed that it is inappropriate for children aged 12 -15 to be taught that "The rate of orgasm during sex varies significantly by sexual orientation. Lesbians have around 12% more orgasms than straight women during sex." Only 28% believe that the official sex education resources are appropriate at this point.

43% regarded it as inappropriate that children aged 12-15 are taught that sex involving penetrating the anus is a sexual activity that both women and men engage in. 33% agree that this should be taught at this age.

Pupils aged 15 -17 are taught about oral sex involving the anus and it is described as "using your mouth and tongue to stimulate a person's anus - known as anilingus, rimming." Half of Scottish adults regarded this as inappropriate, with just 28% saying that it is appropriate.

57% of Scottish adults thought it inappropriate to show a video to 15-17 year-olds describing anal sex as 'the insertion of a penis or dildo into the rectum' while showing the image below. Only 23% thought it is appropriate.



Just 25% of the public agreed that it is appropriate for drag queens to take part in story times and read to primary school children. Most Scottish adults (53%) disagreed.

Full results, broken down into subgroups, can be found at the ComRes website.¹⁰⁶ These findings might be useful in discussions with schools.

APPENDIX 2

Sample letters to schools

These letters can be edited and used as desired. You may wish to add some lines expressing appreciation and support of other aspects of the school. You could also ask for further information about the school's curriculum. A face-to-face meeting with school staff might be more beneficial at some stage. Making a formal complaint can elicit a more serious response.

Withdrawal from sex/sexuality/gender education.

The Headteacher

.....School

date

Dear Mr/Mrs/Ms.....,

I write to exercise my right to have my children educated according to my values and beliefs ("the State shall respect the right of parents to ensure such education and teaching is in conformity with their own religious and philosophical convictions." Human Rights Act, Protocol 1, Article 2).

I wish my child to be withdrawn from every lesson, presentation, assembly or activity that focusses on sex, sexuality or gender.

Would you please confirm that this instruction has been recorded and will be followed.

With best wishes,

Full Name

¹⁰⁶ <https://comresglobal.com/polls/scottish-family-party-sex-education-poll-august-2020/>

Mother/Father of

LGBT celebrations/campaigning in school

The Headteacher

.....School

date

Dear Mr/Mrs/Ms.....,

I'd like to raise an important point: the school's decision to fly the LGBT rainbow flag during Pride Month.

Can I please ask you to reply to each of these points individually?

- 1) An opinion poll in Scotland last year found that 37% of adults think it appropriate for the rainbow flag to fly at schools, while 34% thought it inappropriate. This is clearly a controversial move by the school. Why have you decided to disregard the concerns of a substantial section of the public and, one must expect, of the school community?
- 2) The LGBT rainbow flag undeniably expresses support for a range of viewpoints such as approval of same-sex marriage, same-sex sexual relationships, and gender fluidity/queer theory. These views are contrary to the teachings of many religious groups. Why does the school wish to take a side on such a controversial issue?
- 3) Do you understand that people rejecting the philosophy embodied by the rainbow flag can be caring, sympathetic and seek to promote the well-being of all?
- 4) Do you realise that LGBT rainbow branding around the school alienates pupils, parents and staff who have other personal philosophies and religious beliefs? Why should they have to experience the school environment as hostile to their beliefs?
- 5) Do you agree that schools should educate rather than indoctrinate, facilitating debate on issues rather than just promoting one side?

I do hope that you can answer these serious questions directly as I know that other headteachers just respond to such issues with a selection of stock phrases about "equality and diversity" and the like.

I invite you to reconsider your approach to this issue.

With best wishes,

Full Name

Mother/Father of

Transgender issues in school

The Headteacher

.....School

date

Dear Mr/Mrs/Ms.....,

The Scottish Government has published guidance on “Supporting Transgender Pupils in Schools”.

I am extremely concerned about the content of this guidance and write as a parent to make you aware of my views.

- 1) I do not wish my child to be presented with the message that changing gender is in any way normal, natural or healthy. I do not want them to encounter books at school that include transgender characters.
- 2) Should the school or an individual teacher ever become aware of a gender identity issue with my child, I insist that I be informed immediately. The school, or individual teachers, are not to enter into discussion with my child about changing gender, name or pronouns.
- 3) I do not wish my child to participate in, or even to hear about, events such as Transgender Day of Visibility.
- 4) My child is not to take part in any activities on a transgender theme with visitors to the school.
- 5) I do not wish my child to see transgender-themed posters anywhere at school.
- 6) I wish to be informed if my child is ever to share changing, showering, sleeping or toilet facilities with a transgender pupil.

Can you assure me that my views, 1-5 above, will be respected? I know that the Guidance explains how to respond to concerned parents such as myself: with bland and patronising phrases that fail to address real concerns. I hope that you, however, will respect my right to have my children educated according to my values and beliefs (“the State shall respect the right of parents to ensure such education and teaching is in conformity with their own religious and philosophical convictions.” Human Rights Act, Protocol 1, Article 2).

I look forward to a positive response.

With best wishes,

Full Name

Mother/Father of

APPENDIX 3

Recommended Resources

We commend these alternative educational resources for your consideration.

<https://alivetotheworld.co.uk/>

<https://lovewise.org.uk/>

<https://sces.org.uk/health-relationships/>

APPENDIX 4

What are they teaching our children? leaflet

The leaflet reproduced on the following page is available on request. Please order as many copies as you can distribute to interested parties. Due to its explicit nature, it is only to be given directly into the hands of adults rather than posted through letter boxes or left where children might find it.

If you wish to distribute leaflets at the school gate to primary school parents, we can advise on how best to do this.

Email contact@scottishfamily.org

This book can be downloaded from the SFP website. Further copies can also be ordered by email.

What can you do?

Tell your children's school about your concerns.

You might want to withdraw your children from Personal, Social and Health Education classes.

Even if a school is not using the RSHP.scot resources, there is still cause for concern. Ask to see the materials that are being used.

Remind schools of the law:

"The State shall respect the right of parents to ensure such education and teaching is in conformity with their own religious and philosophical convictions." Human Rights Act, Protocol 1, Article 2.

Please help us alert more people to what is going on in schools.

For more copies of this leaflet, just email us. If you'd like to distribute them at the school gate, we can advise you how best to do this.

For more detailed information you can order our book *Corrupting Young Minds* from our website.

You can also contact us for advice and support.

We can come to speak to groups anywhere in Scotland.

With your help, we can protect Scotland's children from confusion and corruption.

What are they teaching our children?

What's missing from the curriculum?

There is no attempt to present the case for marriage as the best foundation for family life. The negative outcomes associated with early and promiscuous sex and transgenderism are omitted.

Join us!

www.scottishfamily.org/get-involved
contact@scottishfamily.org



See for yourself the Scottish Government's new sex and gender resources

From the Government's RSHP.scot lessons

Primary School



The graphic depictions of genitalia and overly detailed descriptions of sex are unnecessary at this stage.

Five-year olds are too young to begin to understand sexuality and LGBT issues in any meaningful sense, yet children are expected to endorse all types of sexual relationships and family structures. A film shows two young boys falling in love.

LGBT campaigning slogans and symbols such as the rainbow flag feature prominently, inducting children into LGBT political activism.

From the Government's RSHP.scot lessons

Secondary School



Underage illegal sex is presented as a perfectly valid choice – in fact the pupils are taught that they have a "right" to it!

Varied sexual practices are endorsed, such as anal and oral sex, including "rimming" – licking the anus. A video of a banana dipping into Nutella depicts anal sex.

Bondage is referred to approvingly, as are sex toys.

Masturbation is promoted and pornography use is presented as "perfectly normal".

From the Government's "Supporting Transgender Pupils in Schools"

Changing Gender



In primary and secondary schools, changing gender is endorsed as a normal, natural and healthy choice. This leads more children to question their gender, leading to confusion.

Teachers are instructed to never question a child's wish to change gender, name or pronouns. Even if a child has changed name and gender at school, the school will not inform parents unless the child gives permission.

Parents who seek to steer their children away from changing gender are classed as "unsupportive".