

Wokism

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Definitions

1. *Woke* *adj.* – = WEAK *adj.* in various senses. a. Pliant, flexible (only OE.). b. Lacking in strength, vigour, endurance, or courage; inferior physically or morally. c. Lowly in status or degree; insignificant. (OED)
2. *Wokely* *adv.* – Weakly, feebly, poorly. (OED)
3. *Wokeness* – 1. Weakness, debility; (in OE. also) lowliness, inferiority. (OED)
4. *Woke* *adj.* – aware of and actively attentive to important societal facts and issues (especially issues of racial and social justice) (merriam-webster.com)
5. “*Woke* means being conscious of racial discrimination in society and other forms of oppression and injustice. In mainstream use, woke can also more generally describe someone or something as being “with it.”” (dictionary.com/e/slang/woke/)
6. “WHERE DOES WOKE COME FROM? Figurative *woke*—being socially and politically awake, or aware—starts in (sic) emerging in Black English at least by the 1940s. A 1943 article in *The Atlantic* quoted a black United Mine Workers official from 1940 playing with *woke* in a metaphor for social justice: “Waking up is a damn sight than going to sleep, but we’ll stay woke up longer.” By the 1960s, *woke* could more generally mean “well-informed” in Black English, but it still strongly aligned with political awareness, especially in the context of the Civil Rights Movement in the 1950–60s and appearing in the phrase *stay woke*. The term was notable enough to prompt a 1962 *New York Times* article commenting on black slang, titled “If You’re Woke You Dig It.” (Ibid)
7. “*Woke* is an adjective derived from African-American Vernacular English (AAVE) meaning “alert to racial prejudice and discrimination”. Beginning in the 2010s, it came to encompass a broader awareness of social inequalities, such as sexism, and has also been used as shorthand for some ideas of the American Left involving identity politics and social justice, such as white privilege and slavery reparations for African Americans.

“The phrase *stay woke* has history in AAVE as far back as the 1930s, in some contexts referring to an awareness of the social and political issues affecting African Americans. The phrase was uttered in lyrics of recordings by Lead Belly in mid 20th century and post-millennium by Erykah Badu.

“The term emerged in the 2010s, and, increasingly, it meant not only racial consciousness but also that of gender, as well as other discriminated identities, originally in the American context. During the 2014 Ferguson protests, the phrase was popularized by Black Lives Matter (BLM) activists seeking to raise awareness about police shootings of African Americans. After seeing use on Black Twitter, the term *woke* was increasingly used by white people, often to signal their support for BLM, which some commentators have criticised as cultural appropriation. Initially, this wider adoption spread primarily among the young or the millennial generation. As it spread internationally, the term was added to the *Oxford English Dictionary* in 2017.

“By 2020, however, members of the political center and right wing in several Western countries were using the term *woke* in an ironic way, as an insult for various progressive or

leftist movements and ideologies perceived as overzealous, performative, or insincere. In turn, some commentators came to consider it an offensive term with negative associations to those who promote political ideas involving identity and race. Since then, derivative terms such as *woke-washing* and *woke capitalism* were coined to describe, for example, companies who signal support for progressive causes as a substitute for genuine change.” (*Woke*, Wikipedia, 6-12-2023)

“While the term woke initially pertained to issues of racial prejudice and discrimination impacting African Americans, it was appropriated by other activist groups with different causes. While there is no single agreed-upon definition of the term, it came to be primarily associated with ideas that involve identity and race and which are promoted by progressives, such as the notion of white privilege or slavery reparations for African Americans. Vox's Aja Romano writes that *woke* evolved into a "single-word summation of leftist political ideology, centered on social justice politics and critical race theory"." (Ibid)

“By 2019, opponents of progressive social movements were often using the term mockingly or sarcastically, implying that "wokeness" was an insincere form of performative activism. British journalist Steven Poole comments that the term is used to mock "overrighteous liberalism". In this pejorative sense, *woke* means "following an intolerant and moralising ideology"." (Ibid)

8. For the purpose of this study, I will use Aja Romano’s definitions of *woke*: a "single-word summation of leftist political ideology, centered on social justice politics and critical race theory."

Ideologies under the umbrella of Wokism.

1. Social Justice
2. Critical Race Theory (CRT)
3. Gender Identity
4. Diversity, Equity, and Inclusion (DEI)
5. Environmental, Social, and Corporate Governance (ESG)

Social Justice

1. Definition
 - A. Social Justice *n.* – 1. Fair treatment of all people in a society, including respect for the rights of minorities and equitable distribution of resources among members of a community. (dictionary.com)

- B. “Social justice is justice in terms of the distribution of wealth, opportunities, and privileges within a society. In Western and Asian cultures, the concept of social justice has often referred to the process of ensuring that individuals fulfill their societal roles and receive their due from society. In the current movements for social justice, the emphasis has been on the breaking of barriers for social mobility, the creation of safety nets, and economic justice. Social justice assigns rights and duties in the institutions of society, which enables people to receive the basic benefits and burdens of cooperation. The relevant institutions often include taxation, social insurance, public health, public school, public services, labor law and regulation of markets, to ensure distribution of wealth, and equal opportunity.” (*Social justice*, Wikipedia, 6-12-2023)
2. Social justice is just another term for *socialism*.
 3. The Bible commands fair treatment of all people.
 - A. We are not to be respecters of persons or show favoritism in judgment (**Deut 1:16-17; Deut 16:18-19; 2Ch 19:5-7; Pro 24:23-25**).
 - B. All are to be held accountable to keep the law of God and are to be punished equally for breaking it.
 - i. A man is not to be left unpunished because he is rich or poor (**Lev 19:15**).
 - ii. A poor man is not to be looked upon with favor just because he is poor (**Exo 23:3, 6**).
 - iii. Countenance v. – To look upon with sanction or favour; to favour, patronize, sanction, encourage.
 - iv. Masters and servants are both under obligation to obey the word of God (**Eph 6:5-9**).
 - v. God will punish all equally for sin, regardless of their race, gender, or status (**Rom 2:5-11; Col 3:25; 1Pe 1:17**).
 - C. We should not give preferential treatment to the rich, especially in the church (**Jam 2:1-9**).
 - D. In Christ, men and women of all ethnicities and social stations should be treated equally as it pertains to loving them and keeping God’s commandments toward them (**Gal 3:28; Gal 5:6 c/w 1Jo 5:2 c/w Rom 13:8-10; Col 3:11**).
 4. The only way to equitably distribute resources in society is through the free market.
 - A. Those who work and earn money or goods are entitled to them (**Pro 27:18; 1Co 9:7**).
 - B. Those who are lazy and do not work are not entitled to anything (**2Th 3:10; Pro 13:4; Pro 19:15; Pro 21:25**).
 - C. Those who work to produce goods or services are recompensed for their labor either by their employers or their customers.
 - i. The more productive a man is, the greater the portion of available wealth he is entitled to.
 - ii. The less productive a man is, the lesser the portion of available wealth he is entitled to.

- D. Every man must get it through his head that nobody owes him anything unless he has worked for it.
5. The only person or entity that has the right to distribute resources is he (or it) who owns them.
- A. The owner of something has power over it (**Act 5:4**).
 - B. No person or entity has the right to distribute someone else's resources to others.
 - i. That is called theft (**Exo 20:15**).
 - ii. Theft is theft, no matter if it is committed by an individual, a mob, or a government.
 - iii. Receiving stolen property is also a crime, whether the stolen property comes from an ordinary thief or a government agency.
 - C. No person has an inherent right to any of the resources in society.
 - i. One man's right is another man's obligation.
 - ii. If one man has a right to anything (food, shelter, healthcare, transportation, education, etc.) then another man has an obligation to provide it to him.
 - iii. If the other man does not want to provide it for him, or to provide him the means to acquire it, then that other man must be forced to provide it.
 - iv. This means that the provider of the thing is made a slave of the man to whom it is provided.
 - v. Forced slavery is certainly not *justice*!
6. God has ordained that there will be both rich and poor on this earth.
- A. God is the maker of both the rich and the poor (**Pro 22:2**).
 - B. The Lord makes some people rich and some poor (**1Sa 2:7; Psa 75:7**).
 - C. God gives some men power to get wealth (**Deut 8:18; Pro 10:22**), but not all of them.
 - D. Who are we to try to change God's order and make everyone equal?
7. The rich are not superior to the poor in God's sight.
- A. God does not regard the rich more highly than the poor (**Job 34:19**).
 - B. In fact, God has chosen the poor of this world who are rich in faith to inherit the kingdom (**Jam 2:5**).
 - C. It is the character of a man, whether rich or poor, which determines his superiority over another (**Pro 28:6**).
 - D. Rich men are sometimes wicked (**Jam 2:6-7; Jam 5:1-6**).
8. God did not ordain a progressive tax in Israel.
- A. When God commanded that an atonement offering was to be made by every man in Israel, all paid the same half shekel whether they were rich or poor (**Exo 30:11-15**).
 - B. When it came to giving to the Lord to support the priests, Levites, and the temple service, all were to give tithes (10%) of their increase (**Num 18:24**).
9. People have a responsibility from God to help the poor *voluntarily* when they are able.
- A. Jesus taught that we are to help the poor when we will (**Mar 14:7**).

- B. Giving to the poor should be done willingly and cheerfully, not grudgingly or of necessity (**2Co 9:7**).
- C. Giving to the poor should be done with discretion, not carelessly (**Psa 112:5**).
- D. God commanded Israel to help those in genuine need (**Deut 15:7-11**), but He never set up a welfare state wherein the government forcibly took wealth from one person to give to another.
- E. God’s welfare program under the law of Moses was a *workfare* program (**Lev 19:9-10; Deut 24:19-22**).
- F. God will judge us for not helping the poor when we are able and when their need is brought to our attention (**Pro 28:27**).

10. Poverty will never be eradicated from the earth.

- A. We will always have poor people among us (**Mat 26:11; Deut 15:11**).
- B. Attempting to eradicate poverty and make everyone equal is a direct assault on the word of God.

11. Wealth redistribution is evil.

- A. Some poor people are poor because they are lazy (**Pro 10:4a**), and most rich people are rich because they work hard (**Pro 10:4b**).
- B. Some poor people are poor because they are wasteful (**Pro 12:27; Pro 18:9**).
- C. Some poor people are poor because they can’t control their spending (**Pro 21:17**).
 - i. Redistributing wealth (robbing the wealthy to give to the poor) will not end poverty, but will instead create more of it.
 - ii. Wealth redistribution takes wealth from productive people who would use that wealth to create products, services, and jobs which improve the standard of living of everyone and gives it to those who are unproductive and will waste it.
- D. Those who will not work should not eat (**2Th 3:10**).
- E. Taking food (or the money to buy it) away from those who do work and giving it to those who won’t is theft which incentivizes lazy and wicked behavior.

Critical Race Theory (CRT)

1. Definition

- A. Critical race theory *n.* – a group of concepts (such as the idea that race is a sociological rather than biological designation, and that racism pervades society and is fostered and perpetuated by the legal system) used for examining the relationship between race and the laws and legal institutions of a country and especially the United States (merriam-webster.com)
- B. “Critical race theory (CRT) is a cross-disciplinary examination – by social and civil-rights scholars and activists – of how laws, social and political movements, and media shape, and are shaped by, social conceptions of race and ethnicity. The word critical in the name is an academic reference to critical thinking, critical theory, and scholarly criticism, rather than criticizing or blaming people.

“CRT is also used in sociology to explain social, political, and legal structures and power distribution as through a "lens" focusing on the concept of race, and experiences of racism. For example, the CRT conceptual framework examines racial bias in laws and legal institutions, such as highly disparate rates of incarceration among racial groups in the United States. A key CRT concept is intersectionality—the way in which different forms of inequality and identity are affected by interconnections of race, class, gender, and disability. Scholars of CRT view race as a social construct with no biological basis. One tenet of CRT is that racism and disparate racial outcomes are the result of complex, changing, and often subtle social and institutional dynamics, rather than explicit and intentional prejudices of individuals. CRT scholars argue that the social and legal construction of race advances the interests of white people at the expense of people of color, and that the liberal notion of U.S. law as "neutral" plays a significant role in maintaining a racially unjust social order, where formally color-blind laws continue to have racially discriminatory outcomes.” (*Critical race theory*, Wikipedia, 6-12-2023)

- C. “Scholars of CRT say that race is not "biologically grounded and natural"; rather, it is a socially constructed category used to oppress and exploit people of color; and that racism is not an aberration, but a normalized feature of American society. According to CRT, negative stereotypes assigned to members of minority groups benefit white people and increase racial oppression.” (Ibid)

2. Examples of CRT being promoted in public and private schools.

A. The School District of Philadelphia

- i. “While we believe in, and will continue to cultivate, a system that addresses all forms of inequity, because of both historical and current events within our nation and city, it is imperative that we take a laser focus on acknowledging and dismantling systems of racial inequity. For us, this goes deeper and far beyond focusing on individual acts of prejudice and discrimination, but refers to uprooting policies, deconstructing processes, and eradicating practices that create systems of privilege and power for one racial group over another.” (The School District of Philadelphia’s Anti-Racism Declaration, www.philasd.org/antiracism, 3-31-2022)
- ii. “Some may ask, “why are we only talking about racism when there are other systems of oppression that need to be addressed?” To that I will answer, race is the social construction that set the foundation and built the infrastructure for the United States we know today. Racism is the root of all other forms of injustice and provides the nourishment needed for other systems of oppression to thrive. As such, in order to destroy the tree, we cannot simply pick at the leaves or chop away at the trunk, we must destroy the root.” (Ibid)

B. Buffalo School District’s new 5th Grade curriculum centered on Black Lives Matter.

- i. “Discuss these principles and have students talk about how they connect to them. Black Villages is the disruption of Western nuclear family dynamics

and a return to the “collective village” that takes care of each other.”
(OFFICE OF CULTURALLY AND LINGUISTICALLY RESPONSIVE INITIATIVES, 5th Grade: Black Lives Matter Intergenerational, Black Families, and Black Villages, July 2020,

<https://www.buffaloschools.org/cms/lib/NY01913551/Centricity/Domain/9000/BLM%20lesson%20-%20Grade%205.pdf>)

- ii. “Black Lives Matter declaration on Black Villages: We are committed to disrupting the Western-prescribed nuclear family structure requirement by supporting each other as extended families and “villages” that collectively care for one another, and especially “our” children to the degree that mothers, parents and children are comfortable.” (Ibid)
- iii. This quote echoes a statement on the Black Lives Matter website before they removed it.
 - a. “We disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and “villages” that collectively care for one another, especially our children, to the degree that mothers, parents, and children are comfortable.” (Black Lives Matter, *What We Believe*, <https://web.archive.org/web/20200408020723/https://blacklivesmatter.com/what-we-believe/>)
 - b. Here are other things that the Black Lives Matter organization espoused on their website before they removed it.
 - (i) “We make space for transgender brothers and sisters to participate and lead.” (Ibid)
 - (ii) “We are self-reflexive and do the work required to dismantle cisgender privilege and uplift Black trans folk, especially Black trans women who continue to be disproportionately impacted by trans-antagonistic violence.” (Ibid)
 - (iii) “We foster a queer-affirming network. When we gather, we do so with the intention of freeing ourselves from the tight grip of heteronormative thinking, or rather, the belief that all in the world are heterosexual (unless s/he or they disclose otherwise).” (Ibid)

C. The Shipley School

- i. The Shipley School is a private school in Pennsylvania which [costs over \\$40,000 per year for middle school tuition and over \\$44,000 per year for high school tuition](#).
- ii. Lila Corgan, a middle school English teacher and the middle school Diversity, Equity, and Inclusion Coordinator at The Shipley School, wrote a blog on *Decentering Whiteness at Home and in Your Family* on the Shipley School website.
- iii. The blog post was later removed, but a copy of it can still be found on web.archive.org.
- iv. Here are some excerpts from the blog post.
 - a. “As the parent of three children (ages 8, 7, and 3), I’ve been thinking a lot about how our family is dominated by and/or perpetuates the

values of white culture, and how I might replace our center with multiracial values. By saying that whiteness is “at the center” of American society is to say that access to power, control of resources, and the ability to enforce cultural values and policies disproportionately belongs to white people.” (Lila Corgan, *Decentering Whiteness at Home and in Your Family*, <http://web.archive.org/web/20221204014311/https://blogs.shipleyschool.org/decentering-whiteness-at-home-and-in-your-family>)

- b. “**Be Deliberate about Language:** Pay attention to how your language may perpetuate “universal” standards of beauty, speech, behavior, dress, conflict resolution, etc. It’s quite common for a person to compliment two of my three children on their beautiful blue eyes. While I always appreciate the compliment, I am conscious of my third brown-eyed child - what message is she receiving about how she fits in with European standards of beauty? When in my own positive and negative interactions with children have I come from a white-centered approach?” (Ibid)

D. The Oregon Department of Education

- i. In February 2021, the Oregon Department of Education promoted “A Pathway to Math Equity Micro-Course” which was offered by the “A Pathway to Equitable Math Instruction” organization (equitablemath.org). ([source](#))
- ii. Here is what “A Pathway to Equitable Math Instruction” has to say about their program.
- iii. “A Pathway to Equitable Math Instruction is an integrated approach to mathematics that centers Black, Latinx, and Multilingual students in grades 6-8, addresses barriers to math equity, and aligns instruction to grade-level priority standards. The Pathway offers guidance and resources for educators to use now as they plan their curriculum, while also offering opportunities for ongoing self-reflection as they seek to develop an anti-racist math practice. The toolkit “strides” serve as multiple on-ramps for educators as they navigate the individual and collective journey from equity to anti-racism.” (A Pathway to Equitable Math Instruction, <https://equitablemath.org>).
- iv. The program is comprised of “5 Strides on the Path to Math Equity.”
- v. Here are quotes from STRIDE 1: Dismantling Racism in Mathematics Instruction.
 - a. “This tool provides teachers an opportunity to examine their actions, beliefs, and values around teaching mathematics. The framework for deconstructing racism in mathematics offers essential characteristics of antiracist math educators and critical approaches to dismantling white supremacy in math classrooms by making visible the toxic characteristics of white supremacy culture (Jones and Okun 2001; dismantling Racism 2016) with respect to math. Building on the framework, teachers engage with critical praxis in order to shift their instructional beliefs and practices towards antiracist math education.

By centering antiracism, we model how to be antiracist math educators with accountability.” (Dismantling Racism in Mathematics Instruction, p. 2, https://equitablemath.org/wp-content/uploads/sites/2/2020/11/1_STRIDE1.pdf)

- b. “White supremacy culture infiltrates math classrooms in everyday teacher actions. Coupled with the beliefs that underlie these actions, they perpetuate educational harm on Black, Latinx, and multilingual students, denying them full access to the world of mathematics. The table below identifies the ways in which white supremacy shows up in math classrooms.

“DISMANTLING WHITE SUPREMACY CULTURE IN MATH CLASSROOMS

“We see white supremacy culture show up in the mathematics classroom even as we carry out our professional responsibilities outlined in the California Standards for the Teaching Profession (CSTP). Using CSTP as a framework, we see white supremacy culture in the mathematics classroom can show up when:

“There is a greater focus on getting the "right" answer than understanding concepts and reasoning.

“Independent practice is valued over teamwork or collaboration.

“Contrived word problems are valued over the math in students' lived experiences.

“Students are tracked (into courses/pathways and within the classroom).

“Participation structures reinforce dominant ways of being.” (Ibid, p.8)

- c. “White supremacy culture shows up in math classrooms when...

“There is a greater focus on getting the "right" answer than understanding concepts and reasoning.

“Upholding the idea that there are always right and wrong answers perpetuate objectivity as well as fear of open conflict. Some math problems may have more than one right answer and some may not have a solution at all, depending on the content and the context. And when the focus is only on getting the right answer, the complexity of

the mathematical concepts and reasoning may be underdeveloped, missing opportunities for deep learning.” (Ibid, p. 67)

d. “White supremacy culture shows up in math classrooms when...

“Independent practice is valued over teamwork or collaboration.

“While there is some value in students being able to complete work independently, when this is the only or most common avenue for learning or practicing, it reinforces individualism and the notion that I’m the only one. This does not give value to collectivism and community understanding, and fosters conditions for competition and individual success, which perpetuates the idea that if a student is failing it is because they are not trying hard enough or that they don’t care.” (Ibid, p.63)

e. “White supremacy culture shows up in math classrooms when...

“Contrived word problems are valued over the math in students' lived experiences.

“Often the emphasis is placed on learning math in the “real world,” as if our classrooms are not a part of the real world. This reinforces notions of *either/or thinking* because math is only seen as useful when it is in a particular context. However, this can result in using mathematics to uphold capitalist and imperialist ways of being and understandings of the world.” (Ibid, p. 60)

f. “White supremacy culture shows up in math classrooms when...

“Participation structures reinforce dominant ways of being.

“Classrooms are often microcosms of the world around us and reinforce dominant (or white) ways of being. For example, small groups of students receive the teacher’s attention throughout instruction and a few students are typically called on to participate in class discussions, reinforcing notions of *perfectionism*. The patterns of students who fall into those categories often mirror societal norms. Another common participation structure is pairing students as helper and helpee. This reinforces *paternalism* and other power structures that identify students as either being good or bad at math (also *either/or thinking*). Also, requiring students to raise their hand before speaking can reinforce *paternalism* and *powerhoarding*, in addition to breaking the process of thinking, learning, and communicating.” (Ibid, p. 77)

g. “White supremacy culture shows up in math classrooms when...

“Control of classrooms is valued over students' agency over their learning.

“Unique to mathematics is the idea that new learning comes from the teacher. Even when learning is connected to previous knowledge and experiences, the idea is often that teachers provide the learning and are in charge of disseminating new information. This reinforces the ideas of *paternalism* and *powerhoarding*. When students bring a different approach to doing math, teachers often get defensive and see it as a challenge to the power structures in the classroom.” (Ibid, p.74)

h. “White supremacy culture shows up in math classrooms when...

“‘Good’ math teaching is considered an antidote for mathematical inequity for Black, Latinx, multilingual students.

"Best practices" for math pedagogy often exclude the unique needs of Black, Latinx and multilingual or migrant students. This reinforces either/or thinking by reinforcing stereotypes about the type of mathematical education that certain groups of students receive. It allows the defensiveness of Western mathematics to prevail, without addressing underlying causes of why certain groups of students are “underperforming,” a characterization that should also be interrogated. It also presupposes that “good” math teaching is about a Eurocentric type of mathematics, devoid of cultural ways of being.” (Ibid, p. 32)

i. “White supremacy culture shows up in math classrooms when...

“Grading practices center what students don't understand rather than what they do understand.

“Grades are traditionally indicative of what students can't do rather than what they can do, reinforcing *perfectionism*. In addition, math teachers also focus grades on what is more easily measurable, rather than the knowledge that we want students to have, reinforcing *quantity over quality* and often evaluating procedural or skills-based knowledge rather than conceptual knowledge.” (Ibid, p. 53)

E. Richfield High School in Minnesota

i. “Teachers and staff at Richfield High School apparently begin all of their meetings by committing to dismantling ‘processes that benefit whiteness.’

“That’s according to Principal Stacy Theien-Collins, who spoke to the school board at a Monday meeting.

““We’re going to start like we start all of our high school meetings, which is with our Richfield High School vision of equity,” said Theien-Collins.

“She said this ‘vision of equity’ was developed last school year and is used ‘in all programs, all decisions, [and] all policies.’

“It states: ‘At Richfield High School we believe in providing a rigorous and equitable education reflecting the strengths and experiences of our community. We believe students learn best when they feel safe and affirmed in who they are. Therefore, we commit to dismantling policies and processes that benefit whiteness and other systems of privilege.’” (AlphaNews, *School staff begin meetings by committing to dismantling ‘whiteness’*, <https://alphanews.org/school-staff-begin-meetings-by-committing-to-dismantling-whiteness/>, 10-8-2021)

- ii. Theien-Collins can be seen on video making this statement at the link above.
3. Critical race theory can be summarized by the following statement: “all white people are racists.”
4. There is only one “race” of human beings.
 - A. Race *n.* – I. A group of persons, animals, or plants, connected by common descent or origin. 1. a. The offspring or posterity of a person; a set of children or descendants.
 - B. God has made all people from “one blood” (**Act 17:26**).
 - C. Every human being is descended from the first man and woman, Adam and Eve.
 - D. Therefore, all human beings are of the same race: the *human race*.
5. Variations in characteristics within the human family are a fact, not a social construct.
 - A. Ethiopians have dark skin (**Jer 13:23**).
 - i. Ethiopian *n.* – A native of Ethiopia; a negro, blackamoor.
 - ii. This is an immutable physical characteristic, not a social construct.
 - B. Some cultures have gained a justified bad reputation based on observable bad behavior and character flaws (**Tit 1:12**).
 - i. Stereotypes that arise about such cultures who exhibit immoral behavior are not the product of “racism,” but the product of observation.
 - ii. It is not wrong to affirm the truth of such stereotypes (**Tit 1:13**).
 - iii. It is wrong, however, to judge an individual based on a stereotype when that individual does not exhibit the stereotypical behavior.
6. “Racial” distinctions have no bearing on a person’s relationship with God.
 - A. Salvation is by *grace*, not *race* (**Act 15:7-11**).
 - B. In the church of Jesus Christ, ethnicity or national identity is immaterial (**Col 3:11**).

- i. Barbarian *n.* – 1. A foreigner, one whose language and customs differ from the speaker’s.
 - ii. Scythian *n.* – 1. A person belonging to the race by which Scythia was inhabited; = Scyth.
 - iii. Scythian *adj.* – 1. Pertaining to Scythia, an ancient region extending over a large part of European and Asiatic Russia, or to the nomadic people by whom it was inhabited.
 - iv. Nationality, ethnicity, “race,” or skin color matters not in Christ.
 - v. The only thing that matters is that:
 - a. a man is a new creature in Christ through regeneration (**Gal 6:15**)
 - b. he exercises faith that works by love (**Gal 5:6**)
 - c. he keeps God’s commandments (**1Co 7:19**)
- C. The Ethiopian eunuch was treated no differently than any other man by Philip the evangelist (**Act 8:26-39**).
- i. He rode with him in a chariot.
 - ii. He taught him.
 - iii. He baptized him.
- D. There was a black man named Niger in the Bible (**Act 13:1**).
- i. His name was Simeon, but his nickname was Niger which means “black.”
 - ii. Niger – (black). Niger is the additional, or distinctive, name given to the Simeon, who was one of the teachers and prophets, in the church at Antioch. Act 13:1. (Smith’s Bible Dictionary)
 - iii. Niger – Surname of Simeon, second of the five teachers and prophets of the Antioch church (Act 13:1). (“black”.) Probably an African proselyte, because he is associated with Lucius of Cyrene in Africa. His Hebrew name, Simeon, shows his Hebrew extraction. (Fausset’s Bible Dictionary)
 - iv. Niger *n.* – 1. Neger, Negro. (OED)
 - v. Negro *n.* – 1. An individual (esp. a male) belonging to the African race of mankind, which is distinguished by a black skin, black tightly-curved hair, and a nose flatter and lips thicker and more protruding than is common amongst white Europeans. (OED)
 - vi. The example of Niger destroys the “Black Hebrew Israelite” heresy which teaches that Jesus and the Jewish people were black.
 - vii. If the Jews were black, why would Jewish Christians give a black man the nickname of “Niger” which means “black?”
 - viii. Niger was not put “in the back of the bus” in the church, but he was rather a prophet and a teacher (**Act 13:1**), and was one of the men that ordained Paul and sent him on his first evangelistic trip (**Act 13:2-3**).
- E. The other Ethiopian eunuch in the Bible was a good man who was used by God to save the prophet Jeremiah (**Jer 38:7-13**).
- F. Christianity knows nothing of “racism.”

7. The Bible does not forbid “interracial marriage.”

- A. The Old Testament forbade the Jews from marrying the Canaanites, not because of their “race,” but because of their wicked religion and moral depravity (**Deut 7:1-5; Lev 18:27-28**).

- B. Moses married an Ethiopian woman, and his brother and sister spoke against him for it (**Num 12:1**).
 - i. They questioned Moses' authority as a man of God because of his "interracial marriage" (**Num 12:2**).
 - ii. The Lord was angry with them and chided them for speaking against Moses (**Num 12:3-9**).
 - iii. The Lord judged Miriam with leprosy (**Num 12:10**).
 - a. One has to wonder if the Lord made her "white as snow" in an ironic judgment because she thought lighter skinned people were superior to dark skinned people?
 - b. Regardless, this was a severe punishment.
 - iv. Moses was a better man than his siblings and therefore besought the Lord to heal Miriam (**Num 12:11-15**).
- C. The Bible nowhere forbids two people of different ethnicities or skin colors from marrying each other for those reasons alone.

8. Discrimination

- A. Discrimination, in and of itself, is not wrong.
 - i. Discrimination, properly exercised, is good and Biblical.
 - a. Discrimination *n.* – 1. The action of discriminating; the perceiving, noting, or making a distinction or difference between things; a distinction (made with the mind, or in action). Also with *against*.
 - b. Discriminate *v.* – 1. *trans.* To make or constitute a difference in or between; to distinguish, differentiate.
 - c. *Discriminate* is a synonym of *discern*.
 - d. Discern *v.* – 1. *trans.* To separate (things, or one thing *from* another) as distinct; to distinguish and divide.
 - e. Christians should be able to discern and make a difference between holy and profane things and clean and unclean things (**Eze 44:23; Mal 3:18; Heb 5:14**).
 - f. God rewards those who desire to have discernment (**1Ki 3:11-12**).
 - g. Discrimination is a good thing when it is used to make a difference between good and evil.
 - h. Discouraging the exercising of discrimination is discouraging people from thinking critically and making correct judgments concerning right and wrong, good and evil, and truth and error.
 - ii. A person who never discriminates is a fool.
 - a. A woman who doesn't discriminate between a philandering drunk and a pious Christian when choosing a husband is not virtuous but extremely foolish.
 - b. A man who doesn't discriminate between an odious, clamorous whore and a godly, submissive woman of a meek and quiet spirit when choosing a wife is an idiot.
 - c. An employer who doesn't discriminate between a transgender freak with tattoos and piercings covering its body and a normal, well-

dressed, well-groomed person when hiring is a fool who is heading for bankruptcy.

B. “Affirmative action” and hiring quotas.

- i. Businesses exist to cater to consumer demand by producing goods and services.
 - a. If a business cannot produce goods and services at a competitive rate, it will go out of business.
 - b. Mandating that a business hire an equal number of people from protected groups rather than the most qualified people for the job will put the business at a competitive disadvantage and will cause it to be unprofitable and go out of business.
- ii. Some discrimination in business is necessary for businesses to be competitive and successful.
- iii. For instance, consider the absurdity of mandating “equal opportunity” policies in the following industries.
 - a. How many games would an NFL team win if they could not discriminate in hiring and had to hire an equal amount of:
 - (i) blacks, whites, Asians, and Mexicans?
 - (ii) people of the gen Z, millennial, gen X, baby boomer, and silent generations?
 - (iii) men and women?
 - (iv) people from all quadrants of the height and weight spectrum?
 - b. How many games would an NBA team win if they could not discriminate in hiring and had to hire an equal amount of white people as black people?
 - c. How many computers and smartphones would Apple produce if they could not discriminate in hiring and had to hire an equal amount of people from all spectrums of the IQ bell curve?
 - d. How many off-shore oil wells would be drilled if oil companies could not discriminate in hiring and had to hire an equal number of men and women?
 - e. How long would a university stay in business if it could not discriminate in hiring and had to hire an equal number of people from all educational levels to be professors?

C. Discriminating based on “race” due to hatred or malevolence is wrong.

- i. Every man should be rewarded and judged according to his work (**Mat 16:27; Rev 20:13**), not his skin color.
- ii. “I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.” (Martin Luther King, Jr.)

D. Reverse discrimination

- i. Attempting to right the wrongs of the past by showing partiality to blacks or any other people who were unjustly discriminated against in the past is just as wrong as what preceded it.

- ii. Unjust discrimination against white people today to make up for the unjust discrimination against blacks in previous generations is repaying evil for evil, which is evil (**Rom 12:17; 1Th 5:15**).
- E. The free-market will take care of bigots and ungodly discrimination.
 - i. If a company refuses to hire the best qualified man for a job simply because he is black, that company will end up hiring a less qualified man for the job.
 - ii. Their competitor, who is not run by bigots, will hire the black man and will have a competitive advantage over the bigoted company.
 - iii. The bigoted company will be forced by the market to either stop discriminating based on “race” alone or go out of business.
- F. Forcing a company to hire people doesn’t stop them from being bigots.
 - i. Laws might be able to force a company owner to hire a man because of his skin color, but it can’t force him to not hate the man.
 - ii. Why would a black man want to work for a man who hates him because of his skin color?
 - iii. It would be far preferable to work for a man knowing that he wanted to hire you, rather than working for a man who was forced to hire you and will therefore resent you even more than he normally would.

9. How to overcome unjust discrimination due to bigotry and racism

- A. Rather than repaying evil with evil, instead bless your enemies and do good to them (**1Pe 3:9; Rom 12:14; Mat 5:39-41**).
- B. Commit it to God (**1Pe 2:23**).
- C. Let God judge them (**Rom 12:17-19; Pro 20:22**).
- D. Do good to your enemies and overcome evil with good (**Rom 12:20-21; Mat 5:43-44; Luk 6:27-28**).
- E. Obey the golden rule (**Mat 7:12; Luk 6:31**).
- F. Humble yourself, and the Lord will exalt you (**1Pe 5:6**).
- G. Live in such a way that people will have no good reason to be prejudiced against you (**1Pe 2:12; 1Pe 3:16; Tit 2:8**).
- H. Remember that the Lord can use an outcast to accomplish great things (**Jdg 11:1-8, 32-33 c/w Heb 11:32-33**).

10. The absurdity and immorality of reparations

- A. The concept of restitution is Biblical.
 - i. If a person does bodily harm to, or steals or destroys the property of, another, the offender should be made to compensate the victim financially.
 - ii. There were many laws establishing this practice in the Old Testament (**Exo 22:1-15**).
- B. Reparations or restitution for a person who was *unlawfully* enslaved is just.
 - i. Manstealing is a crime against the law of God, both in the Old and New Testaments (**Exo 21:16; Deut 24:7; 1Ti 1:10**).
 - ii. If a specific person was stolen and enslaved by another person, or was sold to third party who enslaved him, then the stolen person has a right to sue the manstealer and/or the enslaver for restitution to compensate him for the harm done to him.

- iii. However, this scenario is not what people who are calling for reparations today have in mind.
- C. Reparations or restitution for a person who was *lawfully* enslaved is not just.
 - i. There are circumstances in which a man can be lawfully enslaved according to the word God.
 - ii. These circumstances include:
 - a. Being enslaved to pay off debts (**Mat 18:23-25; Exo 22:3; 2Ki 4:1**).
 - b. Being enslaved as a prisoner of war (**Deut 21:10-14; 1Ki 9:20-21; 2Ki 5:2**).
 - iii. If a man was enslaved for either of these reasons, he is not entitled to reparations.
 - iv. A lawfully enslaved man can be legally sold (**Exo 21:2**).
 - v. If a man was lawfully enslaved and then sold to another man, he is not entitled to reparations.
- D. Modern calls for reparations for black people in America are a perversion of justice. Let's look at several different scenarios involving slavery and reparations.
 - i. Blacks who *can* prove that one or more of their ancestors were slaves.
 - a. Example: a black man through written records can prove that one or more of his ancestors were owned by a slave owner in America.
 - b. This black man who could prove that his ancestor(s) were slaves would also have to prove that the white people he is demanding reparations from were the descendants of the slave owner who stole or bought his ancestor(s).
 - (i) He could not sue any white people for restitution who were not the descendants of the slave owner who stole or bought his ancestor(s) any more than he could sue a man from Japan whose ancestors never owned slaves.
 - (ii) Even if he could find the descendants of his ancestor's slave owner, children are not to pay for the sins of their fathers (**Deut 24:16; Eze 18:20**).
 - c. Many of the African slaves were captured by Africans and sold to Europeans slave ship owners (Jews) who sold them to people in many other nations including the United States.
 - (i) "Some independent slave merchants did in fact stage raids on unprotected African villages and kidnap and enslave Africans. Most professional slave traders, however, set up bases along the west African coast where they purchased slaves from Africans in exchange for firearms and other goods. Before the end of the seventeenth century, England, France, Denmark, Holland, and Portugal had all established slave trading posts on the west African coast. Yet to simply say that Europeans purchased people who had already been enslaved seriously distorts historical reality. While there had been a slave trade within Africa prior to the arrival of Europeans, the massive European demand for slaves and the introduction of firearms radically transformed west and

central African society. A growing number of Africans were enslaved for petty debts or minor criminal or religious offenses or following unprovoked raids on unprotected villages. An increasing number of religious wars broke out with the goal of capturing slaves. European weapons made it easier to capture slaves.” (Steven Mintz, *African-American Voices: A Documentary Reader, 1619-1877*, <https://www.snopes.com/fact-check/facts-about-slavery>)

- (ii) According to the Old Testament law, the Africans who stole others Africans and sold them should have been put to death **(Exo 21:16)**.
- (iii) If it is just to make white people pay reparations to black people today because some white people owned some black people in the 17th-19th centuries, then it is also just to put black people to death today because some black people stole and sold other black people in the 17th-19th centuries.
- d. In addition to proving that his ancestor was enslaved, he would also have to prove that he was *unlawfully* enslaved.
- e. But regardless of whether his ancestor was unlawfully or lawfully enslaved, he is still not entitled to reparations because he himself was not enslaved by the people from which he is seeking reparations.
- ii. Blacks who *cannot* prove that one or more of their ancestors were slaves.
 - a. Any black person who cannot prove that one or more of his ancestors were slaves has no right to demand reparations from anyone.
 - b. No person who was not himself kidnapped and forced into slavery has a right to reparations — how much more so someone who cannot prove that any of his ancestors were slaves.
- iii. Blacks whose ancestors were *not* slaves.
 - a. There were free blacks in America prior to slavery being outlawed, so therefore not every black person is a descendant of slaves.
 - b. “There were approximately 319,599 free blacks in the United States in 1830. Approximately 13.7 per cent of the total black population was free.” (R. Halliburton Jr., <https://www.snopes.com/fact-check/facts-about-slavery>)
 - c. A black person whose ancestors were not slaves obviously has no right to reparations.
- iv. Blacks whose ancestors were *slave owners*.
 - a. Contrary to popular opinion, there were a lot of black people in America who owned black slaves.
 - b. “There were approximately 319,599 free blacks in the United States in 1830. Approximately 13.7 per cent of the total black population was free. A significant number of these free blacks were the owners of slaves. The census of 1830 lists 3,775 free Negroes who owned a total of 12,760 slaves.” (Ibid)
 - c. If white people should be forced to pay reparations to black people because some white people owned black slaves in the past, then

- black people should be forced to pay reparations to black people because some black people owned black slaves in the past.
- v. Blacks whose ancestors were owned by *American Indians*.
 - a. It wasn't only whites and blacks who owned slaves in America — some of the American Indians did too.
 - b. “In the late-18th-century Southeast, the Native relationship to slavery took a surprising turn. There, a relatively small group of Cherokees, Creeks, Choctaws, and Chickasaws held Africans in bondage. Historian Tiya Miles has written two histories of Cherokee slaveholding. Miles places the number of enslaved people held by Cherokees at around 600 at the start of the 19th century and around 1,500 at the time of westward removal in 1838-9. (Creeks, Choctaws, and Chickasaws, she said, held around 3,500 slaves, across the three nations, as the 19th century began.) “Slavery inched its way slowly into Cherokee life,” Miles told me. “When a white man moved into a Native location, usually to work as a trader or as an Indian agent, he would own [African] slaves.” If such a person also had a child with a Native woman, as was not uncommon, the half-European, half-Native child would inherit the enslaved people (and their children) under white law, as well as the right to use tribal lands under tribal law. This combination put such people in a position to expand their wealth, eventually operating large farms and plantations.” (Rebecca Onion, *America’s Other Original Sin*, [slate.com](https://www.slate.com))
 - c. If white people should be forced to pay reparations to black people because some white people owned black slaves in the past, then American Indians should be forced to pay reparations to black people because some American Indians owned black slaves in the past.
 - vi. *Whites* whose ancestors were slaves.
 - a. Blacks weren't the only people to be enslaved in America. White Irish people were too.
 - b. “Like impoverished people of other nationalities and ethnicities, many people emigrated from Ireland to the Americas in the 17th and 18th centuries as indentured servants; a smaller number were forcibly banished into indentured servitude during the period of the English Civil Wars; indentured servants often lived and worked under harsh conditions and were sometimes treated cruelly.” (*Were There Irish Slaves in America, Too?*, <https://www.snopes.com/fact-check/irish-slaves-early-america>)
 - c. “That thousands of Irish people were carried across the sea against their will and indentured to serve on plantations isn't disputed.” (Ibid)
 - d. If white people should be forced to pay reparations to black people because some white people owned black slaves in the past, then white people should be forced to pay reparations to white people because some white people owned white slaves in the past.

Gender Identity

1. Definition

- A. Gender identity *n.* – A person's internal sense of being male, female, some combination of male and female, or neither male nor female (merriam-webster.com)
- B. “Gender identity is the personal sense of one's own gender. Gender identity can correlate with a person's assigned sex or can differ from it. In most individuals, the various biological determinants of sex are congruent, and consistent with the individual's gender identity. Gender expression typically reflects a person's gender identity, but this is not always the case. While a person may express behaviors, attitudes, and appearances consistent with a particular gender role, such expression may not necessarily reflect their gender identity. The term gender identity was coined by psychiatry professor Robert J. Stoller in 1964 and popularized by psychologist John Money.

“In most societies, there is a basic division between gender attributes assigned to males and females, a gender binary to which most people adhere and which includes expectations of masculinity and femininity in all aspects of sex and gender: biological sex, gender identity, and gender expression. Some people do not identify with some, or all, of the aspects of gender assigned to their biological sex; some of those people are transgender, non-binary, or genderqueer. Some societies have third gender categories.

“The 2012 book *Introduction to Behavioral Science in Medicine* says that with exceptions, "Gender identity develops surprisingly rapidly in the early childhood years, and in the majority of instances appears to become at least partially irreversible by the age of 3 or 4". The Endocrine Society has stated "Considerable scientific evidence has emerged demonstrating a durable biological element underlying gender identity. Individuals may make choices due to other factors in their lives, but there do not seem to be external forces that genuinely cause individuals to change gender identity.

“Essentialists argue that gender identity is determined at birth by biological and genetic factors, while social constructivists argue that gender identity and the way it is expressed are socially constructed, instead determined by cultural and social influences. These positions are not mutually exclusive, as an innate gender identity can be expressed in different ways in different cultures.” (*Gender identity*, Wikipedia, 6-12-2023)

- 2. Gender identity ideology is an assault on God, the Bible, humanity, biology, language, and common sense.
- 3. Definitions
 - A. Gender and sex are synonyms.
 - i. Gender *n.* – 1. Kind, sort, class; also, genus as opposed to species. 2. *Gram.* Each of the three (or in some languages two) grammatical ‘kinds’,

corresponding more or less to distinctions of sex (and the absence of sex) in the objects denoted, into which substantives are discriminated according to the nature of the modification they require in words syntactically associated with them; the property (in a sb.) of belonging to, or (in other parts of speech) of having the form appropriate to concord with, a specified one of these kinds. Also, the distinction of words into ‘genders’, as a principle of grammatical classification. 3. *transf.* Sex.

- ii. Sex *n.* – 1. a. Either of the two divisions of organic beings distinguished as male and female respectively; the males or the females (of a species, etc., esp. of the human race) viewed collectively.
- B. Men and women are distinct from each other and are of the opposite gender/sex.
 - i. Man *n.* – II. 4. An adult male person. a. With special reference to sex.
 - ii. Male *adj.* – I. Of or belonging to the sex which begets offspring, or performs the fecundating function of generation.
 - iii. Fecundate *v.* – *trans.* To render fruitful or productive. b. *esp.* To make the female (individual or organ) fruitful by the introduction of the male element; to impregnate.
 - iv. Woman *n.* – I. 1. a. An adult female human being.
 - v. Female *adj.* – I. Belonging to the sex which bears offspring.
- C. Pronouns are assigned by sex, not by choice.
 - i. He *pron.* – I. A proper masculine pronoun of the third person, nominative case. 1. The male being in question, or last mentioned: Used of persons and animals of the male sex.
 - ii. She *pron.* – I. A proper feminine pronoun of the third person, nominative case. 1. The female being in question, or last mentioned. a. Used of persons of the female sex.
 - iii. They *pron.* – I. 1. As pronoun of the third person plural, nom. case; the plural of *he*, *she*, or *it*: The persons or things in question, or last mentioned.
 - iv. It is a violation of the most basic rules of grammar, which even toddlers understand, to refer to a person of the male sex by the pronoun *she* or a person of the female sex by the pronoun *he*.
 - v. It is indicative of mental retardation to refer to a single individual by the plural pronoun *they*.

4. There are only two genders.

- A. In the beginning God made mankind male and female (**Gen 1:27; Mat 19:4**).
- B. There are no other genders.
- C. A person’s gender/sex is encoded into every cell of his body in his DNA.
 - i. A man has one X chromosome and one Y chromosome.
 - ii. A woman has two X chromosomes.
 - iii. There are no other options in the human genome (except in the case of rare mutations).
- D. Idiotic babblers attempt to prove that there are dozens of genders in “professional” journals, but sensible people will avoid and scoff at such tripe (**1Ti 6:20-21**).

5. God defines gender roles.

A. Gender roles are ordained by God.

B. They are based on the physical differences between men and women.

C. Male gender role

i. Men are supposed to be:

a. Providers (**1Ti 5:8**)

b. Protectors (**Luk 11:21; Mat 24:43**)

c. Leaders and decision makers (**1Co 9:5; Eph 5:22-24**)

d. Commanders (**Gen 18:19**)

ii. Men are physically, mentally, and emotionally fitted for this role.

a. Men are physically and emotionally stronger than women (**1Pe 3:7**) which enables them to be providers and protectors.

b. Men think more logically and less emotionally than women which enables them to be leaders, decision makers, and commanders.

D. Female gender role

i. Women are supposed to be:

a. Helpers of their husbands (**Gen 2:18**)

b. Keepers at home (**Tit 2:5**)

c. Bearers of children (**1Ti 5:14**)

d. Nurturers of children (**1Th 2:7; Tit 2:4**)

e. Of a meek and quiet spirit (**1Pe 3:4**)

ii. Women are physically, mentally, and emotionally fitted for this role.

a. Women are wired to be more nurturing, caring, and compassionate than men.

b. Women are physically weaker than men (**1Pe 3:7**) which fits them to do household work rather than more physically demanding work outside the home.

6. God hates transgenderism.

A. The following evil practices of transgender people are forbidden by the word of God:

i. Crossdressing (**Deut 22:5**)

a. Abomination *n.* – 1. The feeling or state of mind of combined disgust and hatred; abhorrence, detestation, loathing.

b. God hates and is disgusted by those who dress as the opposite gender.

ii. Men acting like women (**1Co 6:9; Jer 51:30**) and women acting like men (**Isa 3:12**)

a. Effeminate *adj.* – 1. Of persons: That has become like a woman: a. Womanish, unmanly, enervated, feeble; self-indulgent, voluptuous; unbecomingly delicate or over-refined.

b. In that the Bible teaches that men are to not act like women, and women are told to act womanly, therefore it can be concluded that women are not supposed to act like men.

iii. Men having long hair and women having short hair (**1Co 11:13-15**)

- a. One of the ways that God intends for there to be a difference between the looks of men and women is hair length.
 - b. Men with long hair and women with short hair cause confusion.
 - c. God is not the author of confusion (**1Co 14:33**).
- 7. Affirming foolish, childish tendencies rather than lovingly correcting them is evil.
 - A. Foolishness is bound in children (**Pro 22:15**).
 - B. Sometimes young children and adolescents become confused about their sexuality or gender.
 - i. Some boys have tendencies toward being effeminate.
 - ii. Some girls have tendencies toward being masculine or “tom boys.”
 - iii. Such children should never be told that they are or might be the opposite gender of their biological sex.
 - iv. They should be lovingly encouraged to act like the gender/sex that God made them.
 - C. Some children experience “gender dysphoria” when they are young and think that they are the opposite gender.
 - i. Such children need their parents to be patient with them and let them grow out of it while teaching them the truth concerning gender.
 - ii. “But it is not true that gender dysphoria or “being trans” is similarly immutable. We know this, because before “affirmative therapy” was the vogue, gender therapists practiced “watchful waiting,” a therapeutic process whose goal was to help a child grow more comfortable in his or her biological sex. As we’ll see in the next chapter, watchful waiting was remarkably successful. Several studies indicate that nearly 70 percent of kids who experience childhood gender dysphoria—and are not affirmed or socially transitioned—eventually outgrow it.” (Abigail Shrier, *Irreversible Damage*, p. 118-119)
 - D. Affirming a child’s delusional idea that he or she is the opposite sex is child abuse.
 - i. Insane, idiotic psychiatrists and therapists instruct parents to follow and affirm their confused and emotionally unstable children in their gender transition journey, rather than lead them back to reality.
 - a. “To support and affirm their child’s journey, Dr. Kaufman told me, parents must ‘believe what their child says, while also understanding both that it may or may not change over time and that part of that journey means staying in step with their child each step of the way and seeing where it goes.’” (Ibid, p. 104)
 - b. Dr. Kaufman needs committed to an insane asylum.
 - ii. The most “prestigious” medical accrediting organizations have shown themselves to be completely corrupt and devoid of competence, medical knowledge, and plain common sense by endorsing “gender-affirming care.”
 - a. “But the new ‘affirmative-care’ standard of mental health professionals is a different matter entirely. It surpasses sympathy and leaps straight to demanding that mental health professionals adopt their patients’ beliefs of being in the ‘wrong body.’ Affirmation therapy compels therapists to endorse a falsehood: not that a teenage

girl feels more comfortable presenting as a boy—but that she actually *is* a boy.

“This is not a subtle distinction, and it isn’t just a matter of humoring a patient. The whole course of appropriate treatment hinges on whether doctors view the patient as a biological girl suffering mental distress or a boy in a girl’s body.

“But the ‘affirmative-care’ standard, which chooses between these diagnoses before the patient is even examined, has been adopted by nearly every medical accrediting organization. The American Medical Association, the American College of Physicians, the American Academy of Pediatrics, the American Psychological Association, and the Pediatric Endocrine Society have all endorsed ‘gender-affirming care’ as the standard for treating patients who self-identify as ‘transgender’ or self-diagnose as ‘gender dysphoric.’” (Ibid, p. 98)

- b. “Imagine if we treated anorexics this way. Imagine a girl—5’6” tall, 95 pounds—approaches her therapist and says: “I just know I’m fat. Please call me ‘Fatty.’” Imagine the APA encouraged its doctors to ‘modify their understanding’ of what constitutes ‘fat’ to include this emaciated girl. Imagine the APA encouraged therapists to respond to such patients, ‘If you feel fat, then you are. I support your lived experience. Okay, Fatty?’” (Ibid, p. 99)
- c. These “medical professionals” fit the description of Job’s friends, of whom he said, “ye are forgers of lies, ye are all physicians of no value” (**Job 13:4**).
- iii. Wrong ideas are to be corrected, not embraced (**Heb 12:9**).
- iv. The scriptures are given to us to correct us when we err (**2Ti 3:16**).
 - a. Parents, and especially fathers should use the scriptures to correct errant thinking and bring their children up in the nurture and admonition of the Lord (**Eph 6:4**).
 - b. Admonition – 1. The action of admonishing; authoritative counsel; warning, implied reproof.
 - c. Admonish – 1. *gen.* To put (a person) in mind of duties; to counsel against wrong practices; to give authoritative or warning advice; to exhort, to warn.
 - d. Therefore, fathers should *admonish* their children against wrong ideas or practices, not *affirm* them in them.
- v. Children need to be told when they are thinking incorrect and illogical thoughts.
- vi. It is the parents’ job to bring up children in the way they should go (**Pro 22:6**), not to allow them to go in the self-destructive ways of this insane world.

vii. In her book *Irreversible Damage*, Abigail Shrier explains the importance of parents setting limits on their children's behavior, even when it causes the children to get angry about it.

a. "Sasha Ayad says that parents today are often afraid of upsetting their teens because they have the idea that their job is to ensure their child is "happy and perfectly adjusted and well-balanced 100 percent of the time." Not only is that an unreasonable goal, it misunderstands the inherently tumultuous state of adolescence. Teenagers are supposed to get angry and emotional. Parents are supposed to set limits.

"If you have a fight with your teenager, she might be angry with you, but she'll feel the presence of a guardrail. Sometimes, just knowing it's there may be enough. Your teenager may tell you she hates you; she may even believe it. But on a deeper level, some of her need for individuation and rebellion may be satisfied. If you eliminate all conflict through endless agreement and support, it may encourage her to kick things up a notch." (Ibid, p. 213)

E. The big lie the big liars tell parents

i. Wicked, lying psychologists and psychiatrists tell parents that if they do not affirm their child's idea that he or she is the opposite gender the child will commit suicide.

a. Abigail Shrier talked about this in her book, *Irreversible Damage*.

b. "At the gender clinic, Katherine joined a group of parents whose adolescent children had come forward with similar epiphanies. The gender therapist assured Katherine that using Maddie's new male name and male pronouns was entirely reversible. There seemed no good reason not to affirm. And his verdict was resolute: "He said that my daughter was at high risk of suicide if I didn't 'affirm.' He said that parental affirmation is the key—that's the most powerful way to prevent her possible suicide. So that of course brought chills to me." (Ibid, p. 81)

c. "In researching the theory and practice of gender-affirmative therapy, I spoke with a number of psychotherapists specializing in gender issues, including some who are transgender themselves. More than one told me it was not their job to question an adolescent patient's stated gender identity, but instead to facilitate the patient's range of options. One therapist's website, I discovered, promises he will never serve as a "gatekeeper" between patients and their gender hormones or surgeries; he guarantees the same-day first-consultation letter of fitness for gender medical interventions. Another informed me that if I wanted to know anything about gender-affirmation therapy, I needed to speak to Randi Kaufman.

"So what does Randi Kaufman believe transgender-identified teenagers need from their parents and therapists? "Well, what I

would say is that there are certain things that transgender and non-binary adolescents really need for good mental health—and I’d say the single most important factor is to start with family support and acceptance,” Dr. Kaufman said. “There are studies that show that adolescent children who are supported by their family, the suicide rate drops dramatically and mental health increases and that gets borne out over time.”

“Suicide rates are often cited by gender therapists as a reason to immediately affirm a child or adolescent’s stated gender identity and sometimes even as a reason to allow them to medically transition. Of course, the very prospect that their child might self-harm would bring all but the coldest parents to their knees. If adopting her new name and pronouns and buying her new opposite-sex clothing is what it takes to keep her alive, most parents would leap aboard the gender train. According to gender-affirming therapists, this is not only advisable, it is the bare minimum required for parental support.” (Ibid, pp. 102-103)

- d. ““I tell them that we can’t change the mind and so we have to change the body,” Dr. Kaufman said. “That’s sort of the nutshell. I would let them know that if someone identifies this way, it’s pretty rare that they would change their mind. We have known that we can’t socialize someone into or out of a gender.”

“In this way, being transgender is like being gay, Dr. Kaufman explained to me. We know you can’t convert someone out of being gay. “So I would tell these parents, we can’t convert someone to being cisgender. They are who they are. And your choice is to learn to accept this and support your child, or if you don’t, what I see coming in the future is, this child is going to be very mentally unhealthy and unhappy and will likely—if they’re not already—become depressed, anxious, not functioning well, not being able to get on with life; not do well in school, not have friends. May be suicidal—may try to commit suicide. May be self-harming. May kill themselves. That’s what you can expect.”

“It’s a gun to the head: do as your kid says, or she might take her own life. Again and again, I heard this question from gender therapists and also from parents to whom they had spoken: “*Would you rather a dead daughter or a live son?*”.” (Ibid, p. 107)

- ii. The opposite is actually the truth.
 - a. Children who are “transgender” have a much higher suicide rate than normal children.
 - b. “The rates of anxiety, depression, self-harm, and suicidal ideation for transgender youth, adolescents, and even adults are indeed startlingly high. Nearly every study confirms this. In 2014, the Williams

Institute put out a widely cited study that reported the suicide attempts among transgender and non-conforming adults at 41 percent. If true, this would be a ghastly statistic. For the U.S. population as a whole the rate of attempted suicide is 0.6 percent, and 10 to 20 percent for lesbian, gay, and bisexual individuals.

“There are a few problems with the study, however. One is that it is entirely based on self-report. As a writer at 4thWaveNow, a consortium of parents who oppose medical transition for young people, pointed out in an excellent blog post, “More careful and rigorous studies always follow-up with in-person interviews, and when self-harming behaviors (not intended to end life) are controlled for, the actual suicide rate is typically halved—meaning the suicide attempt rate could be as low as 20%.”

“That is still horrifically high. And there are other studies that seem to corroborate a very high rate of suicidal ideation and self-harm from transgender-identified kids. It’s fair to assume that this is a deeply troubled population and that it is suffering acutely.

“In order to justify the peculiar mandate that therapists immediately accept patients’ self-diagnosis when presented with someone claiming gender dysphoria, we must answer two questions: 1) Is the gender dysphoria *causing* the suicidal ideation? And 2) Do we have any evidence that affirmation ameliorates mental health problems? The answer to both questions, it seems, is no.

“In a recent academic study, Kenneth Zucker found that the mental health outcomes for adolescents with gender dysphoria were very similar to those with the same mental health issues who did not have gender dysphoria. In other words, we have no proof that the gender dysphoria was responsible for the suicidal ideation or tendency to self-harm. It may have been the many other mental health problems that gender dysphoric adolescents so often bear.

“Still, even if the gender dysphoria were not responsible for the suicidal ideation, it might be worth “affirming” these youths if doing so would cure their depression and lift their suicidal fantasies. Unfortunately for proponents of affirmative therapy, there is no evidence that this is the case. There are a few important studies on point, though none is definitive here, since the current craze is so new. One is a long-term study of adult transsexuals (the term in use at the time) showing a rise in suicidality after sex reassignment surgery. Another, more relevant to today’s gender-crazed girls, comes from a leaked 2019 report from the Tavistock and Portman Trust gender clinic in the UK, which showed that rates of self-harm

and suicidality did not decrease even after puberty suppression for adolescent natal girls. The report was so damning that a governor of the clinic, Dr. Marcus Evans, resigned. He told the press that he feared the clinic was fast-tracking youths to transition to no good effect and in some cases to their harm.” (Ibid, pp. 117-118)

8. Mutilating children is evil.

A. People who harm children, especially God’s little children, have a sore judgment awaiting them (**Mat 18:6-10**).

B. Wicked “doctors” recommend and perform double mastectomies, or so-called “top surgery,” on teenaged children who are confused about their gender.

i. Dr. Johanna Olson-Kennedy, medical director of the Center for Transyouth Health and Development at Children’s Hospital Los Angeles was video recorded saying the following.

a. “Her words, hair-raising as a fire alarm: “So what we do know is that adolescents actually have the capacity to make a reasoned, logical decision,” she says. “And here’s the other thing about chest surgery: If you want breasts at a later point in your life, you can go and get them.”

“It’s a shocking statement, the sort of thing parents of these girls send around to each other to prove what sort of monstrous ideology they’re up against. Doctors can’t really be that flippant about recommending girls for double mastectomy, can they? Surely someone who believes in recommending girls as young as thirteen for top surgery—as Dr. Olson-Kennedy does—takes that responsibility quite seriously. (Yes, thirteen-year-old girls can undergo “top surgery” in California.) Surely such doctors recognize the patient’s profound loss, even if they ultimately recommend it?” (Ibid, p. 172)

b. Abigail Shrier emailed Dr. Olson-Kennedy to see if she wanted to clarify her statement. She responded only to ask what publication she wrote for, but never responded again (Ibid, pp. 181-182).

ii. Dr. Hugh McLean

a. “Top surgery is a very popular procedure for natal female adolescents who identify as men. I spoke with Dr. Hugh McLean, a prominent “top surgeon” in Toronto, who’s been performing masculinizing mastectomies on biological women since a patient first requested one in 1999.

“‘The most gratifying thing seems to be seeing all the smiles,’ he told me. ‘You know, it’s a group of patients that’s so eager to have their surgery, it just seems to be gratifying in terms of their positive results, their happiness and their well-being.’ Dr. McLean told me he

has personally performed ‘way over a thousand’ top surgeries in total, on patients as young as sixteen.

“Dr. McLean actually feels pretty great about what he’s doing for patients. So good, in fact, that his practice’s Instagram account features a picture of his associate top surgeon wearing a Santa’s cap and holding two white vats, each labeled “breast tissue” —apparently, just removed from his patients. Delivering Christmas joy, it seems, two mastectomies at a time.” (Ibid, p. 174)

- b. “Top surgeons like Dr. McLean do not require a therapist’s referral; their patients are admitted for surgery based on their own desire to appear more like a boy (or a “non-binary” person). His website states, ‘For us, the diagnosis is made by the patient, not the doctor, in the same way that a patient seeking breast enlargement is the one who diagnoses her own breasts as being too small.’

“But surely there are girls who misdiagnose their own gender dysphoria? They aren’t doctors, after all. His patients, as we have seen, come as young as sixteen. ‘Have you turned patients away?’ I ask him. ‘Yes,’ he said, ‘but so rarely that I can’t actually think of specific cases.’” (Ibid, p. 175)

9. Damnable smartphones and social media are fueling the transgender craze.

- A. There would be no transgender craze were it not for the internet, smartphones, and social media.
- B. Teen depression and suicide has risen dramatically since the advent of the iPhone and social media in the mid-to-late 2000s.
 - i. “Between 2009 and 2017, the number of high schoolers who contemplated suicide increased by 25 percent. The number of teens diagnosed with clinical depression grew 37 percent between 2005 and 2014. And the worst hit—experiencing depression at a rate three times that of boys—were teenage girls.

“Lest one assume that these girls are merely *reporting* their depression in greater numbers (and not necessarily experiencing more of it), Haidt points out that the average rates of self-harm reflect the same spike: an increase of 62 percent since 2009—all among teenage girls. Among preteen girls aged ten to fourteen, rates of self-harm are up 189 percent since 2010, nearly triple what they were only six years before.

“*What happened?* Podcast host Joe Rogan asked Haidt. Why the sudden spike in anxiety, depression, self-harm? “Social media,” was Haidt’s immediate reply.

“As Twenge wrote for *The Atlantic*, “It’s not an exaggeration to describe iGen as being on the brink of the worst mental-health crisis in decades. Much of this deterioration can be traced to their phones.”

“The iPhone was released in 2007. By 2018—a decade later—95 percent of teens had access to a smartphone and 45 percent reported being online “almost constantly.” Tumblr, Instagram, TikTok, and YouTube—all very popular with teens—host a wide array of visual tutorials and pictorial inspiration to self-harm: anorexia (“thinspiration” or “thinspo”), cutting, and suicide. Posting one’s experiences with any of these afflictions offers the chance to win hundreds—even thousands—of followers. Anorexia, cutting, and suicide have all spiked dramatically since the arrival of the smartphone.” (Ibid, pp. 3-4)

- ii. “Two patterns stood out: First, the clear majority (65 percent) of the adolescent girls who had discovered transgender identity in adolescence—“out of the blue”—had done so after a period of prolonged social media immersion. Second, the prevalence of transgender identification within some of the girls’ friend groups was more than seventy times the expected rate.” (Ibid, p. 26)
- iii. In the section of her book on “What should we do for our girls?”, Shrier’s first prescription to save children from the transgender craze is:
- iv. “1. Don’t Get Your Kid a Smartphone

“Parents will balk; parents will groan. Most consider this an unimaginable amputation. How could I separate a teen from her iPhone? But in terms of obviousness, this one’s not even hard. It practically writes itself.

“Nearly every novel problem teenagers face traces itself back to 2007 and the introduction of Steve Jobs’s iPhone. In fact, the explosion in self-harm can be so precisely pinpointed to the introduction of this one device that researchers [sic] have little doubt that it is the cause. If I had told you in 2007 that one device would produce a sudden skyrocketing in self-harm among teens and tweens, you would likely have said, “No way is my kid getting one.” And yet, here we are: the statistical explosion of bullying, cutting, anorexia, depression, and the rise of sudden transgender identification is owed to the self-harm instruction, manipulation, abuse, and relentless harassment supplied by a single smartphone.” (Ibid, p. 212)

- C. Follow not a multitude to do evil (to your children) (**Exo 23:2**).
- D. Parents should seriously consider the potential harm that could be done to their children before allowing them to have a smartphone (**Pro 4:25-27; Pro 14:15; Pro 22:3**).
 - i. To give or allow your child to have a smartphone without severely locking it down is the equivalent of:
 - a. giving him a porn movie to watch
 - b. giving him a Playboy to read
 - c. taking him to a strip club

- d. taking her to a drag show
 - e. taking him to a raunchy comedy show
 - f. letting him call a 1-900 sex hotline
 - g. taking her to a one-on-one meeting with a transgender activist or therapist
 - h. taking him to a party full of worldly kids with no supervision
 - i. sending him to attend the church of Satan or a myriad of other false religious services
 - j. allowing him to hang out with kids with filthy mouths
 - k. taking him to watch a violent fight
- ii. Most parents wouldn't even consider letting their children do any of the things listed above, but they think nothing of giving them a smartphone where all of those types of things are accessible at the tap of a screen.
 - iii. Make not provision for your children to fulfill their lusts by giving them a smartphone and letting them have unrestricted use of the internet (**Rom 13:14**).
 - iv. If you think that your children will not use their phones to access evil things like porn and the like, you are woefully naïve and out of touch with reality.
- E. "Trans influencers" on social media lead confused children into the cult of transgenderism.
- i. "Ecstatic about being "on T," pitying those who can't yet "get access" because their "gatekeeping" parents won't allow it, they are the undeniable drug and surgery boosters of the trans world. Many of them peddle misinformation, outright medical falsehoods, or just bad advice. They extol the glories of testosterone as if it were a protein shake, not a Schedule III controlled substance. They enthuse over double mastectomies as if they were of no more significance than a haircut. They refer to skeptical parents as "toxic"—and encourage their audience to upgrade to a trans "glitter family."
- "They coach you to lie to doctors by inventing a history of childhood dysphoria or omitting your own mental health history. They suggest that suicidality looms large—but can be banished quickly with transition. Better to transition *right now*, before your dysphoria demons overtake you." (Ibid, p. 55)
- ii. Parents must protect their children from these evil people before their children are destroyed by being a companion of fools (**Pro 13:20**).
 - iii. They must ensure that their children are not exposed to these wicked people on social media who seek to lead them astray (**Pro 4:14-15; Pro 14:7; Pro 19:27**).

10. Peer pressure and bad influences at school.

- A. The transgender craze among teenage girls is largely exacerbated by the bad influence of their "friends" at school.
 - i. "Eventually, Dr. Littman discovered websites where parents were describing what would become, to her, a familiar pattern: A daughter with social struggles and anxiety, but no manifestations of gender identity issues in

childhood, enters high school. She falls in with a group of friends in which many of the kids come out as “transgender.” The daughter makes a similar announcement about herself; then her mental health worsens. “They didn’t find their ‘true selves’ and flourish,” Dr. Littman recalled from the parent reports she read. The daughters “became more angry and sullen and hostile to the parents.” The more they suffered dysphoria, the more they pulled away from the people who might help.” (Ibid, p. 33)

- ii. “Psychologists who study peer influence ask what it is about teenage girls that makes them so susceptible to peer contagion and so good at spreading it. Many believe it has something to do with the way girls tend to socialize. “When we listen to girls versus boys talk to each other, girls are much more likely to reply with statements that are validating and supportive than questioning,” Amanda Rose, professor of psychology at the University of Missouri, told me. “They’re willing to suspend reality to get into their friends’ worlds more. For this reason, adolescent girls are more likely to take on, for instance, the depression their friends are going through and become depressed themselves.” (Ibid, pp. 35-36)

B. This is happening everywhere, not just in Californian and other ultra-liberal cities.

- i. My 3rd cousin’s daughter who goes to the little rural school that I did now thinks she is “nonbinary.”
- ii. In the same school, a few years ago most of the girls in my niece’s elementary school class claimed to be lesbians for a season.
- iii. “By the end of the seventh grade, Faith’s daughter decided she was “asexual,” and then “trans.” She had never even kissed a boy, had not yet gotten her period. But the new identity gave her both a cause and a team.

““All her friends are bisexual,” her mother told me, a year after her daughter’s announcement. “There’s only one heterosexual girl in her little crew. Everybody else is lesbian, bisexual. My daughter had to one-up them and be ‘trans.’”

“Another mom, Angela, who sends her daughter to public school in Northern Virginia, told me the same: all of her daughter’s friends at school identify as transgender, or lesbian, or gay, or bi.” (Ibid, pp. 69-70)

C. Parents should be diligent to know what is going on in their children’s lives and know who their friends are.

- i. Bad friends will make a bad outcome in a child’s life (**1Co 15:33; Pro 13:20**).
- ii. Ungodly friends will vex and corrupt your children’s souls (**2Pe 2:7-8**).
- iii. Your children will learn their friends’ ways (**Pro 22:24-25**).
- iv. If you allow your children to be companions of ungodly friends, they will bring you to shame (**Pro 28:7**).
- v. Don’t fall for the lie that your children can be good examples that will have a positive impact on the lives of their evil friends.
 - a. Your child’s goodness will not sanctify his friends (**Hag 2:11-12**).
 - b. But your child’s friends’ wickedness will defile him (**Hag 2:13**).

11. Schools are pushing for and facilitating transgenderism in children.

- A. Public schools are public cesspools (the next few pages will make this apparent if it was not already).
 - i. A kindergartener who knows that “God made them male and female” (**Mar 10:6**) has more understanding than his blockheaded teachers (**Psa 119:99**).
 - ii. God’s message to Israel of old applies to public school children in our day: “thy teachers have transgressed against me” (**Isa 43:27**).
 - iii. Any teacher who teaches or promotes transgenderism to children has a sore punishment awaiting him (**Mat 18:6**).
- B. The National Education Association (NEA), the largest teachers union in the country, recently “recommended that teachers include the controversial book “Gender Queer” on their summer reading lists.”
<https://nypost.com/2023/07/05/the-largest-teachers-union-in-america-recommended-educators-include-gender-queer-in-their-summer-reading/>
- C. “‘The consequences of not affirming a child’s gender identity can be severe, and it can interfere with their ability to develop and maintain healthy interpersonal relationships,’ the National Education Association (NEA) warns.” (Abigail Shrier, *Irreversible Damage*, p. 73)
- D. “‘Not having their gender identity respected and affirmed in their daily lives will likely cause [trans-identified students] significant psychological distress,’ according to the NEA.” (Ibid, p. 75)
- E. “In June 2019, the policy-making arm of the California Teachers Association (CTA) met in Los Angeles at the Westin Bonaventure Hotel. On the agenda for the public school teacher’s union quarterly meetings were a number of routine items: the recent election of new officers, the union’s continuing efforts to monitor new charter-school activity. And the delegates voted on New Business Item, #6/19-12, requiring “immediate action.” This was a proposal to allow trans-identified minor students to leave campus during school hours to obtain gender hormone treatments without parental permission.

“The rationale for the new policy was simple: California state law already allowed “cis minors” to leave school to “receive hormones (that is, birth control) without the barrier of parental permission.” Trans kids should also be entitled to leave school to obtain *their* hormones. The delegates voted, and the new item was approved. The CTA would begin to pursue a policy of allowing students age twelve and up to walk out the door during the school day to obtain cross-sex hormones.

“As if that weren’t enough, in January 2020 the CTA’s Civil Rights in Education Subcommittee kicked things up a notch. The committee moved to create “school-based health care clinics” that would provide “cisgender, transgender and non-binary youth equal *and confidential* access to a broad range of physical, mental and behavioral services” (emphasis added). Additional votes are needed before this policy can go into effect. But with any luck, in short order California’s minor students who want cross-sex hormones will not only be able to obtain them without parents’ knowledge or permission—they may be able to do so without leaving school grounds.” (Ibid, pp. 59-60) (emphasis in the original)

- F. “California boasts the most comprehensive state-wide gender identity and sexual orientation instruction, statutorily mandatory for all students enrolled in grades K-12 and explicitly barring parental opt-out. A clever legerdemain enabled this feat. California law explicitly allows parental opt-out from sexual health education. But the California legislature exempted all materials related to “gender identity, gender expression” and “sexual orientation” from that opt-out. Such instruction—educators contend—is essential to prevent discrimination, harassment, and bullying. In order to protect gay and trans kids from harassment, in other words, it was necessary for *all children* to receive gender identity and sexual orientation instruction.” (Ibid, pp. 60-61) (emphasis in the original)
- G. “Educators, activists, and legislators are studying California’s blueprints. New York, New Jersey, Colorado, Illinois, Northern Virginia, and Oregon public schools have already adopted a radical approach to gender in their curricula and policies.” (Ibid, pp. 60)
- H. “California, New Jersey, Colorado, and Illinois all have laws mandating LGBTQ history be taught in schools.” (Ibid, pp. 60)
- I. Elementary school
 - i. “This is how gender ideology is taught in schools: with the materials, curricula, speakers, and teacher training supplied by gender activists. Kindergarteners are introduced to the “Genderbread Person” and “Gender Unicorn.” Kindergarten teachers read from *I am Jazz*, and the little ones are taught that they might have a “girl brain in a boy body” or vice versa.” (Ibid, p. 64)
 - ii. “The California Board of Education provides, through its virtual libraries, a book intended for kindergarten teachers to read to their students: *Who Are You? The Kid’s Guide to Gender Identity* by Brook Pessin-Whedbee. The author begins with a familiar origin story: “Babies can’t talk, so grown-ups make a guess by looking at their bodies. This is the sex assigned to you at birth, male or female.

“This author runs the gamut of typical kindergarten gender identity instruction. *Who Are You?* offers kids a smorgasbord of gender options. (“These are just a few words people use: trans, genderqueer, non-binary, gender fluid, transgender, gender neutral, agender, neutrois, bigender, third gender, two-spirit. . . .”) The way baby boomers once learned to rattle off state capitals, elementary school kids are now taught today’s gender taxonomy often enough to have committed it to memory. And while gender ideologies insist they are merely presenting an objective ontology, it is hard to miss that they seem to hope kids will pick a fun, “gender-creative” option for themselves.

“Lindsay Amer is an educator who identifies as “queer”—that is, outside the binary of traditional genders. Amer regularly visits schools to play her ukulele and sing a song Amer wrote for preschoolers (think of it as the gender ideologue’s answer to “Free to Be You and Me”): “It’s OK to be gay.

We are different in many ways. Doesn't matter if you're a boy, girl or somewhere in between, we all are part of one big family. Gay means 'happy.'

"In her view, preschool kids must be taught about gender because "[t]his is when children are developing their sense of self. They're observing the world around them, absorbing that information and internalizing it." What kids require, then, is the gender vocabulary to enable them to pick out their own point on the spectrum." (Ibid, pp. 65-66)

- iii. "The last tenet of gender ideology that *Who Are You?* presents is a child's feelings as an infallible indicator of gender: "You are who you say you are, because YOU know best," the book coos. A hell of a thing, really, telling small children *they* know best. Parents must *listen* to their children, the book insists; but what it really seems to mean is that parents must *agree* with them." (Ibid, p. 66) (emphasis in the original)

J. Middle school

- i. "Positive Prevention PLUS is among the most highly respected health curricula in use in schools that employ gender-identity instruction. This curriculum, designed for middle school students, instructs teachers to engage students in an "Imagining a Different Gender Activity." Teachers are directed: "Ask students to stand up, turn around twice, and sit down again. Then say, 'I want each of you to imagine that you are a different gender.'" If the students fail to engage, the teacher should press them: "Ask 'What would be different in your life if you were a different gender?' List student responses on the board. . . . Then ask, 'How would you feel to be another gender? What things in your life would not change if you are another gender?'" (Ibid, p. 66)

K. Schools are intentionally hiding children's transgenderism from their parents.

- i. Schools in some states are following NEA recommendations to intentionally not inform parents (and actively hide from them) that their child has "come out" as trans at school.
- ii. "The affirmation of trans-identified students is so essential to their welfare and safety, according to educators, that it is the policy of the National Education Association and many public schools, including those in California, New York, and New Jersey, that when a trans-identified student "comes out" at school, the parents *not* be informed. In cases where the student claims to have unsupportive parents, as we have seen, school administrators and staff even go so far as to conceal the student's newly announced identity from the parents, while surreptitiously changing the child's name and pronouns on all school forms.

"Privacy and confidentiality are critically important for transgender students who do not have supportive families. In those situations, even inadvertent disclosures could put the student in a potentially dangerous situation at home, so it is important to have a plan in place to help avoid any mistakes or slip-ups,' according to the NEA.

“The NEA even recommends that schools use a confidential “Gender Support Plan,” created by the activist group Gender Spectrum. This form explicitly asks, “Are guardian(s) of this student aware and supportive of their child’s gender transition? Yes/No.” And, ‘If not, what considerations must be accounted for in implementing this plan?’” (Ibid, p. 74)

- L. Many educators (indoctrinators) think that parental rights do not extend inside the doors of the indoctrination center.
 - i. “But as fifth grade public school teacher C. Scott Miller explained to me, parents can’t always get what they want. ‘Even parents that come in and say, ‘I don’t want my kid to be called that.’ That’s nice, but their parental right ended when those children were enrolled in public school.’” (Ibid, p. 75)
 - ii. Do your child’s teachers, administrators, and school board members feel the same way?
 - iii. You better find out.

12. What parents should do.

- A. The best thing parents can do is to bring up their children in the nurture and admonition of the Lord (**Eph 6:4; Pro 22:6**).
- B. Teach them the truth from the scriptures beginning at a very young age (**Deut 4:9; Deut 6:6-7**).
- C. Spend time with them; talk with them; make sure they are comfortable telling or asking you anything.
- D. Protect your children.
 - i. Keep them away from ungodly influences such as television, movies, the internet, social media, smartphones, and friends who do not share your Christian values (**1Co 15:33; Psa 101:3-4**).
 - ii. Be hyper vigilant to know what your children are being taught in school and who their friends are.
 - iii. Ask their teachers, administrators, and school board members if your children are being taught gender ideology in school. Make them answer you.
 - iv. Tell their teachers, administrators, and school board members in no uncertain terms that you will not tolerate any teaching of, or even mentioning of, transgenderism to your children.
 - v. Withdraw your children from any school which is pushing the transgender agenda (**Eph 5:11**).

13. Gender ideology glossary

- A. The following terms are from an article called “Glossary of Must-Know Gender Identity Terms” published on VeryWellMind.com. (<https://www.verywellmind.com/glossary-of-must-know-gender-identity-terms-5186274>).
- B. These are examples of “vain babblings” (**1Ti 6:20; 2Ti 2:16**).

Agender: Referring to a person who does not identify with any gender identities, most people who use agender don’t feel that they have a gender at all.

Androgynous: Referring to a person with a gender identity or presentation that is neutral or has both masculine and feminine parts. Synonyms include null-gender, androgyne, genderless, and neutrosis.

Bigender: Referring to a person who identifies with two different genders at the same time.

Cisgender or Cisnormativity: A person whose gender identity or subconscious sex aligns with the sex that they were assigned at birth. For example, a person assigned the sex of a male at birth who identifies as male gender would be considered cisgender. Similarly, a person assigned the sex of female at birth and who identifies as female gender would be cisgender. Most people are cisgender and so this is considered the “norm,” which can lead to systemic and unintentional prejudice against trans people in society. However, cisgender individuals can also be gender non-conforming. The Latin prefix “cis” means “on the same side.”

Cross-Dresser: A person who wears clothing that is not typical for their gender. Usually, the term is used for men who prefer to dress in women’s clothing. This may be done for self-expression or other reasons. Synonyms include transvestite or drag queen. Being a cross-dresser does not automatically equal being transgender, some people may just do this to express themselves.

Deadname: Name assigned at birth that the individual does not identify with. Deadnames reflect the idea that the name is no longer how the person identifies, hence the word “dead.” Being deadnamed can cause trans people to experience dysphoria.

Demigender/Demiboy/Demigirl: The prefix “demi” indicates a person who has the experience of partially identifying with a particular gender and includes those who may be nonbinary. Other related terms include demienby and demitrans.

Femme: Referring to a person with a gender identity or expression that leans toward being feminine in general. A person who is femme does not necessarily identify as a woman and is not necessarily assigned the female sex at birth by a doctor.

Gender Apathetic: Referring to a person who does not care about their gender nor how they appear to others in terms of their gender. In other words, they do not identify with any particular gender.

Gender Binary: A binary division of gender into only two types (man or woman) which is expected to match the sex assigned at birth (male, female, or intersex). This system does not allow for people who identify with a gender that does not fit the binary system or people who feel their gender is fluid rather than fixed.

Gender Conforming: Referring to a person who follows the rules of society about how genders should act, behave, and appear to others.

Gender Dysphoria: A medical diagnosis and term to reflect the distress experienced by individuals who have a misalignment between their sex assigned at birth and the gender that they identify with internally. This means that a person doesn't feel right about their body parts, physical characteristics, or societal interactions in terms of their internal experience of gender.

Gender Expansive: Referring to people who work to make culture more inclusive in terms of gender expression, gender roles, and gender norms in society.

Genderfluid: Referring to a person who shifts between genders or who feels as though their gender changes over time either rapidly or gradually.

Gender Identity: A core sense of the self as being a woman, man, or neither. This does not always align with the sex assigned at birth and can develop and change over time. It also cannot be assumed based on outward physical characteristics.

Gender-Inclusive Pronouns: Pronouns that are neutral and can be used by both transgender and cisgender people. For example, the words they, them, and theirs when used to refer to a single person are gender-neutral pronouns.

Gender Queer: Referring to a person who does not align with the gender binary of man vs. woman.

Gender Questioning: Referring to a person who is questioning aspects of their gender such as their gender identity or gender expression.

Graygender: Referring to a person who does not experience a strong pull toward any particular gender identity or expression.

Intergender: Referring to a person who does not experience one gender, but rather falls between male and female gender identities.

Intersex: A person born with characteristics that are not easily categorized as male or female (e.g., reproductive organs, chromosomes, hormones). For example, a man could be born with ovaries instead of testes or a woman could be born with XY chromosomes. Intersex occurs at a rate of about one in 1500 births but most people are assigned either male or female sex at birth regardless of being intersex. Intersex people may identify with their assigned sex, identify with the opposite sex, or identify as intersex. They do not usually identify as trans (transgender or transsexual).

LGBTTTIQ: An acronym representing lesbian, gay, bisexual, transsexual, transgender, two-spirit, intersex, and queer.

LGBT: An acronym representing lesbian, gay, bisexual, transgender.

LGBTQIA+: An acronym representing lesbian, gay, bisexual, transgender, queer/questioning, intersex, asexual/ally, etc.

LGBTQ+: An acronym representing lesbian, gay, bisexual, transgender, queer/questioning, etc. This acronym is internationally recognized.

LGBTQ2: An acronym representing lesbian, gay, bisexual, transgender, queer/questioning, and two-spirit.

LGBTI: An acronym representing lesbian, gay, bisexual, transgender, and intersex.

Maverique: A person who experiences their gender identity to be separate from current categories and descriptions.

Misgender: Calling someone by the wrong pronoun or using language that is not inclusive to their gender identity.

Multi-gender: People who identify with more than one gender. This includes people who identify as bigender, trigender, pangender, polygender, and in some cases, genderfluid.

Neutrois: People who have a gender that is neither male nor female. This includes nonbinary, genderless, genderfluid, and agender identities.

Nonbinary: Nonbinary (sometimes called enby or nb) is an umbrella term for anyone who falls outside the gender binary of male or female. Some people simply identify as non-binary and some identify as a specific type of nonbinary identity. Examples include genderqueer, genderfluid, agender, bigender, etc.

Novigender: A gender identity used to describe the experience of people who don't feel that their gender can be described using existing categories due to its complexity.

Omnigender: A person who identifies with all gender identities.

Pangender: A gender identity that involves experiencing many different gender identities simultaneously.

Polygender and Pangender: The experience of displaying different parts from multiple gender identities.

Queer: Previously used as a derogatory term for transgender and transsexual individuals, which has since been reclaimed by the community to display their identities with pride.

Questioning: People who are in the process of questioning their gender identity and wish to explore different options.

Sex: A classification system assigned at birth based on a person's physical characteristics, reproductive systems, chromosomes, hormones, and secondary sex characteristics. Sex is generally classified at birth as male, female, or intersex based on the appearance of the external genitalia. If these are ambiguous, sex is assigned based on internal genitalia, hormones, and chromosomes. Sex is generally recorded on the birth certificate but can sometimes be changed on this document as well as on other legal documents such as a driver's license.

Social Dysphoria: A type of gender dysphoria that arises from distress about how other people label, interact with or perceive an individual. It can also be a result of one's own behavior that is at odds with their gender identity.

Third Gender: The term third gender comes from native and non-Western cultures. It refers to a gender category that does not divide simply into male or female.

Trans Man/Trans Woman: A trans man is someone who was assigned the sex of "female" at birth but who identifies as a man (also known as female-to-male or FTM). A trans woman is someone who was assigned the sex of "male" at birth but who identifies as a woman (also known as male-to-female or MTF).

Transfeminine: Having a feminine gender identity but being assigned a different sex at birth.

Transgender/Trans: Transgender is as an umbrella term for anyone who identifies as a gender other than the one they were assigned at birth. This includes trans men or women and non-binary identities such as genderfluid, genderqueer, and agender.

Transitioning: Activities engaged in by trans individuals to affirm their gender identity such as changing their name, clothing, pronouns, sex designation, etc. This can include medical treatments such as hormone therapy, sex reassignment surgery, etc. This process is different for every person and the time it takes and activities that are engaged in are not universal.

Transmasculine: Having a masculine gender identity but being assigned a different sex at birth.

Transpositive: This term refers to the opposite of transphobia. This type of attitude is validating and accepting of transsexual and transgender individuals and celebrates their rights.

Transsexual: A person whose gender identity is different from the sex that they were assigned at birth. Transsexual generally means the individual has had gender-affirming surgeries and has fully gone through with their transition.

Transphobia: Intolerance, fear, aversion, prejudice, harassment, discrimination, violence, or hatred aimed at trans individuals and trans communities based on stereotypes and misconceptions.

Trigender: The experience of having three gender identities at the same time.

Two-Spirit: Two-Spirit is an important term in many indigenous cultures. It has no set definition but is mainly used to describe a spiritual view of gender or sexuality. It can be used to describe sexual orientation, gender identity, or spiritual identity. It is a term specific to Indigenous cultures and using it as a non-indigenous person would be cultural appropriation.

Diversity, Equity, and Inclusion (DEI)

1. Definition

- A. "Diversity, equity, and inclusion (usually abbreviated DEI) refers to organizational frameworks which seek to promote "the fair treatment and full participation of all people", particularly groups "who have historically been underrepresented or subject to discrimination" on the basis of identity or disability. These three notions (diversity, equity and inclusion) together represent "three closely linked values" which organizations seek to institutionalize through DEI frameworks. Some frameworks, primarily in Britain, substitute the notion of "equity" with equality: equality, diversity, inclusion (EDI). Other variations include diversity, equity, inclusion and belonging (DEIB), justice, equity, diversity and inclusion (JEDI or EDIJ), or diversity, equity, inclusion and access (IDEA or DEAI).

"Diversity refers to the presence of variety within the organizational workforce, such as in identity (i.e. gender, culture, ethnicity, religion, disability, class etc.), age or opinion. Equity refers to concepts of fairness and justice, such as fair compensation. More specifically, equity usually also includes a focus on societal disparities and allocating resources and "decision making authority to groups that have historically been disadvantaged", and taking "into consideration a person's unique circumstances, adjusting treatment accordingly so that the end result is equal." Finally, inclusion refers to creating an organizational culture that creates an experience where "all employees feel their voices will be heard", and a sense of belonging and integration.

"DEI is most often used to describe certain "training" efforts, such as diversity training. Though DEI is best known as a form of corporate training, it also finds

implementation within many types of organizations, such as within academia, schools, and medical spaces.

“In recent years, DEI efforts and policies have generated criticism, some directed at the specific effectiveness of its tools, such as diversity training, its effect on free speech and academic freedom, as well as more broadly attracting criticism on political or philosophical grounds.” (*Diversity, equity, and inclusion*, Wikipedia, 6-12-2023)

B. “Inclusion strives for an environment that offers affirmation, celebration, and appreciation of different approaches, styles, perspectives, and experiences.” (*Equity, diversity, and inclusion*, American Psychological Association, www.apa.org/topics/equity-diversity-inclusion)

2. As is often the case with woke people, the terms they use mean something different in reality.

A. Diversity

- i. Instead of referring to the presence of variety within the organizational workforce, in practice *diversity* is forcing a disproportionate presence of preferred minority groups into a workplace.
- ii. “Diversity” in practice is reverse discrimination against white, Christian, straight men.

B. Equity

- i. Instead of referring to fairness and justice, in practice *equity* is unfairness and injustice because it forces company owners to pay undeserving people above-market wages, promote unqualified people to leadership positions, and therefore put themselves at a competitive disadvantage.
- ii. “Equity” in practice is treating competent employees unfairly by passing over them for raises and promotions in favor of less qualified people in minority groups.

C. Inclusion

- i. Instead of referring to the “affirmation, celebration, and appreciation of different approaches, styles, perspectives, and experiences,” in practice *inclusion* is the *exclusion* of perspectives that go against the DEI and woke agenda (**Gal 4:17**).
- ii. The inclusion of people and ideas who hold diametrically opposed ideas to the organization does not create a “sense of belonging and integration” for members who do not agree with woke DEI principles.

3. Diversity for its own sake is not necessarily a good thing.

A. God divided people by language to prevent them from collaborating to do evil (**Gen 11:6-9**).

B. God wants nations divided (**Act 17:26-27**).

C. Wicked rulers have long known that the way to destroy a country or a culture is to mingle foreigners with it who do not speak the language and do not share their values (**2Ki 17:6, 24; Dan 2:43 c/w Ezr 9:2; Psa 106:35**).

- D. Naturally occurring diversity, such as happens in the church, is a good thing (**Col 3:11; Act 13:1**).
 - i. Forced diversity puts people together that have no common interests or values.
 - ii. Naturally occurring diversity brings people together who are different in some ways (skin color, ethnicity, etc.) but have a common interest.
 - iii. In such a case, variety in a group can make things more interesting without affecting the unity of the organization.
4. True equity is good — DEI “equity” is evil.
- A. Equity *n.* – 1. The quality of being equal or fair; fairness, impartiality; evenhanded dealing.
 - i. God judges the earth with righteousness and equity (**Psa 98:9**).
 - ii. There is no respect of persons or favoritism with God (**Rom 2:11; Eph 6:9**).
 - B. *Equity* in wokism is actually inequity, or *iniquity* in other words.
 - i. The etymology of *iniquity* in the OED shows that it comes from two words that mean *inequity*.
 - ii. Iniquity *n.* – 1. The quality of being unrighteous, or (more often) unrighteous action or conduct; unrighteousness, wickedness, sin; sometimes, esp. in early use, Wrongful or injurious action towards another, infliction of wrong, injury; in modern use generally connoting gross injustice or public wrong. 2. Want or violation of equity; injustice, unfairness.
 - iii. Showing favoritism or respect of persons to anyone based on his race, color, ethnicity, or any other characteristic is evil (**Pro 24:23; Jam 2:9**).
 - iv. Every man should be rewarded according to his works, not according to his minority status (**1Pe 1:17; Lev 19:15**).
 - C. Companies who want to practice equity need to read the scriptures, not DEI drivel, to learn how (**Pro 1:3; Pro 2:9**).
5. “Inclusion” is unnecessary at best, and harmful at worst.
- A. “Different approaches, styles, perspectives, and experiences” should only be affirmed and celebrated if they are good and beneficial to the company.
 - i. If the approaches, styles, and perspectives are good and beneficial, well-run companies will affirm them voluntarily without DEI training.
 - ii. If they are not good and beneficial, they should not be affirmed and celebrated.
 - B. Adopting an “inclusion” policy is therefore either a waste of time or an exercise in self-harm for companies.

Environmental, social, and corporate governance (ESG)

1. Definition

- A. “**Environmental, social, and corporate governance (ESG)**, also known as **environmental, social, governance**, is a business framework for considering environmental issues and social issues in the context of corporate governance. It is

designed to be embedded into an organization's strategy that considers the needs and ways in which to generate value for all organizational stakeholders (such as employees, customers, suppliers, and financiers).” (*Environmental, social, and corporate governance*, https://en.wikipedia.org/wiki/Environmental%2C_social%2C_and_corporate_governance)

2. The vast majority of global leading investors consider ESG factors when it comes to which companies they will invest in.
 - A. “Environmental, social and governance (ESG) factors increasingly drive investment strategies, and new research from PwC finds ESG has now become a make-or-break consideration for leading investors globally. Almost half of investors surveyed, 49%, express willingness to divest from companies that aren’t taking sufficient action on ESG issues. More than half, 59%, also say lack of action on ESG issues makes it likely they would vote against an executive pay agreement, while fully a third say they have already taken this action. A large majority, 79%, say the way a company manages ESG risks and opportunities is an important factor in their investment decision making.” (*Companies failing to act on ESG issues risk losing investors, finds new PwC survey*, PWC, 10-28-2021, <https://www.pwc.com/gx/en/news-room/press-releases/2021/pwc-esg-investor-survey-2021.html>)
 - B. “Investors who use one or more ESG criteria or push companies on such issues as a group controlled \$8.4 trillion in U.S.-domiciled assets in 2022. That’s according to the most recent count by US SIF, a trade group representing the sustainable and responsible investing industry. That’s enough money to buy Tesla, one of the most valuable U.S. stocks, more than 11 times over. It also means ESG accounted for \$1 of every \$8 in all U.S. assets under professional management.” (*What is ESG investing and why do some hate it so much?*, Associated Press, 3-1-2023, <https://apnews.com/article/what-is-esg-investing-3a98b6f584357b8e10c31b1ff93ce4b6>)
 - C. “...the vast majority of money in ESG investments comes from huge investors like pension funds, insurance companies, endowments at universities and foundations and other big institutional investors.” (Ibid)
3. BlackRock, State Street, and Vanguard
 - A. BlackRock, State Street, and Vanguard control a huge portion of the shares of publicly traded companies and have significant influence on ESG policies.
 - B. “BlackRock, Vanguard and State Street manage a stunning \$15 trillion in combined assets, equivalent to more than three-quarters the size of the US economy. The rapid growth of the Big Three fund managers, driven in part by rise of dirt-cheap ETFs, gives them enormous sway over financial markets and the priorities of Corporate America. Combined, BlackRock, State Street and Vanguard are the largest owner in 88% of the S&P 500 companies, according to a paper published Tuesday by the American Economic Liberties Project, a group that launched in February taking aim at what it sees as excessive corporate power. For instance, the Big Three hold leading stakes in companies including Apple (AAPL), JPMorgan Chase (JPM) and

Pfizer (PFE).” (*BlackRock and the \$15 trillion fund industry should be broken up, antimonopoly group says*, CNN Business, 11-24-2020, <https://www.cnn.com/2020/11/24/business/blackrock-vanguard-state-street-biden/index.html>)

- C. “The “Big Three” institutional investors, BlackRock, State Street Global Advisors and Vanguard, have significant influence on the environmental, social and governance (ESG) policies and related disclosure for public companies.” (*The Big Three & ESG: A Guide to BlackRock, State Street & Vanguard Proxy Voting Policies & Guidance on Key ESG Issues*, Governance & Securities Watch, 5-19-2023, <https://governance.weil.com/featured/the-big-three-esg-a-guide-to-blackrock-state-street-vanguard-proxy-voting-policies-guidance-on-key-esg-issues/>)

4. *Environmental* in ESG is a codeword for “climate change” advocacy.

- A. “...measuring a company’s environmental awareness could also unearth companies that could be better positioned for the future. Companies that care about climate change may be better prepared for its repercussions, whether that means potential flooding damage at factory sites or the risks of increased wildfires.” (*What is ESG investing and why do some hate it so much?*, Associated Press, 3-1-2023, <https://apnews.com/article/what-is-esg-investing-3a98b6f584357b8e10c31b1ff93ce4b6>)
- B. “In an annual letter to CEOs earlier this year, BlackRock Chairman and CEO Larry Fink said “climate change has become a defining factor in companies’ long-term prospects ... But awareness is rapidly changing, and I believe we are on the edge of a fundamental reshaping of finance.” (*\$7 trillion asset manager BlackRock makes climate change central to its investment strategy for 2021*, CNBC, 12-16-2020, <https://www.cnbc.com/2020/12/16/blackrock-makes-climate-change-central-to-investment-strategy-for-2021.html>)

5. *Social* in ESG is a codeword for “social justice.”

- A. “At its core, ESG social is about human rights and equity – an organization’s relationships with people, as well as its policies and actions that impact individuals, groups, and society. In a business context, it examines all people interactions against principles of ethics, justice, and care for wellbeing. This can be as basic as how they treat their employees or as far-reaching as their impact on customers, partners, and other stakeholders. It considers topics like inequality, working conditions, human rights, product safety, community relations, supply chain transparency, and more. ESG Social performance indicators can include things like diversity, income equality, workplace injury rates, philanthropy, and labor practices of suppliers.” (*ESG 101: What does social in ESG mean?*, Onetrust, 7-12-2022, <https://www.onetrust.com/blog/esg-101-what-does-social-in-esg-mean/>)
- B. “Investors measuring a company’s social impact often look at whether pay is fair and working conditions are good through the rank and file, for example, because that can lead to better retention of employees, lower turnover costs and ultimately better profits.” (*What is ESG investing and why do some hate it so much?*, Associated Press, 3-1-2023, <https://apnews.com/article/what-is-esg-investing-3a98b6f584357b8e10c31b1ff93ce4b6>)

- C. “Increasingly, companies are also getting called upon to take positions on big social issues, such as abortion or the Black Lives Matter movement. Some ESG investors encourage this, saying companies’ employees and customers want to hear it.” (Ibid)
 - D. “Investors are also pushing executives across corporate America to give more details about their carbon emissions, measurements about their impacts on human rights and audits for racial equity.” (Ibid)
 - E. “Tesla CEO Elon Musk last year called ESG a scam that “has been weaponized by phony social justice warriors,” for example. His criticism came shortly after Tesla got kicked out of the S&P 500 ESG index.” (Ibid)
6. ESG policies and investing plays a large role in promoting the woke agenda through major corporations.
- A. “In the ESG debate, most focus on the environmental aspect. Measuring sustainability programs and environmentally friendly actions taken by a company. However, the social aspect is the major source of controversy for the right. Diversity, equity, and inclusion, or DEI, programs; policies which target specific industries; and policies tied to political stances are often factors in ESG. Companies may implement programs and internal policies to bolster their ESG Reports. Recently, the focus of controversy has been on outward facing LGBTQ+ polices supporting and promoting the transgender community. Budweiser was one of the first to face serious backlash after releasing a limited run Bud Light can featuring transgender influencer Dylan Mulvaney. Conservatives were outraged, and the company faced a significant loss in business. There is reason to believe that Anheuser-Busch InBev, the parent company of Budweiser, took the action as part of a marketing campaign meant to bolster their ESG scores.” (*Target’s LGBTQ+ Pride Marketing May Be ESG Driven*, Forbes, 5-25-2023, <https://www.forbes.com/sites/jonmcgowan/2023/05/25/targets-lgbtq-pride-marketing-may-be-esg-driven/>)
 - B. “Looking at Target’s 2022 ESG Report, the company boasts a 100% score by the Corporate Equality Index put out by The Human Rights Campaign. CEI is 40% based on outward facing LGBTQ policies, and a company can face an additional 25% penalty for actions which do not support the LGBTQ cause. Their high score shows a very LGBTQ friendly company. Additionally, they were ranked #4 in DiversityInc’s 2022 Top Companies for LGBTQ Employees. . . . If Target was considering ESG in marketing decisions relating to LGBTQ+ merchandise, it was probably to maintain their already high scores.” (Ibid)
7. Some good news – the big 3 are turning against ESG
- A. Companies like Budweiser and Target have faced huge boycotts and backlashes because of their wokeness and promotion of wickedness.
 - i. The Lord takes the wise in their own craftiness (**1Co 3:19**).
 - ii. Wicked people and companies will reap what they sow (**Gal 6:7**).
 - B. “The most surprising finding is how thoroughly the “Big 3” investors—BlackRock, Vanguard and State Street—turned against environmental and social shareholder proposals in the past year. In the U.S., BlackRock’s support for E&S proposals dropped from 41.3% in the 2020-21 season, to 23.7% in 2021-22, to a mere 8.7% in

2022-23. Vanguard's drop was equally precipitous, from 29.6% to 12% to a tiny 3% in the past year. And State Street went from 43.7% to 28.6% to 21.2%. Clear signs of the backlash." (*BlackRock, Vanguard, and State Street turned against environmental and social proposals this year, a clear sign of backlash*, Yahoo Finance, 10-31-2023, <https://finance.yahoo.com/news/blackrock-vanguard-state-street-turned-082546552.html>)

C. Hopefully this trend continues.