

How Do 'Sexual Orientation' and 'Gender Identity' Affect Public Policy? 4/29/2005
CWA's Bob Knight addresses the Marriage for Maine Rally

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Remarks of Robert Knight
Director, Culture & Family Institute, an affiliate of Concerned Women for America
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As a Maine native, I am greatly encouraged by this turnout and because Mainers refuse to give in on this crucial issue. I have been debating this issue on college campuses, from Cornell to Berkeley, and Maine often comes up. People ask, "How did they do it? How did they defeat 'gay rights' twice in referendums, when the rest of New England has knuckled under?"

Well, it didn't happen by chance. Maine stands apart because Maine has courageous leadership, and I am proud to stand here today with Christian Civic League of Maine Executive Director Mike Heath and Maine Grassroots Coalition leader Paul Madore, two champions who refuse to be cowed by a hostile press, a hostile education establishment, and even some hostile business owners. CWA's volunteers, including Maine's new state director, Charla Banley, who is here today, are pleased to work alongside these gentlemen as they take back Maine for the people.

The liberals say this issue is about tolerance, but it's really about tyranny. If the "gay rights" movement succeeds in all they want, we will see the criminalization of Christianity. People with traditional moral values will find themselves on the wrong side of the law.

May God bless you and God bless Maine.

I've been asked to talk briefly about how "sexual orientation" and "gender identity" affect public policy.

Actually, it runs far deeper than public policy. Homosexual activists invented the term "sexual orientation" during the 1970s specifically to re-order our thinking about sexuality. For a more detailed look at this, you can go to www.cwfa.org and download my paper, *Sexual Orientation and American Culture*.¹

Although most people see "sexual orientation" as a neutral term, in the sense that everyone has a "sexual orientation," the phrase is a radical departure from the truth and a direct challenge to the Judeo-Christian worldview. "Sexual orientation" carries this meaning: You are born with certain desires; you cannot overcome them, and these desires therefore validate any actions that flow from them.

In other words, if you're born "gay," bisexual or transgender, you have no hope for change, so society needs to accommodate you. The activists promote this view two ways: First, they argue that people who engage in certain sexual behavior should get special rights that others don't. Second, they work to require that the rest of society, starting in the schools, is reeducated to regard homosexuality as normal and even desirable.

This flows over to businesses as well. In California, companies that will not subsidize homosexual relationships are forbidden to contract with the state. This means that Christian, Jewish and Muslim employers, whose faith tells them that homosexuality is wrong, are forced to choose between God and Caesar, which is not supposed to happen in our free America. It is tyranny masquerading as tolerance, and it began when the California legislature adopted a "sexual orientation" law.

Maine's version is particularly dangerous because it incorporates "transgenderism," which can be almost anything you want it to be. Here's one definition:

People who do not identify with the gender roles assigned to them by society based on their biological sex," encompassing "all those who choose not to conform to society's often stereotypical notions of gender expression, including transsexuals, cross-dressers, two-spirit people, and drag queens and kings."²

Three years ago, New York City amended its Human Rights Ordinance to include "gender identity," defined as: "an individual's sense of being either male or female, man or woman, or something other or in-between." Well, at least the streets are cleaner.

All of this sexual extremism militates against the Judeo-Christian view, as articulated in the Bible, which says that we are all sinners, and that we all fail to conform to God's plan for human life, including sexuality. But we can be redeemed and alter our behavior to follow more closely to God's plan, which is to channel sex exclusively into marriage, regardless of our temptations. Nobody is born "gay," or bisexual or transgender. There is no credible scientific evidence to that effect. But many, many people have overcome unwanted temptations, and if we are to be a compassionate people, we need to emphasize the good news of hope, not hopelessness.

When public officials and company executives add the term "sexual orientation" to any policy, they are rebuking the Judeo-Christian worldview and saying that it is wrong. They may not think they are doing this, but it has that practical effect, and the tracks are set in place for the runaway train that is the radical homosexual agenda. And once it becomes law, it is everyone's business.

Sexual morality is redefined as a form of bigotry, and then the entire civil rights apparatus, from legal sanctions to job discrimination to "speech codes," especially on college campuses, kicks in. When you think of "gay rights," think of "the criminalization of Christianity," because that is the final goal. If you have any doubt, ask our Christian friends over the border, where Canadian authorities forbid the broadcast of anything critical of homosexuality, including Scripture readings. Or you could ask Swedish Pastor Ake Green, who faced jail time for reading Bible verses about homosexuality in his own pulpit.

We saw evidence of the real homosexual agenda recently in Philadelphia, where four men and a teen-aged girl faced three felony charges and five misdemeanors for preaching the Gospel in a public park at a homosexual street fair. For several months, these five good people faced a possible 47 years in prison until a judge finally ruled that no criminal activity had occurred. But it was the first time in American history that the Gospel itself had been called a form of "hate speech" in a court of law.

Just last week in San Francisco, 3,500 people attended a memorial service for Pope John Paul II. Homosexual columnists mocked the Pope and made it clear what the proper public stance should be. It apparently worked. Not a single elected city official, from the mayor on down, showed up at the ceremony. That's how powerful the homosexual lobby is there. As WorldNetDaily.com columnist Barbara Simpson [observed](#), "It's not just San Francisco – it happens across the country. Keep an eye on 'gay rights' and what it means. Be aware of the source of political money and the political trade-offs."

The homosexual activists do not just extend power over specifically Christian groups. You could ask the Boy Scouts of America, who have been kicked out of more than 50 United Way chapters and many school districts for the crime of protecting boys from the type of scandal that erupted in the Archdiocese of Boston. If Maine embraces "sexual orientation," "gender identity" and eventually, "gay marriage," the Boy Scouts will be the first to fall.

The assault on the idea of gender, the idea of normalcy and even the idea of truth itself eventually must become an assault on marriage. It began when states such as Massachusetts added "sexual orientation" to their laws. And the campaign is moving in lockstep with the effort to indoctrinate schoolchildren into the idea that homosexuality is normal and healthy.

California schools have already introduced such materials as the picture book *Jesse's Dream Skirt*, in which a boy goes to school in a multi-colored skirt made for him by his mother. The teacher rebukes the other children for making fun of him, and in the end, they are all celebrating sexual diversity, with others cross-dressing, too.

Another book recommended by homosexual school activists is called *Cootie Shots*. It includes a poem by Paul Selig entitled "In Mommy's High Heels." It's about a little boy who defiantly wears his mother's shoes for show and tell. He lashes out at his dubious schoolmates, saying:

So let them jump and jeer and whirl
They are the swine, I am the pearl. . .
Let them laugh, let them scream,
They'll all be beheaded when I'm queen.
When I rule the world, when I rule the world
In my Mommy's high heels.³

We have an historic opportunity here to tell Maine's lawmakers that we're not going to stand by as they pave the way for children to be "educated" with *Jesse's Dream Skirt* or "In Mommy's High Heels."

In Maryland, a group of people under the banner of VoteMarriage.org and Take Back Maryland have filed petition requests to overturn four homosexual rights bills just passed by the Legislature. I know the leader of that movement, and he's told me how much your People's Veto victory inspired him to take a stand.

In Maine, voters have consistently rejected special rights and have been a huge encouragement to people everywhere who understand what is at stake. As Maine goes, so goes the nation, so let's show the rest of the nation how to stand firmly for God, for country and for our children and grandchildren, and our freedom.

May God bless you and God bless Maine.

End Notes

1. Robert H. Knight, "'Sexual Orientation' and American Culture," Special Report, Culture & Family Institute, 23SR006, Concerned Women for America, updated April 2006. <http://www.cultureandfamily.org/articles/2927/CFI/papers/index.htm>.
2. Nicolette Siragusa, "The Language of Gender: A Discussion and Vocabulary List for Educators on Gender Identity," Gay, Lesbian and Straight Education Network, p. 4, s.v. "Transgender" (www.glsen.org/binary-data/GLSEN_ARTICLES/pdf_file/1013.pdf), cited in Peter Sprigg, "Homosexuality and Children," *Family Policy*, Vol. 15, No. 15, Family Research Council, November-December, 2002, p. 9.
3. Paul Selig, "In Mommy's High Heels," in Norma Bowles and Mark E. Rosenthal, editors, *Cootie Shots: Theatrical Inoculations Against Bigotry for Children, Parents and Teachers* (New York: TCG Books, 2001).