

THE SEED REPORT

Alerting Citizens to the Anti-American, Pro-gay Bias of SEED Diversity Training

By Barbara Anderson

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About the Reporter

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Summary and Purpose of Paper

This paper presents the first-hand account of Barbara Anderson's experience in SEED, a diversity teacher-training program, as taught in Anoka Hennepin School District #11 in Andover, Minnesota for the school year 2003 – 2004. The purpose of this paper is to alert citizens to the anti-American, pro-homosexual bias in SEED classes, and to suggest the need for serious investigation and official review of SEED. This paper also raises the question of the possible misuse of federal integration/desegregation funds via school district diversity departments. The Minnesota Statutes 2003 Chapter 124D.86 states that integration revenue "must be used...for students to have increased interracial contacts through classroom experiences, staff initiatives, and other educationally related programs." This statute is *not* a mandate for homosexual advocacy nor for indoctrination in left-wing ideology.

EXECUTIVE SUMMARY

Under the banner of diversity and multiculturalism, SEED has been training teachers across this nation and in Asia since 1987. According to Cathy L. Nelson, as reported in “The National SEED Project” article dated January 1992, SEED was at that time training teachers in 32 states and 7 Asian countries.

SEED merges good, helpful information regarding some ethnic cultures with a harmful political and social agenda. The harmful information outweighs the good, however, as many SEED books and handouts condemn historical and present-day American culture and plant the seeds of cultural egalitarianism and normalization of homosexuality.

Once teachers have undergone “personal transformations” of their views of America, other cultures, and homosexuality—they are encouraged by the SEED leaders to transform their own curriculum with the carefully selected, SEED-approved materials. As the curriculum gradually shapes the views of K-12 students, SEED trainers move closer to the goal of what founder, Dr. Peggy McIntosh calls “social change.” According to SEED, social change will occur after “SEEDed educators” (as they are described) have fully transformed their curriculum in all K-12 subjects to reflect all areas of diversity including sexual diversity. No one is allowed to observe any SEED class, and a SEED class confidentiality rule prevents parents from knowing what is being encouraged and taught in SEED training.

SEED diversity training is planting the seeds of a harmful political and social agenda in four major ways:

- **SEED promotes victim status for minority groups**

SEED divides Americans into two groups of people: the oppressors and the oppressed. Those in a minority group are *the oppressed*. The *oppressors* are those who, by virtue of their numbers alone, find themselves in the majority. This division creates a growing category of isms: racism, sexism, classism, heterosexism, etc. Homosexuals are encouraged to view themselves as a sexual minority that is oppressed by a heterosexist society. By creating ever-growing categories of *oppressors* and *oppressed*, SEED nurtures unhealthy, cynical attitudes—cultivating more and more categories of victims looking for someone to blame.
- **SEED undermines American culture and Judeo-Christian values**

SEED materials are light on teaching about diverse cultures and non-existent in teaching about our American culture. SEED projects a view that all cultures are equal and therefore we cannot judge other cultures by our biased cultural view of the world. An unbalanced “blame America first” outlook focuses on America’s weaknesses and emphasizes only the positive aspects of other cultures. By ignoring America’s strengths and our religious heritage, our great national distinctiveness, sovereignty and patriotism is undermined.

Relying heavily on the revisionist history in the SEED book *Lies My Teacher Told Me* by James W. Loewen, American heroes and American culture are deconstructed one by one, until all we have left is one endless story of oppression.

- **SEED normalizes homosexuality**

Drawing heavily on the input of homosexual advocacy groups and the thoroughly discredited research of the late Dr. Alfred Kinsey, SEED materials promote the idea that homosexuals are *born that way* and therefore are deserving of civil rights, affirmation and validation. Homosexuality is presented as a *sexual culture* and homosexuals as a *sexual minority* in need of special protection. Some SEED leaders encourage teachers to view students who are sexually confused or struggling with same-sex attractions as *gay children* and to affirm them as homosexuals. Information that homosexual feelings can and *do* change, and that homosexual behavior carries many life-threatening medical consequences, is deemed *hate* or *homophobia* and is censored. Educators are encouraged to transform (at all grade levels and in all subject areas) their own curriculum materials and books in the media centers to reflect more racial, ethnic, and *sexual* diversity—with materials that are inclusive of gays, lesbians, bisexuals and transgender groups.

- **SEED silences teachers with dissenting viewpoints**

SEED attendees sit in a circle. This gives the appearance that no one has more power than anyone else and that all have an equal voice in class discussions. SEED instructors and diversity directors, however, maintain tight control over the conversation and are able to stifle opposing views and force conformity to SEED-approved ideologies by steering the conversation down a one-way street. There is no recognition that some issues are controversial and therefore should have both sides of the issue presented. Not only are dissenting viewpoints regarding homosexuality *not* included in SEED materials, they are actively suppressed. Although SEED's rules of conduct say "respect all voices," speaking up with a conservative, traditional voice is often met with intimidation, interruption, correction and reprimand—methods of harassment and discrimination used to silence opposition.

WHAT IS SEED?

SEED stands for Seeking Educational Equity and Diversity. Described as *The National SEED Project on Inclusive Curriculum*, it is a nation-wide, K –12 diversity teacher-training program in public and private schools and colleges. Under the umbrella of multiculturalism and diversity, SEED teaches cultural egalitarianism and the acceptance of homosexuality as a sexual minority. Many SEED materials denigrate Western civilization, American culture and traditional morality.

While primarily a teacher-training program, SEED also operates on the student level (in some school districts) holding monthly meetings for 7th and 8th grade students. Students in the 5th and 6th grade meet weekly in diversity groups called GLOW – Growing Leaders of Our World. In Anoka Hennepin District 11, SEED materials and ideas are implemented in classroom discussions with 5th, 8th, and 10th grade students and are led by trained Student Learning Advocates in a program called *Let's Talk in the Classroom*.

HOW WAS SEED FOUNDED?

SEED was founded in 1987 by Dr. Peggy McIntosh, Associate Director of the Wellesley College Center for Research on Women. Dr. McIntosh and Emily Style (Diversity Coordinator in Madison, New Jersey) are co-directors of the project.

Minnesota was the first state to launch *The National SEED Project on Inclusive Curriculum*. The MEA/NEA *Advocate* (November 27, 1992) states, “The Minnesota effort was the first organized at the state level of the broader national program.” In 1988, Cathy L. Nelson started SEED in Minnesota. A 1996 SEED Leaders’ Workshop flyer lists Cathy Nelson (a social studies teacher at Fridley High School) and Kim Wilson as SEED Project Co-Directors in Minnesota.

WHO FUNDS SEED?

According to the 1996 SEED Leaders’ Workshop flyer, “Funding for the Project is provided by the Saint Paul Companies, the US West Foundation, and the Honeywell Foundation.” The SEED leader at Andover Elementary in Anoka Hennepin District 11 stated that SEED uses “federal desegregation money.” More research needs to be done in this area.

WHAT IS THE GOAL OF SEED?

SEED states that their goal is to bring about *social change* through education by “making school curricula more gender-fair and multiculturally equitable in all subject areas.” This phraseology is a euphemism employed by SEED for viewing all cultures and religions as equal, promoting a globalist worldview, and making gays and lesbians visible in all curriculum subjects.

SEED leaders understand that *social change* takes place gradually. Once SEED-trained teachers have been “transformed” in their thinking by their SEED classes, it is expected

that SEED materials will be “integrated into every subject area” at all grade levels. This is part of an on-going effort described in SEED materials as “transforming the mainstream.” This erodes local control of course content and undermines district curriculum authority. Without parental knowledge or consent (and often without school board approval), the thinking of children in the K-12 classrooms is being molded to conform to a SEED worldview.

A “SEED Evaluation” is given to all teachers at the end of their SEED training. In the first two questions, teachers are asked to rate their level of awareness (from low to high) – before and after SEED – in six topic areas. They include: racism, sexism, classism, heterosexism, linguisticism and ableism. Question #2 says, “Rate your willingness to supplement your existing curriculum with additional materials” in each of the six areas. Question #4 tells teachers, “Rate your willingness to redesign your curriculum” based on the six topics. Question #5 asks, “Rate your willingness to participate in student guided instruction and student selection of materials” in the six listed areas. The five-point range to answer these questions is “Definite Won’t, Probably Won’t, Maybe, Probably Will and Definitely Will.” From compiled responses, decisions can be made as to which teachers will be encouraged to continue to higher levels of SEED instruction.

HOW DOES SEED OPERATE IN MINNESOTA?

In Minnesota, SEED groups work directly with the Minnesota Inclusiveness Program. K-12 educators meet in groups of 20-25 in several school districts around the state for monthly three-hour seminars. One or two facilitators are in charge of each group. They bring in guest speakers and engage staff in discussions of assigned books, articles and methods of curricular and systemic change.

SEED leaders are trained at annual SEED Leaders’ Workshops held in the summer. A SEED flyer states, “Minnesota was the first state to establish a branch of the National SEED Project and we conducted our eleventh SEED Leaders’ Workshop in June 2002.” The workshops focus attention on “gender, race, ethnicity, socioeconomic status, religion, age, sexual orientation, and disability.” SEED “enables each participant to experience personal and professional transformations.” SEED classes promise to be “life-changing” and “change your thinking forever.”

HOW WIDESPREAD IS SEED IN MINNESOTA?

The Minnesota Inclusiveness Program reported in 2002 that SEED (in Minnesota) has built “a network that extends to 185 SEED leaders in 133 school communities which facilitate 195 seminars involving over 3,171 participants. These SEEDed educators in this 2002-2003 school year, will in turn touch the lives of over 63,420 students in their educational process, helping transform their outlook and behavior on inclusiveness.”

During the 2002-2003 school year in Anoka Hennepin District 11, there were seven SEED groups with nearly 120 teachers, administrators and other staff participating. In the ’03-’04 school year there were nine SEED groups with 180 registered. In ’04-’05

District 11 offered fourteen SEED classes for 280 registrants. After completing SEED I, in subsequent years teachers can take SEED II – V for more advanced diversity education. With each advanced level of SEED, there are increased expectations that the teachers will transform their curriculum and implement the diversity information into their lives and their classrooms.

WHO DOES SEED PARTNER WITH?

SEED partners with the Parents and Community Leaders Inclusiveness Project called P-CLIP (formerly known as Community of Leaders as Advocates for Inclusiveness or CLAI). SEED functions as the educators' arm of the Minnesota Inclusiveness Program. P-CLIP is the parent/community arm. ASI is another branch that stands for Administrators' SEED Institute. The Minnesota Inclusiveness Program works directly with all three organizations. The SEED teachers meet to partner with the P-CLIP teams at a mid-year conference to strengthen their school districts' diversity programs and to "develop advocacy and collaboration skills."

WHAT ARE THE BENEFITS FOR TEACHERS?

In Minnesota, the College of St. Catherine offers graduate semester credits for "EDUC 699: SEED I: Inclusive Curriculum – Content, Strategies, and Systemic Change." Teachers can choose either a two or four credit option. The cost of tuition in the SEED year '03-'04 was \$276.00 for four credits. Teachers taking SEED are able to earn an easy "A" which then allows them to make lane changes for salary increases. Teachers can continue taking SEED courses in levels II – V. Continuing Education Units (CEUs) are also available for teachers choosing not to take the course for credit.

DOES SEED REPRESENT "EDUCATIONAL EQUITY"?

Course requirements for SEED are inequitable from district to district in Minnesota. Class requirements and class content vary from facilitator to facilitator within the same school district with no control over anything that is taught.

In Anoka Hennepin District #11, teachers are allowed to miss only one of nine classes. For a missed class, teachers are required to attend a multicultural event and submit a one or two page written summary. When taking the course for credit, each teacher seeking to receive an "A" grade must write a two-page summary at the end of the year that reflects his or her growth (as evidenced in the teacher's journaling throughout the year). They are also required to read all the book assignments, lead a book discussion and turn in one or two lesson plans at the last class. Without the lesson plans, the grade is a "B". The SEED leader submits these grades to the College of St. Catherine. A teacher in Minnetonka District #276 reported that the only requirement for an "A" grade in *her* SEED class at the end of the year was a summary paragraph.

INTRODUCTION

In the fall of 2003 I registered to take SEED in Anoka Hennepin School District #11 (the second largest school district in Minnesota). In an August 26, 2003 e-mail sent to all District #11 staff, the SEED classes were described as an opportunity “to open your mind to different ways of thinking about your world!” The classes were said to be “life changing” and an opportunity for “personal and curricular change.”

I received my introductory materials in the mail. The following day I received a phone call saying that I was being removed from the class by the diversity director who wondered why I wanted to take the class. After a call to my school board member and our district’s superintendent, I was reinstated.

As a former Spanish teacher, I was interested in taking SEED because it was billed as a cultural and diversity-training program that would give participants “a variety of opportunities to learn about cultures other than their own and to share their own unique experiences.” I found SEED to be less about studying other cultures and more about learning a politically correct view of responding to (both real and imagined) oppression.

Having worked with students from several Spanish-speaking countries, I am aware of the importance of having an understanding of the rich traditions and variety of backgrounds that we all bring to our great American culture. As an educator, I also recognize that it is vitally important to teach our youth how fortunate we are to live in this great nation. Students need to know *why* people all around the world have left their homelands and risked their lives to get here.

Uniformity of thought is the goal as teachers are *re-educated* with SEED-sanctioned beliefs and attitudes.

While some explorers in America’s past stand guilty of exploitation, teachers and students need to understand that by bringing Christianity to the New World, they helped lay a firm foundation for beneficial change with rewards that we reap today. SEED shines the spotlight on the mistakes of our explorers and founders and overlooks the ruinous things that existed in America prior to the arrival of Christianity – the low value of human life including cannibalism and human sacrifice. This unbalanced, one-sided view of history seeks to pile guilt on Americans and view America as bad, while turning a blind eye to the mistakes of others.

The SEED materials contain only SEED-approved views while dissenting sources and viewpoints are suppressed. Uniformity of thought is the goal as teachers are *re-educated* with SEED-sanctioned beliefs and attitudes.

SEED stands for Seeking Educational Equity and Diversity. *Equity* means justice, and freedom from bias or favoritism. *Diversity* means to give variety to a course of study. After completing a year in SEED, I now realize that some groups and viewpoints are treated with more equity than others and that diverse views are only selectively tolerated and accepted. If you are seeking educational equity and genuine diversity, you will not find it in SEED.

Many well-meaning teachers, deceived by SEED training, believe they are doing the right thing—but they are wrong. They have been misled by deceptive messages under a banner of multiculturalism and diversity. As a parent, educator and taxpayer, I feel it is urgent to alert citizens to the misuse of their tax dollars for this harmful anti-American, pro-gay teacher-training program masquerading as equity and diversity.

I. SEED PROMOTES VICTIM STATUS FOR MINORITY GROUPS

SEED is obsessed with victimization and emphasizes an unbalanced view of society by dividing people into separate identities. One of the SEED readings is an article by founder, Dr. Peggy McIntosh, entitled “White Privilege: unpacking the invisible Knapsack.” This article presents an underlying theme of SEED - to divide America into two groups: the oppressors and the oppressed.

According to Dr. McIntosh, groups in America that are in the majority are over-privileged and by virtue of their majority status, have advantages that are both denied and protected. These advantages she describes as “invisible knapsacks” of unearned assets. The assumption is made that these groups operate from unearned positions of power. These positions of power automatically make them oppressors and participants in a damaged culture, whether they realize it or not. SEED’s emphasis on viewing certain people as oppressed identities instills a sense of victimology that actually promotes racism where even the most unintentional slight towards a member of a minority can be misinterpreted as racist. This kind of teaching is divisive and destroys the spirit of community by fostering bitter and angry attitudes.

White Americans fall into Dr. McIntosh’s category of the “over-privileged” oppressors – especially white American males whose position of privilege, she believes, confers dominance simply because of their sex. White males often find themselves a target in SEED classes in what critics have described as “shame and blame” sessions. One of Dr. McIntosh’s goals is to expose male privilege and “ask men to give up some of their power” which she sees as an embedded form of sexism.

Dr. McIntosh sees all of the “oppressions” as interlocking. The “Oppression Wheel” is a construct used in SEED classes to show how the oppressed are the less advantaged, and how advantages are common among the oppressors. Oppression is defined as “the systematic subjugation of a disempowered social group by a group with access to social power or prejudice.” Among the isms included on the Oppression Wheel are sexism, racism, classism, heterosexism etc. Dr. McIntosh agreed to an audience suggestion that *specieism* be added to the list as well, since animals are oppressed.

According to SEED, the “cycle of oppression” begins when someone is born into a particular minority group – with no choice about their membership. SEED materials state that these minority groups, when “taught by parents, friends, role models, culture and institutions” and “reinforced by manifestations in society – personal, cultural, institutional,” often produce feelings of “confusion, hurt, anger and fear.” These feelings supposedly can be accompanied by attitudes and actions of “denial, collusion, and horizontal hostility.” The materials assert that in order to interrupt the cycle of oppression – and undo present and past injustices – both personal and professional relearning is needed. SEED aims to be the educational arm to facilitate this reeducation process.

II. SEED UNDERMINES AMERICAN CULTURE AND JUDEO-CHRISTIAN VALUES

SEED attacks American culture and Judeo-Christian values. Moral relativism is subtly taught as SEED materials view all cultures and religions as equal. In a phone conversation, my SEED leader said, “We were all raised with the whole Christian piece, this is to open our hearts and minds to another view.” This other view unfortunately is one that undermines the “Christian piece.”

The anti-American, anti-Christian philosophy of SEED can best be understood by looking at the comments made by the multicultural leaders themselves – Dr. James Banks and SEED founder, Dr. Peggy McIntosh. In the fall, SEED registrants were given a behind-the-scenes look at SEED’s radical philosophy and goals. We were invited to attend the 6th SEED Summit presented by the Minnesota Inclusiveness Program.

The bottom of the flyer stated “In Partnership with the University of MN General College, MN Independent School Forum (MISF), Osseo School District, Anoka Hennepin School District, Bloomington School District, and the Perpich Center for Arts Education.” The summit was held on Thursday, September 25, 2003 in Wiley Hall at the University of Minnesota from 7:00 – 9:00 pm. The \$15.00 tickets were sold by advance purchase only.

Approximately 400 teachers, college students and SEED trainers gathered to hear a “Fireside Conversation” with Dr. James A. Banks and Dr. Peggy McIntosh. We were promised that the evening would take us on a “journey of social change” as Banks and McIntosh set out to “explore the evolution of the diversity movement, celebrate progress, and set the stage for future work.” It soon became apparent that a major part of that “future work” is to undermine the Judeo-Christian values of our American culture and normalize homosexuality.

Dr. James A. Banks is a specialist in social studies education and multicultural education. He is a professor at Russell F. Stark University and is the Director of the Center for Multicultural Education at the University of Washington, Seattle.

Dr. Peggy McIntosh is Associate Director of the Wellesley College Center for Research on Women. She is Founder and Co-director of the United States SEED Project on Inclusive Curriculum.

At the 6th SEED Summit it became obvious that SEED only tolerates a far-left political viewpoint that undermines national sovereignty and Christian religious values. Dr. Banks and Dr. McIntosh made several comments that reflected these views.

Dr. Banks stated, “We need to rethink America—that we are the Savior of the world, the great democracy. There are other great democracies. We are in a community of nations.” He emphasized the need for social change and that we need to “rethink and reconstruct terms like *patriotism* and *terrorists* as defined by conservatives.” He said, “Patriotism has been appropriated by conservatives. We progressive educators must reclaim it.”

Peggy McIntosh commented, “The Republicans have a plan to control the world – an unabashed plan for world control by the U.S. The extreme emphasis on patriotism is an attempt by Republicans to keep control.” Dr. McIntosh added, “The flag as it’s presented to us, conjures values I don’t share.”

Dr. Banks assured the audience that “These conservative times will also pass. These difficult times should motivate us to reaffirm the values to which we are committed. We must realize that we are not alone. We are part of a large community. Working together, a small community can change the world. We must come together to affirm each other and help each other.”

It’s apparent that the SEED philosophy holds that there is no value in national sovereignty and that all cultures and religions are equal – therefore Western civilization and Christianity do not merit any special consideration.

The SEED website has an introductory quote by Alice Walker which says “To acknowledge our ancestors means we are aware that we did not make ourselves, that the line stretches all the way back, perhaps, to God, or to gods.”

The anti-Christian bias of SEED—bias that undermines the very foundation of Catholic and Protestant faiths—became apparent with our first reading assignment. In an article entitled “Curriculum as Window and Mirror” by Emily Style (Diversity Coordinator in Madison, New Jersey and Co-Director with Dr. Peggy McIntosh of the SEED Project), it talks about looking through window frames to see the realities of other cultures and into mirrors to see one’s own reality. I was surprised to see the misuse of Scripture in this introductory piece. Emily Style quoted theologian Nelle Morton who emphasized the importance of “the Word, the logos of communication.” The article referred to Nelle Morton’s comments when it stated “the opening lines of the gospel of John ‘In the beginning was the Word,’ are often understood as the whole truth—when, in fact, they probably more accurately render only half the picture. She illustrates the other half of the dialectic when she insists, ‘In the beginning is the hearing.’” This is a misappropriation of the Christian message where Jesus Christ is the Word. John 1:1-2 references Christ when it states, “In the beginning was the Word, and the Word was with God, and the Word was God.”

The concept of “windows and mirrors” is used in classroom discussions of multiculturalism and diversity. “Windows and mirrors” implies that one cannot judge the behavior, beliefs or ideas of someone from another culture until they have thoroughly looked into the mirror of their own life and then looked into the windows of others. This teaching serves to paralyze anyone wishing to disagree with unhealthy or harmful behavior or ideas from another culture. What is right for us becomes *not necessarily* right for others.

In the SEED reading assignment entitled “Cultural Etiquette: Guide for the Well-Intentioned,” writer Amoja Three Rivers states, “Monotheism is not more ‘advanced’ than polytheism. It is simply another kind of spirituality, and both have equal validity. The notion of ‘one true god, one true faith’ is often used to invalidate the ancient and complex religious traditions of millions of people.”

This article by Three Rivers also says, “The media images we see of poor, miserable, starving, disease-ridden ‘third world’ people of color are distorted and misleading. Nowhere among the tearful appeals for aid do they discuss the conditions that created and continue to create such hopeless poverty. In point of fact, these countries, even after they threw off the stranglehold of colonialism, have been subjected to a constant barrage of resource plundering, political meddling, and brutal economic manipulation by European and American interests. Most non-Western countries could function quite adequately and feed themselves quite well if they were permitted political

and economic self-determination.” In referring to America, she states that “before white people invaded these lands, the air was clean, the water was pure, and the earth was unspoiled.”

The concerns regarding SEED materials are not only about what is included, but also about what is omitted. There is nothing that would help make children proud to be an American. There is no emphasis in SEED on patriotism and how to integrate information about our great *American* culture. There is no information about America’s great economic system of free enterprise or the fact that it has raised the standard of living for millions of people, created resources and vast new wealth.

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SEED emphasizes economic exploitation and racial prejudice in America’s past, while passing over the positive accomplishments as a result of the founding values and founding documents of our great nation. We enjoy our freedom *because* we have these civil guarantees written into our constitution. SEED is silent on these issues. SEED highlights America’s mistakes and ignores what we do right. It is apparent that SEED not only errs in what it *includes*, but in what it *excludes* as well.

Teachers taking SEED in other school districts have expressed similar concerns. A Language Arts/English teacher from the Minnetonka School District described her SEED class as “a time to put down America...I felt that America got a whipping without strong evidence to back it up...nor was there a feeling of safety to share opposing views.” This is how she described her feelings after the class: “I left the class disgusted and disappointed in myself that I didn’t stand up and question more.”

A teacher in the Hopkins School District took both SEED I and SEED II. She writes, “Hopkins schools have a huge SEED program. I’m a teacher in the district. I went through it. I couldn’t take any more. It made me sick.”

Another Anoka Hennepin teacher described her SEED class as being “angry with the rich.” Her class participated in an exercise in which ten volunteers were called to the front of the room to sit in ten chairs. The SEED leader then instructed four of the volunteers on the left, to move to the right and share those chairs with the five already seated there. This left one person with five chairs. The leader then asked, “How do you feel about this one person having all this wealth?” The elicited responses included: “I think the rich should give their money to the middle class and poor people...I don’t think it is right for me to work so hard and yet these people have so much money.”

The teacher summed it up this way, “It seemed to me to be a forced political and one-sided statement. It was very clear to me that it was a one-sided advocacy for socialism and a putdown of capitalism. There was no real opportunity to present another opinion or the positives that the *rich* bring to the *have-nots* in the U.S. economy, such as jobs, nor was there any real discussion about what was really being presented. They never discuss the rightness or wrongness of ideas. They only draw emotional reactions to try to change attitudes and do not give credit where credit is due.”

The evening class was topped off with what the SEED leader described as “a special treat”—a Michael Moore video showing an “intelligence contest” between the rich and the poor in which Moore *demonstrated* “that the rich were much dumber than the poor and undeserving of their wealth.”

This teacher concludes, “SEED is very liberal in their outlook. It is a left political club that is very welcoming to political liberals, but very *unwelcoming* to those with a more moderate or conservative viewpoint. It seemed very unbalanced. I felt very uncomfortable. It is not the open forum that they advertise.” In describing the SEED lessons about America, she commented, “SEED gives a warped look at history.”

Much of the “warped look at history” comes from the SEED book (used in my SEED class) *Lies My Teacher Told Me*, by James W. Loewen, which gives teachers a skeletons-out-of-the-closet view of American history. John Fonte, senior fellow of the Hudson Institute, described this book as “trash and ideological nonsense.” My SEED leader described this same book as the one selection that often makes the greatest impact on teachers.

From *Lies My Teacher Told Me*, our co-facilitator concluded that Columbus was “a Saddam-type of guy” and that most of our heroes aren’t who we thought they were. In the chapter entitled “Down the Memory Hole,” John Kerry’s Vietnam war-crime charges

go unchallenged. Loewen quotes Kerry as saying that our American troops “had personally raped, cut off ears, cut off heads, taped wires from portable telephones to human genitals and turned up the power, cut off limbs, blown up bodies, randomly shot at civilians, razed villages in fashion reminiscent of Genghis Khan, shot cattle and dogs for fun, poisoned food stocks, and generally ravaged the countryside of South Vietnam.”

Kerry (now a U.S. senator) charged that such things were “not isolated incidents but crimes committed on a day-to-day basis with the full awareness of officers at all levels of command.”

One teacher attending the class concluded from the book that Americans are “the world’s most irresponsible and dangerous citizens.” Our SEED leader stated “We are seen sometimes as terrorists ourselves.” The most revealing conclusion of all came from one teacher who after being encouraged to transform her curriculum with the new information from this book replied, “Wouldn’t we be teaching kids that America is bad?” Our SEED leader replied, “Well, we have to tell the truth.” Unfortunately the truth is distorted and information about the origins of our freedom and our religious heritage is brushed aside.

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III. SEED NORMALIZES HOMOSEXUALITY.

SEED teaches that homosexuality is normal and unchangeable and relies heavily on the fraudulent research of Dr. Alfred Kinsey who sought to normalize abnormal sexual behavior. SEED's ideology regarding homosexuality is hostile to the religious and moral convictions of millions of Americans. It conflicts with the traditional values of the home and church, and sets up conflict in the minds of many children in the SEED-influenced classroom.

An ESL (English as a Second Language) teacher described how she took her Hispanic students to participate on a youth panel for adult SEED classes. The panel also included students who were there as representatives of *sexual* minorities. These "gay" students gave very emotional stories to move the teachers toward a more sympathetic view of homosexuality. The Hispanic students were extremely uncomfortable. This ESL teacher has now stopped providing minority students for this SEED exercise.

SEED fails to acknowledge that homosexuality is changeable. Heterosexuality is often portrayed as a hurtful, religious viewpoint, while the harmful medical risks associated with homosexual behavior are censored. This pro-gay bias is packaged neatly as "inclusiveness" and "diversity."

A former school board member in Apple Valley, Minnesota has this to say about SEED: "This class is anti-American, anti-Republican, pro-homosexuality, and against academic excellence. The class isn't balanced and it promotes the radical homosexual agenda....The real focus is on changing the curriculum, changing minds, changing laws and changing society."

In SEED's multicultural/diversity materials, homosexuality is positioned as both a sexual culture and a sexual minority. The National SEED Project appears to be a major force behind the diversity movement—advancing the acceptance of homosexuality in the K-12 public school system.

SEED leaders hold a view of diversity that is nicely equated with sexuality and what SEED materials call "gender identity diversity." It is a viewpoint that upholds all sexual behaviors as equal and healthy. It's a strange kind of thinking that says that people can assume an identity based entirely on what they *do* sexually and not on what they *are* as men and women. They define themselves by their behavior and say that this is what they are. This identity is then carefully positioned as a minority group with civil rights.

Teachers are encouraged to view homosexuality as a civil rights issue and include this topic in their K-12 curriculum to help make gays and lesbians visible and integrated into all subject areas. This curriculum transformation (repeatedly emphasized by SEED leaders) will bring about the goal of social change that Banks and McIntosh desire.

At the 6th SEED Summit, Dr. McIntosh told the audience what she considered to be "good news" from the American Psychological Association—"Homosexuality is no longer a disease, it's now a normal form of sexuality." McIntosh referred to the inflated Kinsey statistics as truth saying that ten percent of the population is gay or bisexual. She said that the landscape in our country today is very heterosexist and that sexual orientation and gay rights are an issue for those who work in strongly religious communities. Dr. Banks spoke of the importance of gay/straight alliances and *safe schools* and said "gays should be visible in the curriculum."

I saw the gay agenda played out in my own SEED class when at our following monthly meeting, my SEED facilitator told the class that she regularly brings two lesbian moms into the third and fourth grade classrooms of Andover Elementary and introduces them to the children.

I mentioned this to a father in our school district, and he expressed his concern to both the principal and the teacher. I immediately received a phone call from my SEED leader who reprimanded me and reminded me that I had violated one of the SEED rules of conduct – confidentiality.

I told her that I was concerned that by bringing lesbian moms into the 3rd and 4th grade classrooms young, vulnerable students might be confused and think that this was a normal family arrangement. My facilitator replied, “Well, to this family it’s normal.” She also added, “You have your sense of morality and I have mine.” Unfortunately it is the SEED sense of morality – moral relativism – that prevails in diversity training.

My SEED leader also informed me that I could not share or discuss anything that went on in the SEED classes. She said that all class information was confidential and that no parents are allowed to observe. When I asked why confidentiality needed to be a rule, she responded that class members often share personal thoughts, feelings and beliefs. When pressed further, she shared that teachers sometimes use the SEED class to “come out” to the group. She immediately added “That’s a legal thing. We can’t be fired for that, only for behaviors.”

She also stated that “Practically from when time began, about 10% of the population has been homosexual – animals too.” When I questioned where she got the 10% figure (the real figure being 1-3%) she said, “That’s been in lots of different places. It’s common knowledge.” She also made reference to the (Kinsey) sexual continuum.

Our monthly SEED classes also became a time for our facilitator to share a variety of pro-gay articles on homosexuality and continue to plant the seeds of homosexual acceptance and affirmation through the following handouts:

- “What Does It Really Mean to ‘Affirm’ Versus ‘Promote’?”
- “An Educator’s Guide To Intervening In Anti-Gay Harassment”
- “Suggestions For Working With All Youth In Regards To Sexual Minority Issues”
- “Homophobia 101”
- “Heterosexual Questionnaire”
- “Qualities of an Ally”
- “How Can I Be An Ally?”
- “Cycle of Oppression”
- “Oppression Wheel”
- “Addressing Homophobic Behavior in the Classroom”
- “Making Our Schools Safe for Sissies”

The *Heterosexual Questionnaire* is a handout that depicts heterosexuality as abnormal behavior, turning morality on its head.

The *How Can I Be An Ally?* handout encourages teachers to work to “change the system...participate in marches, rallies, committees” and “Ensure diversity in all you do

– in conversations, programs, social activities, awards, leadership opportunities, hiring, etc.”

Making Our Schools Safe for Sissies is an article written by homosexual Eric Rofes. It begins by saying “I knew I was queer when I was a small child” and goes on to describe how he liked wearing girls’ clothing and the hurtful response of school bullies to his “girlish” behavior. While a valid concern exists regarding how bullies treat those that are different from them, this author validates effeminate behavior in young boys and offers no help as to the root causes. At a time when negative name-calling is rightfully being discouraged in our schools, Eric Rofes’ article only adds to the pain of some young boys by referring to them as *sissy boys* and *queer*. Both terms are derogatory and hurtful.

These pro-gay handouts also included website information from radical feminist organizations such as NOW (the National Organization for Women) and pro-gay organizations like GLSEN (the Gay Lesbian and Straight Education Network)—complete with phone numbers, websites and e-mail addresses. It comes as no surprise that GLSEN promotes SEED classes on its website.

While only one class was devoted entirely to the topic of homosexuality, the gay agenda would surface repeatedly through comments from my SEED leader and through readings in the selected texts for other topics. For example, In *Why Are All the Black Kids Sitting Together in the Cafeteria?* author Beverly Daniel Tatum presents racism and discrimination against black youth as a valid concern. The author, however, takes a sudden detour and another agenda becomes apparent—the normalization of homosexuality. Consider the following quotes:

Page 23 “...it may be useful for me to remember how much of my life I spent oblivious to the fact of the daily advantages I receive simply because I am heterosexual...”

Page 25 “...there are many images of heterosexual relations on television, but very few images of gay or lesbian domestic partnerships beyond the caricatures of comedy shows.”

Page 27 “...White lesbians sometimes find it hard to claim privileged status as Whites when they are so targeted by homophobia and heterosexism, often at the hands of other Whites.”

Page 104 “For those readers who are targeted by racism and are angered by the obliviousness of Whites sometimes described in these pages, it may be useful to attend to your experience of dominance where you may find it – as a heterosexual...”

In the SEED-approved book *White Privilege* by Paula S. Rothenberg, the same homosexual theme surfaces as well. On page 11 it states “The old illusory unified identities of class, gender, race, sexuality are breaking up; someone may be black *and* gay *and* middle class *and* female; we may be bi-, polly- or non-sexual, of mixed race, indeterminate gender and heaven knows what class.”

On page 90 she refers to an article that suggests that there are five genders. She suggests that the image of just two genders is part of a system of *gender power* that results in unequal gendered titles like “king and queen, prince and princess.” Rothenberg cites social critic Adrienne Rich who describes the notion of “compulsory heterosexuality” that is part of a “gender power system.” Rothenberg says, “Almost everywhere we look heterosexuality is portrayed as the norm. In Olympic ice-skating and dancing, for example, a couple is defined as a man partnered with a woman.

Heterosexuality is privileged over any other relationship. The words we use, such as ‘marriage,’ ‘husband,’ and ‘wife,’ are not neutral, but convey this privileging of heterosexuality.”

White Privilege concludes by saying that among other isms we need to “break the silence about...heterosexism and homophobia...”

Another SEED book is *Last Standing Woman* by Winona LaDuke. On page 207 we read about lesbian, Kway Dole. Regarding tolerance it states, “In spite of a social history in the Indian community of tolerance to the different, and in fact valuing diversity, coming out as a lesbian brought families and individuals face to face with the imposed intolerance of colonialism, churches, and ‘American values.’”

The last SEED book we had for the year was *Real Boys: Rescuing Our Sons from the Myths of Boyhood* written by Harvard psychologist William Pollack. Boasting groundbreaking research about the “true nature of boys,” this book contains a mix of good and bad information. In the chapter entitled “Being ‘Different’: Being Gay,” Pollack makes statements that reveal his politically correct view of homosexuality. While alluding to “scientific findings,” he offers no substantial evidence for his assertions. He writes “I have come to believe that being straight or being gay, for boys and girls, and for men and women, is something that each of us *discovers* about ourselves. It is just a natural part of who each one of us is.” He states that “we now know that most boys who learn they’re homosexual—if given the same love, support, and empathy we give to heterosexual boys—are equally likely to become happy, healthy, successful men.” Pollack says that we should teach all of our boys that homosexuality is “nothing to fear and nothing to hate” and that “homosexuality is a normal part of human life and that being gay is *not* something that mental health professionals should attempt to change (or that they *can* change).” He affirms that, “being gay, like being straight, is a natural, unchangeable part of who a person is inside...and is not a ‘decision’ that we can control or that can be changed by or for our parents.” Pollack refers to long discredited “scientific” studies to prove homosexuals are *born that way* and makes reference to the (fraudulent) Kinsey statistics and puffed-up gay suicide numbers. To top it off, he recommends to parents of “gay” children to get involved in P-FLAG, the radical gay activist organization. *Real Boys* is real bad advice when it comes to homosexuality.

In other SEED classes, undermining the family and American values is often done through SEED-approved videos such as *It’s Elementary* and *That’s A Family*. These gay propaganda pieces are often shown in a subtle “What do you think about this?” framework in which SEED leaders deny any attempt to indoctrinate teachers. These pro-homosexual videos are used in the schools to normalize homosexuality and redefine the family.

At our SEED class on February 19, 2004, we were shown a 15-minute video by GLSEN entitled *I Just Want To Say...Students, parents and Teachers Talk About Anti-Gay Bias in Our Schools*. The video showed a Rainbow Town Meeting that was held in New York City. Using gay activist Paul Gibson’s discredited, puffed up statistics of gay teen suicide, and heart-rending stories of gay harassment, the video ended with a teacher saying “Don’t try to change for anybody. Be yourself. Express yourself and be proud of

Narrator Martina Navratilova concluded with these words
“We need to get in their face and be activists.”

who you are.” Narrator Martina Navratilova concluded with these words, “We need to get in their face and be activists.”

Am I Blue? : Coming Out from the Silence (edited by Marion Dane Bauer) is the SEED level I book that is the most blatant example of pro-gay propaganda for youth. It is an anthology of short stories for adolescents and contains sexually explicit gay and lesbian themes. According to my SEED facilitator, this book was used in SEED classes in Anoka Hennepin District #11 for the past five to six years, but was suddenly discontinued when I signed up for the class. This anthology contains a collection of stories of sexually confused youth who attempt to convince readers that they were *born that way* and that their feelings are common and normal. This is dangerous misinformation for vulnerable teens that struggle with confused feelings. While many of the stories allude to family dysfunctions, this is never considered as a causal agent in their same-sex attractions.

Am I Blue? derives its title from the first story in the book in which a young *gay* boy is visited from heaven by his fairy godfather. His fairy godfather, who walks “in a swishy manner,” explains to him that in heaven he was given choices based on how good he had been. Instead of becoming a guardian angel, he opted for fairy godfather with a specialty in dealing with victims of gay bashing. He told the young boy that he had ended up in heaven after having been beaten with a tire iron because he was gay.

The young boy speaks of being lonely and feeling as though he is the only one with homosexual feelings. He wants to see if there are other people like him. The fairy godfather states “Listen honey, the world is crawling with faggots.” He then grants him his wish to see how many people in the world are gay just like he is. He is told that when he opens his eyes, all the people in the world that are gay will turn blue. Drawing on the inflated Kinsey statistics, ten percent of the world turns blue! The blue people include his favorite news anchor and a congressman that the book describes as “a notorious Republican homophobe.”

One chapter in the book *Am I Blue?* entitled *Supper* describes a graphic sex scene between two girls. This dialogue and description on page 171 can be described as obscene by most people’s standards.

The back cover of *Am I Blue?* states, “A portion of the proceeds from this book will be donated to Parents, Families and Friends of Lesbians and Gays (P-FLAG).” P-FLAG is an extremist gay activist organization whose recommended readings for children encourage sexual experimentation and pornography. I was shocked to discover that our school district had helped to support P-FLAG through the purchase of this book for past SEED classes.

The introduction for *Am I Blue?* says that royalties are being shared with P-FLAG’s *Respect All Youth Project* and “When you purchase this book, you are helping in their fine work.” No wonder P-FLAG promotes SEED in their monthly publication for P-FLAG members!

Unfortunately the majority of parents are unaware that their tax dollars are going to fund an organization that undermines the heterosexual family model. They are also unaware that their children, through SEED materials and some instructors, are taught a different set of morals regarding homosexuality and same-sex parenting than those traditional values taught at home and in the church. This is not just about education. It’s very much about homosexual indoctrination at taxpayer expense.

IV. SEED SILENCES TEACHERS WITH DISSENTING VIEWPOINTS.

The fundamental nature of democratic pluralism demands the free exchange of ideas in the public arena. SEED does not permit this. Conformity rather than diversity is SEED's objective. Conformity of ideas is brought about through bonding and trust.

SEED classes are arranged with SEED leaders and teachers all seated in a circle. This arrangement gives the appearance of equal power and equal voice to all attendees. An artificial bond is created with fellow teachers during the monthly meetings. This bond is defined as *group trust*. Each month, this bond continues to grow as SEED leaders and teachers share dinner together midway through the class time. The SEED leaders are always sweet, kind and greet everyone with a warm, loving smile. Soon the trust in the leader grows as well. This feeling of security creates a climate where peer pressure produces conformity and few dare to speak out against the views of the SEED leader that come to be regarded as truth.

Journaling is an important aspect of SEED. Each teacher is expected to keep a journal where they react in writing to what they are learning in the class and express how SEED has transformed them personally and professionally. Each teacher is told that at the end of the year they will be bringing a "word, art, or SEED gift" that they have "found or created for each person in the class"—one more reinforcement in the conformity framework.

While SEED prides itself on its educational equity, that certainly was not what I experienced in my SEED class in Anoka Hennepin District #11. From my personal experience, I can say that many of my ideas were *not* respected, especially on February 19, 2004, during my assigned class presentation. During that class, I received disrespectful and unprofessional treatment by three teachers and the diversity director of our school district. Our two SEED leaders did nothing to stop it.

As part of our class requirement for SEED, each teacher was asked to sign up to lead one of the monthly book discussions. I signed up for the February class that changed from the book discussion on *Am I Blue?* to a "Discussion of GLBT policy in Anoka-Hennepin."

The SEED guidelines for each discussion leader lay out the ground rules: "Feel free to do various activities with the SEED class which will be a springboard for thought, discussion, or ideas that may be used in teachers' classrooms." Regarding dialogue, our handout stated, "The atmosphere is one of safety; facilitators propose, get agreement on, and enforce clear ground rules to enhance safety and promote respectful exchange." The guidelines for conversation affirm that teachers are to observe the following simple rules of conduct: "Let everyone speak in the group. Confidentiality. Respect all voices. Listen with your heart as well as your ears. Personalize your comments. (I know. I feel.) No 'zaps.'"

The diversity director came to our class on the evening that I was to lead the discussion and said that his purpose in attending was merely to be "a resource." I began my presentation by handing out a copy of our district's policy on homosexuality that says, "...while respect be maintained toward all people, homosexuality not be taught/addressed as a normal, valid lifestyle and that district staff and their resources not advocate the homosexual lifestyle."

After defining all of the terms in the policy, I went around the circle allowing each teacher to take the time they needed to share their views regarding our district's policy. Teacher after teacher shared their views, without interruption—*against* the policy.

One teacher told about her elementary classroom exercise where the kids were told to create a fictitious world/culture with its own language, customs etc. One little girl in her class asked if she could have a world without homosexuals. The teacher said that she told the child “no” that she could not discriminate against anyone. She added that if she, as a teacher, had obeyed the district's policy, she would have had to say “yes.”

Another teacher added that “elementary students are now coming out” and yet another teacher mentioned that in one elementary school two very feminine boys are attached to each other and are “in a relationship.”

The diversity director spoke against the district's policy as well. He stated, “I'm not comfortable with this policy. There is offensive language in the policy. To deny homosexuality is harassment. The reality is we may have elementary students who are gay. We need to respect the wishes of those who believe it *is* a valid lifestyle. Who are we to decide what normal or valid is? Interracial marriage used to not be valid and normal.”

Everyone was courteous and respectful as each person shared. Forty minutes later it was my turn.

The following summary will show the inequity in the treatment I received when I expressed an unpopular viewpoint regarding homosexuality – that homosexuality is unnatural, unhealthy, preventable and changeable.

Summary of the February 19, 2004 class presentation:

- As I handed out materials to the teachers, some began to roll eyes and smile as they looked over the book and handouts that I had put together for each person.
- A few minutes into my discussion of the root causes of homosexuality, three teachers got up and walked out.
- The SEED leaders and the diversity director said nothing when the teachers left. They did not reprimand them for their rude behavior.
- The diversity director interrupted me several times as he attempted to change the discussion topic to another issue.
- The diversity director interrupted me to say that I was not being neutral. He said that our district's stand was to neither affirm nor deny but to be neutral. This was after everyone else in the class had expressed a pro-gay stance (including his own comments) and after we had viewed the pro-gay GLSEN video that he had approved.
- The diversity director falsely accused me of calling homosexuals sexual predators. I asked the class if anyone had heard me say that. No one had. He then accused me of having that term in my handouts. I asked him to show me where he found that. He looked through the materials and then said he was mistaken. He finally apologized for his false accusation.
- The diversity director confiscated two articles that I passed around the circle. He said that it was not appropriate to send items around during the discussion.

The SEED leaders did *not* correct him by telling him that it *was* customary to send articles around the circle. It took me two months to get my materials back from him.

- I had previously requested to bring in an ex-gay speaker. The diversity director denied my request saying that an ex-gay speaker would violate our district’s policy of neutrality regarding homosexuality. Last year, however, gays and lesbians were brought in to share their “coming out” stories. According to the diversity director, *that* was neutral.
- I sent around a sign-up sheet inviting the class to my home for an evening to hear ex-gay speakers. *No one* signed up to attend.
- Before the following class, my SEED leader called to tell me that many teachers in our class had felt that the bond of trust in our group had been broken. Apparently if you speak up and disagree with SEED’s position on homosexuality, you have broken the group trust. My SEED leader requested that I stop taking notes during our class because the other teachers were afraid that I might quote them in a letter to the editor. She said, “The level of paranoia in our class is rampant.” I asked, “Why would anyone be afraid if what they said was truthful and respectful?” She made no comment.

Although billed as a class on diversity, there is no respect or tolerance for diverse viewpoints regarding homosexuality. The diversity director’s presence at my presentation was disruptive, disrespectful and unprofessional. It was painful to be the brunt of the anger and open hostility that was exhibited when I brought up the topic of *ex-gays* and “change can be a choice.” I felt harassed, bullied, intimidated and discriminated against. No other class discussion leaders received this kind of treatment. All of the other teachers had complete freedom to express their views without interruption and harassment. They each had complete freedom to lead their discussion in the style of their choosing—with multiple handouts and worksheets. None of them had the diversity director in attendance as “a resource” for *their* discussions.

I felt harassed, bullied, intimidated and discriminated against. No other class discussion leaders received this kind of treatment.

At the March class, we each had the opportunity to “de-brief” and make a few comments about our feelings following the February class. The co-facilitator began our class by saying (in reference to the previous class) “I thought everyone handled themselves in a respectful manner.”

I read a prepared statement regarding the discourteous treatment that I received on February 19th. One of the three teachers that walked out during that February discussion apologized to me in her “de-briefing” comments to the class. There was *no* apology from the two class facilitators.

A few questions remain. Where is the educational equity? If students in K-12 classrooms bring up an opposing view, what treatment will *they* receive from their SEED-trained teachers? Where is the tolerance for diverse thoughts and viewpoints?

CONCLUSION

SEED materials are a strange mix of good information and propaganda. My year in SEED included some books and guest speakers that offered insightful information about other ethnic cultures. There were other materials, however, that reflected an anti-American, pro-gay bias with a harmful political and social agenda. The real danger in mixing the good with the bad is that when the bad is placed in a context of being good and SEED-approved, teachers are less likely to feel safe to disagree and offer an opposing view.

While there is constant talk in SEED about tolerance and safety, it is meaningless. SEED is *not* a safe place for anyone choosing to express conservative political views, traditional religious and moral values regarding homosexuality, or any other view that does not affirm homosexuality as a normal, healthy, alternative lifestyle. School districts have an obligation to provide a safe and stable atmosphere for learning—for teachers as well as students. Learning must include information that is based on truth. Scientifically controversial views masquerading as truth are propaganda. This is not education. This is indoctrination.

If we want our teachers to educate our young people and give them critical thinking skills, we must first allow educators to look at information from both sides of the debate and think for themselves. Actively suppressing and censoring what SEED considers objectionable materials, speakers and views amounts to viewpoint discrimination and is hostile to any real diversity. This discourages the vigorous exchange of ideas that is intrinsic to education. SEED's view of diversity is only skin deep—people who look different, yet all thinking alike.

Yes, SEED-trained teachers in school districts are quietly transforming the thinking of school-age children across this nation. By shaping the views of our young people with an anti-American and pro-gay bias, our society will be impacted in negative ways we have yet to imagine. It's time for Americans concerned about legitimate education to investigate SEED and the deceptive diversity/multicultural movement.

The seeds of social change have been planted. It remains to be seen what the harvest will look like.

NOTE: If you have been misled by SEED and have information that you are willing to share, please contact Barbara Anderson at the following e-mail address: barb@mfc.org . Copies of *The SEED Report* can be downloaded from www.mfc.org by going to “SOS/Homosexuality in the Schools” and clicking on SEED. For more information on SEED, go to www.stopseed.com .