

The Queering of Society: A Critical Examination

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I invite you on a journey to examine a profound cultural shift that has redefined gender, sexuality, and the very fabric of our social norms. This shift is not merely an academic debate or a cultural phenomenon; it is a movement with deep roots and far-reaching implications. We will explore the rise of queer theory, the emergence of drag culture, and the impact these movements have had on our children, our educational systems, and society at large.

The Historical Roots of Drag and LGBTQ Activism

Let's begin by understanding the origins of drag culture and its connection to LGBTQ activism. The practice of men dressing as women for entertainment is not a new phenomenon. Drag as we recognize it today began to take shape in the early 20th century, particularly in gay bars and clubs.

In the 1950s and 60s, drag queens were at the forefront of LGBTQ activism, playing key roles in pivotal moments such as the Cooper Donuts Riot in 1959 and the Stonewall Riots in 1969. These events are foundational in the fight for gay rights, marking drag queens as activists committed to challenging societal norms.

As we moved into the late 20th century, drag culture began to enter the mainstream, particularly through shows like "RuPaul's Drag Race." What was once a subversive act of rebellion became a spectacle embraced by popular culture. But beneath the glitter and glamour lies a deeper issue that we must confront—an issue that concerns not just the adult world but increasingly our children.

To fully understand the roots of this movement, we must examine a key document that has shaped its strategy—the LGBTQ Manifesto. This manifesto outlines the deliberate and strategic steps taken by LGBTQ activists to reshape societal norms and gain acceptance:

1. **Talk about gays and gayness as loudly and often as possible:** The manifesto emphasizes that almost any behavior begins to look normal if people are exposed to it frequently enough. Open and frank discussions about homosexuality are encouraged to desensitize society, making the topic less alien and more accepted. Even debates between opponents and defenders serve the purpose of desensitization.
2. **Use Hollywood as a covert weapon:** The manifesto acknowledges that public opinion is a primary source of mainstream values, alongside religious authority. It suggests publicizing support for gays by moderate churches, raising theological objections to conservative interpretations of biblical teachings, and exposing hatred and inconsistency within these institutions. The goal is to undermine the moral authority of churches that oppose homosexuality.
3. **Cast gays as victims in need of protection:** The manifesto advises activists to portray gays as victims who need protection, thereby inclining straight individuals to assume the role of protector. It discourages public displays of "gay pride" when they conflict with the victim

image, instead suggesting that a media campaign should focus on anti-discrimination themes.

4. **Portray gays as pillars of society:** The manifesto calls for portraying gays as average, upstanding members of society. It suggests using media campaigns to depict gays as relatable and integral to the community, thus reducing the perceived threat they pose to societal norms.
5. **Vilify opponents:** The manifesto outlines a strategy to replace the mainstream's self-righteous pride about its homophobia with shame and guilt. It calls for making anti-gay sentiments appear so distasteful that the average person will want to dissociate themselves from such views. It suggests showing extreme images of homophobes, such as the Klu Klux Klan or violent ministers, to create a negative association with anti-gay attitudes.
6. **Solicit funds:** The manifesto emphasizes the importance of funding and media access for the campaign to succeed. It acknowledges the challenges of straightforward appeals and suggests cultivating quiet backroom liaisons to gain media support.
7. **Use television and radio to change perceptions:** The manifesto advises encouraging the appearance of favorable gay characters in film and TV, using political campaigns to help the mainstream get over the initial shock of seeing gay ads. It suggests that if activists behave courageously and respectably, their drive for legitimacy will gain traction, eventually leading major networks to accept gay sponsorship of ads and shows.
8. **Push for gay sponsorship of certain ads and shows:** The manifesto suggests that networks will be forced to accept gay sponsorship unless their resistance is made to look unreasonable and possibly illegal. It proposes creating "gay ads" that are modeled after those currently sponsored by other groups, focusing on family harmony and understanding.

The manifesto concludes that the core of this program is a media campaign aimed at changing the way average citizens view homosexuality. The strategies outlined in this manifesto have been remarkably effective, shaping public perceptions and contributing to the mainstream acceptance of LGBTQ+ identities, including outer limits of drag and pedophilia

Queer Theory: The Academic Revolution

While drag culture was gaining visibility, another movement was quietly growing in academic circles—one that would come to influence nearly every aspect of modern life: queer theory. Emerging in the late 1980s, queer theory, championed by scholars like Judith Butler and Michel Foucault, challenged traditional notions of gender and sexuality. It posited that these are not rigid categories, but fluid constructs created by society.

Queer theory burst onto the scene like a glitter bomb at a family reunion, shaking the very foundations of how we think about identity. This academic framework argued that sexuality is not fixed instead a spectrum of possibilities that evolve over time. Identity, according to queer theory, is not innate but shaped by societal norms and individual experiences. This idea of fluidity challenged long-standing beliefs, arguing that labels like man, woman, straight, and gay are mere social constructs.

But this theory didn't stay confined to spreading in and corrupting academia. It infiltrated classrooms, pop culture, and even religious institutions. In schools, particularly in the United States and Canada, curricula began to shift to include discussions on gender fluidity and non-binary identities. This often happened with little to no input from parents, sparking significant controversy.

The Impact on Education and Society

The influence of queer theory on education has been profound. Schools, once bastions of traditional values, became battlegrounds for a new cultural war. The introduction of curricula focused on gender fluidity and LGBTQ+ issues led to a dramatic increase in the number of students identifying as transgender or non-binary. For example, a survey in Richmond, British Columbia, revealed a significant rise in students identifying as such—a rate much higher than the national average. Critics argue that this educational shift has led to confusion among young students who are being encouraged to explore complex identities at a critical and vulnerable stage of their development.

2023 Gallup telephone surveys, encompassing interviews with more than 12,000 Americans aged 18 and older revealed 85.6% say they are straight or heterosexual, 7.6% identify with one or more LGBTQ+ groups, and 6.8% decline to respond. Bisexual adults make up the largest proportion of the LGBTQ+ population -- 4.4% of U.S. adults and 57.3% of LGBTQ+ adults say they are bisexual. Gay and lesbian are the next-most-common identities, each representing slightly over 1% of U.S. adults and roughly one in six LGBTQ+ adults. Slightly less than 1% of U.S. adults and about one in eight LGBTQ+ adults are transgender. The most commonly volunteered LGBTQ+ identities are pansexual and asexual, mentioned by less than 2% of LGBTQ+ adults each (<https://news.gallup.com/poll/611864/lgbtq-identification.aspx>).

But what about Gen Z (1997-2012)? The group most likely to identify as LGBTQ, by far, was Generation Z women (ages 18 to 26), 28.5% of whom identified as LGBTQ in the survey. The lion's share of them, of all Gen Z women surveyed, 20.7%, identified as bisexual, followed by 5.4% who identified as lesbians. Gen Z women were nearly three times more likely than Gen Z men to identify as LGBTQ (<https://www.nbcnews.com/news/us-news/nearly-30-gen-z-women-identify-lgbtq-gallup-survey-finds-rcna143019>)

Children, who once found security in the knowledge of being boys or girls, are now faced with a dizzying array of gender options. This has led to confusion and instability, leaving many young people adrift in a sea of uncertainty. The security blanket of “just being” has been replaced with the maddening reality of having to choose from a spectrum of identities—choices they may not be equipped to make.

The Role of Drag Culture in the Queering of Society

As queer theory influenced education, drag culture continued its march into the mainstream. Drag queens, with their towering heels, extravagant makeup, and over-the-top performances, became symbols of this new boundary-pushing culture. But drag, by its very nature, is a hyper-sexualized performance that parodies femininity. What was once confined to adult entertainment venues has

now been introduced to children through events like Drag Queen Story Hour. We are dragging them—pun intended—into a world far from child-friendly?

We are told that we must embrace this, that we must celebrate it, or risk being labeled as narrow-minded or phobic. But embracing something that offends common sense doesn't make us open-minded; it makes us gullible. We must strip away the layers of foundation, false lashes, and feather boas and take a hard look at what's really happening. Drag queen entertainment is infringing on the innocence of our children and reshaping our values, it's time to stop clapping and start questioning.

The Queering of Religious Institutions

The influence of queer theory has not been limited to education and pop culture; it has also permeated religious institutions. In recent years, some evangelical leaders have begun to incorporate more inclusive teachings that align with queer theory, at odds with traditional biblical interpretations. One prominent evangelical figure, has controversially suggested that churches should accommodate same-sex marriages, arguing that this approach aligns more closely with a New Testament framework of marriage.

This shift has caused significant debate within religious communities. Some see it as a necessary adaptation to modern society, while others view it as a departure from scriptural teachings. Organizations like the Reformation Project and the Arcus Foundation have been instrumental in promoting LGBTQ+ affirming practices within conservative Christian denominations, framing traditional doctrines as outdated or harmful (all part of the homosexual manifesto agenda).

Such efforts represent a broader attempt to "queer" the church, fundamentally altering its teachings and practices in ways that conflict with historical Christian beliefs. Queer theory undermines the divinely ordained family structure, and has profound implications for the stability of society.

The Broader Implications for Society

As we have seen, the rise of queer theory and the mainstreaming of drag culture have led to significant cultural and social transformations. But what are the broader implications of these changes? The rejection of biological and societal norms will destabilize the very frameworks that have provided structure and stability for generations.

The influence of queer theory on education has contributed to the erosion of traditional family structures. The stability of these structures, which have long been the foundation of society, is being undermined by teachings that encourage children to question fundamental aspects of their identity. This raises the question: Are we building a generation that is empowered and liberated, or are we creating a generation that is confused and disconnected from the values that have historically provided stability and support?

The Drag Movement: A Revolutionary Agenda

As we examine the role of drag culture in this broader cultural shift, it becomes clear that drag is not just entertainment—it is a revolutionary agenda aimed at overturning sexual norms. Drag shows, whether in adult clubs or children's story hours, are inherently sexualized performances designed

to challenge and disrupt traditional sex roles. The history of drag in America reveals a movement that has evolved from private titillation to a public display of rebellion against societal norms.

The revolutionary nature of drag is evident in its educational mission, particularly its focus on children. Drag queens like Lil Miss Hot Mess and queer theorists like Harper Keenan have openly discussed the goal of "drag pedagogy,"(education) which seeks to disrupt traditional education systems and introduce "gender-transgressive themes" (behaviors that are viewed as breaking sex norms or as “wrong” ways of doing gender) to children. This mission is not about inclusion or diversity in the conventional sense; it is about actively destabilizing existing norms of gender and sexuality.

The notion of drag queens performing for children is particularly troubling. At events like Drag Queen Story Hour, children are exposed to performances that promote a sexualized and exaggerated portrayal of femininity. Books such as *Bye Bye Binary* and *The Hips on the Drag Queen Go Swish Swish Swish* are used to introduce young children to concepts of gender fluidity and queer identity. This is not just inappropriate but harmful, as children are not equipped to process such complex and adult themes.

The Cultural and Political Ramifications

The controversy surrounding drag performances for children has sparked significant debate across the country. In places like Columbia, Missouri, where a drag queen performance at a public diversity event included middle school children, the backlash was swift and intense. Parents, legislators, and community leaders questioned the appropriateness of such performances for children and the use of taxpayer money to fund them. These events highlight the broader cultural and political ramifications of the drag movement and its intersection with public education and civic life.

A Call for Reflection and Action

While the movements we have discussed today—queer theory, drag culture, and broader LGBTQ+ activism—have undeniably played important roles in challenging traditional norms and providing platforms for marginalized voices, they have also introduced significant challenges that we must address.

We must critically examine the impact these movements have on our children, our educational systems, and our society. We must ask ourselves whether the path we are on is one that will lead to a more just and inclusive society, or whether it is one that will leave us more divided and adrift.

It is time for us to stop and reflect, to question the narratives we are being asked to accept, and to consider the long-term implications of the cultural shifts we are witnessing. Because in the end, the future of our society depends not on how loudly we champion the latest trend, but on how wisely we navigate the complex issues of identity, gender, and sexuality in a way that honors both individual freedom and the common good.