

October 14, 2023

The Board of Directors
The TASIS Foundation and TASIS Switzerland
Via Collina d'Oro 15,
6926 Montagnola, Switzerland

Dear Members of the Board of Directors,

I write in response to the Sex and Relationship Education (RSE)¹ curriculum at TASIS Switzerland and out of concern for the students and the school.

Dr. Aeschliman's August 2013 Policy Statement

With the "*decline of the role of the Fleming-Aeschliman family,*" TASIS must take a clear position on key issues.

Dr. Aeschliman's August 2013 statement² (A13) on TASIS policy is above reproach, but it seems doubtful that at the time of its authorship, the RSE then included an analogous version of the euphemistically termed "*foundational principles*" we see in today's RSE or the inclusion of the pseudo-science of what has since become a more expansive social mania of "*gender identity.*"³ With this fundamental shift, the school, in embracing *the spirit of the times*, risks becoming precisely what it had at the time of the A13 authorship hoped to avoid, namely, becoming "*just like' other schools*" and departs from the stated mission to "*...support and promote **traditional** family values.*" (emphasis added).

A13 goes on to state, "*TASIS should oppose explicit sexualization (e.g., public displays of erotic or sexual activity), in order to maintain or create a safe, non-threatening environment as free as possible of the commercial 'sexploitation' of the audio-visual culture.,*" yet the school has tacitly promoted materials from the TASIS Parent Association (TPA)⁴ that promote content, that includes "*displays of erotic or sexual activity*" and more specifically, explicit scenes of pedophilic homosexual activity,⁵ that would make the likes of Larry Flynt⁶ blush, as if such content were somehow nurturing to the psyche, rather than the

¹ See: Relationship and Sex Education Content and Delivery - Click [here](#)

² See: TASIS Policies: Tradition, "Sphere Sovereignty," and Schooling - M.D. Aeschliman, Ph.D. Click [here](#)

³ The topic is not confined merely to RSE but has also emerged in other courses and has been openly espoused by certain members of the faculty at TASIS.

⁴ Notably, certain elements within current TPA leadership have a curious and near single-minded cult-like obsession with Hindu culture and its related practice of yoga. Notably, some Hindu temples have erotic sculptures carved on their stone walls. Tantrism and Sahajiya Vaishnavism, two offshoots of Hinduism, include sexual intercourse in their rituals for attaining salvation from worldly life (see: *Paradox of eroticism and sexual abstinence in Hindu culture*, Nag February 2014, p 21-34). Importantly, A13 makes no reference to Hindu tradition or practice.

⁵ On March 11, 2023, the official TASIS TPA Instagram page promoted the book "*Call me by Your Name,*" by author Andre Aciman, which include a soundtrack and a movie, meeting precisely the A13 definition of "*sexploitation' of the audio-visual culture.*" The book graphically recounts a, *not yet at the age of consent*, 17-year-old, who engages in an illicit homosexual relationship with an older man.

⁶ Larry Claxton Flynt Jr. (November 1, 1942 – February 10, 2021) was an American publisher and the president of Larry Flynt Publications (LFP). LFP mainly produces pornographic magazines, such as *Hustler*, pornographic videos, and three pornographic television channels named Hustler TV.

simple pornography that it actually is. Even if the TPA is independent, when the school promotes its content (even if only by allowing the TPA to use its brand on social media), it also tacitly endorses its culture and agenda, which directly contradict “*traditional family values.*” To be sure, students also read the weekly and monthly “*public*” bulletins and follow the relevant “public” social media accounts, so the school, in endorsing such posts, violates the spirit and directives of A13. Perhaps today’s much celebrated TPA, in this sense, can more accurately be defined as the “*Trojan horse Parents Association,*” which “*smuggles into educational discourse*” its subtle agenda.⁷

Dr. Aeschliman’s 2013 letter also states, “Over the last century, this tradition of protection for persons, property, and non-governmental organizations has been gradually ***eroded in Britain, but it remains strong in the USA.***”

Not so today. The United States is almost unrecognizable from the country it was just ten years ago,⁸ a point that may have been lost on the ex-patriot community, which has long since left the country and perhaps harbors nostalgic memories of a different time. Nonetheless, Dr. Aeschliman rightly points to the high ideals of The Bill of Rights of the U.S. Constitution, even if America today risks foreclosing on those same ideals in favor of neo-Marxist undercurrent.

Notably, and since A13 calls out the veritable failures of the British system, all but one of the resources cited in the RSE document, incredibly, point to ***UK-based organizations,*** which seems odd for an “American” school that has been historically critical of the ultra-liberal UK. One of these UK sources even boldly proclaims the endorsement of a high school deputy principal affiliated with Renmin University of China (a ***Communist*** institution).⁹

By way of example, a political and business complex that espouses the feeding of powerful cross-sex hormones to children that their bodies were never meant to accept and cannot change the chromosomal structures of their cells¹⁰ (after, of course, comprehensive ideological indoctrination) and in many cases leads to surgical “*transition,*” (read Nazi-medical-experiment-like surgical mutilation of a child’s genitals) which results in “*considerably higher risks for mortality, suicidal behaviour, and psychiatric morbidity than the general population*”¹¹ – or in other words, a supposed “*treatment,*” which results in suicide rates, within 10-15 years that increase roughly twenty-fold that of comparable peers,¹² cannot be reduced to mere “*culture wars,*” rather it is a war of another kind. This evil begins with the seemingly innocuous introduction of “*gender identity*” into curriculums. These same “*curriculums*” invariably omit from their “*teaching*” the powerful business, political, monetary, and ideological agendas behind these movements,

⁷ Imaginably, many in TESIS circles are aware of this but perhaps look the other way since the TPA generally has been prolific in providing cost-free labor for successful fundraising activities, which, if we are to take A13 seriously, seems like an indecent compromise.

⁸ A period of decay coinciding directly and proportionately with the rise of “*gender ideology,*” and inversely proportionate to religious observance. The commensurate rise in the “*administrative state,*” is particularly troubling.

⁹ See: Syllabus Cambridge IGCSE Biology 0610 - Click [here](#). Renmin University of China originated from the Shanghai Public School that was originally established in 1937 by the Communist Party of China.

¹⁰ Females have two X chromosomes, while males have one X and one Y chromosome - Click [here](#). This scientific fact cannot be changed by introducing hormones germane to the opposite sex.

¹¹ See: Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden – Click [here](#)

¹² Sex Reassignment Doesn’t Work. Here Is the Evidence – Click [here](#)

the related use of technologies such as social media to drive behavioral changes, and the impact of social influences on the development of the pre-frontal cortex.¹³

The road ends *“in pattern of school and teacher hostility to parental rights and choices, and to religious and local or community traditions, most evident in **Communist** and Fascist states,”*

According to the Pew Research Center, America today is a bifurcated country, with roughly two-thirds¹⁴ of its Christian population opposed to these views. Unsurprisingly, the number is inverse among religious “nones.” As an “American School,” TASIS must decide which part of America it wishes to represent. A13 clearly describes a traditional Judeo-Christian ideal, following the Bill of Rights as the ultimate political framework to honor the dignity of human freedom. However, the current RSE describes something different.

A13 also says, *“...the schools should prefer to respect the rights and choices of parents to the temptation to impose **controversial views** by institutional force and prestige,”* and cites as an example, specifically *“the teaching of sex education,”* Yet, the school in the current RSE, does precisely the opposite, by introducing the scientifically meritless and **controversial view** (and that of a statistical minority) of *gender identity*, and does so under the banner of its *prestige*.

Freedom and Christian Virtue

*“TASIS stands unashamedly but modestly within the **classical-Christian tradition** - its Paideia asserts the virtues of “faith, hope, and charity,”* so says A13, but perhaps this creedal statement requires a lucid apologetic considering our modern world.

To clarify, what otherwise might be misread, one cannot be *“modestly”* a Christian; one can only be modest in their conduct. One either is a “Christian” or is not. One cannot say that they *“modestly”* believe Christ to be The Son of the Living God, the third Person of the Holy Trinity, both Fully God and Fully Human, or that they were *“modestly”* baptized in the name of the “Father, Son, and Holy Spirit,” – one either believes those things or does not. Indeed, one should be *“modest”* in all else (especially human sexuality), but not in belief. If Christian belief were modest in its proclamations, The Church would not have been built on the blood of the martyrs, who were anything but modest in their conviction, to the extent of freely choosing death over apostasy.

Furthermore, the cardinal virtues of Faith, Hope, and Love¹⁵ (or Charity),¹⁶ cited in A13 are not the product of Greek philosophy as manifest in the Aristotelian mindset (Gr. *φρόνημα*) but rather distinctly an outgrowth of a particular belief that God became Man and died for His creation (out of self-sacrificial Love), to conquer death – a unique proposition among world religions, and one which gave rise to a magnificent notion of Beauty, Truth, Being, Goodness and Love in western civilization, the likes of which

¹³ The brain finishes developing and maturing in the mid-to-late 20s. The part of the brain behind the forehead, called the prefrontal cortex (implicated in complex cognitive behavior), is one of the last parts to mature – Click [here](#).

¹⁴ See: Views of transgender issues divide along religious lines – click [here](#)

¹⁵ In Christian theology and ethics, charity (a translation of the Greek word *αγάπη*, also meaning “love”) is most poignantly manifested in the life, teachings, and death of Jesus Christ.

¹⁶ *“...νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη”* 1 Cor. 13:13

no other society has come even close to reproducing. In this sense, the instance of Christ's suffering, death, and resurrection was as much a fulfillment of the Greek philosophical question as it was Hebrew messianic prophecy.¹⁷

The distinctly Christian notion that Love (or Charity), in its greatest manifestation, is “*self-sacrifice*,” a *Cross* as it were, and the only integrous way to simultaneously reconcile both joy and sorrow, stands in stark opposition to much of the RSE of today, but especially the section entitled “*Do you love yourself?*”¹⁸ *Why is this important?*” What one might aptly coin, the “*Miley Cyrus*”¹⁹ school of thought, may not stand the test of time as well as two thousand years of Christian thought in education, upon which every major preeminent Western institution of higher learning has been based.

Such a meaningless question contributes nothing to classical Western education but adds much to our modern *hyper-narcissistic* society, which has a near-single-minded focus on the “self,” entirely divorced from any *vorstellung* of the “other,”²⁰ much less within the context of commitment, based on a sense of God’s Love. This shift profoundly impacts any understanding of human sexuality and its natural place and is a key contributor to the startling decline in birth rates in wealthy nations the world over.²¹

Notwithstanding this, **TASIS’s current RSE turns A13 on its head by becoming seemingly ashamed of its “classical-Christian tradition” in favor of unashamed sexual immodesty in its teachings.**

When an institution moves from being something to being merely in its “*tradition*,” a slippery slope is introduced. The A13 declaration that the school “*does not mandate religious activities*” or endorse “*evangelization*” is, to be sure, appropriate, but that should not come at the expense of its heritage, identity, or fundamental beliefs.

There is no Freedom in abstaining *from* making decisions; rather, freedom is *for* making decisions. At the risk of *talking out of both sides of its mouth*, TASIS must decide what it does and does not hold True in theory and practice. If it does not, it stands to lose its identity.

A13 makes courageous and insightful assertions, but in the short ten years since its publication, the most subtle of forces²² have already significantly undermined those ideals. On such an important topic, TASIS ought, as it were, to follow those precious words to “*...let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one*”²³

In its present form, linking to A13 as a source makes absolutely no sense for the RSE.

¹⁷ αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἀμαρτίας ἡμῶν παιδεία εἰρήνης ἡμῶν ἐπ’ αὐτόν τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν - Isaiah 53:5

¹⁸ Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτόν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. – Matt 16:24

¹⁹ The spirit of the times is captured in popular culture with seductive melodies (such as that of Miley Cyrus song “Flowers” geared towards young people that emphasize the very opposite of Christian virtue. Click [here](#).

²⁰ See: “*Ich und Du*” Martin Buber, 1923.

²¹ Declining birth rate in Developed Countries: A radical policy re-think is required – Click [here](#)

²² Fundamental to the “*classical-Christian tradition*,” referenced in A13, is the inescapable position and teaching of The Church that evil and its dankness disguise itself as light, and in so doing, seeks to remain largely hidden.

²³ Matthew 5:37

Reluctance to commit to a position in a sort of strategic ambiguity (perhaps for marketing reasons; “*If you don’t like my principles, I’ve got others*”) is paramount to intellectual, psychological, and spiritual paralysis and opens a portal to other forces, which comes with a very high cost.

The moment TASIS sells out to the “*spirit of the times*” by adopting *the fallacy of gender ideology*, it fails in its core mission, loses its durable competitive advantage, and becomes “*just like*” any other British international school or American public school, each of which comes with a much lower price tag. TASIS’s notability risks being relegated to a sort of well-managed country-club-like travel program for affluent and privileged youth, piggy-backed off the wealth and security of its Swiss host; a wholly unremarkable and unworthy, endeavor.

Sweden’s 30-year Cohort Study and The United Kingdom’s μετάνοια²⁴

At the risk of stating the obvious, if one indeed believes that “*Some people have a gender identity that is different [sic] than their sex,*”²⁵ as the RSE boldly proclaims, then, as pointed out in the Swedish Cohort Study,^{26 27} (“*the most thorough follow-up of sex-reassigned people,*”²⁸ extending over 30 years and conducted in a culture that is strongly supportive of the transgendered), the standard progression of “*gender affirming,*” therapy,²⁹ following hormonal treatment, is “*sex reassignment,*” as stated in the study’s abstract:

“The treatment for transsexualism is sex reassignment, including hormonal treatment and surgery aimed at making the person’s body as congruent with the opposite sex as possible. The study was undertaken given the dearth of long-term follow-up studies after sex reassignment.”

The purpose of the study was “*To estimate mortality, morbidity, and criminal rate after surgical sex reassignment of transsexual persons.*”

The study left little room for debate or interpretation when it concluded unequivocally:

“Persons with transsexualism, after sex reassignment, have considerably higher risks for mortality, suicidal behavior, and psychiatric morbidity than the general population.”

The overriding pre-condition for a pseudo-science of “*gender affirming*” therapy (which has no scientific merit) is the teaching that “*gender identity,*” is a reality other than the psychiatric disorder of “*gender*

²⁴ **Metanoia** (from the Greek μετάνοια, *changing one’s mind*), a transformative change of heart.

²⁵ See: Relationship and Sex Education Content and Delivery - Click [here](#)

²⁶ Sweden’s Cohort Study, conducted between 1972 and 2003, on the Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery, was designed to estimate mortality and morbidity after surgical sex reassignment.

²⁷ Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden – Link [here](#)

²⁸ Sex Reassignment Doesn’t Work. Here Is the Evidence – Click [here](#)

²⁹ Greek: θεραπεία and literally means “curing” or “healing”.

*dysphoria.*³⁰ The shift makes all the difference in a social media fueled world that, mainly rooted in pride, worships at an alternative alter, where God is sacrificed again, to worship an idolatrous image of self.³¹

In 2020, the UK National Institute for Health and Care Excellence (NICE) undertook two systematic evidence-based reviews,³² published in March 2021, on the use of GnRH agonists (also known as "puberty blockers") and cross-sex hormones as treatments for gender dysphoric youth under the age of 18.

The review makes for sobering reading. Its major finding is that GnRH agonists lead to little or no change in gender dysphoria, mental health, body image and psychosocial functioning.

Following extensive and systematic review of the evidence, England's National Health Service (NHS), in October 2022, issued new draft guidance³³ for the treatment of what it accurately called *gender dysphoria* in minors, which sharply deviates from the prior "*gender-affirming*" approach, rooted in the politics of "*gender identity.*" The previous presumption that gender-dysphoric youth need specialty "*transgender healthcare*" was replaced by the developmentally informed position that most, in fact, need "*psychoeducation and psychotherapy.*"

The abandonment of the "*gender-affirming*" model in the UK ought to be viewed as instructive and a watershed moment, perhaps lost on TESIS, which continues to advocate a scientifically debunked model, while ironically, citing UK-based sources to do so.

It has been said, "*what the wise do in the beginning, the fool does in the end,*" – Let TESIS, showing up late to the *gender identity* party not lose its character as a leader, merely to follow *an ideologically loaded spirit of the times.*

On Παιδεία and Christianity

TESIS stated Παιδεία says it "*teaches the profound influence of Judeo-Christian beliefs and practices on Western Civilization.*"³⁴ However, the RSE of today *has as its intellectual foundation* a neo-humanism³⁵ that leads to a *teaching* that ignores the transcendental in favor of "*a contemporary cult or belief calling itself religious but substituting faith in man for faith in God.*"³⁶

³⁰ With the subtle substitution of terms, the young, *not-yet-fully-developed* mind, in particular, is free to pursue, often based on the slighted shift in "*feeling,*" multiple domains of gender affirmation, including social affirmation (e.g., changing one's name and pronouns), legal affirmation (e.g., changing gender markers on one's government-issued documents), medical affirmation (e.g., pubertal suppression or gender-affirming hormones), and/or surgical affirmation (e.g., vaginoplasty, facial feminization surgery, breast augmentation, masculine chest reconstruction, etc.).

³¹ And in so doing, masking, and covering up sins and blinding us to the need for repentance.

³² See – *Evidence review: Gender-affirming hormones for children and adolescents with gender dysphoria* and *Evidence review: Gonadotrophin releasing hormone analogues for children and adolescents with gender dysphoria* – Link [here](#)

³³ See - *Interim service specification for specialist gender dysphoria services for children and young people* – Link [here](#)

³⁴ The TESIS foundation – Paideia – Link [here](#)

³⁵ i.e., centered on the notion of the rational, autonomous self and ignoring the transcendental nature of the human person.

³⁶ Definition of humanism according to Webster's International Dictionary as cited in "Humanism and the Churches" – *Christianity Today*, April 10, 1970 – Link [here](#)

TASIS guidance (E23) issued on October 14, 2023, on the RSE³⁷ curriculum purports that it is “*honoring the rights of parents and non-governmental, local agencies (such as churches) to take the lead on all matters beyond this foundational level.*” The “*foundational level,*” however, is only fully disclosed in the embedded links (the sources of the RSE are even further obscured from plain view in yet more nested links at the bottom of the curriculum, requiring the reader to go through three steps to find the actual ideological underpinnings of the curriculum) such that the casual reader of E23, and even the curriculum itself, would not immediately grasp the agenda of the RSE, much of which is troublingly in contradiction with centuries of cultural, political, social and religious belief. What “lead” should “parents” and “churches” take if the school has already impressed a specific “*foundation*” upon the young mind through its own seemingly “new” culture, if not directly in the RSE classroom? The academic curriculum informs the institutional culture and vice-versa.

In reality, the “*foundational level*” of the curriculum ends at “*respect and consent*” (grades 7-8); from there on, the school goes down a rabbit hole, endorsing something far beyond “*foundational level*” material. For example, the RSE curriculum excludes “basic” and “foundational level” information that sex, across major world religions and in virtually every traditional culture, has been viewed as appropriate only to the permanence associated with marriage commitment.

Nowhere does the curriculum mention that the advent of the birth control pill in the 1960s (as a historical fact, not religious point of view) and the resultant so-called “*sexual revolution*” were causative factors in a deviation from traditional social, cultural, political, and religious beliefs on human sexuality and its appropriate place.

The section on “*contraception and sexuality,*” taught at the tender ages³⁸ of grades 7 and 8, mentions only the benefits of “*delaying sexual activity*” and casually groups the topic directly after “*learning about contraception,*” an order that is unbelievably mere coincidence.

The asymmetrical discussion continues in the 9th-grade curriculum, going even further under the didactic and assertive title “*methods of birth control.*” The list continues with the suggestive “*Making responsible decisions about sexual behavior*” and “*effects and implications of casual sexual relations,*” again, without once mentioning the near-universally accepted context of marriage, all under, ironically, the title of “*healthy relationships.*” The 9th-grade discussion then goes even further into contraception and abortion in a horrible litany that comes to a crescendo in ***gender identity***,³⁹ again, without once mentioning marriage, notwithstanding that secular study after secular study⁴⁰ shows that sex outside of the permanent commitment of marriage (a promiscuous lifestyle) invariably leads to increased rates of depression, meaninglessness and inability to experience true emotional intimacy, among other negative psychological outcomes – all topics strangely absent from the curriculum.

³⁷ See - *Information regarding Sex and Relationship Education for Grade 9-10 at TASIS*, email, by Tom Lill, October 14, 2023.

³⁸ The title of E23 is misleading as it also covers the curriculum aimed at grades 7-8. Given the title, parents of seventh and eighth graders could be forgiven for not even opening the email, much less delving into multiple layers of embedded links to find out what exactly their young children are being taught.

³⁹ The necessary pre-condition for “*gender affirming*” therapies that lead to sex reassignment surgery.

⁴⁰ Risky Business: Is There an Association between Casual Sex and Mental Health among Emerging Adults? Click [here](#)

The curriculum also discusses “*avoidance of unplanned pregnancies,*” (nomenclature that Planned Parenthood would be proud of)⁴¹ of course, right after the discussion on “*contraception...*” but doesn’t explain why the serendipitous experience of learning of an “unplanned” pregnancy should be avoided,⁴² unless, of course, in the curriculum, it is pre-supposed that sex is expected to be divorced entirely from marriage.

Any discussion of “*healthy and caring relationships, responsible behavior, and mutual respect,*” as it relates to human sexuality but divorces the topic from permanent commitment is misleading. The term “*casual sex*” is a misnomer; there is nothing casual about the promises the human body makes in the sexual act, and the invariable harmful outcome, when those promises are neglected in pursuit of *mere pleasure*, a cheap substitute for the joy of agency in creation.

It has been said there are more “*sins of omission than commission.*”

Presenting a young mind (starting at grades 7-8) with the ugly implications of contraceptive devices and the possibility of abortion and describing pregnancy as something to be “*avoided*” if “*unplanned,*” but failing to mention the Crowning Glory of Holy Matrimony and the splendor of human sexuality within that context (not to mention the marvels of knowing The Love of a child), is to rob the young mind of The Truth in a sort of moral race to the bottom. To be sure, the fact Christ performed his first miracle at the wedding at Cana in Galilee,⁴³ is not by chance.

Clearly, the above points are hardly the exclusive domain of the Christian tradition; rather they are present throughout traditional world religions as the only true “*foundational*” principles of human sexuality and the necessary antecedent to social stability within a society.

The RSE section on “*gender identity and sexual orientation,*” and more specifically, the section entitled “*Some people have a gender identity that is diferent [sic] than their sex,*” is presented as scientific fact but lacks one iota of scientific evidence. If the school is to promote this ideology, it would be only logical to incorporate other ideologies such as *transableism*,⁴⁴ and the implicit endorsement of surgical procedures to address those realities, all of course in the name of “*respect, support and kindness.*” Such a model advocates as the perfection of the intellect, not The Truth, but rather the affirmation of *feelings*, even if Plato and Aristotle would turn over in their graves.

In fact, it is an entirely false statement. Indeed, the correct statement is “*Some people believe they have a gender identity that is diferent than their actual biological sex.*”

The RSE goes on to state, “*Some people have diferent [sic] sexual orientations than heterosexual*” Undoubtedly, this discussion will involve some discourse on “*being born that way*” while completely

⁴¹ It is no secret that Margaret Sanger, the founder of Planned Parenthood pronounced her belief in and alignment with **the eugenics** movement many times in her writings.

⁴² How many married couples who cannot have a child pray daily that they might be so blessed to have an “unplanned pregnancy”?

⁴³ John 2:1-9

⁴⁴ Transableism, another a psychological disorder or dysfunction is a term that refers to the desire to acquire a disability through choice rather than happenstance. This move may be as a re-alignment of their physical body with their perceived identity, or as a form of body modification, and sometime results in the amputation of healthy limbs.

disregarding overwhelming evidence to the contrary, a position that pedophiles, who also have an atypical sexual orientation will claim, like advocates of transgenderism, is self-discovered, not chosen.

The topic of gender dysphoria (the correct term, with an emphasis on the etymological root of “*dys*,” (Gr.) ought to remain the purview of high-level courses on psychology and presented alongside the myriad other neurosis and psychosis which can emerge in the fragile human mind that becomes inwardly focused, the common feature of all mental illness. Even then, it must be pointed out that the condition has grown exponentially and unsurprisingly with the rise of certain political and ideological forces, fueled by a fentanyl-like addiction to social media that would cause feelings of embarrassment even in Narcissus himself.

E23 states, “*TASIS believes its role is to foster a culture of respect, support, and kindness.*” However, that is not what A13, which the RSE document references, says.

Rather A13 states, that the schools Παιδεία asserts that:

*“TASIS supports and promotes **traditional** family values,” it is drawing on a long tradition of “in loco parentis” thinking and practice but also on the realization that one of the most tragic, destructive developments of modern history was the growth of the State (left or right) at the expense of parents’ rights, especially in education.*

Language ominously absent from the E23 communique.

The recent emergence of transgender ideology, which is ever-so-subtly inserted into the RSE, is clearly associated with an unprecedented growth in the power of the State, specifically the power-politics of the left, and certainly at the expense of parental rights, and thus is plainly in opposition to the Παιδεία A13 advocates.

When E23 purports to provide “*only foundational knowledge,*” a fallacy is committed, because it clearly is presenting only a part of a position that supports a particular agenda (and statistical minority), while excluding information and scientific consensus that contradicts it.

For example, E23 references “*reproductive science,*” but there is precisely no science behind “*gender identity,*” nor could there be, given the nebulous, unscientific concept of “*identity,*” giving rise to an implicit contradiction that is delicately obfuscated, i.e., on the one hand reporting a scientific foundation in the RSE based on “*the biological basics,*” and on the other to teaching an ideology that the science of biology can never support.⁴⁵

For a parent to know if the RSE “*is in conflict with their personal conscience, morality, or religious beliefs,*” as stated in E23, the school must clearly state its position on the scientifically meritless and highly *controversial* politics of *gender identity*. For example, if the school took the position that the earth was flat or that it held to a geocentric model of the universe (all beliefs fervently held in prior times), parents should like to know, as it would certainly affect their understanding of the pedagogy of the school.

⁴⁵ The topic, if included in the TASIS curriculum ought to be remanded to the social sciences of psychology, sociology, and politics, where it rightly belongs.

TASIS is at a critical juncture in its history. Very soon, and for the first time, it will exist without the traditional Christian beliefs of its founding families. Given the content of the RSE, the current board doesn't seem to be in tune with the school's founding principles as outlined in Dr. Aeschliman's August 2013 policy statement. Proper agreement and oversight from the board and a clear emphasis on preserving TASIS's long-established culture while recognizing the authority of tradition are necessary.

The school has not gone so far down the above ideological path that it cannot recover, but if it chooses, despite A13 and all evidence contrary to the position taken in the RSE, to continue over the precipice, it should at least do so with its collective eyes wide open. Much will be lost. In its place will stand a remarkably bland, uninteresting, and homogeneous institution, the product of having (like so many schools before it), slept with an intellectual *fille de joie* on an incestuous journey into moral and academic foolishness.

Please be assured of my prayers for TASIS's board, administration, faculty, and student body.

With Much Love in Christ,

Rev. Fr. Emmanuel Lemelson
Rev. Fr. Emmanuel Lemelson