

10 Reasons For Not Taking Part in a Pride Parade

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The number of annual Pride events has increased significantly in many countries over the last few years. In the small nation of Norway, where I live, there are about 30 separate parades taking place this year, and the social pressure to attend is great.

What reasons could anyone have to choose not to join these events? Here are a few of my reasons to say a friendly “No, thank you”.

1. Head-on collision

By choosing to join a Pride parade I would be supporting and legitimizing the ideology of the organizers, who are normally groups that support a radical gender ideology and sexual practices with few restraints. The radical gender ideology and agenda, which I will refer to as the Pride ideology, represents a head-on collision with my own convictions regarding gender and sexuality, marriage and children. Consequently, it is not an option for me to attend.

2. Promotes boundless sexual diversity

Pride parades do not primarily seek to promote an overall diversity in our societies, but specifically target sexual diversity. This has also been the message of the so-called rainbow flag ever since it was first used in San Francisco in 1978.

Pride communicates a message of free flowing sexuality, where nothing is considered better, more sustainable or more child friendly than anything else. Hetero, homo, bi, poly, trans, pan, sado, numerous gender identities, etc are all considered as equal. The fundamental difference between norm and exceptions is erased.

3. A minority seeking dominance

The number of people who identify themselves as homosexual, bisexual, trans etc in Western societies is according to the best surveys and estimates somewhere between 1 to 3 percent of the population. The activists in this segment of society do not only demand acceptance for their radical gender ideology; they seek to achieve dominance in national culture, politics and schools. The Pride parades contribute to attaining this long-term goal by giving public exposure and status to their agenda.

There are strong reasons for asserting that it is both illogical and irresponsible to let this small group of the population be a dominating force in how society defines and understands gender, marriage, children and family, establishes curricula in schools and kindergartens, and makes laws in this area.

4. The child perspective is ignored

Pride is saturated with the desires, needs and demands of adults. The perspective of children is given minimal attention. Children have become a right for adults, while children no longer have a right to their own mother and father. Planned fatherlessness and motherlessness is defined as morally acceptable and in accordance with “the best interest of the child” (The UN Convention on the Rights of the Child). In reality, this is obvious discrimination of children.

Pride promotes (a) sexual practices almost without limits, as long as they are voluntary, (b) extreme individualism and (c) a radical ethical relativism as society’s norm and ideal. This is basically a huge social experiment with children playing a central role, and where no one knows the long term, and potentially disastrous, consequences.

5. Biological relations are defined

as irrelevant. In the Pride ideology, biology plays a very small part regarding children and family, parenthood and the extended family. In the ethical universe of Pride we find that mom and dad ultimately are irrelevant

and unnecessary. Children don’t need their biological parents, they only need good caretakers.

Because two men or two women cannot conceive children together, the fertility market which consists of commerce with sperms and eggs, donors and surrogate mothers become necessary and inescapable. In many international forums and arenas (including the United Nations) people promoting the Pride agenda work actively so that genetics, blood ties and biological relationships shall no longer form the basis for the understanding and definition of family and parenthood in the international community. If they succeed, it will truly represent a family revolution without precedents in human history.



6. Our kids and grandkids are targeted

The Pride ideology actively contributes to pushing grownups’ challenges regarding sexuality and gender down into schools and preschools. Kids and grandkids in Western societies are increasingly being influenced and shaped according to the Pride ideology, often without their parents’ consent or knowledge. In many cases the right word would be ‘indoctrination’. For countless kids this may result in confusion, insecurity, and serious challenges regarding their own self-image and sexual identity.

Parents who are skeptical to this development certainly need to be much more active in getting acquainted with the teaching and influences their kids are exposed to, and to maintain an open and honest dialogue with them.

7. It is claimed that there are

numerous genders. “Gender diversity” is a key concept in the Pride ideology. There are not only two genders, but many. With a completely fluid understanding of gender, with dozens of gender identities based on each person’s feelings, our kids and grandkids are now faced with a new, challenging and potentially harmful life task: Am I really a boy? Perhaps I am not a girl after all? Or perhaps I am something else? According to the Pride ideology, gender is defined by feelings, not biology. Changing the legal gender of children down to the age of 6-8 years old is regarded as something positive in an increasing number of countries.

8. The importance of the mother-father-child relationship is dissolved

Pride dissolves the significance of man and woman, father and mother. The relationship between mother, father and child is no longer given a special position. It is merely regarded as one of many possible variants, despite the fact that this relationship is unique and different from every other relationship. (As everybody

knows, it is only one woman and one man who are able to conceive a child together.) To dissolve the importance of that which has been the foundational unit of every society for all of history, based as it is on biology and children’s connection to their mother and father, is nothing short of a social experiment of historical proportions.

9. Marriage is radically redefined

The Pride ideology defines marriage as a ‘social construct’, namely a human invention and arrangement which politicians (and everybody else) freely can define and redefine as they please. To many of us – and to most of the world’s population – marriage is by definition reserved for man and woman. It is a biologically anchored institution, where sexual polarity, reproduction and children are closely tied together.

The diversity propagated in the Pride ideology does not only include same-sex marriage, but also polygamy and polyamorous relationships. As a prominent leader of the Pride movement in my home country commented to a newspaper: “Our approved policy states that neither the number of persons involved, nor their gender, is to decide the value of an intimate sexual relationship.” Consequently, many LGBTQ+ organizations support the battle for public acceptance and legal frameworks for sexual relationships between more than two people.

10. The result: Sexual anarchy

Many of us are convinced that the Pride ideology does not give us a better and more stable society, stronger and more sustainable relationships, or more well-functioning and solid families; rather the opposite. We believe that the vision of a boundless sexual diversity, based on a radical ethical relativism, most likely will lead to a sexual anarchy where confusion, insecurity and a long list of negative consequences may be the end result for countless individuals and for the society at large.

True tolerance

With all this being said, it is important and necessary to emphasize that no one should condemn, despise, or avoid people who have a different opinion on these questions. On the contrary, we must seek to meet everyone with sympathy, wishing them well, including those who disagree with us or belong to a sexual minority group. Personally I encourage everyone to clearly differentiate between ideologies and people, striving to meet everyone with openness, respect and friendliness. We may reject large parts of the Pride ideology, but at the same time we should defend other people’s right to their own opinion and to live a life that is contrary to what we believe is right and true and good. It essentially boils down to true tolerance.

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