

VIRGINIA: IN THE CIRCUIT COURT OF ROCKINGHAM COUNTY

D [REDACTED] F [REDACTED], et al.,

Plaintiffs,

v.

THE SCHOOL BOARD OF THE CITY
OF HARRISONBURG, VIRGINIA, et al.,

Defendants.

CASE NO.: CL22-1304

AFFIDAVIT OF PLAINTIFF N [REDACTED] S [REDACTED] IN SUPPORT OF
PLAINTIFFS' MOTION FOR TEMPORARY INJUNCTION

On this 29th day of August, 2022, I, N [REDACTED] S [REDACTED], do hereby certify:

1. I am a United States citizen and a resident of Harrisonburg, Virginia. I am over the age of eighteen and competent to testify. I make this declaration based on my personal knowledge.

2. My husband J [REDACTED] S [REDACTED] is also a United States citizen and a resident of Harrisonburg, Virginia. J [REDACTED] and I are the parents and natural guardians of five children, three of which are currently enrolled in Harrisonburg City Public Schools (“HCPS”). These three children—all boys—have been enrolled in HCPS at all relevant times to this matter.

3. During the 2021-2022 school year, one child was enrolled in the fourth grade at Bluestone Elementary School, and the other two—twin boys—were in second grade at Bluestone Elementary School.

4. J [REDACTED] and I value the public-school system, which is our only choice for our children’s education. Private school is not a financially viable option for us, and homeschooling is equally untenable for us.

5. Even if we had other schooling choices, J [REDACTED] and I would send our children to HCPS schools. We value the range of people and opinions, the richness of the experience in public schools, and the quality of the educational opportunities.

6. J [REDACTED] and I also value our role and responsibilities as parents. We strongly feel that we need to be able to parent our children well, which we cannot do if the school hides information from us or lies to us about our children’s identity, mental health, or other struggles.

7. In August of 2021, J [REDACTED] and I learned that HCPS staff members had attended training that involved the “SOTS Presentation” (a copy of which is appended to the memorandum in support of plaintiffs’ motion for temporary injunction at App. 8-19). We later reviewed the SOTS Presentation for ourselves.

8. Our understanding is that school policy requires HCPS employees to ask my children for their preferred names and pronouns, and to always use whatever preferred names and/or pronouns are provided by my children, with or without my knowledge or consent.

9. Furthermore, I understand that school policy prevents HCPS employees, on pain of discipline, from informing me about whether any child of mine is struggling with their gender identity, or experiencing gender dysphoria, unless my child consents to my knowledge about the situation. In such circumstances, I understand that HCPS employees would be required to deceive me to ensure that I do not become aware of the situation concerning my child. Consequently, I would be completely unaware of whether my child was undergoing psychosocial treatment for gender dysphoria at school (through the use of preferred names and pronouns) until such time that my child decided that he wanted me to know – whether that is a period of weeks, months, years, or at all.

10. I understand this policy was implemented in the 2021-2022 school year, and it continues to be in effect.

11. J[REDACTED] and I are practicing Christians and share beliefs that are based on the Bible. Our religious faith plays a very important role in our lives, and we strive to live out our Christian faith daily.

12. We are active in our local church. J[REDACTED] is employed by our church as the worship leader for the Spanish-speaking service, and I serve on the children's ministry team at the church. Together, we are very involved in many aspects of church life and missions, including being team leaders on an exploring Christianity course as well as hosting a Bible study at our home.

13. J[REDACTED] and my sincerely held religious beliefs, some of which are detailed in the following paragraphs, shape and govern our views about human nature,

childrearing, and gender identity (among other topics), as well as our approach to parenting.

14. We believe that God created the family and charged parents with the primary responsibility of raising, guiding, and caring for their children.

15. We believe that it is our duty and responsibility to act in the best interests of our children in every matter, including walking with them through any medical or mental-health challenges they may face.

16. We believe that parents and family play an essential role in maintaining students' physical and mental health and well-being.

17. We believe that God created two sexes, male and female, and that these two sexes are a core part of God's intended design for humanity.

18. We believe that each of us is born with a fixed biological sex that is a gift from God; it is not an arbitrary imposition subject to change.

19. Our religious beliefs prevent us from personally affirming or communicating views about human nature and gender identity that are contrary to our religious beliefs, because such affirmation or communication would be untrue

20. Accordingly, J[REDACTED] and I believe that referring to a child using "preferred pronouns" that are inconsistent with the child's biological sex is harmful to the child because it communicates a message to and about the child that is untrue.

21. J[REDACTED] and my religious beliefs also shape and govern our approach to parenting.

22. We also believe that we have a God-given responsibility to provide for and participate in all aspects of our children's upbringing, and to do so in a way that is consistent with our faith. This responsibility extends not just to their spiritual growth and training, but also to the arenas of education, physical, mental, and emotional health, and beyond.

23. My faith dictates the advice and guidance that I provide to my children on any number of difficult or potentially life-altering decisions, in whatever arenas those difficulties or challenges may arise.

24. We believe that because of children's inexperience and immaturity, children often do not appreciate the long-term consequences of their actions and thus need the advice and counsel of their parents to reach sound decisions.

25. We want to protect our children from making potentially irreversible and life-changing decisions that they may later regret.

26. J [REDACTED] and I believe that children should not be encouraged to undertake "social transition" or "medical transition," because of the complexity of the issues involved and children's inability to thoroughly assess the long-term consequences of such actions.

27. We believe it would be unloving to participate in any child's "social transition" because it encourages false ideas about sex and increases the odds of life-changing "medical transition" through puberty blockers and cross-sex hormones.

28. In accordance with our religious beliefs, J [REDACTED] and I object to HCPS's policy, because it requires school staff to directly interfere with our ability to make decisions about our children's upbringing and education, in particular with our ability to assist our children should one of them struggle with gender identity.

29. Furthermore, as a direct result of our religious beliefs, if our children ever experience discomfort with their biological sex, we would not "affirm" whatever beliefs or feeling our children might have about their sex.

30. Instead, we would seek to help our child get the medical and psychotherapeutic help necessary to identify and address the underlying cause of the discomfort, while continually affirming: (a) that our child is "fearfully and wonderfully made," *Psalms* 139:14; (b) God's unfailing and never-ending love for our child; and (c) our own unfailing and never-ending love for the child.

31. We would not affirm or transition our children to a gender that is inconsistent with their God-given sex. We do not believe that it would be loving to do so. Instead, we would seek to walk with our child through their individual struggles, encouraging the child that he is loved and reminding the child that he does not have to conform to society's stereotypes.

32. Regardless of our children's feelings, beliefs, or actions about their sex, we will never stop loving them or love them any less.

33. HCPS's policy prevents J [REDACTED] and me from exercising our religious beliefs about how to properly raise our children by requiring employees to hide decisions they might make regarding our children's struggles with gender identity.

I declare under penalty of perjury that the foregoing is true and correct.

Executed on August 29, 2022.

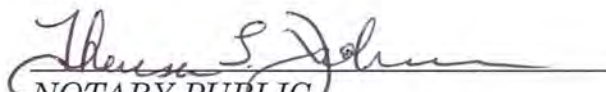

N [REDACTED] S [REDACTED]

**COMMONWEALTH OF VIRGINIA
CITY/COUNTY OF HARRISONBURG**

The foregoing instrument was acknowledged before me this 29th day of August, 2022, by N [REDACTED] S [REDACTED]

My commission expires December 31, 2025.

Notary Registration No. 349775.


NOTARY PUBLIC

