

Ginter Dzierżon

Mężczyzną i niewiastą stworzył ich. Afirmacja osoby ludzkiej odpowiedzią nauk teologicznych na ideologiczną uzurpację genderyzmu

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

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Afirmacja osoby ludzkiej odpowiedzią nauk teologicznych na
ideologiczną uzurpację genderyzmu (He Created Them Male
and Female. Human Being Affirmation as an Answer
of Theological Teachings to the Usurpation
of the Gender Ideology)

Editor A. Pastwa. „*Studia Teologiczne i Humanistyczne*”
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The surrounding reality, defined by many as the reality of pluralistic worldview, is reflected, among other things, in glorifying human individualism and subjectivism. One form of manifestation of those ideas is the *gender* ideology. In this context, what seems especially interesting and at the same time extremely useful, from the point of view of the Catholic Church doctrine, is taking up a topic of *gender* ideology in the issue of *Studia Teologiczne i Humanistyczne* (Theology and Humanities Studies). There are as many as twelve articles in the afore-mentioned issue.

In the first study, entitled “*Płaszczyzny konfrontacji antropologii teologicznej z ideą gender*” M. Machinek concentrates on a matter fundamental for contemporary Christian anthropology, which is the problem of discrepancy between the Christian outlook on human sexuality and the *gender* doctrine. Already at the beginning of his considerations, the author pointed to the fact that the latter trend offers the world a completely different anthropology, culture and politics. According to M. Machinek, this significant *novelty* originates from the fundamental assumption of this ideology stressing the value of cultural sex. Juxtaposing Christian vision of sexuality with the concept disseminated by *gender* ideology, M. Machinek refers to G. Falkovitz’s standpoint setting

it against the *gender* ideology vision elaborated by J. Butler. He demonstrated a number of shortcomings in J. Butler's approach. The said defects are the following: negation of generative sexual diversity, trivialization of human body, as well as negation of dualist anthropology. Having such assumptions at hand, M. Machinek compared the premises of the Christian theological anthropology with the ideas of *gender* ideology in three areas concerning the vision of human beings, ethics and society, as well as politics. Concluding his ruminations, the author proves a complete separateness of the *gender* doctrine from the assumptions of the Christian anthropology.

In the second article, "*Ecce homo* — Ku antropologii teocentrycznej," J. Szymik, opposing *gender* ideology, demonstrates the anthropological principles developed by popes John Paul II and Benedict XVI. Referring to those outstanding theologians' contemplations of Man and his fate, he presents a vision of the Man based on Christocentrically-oriented anthropology. According to his opinion, such Christology is "the foundation and constituent of correct anthropology." Based on such an assumption, he acknowledges atheistic humanism to be incorrect. Summarizing his exposition of Christian teaching, he emphasizes the fact that in the period of crisis only the Christocentrically-oriented anthropology is capable of protecting the Man as a integral being.

Krzysztof Wieczorek in his article "Między agorą a wiecznikiem. Granice negocjowalności prawdy" approached the subject, defined in the title of the periodical, from a different angle. In his investigation, the author looks for the origin of *gender* ideology in the doctrine of the revolutionary lifestyle changes of the 1960s and 1970s. He believes that their immediate results within the area of anthropology and culture are: loss of Man's ability to accept his own sexuality, increased sense of threat, depravation of natural axiological environment, truth relativization process and human freedom absolutization as well as the idea of unrestricted plasticity of human nature. According to K. Wieczorek, a reflection upon this phenomenon should not be restricted only to increasing the wave of criticism. Looking for an effective antidote against this phenomenon, he inclines towards a thesis which perceives opting for truth to be the correct choice. By opting for truth, he means practicing faith and testifying to Christian truth.

The subject T. Gałkowski is interested in the next study was the problem of the image of the human being and law according to the *gender* theory. Reflecting upon thus defined subject, he put under investigation the doctrine of various trends of *gender* ideology, ranging from the *post-gender* theory, through *trans-gender* and *multi-gender theories* finishing with the *gender queer* theory. Analysing the doctrinal premises of each of

those particular theories, he demonstrated that the listed trends of *gender* ideology head towards radical changes both in the sphere of social relations and within the area of culture as well. According to the author, the gender theories present in contemporary civilization push us towards an ultimate definition of human nature, regardless of the natural sexuality. Advocates of *gender* ideology believe that new legislative processes, disregarding socio-cultural circumstances, are to contribute, to a large extent, to creating a new reality.

In the next article titled “Trzy fale feminizmu” A. Nogal gives his attention to the problem of feminist movement’s evolution. Reflecting on this phenomenon, she demonstrates that three stages of feminism transformation can be distinguished, stages which she refers to as the waves. Within this context, she points out: emancipation feminism, socio-economic feminism, as well as contemporary feminism expressed, on the one hand, in *gender* feminism, and on the other hand, in difference feminism. Demonstrating the evolution of feminist movement’s ideas, the author does not opt for *gender* ideology, but she stresses the value of difference feminism proving its positive approach towards human sexuality and women’s experience. According to her opinion, suggestions put forward by representatives of this trend to a large extent widen the horizon of public discourse adding feminine aspect to it.

We encounter a phenomenological approach to human sexuality in W. Wójcik’s article entitled “Seksualność a płęć. Wychowanie do pełni człowieczeństwa.” According to the author, an in-depth comprehension of human sexuality is not possible without approaching this phenomenon from an external perspective of philosophizing. Already in the Introduction to his ruminations, W. Wójcik proves that from a genetic point of view the source of the demonstrated train of thought is the vision of the Man developed by Karol Wojtyła. He characterized human sex in his discourse as “the most basic characteristic of human existence within the scope of fertility, humanization of the world and being free — through building and executing unity.” The author believes that upon reflecting on human sexuality three fundamental fragmentary criteria, allowing for its definition, can be distinguished. Among those he lists: a biological criterion, socio-cultural criterion, inner feeling of sexual affiliation, sexual preferences, as well as recognition of sexual desires. However, W. Wójcik regards such listing as insufficient. Therefore, he opts for introducing an additional criterion, which is a spiritual one. Having such assumptions at hand, he proves that human degradation is a consequence of reducing human sexuality strictly to the biological or cultural sphere. He believes that such forms of reductionism as naturalism or connected to *gender* ideology lead to serious disturbance in the realization of humanity.

Hence, concluding his considerations, he emphasizes that only marriage is a proper environment allowing people to reach complete humanity.

In his article entitled “Kobiecość w kontekście męskiej idealizacji i anty-kobiecej cywilizacji. Spór o tożsamość kobiety w antropologiach filozoficznych i religijnych” M. Rembierz reflects upon the phenomenon of femininity from the anthropological point of view. He begins his considerations by clarifying the fact that asexual world does not exist. Radically repudiating anthropological standpoints aiming at obliterating axiological disparity occurring between a male and a female, he bases his reflections on views of such outstanding philosophers as M. Scheler, J. Tischner, P. Evdokimov, J. Ortega y Gasset, E. Levinas and K. Wojtyła (John Paul II). According to M. Rembierz, the opinions of those philosophers and theologians on the issue of the virtue of a woman are complementary; for a common keystone of those standpoints is a principled premise saying that perceiving a woman not only in a close relationship with a man, but also her relationship to the world. The author of the study is aware of the fact that such a vision of a woman based on such anthropological assumptions is flatly defied by the representatives of radical feminist movements. Nevertheless, according to M. Rembierz, its presentation is crucial for a constructive dialogue with that environment.

In the next study entitled “Ojcostwo jako postawa i zobowiązanie moralne,” M. Wojewoda concentrates on the issue of fatherhood crisis, taken into consideration from both the cultural and ethical points of view. According to the author, it manifests itself in: the crisis of the idea of adulthood, negation of the idea of imitation, as well as in the negation of perceiving fatherhood as a moral assignment and life vocation.

The last three articles published in the presented issue of *Studia Teologiczne i Humanistyczne* are of legal character, that is they concern canon law. Those were devoted to the issue of marriage.

The first of them is entitled “‘Już nie są dwoje, lecz stają się jednością’”. Paradygmat antropologiczny wyznacznikiem prawnokanonicznego ujęcia natury węzła małżeńskiego.” The author of the article, A. Pastwa, refers here to a pertinent diagnosis of the surrounding environment, permeated with relativism and subjectivity, expressed by John Paul II in allocutions to the Roman Rota from 1999 to 2002, and particularly in the Letter to Families *Gratissimam Sane* (1994). According to A. Pastwa, when reflecting upon marriage, we cannot ignore the metaphysical dimension of the Man and marriage bond. Flatly opposing *gender* ideology, he proved that marriage is a primary reality towards which the Man is naturally inclined. He proved, in his considerations that the canon law marriage bond results from and remains within a close relation to its natural anthropological dimension.

On the other hand, E. Szczot in the article entitled “Równość męża i żony w prawie kanonicznym” synthetically presented the outlook of the Catholic Church, from the biblical times to the 1983 Code of Canon Law, on the subject matter defined in the title. She substantiated the fact that the Church discipline contained both in the post-ecumenical council files and the codification of 1983, emphasizes in particular the equality of husband and wife in marriage, simultaneously stressing the complementarity of spouses. According to the author, such an approach of the Church towards marriage is contrary to the sex equality policy supported by European states and related to the idea of reconciling occupational and family roles of men and women.

In the last study “Przymierze małżeńskie a ideologia *gender*: kontekst praktyki kanonicznej,” L. Świto proved what influence the *gender* theories can have on marriage life and its breakup, and as a consequence on canon law nullity of a marriage. In his ruminations, he demonstrated the fact that in such instances marriage annulment cases can be held based on the following legal grounds: partial simulation, deceitful misleading, serious lack of understanding of the essential rights and duties in marriage, incapacity to assume essential marriage duties due to psychological causes related to disorders of sexual identification and sexual incapacity.

In the presented studies, representatives of various disciplines of humanities in a multifaceted way subjected the assumption of *gender* ideology to analysis in a comprehensive way and proved that those do not correspond with the fundamentals of Christian anthropology. The message embedded in the presented issue of *Studia Teologiczne i Humanistyczne* clearly suggests that despite such a diverse approach to the Man, taking up discussion with the representatives of the *gender* idea is not only possible but also crucial for the well-being of the Man and the society.

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