

Gender Ideology, Transgenderism, and Gender Dysphoria Handout

Part 1 - Gender Ideology, Transgenderism, and Gender Dysphoria

“**Gender ideology** is the theory that the sex binary [male and female] doesn’t capture the complexity of the human species, and that human individuals are properly described in terms of an “internal sense of gender” called “gender identity” that may be incongruent with their “sex assigned at birth.” According to Gender Ideology, there can be an infinite number of genders.

Transgenderism, is someone who claims a gender that is different from their sex assigned at birth, but this does not mean they agree with the theory of gender ideology, or that they believe there is more than 2 genders.

Gender Dysphoria, is when a person experiences a constant miserable discontentment in their own body.

Avoiding Extremes in Culture, regarding Masculinity and Femininity

(1) gender as a mere social construct, and (2) overly rigid gender stereotypes.

In Summary, Gender stereotypes try to get a person to conform their personality to match their body, “your body is male, your personality needs to fit that.” Gender Theory commits the opposite mistake, it tries to get a person to conform their body to fit their personality.

Gender Affirmative Care (GAC): 4 Steps

1. The first step is Social Transitioning.
2. The second step is Puberty Blockers.
3. Cross-Sex Hormones are the third step.
4. Surgery is the final step in the transitioning process.

Summary: A foundational principle of both medical and mental health practice is to *primum non nocere* (first, do no harm) and a corollary is to begin with the least invasive treatments first. GAC breaks this most foundational principal of both medical and mental health practice, and moves to radical medical interventions before treating underlying issues.

Part 2 What does the Science say?

Sex is a biological trait intrinsically oriented toward reproduction. This is important because of the implications. “If ‘man’ and ‘woman’ refer to our generative potentiality, changing one’s sex is an impossibility, because a man cannot physically adopt the procreative role of a female, and vice versa” (Favale, 143-145).

Some biological and neurological facts about sexual difference:

1. Every cell has a sex. This is one reason why a ‘sex-change operation’ is impossible. Every cell of the human body would need to be exchanged.

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2. Sex begins in the womb. The *presence* of a Y chromosome determines maleness and its *absence* determines femaleness by week 7 of pregnancy. Statistically speaking, sex is readily recognizable at birth for 99.98% of human beings.
3. There is a difference, even at the molecular level.
4. Sex affects health.
5. *The brain is a “sexed” organ.*
6. *Sex affects behavior and perception.*
7. There are differences in the soul.

Part 3 – The Truth and Dignity of the Human Person

Made in God’s Image: Human beings are made in the image and likeness of God (Gen 1:27). Humans are tripart: Spirit, Soul, and Body. Our bodies are part of God’s plan and purpose. Our Human Bodies are a gift from God.

Dignity: Man and woman are both with one and the same dignity ‘in the image of God.’ In their ‘being-man’ and ‘being-woman,’ they reflect the Creator’s wisdom and goodness.” (CCC 369).

Sacramentality of the Body: Just as Jesus’ personhood is revealed in his eucharistic body, so too our bodies are a revelation, a sacramental image of the living God and a temple of his indwelling Spirit.

Part 4 - Accompaniment, with whole Person Affirmation

The world says, if someone identifies as non-binary, you should affirm them. If you don’t affirm them, then you are rejecting them.

The Church’s response: **Accompaniment** and **Whole-Person Affirmation**.

Whole Person Affirmation begins by *affirming the belovedness of every person*. The first and most important truth that each young person needs to hear is this: *you are infinitely loved*. You are a living, breathing icon of God, and in this very moment, God is willing your existence, because he delights in you. Whole-person affirmation also *affirms the goodness and sacramentality of the body*. Our body reveals our personhood.

Accompaniment is a commitment to walk alongside someone, an ongoing process of being with. To accompany is to say with both word and action: “I will be with you in this process of discernment and discovery, which may involve disagreement, because I care about your ultimate good.” Accompaniment is a “journey with Christ to the Father,” not a “sort of therapy supporting [someone’s] self-absorption.” Characterized by listening that is “respectful and compassionate.” The second part of accompanying means, joyfully witness to our Catholic faith...so that they see in our lives, our actions, and our words that God is Love, and that He sent his only begotten Son to bring us into a communion of Love. Accompaniment requires us ‘to love and accept all people in a way that invites each person to a deeper relationship with Christ and a greater alignment of their lives with his teachings.’