

*Libor Ovečka*

Charles University, the Czech Republic

e-mail: [ovecka@ktf.cuni.cz](mailto:ovecka@ktf.cuni.cz)

ORCID: 0000-0002-6311-8204

## **GENDER THEORY AND GENDER IDEOLOGY. THE CZECH SITUATION**

### **Abstract**

The social role of a person, to a large extent imposed by the person's sex, may change. The social role is given by a social construct called gender, while sex is given biologically. Gender theory or gender studies is a branch of science exploring sex and gender. Besides and in contrast to it, there is gender ideology, or better anti-gender ideology, standing in fierce opposition to every mention of gender. Gender theory uses rational arguments, anti-gender ideology usually does not. It may be portrayed by the example of the Istanbul Convention about violence against women and domestic violence. Its topic is not gender, but it uses the word gender from time to time as a useful instrument of gender theory. However, the Convention is presented by its opponents as an instrument for spreading gender ideology. The Catholic Church or their bishops in the Czech Republic are usually of the same opinion, they are also manipulated or are the manipulators themselves. This way their opinion does not correspond to the teaching of the Vatican documents and is misleading for many Czech Catholics. Nevertheless, the influence of the Catholic bishops is diminishing in many aspects, including the question of gender.

### KEYWORDS

gender theory, anti-gender ideology, gender equality, Istanbul Convention, LGBT, homosexual orientation and behaviour, position of the Catholic Church, Czech bishops, biblical teaching

### SŁOWA KLUCZOWE

teoria gender, ideologia anty-gender, Konwencja Stambulska, LGBT, orientacja i zachowanie homoseksualne, stanowisko Kościoła katolickiego, biskupi Czech, nauczanie biblijne

### LIBERAL SOCIETY

The situation of the Czech society is different from the situation in many other countries, among other things, in the attitude to religion and also to the concepts of feminism, equal rights of citizens or LGBT community,<sup>1</sup> gender, standing and authority of the Catholic Church, etc. The influence of the Catholic Church on the society in the Czech Republic is rather limited and is decreasing. This situation also refers to the impact of the Church spreading the faith. In 2020, the Czech bishops conference published statistical data, saying that of the 10.7 million inhabitants of the Czech Republic 4,591,000 are baptized in the Catholic Church, which stands for 43% of the population. It may be true, but only about one-tenth of that number are practising Catholics (about 4% of the population) who identify themselves with the Church. It is estimated that in Prague, about 2% of the population goes to church, and in some parts of Moravia the percentage is slightly higher. The Church has, therefore, only a limited chance to influence public opinion in matters of sexuality and gender.

### GENDER THEORY OR GENDER STUDIES, GENDER IDEOLOGY

From the point of view of sexuality, the human being is almost always either masculine or feminine, a man or a woman. The difference is given biologically. At birth, the sexuality of a baby is recognized and is given for the whole life. The sex

---

<sup>1</sup> LGBT community – an acronym for lesbian, gay, bisexual, and transgender grouping of individuals, LGBT organizations, and subcultures.

of a person is also the foundation of the social role he or she will play in society. Nevertheless, the situation is much more complicated.

The social role the person has in society may change and is not given by his or her sex once and forever. There are concepts of what a man or a woman should look like, how they should dress, what education should be accessible for them, what salary they should get, what role in public life they should play, how the household duties should be divided, who should look after and educate the children, what matrimonial fidelity means for each of them, what the rights and duties of each of them are.<sup>2</sup> These matters vary in different societies and cultures, and they undergo changes in time.

Gender Studies (or Gender Theory) is a branch of science exploring these issues.<sup>3</sup> Many universities offer such studies in their programme and their research results are used by scholars of different branches of science and by different institutions. They have become a useful instrument for understanding the position of men and women in society.

There is a big difference between gender studies or gender theory, on the one hand, and gender ideology, on the other.<sup>4</sup> One of the features of gender ideology is that those who are on the level of gender ideology and are opposed to it are so sure about “their” truth that they do not need to use real arguments. They are not looking for real facts but are using “their facts” to fight their opponents.

There are two different groups of people speaking or writing about gender. One of them underlines **gender theory** or **gender studies**. On this level, sociologists and scholars in general attempt to understand human sexuality and its role in the functioning of the society. They are especially interested in the role of women in society and in the role of sexual minority groups.

The other group considers **gender ideology** and they are either its defenders or opponents. They either support or criticize it and sometimes they quite fiercely attack each other and ascribe false intentions to each other.

For those on the level of **gender theory**, it is a matter of course. They employ it as a useful instrument for their studies and their work. They may be of different opinions, but they are open to every discussion. Gender theory is their usual instrument in sociology, etc. Those on the level of **gender ideology** or anti-gender ideology are fierce defenders or opponents of every mention of gender. So far, no supporters of gender ideology have been identified in the Czech Republic. When

---

<sup>2</sup> Cf. J. D. Curran, M. C. Renzetti, *Ženy, muži a společnost*, Praha 2005; M. Fafejta, *Sexualita a sexuální identita. Sociální povaha přirozenosti*, Praha 2016.

<sup>3</sup> L. Jarkovská, *Gender před tabulí: Etnografický výzkum genderové reprodukce v každodennosti školní třídy*, Praha 2014.

<sup>4</sup> Cf. A. Oakley A., *Sex, gender and society*, Aldershot 1972 (Czech transl. A. Oakleyová, *Pohlaví, gender a společnost*, Praha 2000); I. Skopal, *Genderová identita jako výsledek sebeidentifikace*, Bachelor thesis, Masaryk's University, Philosophical Faculty, Brno 2021; K. Zábrodská, *Variace na gender*, Praha 2000. More literature about the topic is to be found here: <https://www.kosmas.cz/kategorie/336/gender-studies-feminismus/m> (accessed 30 May 2023).

they are spoken about, they are always foreign authors. They are often quoted, but the quotations are usually secondary, because their original publications are usually not read in the Czech Republic.<sup>5</sup> They are sharply criticized by the opponents of gender, but the criticism also appears on the level of ideology.

The concept of “gender” in gender theory is value-neutral. It does not have any direct religious meaning and has no direct roots in the Bible and God’s revelation, either positive or negative. By using this concept people are trying to promote equal rights of men and women, equal pay for their equal work, an appropriate role of men in educating children, a bigger role for women in politics and public life or in management of large enterprises, the rights of the LGBT community, and no differentiation in the chances of attaining general or specified education and qualification.

Among other things, by using the term “gender” people express their opposition against violence against women and their support for the Istanbul Convention. Domestic violence, mostly against women, is a widespread problem in Czech society. More than 90% of the victims are women. Domestic violence usually happens in secret, privately, at home. Most often, it is not reported to the police, though since 2010 it has been a criminal act. In 2020, there were 8348 phone calls to the helpline (Linka pomoci obětem) reporting domestic violence and 1170 culprits were ordered by the police to leave their home for ten days.

Using the term “gender” respects the role of medical doctors and other specialists in helping individuals with problems in their sexual life, especially, the discrepancy between sexuality and the role in society (transsexualism or gender dysphoria), homosexuality, etc. It also respects the right in some exceptional cases to change sex medically, including a sex reassignment surgery. For the opponents of gender ideology, this is the most irritating situation and their major reason for their opposition, but in fact it is something of minimal relevance.

The possibility to have one’s sex changed to correspond to the inner identity of the person is for some people vital because, as one transwoman said, it is impossible to live like this, it means living like a woman with a male body or vice versa. For that reason, some transgender persons end up committing suicide.

The opponents of the gender theory attack it saying that it maintains that people have total freedom to change their sex and that children should be left to decide what sex they want to be, that it is everyone’s arbitrary choice and that they should not be told what sex they are. But in fact, though it is difficult to assess how many, this may concern a minimal percentage of people. The number of those who apply for a medical change of their sex (hormonal or surgical) is about 100 a year in the Czech Republic, with over 10,000,000 inhabitants. The application must be considered by a commission of the Ministry of Healthcare. In 2019, there were 157 applications, of which about 100 were approved and only

---

<sup>5</sup> Cf. P. Hanáková, *Vyvláštěný hlas: proměny genderové kultury české společnosti 1948–1989*. Praha 2015; P. Janošová, *Divčí a chlapecká identita: Vývoj a úskalí*, Praha 2008.

a small minority (about 3%) required the complete surgical change of sex.<sup>6</sup> Those persons cannot decide about their sex reassignment surgery at random, as the opponents of gender ideology claim. If they make such a decision, it is because it is extremely difficult to live in an improper body.

There are many people, especially Catholics, in the Czech Republic who believe that the Istanbul Convention is an ideological instrument that puts families in danger. Obviously, they have not read it, because otherwise they would have known that it is the other way round. Actually, the Convention supports families by trying to prevent violence against women. The Istanbul Convention does not use instruments of gender ideology; it only uses the concept of gender theory to describe the relationship of women and men.

Gender theory thus appears to provide liberation from the bonds of the centuries-long tradition that limited the rights of women and people representing minorities in sexual matters and sexual orientation. Tradition enforced sexual roles of the majority or the ruling majority in society and did not allow others to behave according to the nature of their personality.<sup>7</sup>

It is rather surprising that the concept of gender should evoke so much opposition, especially from the side of Catholics. Gender Studies has been a branch of study at several universities in the country since the 90s and this fact has never been opposed by the Church, as if the bishops did not notice it, although they are usually ideological opponents of the idea of gender. Another example is that there are texts and articles in the media speaking about gender or even documents of the state authorities concerning gender and they go unnoticed by the bishops.<sup>8</sup> It only shows that the concept of “gender” is a part of the opinion of the society. It does not promote any ideology. So it is interesting why it evokes fierce anti-gender reactions on the level of ideology in some cases.

## POSITION OF THE CATHOLIC CHURCH AND OF THE POPE

In 2019 (under Pope Francis), the *Congregation for Catholic Education* in the Vatican published the document “*Male and Female He Created Them: Towards*

---

<sup>6</sup> [https://www.irozhlaz.cz/zpravy-domov/lgbt-transgender-zmena-pohlavi-cesko-gay-pride-operace-hormonalni-lecba\\_2108011106\\_hyh](https://www.irozhlaz.cz/zpravy-domov/lgbt-transgender-zmena-pohlavi-cesko-gay-pride-operace-hormonalni-lecba_2108011106_hyh).

<sup>7</sup> Cf. P. Bourdieu, *Nadvláda mužů*, Praha 2000; J. Butlerová J., *Závažná těla. O materialitě a diskursivních mezích „pohlaví“*, Praha 2016; N. Cibulková, *Gender v literatuře - teorie a rozbor vybraných textů*, České Budějovice, Jihočeská univerzita, Fakulta Pedagogická 2013.

<sup>8</sup> For instance, an article concerning among other things gender was published on 9 February 2021 on the internet server Novinky. It is called *Ministerstvo školství bojuje proti genderové nerovnosti. Dotknout se to může i učebnic* (*The Ministry of Education is Fighting Gender Inequality. It May Even Touch Textbooks*). And there is no reaction from the side of the Church representatives to it.

*a path of dialogue on the question of gender theory in education*”.<sup>9</sup> The document is intended for the general public as an instrument to help guide Catholic contributions to the ongoing debate about human sexuality and to address the challenges that emerge from the gender ideology. So far it is the only Vatican document devoted exclusively to gender questions.

The document makes a clear distinction between the “ideology of gender” and the “theory of gender developed by the human sciences” which may also be called “gender theory”. Gender theory is taken seriously by the Church authorities as a theory trying to achieve a deeper understanding of the sexual difference between men and women; gender ideology is, on the contrary, criticized as trying to look absolute and unquestionable. The document says:

“If we wish to take an approach to the question of gender theory that is based on the path of dialogue, it is vital to bear in mind the distinction between the ideology of gender, on the one hand, and the whole field of research on gender that the human sciences have undertaken, on the other. While the ideologies of gender claim to respond, as Pope Francis has indicated, ‘to what are at times understandable aspirations’, they also seek ‘to assert themselves as absolute and unquestionable, even dictating how children should be raised’, and thus preclude dialogue. However, other work on gender has been carried out which instead tries to achieve a deeper understanding of the ways in which sexual difference between men and women is lived out in a variety of cultures. It is in relation to this type of research that we should be open to listen, to reason and to propose”. (Article 6)

The document of the Catholic Church warns against excesses of gender ideology. This and other documents of the Church respect freedom of conscience and also freedom of expression of the person’s gender identity, supporting the feminist movement for equal rights, among other things.<sup>10</sup>

The document goes on to point out that “some positions that could provide points of agreement” within the framework of gender research, positions which have “the potential to yield growth in mutual understanding” (Article 15). One area of possible agreement, it suggests, “is the need to educate children and young people to respect every person in their particularity and difference, so that no one should suffer bullying, violence, insults or unjust discrimination based on their specific characteristics (such as special needs, race, religion, sexual tendencies, etc.)” (Article 15). The specific characteristics may also include gender differences and characteristics, sexual orientation, etc. which are accepted by the

---

<sup>9</sup> [http://www.educatio.va > cec > 19\\_0997\\_INGLESE](http://www.educatio.va > cec > 19_0997_INGLESE).

<sup>10</sup> Needless to say, left out of the discussion here is the question of priestly ordination, accessible in the Catholic Church only to men and not to women. It appears that the time has not yet come for a discussion of this topic in the Catholic Church.

Church authority as a matter of fact.<sup>11</sup> This way, fundamentalist attitudes sticking to unhealthy views of the previous centuries are dismissed.

The text continues, “Essentially, this involves educating for active and responsible citizenship, which is marked by the ability to welcome all legitimate expressions of human personhood with respect” (Article 15).

The “legitimate expressions of human personhood” undoubtedly include gender variations of human sexuality. “Active and responsible citizenship” and “the ability to welcome all legitimate expressions of human personhood” presuppose accepting gender differences between men and women.

As another example, the document speaks about “a further positive development” that is the “values of femininity” found in contemporary reflections on gender. In particular, it speaks about the willingness of women to dedicate themselves in a special way to human relationships, especially for the benefit of the weakest. This is a contribution that enriches human relationships and spiritual values “‘beginning with daily relationships between people’. Because of this, society owes a significant debt to the many women ‘who are involved in the various *areas of education* extending well beyond the family: nurseries, schools, universities, social service agencies, parishes, associations and movements’ (John Paul II, *Letter to Women*, 29 June 1995, 9)” (Article 17).

The document emphasises “the legitimate aspirations of Catholic schools to maintain their own vision of human sexuality, in keeping with the right of families to freely base the education of their children upon “an integral anthropology”, capable of harmonizing the human person’s physical, psychic and spiritual identity. In fact, a democratic state cannot reduce the range of education on offer to a single school of thought ...” (Article 55), in our case denying the existence of the difference between gender and sex. Of course, there are also points of criticism but, on the whole, gender theory is accepted positively by the authority of the church.

## POSITION OF THE BISHOPS AND CLERGY IN THE CZECH REPUBLIC

The position of most of the Czech bishops is different from the teaching of the Pope and of the Congregation for Catholic Education in this matter. They are opposed to the very concept of “gender”, arguing that God created human beings as male and female and this is the natural and unchangeable order of being for

---

<sup>11</sup> Cf. S. Goertz (ed.), „*Wer bin ich, ihn zu verurteilen?*“ *Homosexualität und katholische Kirche*, Freiburg 2015; K. T. Kelly, *New directions in Sexual Ethics. Moral Theology and the Challenge of AIDS*, London 1998.

people. When gender theory argues that gender is a social construct and may even be changed in society, it is, according to them, standing against the order and will of God.<sup>12</sup>

One of the topics of criticism is the Istanbul Convention. It was adopted on 7 April 2011 by the Council of Europe Committee of Ministers. When the Czech Republic signed the Convention on 12 May 2016, it was one of the last member states of the EU to do so. To this day, the Convention has not been ratified by the Czech Republic and the ratification is refused by many traditional Catholics. According to them, the ratification should be refused because it would mean promoting gender ideology, which they consider dangerous and deplorable.

The problem is that the critics of the Istanbul Convention operate with gender ideology, while the Convention itself is on the level of gender theory. Any communication between ideology and theory is extremely difficult or even impossible.

The concrete reason for the opposition against the Convention is that it operates with the concept of gender, expressing the fact that it is a social construct and is different from sex, which is given biologically. The notion of “gender” is explained in the Convention, Chapter I: “‘gender’ shall mean the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for women and men”.

One of the events at which the opposition to the Istanbul Convention, the differentiation between sex and gender and the concept of gender was publicly expressed was in a sermon by Professor Petr Piřha on 28 September 2018 in the Prague cathedral.<sup>13</sup> The Convention was presented in the sermon as a dangerous piece of ideology that was intended to lead to the rule of homosexuals in society, taking children away from families and sending people to concentration camps. Professor Piřha said:

“Your families will be broken up and dispersed. It will be sufficient for that you say to your children that man and woman are not the same.

They will take your children and not tell you where they hid them, where they were sold, where they are prisoners. False accusation is enough.

Determining the sex of your newborn baby by looking into their lap will be cancelled. Your child itself will decide on their own sex, so you will be obliged to educate them sexlessly and you will not be able to give them even a name.

For every disagreement you will be deported to the remedial labour camps of an extermination character!

<sup>12</sup> Cf. Pastoral letter of the bishop of České Budějovice Vlastimil Kročil to 24th Sunday of the year (18 Sept. 2019) (*Pastýřský list českobudějovického biskupa Vlastimila Kročila k 24. neděli v mezidobí* (18 September 2019)) Collective letter of the bishops of Czech and Moravian dioceses at the occasion of the approval of the so called Istanbul Convention (12 May 2018) (*Společný list biskupů českých a moravských diecézí ke schvalování tzv. Istanbulské úmluvy* (12 May 2018)).

<sup>13</sup> Prof. Petr Piřha is a priest, a pedagogue and a former minister of education, an advisor of the Archbishop of Prague, the provost of the Collegial Chapter of All Saints at Prague Castle, a Chaplain of His Holiness the Pope, an author of many publications.

Homosexuals will be declared superior as the ruling class, you will belong to the inferior auxiliary class and work according to the instructions of powerful elites that will determine what is and what is not allowed to be said.

You will stand under all animals who proliferate sexually, because the laws that will be introduced are not valid for cats, frogs and insects".<sup>14</sup>

The Istanbul Convention was described as dictatorial and the authors were accused of Nazism and Marxism. All these accusations could be considered as a joke, but they were meant most seriously.

The sermon evoked criticism from, for example, Prof. Tomáš Halík,<sup>15</sup> but it was also supported by Cardinal Dominik Duka, the Archbishop of Prague, who identified himself with it, as did his Vicar-General, Jan Balík.

This is an example of manipulating the public opinion of the Catholic Church in the Czech Republic and the attitudes of individual Catholics from the side of bishops and priests. It is either their conscious manipulation or they have been manipulated themselves.

Since 2020, the Czech bishops have been silent and no bishops' document on the topic of gender has been published. In the Czech Parliament in July 2023, a discussion was continuing about the proposed law permitting concluding matrimony between two persons of the same sex, but there was no protest and no comment from the side of the Czech bishops.

The only document saying "no" to the permission of blessing to pairs of the same sex in evangelical churches was published as internal, non-public information for priests explaining a Vatican document in June 2021. The position of the Catholic Church in this country and the difference from that of the evangelical churches is clear, but the bishops have not added anything to the vivid discussion in public and the Parliament since then.

## POSITION OF LAY CATHOLICS

Many Catholics obedient to their bishops also oppose the concept of gender without realizing the difference between gender theory and gender ideology. Their opposition against it appears, for example, in their rejection of the Istanbul Convention, although it deals with a completely different sphere of problems, that

---

<sup>14</sup> Translation <https://moslblog.wordpress.com/2018/11/18/catholic-church-vs-istanbul-convention-2/amp/>.

<sup>15</sup> Prof. Tomáš Halík, a well-known personality in the Czech society and Church, is a Czech Roman Catholic priest, philosopher, and theologian. He is a professor of Sociology at the Charles University in Prague, parish priest of the Academic Parish based in Salvator Church in Prague, and president of the Czech Christian Academy.

is violence against women. Many Catholics signed the petition against ratification of the Istanbul Convention because it uses the word “gender” – though gender is not its topic. Those who signed the petition obviously have not read the Convention but are manipulated by fake news spread by the representatives of the Church in the Czech Republic.

The anti-gender ideology was spread in the Czech Republic to a large extent by a German author Gabriele Kuby<sup>16</sup> in a series of public lectures and her book *The Global Sexual Revolution: Destruction of Freedom in the Name of Freedom*.<sup>17</sup> It is very much responsible for the Czech public anti-gender attitude and the mixing of the concepts “gender theory” and “gender ideology”. Her book is not a theological one, though it may seem so. Kuby herself is not a theologian and she is an enthusiastic convert who thinks that the “traditional” world with its “traditional” values is disappearing and she is trying to save it. The whole book bears the characteristics of fake news, but many Catholics trust it.

## ARGUMENT OF BIBLICAL TEXTS

Some Catholics often repeat the so-called proof that there are only males and females and no other variation of sexuality may exist.<sup>18</sup> For them, the social roles of femininity and masculinity are given biologically. The alleged proof for it is the words in Genesis 1 that God created man as male and female. Of course, these words do not prove anything about the social role of sex or the will of God in the issue of transgenderism and chances to change one’s sex; the question of transgenderism is not dealt with in the Bible at all, as it is a modern issue and was not known until modern times. The Bible does not say a single word about it, although transgender persons existed in the time when the Bible was written.<sup>19</sup> At the same

<sup>16</sup> Gabriele Kuby, born in 1944, was a German student of sociology in 1967, a year of upheaval and rebellion among students. She completed her Master’s degree, following which she worked as a translator, journalist and lecturer for twenty years. After her conversion to the Catholic faith in 1997, she became an author of 11 books on spiritual and political issues and an international speaker.

<sup>17</sup> German original: *Die globale sexuelle Revolution. Zerstörung der Freiheit im Namen der Freiheit* Kisslegg 2013. The English translation was published at LifeSite/Angelico Press in 2015. The book was translated into Czech and published by Kartuziánské nakladatelství in 2014. See also: G. Kuby, *Ausbruch zur Liebe. Für junge Leute, die Zukunft wollen*, Kisslegg 2005; G. Kuby, *Die Gender Revolution. Relativismus in Aktion*, Kisslegg 2007.

<sup>18</sup> See more on the topic in: S. Müller, P. J. Morciniec, *Sexualpädagogik. Anregungen zum Weiterdenken*, Wien 2021.

<sup>19</sup> [http://www.symposion.com/ijt/benjamin/appendix\\_c.htm](http://www.symposion.com/ijt/benjamin/appendix_c.htm) (13 December 2021); see also [https://en.wikipedia.org/wiki/Timeline\\_of\\_transgender\\_history2](https://en.wikipedia.org/wiki/Timeline_of_transgender_history2) (13 December 2021) giving a large list of further literature.

time, there is no word in the Bible saying that the existence of transgender persons would be in contradiction to the will of God. The concept of gender went much further than the horizon of thinking of people in the time when the biblical texts were written down.

It is the same with the concept of homosexuality as one possible sexual orientation. The Bible does not say a single word about it. It only mentions homosexual "behaviour". The concept of homosexuality as an "orientation" appeared for the first time in literature in 1869.<sup>20</sup> When the Bible prohibits homosexual behaviour, it does not know about homosexual orientation and it does not know that two persons of the same sex may behave sexually because they love each other.

## CONCLUSION

In the matters of support for female rights, gender equality, rights of the LGBT minority, the Istanbul Convention etc., the role of the majority of the Czech Catholic hierarchy is more negative than positive. From the point of view of the general society, it is, therefore, a positive development that the influence of most of the Czech bishops and part of the clergy on the public opinion is very small and diminishing. This is a rather critical view of the role of the Catholic Church, but it only concerns one aspect of her influence on the society and one aspect of the Church morality. There are other aspects that are useful and meaningful not only for Christians but for the society as a whole.

It is obvious that the future of the Church and of the society is going to be one of equal rights and gender equality, of equal rights for all gender and sex groups. Nevertheless, it is also obvious that this goal may be not reached in the near future.

## REFERENCES

- Bourdieu P., *Nadvláda mužů*, Praha 2000  
Butlerová J., *Závažná těla. O materialitě a diskursivních mezích „pohlaví“*, Praha 2016  
Cibulková N., *Gender v literatuře - teorie a rozbor vybraných textů*, České Budějovice, Jihočeská univerzita, Fakulta Pedagogická 2013  
*Collective letter of the bishops of Czech and Moravian dioceses at the occasion of the approval of the so called Istanbul Convention (12 May 2018) (Společný list biskupů českých a moravských diecézí ke schvalování tzv. Istanbulské úmluvy (12 May 2018))*

---

<sup>20</sup> L. Ovečka, „Člověče, bylo ti oznámeno, co je dobré“ ...Česká katolická morální teologie 1884-1948 (Czech Catholic Moral Theology 1884-1948), Praha 2011, p. 249.

- Congregation for Catholic Education, *Male and Female He Created Them. Towards a Path of Dialogue on the question of Gender Theory in Education*, 2019; [http://www.educatio.va ›cec ›19\\_0997\\_INGLESE](http://www.educatio.va ›cec ›19_0997_INGLESE)
- Curran J. D., Renzetti M. C., *Ženy, muži a společnost*, Praha 2005
- Fafejta M., *Sexualita a sexuální identita. Sociální povaha přirozenosti*, Praha 2016
- Goertz S. (ed.), „*Wer bin ich, ihn zu verurteilen?*“ *Homosexualität und katholische Kirche*, Freiburg 2015
- Hanáková P., *Vyvláštěný hlas: proměny genderové kultury české společnosti 1948–1989*, Praha 2015
- Janošová P., *Dívčí a chlapecká identita: Vývoj a úskali*, Praha 2008
- Jarkovská L., *Gender před tabulí: Etnografický výzkum genderové reprodukce v každodennosti školní třídy*, Praha 2014
- Kelly K. T., *New directions in Sexual Ethics. Moral Theology and the Challenge of AIDS*, London 1998
- Kročil V., *Pastoral letter of the bishop of České Budějovice to 24th Sunday of the year (18 Sept. 2019) (Published in Czech as Pastýřský list českobudějovického biskupa Vlastimila Kročila k 24. neděli v mezidobí (18 September 2019))*
- Kuby G., *Ausbruch zur Liebe. Für junge Leute, die Zukunft wollen*, Kisslegg 2005
- Kuby G., *Die Gender Revolution. Relativismus in Aktion*, Kisslegg 2007
- Kuby G., *Die globale sexuelle Revolution. Zerstörung der Freiheit im Namen der Freiheit*, Kisslegg 2013 (Czech transl. by Kartuziánské nakladatelství 2014; English transl. by LifeSite/Angelico Press 2015)
- Müller S., Morciniec P. J., *Sexualpädagogik. Anregungen zum Weiterdenken*, Wien 2021
- Oakley A., *Sex, gender and society*, Aldershot 1972 (Czech transl. A. Oakleyová, *Pohlaví, gender a společnost*, Praha 2000)
- Ovečka L., „*Člověče, bylo ti oznámeno, co je dobré*“ ... *Česká katolická morální teologie 1884-1948 (Czech Catholic Moral Theology 1884-1948)*, Praha 2011
- Skopal I., *Genderová identita jako výsledek sebeidentifikace*, Bachelor thesis, Masaryk's University, Philosophical Faculty, Brno 2021
- Zábrodská K., *Variace na gender*, Praha 2000
- [http://www.symposion.com/ijt/benjamin/appendix\\_c.htm](http://www.symposion.com/ijt/benjamin/appendix_c.htm) (accessed 13 December 2021)
- [https://en.wikipedia.org/wiki/Timeline\\_of\\_transgender\\_history2](https://en.wikipedia.org/wiki/Timeline_of_transgender_history2) (accessed 13 December 2021)
- <https://www.kosmas.cz/kategorie/336/gender-studies-feminismus/>