

TRÁCHT NÁISIÚNTA

Bulletin

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SEX AND GENDER

‘Gender’ used to be taken as a synonym for ‘sex’ when discussing humans, i.e. the reproductive categories of male and female. Nowadays, it is significantly employed to refer to what sex one feels oneself to be irrespective of physicality and function. That is when a male feels like a woman and a female feels like a man. Legal recognition of this is now expressed as a change of gender. Confusion arises when it is described as a change of sex, which is not possible.

It is also often said that such sexual self-identity is socially determined rather than biologically programmed. However, this involves a confusion of identity and role. Of course, the roles that men and women play in society are formed by social norms which have varied over time and from one culture to another. But sexual self-identities are in fact predominantly determined by biology. They are not a matter of mere option or social conditioning.

This point has been obscured by current debates about transsexuality, for instance. The fog can be cleared by referring to analytical biology which encompasses macro- and microanatomy, to use medical terminology.

Let us take woman as an illustration. In the standard female of the species, distinctive external macro-anatomy is obvious when she is unclothed. The distinctive internal macro-anatomy is only perceivable during an operation on a patient or dissection of a cadaver - for example, showing the presence of a womb, and so on. (A degree of perception is alternatively possible with

x-rays.) As for micro-anatomy, a woman has xx chromosomes; also she has a neuronal component which generates a sense of female identity. The male, by contrast, has xy chromosomes and a different neuronal component generating a sense of maleness. There are obviously other distinctive characteristics such as ovaries and testicles respectively. Environmental factors can influence sexual identity, but only in a limited and exceptional way.

Precise anatomy is why a transwoman (male to ‘female’) cannot be classified as a woman, because chromosomes cannot be altered or a womb *et cetera* acquired in the case of a transwoman. ‘She’ feels like a woman primarily owing to the neuronal component in question being untypically out of sync with crucial micro-anatomy otherwise and with much of macro-anatomy. This happens because of a disjunction occurring between earlier and later stages in foetal development. Pharmacological and surgical procedures can do a lot to alter appearance and some other physical attributes, but cannot change basic sexuality emanating from reproductive design and function.

It is accurate to say that a transwoman is in part biologically a woman, owing to the presence of a female neuronal component in an otherwise male body which generates the feeling of womanhood. But that partiality does not, by definition, give rise to a woman, having regard to the standard anatomical totality of a female. It results in an in-between state of affairs which is usually designated by the term ‘transwoman’. When people speak of ‘biological sex’, they intend to refer to complete biological harmony in a person, encompassing both micro- and macro-biology.

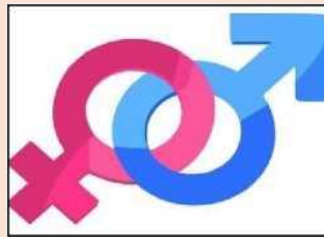
All that being said, there is no reason why a transwoman should not be treated socially as a woman as far as possible by way of appellation, pronoun, and general accommodation. With regard to access to areas normally regarded as reserved for women and participation in women’s sports, those are matters that are

complicated and need to be the subject of all round agreement, which is another day's consideration. This issue becomes more acute where one legally changes gender but does not seek any physical transformations.

All the above arises, *mutatis mutandis*, in the case of a woman seeking to become a transman or just legally changing gender.

Homosexuality and bisexuality do not entail feeling oneself to be a different sex to that which is apparent. Rather do they relate to sexual attraction other than of the usual heterosexual kind. A homosexual male, while feeling himself to be of male gender, is sexually attracted to his own sex. Similarly in the case of a lesbian. And these phenomena have also been shown to be neuronally induced attractions which are out of sync in their own way within the standard reproductive male/female categories. Nonetheless, some individuals, who are essentially heterosexual, may on occasion engage in a degree of homosexual behaviour by default, as a way of assuaging erotic desire which cannot be satisfied otherwise, especially when young.

The recognition that gender identity and sexual attraction are principally determined neuronally is in line with the frequent assertions of persons concerned that they were born that way and did not choose to be so or were not just socially conditioned accordingly. Ironically, the extreme social constructionists, who often bedeck themselves in progressive garb, could be seen as substantiating the argument of conversion therapists that gender identification and sexual attraction can be changed by interventionist methods.



In summary, the truth is that there are only two sexes, viz. male and female, one of which a person identifies with in gender terms at any particular time. Thus there are only two genders, although sex and gender may not always subjectively match. The small number of people who are asexual, and *ipso facto* agender, are just that - in each case, falling within neither of the two categories; to speak of them as another gender is simply illogical.

Certainly, there is a range of sexual leanings even apart from those referred to above. However, that also does not then give rise to more than two genders any more than two sexes. Gender fluidity simply indicates that a person feels him/herself to be one of the two sexes one day and the other of the two the next.

If one wants to denominate the full range and mix of sexual leanings, well and good, but that should not then be confounded with basic binary sexual and gender actuality. What are consequently involved are not multiple genders but multiple and perhaps mixed dispositions. As for the term 'non-binary', it only makes sense as another articulation of not feeling tied in sexual identity to one of the two sexes/genders or being asexual and thus agender in relation to them. Why one can't therefore just specify in these instances fluidity or neutrality is not clear.

The adherents of multi-sex/gender fantasies are effectively devotees of Humpty Dumpty: "When I use a word, it means just what I choose it to mean - neither more nor less." However, most of us use words about material subjects on the basis of what has been scientifically established as concrete reality.

ADDENDUM – TRANSPHOBIA AND TRANSFASCISM

Transphobia refers to attitudes towards transgender and transsexual people involving antagonism and hatred. Phobia literally means fear, but it is the latter emotions that are actually intended to be targeted by the term. They are usually displayed by religious bigots or far-right extremists and it should be the obligation of all enlightened and progressive persons to

deprecate and denounce such attitudes.

Gender minorities in general can be subject to disdain and opprobrium, but the trans category seems to have been the main focus of conflict in recent debate.¹

Trans people should be the subject of the deepest understanding and profound

compassion. As outlined in the preceding article, they experience an inconsistency between their neuronally caused sense of sexual identity (gender) and their macro and micro anatomy otherwise (sex). This arises owing to incompatibilities occurring during the phased development of the foetus in the womb. The trans phenomenon is therefore not a psychological or psychiatric condition. Trans people often say they were born that way and that is accurate. The condition is thus cerebrally biological, but is of course not typical.² The vast majority of people are biologically consistent in regard to sex and gender in their neuronal and general anatomy.

That is why it is unscientific to allege that a transwoman is a woman or that a transman is a man. Such a statement is an act of classification and classification requires a definition which in turn is made up of attributes. It is a simple fact that, as outlined, the attributes of a man/woman and their trans juxtapositions are not the same. Therefore, it is illogical as well as invalid to suggest differently, thereby seeking to classify in regard to subjective feeling rather than objective reality. Cognitively, it is a throwback to primitive ethereal thinking in place of materially based knowledge. There is sometimes also the claim that there are more than two sexes - much to the surprise of evolution. What is altogether entailed is pseudosexualism. In other words, a transwoman is a transwoman and a transman is a transman.

Some of the advocates in question also atavistically maintain that gender can be socially constructed, thus subscribing to the outdated *tabula rasa* theory. We have already considered this in the previous article by pointing out their confusion regarding the distinction between sexual identity and sexual role in society whereby, in the latter case, men and women can be communally influenced to accept that they have distinctive and separate aptitudes as well as different functional suitabilities.

A particular concern is what children are taught. While it can be explained to them at an

appropriate stage that nature sometimes leads to atypical dissociation between sex and gender, the proposition that gender is a matter of personal choice or social construction cannot legitimately feature in the curriculum, given the misrepresentation of truth involved as well as perplexing and misleading impressionable youngsters. What arises here is pseudogenderism.

However, there is no reason why trans people and their feelings cannot be respectfully accommodated in all sorts of ways. To reiterate, this includes names, pronouns, attire, documentation, and so on.

On the questions of toilets and changing rooms, one easy approach is to have cubicles in these facilities which can be used by all. However, some women demand female only spaces and that situation then has to be negotiated. Allocation in institutions such as prisons and hospitals, could be handled by having discrete arrangements therein.

In respect of sports, the requirement must be that no-one has an unfair advantage and it is establishing same which is the necessary task with whatever consequences follow therefrom.

Unfortunately, a state of affairs has developed recently in that a minority of trans people, along with activists supporting them, have engaged in unacceptable and gross behaviour. They have disrupted meetings, shouted down speakers, demanded cancellation of debates, and harassed individuals, in some scenarios to the point of demanding the dismissal of staff, such as in universities. They have in certain instances also been guilty of violence. This is nothing less than transfascism. And, like all fascists, these individuals have to be stood up to and faced down. That is the only appropriate response to bullies.

Not surprisingly, they are the sort that insist that a transwoman is a woman and caricature those who adhere to scientific verity as transphobes. Dare you, for example, articulate the proven actuality that a woman is simply an adult female,



you will be traduced as anti-trans. They also attempt guilt by association in true McCarthyite fashion. Thus, for example if Donald Trump states that there are only two genders and one affirms this, you are categorised as a Trumpite. Presumably, if Trump says the grass is green and the sky blue and you agree with that, you are likewise a Trump follower. In other words, issues are not dealt with in their own right. A good example of this is Judith Butler in her latest book *Who's Afraid of Gender?* When she is not massacring the English language with her abominable prose, she is spotting transphobes under the bed and incoherently averring equivalence between informed positions on the trans issue and Vatican dogma, et cetera.

Just as the ultra left and ultra right tend ultimately to meet in their shared extremism and destructiveness, so ironically do the transphobes and transfascists incline to resemble each other in their ignorance, vindictiveness and aggressiveness. They are the two sides of the same debased ideological coinage.

As for the Left and this whole question, much of it has capitulated to pseudosexualist and pseudogenderist nonsense in self righteous, self congratulatory fashion, obsessed more with identity quandaries than class politics, and then it wonders why people are increasingly and unfortunately turning to Right wing parties in search of sensible discourse on sex and gender.

1. Gender minorities are usually referred to by the awkward and accumulating initial clusters of LGBT etc. which are ever expanding and, if some classifications were to be accepted, the 26 letter Latin alphabet would be insufficient to accommodate them.
2. When mention is made of a biological male/female, that refers to the typical, biologically consistent man/woman.



THE ROAD TO NOWHERE

Belfast's new bus and rail hub, Grand central station cost £340 million to construct - the original cost of the station was estimated at £295 million. However, a proposal by Sinn Féin transport minister, Liz Kimmins, to introduce bilingual signage in Irish at a cost of £150,000 drew an apoplectic reaction from a spectrum of unionists - from 'loyalist activist' Jamie Bryson to the TUV, deputy first minister Emma Little Pengelly and the Ulster Unionist Party. They all took issue with this outrageous waste of public money ignoring the fact that the station was £45 million overestimate. If money was really the issue, they could permit the bus company that links Belfast to Dublin airport use the station which would bring in an estimated income of £120,000 per year. CIÉ discontinued their bus route to Belfast in 2020 for financial reasons.

If Jamie Bryson and his 'Unionist Voice Policy Studies' are genuinely concerned with wasteful public expenditure he should reconsider the costly legal action he took against Translink resulting in their suspension of the plan to introduce bilingual signage. He and other Unionists could also discourage their loyalist supporters from vandalising 300 Irish bilingual street name signs in the North which has cost an estimated £60,000 since 2020. Similarly, they could urge loyalists to end their costly protest and threats to workers since October 2024 at the removal of the Boyne Bridge outside the Grand Central Station to be replaced with a road and plaza.

DUP Ministers like Gordon Lyons in Autumn 2024 had all the time in the world to meet representatives of Loyalist paramilitaries in the Loyalist Community Commission' about their concerns about an Irish language school in East Belfast, but can't find the time to attend a GAA match as they are mostly held on Sundays. At a time when Loyalist posters in Randalstown in February 2025 called the GAA sporting wing of the IRA, DUP Education minister Paul Givern also met this loyalist group, but refused to meet

representatives of Gael Linn who were campaigning for funding to teach Irish in 82 primary schools. He was forced to reverse this decision after the intervention of SDLP MLA Patsy McGlone.

Gavin Robinson DUP leader opposed the reintroduction of 50/50 Catholic/Protestant recruitment into the PSNI which existed up until a DUP/Tory deal in 2011. Robinson dismissed 50/50 recruitment as 'woke' and unfair, saying recruitment should be on ability not religion and warning it would lower standards, ignoring Unionist advocacy of sectarian discrimination in the work place for well over 50 years. One wonders, after cases like the botched PSNI investigations into the murder of Katie Simpson by her partner Jonathan Creswell in 2020 (which the PSNI originally categorised as suicide) or the inadequate investigation of the suspicious disappearance of Noah Donohoe in Belfast in 2020, if standards in the PSNI can fall much further. When the PSNI was created, only 8% of the force was Catholic. Now, when 42.3% of the Northern population is Catholic, only 29% - 945 out of 3500 applicants to the PSNI - were Catholic.

Loyalists have recently replaced their strident overt sectarianism with a more subtle passive aggressive soft core sectarianism. Camouflaging their opposition to any reform proposed by Irish nationalists, such as the repeal of one of the last of the penal laws which banned the use of the Irish language in courtrooms since 1737 or the upgrading of the A5 road from Dublin to Derry behind environmental, heritage, financial or anti woke justifications. However, the end result of this hostility is still the same - the continuation of inequality, sectarianism, racism and misogyny. Unionism may have put the old wine of sectarianism into the new bottles of fiscal responsibility and opposition to a woke agenda, however they are still driving dangerously under its influence on a road to nowhere.