



Marian Machinek MSF:
Nowy tęczy świat. Próba diagnozy
[The New Rainbow World:
An Assessment Attempt]
Pelplin: Wydawnictwo Bernardinum,
2021, 243 pp.

The monograph, authored by Rev. Professor Marian Machinek MSF, deals with an extremely topical issue of contemporary discourse. In politics, public life, the education system, the media and culture, ideas based on the so-called gender theory are more and more asserted in today's Western society, which substantially influence the social role of men and women. Relatively recently, in 2011, when the United Nations Entity for Gender Equality and the Empowerment of Women, known as UN Women, was established, everyone knew who it represented: the approximately half of the human race born with the capacity for motherhood, with two X chromosomes, with specific physical, hormonal, and relational characteristics that distinguish them from the other half of the human race, men. Unfortunately, this consensus is being disrupted by the seemingly recent in the Polish context phenomenon of gender identity and ideology. The topicality of the issue is confirmed, among other things, by the debate surrounding the ratification of the Istanbul Convention (Council of Europe Convention on preventing and combating violence against women and domestic violence). The preamble of the Convention refers to violence against women as a manifestation of male domination and identifies this domination as gender-based structural violence, by which women are kept subordinate. The Convention goes on to talk about harmful gender stereotypes that need to be eradicated from social life, and all levels of the education system should be used to this end.

The author announces in the introduction that the aim of the monograph is not only to analyze the legal measures, cultural projects, postulates and claims of the LGBT community, but also to analyze the ideological basis of this social phenomenon and to compare it with the Christian vision of the person, body, gender, and marriage. The author explicitly states that the book under review is not directed against people who fail to define themselves as heterosexual. Anyone who treats members of sexual minorities with contempt, aggression, and hatred, anyone who treats other people in society, especially the weaker ones, verbally or actively, cannot appeal to the Gospel and the teachings of the Catholic Church. Such behavior has nothing to do with the Gospel and the Church. At the same time, he stresses that a clear view of reality, together with a moral evaluation of human behavior and of social and cultural tendencies, has a Gospel basis and is contained in the social teaching of the Church.

The publication aims to be an ambitious and systematic contribution to the field of moral theology, philosophical ethics, and the social sciences. It includes a representative bibliography. It seeks to diagnose the most pressing social, ideological, and religious issues embodied in the postulates of the new rainbow world. At the same time, the author characterizes the basic ideological currents underlying the LGBT community today and seeks to outline the genesis, development, and possible perspectives for solving a problem that is often viewed only from an ideological perspective. The reading of Machinek's monograph brings important conclusions not only for believers. It presents a clear point of reference that leads to insights into the problems of people searching for themselves in a space that is often in opposition to the space of the gospel message.

The book consists of three parts. The first part analyses the question of whether LGBT is indeed an ideology. The author proves that it is, distinguishing ideology from persons defining themselves as non-heterosexual. He focuses on the philosophical underpinnings of some ideological pressures that can be collectively termed gendered. For Eastern Europeans, suffering under one form of Marxism, it was, and perhaps still is, difficult to grasp that a different form of Marxism was developing in the West, one that infected society far more than many are willing to admit. The author has pointed out the problem of defining ideology and, referring to the philosophical tradition, states that it is the forcible assertion of the opinion of a narrow group in a violent and manipulative manner. The author pointed out the problem of the definition of ideology and, referring to the philosophical tradition, states that it is the forcible assertion of the opinion of a narrow group in a violent and manipulative manner. Ideology usually rejects debate and uses the media of mass communication as well as state organs, whereas political tactics and social engineering play a key role. He emphasizes that ideas have consequences and that which is taught in universities today will influence the whole of society tomorrow.

The main thesis of LGBT is based on the concept of gender as a social and cultural construct without biological determinants. The author proposes to use the term LGBT worldview, which has emerged from the historical processes and philosophical ideas of previous centuries. He sees the LGBT movement as a logical outgrowth of the French Revolution (1789), the Russian Revolution (1917), and the sexual revolution of the 1960s and 1970s. The common denominator of these revolutions was the acquisition of power and the enforcement of changes in the political, social and cultural order. Among the philosophical principles, Marxism, the libertine conception of sexuality, the feminist conception of gender as the equalization of male and female roles, and the postmodern deconstruction of existing social and cultural structures played a key role. The primary aims of destruction were the traditional views of sex, marriage, family, social relations, and moral order developed by Christianity. In this way, the old concepts are considered bad and old-fashioned, and any new concepts created by the new language are considered progressive, liberal, and good. The author points out the diversity of approaches in gender theories, which leads to conflicts with one another. For example, classical feminism considers gender as a masculine or feminine social role, but the LGBT community considers it as a cultural construct of sexual self-identification.

The second part of the monograph is devoted to the methods and tactics of persons and organizations connected with LGBT ideology. The tactics are characterized by the author as a “march through institutions,” which in the field of education includes designing new gender-neutral programs, starting sex education earlier, and removing university professors on the grounds of political correctness. In the legislative sphere, it is primarily a matter of modifying the human rights system and public policies. In the area of scientific research, the concept of “human nature” is to be distorted, body correction is to be offered instead of treatment in medicine, the traditional male-female binary is to be eliminated in culture and the mass media, and NGOs are to promote the LGBT agenda. In order to achieve the main goal of LGBT, specific steps are set out: to speak loudly about sexual minorities, to always present them as victims, to justify their actions, to always show non-heterosexuals as good, to label any criticism as hate speech, to impose the use of new terms on the opposition, to present acceptance of the LGBT agenda as the only correct stance, to publicize coming out, and to be supported by well-known people in the media.

Finally, in the third part of the book under review, the author addresses the issue from a Catholic perspective that rejects a materialistic dualism in which self-awareness is more important than the biological properties of the body. The development of thinking about gender is moving further and further away from Catholic doctrine, and this is not surprising. Such a development of thought is to be expected if one rejects theistic transcendent claims, even claims to the very norms of rational argumentation; moreover, if one moves away from the norms


of Catholic morality in practical life. The Catholic position emphasizes coherence with empirical data and the respectful dignity due to every human being. The difference between the sexes is not a source of confrontation but of mutuality and complementarity. When reflecting on social phenomena in particular, it is important to bear in mind the words of Benedict XVI, who described the Catholic faith as a memory of humanity, especially in the face of a civilization that has forgotten who man is.

The Church serves as the immune system of society. In the light of the Holy Spirit, it warns against dangerous doctrines and clarifies doctrine that is based on the Word of God. In a democracy, it is important to promote appropriate social activities which, by democratic means and in a perfectly legal manner, defend the dignity of the human person and of marriage as the permanent union of a man and a woman. However, the main line of the Church remains the proclamation of the Gospel of life, love, and family. Saint John Paul II left a valuable legacy to the Church in his teaching, which can be described as a contemporary formulation of the Church's anthropological teaching. This line includes the Church's action in the area of the education of children and young people and the promotion of marriage and the family. In addition to prevention, the Church has a number of excellent projects through which it responds to people's difficulties. These include social work, counselling and activities for families, women and those in need or victims of domestic violence. Family Centres and individual charities offer a wide range of help which is not only expert but also effective.

Rev. Professor Marian Machinek MSF, author of the monograph *The New Rainbow World: An Assessment Attempt*, makes an attempt at diagnosis, armed with a love for truth, credibly testifies to an intellectual journey towards a free and critical form of thought. He convincingly demonstrates the existing influence of gender ideology on the contemporary world, noting that ideas have consequences and that new ideas are not always better than old ones. The content of the monograph itself spectrally navigates the reader and provides an informed perspective on an extremely topical issue in contemporary discourse, inspiring them to think about living a meaningful, free, and responsible life in the world.

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