

司法及法律事務委員會秘書:

1

諮詢文件於<引言>(第 2 段)定義如下:-

“易性症”的涵意是參照世界衛生組織的定義，該定義也被終審法院在W訴婚姻登記官一案用。

故此，為推行貴小組諮詢，辦學團體只好依據諮詢文件的定義，世衛的用詞“易性症”指“W案”及泛指那些以或渴望以異於出生時被指定的性別生活的人。

本人作為前綫教師也遵照貴會的定義<引言>(第 2 段)，解釋如下:-

世界衛生組織把“易性症”定義為：“性別認同障礙的一種”

並促病向淺中醫，認清“W案”畏疾忌醫的惡果，以至障礙越加嚴重，繼而越加摧殘身體，無法自拔。

2

履行《消除對婦女一切形式歧視公約》中保障的是婦女(原生女性)，任何修訂只會強詞奪理。難道透過性別承認，原生性別為男性(的女性)，便可過水濕腳，後天取得婦女保障嗎? 締約國並沒有性別承認條文，且「不得以公約未予承認或未予充分承認這些權利或自由為藉口而加以限制或減損」。承認(原生性別男性為)女性，限制或減損保障，實是立法倒退。

3

諮詢文件於<摘要>(第 88 段)如下:-

“性別改變在本地獲得承認的議題，在法律上屬於衝突法的範疇。...在不涉及嚴重侵犯人權的情況下，香港應容許外地的性別改變在本地獲得承認。”(諮詢文件摘要 88 段) 2017 年 6 月

締約國並沒有條文將「不涉及嚴重侵犯人權」等同「沒有侵犯人權」。要保障婦孺，就是要保障(原生)女性及未成年子女。在「過份嚴苛」的情況下(例如: 三個月前 2017-05 姦劫案疑犯吊頸自殺)，敝局須提出理據，說明修訂條文如何保障(性侵)疑犯的安全。

本教師也照專業操守，敦學生企硬，杜絕自殘兼違法行為。

4

應基督宗派(天主教)輔理主教回應性別承認諮詢。本人申述自身經歷，書面回應。

我与丈夫是給神父在聖堂內以補禮方式締結婚盟的。天主教給我們特赦大罪，由於我肯認罪，並決意定改，由神父操特權赦罪，締結婚盟。

接著便是改過(再不犯罪)，也作為“補禮”必經的階段，贖罪便是為更新自己所作出的安排:-  
【例 1 離開肛交伴侶】，【例 2 de-transgenderism 確認原生性別】，  
【例 3 de-affirmation 否認性承】，【例 4 等待前夫(或前妻)回頭】

**反對任何機制，禁止(或干擾)悔改贖罪的生活模式。**

姓名：黃秀云女士

出生日期：[REDACTED]

出生地點：[REDACTED]

地址：[REDACTED]

電郵 [REDACTED]

電話號碼： [REDACTED]

顏倩華女士

性別承認跨部門工作小組秘書

香港中環

下亞厘畢道 18 號

律政中心東座 5 樓

Legislative Council Secretariat:

A

2<sup>nd</sup> paragraph of Preface (Consultation) Work Group adopts definition by the World Health Organisation, and as applied in the Court of Final Appeal W's case as a species of gender identity disorder.

As a school teacher, I take preventive measures to nurture pupils to stay away from any gender disorder. Through de-affirmation, pupils will not go astray like W torturing oneself with no cure.

B

To uphold Women's Convention, only born women are entitled to women's rights.

C

88<sup>th</sup> paragraph of Ex Summary (Consultation) Work Group re-iterates that,

“is an issue within the context of conflict of laws” “inconsistent with the fundamental public policy” “does not represent a serious infringement of human rights”

Infringement is infringement. As a teacher, I respect prevalent ethical codes to protect pupils from any issue conflicting laws, infringing human rights.

D

In response to Bishop Ha of Catholic Church, I am here to testify Christian Marriage. I have gone through annulment. By premarital sex, I was too sinful to receive the Sacrament of Marriage. Annulment redeems me to lead a new life.

Sinners practising sodomy must regret and never sin again in order to be annulled.

As a parent/wife, I object to any policy interrupting annulment or blocking the way to a new living style.

Name: WONG Sau Wan Teresa

DOB: [REDACTED]

POB: [REDACTED]

Address: [REDACTED]

Email: [REDACTED]

Mobile: [REDACTED]

To: "panel\_ajls@legco.gov.hk" <panel\_ajls@legco.gov.hk>  
From: wonginhk [REDACTED]  
Date: 11/10/2017 11:50PM  
Subject: RE: 28154860 written submission for oral representation

Dear Secretariat:

Please include the following addendum to my previous submission:-

Addendum

HKCFA 39 2013 ruled that law must be read so as to include W within the meaning of the words 'woman' and 'female', but W is not a woman nor female. W is eligible to marry a man, but W cannot marry a man. The whole judgement has 300 'as'es. W as a woman, but actually he is not.

補充

HKCFA 39 2013裁定字詞的涵義，必須解釋為包括接受 W 在「女」人的範圍內，但W 不是女人。有資格與男人結婚，但W 不能與男人結婚。判詞有300 處把 W「當作」女人，但他實際不是。

'as'es 「當作」

P1 lives as a woman, qualify as a 'woman', count as a woman

P5 classifies as a species of gender identity disorder, accepted as a member of the opposite sex, as congruent as possible with one's preferred sex,

P6 possible to regard the sexual identity as determinable, living as male or female, brought up as male or female.

P7 identifying the individual as either male or female

P8 regard as

P11 make the patient's body conform as closely as possible, live as

P17 functions as, is regarded as

P19 registered as, perceived as, diagnosed as, giving her sex as

P20 recognized as,

P21 recognised as

P22 qualifies as, count as

P26 known as

P29 defined as

P30 recognised as

P31 regarded as

P34 regarded as

P35 identified as, regarded as

P38 defined as

P48 counts as

P49 treated as a 'woman'

P51 qualify as, recognized as

P54 regarding as

P55 regarded as

P56 regarded as

P64 regarded as

P66 treated as

P72 treat her as

P73 regard as

P76 treated her as a man

P77 assimilate the individual as closely as possible to the gender in which they perceive, described as, stating as, lives as a woman, claiming as,

P79 qualified as

P81 qualifies as

P85 redefine as

P87 determining a person's status as a man or a woman

P89 regarded as

P90 counts as 'a woman'

P91 regarded as

P92 recognized as

P94 recognized as

P95 perception of herself as a woman, recognition as a female, live as recognition as described as

P96 characterising as a 'pseud-type of woman'

P98 living as a woman

P99 describe her as representing a 'pastiche of femininity', describing her as a 'pseudo-type of woman'

P102 a body which conforms as far as possible

P103 regarded as, qualifies as 'a woman', so as to be entitled to marry a man, regarded as

P105 assimilate as closely as possible

P107 identified as, counts as 'a woman'

P109 lives as a woman

P110 As the Australian Court recognized

Regards

Sau Wan Teresa WONG (Ms)

28154860 (online registration no.)

██████████ (mobile no.)