

Lena Eckert

The Category of ‘the Third’ – some theoretical and political implications

This paper addresses anthropological research into intersexuality conducted by the famous US-American scholar Gilbert Herdt between the years of 1988 and 1994. Herdt has researched issues of gender and sexuality in Papua New Guinea for several decades. Since the middle of the 1980s he started to research the category of intersexuality in collaboration with a psychoanalyst and a physician. In this paper various theories are discussed to show the development of thoughts which are at play in the invention of ‘the Third’ (as either *third sex and/or third gender*). In these anthropological “narratives” one can see how certain terminologies lead to the manifestation of sex as well as gender dichotomies and also to the pathologization of intersexuality. Nevertheless, some researchers have sought to achieve specific political aims by the use of this category. But even though ‘the Third’ might gain power in temporary and provisional settings as a political tool, there are theoretical problems to be detected. In this paper the theoretical and political limitations of the application of such an exclusive category are investigated.

Jannik Franzen

Spielend ein richtiger Junge werden? - Zur Geschlechternormierung im medizinisch-psychologischen Umgang mit sogenannten „Geschlechtsidentitätsstörungen im Kindes- und Jugendalter“

The article discusses psychological-psychiatric terms of the development of gender roles and identity by using the example of the diagnosis of “gender identity disorders of childhood and adolescence”. It shows how this (relatively recent) category emerged from older concepts and “treatment-“ practices of “homosexual development”. While earlier non-conforming expressions of gender in children and adolescents (e.g. concerning the choice of clothes, games, interests and friends) were read as “deviant” (and therefore to be prevented) sexual development, there was a reinterpretation happening with the de-pathologization of homosexuality: the same patterns of behaviour and expression were now seen as an emerging “disturbance” of gender identity. With societal differentiated (gender-) knowledge as a background the processes of construction of the definitions of “normality” and “deviance” regressed behind alleged scientific objectivity and the (more or less violent) medical-psychological standardizations appear as necessary therapies.

Carsten Balzer

Marlon, die zwei Kulturen, die zwei Geschlechter und die Macht des chirurgischen Messers – Anmerkungen zu Intersexualität und Geschlechtervielfalt

The article shows elementary differences in the cultural construction of sex/gender and sex/gender orders by telling the life story of an individual, who got between the millstones of a two-culture-order and a binary sex/gender-order. In contrasting the western „syndrome“ category „intersexuality“ with selected forms of indigenous gender diversity of north-american cultures, different outcomes of these constructions become visible. The example used juxtaposes the traumatic effects of a forced sex/gender designation inside a „naturalized dimorphic sex/gender system“ with diverse flexible and variable non-essentialist constructions of sex and gender that in certain cases provides the individual with a specific societal role instead of traumatic experiences. Simultaneously, the proposition of the universality of the dichotomous sex/gender order of man and woman is refuted and the intertwining of certain complex structures of power that effect and are inherent in our modern Western societies is depicted.

Carsten Balzer

Gelebte Heteronormativitätskritik: Tunten in Berlin zwischen schwulenpolitischem und transgenderpolitischem Selbstverständnis

The article examines the diversity of self-images, which are covered by the subcultural term “Tunten” in the Berlin of the 21st Century against the background of both the continuities and changes in the self-perception of the people who have claimed this term for themselves in the course of the last 30 years. These self-images are contrasted to the ascribed images of heteronormative discourses like those psychiatric and sexologist discourses that claim “the cross-dressing of effeminate homosexuals is a means to find a masculine, sexually active partner”.

In the early 1970s gay men of the so-called 1968 generation appropriated the term “Tunte” in an emancipative way. Originally a slur employed by heterosexuals, the term became synonymous with an emancipative gay self-understanding composed of self-definition, behaviour and appearance. However at the end of the 1990s new discourses of the new social movement calling itself “Transgender” brought upon significant changes in the self-perception of those, who refer to themselves as “Tunten”.

The presentation of self-images and self-definitions of various Berlin Tunten of the early 2000s shows a diversity and in part a new orientation in the self-perception and the political activities of these social actors. Simultaneously these new self-images reveal a diversity of different gender identities. This diversity refutes the stereotypes, which exist in the majority society as well as in the subcultures, and shows the importance of taking the context of socio-historical and subcultural processes into account, when studying these identities.

Uli Meyer

**„ALMOST HOMOSEXUAL“ – Schwule Frauen/ Schwule Transgender
(GirlFags/Trans*Fags)**

This text attempts to describe the hitherto indescribable in four parts:

Pt. 1 questions common ideas about gender and sexuality as markers of a fixed identity and notes their failure when it comes to describing girlfags and transfags.

Pt. 2 lists some recurring experiences in the lives of girlfags and transfags, such as: invisibility, illegibility, misunderstanding, fall out, and the “almost”.

Pt. 3 follows the time honoured tradition of name dropping, and, in applying the criteria we have elaborated in Pts. 1+2, “outs” several famous girlfags/transfags, i.e. George Sand, Sarah Grand, Carrington, Eve K. Sedgwick; furthermore the authors and readers of gay/transgender manga and slash.

Pt. 4 reports an emergence from non-existence since the 1980s, instancing Lou Sullivan, Del La Grace Volcano, and the GirlFag online group.

Plus: A short excursion on the depiction of girlfags/transfags in popular culture, such as the Shanghai Opera “The Butterfly Lovers”, “Yentl”, “Victor/Victoria” and the Hong Kong films “He’s the Woman, she’s the man” and “Who’s the Woman, who’s the Man?”

Adrian de Silva

**Zur Konstruktion von Geschlecht und Geschlechterregimen in dem Gender Recognition
Act 2004 und im englischen Parlament**

This article outlines the Gender Recognition Act 2004, an Act to make provision for and in connection with change of gender, and analyses the Parliament debates on this issue. In particular, the author focuses on the underlying concepts of gender and gender dysphoria and relates these concepts to normative bigenderism. He argues that despite the fact that the Gender Recognition Act, unlike its predecessors in other EU countries, departs from somatic fundamentalism, and therefore could inspire the debate on the reform of the German Transsexual Law, it more or less perpetuates principles of normative bigenderism. By contrast, the Parliament debates reveal a plethora of concepts of gender of which some question essentialist concepts of gender and normative bigenderism. The author concludes from his findings that gender appears to be more a matter of definition than that of the true essence of an individual.