



# Gender Issues and Philosophy Education

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History – Theory – Practice

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*Edited by*  
Markus Tiedemann  
Bettina Bussmann

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Markus Tiedemann • Bettina Bussmann  
Editors

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History – Theory – Practice

With Contributions by Carolin Seyffert, Anne-Marie  
Leiblich, Juliane Köhler, Sophia Peukert, and Mario Kötter

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## Preface

Over the past decades, the subject area of gender has developed into a reservoir of very different research foci and questions. The spectrum ranges from concrete socio-political questions to forms of orthography to basic research on the underlying scientific and methodological concepts. Philosophy didactics has so far participated with only very few contributions. This is all the more astonishing since the central discourses are shaped by work from almost all areas of philosophy. Identifying the levels at which gender issues affect the central goals of philosophical education is thus no easy undertaking. This volume aims to contribute to intensifying the debate on as many levels as possible.

The relationship between these two poles of gender issues and philosophical education can be established on very different levels. On the one hand, gender issues themselves can become the object of philosophical reflection and inquiry. It is part of the nature of philosophy to take almost any object as an occasion for reflection. The design of philosophical-ethical education is also committed to life-world references and current needs for orientation. If gender issues are discussed in society, then philosophy and ethics education should respond to them. Furthermore, gender issues are interwoven in a special way with fundamental philosophical themes. These include, for example, the controversy about a constructivist or naturalistic concept of truth and science; about the normative understanding of tolerance, freedom and discrimination; about the relationship between power and language; and about anthropological questions of identity, love and sexuality.

On the other hand, philosophical education must ask itself what consequences are to be drawn for its own didactics and methodology. Has the genesis and use of central gender-relevant concepts been sufficiently explicated, evaluated and, if necessary, revised? Which stereotypes and distortions of perception (*biases*) about the nature and tasks of women and men can be found and addressed in the texts of the philosophical tradition and how can they be avoided in subject didactics? Should more women philosophers be specifically addressed in the classroom? Which language code is appropriate for philosophical treatises?

Discussions on these issues are still in their infancy, and where they are already being addressed, unreflected positions often clash. The present volume attempts to provide a basis for a variety of different aspects in this discussion. It is expressly intended as a contribution to improving the still thin literature. It is just as important to provide clear information on the central issues as it is to ensure that the concepts

selected for this purpose can be used in subject didactics and teaching practice for lesson planning. In view of the thematic context, it also seems particularly charming that four young researchers present their work in this volume, framed by an established colleague.

We hope that this volume will be followed by other treatises.

Dresden, Germany  
Salzburg, Austria

Markus Tiedemann  
Bettina Bussmann

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### About the Editors

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# Introduction and Sketch of the Problems

Bettina Bussmann

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## 1 Philosophical Foundations

The present volume on the topic of “Gender Issues and Philosophy Didactics” sets itself the goal of highlighting the importance and philosophy-didactical relevance of a historically very young, very controversial and quite elusive category: the category of *gender*. It offers teachers who want or have to teach this complex topic a better understanding by providing some basic historical texts, highlighting lines of development, identifying philosophical and life-world problems and presenting possibilities for classroom teaching. It also aims to provide impulses that enable teachers to independently identify central gender issues in society that make sense from a philosophical point of view and to develop their own material for their specific learning groups. In philosophy didactics, there are now a number of contributions that have addressed specific areas; however, there is a fundamental lack of shared understanding as to what is necessary and relevant if we want to include gender aspects in teaching. Even though the term ‘gender’ is now to be found in abundance in public media and there are heated arguments about its interpretation and meaning, and even though there have long been elaborated gender curricula<sup>1</sup> that offer ideas for implementation in universities and colleges, knowledge about this topic is often still very limited in the general population. Therefore, in the following some basics will be developed (1), central areas and questions for philosophical educational processes will be pointed out (2) and the state of research in philosophy didactics and its future tasks will be presented (3).

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<sup>1</sup> See, e.g., <http://www.gender-curricula.com/gender-curricula-startseite/> [01 May 2019].

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From birth, every human being has a biological sex (*sex*), and is also assigned a role based on the sex (*gender*). The exclamation “It’s a girl!” made at birth in most societies also seals for the biological girl (or boy) a set of social expectations that they will have to fulfil in the future as women and men. What constitutes a woman and what constitutes a man usually does not need to be discussed at length, because we are *gendered* in a certain way by the society we live in, meaning that social, moral, political, and biological demands are placed on us based on our sex and its correspondent role expectations. In most cases, we usually aren’t even aware of them. “Women are bad at maths”, “men can’t listen”, “women should give birth” and “men have to take care of the family” are well-known beliefs or stereotypes that are passed on from one generation to the next, and in this way shape the social life, the coexistence of the sexes and consolidate present power and dominance relationships. The fact that all cultures gender the body and determine the roles that we as men and women have to fulfil in a society, has been systematically questioned and analysed by the *gender studies*, among others, on the basis of a large number of studies from different disciplines.<sup>2</sup> Long before this systematic research, a number of male and female thinkers from all eras took a stand on this question. Among them we find documentations of the humiliation and devaluation of people who do not conform to traditional role expectations or even defy them, in the majority of cases women. However, revolutionary and emancipatory reflections can also be found. Some essential historical texts are presented in this volume. Many other disciplines also deal with the topic of “gender”, for example sexology, biology, ethnology. In the feminist-oriented sciences, “gender” is one of the most important categories within a network of other classifications that structure social life and shape social identities, such as ethnicity, physical disability, or sexual orientation. The *Stanford Encyclopedia of Philosophy* contains over 30 essays dealing with feminist perspectives on a particular object of inquiry (e.g., “Feminist Perspectives on Science”), in which the distinction between “sex” and “gender” functions as the foundational distinction for the analysis in question. Countless other articles in this encyclopedia also consider gender aspects (e.g., “Parenthood and Procreation” or “Distributive Justice”).<sup>3</sup> Despite the diversity of these perspectives, however, all of these areas of research share the conviction that there is a hierarchical order of social gender and that this is produced by social practices and institutions. The central question to which the respective perspectives seek to provide an answer, and which also guides this volume, is thus: *By what mechanisms do gender ascriptions and gender relations control our personal, social, economic, and political world?* “Gender” thus becomes a *fundamental category of analysis and knowledge* that permeates all areas of life. Originating in the feminist-oriented women’s studies of the 1960s, research on gender and sexuality is currently experiencing a strong global expansion. In particular, many female academics are beginning to analyze the disciplines in which

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<sup>2</sup> See, for example, Degele, Nina 2008. Frey Steffen, Therese 2006. Bauer, Robin/Götschel, Helene 2006. Coates, Jennifer 2016. Landweer, Hilge/Newmark, Catherine/Kley, Christine/Miller, Simone 2014.

<sup>3</sup> <https://plato.stanford.edu> [01.05.2019].

they work from a gender perspective: Do women research differently than men? Does research conducted by male-only groups exclude certain issues because women perceive and observe differently?<sup>4</sup> What does the exclusion of women from research mean for the content orientation of research?<sup>5</sup> Is rational thinking still mainly attributed to men and overemphasized, for example in philosophy, while other forms of thinking are neglected?<sup>6</sup> Should women all over the world simply adopt Western developments of emancipation and adopt the concepts of Western gender research, or do their cultures and historical developments give rise to entirely different questions?<sup>7</sup> How do gender differences manifest themselves in our language and what effects do they have on the way people live together?<sup>8</sup> Should gender-sensitive language be obligatory, and if so, in what way and why? How should we deal with the concept of women (and also men) in e.g. conservative religious countries we are increasingly confronted with due to cultural integration – and which is unacceptable for Western cultures?

This is only a small excerpt from a wide range of topics that are currently being discussed and that have already brought about social change. Shaping social life from a gender perspective means taking into account the diverse realities of life and needs of women, men, as well as people who do not fall or do not want to fall into these categories, and deriving demands for a more just and humane world.

However, these noble goals are under heavy fire. There are quite a few researchers and public figures who either no longer want to speak out on this issue because they believe they risk their reputation, or who go on the offensive and reject and fight feminist and gender studies. A dramatic example is currently the abolition of Master's degree programmes in "Gender Studies" by the Hungarian government under Victor Órban, as well as the plan of the Brazilian government under Jair Bolsonaro to financially cut or completely abolish<sup>9</sup> important disciplines in the humanities and to ban topics on sexuality and gender from school education.<sup>10</sup> In many European countries, there is a general tendency for national, religious and traditionalist parties, for example, to instrumentalise "gender" as an irritant term in cultural-critical debates in order to label the entire preoccupation with questions of gender as *ideology* or *indoctrination*. This can be seen in labels such as "gender mania", "gender mafia", "femi-Nazis" or "gender-gaga."<sup>11,12</sup> Why is this field confronted with such vehement criticism? What theoretical considerations and what

<sup>4</sup> See, for example, Haraway, Donna 2000.

<sup>5</sup> See e.g. Hirschauer, Stefan 2004.

<sup>6</sup> See, for example, Haslinger, Sally 2008.

<sup>7</sup> See, for example, Oyewumi, Oyeronke 2005.

<sup>8</sup> See, for example, Pusch, Luise F 2015 and Coates, Jennifer 2016.

<sup>9</sup> See: <https://sites.google.com/g.harvard.edu/brazil-solidarity> [03.05.2019]

<sup>10</sup> See: [https://www.deutschlandfunk.de/rechte-brasilianische-schulpolitik-bolsonaro-will.680.de.html?dram:article\\_id=434449](https://www.deutschlandfunk.de/rechte-brasilianische-schulpolitik-bolsonaro-will.680.de.html?dram:article_id=434449) [03 May 2019].

<sup>11</sup> This is the title of Birgit Kelle's 2015 book of the same name.

<sup>12</sup> See for analysis of gender as a political battleground Siri, Jasmin 2019.



political demands make gender issues one of the most important but at the same time most controversial ones?

Two main lines of argumentation are presented below.

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## 2 Gender Equality

Gender issues affect the foundation of every society. The *natural order of the sexes*, unquestioned for centuries and in almost all societies, is doubted and scrutinized. This natural order is maintained, the critique goes, by the norm of bisexuality, the norms of uniqueness and naturalness of both sexes, and the norm of heterosexuality as the primary anthropological determination. Indeed, attributions of the form “women are naturally X, therefore they must not Y or must Z” are highly problematic. One can see here a naturalistic fallacy that invalidly infers *norms* from a fact without any other additional assumptions. The American bioscientist Anne Fausto-Sterling aptly states:

Once you believe that there is a biological explanation for a social phenomenon [e.g.: fewer women choose STEM studies, B.B.], then it is also natural to think that all efforts to change the existing situation are pointless.<sup>13</sup>

If one assumes that women have certain characteristics by nature, then all efforts to achieve gender equality will turn out futile. This is why it is also a popular strategy of patriarchal societies to postulate a certain nature of women in order to exclude them from participation in social processes so that existing power over them can continue to be exercised. For this reason, the term “nature” is a *concept of domination* for many gender researchers. For them, gender relations do not reflect a natural order, but are a contingent cultural system of rules. This system of rules – and not a natural disposition and order – decides which duties and rights are to be assigned, how property and inheritance are to be regulated, how professions and jobs are to be distributed, how sexuality and marriage are to be lived. Historically contingent cultural practices are responsible for the *social construction of gender*. The metaphor of construction, which is based on the epistemology of Immanuel Kant, argues that things are not as they appear and that we must use certain methods to identify, expose and thereby *deconstruct* these constructions. In our society, for example, social constructions have led to the conviction that only the couple “man and woman” is considered a socially accepted unit that is controlled by patriarchal rules, i.e. men determine how women may or may not live. In Western cultures, the rigidity of this system has long since become fragile. Other forms of life, and relationships, other forms of love and family are gaining more and more societal acceptance. But this development must not be taken for granted, for it is still too young, too controversial and too little understood. It must still be assumed that the majority of humankind lives in an *androcentric system of domination*. However, this system of

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<sup>13</sup>Fausto-Sterling, Anne 1988, p. 21.

rule lead to considerable injustice and unequal treatment, as can be seen, for example, in the different incomes of certain professions.

Why, for example, was resistance to monotony – the ability to perform a certain monotonous activity over a long period of time, which is particularly developed in women – less taken into account than physical strength, even though certain industries such as the confectionery industry could not exist without these skills? The first issue here is to develop criteria of *fair comparability and valuation* for different professional activities, and then to establish fair pay for all genders. A particularly topical problem area for many gender-conscious politicians at the moment is the lack of appreciation, the low payment as well as problematic hiring practice in the nursing and care professions, which are mainly carried out by women (care discourse). Nursing and care professions are poorly paid although psychologically very stressful. For this reason, they are unattractive to many young people. However, private households need support because they are overburdened with the care or supervision of their family members. In order to meet this need, in particular women from poorer countries are taken in. Poorly paid, they often leave their families behind in their own countries. In this way, Central and Western European countries are contributing to damage these countries both financially and in terms of family policy. Women who work in our countries are underpaid, they cannot look after their own families and they are not available for the labour market in their own countries. *Gender differences* thus contribute to significant social injustice, nationally and globally. Examining mechanisms of political decision-making from a gender perspective thus means moving closer to the *ideal of social gender justice*. *Psychiatrist and sexologist* Volkmar Sigusch puts it in a nutshell:

The moment the small child perceives gender difference, it learns that not all people are equal. However, it is not the bodies that say that the other is inferior, but the socialized people. The female feeling of inferiority, which Freud observed and naturalistically-patriarchally misunderstood as an anatomical “fate” [...], is still a social “fate”. Only when the woman is socially equal can the little child *perceive* its mother in *this way*.<sup>14</sup>

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### 3 Love, Sexuality, Family

Research and analysis on gender leads to questions that affect the very foundation of every society. They concern questions of personal identity, sexual desire, the idea of whether and with whom one wants live together, whether one wants to generate offspring and what normative role the state and society should take in all of these questions. These questions have always played a major role in the history of philosophy, but they were mostly discussed from the perspectives of men. This is not surprising, since sexuality was until the twentieth century understood exclusively as *male* sexuality. It was only at the beginning of the twentieth century, supported by the female emancipation movements that female sexuality was “rediscovered”, after centuries of being scientifically denied to exist at all. To deal philosophically with

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<sup>14</sup>Sigusch, Volkmar 2005, p. 141.

this subject was therefore not particularly attractive to academic philosophy. Even Bertrand Russell, who was one of the few philosophers in the twentieth century to deal with the topics of love, sexuality and marriage, and who even lost an American university position because of his emancipatory and religion-critical thoughts on women's sexuality (his reflections were immoral and lascivious), did not want to call his writings on these topics "philosophy". In particular, twentieth-century analytic philosophy was regarded as a purely logical-scientific and apolitical endeavor but when it comes to impact "Russell's thinking about love and marriage had a far bigger impact on the world than his thinking about logic and language", as Carrie Jenkins clearly puts it.<sup>15</sup> For a long time, these issues belonged to the art of living, counselling, or psychology. This situation has changed thoroughly in recent decades. A large number of philosophical works have been published that systematically examine the complex of topics of love and sexuality in a problem-oriented fashion.<sup>16</sup> In addition to the reappraisal and analysis of historical developments, the focus is put primarily on normative questions: (How) should we plan our love lives: with or without children? If the feeling of jealousy is bad for the stability of relationships, should jealous people take hormones to suppress this feeling and save the relationship? Should it be morally and legally permitted to prescribe hormones to pubescent adolescents who want to change their sex, and at what age? Such questions cannot be answered without including scientific evidence, i.e., one should philosophize empirically-informed. But doing so leads to the general question of how much evidence from the sciences is needed to answer these questions. If, for example, love and sexuality are only considered from a psychobiological point of view – what feelings are there, how do couples bond and what role do hormones play? –, then this knowledge is certainly helpful and necessary to explain and better understand certain phenomena. But it leaves out central *philosophical* problems. And it leaves out one problem that is currently among the most exciting: It concerns the fundamental question of how to combine *social constructivist* theories of gender with *biological* (hereafter: scientific) theories in a meaningful way. The representatives of both views are irreconcilably opposed to each other on many points and mutually insult each other as either "dogmatic" or "indoctrinating", which makes it particularly difficult for student teachers to acquire basic knowledge with which they can later teach the topic of gender appropriately and confidently. At the moment, many have the feeling they have to decide on a viewpoint "somehow". Here, philosophy didactics is faced with the task of providing professionally well-founded methods, core concepts and material if they demand from curriculum and textbook makers to integrate and convey certain educational contents. There is an urgent need for action to systematically outline this fundamental disagreement. In the following, the central theses of social constructivist and natural science theory are presented. In their extreme forms, the views of fundamental constructivism and fundamental scientism cannot be combined.

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<sup>15</sup> Jenkins, Carrie 2017, p. 56.

<sup>16</sup> See, for example, Mariano, Patricia 2019. Jenkins, Carrie 2017. Foster, Gary 2017. Halwani, Raja 2010. Soble, Alan 1998.

### 3.1 The Social Constructivist View

What has been called “sexuality” or “love” for about 200 years is subject to constant social change. All cultural practices are subject to social change, and this includes scientific practice as well. Social constructivists usually share a *science pessimistic* view. If you look at what the sciences have said and believed about women, love, and many other categories such as “race” throughout history, you quickly find that (a) they have often been wrong and that (b) they have often misused their knowledge to legitimize a particular social system, usually an androcentric system of domination. That they were wrong is part of the practice of scientific research and cannot be criticised – science doesn’t detect the one and only truth, to err is part of the game. That scientists, if they do not have critical opponents or do not allow them into their community, misuse their knowledge for political purposes, on the other hand, is a problem worthy of criticism, and a double one at that. On the level of action, it shows that there are no “neutral” researchers, but that scientists carry the convictions of the world they live in into their research. This can hardly be avoided. What must be criticised, however, is that they are tempted to use their findings for political purposes. This is an ethical problem. On the epistemological level, it is apparent that scientific research works with classifications that run the risk of being believed to represent reality, represent nature. For example, Donna Haraway states, “Nature is constructed, historically constituted, and not discovered naked in the archaeological layer of a fossil or in a tropical forest,” referring to analyses of gender issues in primate research.<sup>17</sup> Related to gender issues, one could formulate: Love and sexuality are constructed and what we practice today is not a natural truth. Love and relationship practices are not objectively found in the beds of the people. Genetic factors, environmental influences, adaptive behavior, etc., can plausibly explain why the family has been considered the “natural basic unit of society”<sup>18</sup> up to now. But they cannot explain why (a) love, sexuality, and family have been lived so *differently* historically and culturally, and they cannot (b) legitimize that our society *should* continue to be guided by the role and relationship models that have emerged through natural adaptation. An apt example of the social construction of love is provided by Carrie Jenkins:

Consider a woman falling in love in Victorian England. The idea is that she will literally *go through a different process* compared to a woman falling in love in contemporary Canada. For the Victorian lady, falling in love is a matter of developing a deep and respectful (but probably rather distant) admiration for a man. Sexual desire is at best irrelevant to this process, at worst a shameful distraction. For the contemporary Canadian, however, falling in love is a matter of developing an intimate attachment that normatively includes sexual desire. If sexual desire is absent, that is at best noticeably unusual; at worst it is interpreted as showing that the feelings involved are not romantic but platonic.<sup>19</sup>

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<sup>17</sup>Haraway, Donna 2000, p. 156.

<sup>18</sup>For example, in the Universal Declaration of Human Rights, Article 16.

<sup>19</sup>Jenkins, Carrie 2017, p. 43.

This example illustrates that it is difficult to objectively determine what is “normal” or what is “natural” without considering the cultural context. While people of Victorian times had hormonal release and reproductive drives just as we do, “genetics and environment don’t offer any obvious explanation for the differences between Victorian love and contemporary love.”<sup>20</sup> Labels such as “abnormal” and “unnatural” are social constructions of their times, its goal being to politically order and control certain phenomena, in other words: labeling certain sexual behavior as “pathological,” for example, in order to preserve the existing social system. If the Victorian lady had behaved in her time as the modern Canadian woman does, she would probably have been condemned as sick, immoral and dangerous. She would have been removed from social life – just as Bertrand Russell was not allowed to take up his university post lest his socially critical thoughts be disseminated. The distinction between classifications and categories (cultural constructs) on the one hand, and natural facts on the other, is thus a central one in epistemology and scientific theory. Ian Hacking gives two examples: A child is real, but “childhood” is a social construction. Child abuse is real, but what we define as child abuse is a social construction.<sup>21</sup> Applied to our subject matter, we can say: feeling love and practicing sexuality is real, but what we mean by love and sexuality is socially constructed.

However, people find it extraordinarily difficult to see and understand this distinction; self-attributions and external ascriptions often *feel* like natural states. Why is that? Studies show why our minds feel that their behavior is “all natural” behavior, even though it is socially constructed. As social beings, we depend on our group to accept us, because humans can hardly survive without social support. Classifications, categories and attributions help us in this process of adaptation to groups. Cognitive psychology has shown that people develop concepts, such as the term “mother”, on the basis of mental, prototypical characteristics and correlational observations. Accordingly, a mother has, for example, the characteristics “wife”, “has children”, “stays mainly at home” and so on, mostly characteristics that one observes. On this basis, one forms *idealized cluster models*. A mother is then classified as a “birth mother,” a “caregiver mother,” a “genetic mother,” a “homemaker mother,” and so on. Many people have internalized a the cognitive model of the “housewife-mother”, which is considered a the prototype of a “mother” in general, and against which mothers and motherhood are normatively evaluated.<sup>22</sup> In everyday life, these internalized classifications lead to the formation of stereotypes, and to standardizations which we accept without reflection and according to which we behave because we are exposed to social group pressure. Inner psychic conflicts occur when people do not conform to or resist the prototypical image. However, we usually adapt to these normative prototypes so that they change us and in the end make us feel as if they are part of our nature. These phenomena are currently being increasingly researched, for example, under the terms “embodiment” and “biolooping”.<sup>23</sup> They impressively show how the interaction between humans and

<sup>20</sup>Jenkins, Carrie 2017, p. 44.

<sup>21</sup>Hacking, Ian 1999.

<sup>22</sup>Thanks to Sasha, S. Euler for this example, which refers to the work of Lakoff, George, 1987.

<sup>23</sup>See, for example, Seligman, Rebecca A. 2018 or Fuchs, Thomas 2016.

their cultural environment produces a reality that one could assume to be normal, natural, essential or God-given.

The most hotly debated thesis of many gender researchers is the thesis that *biological* sex and sexuality are also socially constructed. Judith Butler claims that this construction is based on three basic assumptions: First, that there are exactly two sexes (primarily in Western cultures); second, that these determine gender identity and thus gender roles; and third, that this bisexuality is made culturally visible through the primacy of heterosexual love and is thereby constantly reconfirmed.<sup>24</sup> Butler refers to this cultural practice as *compulsory heteronormativity*. It is, she claims, discriminatory and leads to abuse of power. The goal of social constructivist research is to recognize these heteronormative social structures in all their occurrences, to break them down, and to establish a multiplicity of gender identities.<sup>25</sup>

Biological sex, so the thesis, says nothing at all about whether one feels like a man or a woman and identifies with a certain gender role. No one is 100% man or 100% woman. It is even possible to be born “in the wrong body” – the most common statement heard when transgender people talk about why they cannot or do not want to live their biological sex. Currently, we are faced with a rapidly increasing number of children and adolescents who decide to undergo sex reassignment surgery. This topic is highly explosive and is fiercely debated in public and academic discourses.<sup>26</sup> Changing one’s sex at or even before puberty with the help of hormones and surgical interventions is an irreversible act. This raises a whole series of ethical, existential and legal questions for those affected, for their relatives, doctors and the legislature. However, this development shows one thing in any case: the social acceptance of *sexual diversity* has become greater, not least thanks to the contributions of social constructivist thinkers. In society, these thoughts have been taken up especially by artists, who have often experienced first-hand what it means to be forced into a normative corset that restricts their need for unimpeded artistic and personal development. In music, literature, film and the visual arts, these thoughts have been able to spread at a rapid pace, supported by digital media.<sup>27</sup>

## 3.2 The Scientific View

Social constructivists question why love and desire should only take place between a man and a woman, why love relationships are standardized monogamously and under reproductive aspects, and why one should live according to one’s sex at all. In doing so, they not only provoke the indignant opposition of conservative and

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<sup>24</sup> Butler, Judith 1991.

<sup>25</sup> In addition to “male” and “female”, there are close to 60 gender designations available to one today. See for example: [http://de.wikimannia.org/60\\_Geschlechtsidentitäten](http://de.wikimannia.org/60_Geschlechtsidentitäten) [28.04.2019].

<sup>26</sup> See the article in *Die Zeit* by Spiewak, Martin: <https://www.zeit.de/2018/48/transsexualitaet-jugend-transgender-modeerscheinung-psychologie> [30.12.2018].

<sup>27</sup> As one example: The LGBTQ community’s Advocate for Change Award in May 2019 was given to Madonna.

religious persons who see this as a program that destructs ideas of family, marriage, fidelity and other values based on traditional role models;<sup>28</sup> they also attract the rejection of some scientists who refer to evolutionary biology when they emphasize the fundamental role that hormones, neurotransmitters and hierarchical orders play in love, family and society. The mechanisms that regulate our love and sex lives have evolved over thousands of years of adaptation to the natural environment. That humans exist, that higher creatures exist at all, is subject to the necessity of sexual reproduction. Do social constructivist theories take these insights into account? Their answer is: No. And this, they claim, is not only due to different explanatory approaches, but also to an inadequate methodology. Gender research in particular is accused of having developed an “aversion to the logical-rational, physical-chemical life sciences”.<sup>29</sup> They simply ignore, so it is said, fundamental scientific findings. This ignorance and lack of scientific knowledge in general is accompanied, they argue, by a methodological deficit that has led to the establishment of poor and empirically uninformed research practices.<sup>30</sup> “Genderism,” in the words of Ulrich Kutschera, who is currently its harshest critic, is nothing more than “a pseudo-scientific religious substitute of certain women, mostly homoerotically inclined and childless, who have problems with their biological womanhood – millions of dollars of state money are spent on these activities of privileged ladies, which is truly a questionable investment in the future.”<sup>31</sup> Apart from the insulting generalizing sentences, which shall not be further considered here, a term is brought into the field which actually has to be taken seriously and which is especially relevant for philosophical education: the term *pseudoscience*. Kutschera may be one of the most aggressive academic opponents of gender research, but he is not the only one. Many other scientists and philosophers accuse gender studies of ignoring or distorting biological facts, of not engaging in open-ended scientific practice but in political propaganda. From their view, all questions concerning gender are seen as biological and psychological, but not as political questions. The increased preoccupation with a particular perspective – be it feminist, transgender or any other – would promote a narrow and flawed group view, which is harmful for the coexistence of people and for the individual concerned.<sup>32</sup>

Social constructivism turns into pseudoscience if one assumes that there are numerous other biological sexes in addition to man and woman or if one assumes that the choice of sex is freely selectable by individuals. Such ideas are incompatible with knowledge from the natural sciences. They define sex in terms of the gametes formed by individuals, which in turn presuppose the presence or absence of

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<sup>28</sup> Material for teaching practice is provided by the statements and posters of some parties. Links to the posters in the bibliography/material.

<sup>29</sup> Kutschera, Ulrich 2016, p. 327.

<sup>30</sup> See Buchholz, Günter 2014 and the Fake articles by Peter Boghossian, James A. Lindsay and Helen Pluckrose on the transfer of poor scientific practice in gender studies 2018. E.g., <https://science.orf.at/stories/2941111/> [15 May 2019].

<sup>31</sup> Kutschera, Ulrich 2016, p. 52.

<sup>32</sup> This is also the case with Meyer, Axel 2015.

certain genetic switches. In humans, there are only two types of gametes – eggs and sperm. The ability to produce these gametes corresponds not only to the associated specific sex organs, but also to numerous other characteristics (see Chapter “Biological Foundations” in this book). This *sexual dimorphism* counts as basic knowledge of evolutionary biology on which all other biologically oriented disciplines are based on. Since it is also taught in schools, it means a further difficulty for teaching this topic. The accusation of pseudoscience weighs heavily and is an increasingly important subject, especially for philosophical education that focusses on issues of societal relevance.<sup>33</sup>

So when Simone de Beauvoir says: “A woman is determined neither by her hormones nor by mysterious instincts, but by the way she grasps her body and her relationship to the world through the consciousness of strangers”,<sup>34</sup> she emphasizes some important aspects that result from glances and evaluations that (especially male) strangers put on them, namely body awareness, body knowledge and vulnerability. But it does so at the expense of erroneous statements about hormones and instincts, which equally shape women’s lives and behaviour.

American sex researcher Martie Haselton, who studies women’s menstrual cycles, considers herself a *Darwinian feminist*. She wants to find out how women are controlled by their hormones and what effects they have on mate choice and reproduction.

These hormonally triggered shifts in sexual behavior across the cycle are fascinating and complex, and the heart of much of my research. I believe a woman’s sexual behavior – her desires as well as her actions – serve clear purposes that can define her destiny, as well as the destiny of her potential offspring. [...] This was sexual behavior driven by hormones and it most likely evolved because of our increasingly big brains and the needy human offspring that resulted, dependent children who fared best when they received care from both moms and dads.<sup>35</sup>

To understand these processes is to be able to make an empirically-informed case for the needs and rights of (in this case) women. “What’s my advice for women? [...] *Know the science. Know yourself.* You will make the most informed decisions.”<sup>36</sup>

Scientifically informed people can respond to social constructivism in two ways:

- It is not so much the power structures that define our humanity within the gender matrix, but it is rather the *biological strategies* that our bodies have developed in response to environmental conditions in the daily struggle for survival. Phenomena such as love and sexuality, as well as cultural practices such as marriage and parenthood, maximize biological utility. However, these biological adaptive processes remain hidden from us. For this reason, only scientific research can reveal to us the true mechanisms that shape and control sexual

<sup>33</sup> See Bussmann, Bettina 2013.

<sup>34</sup> Beauvoir, Simone 1986, p. 675.

<sup>35</sup> Haselton, Martie 2018, p. 88.

<sup>36</sup> Haselton, Martie 2018, p. 238.



behavior. It is not man's culture that determines its nature, as many social constructivists claim, but the other way round. Our largely determined nature reveals our cultural practices which are strategies of adaptation.<sup>37</sup>

- Our terms and classifications may be socially constructed – but not the facts we discover. These facts include massive biological *sex differences*.

There is convincing evidence that, for example, girls and boys perceive and feel differently, and that knowledge about these differences is crucial for *gender-sensitive education*. The American psychologist Leonard Sax warns parents and teachers in particular against paying insufficient attention to gender differences and thus achieving precisely the opposite: reinforcing gender stereotypes. This *gender blindness* would lead to the fact that, for example, far fewer men study art in the USA. However, according to Sax, this is not because men cannot draw, but because the way they *want to draw* is different from that of girls. In school contexts, he goes on, a certain kind of drawing is encouraged, namely the colourful and descriptive one of girls and less the colourless and action-packed one of boys. Because teachers favour the girls' way of drawing and ask boys to draw similarly to girls, they enable the formation of the stereotype that girls can draw better than boys, which is not the case – they just give up.<sup>38</sup> The reverse is similar, for example, in attributing mathematical ability to girls. If boys hear, smell, feel, and perceive differently because of their hormonal makeup, then it is likely that this has implications for their preferences, because interests and abilities are largely based on what comes naturally to a person. Of course, one should not assume that all men and all women are fundamentally biologically endowed in the *same way*; that, of course, is not the case. The message is a positive one: By paying attention to gender differences – and precisely not demanding gender disappearance – social change can start that does more justice to the nature of men and women in their different realities of life than is currently the case. This ranges from the design of educational processes in schools, to professional aptitude tests, to gender medicine that takes biological differences into account in the treatment of diseases.

All in all, it can be seen how difficult it is to discern the natural and the culturally determined parts of the characteristics and behaviour of the sexes. However, once one understands the two extreme positions of reducing gender issues to purely biological facts on the one hand and to mere contingent social constructs on the other, a large area of interesting questions opens up.

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## 4 Two Central Tasks for Philosophical Educational Processes

The topic of gender offers a rich opportunity for the discussion of a whole range of philosophical subjects in nearly every philosophical discipline. The topic gives rise to discussions in ethics, anthropology, epistemology, and political philosophy. Here,

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<sup>37</sup> See for example: Voland, Eckart 2007, Seligman et al. 2016.

<sup>38</sup> Sax, Leonard 2005, p. 20 ff.

attention should be drawn to two tasks in particular – one new and one well-known – which have received too little attention so far in relation to gender issues.

- The first task is to analyse culturalistic and naturalistic misunderstandings. It serves to train and sharpen teachers' and students' *epistemic competence*, which is becoming increasingly important in our complex world.<sup>39</sup>
- The second task is to understand and analyse gender issues as a continuation of the *Enlightenment programme*.

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## 5 Analysing Culturalistic and Naturalistic Misunderstandings

Today, different *knowledge cultures* collide in many places of the world. Philosophy's task is that of a critical authority. It analyses and mediates between the humanistic-literary and scientific-technical cultures distinguished by C.P. Snow.<sup>40</sup> Philosophical education is increasingly engaged in the analysis of culturalistic and naturalistic misunderstandings.<sup>41</sup>

A culturalistic misunderstanding occurs when nature is regarded exclusively as a social construction or *merely an intellectual creation* (idealism). A naturalistic misunderstanding occurs when scientific statements about the natural are claimed to be valid independently of cultural practice (scientism). To know this tension and to avoid a one-sided partisanship is especially necessary when supporters of correspondingly narrowed theories want to enforce political measures. Therefore, the training of epistemic competence is necessary, for which the topic of gender is excellently suited. Epistemic competences are skills with which one can identify and critically reflect on the theories underlying social problems as well as their knowledge claims. The classical questions of epistemology and philosophy of science must be *applied* – this is the difficulty – to problematic cases in society, such as gender, climate or migration. This application goes beyond the currently still predominant teaching of classical historical texts from epistemology and philosophy of science.

Epistemically competent citizens have the tools to recognize exaggerated, false or one-sided knowledge claims. In the case of gender issues, these are particularly prevalent in political discourses. Here is one example: If people demand that the topic of sexual diversity should not be taught in schools because this would result in teaching homosexuality, then epistemically competent citizens will be able to critically question this misconception and prove it as such with appropriate empirical and historical studies.

In order to deal with the problems with which all genders are massively confronted today, from the personal to the global sphere, and to clarify the question of how we *want to* live with each other, there must be negotiating discussions in our

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<sup>39</sup> See in detail: Bussmann, Bettina/Kötter, Mario 2018.

<sup>40</sup> Snow, C.P. 1989. On the relevance of Dilthey to subject didactics, see e.g. Feldmann, Klaus 2019.

<sup>41</sup> See in detail Becker, Ralf 2016.

democratic society – of course with the help of insights from all disciplines. The goal of philosophical education in this so contentious question of the natural and social roles of gender, as well as the political decisions derived from it, should be to promote a “pragmatic-pluralistic” understanding<sup>42</sup> of human nature. A pragmatic-pluralistic understanding of human nature avoids one-sided ways of looking at things, which are in danger of becoming essentialized or dogmatized.

Gender is not *only* to be considered biologically, not *only* culturally, not *only* sociologically or linguistically. Important insights and meaningful concepts for our life-world (pragmatic) can only be developed in an interdisciplinary (pluralistic) way. The demand for philosophical education that promotes a pragmatic-pluralistic understanding of human nature coincides with the science-oriented approach of the *philosophy didactic triangle*, in which life-world problems are critically reflected upon with the help of both traditional philosophical and scientific knowledge.<sup>43</sup> This process of reflection, while empirically-informed, simultaneously empowers a critical stance toward the increasing interpretive sovereignty that the empirical sciences exert on society and our self-understanding. “Our biology cannot be denied away (or constructed away),” says Michael Hampe, “but it is not a maker of meaning or culture.”<sup>44</sup> One of the most essential tasks for teaching philosophy and ethics, however, is to operate as a culture-maker (and occasionally a meaning-maker). Identity and personality formation, social skills, empathy and perspective-taking are just as much a prerequisite for humane cultural practice as critical reflection and the courage to resist.

A pragmatic-pluralistic understanding of philosophy is in line with all formative philosophical-didactic approaches, but places the challenges of life in the foreground.<sup>45</sup> In relation to gender issues, one challenge is to focus more on the methods with which authors work and whose texts are dealt with in the classroom. *Reflecting on science* within gender studies then means analysing the deconstruction processes favoured by social constructivists and, in contrast, analyzing how scientific gender studies work. Deconstruction processes work predominantly with texts and often train thinking in and reflecting on polarities (passivity/activity, reason/feeling, exclusion/inclusion etc.). Preferred methods are phenomenology, historical analysis, psychoanalysis, hermeneutic language analysis procedures or critical theory. Empirically oriented researchers, on the other hand, work with theories and models as well as an established canon of scientific quality criteria, which often excludes the methods of gender research. Incidentally, this is also an area in which the accusation of pseudoscience is made at the methodological level: Many scientists do not accept psychoanalysis or other methods, for example; they only accept research results that meet established quality criteria such as objectivity, reliability and validity. This is a strict scientific measuring tape.

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<sup>42</sup> Adapted from Hampe, Michael 2018, p. 21.

<sup>43</sup> See Bussmann, Bettina 2018.

<sup>44</sup> Hampe, Michael 2018.

<sup>45</sup> See the collection by Peters, Martina/Petra, Jörg, 2019.

Science-reflective competencies are not only relevant for philosophy and ethics education, but can be made usable as cross-curricular *meta-concepts*<sup>46</sup> for many other subjects. The nature-culture tension of gender issues lends itself as such a meta-concept, since knowledge of the theoretical foundations and constructions of gender issues are important for literature, history, psychology and the natural sciences, for example.

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## 6 Continuing the Programme of the Enlightenment

Dealing with the problems of gender relations should take place in educational processes that, as Steven Pinker pointedly puts it, are based on “facts and inspired by the ideals of the Enlightenment – by reason, science, humanism and progress”.<sup>47</sup> The gains we have made in sexual freedom and self-determination, equal rights, liberal family policies, and in many other areas of life must be defended and developed. To achieve this, educational institutions that introduce this subject on a compulsory basis should observe the following precepts<sup>48</sup>:

### Precepts Under the Sign of Enlightened Educational Processes

1. The gender perspective shall analyse culturally conditioned ways of thinking about gender.
2. The gender perspective shall criticise stereotypes.
3. The gender perspective shall promote openness and understanding for the genders different ways of life.
4. The gender perspective should take into account the needs of all genders and should only give preference to individual groups if they face discrimination.
5. The gender perspective must not fall behind the state of research from the empirical sciences or contradict their well-founded results.

It will be briefly explained how these points meet the ideals of Enlightenment:

1. This analysis is especially necessary because many of us are not aware of the cultural aspects of gender, let alone understand these aspects in more detail. They are especially important with regard to the increase of intercultural learning groups.
2. Stereotypes solidify social structures and can lead to discrimination. That is why criticism is necessary in the sense of precisely observing and analysing one’s own and others’ convictions. It allows us to make judgements that are as objective as possible.
3. The call for tolerance has always been an essential part of the Enlightenment. This includes a culture of open conversation, respect for the other person and

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<sup>46</sup>On the relevance of meta-concepts as international educational goals, see Fadel, Charles/Bialik, Maya/Trilling, Bernie 2017, 89 ff.

<sup>47</sup>Pinker, Steven 2019, p. 9. See also, in explicit reference to Enlightenment ideals, Hampe, Michael 2018. Strenger, Carlo 2015.

<sup>48</sup>Martin Wimmer has developed similar tasks for intercultural philosophy. 1998.

tolerance towards other beliefs and ways of life. This goes hand in hand with the promotion of a culture of open discourse in which every person can communicate without fear.

4. This precept is an extension of the original precept of religious freedom, which states that all individuals are of equal dignity and have equal rights, and thus no group is to be favored.
5. The Enlightenment was essentially based on the progress of science. It advocates the universality of values such as objectivity and rationality. In this sense, the sciences are a further development of the use of reason. The Enlightenment is underpinned by the conviction that the scientific method is a good, if not the best, method of gaining knowledge and making progress. Fundamentalist social constructivist theories usually deny this and hold a pessimistic view of science. To teach such a view is out of question in educational contexts.

From the analyses developed above, as well as the listed prescripts, a number of central tasks arise at philosophical and political levels. The two areas must be kept apart, since they pursue different goals. But they are also dependent on each other, since findings from philosophical research can have political consequences and since social grievances are an occasion for philosophical (and scientific) research. Table 1 gives an exemplary overview of important areas of application:

**Table 1** Central political and philosophical tasks

Political level	Philosophical level
<p><b>Objectives</b> Enforcement of measures for a better and fairer society for all genders (Gender Mainstreaming and Diversity)</p>	<p><b>Objectives</b> Analysis of the mechanisms that determine the way in which gender ascriptions and gender relations control our personal, social, economic and political world. (Gender as a category of analysis and knowledge)</p>
<p><b>Examples</b></p> <ul style="list-style-type: none"> <li>• Anchoring gender-appropriate language</li> <li>• Ethics councils in which gender perspectives are taken into account</li> <li>• Quota systems for jobs in business and science</li> <li>• Raising awareness for gender issues in educational institutions</li> <li>• Financial and other support due to disadvantages caused by gender inequalities</li> <li>• Legal adaptations</li> <li>• Implementation of gender-sensitive and non-prejudiced recruitment criteria and aptitude tests for professional groups</li> <li>• Monitoring gender discrimination in the advertising and film industry</li> </ul>	<p><b>Examples</b></p> <ul style="list-style-type: none"> <li>• Integration of the gender perspective in <b>philosophical theories</b>, e.g.:</li> <li>• <i>Moral philosophy/ethics</i>: Inclusion of central criteria such as care, social relations, concept of concern, vulnerability, embodiment, discussion of a “female” morality</li> <li>• <i>Philosophy of science</i>: e.g. analysis of androcentric features in conceptions of rationality and science</li> <li>• <i>Metaphysics/ontology</i>: Analysis of the social category “man” and “woman” and other genders</li> <li>• <i>Political philosophy</i>: Analysis of gender perspectives in theoretical conceptions of the state, marriage, family, education, etc. Critical reflection on the masculine connotation of individual autonomy found in many theories.</li> <li>• Analysis and evaluation of research methods used, reflection on science</li> <li>• Analysis of psychological-medical categories (e.g. gender identity) and how they interact/depend on social and political conditions</li> </ul>

## 7 The State of Research in Philosophy Didactics and its Future Tasks

In contrast to many other subject didactics, philosophy didactics is still in its infancy with regard to the integration and research of gender aspects. In the following, I will outline the considerations around which the five basic questions of philosophy didactics must be expanded if the gender perspective is to be consistently integrated (cf. Fig. 1). It offers systematic considerations for upcoming tasks.

## 8 Legitimation

Do gender issues have to be part of philosophical-ethical school education? Educational goals are guided by political guidelines and scientific research results. Both say that gender issues should be implemented. Many curricula state that

FIVE FUNDAMENTAL TASKS FOR PHILOSOPHY EDUCATION			Gender aspects
1. To determine the <b>aims</b> philosophy education	To what end?	<b>Legitimation</b> Sociopolitical aims, general educational aims ➤ <i>Today: orientation toward competencies</i>	<ul style="list-style-type: none"> <li>• general educational goals with respect to gender issues</li> <li>• gender research results wit respects to philosophy didactics and other subject didactics</li> </ul>
2. To justify the selection of <b>course contents</b>	Which ones?	<ul style="list-style-type: none"> <li>• <b>From Plato to Nussbaum?</b></li> <li>• Canon</li> <li>• Disciplines</li> <li>• Models of instruction in philosophy                              ➤ <i>Crucial: Which conception of philosophy is taken as a basis?</i> </li> </ul>	<ul style="list-style-type: none"> <li>• gender sensitive and gender fair canon</li> <li>• criteria, for concepts and taxonomy for content decisions</li> </ul>
3. To plan individual <b>lessons</b>	How to teach?	<b>Philosophical methods and teaching methods</b> <ul style="list-style-type: none"> <li>• Methods of teaching philosophical skills</li> <li>• Methods of solving philosophical problems                              ➤ <i>Example: What is the best way to introduce the central questions of epistemology</i> </li> </ul>	<ul style="list-style-type: none"> <li>• research non-existent</li> </ul>
4. To select and determine the best use of <b>media</b>	What media?	<b>Teaching materials: primary texts, secondary texts, fiction, news articles, poems, videos, advertisements, etc.</b>	<ul style="list-style-type: none"> <li>• research non-existent in philosophy didactics</li> </ul>
5. To <b>assess</b> achievement of <b>learning objectives</b>	What has been learned?	<b>Empirical educational research</b> <ul style="list-style-type: none"> <li>• Psychology of learning</li> <li>• Educational research (acceptance, relevancy, efficiency)</li> </ul>	<ul style="list-style-type: none"> <li>• research non-existent</li> </ul>

**Fig. 1** The state of research regarding the analysis and integration of gender aspects within the five basic questions of philosophy didactics

“teachers [should] support and guide students in developing attitudes and competencies conducive to the goal of equality and gender justice, as well as the dismantling of gender-hierarchical role norms.”<sup>49</sup> Likewise, there are countless works from educational sciences, gender studies, (not only feminist) philosophy and subject didactics that prove that the gender perspective should be a necessary further development of general educational goals.<sup>50</sup> In order to implement this, philosophy didactics also needs viable concepts. Unfortunately, Kinga Golus’ doctoral thesis is so far the only comprehensive work on this topic. In it, Golus diagnoses a particularly perfidious form of gender blindness for philosophy: since most of the historical texts do not explicitly use male connotations, but always speak *for* in the name of all “people”, it conceals its androcentric form of domination.<sup>51</sup> Her historical-anthropological investigations are followed by some suggestions for didactics and teaching practice, which one can hope will be implemented in the future. So how to legitimize gender issues in philosophy doesn’t seem to be the problem, what is lacking are guidelines and ideas of implementation.

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## 9 Contents

The choice of teaching content influences gender-specific socialisation and identity formation processes. (Philosophical) texts should therefore

- (a) Avoid gender stereotypes,
- (b) Expand their content – where necessary – to include a gender perspective,
- (c) Do not come exclusively from male philosophers.

Point (a) is discussed further below and some suggestions have already been made for point (b) in Fig. 1. It is point (c) that gives cause for concern. Not only Marit Rullmann wonders “why a wave of indignation from teachers has not long since reached the textbook publishers, who object that only knowledge about the “great men“ in the history of philosophy is taught? Why are there no teachers and especially teachers of philosophy telling the publishers that they can keep their outdated textbooks?”<sup>52</sup> And Roland Henke also noted back in 1998 that 20 years of professional experience had shown him that girls were interested in philosophical questions much earlier than boys, but that they then unfortunately only encountered male philosophers.<sup>53</sup> He therefore calls for a change in the male dominance of philosophical teaching material. A study by Heather Demarest among female college students showed that the strongest predictor of whether a female student will continue to take philosophy courses is similarity to professional female philosophers.

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<sup>49</sup> Here is the Austrian educational plan: <https://www.ris.bka.gv.at/GeltendeFassung.wxe?Abfrage=Bundesnormen&Gesetzesnummer=10008568>].

<sup>50</sup> E.g. Kampshoff, Marita/Wiepcke, Claudia 2012.

<sup>51</sup> Golus, Kinga 2015, p. 176 ff.

<sup>52</sup> Rullmann, Marit 2015, 37.

<sup>53</sup> Henke, Roland 1998.

That is, one identifies with the gender of the professional group. The more women philosophers are read and discussed, the stronger the conviction that they themselves are equally suited to the discipline.<sup>54</sup> The question of whether and in what way women philosophers should be integrated into the canon is a controversial one, and one should be careful enough not to put the gender of the author before the assessment of his or her historical and philosophical relevance. When the focus is no longer put on the philosophical contributions of e.g. Hobbes or Hume, but on the fact that they are “dead white males,” something goes duly wrong. It is surprising, however, that even in most modern textbooks women philosophers are rather sparsely represented from the twentieth century onwards. Since then, however, the number of female philosophers has steadily increased. This discrepancy has to do with the fact that, unfortunately, even today philosophical talent or “genius” is predominantly attributed to white men. A study of almost 2000 academics from 30 disciplines produced the sobering finding that of all disciplines philosophy most strongly emphasises male brilliant talent.<sup>55</sup> Whether this finding also applies to the German-speaking countries remains to be examined. It would at least explain why the view of a predominantly male philosophical personality, which is held in academia, extends from teacher training to textbook publishing. There is currently some research going on that examines the reasons for the low proportion of women in philosophy. What *can be* ruled out, after analyzing some empirical findings, is the view that women avoid philosophy because of a lack of philosophical talent.<sup>56</sup> So, if we cannot expect an increase of female philosophers in the near future, who provide us with a rich supply of texts, we must in any case make sure that textbook authors do not reflexively resort exclusively to male authors. With the help of careful research, especially in the case of modern philosophers, decisions should be made according to the contribution they make to the discussion of a philosophical problem, and not according to how well-known they are or how frequently and dominantly they appear in the public media.

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## 10 Philosophical and General Teaching Methods

Are philosophical and general teaching methods gender sensitive? As far as philosophical methods are concerned, there is a lack of meaningful research here so far. This is also due to the fact that many consider the question to be misguided. Gender-just didactics is necessary in terms of content, but not in terms of method. Otherwise, one would have to assume that male and female students differ cognitively and emotionally to such an extent that they evolved different ways of searching for truth. The focus is therefore on not philosophical methods per se. The variety of methods established in philosophy didactics is in any case predestined for gender-appropriate

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<sup>54</sup>Demarest, Heather et al. 2017.

<sup>55</sup>Cimpian, Andrej/Leslie, Sarah-Jane 2018.

<sup>56</sup>See in detail Easton, Christina 2018.



education.<sup>57</sup> What could be examined in further detail, however, is the *selection and implementation* of these methods. If teaching is based on a narrow concept of philosophy that ignores phenomenological and dialectical methods in favour of analytical or hermeneutic methods, it could happen that a lot of students won't feel appealed by philosophy. But this would affect *everyone*, boys and girls likewise. Only if forms of thinking and discussing become too competitive and confrontational, which is particularly often the case in analytical philosophy, and only if the teacher only praises the student's correct speeches, is there justified concern that a large proportion of the students (often girls) may no longer participate in the discussions.

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## 11 Teaching Materials

Philosophy didactics is also still in its infancy when it comes to teaching materials research. The way a certain material – be it a photo, a drawing, a text, a mind map – is presented influences the way students think and act. Psychological research confirm this assumption. Behavioural economists Thaler and Sunstein, for example, used their concept of “nudging” to show how behaviour can be controlled by visual incentives, without having to apply prohibitions or commandments.<sup>58</sup> Textbook designs have a great influence on the perception of the self and the world. They should therefore (a) avoid sexist representations and (b) not present theories in a one-sided androcentric way. Science didactics have long been careful to ensure that illustrations do not depict exclusively male hunters, for example, when the evolution of human societies is presented. This cements a deficient image of society. In philosophy and ethics textbooks, attention must be paid to the way in which the sexes are presented in illustrations. Very often, for example, stereotypical female representations are found. Women are then only depicted as mothers, in caring professions or with characteristics of sexual attraction. In addition, care should be taken that historical paintings, which are often used in philosophy books, do not only show men and groups of men. It can also be generally questioned whether it is necessary textbooks should provide texts with a portrait photo of the respective philosopher. The textbook – *Qualification Phase*, for example, uses about 50 portrait photos of philosophers placed next to the text and only one of a woman – namely Judith Jarvis Thompson.<sup>59</sup> This visually reinforces the male dominance criticized by Henke and solidifies the still existing stereotype that only brilliant men can philosophize.

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<sup>57</sup>The two most significant works are by Martens, Ekkehard 2003 and Rohbeck, Johannes 2003.

<sup>58</sup>Thaler, Richard H./Sunstein, Cass R 2009.

<sup>59</sup>Rolf/Peters 2017.

## 12 Empirical Educational Research

Of course, all future work that integrates gender aspects into teaching should be empirically tested. Since there have been no studies on this to date, attempts should be made to ensure that all empirical surveys – even those that do not deal with gender aspects – always include certain gender aspects. In this way, initial small-scale results can at least provide indications as to which research projects should be given priority. Likewise, results from other subject didactics can be used to develop research designs in philosophy without having to reinvent the wheel.

The aim of the introduction presented here was to demonstrate the necessity of a more in-depth and systematized discussion of gender issues in philosophy didactics. With this volume, we hope to awaken our discipline from its slumber by giving teachers and researchers in the field of didactics and education new impulses for teaching and research.

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## Material

AfD Plakate [20.12.2018]:

*Männlichkeit, Weiblichkeit ist kein soziales Konstrukt*: <https://bit.ly/2mg9Dzv>

*Vater, Mutter, Kind*: <https://bit.ly/2mgdRak>

*Vater, Mutter, Kind*: <https://bit.ly/2mao6Nb>

*Pimmelpuppen*: <https://bit.ly/2mg9X1b>

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**Part I**

**Sexuality, Feminism and Gender**



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# Philosophical Positions in Their Historical Development

Sophia Peukert, Juliane Köhler, Anne-Marie Leiblich, and Carolin Seyffert

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## 1 Hellenistic Antiquity

Sophia Peukert and Juliane Köhler

Countless vase paintings,<sup>1</sup> mosaics and relevant poetry show that sex and sexuality were part of everyday life in Greco-Roman antiquity. In different ways, sexual acts are depicted, thematized or discussed in these relics. Therefore, it can be assumed that sexuality was a significant part of private and public life in ancient Greece and that ancient man was above all one thing: a sexual being who knew how to satisfy his needs on the most diverse objects.<sup>2</sup>

The discussion of the topic also played a relevant role in philosophical discourses. The first central writings can be found in Aristotle and Plato and create a basis for discussion for the following period. Especially Aristotle's guidelines and strands of argumentation are repeatedly referred back to later.

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<sup>1</sup> Greek vase paintings are considered important sources for pictorial culture, mythology and everyday life in ancient Greece. In his monograph "Homosexualität in der griechischen Antike" ("Homosexuality in Ancient Greece"), Dover devotes himself exclusively to the sexual representations of vase painting and elaborates their range. In his monograph, countless images of this vase painting can also be found.

<sup>2</sup> Cf. Tiedemann, Markus: *Liebe, Freundschaft und Sexualität. Fragen und Antworten der Philosophie*. Hildesheim: Olms 2014, p. 110 f.

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Contrary to contemporary perception, Plato postulated the “equality of the natures of man and woman”.<sup>3</sup> He explains in the 5th book of the *Politeia* that there are differences in the area of reproduction, “but not with regard to the constitution of the soul”<sup>4</sup> between man and woman. Accordingly, Plato does not rule out the possibility of women occupying public office, since no relevant gender difference can be detected that would make men or women more suitable for certain actions.<sup>5</sup> This progressive position is not shared by his student, Aristotle. He assumes the inferiority of female beings or women and explains the difference between men and women in various writings. In the sense of contemporary opinion, the performance of the sexual act and the role in relationship life are of particular importance.

Aristotle assumes sexual reproduction as the rule in humans, for which two sexes form the prerequisite. The difference of the sexes is thus necessary for reproduction.<sup>6</sup> The determination of the sex as male and female is done by the sexual organs.<sup>7</sup> However, the biological gender opposition is not only manifested in different organs, but also in different contributions to reproduction. Aristotle applies his substance-form principle to the sexes at this point, which corresponds to the common dichotomy of active and passive. The woman, as the passive part, embodies the matter, the substance, and is described by the characteristics “seized” and “receiving”. The man, as the cause of movement, brings in the form, as the penetrating, seizing and dominant part of the sexual act. However, Aristotle does not provide an empirical justification for this classification.<sup>8</sup> What is interesting here, however, is that for Aristotle, biology plays a central role in the determination of active and passive, but that these classifications at the time particularly reflect social roles in the relationship. Thus, they apply equally to heterosexual and homosexual couples.<sup>9</sup>

Furthermore, Aristotle emphasizes several times in his writings that the woman alone is not capable of procreation. Again and again, the necessity of the sperm is

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<sup>3</sup>Doyé, Sabine, Marion Heinz and Friederike Kuster: Einleitung. In: *Philosophische Geschlechtertheorien. Ausgewählte Texte von der Antike bis zur Gegenwart*. Ed. by Ders. Stuttgart: Reclam 2002, p. 10.

<sup>4</sup>Doyé/Heinz/Kuster 2002, p. 12.

<sup>5</sup>Cf. Heinz, Marion: Gleichheit der Natur von Mann und Frau: Platon. In: *Philosophische Geschlechtertheorien. Ausgewählte Texte von der Antike bis zur Gegenwart*. Edited by Ders., Sabine Doyé and Friederike Kuster. Stuttgart: Reclam 2002a, p. 69 f. The argumentation is based on the principle of justice. Offices are to be assigned on the basis of the individual nature of people.

<sup>6</sup>Cf. Föllinger, Sabine: *Differenz und Gleichheit. Das Geschlechterverhältnis in der Sicht griechischer Philosophen des 4. bis 1. Jahrhunderts v. Chr.* Stuttgart: Franz Steiner Verlag 1996, p. 122 f.

<sup>7</sup>Cf. Föllinger 1996, p. 131.

<sup>8</sup>Cf. Föllinger 1996, p. 122.

<sup>9</sup>Cf. Tiedemann 2014, p. 111; cf. Hekma, Gert: Die Verfolgung der Männer. Gleichgeschlechtliche männliche Begierde und Praktiken in der europäischen Geschichte. In: *Österreichische Zeitschrift für Geschichtswissenschaften*, vol. 9, H. 3. ed. by Gerhard Baumgartner, Franz X. Eder, Peter Eigner, et al. Vienna: Turia + Kant 1998, p. 315.

emphasized and the importance of the man is stressed.<sup>10</sup> The fact that the semen alone is of no use is concealed.

To further support the different contributions to procreation, Aristotle also refers to the concept of “warm” vs. “cold”. This is transferred to the female and male sex, in that the man is warm, while the woman is cold.<sup>11</sup> The warmth has a great influence since it provides the semen for the man and the menstrual blood for the woman due to its absence.<sup>12</sup> Aristotle further explains that too little warmth is also the cause of the birth of girls.<sup>13</sup> If the man is considered the most perfect creature,<sup>14</sup> the “female” is also called “mutilated male”<sup>15</sup> in this context, because she cannot cook her food to semen. This term is repeatedly singled out to show Aristotle’s misogynous attitude. Föllinger, however, criticizes this by saying that this designation only refers to biological explanations and does not serve as a justification for the inferiority of women.<sup>16</sup>

Aristotle also discusses gender relations on a political and state level. In doing so, it becomes clear that the distribution of roles for acting out sexuality is directly tied to one’s standing in the public sphere.

The inequality of men and women is also a central basic assumption in this area and is intertwined with the context of power relations. Aristotle describes humans as social, political beings and assumes domination among humans as natural.<sup>17</sup> This also applies to power relations between the sexes:

But further, the relation of the masculine to the feminine is by nature such that the former is the better and the latter the worse, the one the dominant and the other the dominated.<sup>18</sup>

A man has fundamentally better leadership than a woman.<sup>19</sup> The inequality of the sexes is justified in the nature of their souls.<sup>20</sup> The subordinates of the master of the house (women, slaves, children) had a deficient soul quality in comparison. This is shown in the ability to set purposes and to make planning decisions. Slaves would not have these abilities in any way, in children, they are not yet developed and women do have these competencies, but not to a sufficient degree.<sup>21</sup> Furthermore,

<sup>10</sup>Cf. Föllinger 1996, p. 163.

<sup>11</sup>Cf. Föllinger 1996, p. 133 ff. Aristotle does not provide a valid reason for this. Föllinger explains that he referred to a widespread view that Empedocles had already held (cf. Föllinger 1996, p. 134 f.).

<sup>12</sup>Cf. Föllinger 1996, p. 134 ff.

<sup>13</sup>Cf. Föllinger 1996, p. 170 f.

<sup>14</sup>Cf. Föllinger 1996, p. 172.

<sup>15</sup>Föllinger 1996, p. 137.

<sup>16</sup>Cf. Föllinger 1996, p. 184.

<sup>17</sup>Cf. Föllinger 1996, p. 182 f.

<sup>18</sup>Aristotle: Politik. Schriften zur Staatstheorie. Translated and edited by Franz F. Schwarz. Stuttgart: Reclam 2003, pp. 83 f. [1254b].

<sup>19</sup>Cf. Aristotle 2003, p. 101[1259b].

<sup>20</sup>Cf. Aristotle 2003, p. 103 f. [1260a]; cf. Föllinger 1996, p. 184; cf. Heinz 2002a, p. 96.

<sup>21</sup>Cf. Aristotle 2003, p. 104 [1260a]; cf. Heinz 2002a, p. 96; cf. Föllinger 1996, pp. 197, 199.



different virtues follow from the different nature of the souls of the sexes. Accordingly, a man possesses ruling qualities, a woman complementary serving qualities.<sup>22</sup> The inequality of man and woman also has effects on the *oikos* and *polis*. Women are excluded from the *polis*, this domain is only accessible to men. The *oikos* is declared to be the place of women, but even there she occupies only a subordinate position.<sup>23</sup> To speak of sexuality in antiquity, then, is to speak of dominant sexuality as an expression of mature male power. For despite the possibilities of also (performing) homosexual and bisexual relationships and sexual acts, it was of great importance what role the individual, by which is ostensibly meant the free, male citizen, took in the relationship.<sup>24</sup> Mature men were, therefore, expected to display active and dominant sexual behaviour in order to consolidate their position in public and their honour. Gert Hekma consequently emphasizes:

Sexuality and its classification thus depended on one's position in the power hierarchy. [...] As a youth, one needed a virtuous and well-off lover; as a man, on the other hand, one should have penetrative sex with socially inferior persons, with women, boys, and slaves.<sup>25</sup>

If adult men did not live up to their intended role and adopted a passive or submissive attitude, they were usually considered feminized and, despite all openness to various practices, were sometimes disparaged by the public.<sup>26</sup> Women, along with slaves and boys, were considered passive within sexuality, as this could be an expression of fulfilment and pleasure, so that men who did not follow this very convention were described as such. Conversely, it was much less common for women to take an active, demanding part in sexual relationships. Although there were women who were able to take an active role due to their position of power, as Tiedemann shows on the basis of Valeria Messalina, these remained the exception.<sup>27</sup> In the everyday life of ancient Greece, women and slaves were considered to be the population groups that experienced the most massive sexual exploitation.<sup>28</sup>

As Hekma already points out, it was important for youth to have a well-off lover who cared about the intellectual and social advancement of the pupil. The phenomenon of pederasty<sup>29</sup> (boy-love) therefore played a central role in ancient Greece in

<sup>22</sup> Cf. Aristotle 2003, p. 104 [1260a]; cf. Föllinger 1996, p. 201.

<sup>23</sup> Cf. Heinz 2002a, p. 94; cf. Föllinger 1996, p. 204.

<sup>24</sup> Cf. Tiedemann 2014, p. 112.

<sup>25</sup> Hekma 1998, p. 315.

<sup>26</sup> Cf. Ranke-Heinemann, Uta: Eunuchen für das Himmelreich. Katholische Kirche und Sexualität. Hamburg: Hoffmann und Campe 1988, p. 336.

<sup>27</sup> Cf. Tiedemann 2014, p. 112 f.

<sup>28</sup> Cf. Tiedemann 2014, p. 112 f.

<sup>29</sup> In ancient understanding, the contrast between pederasty (love of boys) and pedophilia (friendship with boys/children) consists primarily in the different degree of maturity of the desired object. While pederasty is a kind of teacher-pupil love affair with, ideally, mutual benefits, in which the pupil has reached adolescence and thus the primary sexual organs are already developed, pedophilia is a massive sexual disorder, since here children are desired whose primary sexual organs are not yet developed. (Cf. Tiedemann 2014, p. 114.).

the formation of later citizens. This ideal was connected with social responsibility, which the *erastes* (lover) had towards the youthful *eromenos* (lover). Here the responsibility grew out of the social construction of gender, as the adult had a dominant, leading role and the youth a passive role. In this type of teacher-pupil relationship, mature Athenian citizens courted middle and upper-class boys and were responsible for promoting their education and maturity into dominant, free citizens. This also involved the exchange of sexual favors, in which the young man was given the passive, “female” role. The most appropriate form was the so-called thigh intercourse so that the *eromenos* was not penetrated like a woman. At the same time, the relationship was not to stand in the way of the youth’s development into a free, virtuous citizen. If the development of the boy should suffer from the love relationship, the *erastes* had failed and his honor had been damaged.<sup>30</sup>

However, since an ideal of pederasty is spoken of at this point, it should be noted that it must be assumed that not every pederastic relationship followed this ideal and that this practice must be called sexual exploitation according to modern understanding.<sup>31</sup>

Without a doubt, it can be stated that sexuality in ancient Greece occupied a central place in public and private life. Different homosexual, bi-sexual or heterosexual practices were neither morally nor socially questionable as long as the free, adult male took the dominant part over women, slaves and boys. However, disregard for the social construct led to ridicule and contempt within society.

The dominance of men in the public, private and sexual spheres was socially accepted during Aristotle’s lifetime. The Greek philosopher attempts to legitimize the domination of men as natural and justifies this by the different nature of the soul of men and women and their different virtues. However, one searches in vain for reasons why men and women have a different soul constitution and proofs for this assumption in his texts.<sup>32</sup> Since Aristotle is viewed very critically in today’s discussion and is interpreted as “misogynistic”, Föllinger seems to claim to defend him and explains that Aristotle transferred the political powerlessness of women (in the sense of the conditions of the time) to their mental constitution<sup>33</sup> – a dubious argument and a naturalistic fallacy on Aristotle’s part. Furthermore, the contradiction Marion Heinz draws attention to seems interesting at this point. Since Aristotle denies slaves certain rational abilities that women possess, at least to some extent, women are now confronted with men who have a lower soul quality as well as a higher one. Ergo: in the end, a fundamental superiority of men over women cannot be stated with this argument.<sup>34</sup> Aristotle’s remarks on biology can be traced back to the state of knowledge at the time and sometimes seem amusing today. The fact that his assumptions about the supremacy of men were able to survive for so long despite

<sup>30</sup>Cf. Hekma 1998, p. 314; cf. Tiedemann 2014, p. 114 f.

<sup>31</sup>Cf. Reinsberg, Carola: *Ehe, Hetärentum und Knabenliebe im antiken Griechenland*. Munich: C.H. Beck 1993, p. 199 ff.

<sup>32</sup>Cf. Heinz 2002a, p. 96.

<sup>33</sup>Cf. Föllinger 1996, p. 199.

<sup>34</sup>Cf. Heinz 2002a, p. 97.

dubious justifications is surprising, but it could be speculated that this is due to the fact that male intellectuals and rulers had little motivation to act since such argumentation ensured their power.

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## 2 Augustine

Juliane Köhler

The ancient *understanding of eros* allowed for a variety of practices and impartialities regarding the duration and purpose of sexual acts, despite the dominant position of power of the free adult male over women, slaves, and prospective citizens. However, through the teachings of Plato and Aristotle, philosophical viewpoints increasingly developed that centered on the usage of reason and recommended self-control over the body by means of it. With the school of Stoa, a philosophical current developed sometime later that declared freedom from the passions to be its highest goal. Together with Neoplatonism, a theoretical basis for the emergence of Christian sexual morality was thus created, which contributed to the fact that the otherwise relatively uninhibited approach to the sexuality of Hellenism, which was characterized by role expectations, was no longer to take place in the following centuries.<sup>35</sup> Before Christianity, there was nothing that standardized the sexual behavior of citizens or believers in such a comprehensive way and judged it as morally reprehensible.

To speak of Christian sexual morality is to speak of Augustine (\*354–430).<sup>36</sup> Augustine's hostility to lust and sexuality can be traced back to the doctrine of the Fall of the first humans. Through their satanically motivated lust, the original sin had come into the world and had been passed on from generation to generation. In addition, there is the view that the will controlled the sexual organs in paradise so that one could determine over them, similar to over arms and legs. It was only with the fall of man through Eve that the libido, lust, came into being and thus led to the loss of control and dominion over lust and the body.<sup>37</sup>

Adam and Eve exemplify in Augustinian doctrine the spirit-flesh dualism in man. The woman, Eve, formed from Adam's rib,<sup>38</sup> represents in this context the external principle, the body or flesh, and thus stands for weakness and seductiveness since she was the first to eat from the tree of knowledge. In contrast, the man

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<sup>35</sup> Cf. Denzler, Georg: *Die verbotene Lust. 2000 Jahre christliche Sexualmoral*. Munich: Piper 1991, pp. 16–20.

<sup>36</sup> Cf. Ranke-Heinemann, Uta: *Eunuchen für das Himmelreich. Katholische Kirche und Sexualität*. Hamburg: Hoffmann und Campe 1988; p. 81.

<sup>37</sup> Cf. Ranke-Heinemann 1988, pp. 94–97.

<sup>38</sup> Traditionally, the removal of the rib was understood with the subordination of the woman to the man and thus legitimized the centuries-long domination of the man over the woman. (Cf. Tiedemann, Markus: *Liebe, Freundschaft und Sexualität. Fragen und Antworten der Philosophie*. Hildesheim: Olms 2014, p. 38.)

represents the inward principle, all that is spiritual and steadfast.<sup>39</sup> The similarity to Aristotle's image of women can be clearly seen here. This dichotomy of spirit-body, man-woman, became essential to Augustine's hostility to lust and sex.

Since the Fall, original sin had been passed on from generation to generation through lust during the sexual act and specifically transported by semen. Because of this assumption, Augustine also assumed that every child was born in sin.<sup>40</sup> This mindset eventually led to centuries of unbaptized children not being buried in consecrated cemeteries and the prevailing belief that children's souls resided in limbo, a place on the edge of hell.<sup>41</sup> Tiedemann points out that this is still common practice in some communities in Europe today.<sup>42</sup>

Augustine concluded that the godliest life was the one without any kind of sexual desire or activity. Without exception, every form of sexual activity was a fundamental evil in the eyes of the scholar. Since, however, the continued existence of mankind could not be guaranteed by such a way of life, Augustine conceded to sexual intercourse within the framework of marriage and for the sole purpose of procreation an existence to be condoned.<sup>43</sup> Augustine's teaching could therefore be summed up in the premise "goodness of procreation and badness of lust".<sup>44</sup>

It is in this context, therefore, that the Catholic Church's rigorous rejection of homosexuality is to be understood as "against nature" since same-sex couples cannot produce offspring. Moreover, homosexuality is understood as a violation of the natural, divine order, in which God created woman as the counterpart of man.<sup>45</sup> Sexuality is therefore understood by Augustine as a mere means of preserving the species. Any form of pleasure associated with sexual intercourse was deeply reprehensible and to be suppressed as a matter of urgency.

In addition to procreation as the purpose of sexuality, Augustine sees the performance of marital duties as another reason to engage in sexuality. Before a man possibly committed adultery, sexual intercourse should take place as a preventive measure in order not to be guilty of other morally more reprehensible sins.<sup>46</sup>

Furthermore, the scholar clarifies that despite the great, sinful power of lust, marital intercourse can be forgivable under certain circumstances, and even sinless if there is a will to procreate. This admission, according to Augustine, is due to the three goods of marriage. These three goods consisted of children/offspring, fidelity,

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<sup>39</sup> Cf. Tiedemann 2014, p. 37.

<sup>40</sup> Cf. Denzler 1991, p. 45.

<sup>41</sup> Cf. Internationale Theologische Kommission: Die Hoffnung auf Rettung für ungetauft sterbende Kinder. Ed. by the Secretariat of the Deutschen Bischofskonferenz (German Bishops' Conference). Bonn: o. V. 2008. (=Arbeitshilfen;224), [https://www.dbk.de/fileadmin/redaktion/veroeffentlichungen/arbeitshilfen/AH\\_224.pdf](https://www.dbk.de/fileadmin/redaktion/veroeffentlichungen/arbeitshilfen/AH_224.pdf) [23.04.2018], pp. 22–25, p. 31.

<sup>42</sup> Cf. Tiedemann 2014, p. 129.

<sup>43</sup> Cf. Denzler 1991, p. 46.

<sup>44</sup> Ranke-Heinemann 1988, p. 92.

<sup>45</sup> Cf. Ranke-Heinemann 1988, p. 334 f.

<sup>46</sup> Cf. Denzler 1991, p. 46.

and the indissolubility of marriage.<sup>47</sup> According to Ranke-Heinemann, their common effect is that they “tolerate [the marital act], justify [it morally] [...], [...] compensate [for] the evil of lust [and] [...] equalize[s] it if the lust is not immoderate.”<sup>48</sup> For Augustine, the most important of these goods was the procreation and education of children. If intercourse were performed for this purpose alone, “the sensual sensation of pleasure connected with the sexual act might be accepted”<sup>49</sup> but only in this particular case and always with the purpose of procreation.

It is hardly surprising, therefore, that Augustine and the Christian Catholic tradition that followed him rejected contraception. Even today, the Catholic Church has a controversial attitude towards contraceptives. Particularly memorable in this context is Pope Benedict XVI’s assertion in 2009 that condoms would not solve the AIDS problem in Africa, but increase it. And Pope Francis did not back down from a condom ban of the Catholic Church in view of World AIDS Day 2015, so that the Catholic sexual morality since Augustine, after all for about 1600 years, continues to oppose contraception.<sup>50</sup>

Along with the emergence of Christian lust and sexual morality, there was also an increasing hostility towards women. All women had a destructive reputation because of the blame for the Fall in combination with the assumption that they were “weaker than man and [...] in need of his guidance”,<sup>51</sup> a destructive reputation. It is asserted, “Woman was the first to fall to Satan. [...] She was seduced and became a temptress”,<sup>52</sup> for the Fathers of the Church agreed that the devil tempted with lust, loss of control and lack of reason. Whereby the strongest of these temptations was undoubtedly sexuality. In the eyes of Augustine and all those who continued his teaching, the woman was the “immanent personification”<sup>53</sup> of the sexual and thus of the diabolical.<sup>54</sup> This diabolical disposition was to be controlled by all means, so that “[...] that fatal confluence of lust, the feminine, and the diabolical [arose] which was to unfold its most frightening destructiveness during the witch craze.”<sup>55</sup>

Already Augustine had given to consider that the woman was of no use to the man except for the procreation of offspring. The present image of women was reproduced and further formulated by the subsequent Church Fathers. This circle included Albertus Magnus and his disciple Thomas Aquinas.<sup>56</sup>

<sup>47</sup> Cf. Denzler 1991, p. 47.

<sup>48</sup> Ranke-Heinemann 1988, p. 100. Transposition and insertion: J.K.

<sup>49</sup> Denzler 1991, p. 47.

<sup>50</sup> Cf. o. A.: Pope: condoms increase Aids problem, <http://www.faz.net/aktuell/politik/ausland/afrika-reise-papst-kondome-vergroessern-das-aids-problem-1927889.html> [23.04.2018]; o. A.: Pope does not back down from condom ban, <https://www.zeit.de/gesellschaft/zeitgeschehen/2015-12/welt-aids-tag-papst-kondome-afrika> [23.04.2018].

<sup>51</sup> Tiedemann 2014, p. 40. Conversion and adaptation: J.K.

<sup>52</sup> Tiedemann 2014, p. 40. Citation: J.K.

<sup>53</sup> Tiedemann 2014, p. 40.

<sup>54</sup> Cf. Tiedemann 2014, p. 40.

<sup>55</sup> Tiedemann 2014, p. 40. Transposition: J.K.

<sup>56</sup> Cf. Ranke-Heinemann 1988, pp. 93 f. and 185.

Especially the bishop Albertus Magnus (\*around 1200–1280) went down in history as a “great despiser of women”.<sup>57</sup> Statements such as “[t]he woman is less suited (than the man) to morality”,<sup>58</sup> “[t]he woman knows no fidelity”,<sup>59</sup> “[t]he woman is a failed man and has [...] a defective and faulty nature”<sup>60</sup> or one must “beware of every woman as of a poisonous whore and the horned devil”<sup>61</sup> show that the celibate ecclesiastical representatives were willing to use any means to discredit women in order to praise the monastic life as the most virtuous.

Furthermore, the ecclesiastical scholar comforted women with the fact that the husband commits no sin if he performs sexuality dispassionately.<sup>62</sup> And Magnus’ disciple Thomas Aquinas also recommended that the spouse be dissuaded from the desire for sexual intercourse through diligent effort. If this failed, the act was to be suffered even with plague sufferers, in order to prevent worse sins, such as adultery.<sup>63</sup>

Albertus Magnus and later also Thomas Aquinas added to the teachings of Augustine an essential component for Christian sexual morality and defamation of women, the views of Aristotle. On the basis of this, the view prevailed among the Fathers of the Church that the male seed had a formative function in the act of procreation, and the female seed a formative function. The shaping of the male seed would always strive for the perfect male form in order to generate a male descendant. If, on the other hand, the sperm was formed in an unfavourable way, the result would be a woman who, according to the conviction, was unsuccessful.<sup>64</sup>

It was Thomas Aquinas, after all, who did not impute sinfulness to marital intercourse as long as it was carried out “in the right measure[,] at the right time[,] in the right way[,] with the right partner”.<sup>65</sup> By right partner, of course, the scholar understood the spouse; the right purpose, according to the general agreement of the church fathers, was procreation, and the right way to procreate was coitus. Furthermore, the right time consisted during the woman’s fertility and at an appropriate, i.e. respectful, distance from church feast days and holidays. Tiedemann, in his work “Love, Friendship, and Sexuality,” creates a descriptive account of exactly when it was proper to engage in marital intercourse. He concludes by asking whether strict Catholicism would not save our planet from overpopulation, since there would hardly be any moral times for marital intercourse under these guidelines.<sup>66</sup>

Regarding the right way of sexual intercourse, Thomas Aquinas was quite explicit. Among other things, he considered “coitus interruptus, onanism, anal and oral intercourse, as well as intercourse with animals and homosexuality, to be far

<sup>57</sup>Ranke-Heinemann 1988, p. 185.

<sup>58</sup>Ranke-Heinemann 1988, p. 185. Adaptation: J.K.

<sup>59</sup>Ranke-Heinemann 1988, p. 185. Adaptation: J.K.

<sup>60</sup>Ranke-Heinemann 1988, p. 185. Adaptation and omission: J.K.

<sup>61</sup>Ranke-Heinemann 1988, p. 185.

<sup>62</sup>Cf. Ranke-Heinemann 1988, p. 188.

<sup>63</sup>Cf. Tiedemann 2014, p. 130.

<sup>64</sup>Cf. Ranke-Heinemann 1988, pp. 189–193.

<sup>65</sup>Tiedemann 2014, p. 130. Insertion: J.K.

<sup>66</sup>Cf. Tiedemann 2014, p. 132.

more sinful than, say, incest, rape, or adultery.”<sup>67</sup> At a previous point, the Catholic Church’s negative attitude towards same-sex sexual intercourse was already indicated. In principle, it can be stated that in the theological context of the Middle Ages, the term sodomy<sup>68</sup> was predominantly used, whereas the term homosexuality is only a product of the sexual scientific debate of the last 150 years.<sup>69</sup>

The formation of Christian sexual morality and hostility to lust took place not only in theoretical theological disputes of scholars but had a considerable influence on the lives of people in the Middle Ages. Any form of “unnatural” sexuality was punished by penalties ranging from fines, arrest, excommunication to death.<sup>70</sup> Christian sexual morality, since its systematization and expansion into hostility to lust, therefore ensured a criminalization of the sexual, the extent of which can still be felt to the present day. With regard to homosexuality, the highest penalty was death by burning.<sup>71</sup> Already in 390, there was such a law, so that Tiedemann is to be agreed with: the Christian church would have proved to be merciless especially in the persecution of heretics and homosexuals shortly after the end of its persecution history.<sup>72</sup> Furthermore, it seems of some explosiveness to mention that homosexuality and other sins were probably not uncommon within the clergy, as decrees were repeatedly promulgated by popes to absolve themselves of such offenses.<sup>73</sup>

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### 3 Jean-Jacques Rousseau

Sophia Peukert

In the discussion about role models of men and women and the question of their causes, an examination of the discourses in the eighteenth century is unavoidable. This period saw the formation of bourgeois society and a “polarizing discourse of

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<sup>67</sup>Tiedemann 2014, p. 132.

<sup>68</sup>The concept of sodomy goes back to the Old Testament account of the two cities of Sodom and Gomorrah. According to this, Yahweh sent two angels in the form of men to Sodom to warn Lot of the destruction of the city and to bring him to safety. The two angels gained entrance to Lot’s house. However, they were harassed by men waiting outside to have intercourse with them. (Cf. Gen. 19:1–29). The account is thus representative of the evil that had spread in the two cities and which could only be eradicated by the destruction of the cities. The term sodomy has since become the Christian term for same-sex sexual intercourse. (Cf. Denzler 1991, p. 192.).

<sup>69</sup>Cf. o. A.: Homosexualität. In: Kluge. Etymologisches Wörterbuch der deutschen Sprache. 25th, revised and expanded edition. Ed. by Elmar Seebold. Berlin: De Gruyter 2011, p. 424.

<sup>70</sup>Cf. Eder, Franz X.: Kultur der Begierde. Eine Geschichte der Sexualität. Munich: Beck 2002, pp. 52–71.

<sup>71</sup>Cf. Eder 2002, p. 57.

<sup>72</sup>Cf. Ranke-Heinemann 1988, p. 336; Cf. Tiedemann 2014, p. 134.

<sup>73</sup>Cf. Tiedemann 2014, p. 134; Denzler 1991, p. 194; In light of the recent abuse scandals within the Catholic Church, there seems to be a wide gap between the required morality and the actual behavior of some church scholars to this day.

gender”<sup>74</sup> characterized the period. “Discourses of specific roles for men and women, according to their ‘natural destiny,’ led to distinctions in the legal and political spheres with the establishment of bourgeois society in the 18th century.”<sup>75</sup> Rousseau is considered a significant figure in the discussion of the gender issue of the bourgeois era.<sup>76</sup> His discussion of the subject is embedded in the discussion of the dualism of the individual and society. The focus is on the question of how the individual can still live a self-determined life in society.<sup>77</sup> Rousseau’s solution is a “natural[] way of existence”,<sup>78</sup> i.e. a reflected way of life, which is based on a very concrete educational plan. The result is a philosophical and educational theory, which is shown in his famous work “Emile or On Education” on the pupil Emile.<sup>79</sup>

In his widely received work, Rousseau designs a family model that contrasts with society. The family offers space for individual development and emotional bonds.<sup>80</sup> Gender plays a central role here, as gender identity is the basis of the bourgeois family.<sup>81</sup> The formation of feelings and also one’s happiness in life depend on the gender order. Rousseau, thus, justifies the gender order as a family and social necessity.<sup>82</sup> For the determination of gender, however, he refers to observations of nature, which prescribe gender difference as a norm. In the times of the Enlightenment, this reliance on nature was viewed very critically<sup>83</sup> and should also be viewed with scepticism from today’s perspective. Although Rousseau pretends to refer to observations of nature, i.e. of man in his natural and biological essence, he always allows cultural aspects to flow in as well.<sup>84</sup> This becomes particularly clear in the treatment of sexuality and the educational program.

The concepts of identity and difference are central to determining the similarities and differences between women and men. Thus, men and women are identical in their genus, but there are great differences with regard to their sex. Sex antagonism is seen by Rousseau as the central difference between men, which is conceived as

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<sup>74</sup> von Felden, Heike: Geschlechterkonstruktion und Frauenbildung im 18. Jahrhundert: Jean Jacques Rousseau and the contemporary reception in Germany. In: *Handbuch zur Frauenbildung*. Ed. by Wiltrud Gieseke. Opladen: Leske + Budrich 2001, p. 25.

<sup>75</sup> von Felden 2001, p. 26.

<sup>76</sup> Cf. von Felden 2001, p. 26.

<sup>77</sup> Cf. Kuster, Friederike: Die Erfindung des bürgerlichen Geschlechterverhältnisses: Jean-Jacques Rousseau. In: *Philosophische Geschlechtertheorien. Ausgewählte Texte von der Antike bis zur Gegenwart*. Edited by Ders., Sabine Doyé, Marion Heinz. Stuttgart: Reclam 2002, p. 158.

<sup>78</sup> Kuster 2002c, p. 158.

<sup>79</sup> Cf. Kuster 2002c, p. 158 f. Cf. Rousseau, Jean-Jacques: *Emile oder über die Erziehung*. Edited, introduced and annotated by Martin Rang. Translated from the French by Eleonore Sckommodau with the collaboration of the editor. Stuttgart: Reclam 1963.

<sup>80</sup> Cf. Kuster 2002c, p. 159.

<sup>81</sup> Cf. Kuster 2002c, p. 161.

<sup>82</sup> Cf. Kuster 2002c, p. 159 ff.

<sup>83</sup> Cf. Heinz, Marion: Identität und Differenz. The Paradigmatic Beginning of Bourgeois Gender Theories in Rousseau’s ‘Emile’. In: *Gender as a Disorder. Discussions in and between the Sciences*. Ed. by Tatjana Schönwälder-Kuntze et al. Wiesbaden: Westdeutscher Verlag 2003, p. 131.

<sup>84</sup> Cf. von Felden 2001, p. 27.



the cause of all other contrasts.<sup>85</sup> The nature of the sexes, i.e. specific characteristics, is derived from the sexual act. It is said to be a law of nature that the man is strong, active, and conquering, while the woman is passive, weak, and yielding.<sup>86</sup> Other characteristics attributed to the male are the reason, rationality and abstraction. For the female sex, feeling, social competence and morality are considered characteristics. The woman is “specially created [...] to please the man. If a man is to please her in turn, it is from a less immediate need – his advantage consists in his strength, he pleases solely because he is strong.”<sup>87</sup> Rousseau, thus, describes man and woman as opposites who complement each other.<sup>88</sup> This “complementation theorem”<sup>89</sup> is still effective today. The gender differences, however, not only generate different characters but are also the basis for the division of tasks between man and woman. Rousseau returns to the concept of the *oikos* and, analogous to Aristotle, makes the following divisions: the man is master of the house, represents the link to society and is the political representative of the family. The woman, on the other hand, has no access to the state. The house is her central place, where tasks such as the well-being of the husband and the upbringing of children are her responsibility.<sup>90</sup>

Rousseau traces the explained characterizations of the sexes back to their sexuality. Sexuality receives a different meaning for man and woman. Thus, sexuality is a “mode of existence” for the man; for the woman, it determines “the form of existence as well as the sphere of action”.<sup>91,92</sup> Thus, sexuality is marked as crucial especially for a woman’s life. Rousseau justifies this account as follows: humans have the production of offspring as a life task in order to preserve the species. To this end, men and women contribute differently. Since without discipline a woman would be completely at the mercy of her desires, the preservation of the species would be in jeopardy. Rousseau sees here the necessity of cultivating nature and shame is proclaimed as a suitable means. The shame of women has the power to stop the control of drives.<sup>93</sup> This treatment of a woman’s sexuality is, of course, of great importance to men. For “by covering her desire with shame, the woman first awakens the desire and power of the man”.<sup>94</sup> The power of the man is therefore only generated by the woman.

The development of shame with regard to one’s sexuality is part of the educational program of women. Although the role of women is predetermined by nature and thus predispositions exist, these must be consolidated through education.<sup>95</sup> Only

<sup>85</sup> Cf. Rousseau 1963, p. 720; cf. Heinz 2003, p. 130 ff. cf. Kuster 2002c, p. 160.

<sup>86</sup> Cf. Rousseau 1963, p. 721.

<sup>87</sup> Cf. Rousseau 1963, p. 721.

<sup>88</sup> Cf. Kuster 2002c, pp. 160, 162; cf. von Felden 2001, p. 27.

<sup>89</sup> von Felden 2001, p. 27.

<sup>90</sup> Cf. Kuster 2002c, p. 162 f.

<sup>91</sup> Kuster 2002c, p. 161.

<sup>92</sup> Cf. Rousseau 1963, p. 726.

<sup>93</sup> Cf. Rousseau 1963, p. 721 ff; Heinz 2003, p. 134; cf. von Felden 2001, p. 27 f.

<sup>94</sup> Heinz 2003, p. 135.

<sup>95</sup> Cf. Kuster 2002c, p. 161; cf. von Felden 2001, p. 29.

through education can the sexes fulfil their destiny, the “perfection [...] [of themselves] as man or as woman”<sup>96</sup>. The goal of a woman’s educational program is the formation of feminine virtues and her subordination to the gender relationship. Thus, a woman must “get used to constraints at an early age”,<sup>97</sup> since she is subject to men and society all her life. Women should also learn to obey, endure injustice, and live a life of chastity and self-control. Meekness is stated to be the central virtue of women, which should enable women to deal with their situation.<sup>98</sup> With regard to the educational programme, it becomes clear that Rousseau certainly refers to nature – he states the ranking peculiarity of man and woman as the “law of nature”<sup>99</sup> – but that the character traits of the sexes are significantly constructed – brought about by education. It can be discussed whether Rousseau describes the subordination of women in the society of the time or evaluates this as the correct division of roles. In favor of the latter is the fact that he emphasizes the necessity of differences and is clearly against giving girls the same education as boys: “To cultivate in woman masculine peculiarity and to let her kind wither away is obviously to work to her detriment.”<sup>100</sup> But it is not only for women that negative consequences would result: Rousseau’s remarks also positively and clearly emphasize the importance of women for culture and the development of men.<sup>101</sup> Moreover, he also sees in the coercion of women an opportunity “to attain true human greatness.”<sup>102</sup> Von Felden then aptly concludes that Rousseau “pronounce[] in the same breath a degradation of women and their glorification.”<sup>103</sup> Following on from this, two different interpretative approaches to Rousseau’s remarks can be described. On the one hand, Rousseau’s “Emile” is read as a theory of repression, which presents women as the second sex.<sup>104</sup> Thereby, the oppression and dependence of women on and through men are emphasized. This reading seems conclusive based on the gender order and education explained. A second approach, however, postulates the “non-hierarchization of gender relations”<sup>105</sup> in Rousseau and describes the shame of women as an economy of seduction in which the power of women is revealed. This view is supported by reference to Rousseau’s master-servant dialectic, which entails a mutual dependence of man and woman. Thus, the man is dependent on the woman’s charms and she is also dependent on him to have children.<sup>106</sup> Not only in the area of sexuality

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<sup>96</sup> Heinz 2003, p. 133.

<sup>97</sup> von Felden 2001, p. 29.

<sup>98</sup> Cf. von Felden 2001, p. 29 ff; cf. Kuster 2002c, p. 161; cf. Rousseau 1963, p. 744.

<sup>99</sup> Rousseau 1963, p. 733.

<sup>100</sup> Cf. Rousseau 1963, p. 731.

<sup>101</sup> Cf. von Felden 2001, p. 29 ff.

<sup>102</sup> von Felden 2001, p. 30.

<sup>103</sup> von Felden 2001, p. 30.

<sup>104</sup> Cf. von Felden 2001, p. 28.

<sup>105</sup> von Felden 2001, p. 28.

<sup>106</sup> Cf. Rousseau 1963, p. 724: The law of nature “gives woman greater facility in arousing desires than in satisfying them, thus making him, even if he is willing, dependent on the woman’s will and forcing him to strive to please her in order to make her let him be the stronger.”

but also the state of culture, women are of central importance, since they are responsible for morality, morals and communication.<sup>107</sup> For the state of culture, the woman has an even greater responsibility than the man.<sup>108</sup> This makes it clear that Rousseau does not portray women negatively, but also emphasizes their outstanding role in society and the formation of man's character, and describes them in this respect in an appreciative way. However, Rousseau's theory of gender is, on the whole, focused on the man. The woman has no destiny of her own; her task is to help promote man's development and achieve his "humane and civil perfection".<sup>109</sup> However, to describe the relationship between man and woman as non-hierarchical, only on the grounds that woman has the power of seduction, can be questioned, since this hierarchy always refers to the social position of the sexes, in which woman seems clearly inferior to man. Thus, although Rousseau emphasizes the power of the woman in the area of sexuality, he makes it even clearer that a man is only dependent on himself and can exist without a woman, while the woman is not able to do so.<sup>110</sup> Accordingly, there can be no talk of balancing the social power of man with the seductive powers of women, since different levels of influence are being compared in the process. Rousseau describes man and woman as contrasting but complementary characters. Both sexes are attributed not exclusively, but many positively connoted characteristics. However, they are mainly characteristics as a basis for the subordination of the woman to the man.

"Emile" was already widely received among philosophers and educators in the eighteenth century. The work met with much approval, but also earned criticism. For the German reading, it is striking that not all aspects were carried forward. There was a focus on women as housewives, with self-discipline and responsibility as the most important virtues. The importance of sexuality and the role of women as seductresses and lovers were left out.<sup>111</sup> Even during Rousseau's lifetime, women criticized the lack of independence of women in his theory. The critical texts of contemporary women authors, however, remained unnoticed by scholars until the 1970s.<sup>112</sup>

In his gender theory, Rousseau takes up concepts that already existed with Aristotle and have not been developed much since then. What is new with him, however, is his detailed description of gender characters and the importance he attaches to the gender order for the individual and social situation. The role model of the strong man, who represents the family and the selfless, caring woman, who

<sup>107</sup> Cf. von Felden 2001, p. 28.

<sup>108</sup> Cf. von Felden 2001, p. 28.

<sup>109</sup> Kuster 2002c, p. 164.

<sup>110</sup> Cf. Rousseau 1963, p. 732 f.

<sup>111</sup> It is worth mentioning Joachim Heinrich Campe, who in his 1789 work "Väterlicher Rath an meine Tochter" (Fatherly Advice to My Daughter) strongly criticized Rousseau's portrayal of women and depicted an image of women that focused on the household and family.

<sup>112</sup> Cf. von Felden 2001, p. 31 f.

looks after the kitchen, house and children, is increasingly broken up but is still basically valid today.<sup>113</sup>

## 4 John Stuart Mill and Harriet Taylor Mill

Carolyn Seyffert

John Stuart Mill (1806–1873), an English philosopher and women’s rights activist, is arguably one of the most liberal thought leaders in the female emancipation movement. Together with his long-time friend and later wife Harriet Taylor Mill (1807–1858), he published writings that dealt with equal rights for women and caused a sensation in the Victorian era. Taylor and Mill met in 1830, Harriet was already married and soon to be a mother of three.<sup>114</sup> The two philosophers’ intellectual and strong emotional friendship were to last 20 years, despite adverse circumstances and rumours of adultery, culminating in a brief marriage after the death of Taylor’s husband.<sup>115</sup> Mill marked many of his publications as joint work. Large parts of, for example, *Principles of Political Economy* were, according to Mill, co-authored by Harriet Taylor. Some scholars still question this today, dismissing Mill’s appreciations of his later wife as the foolish ravings of an old man.<sup>116</sup>

Mill’s standpoint on the woman question was radically liberal from his earliest youth. He did not understand the prejudice against women, advocated their suffrage, and made a much-noticed speech on the subject in the House of Commons in 1867.<sup>117</sup> He consistently rejected, on his marriage to Taylor, with reference to their mutually equal liberty, all claims of disposal of the man over the woman established by law, religion, or common law.<sup>118</sup> “I saw no more reason why women should be held in legal subjection to other people than why men should.”<sup>119</sup>

Throughout his life, he emphasized his wife’s accomplishments.

When two persons have their thoughts and speculations completely in common; when all subjects of intellectual or moral interest are discussed between them in daily life, and probed to much greater depths than are usually or conveniently sounded in writings intended for general readers; when they set out from the same principles, and arrive at their conclu-

<sup>113</sup> Cf. Notz, Gisela: Unbezahlte Arbeit. In: Dossier. Frauen in Deutschland 19.10.2010 <http://www.bpb.de/gesellschaft/gender/frauen-in-deutschland/49411/unbezahlte-arbeit> [01.07.2018].

<sup>114</sup> Cf. Schröder, Hannelore: Einleitung. In: Die Hörigkeit der Frau. Texte zur Frauenemanzipation. Hannelore Schröder (ed.). Frankfurt a. M.: Autoren- und Verlagsgesellschaft Syndikat 1976, pp. 7–45 (here p. 14).

<sup>115</sup> Cf. Schröder, Hannelore: Einleitung. In: Die Hörigkeit der Frau. 1976, pp. 7–45 (here p. 14).

<sup>116</sup> Cf. Schröder, Hannelore 1976, pp. 7–45 (here p. 19).

<sup>117</sup> Cf. Schröder, Hannelore 1976, pp. 7–45 (here p. 11).

<sup>118</sup> Cf. Schröder, Hannelore 1976, pp. 7–45 (here p. 21).

<sup>119</sup> Mill, John Stuart: Autobiography, <https://www.earlymoderntexts.com/assets/pdfs/mill1873e.pdf> [18.01.2019], p. 158.

sions by processes pursued jointly; it is of little consequence in respect to the question of originality which of them holds the pen.<sup>120</sup>

If it is no longer possible to distinguish who wrote what, Mill postulated, his work was just as much the work of his wife. The most fruitful and important thoughts, especially in the book *The Subjection of Women*, sprang from the mind of Harriet Taylor Mill. He regretted not having adequately captured all her thought.<sup>121</sup> Mill, humble both humanly and intellectually, lived his convictions. He was a radical democratic thinker, personally as well as politically committed to the equality of women,<sup>122</sup> and never tired of paying tribute to Harriet Taylor Mill's merits.

## 4.1 Gender Image

Mill and Taylor Mill presuppose, in addition to the natural attraction of both sexes to each other, that there is "no natural inequality of the sexes."<sup>123</sup> Physical strength is no justification for superiority, they argue because all progress has led to less respect for physical strength. Strength hardly confers any advantage anymore, he said, nor does the anatomical argument of the larger brain. Otherwise, the "whale would have to surpass the human race immeasurably,"<sup>124</sup> Mill said, adding that only artificially maintained prejudices now stood in the way of equality and equality of the sexes.<sup>125</sup> "If nature has not made man and woman unequal, a fortiori the law should not."<sup>126</sup> The old role model and the precarious legal status of women are no longer tenable, she said, because even in modern Europe there is a general belief that everyone has the freedom to use abilities as well as opportunities to achieve what he or she deems desirable.<sup>127</sup> If half of humanity were denied this in such modern times simply because they were born with the "wrong sex", the oppression of women would only be revealed as a "mere relic of a bygone era".<sup>128</sup>

According to the authors, the subordination of the "weaker sex" is based only on a theoretical, but not empirical basis, because no other concept has been tried so

<sup>120</sup> Mill, John Stuart, p. 157.

<sup>121</sup> Cf. Mill, John Stuart, p. 157.

<sup>122</sup> Cf. Schröder, Hannelore 1976, pp. 7–45 (here p. 26).

<sup>123</sup> Mill, John Stuart: *Essays on Marriage and Divorce*. In: *Die Hörigkeit der Frau. Texte zur Frauenemanzipation*. Hannelore Schröder (ed.). Frankfurt a. M.: Autoren- und Verlagsgesellschaft Syndikat 1976, pp. 47–66 (here p. 53).

<sup>124</sup> Cf. Mill, John Stuart; Taylor Mill, Harriet; Taylor, Helen: *Die Hörigkeit der Frau*. In: *Die Hörigkeit der Frau. Texte zur Frauenemanzipation*. Hannelore Schröder (ed.). Frankfurt a. M.: Autoren- und Verlagsgesellschaft Syndikat 1976, pp. 125–278 (here p. 223).

<sup>125</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here p. 53).

<sup>126</sup> Mill, John Stuart 1976, pp. 47–66 (here p. 54).

<sup>127</sup> Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here pp. 151–152).

<sup>128</sup> Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 156).

far.<sup>129</sup> Moreover, this theoretical inequality did not arise from the need to promote the happiness of all, but only because it had existed since time immemorial.<sup>130</sup> “The subjugation of women by men is a universal habit; any departure from it seems unnatural.”<sup>131</sup> That this is based on voluntariness is denied by Mill. Women condone their oppression and just do not fight for their rights for fear of the even worse consequences.<sup>132</sup>

It is also denied that the nature and intellect of women are entirely different from those of men. If the woman were proven to be intellectually inferior to the average man by nature, no one would have to worry about her reaching for high office.<sup>133</sup> The authors postulate that women are in no way inferior to their male colleagues in their achievements in any profession, as the past has shown, even if women have produced less original thoughts up to now due to the difficult structures.<sup>134</sup> Intellectual differences, they argue, are merely a consequence of upbringing, lifeworld,<sup>135</sup> and lack of time and educational opportunities.<sup>136</sup> “What is now called the nature of woman is something thoroughly artificially produced”,<sup>137</sup> on the one hand by forced, overall social oppression and on the other by the unnatural relationship of women to the oppressors themselves. It is the heightened sense of power over those “closest to him”<sup>138</sup> and the fear of losing it that makes husbands of every status cling to the antiquated role structure.<sup>139</sup> But men expect not only servitude and recognition but also voluntary affection. One means of achieving this “affectionate” subjugation, he argues, is marriage. It is through this institution that Mill’s view of the woman question crystallizes most clearly.

## 4.2 Marriage and Divorce

In the early essays, Mill strongly criticizes marriage and its unbreakability.

All the difficulties of every morality arise from the conflict which is always renewed between the highest morality and still the best public morality which the state of development of general human nature permits.<sup>140</sup>

<sup>129</sup>Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen: Die Hörigkeit der Frau. In: Die Hörigkeit der Frau. 1976, pp. 125–278 (here p. 133).

<sup>130</sup>Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here 133).

<sup>131</sup>Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 145).

<sup>132</sup>Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 148).

<sup>133</sup>Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 201).

<sup>134</sup>Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here pp. 234–235).

<sup>135</sup>Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 205).

<sup>136</sup>Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 212).

<sup>137</sup>Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 158).

<sup>138</sup>Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 142).

<sup>139</sup>Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 142).

<sup>140</sup>Mill, John Stuart 1976, pp. 47–66 (here p. 49).

Mill sees public morality as a compromise between two conflicting natures: “general satisfaction and least sacrifice of happiness”.<sup>141</sup> The higher natures, in order to avoid war with each other, give up parts of their needs. Higher natures, according to Mill, are “characters which, by combination of natural and acquired endowments, possess the greatest capacity for feeling and bestowing happiness”.<sup>142</sup> It is they, he says, who suffer most from this compromise, for they have no need for rules, maxims, and moral principles. These minds find the greatest happiness when they follow their judgments and impulses.<sup>143</sup> General rules, he said, were only precautions. If a strong desire is directed to the happiness of all, and the disposition of this high nature is noble in other respects, they are saved from enjoying themselves at the expense of others.<sup>144</sup>

Marriage, on the other hand, Mill perceives it as an instrument that subjugates those high and passionate natures.<sup>145</sup> He cannot comprehend that if those high natures want to enter into a bond, law or opinion could be against it.<sup>146</sup>

John Stuart Mill concedes that the indissolubility of marriage may have been beneficial to women in the past. English marriage law was not reformed until 1857, allowing divorce only in particularly serious cases.<sup>147</sup> The woman, he argues, was protected by the indissoluble covenant, as she could not be disowned in the event of the transience of her beautiful charms, which may have been paramount to her partner in the promise of marriage.<sup>148</sup> Mill refers to the power imbalance within the relationship. The wife was effectively the property of her husband, giving up assets as well as human rights and dying a ‘civil death’.<sup>149</sup> If the husband had the option of divorce, all power lay with the stronger, who could now dump the weaker (his wife) (but not vice versa).<sup>150</sup> Women’s prestige, status and lives would be ruined. To prevent this, women, whom Mill assumes are easier to please than men, seek the security of an indissoluble marriage out of fear or convenience and do not want to jeopardize this.<sup>151</sup> Mill recognizes that a woman’s social status depends only on her marriage and disapproves of such a state of society with such an opinion as “absurd and immoral”.<sup>152</sup> If the motive for marriage lay only in this and not in the happiness sought by two equal lovers, this would be simply wrong.<sup>153</sup>

<sup>141</sup> Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 47).

<sup>142</sup> Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 48).

<sup>143</sup> Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 48).

<sup>144</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here p. 48).

<sup>145</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here p. 49).

<sup>146</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here p. 49).

<sup>147</sup> Cf. Narewski, Ringo: John Stuart Mill und Harriet Taylor Mill. Leben und Werk. Wiesbaden: VS Verlag für Sozialwissenschaften 2008 (= Politik und Gesellschaft; vol. 20), p. 87.

<sup>148</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here pp. 50–51).

<sup>149</sup> Cf. Narewski, Ringo 2008, p. 88.

<sup>150</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here pp. 50–51).

<sup>151</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here pp. 50–51).

<sup>152</sup> Mill, John Stuart 1976, pp. 47–66 (here pp. 50–51).

<sup>153</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here p. 52).

Mill blames the precarious position of married women not primarily on the law, but on their upbringing. “Women are brought up in such a way that without a man, [...], they cannot survive even physically”,<sup>154</sup> without their own will and determination of being, but in subjection and “docility to the determinations of others”.<sup>155</sup> The woman is in complete dependence on a man and can only gain prestige through him. Taylor agrees with Mill here. Women are raised to “earn their living by marriage”.<sup>156</sup> If they do not, they are perceived as useless. They do not aspire to a great goal because their minds are “degenerated by habit and oppression”.<sup>157</sup> If the law that supports such a fate were to change, Mill argues, this state of affairs would no longer be tenable. Taylor notes that it would be harmful to remove all restrictions at once, “for it would only purchase their protectors more dearly than before”.<sup>158</sup> Women would nevertheless continue to be uneducated, fearful, and dependent. She wished that women would even acquire the need to want to improve their situation.<sup>159</sup> Mankind would experience an enormous increase in intellectual power if the female sex enjoyed “a better and more perfect education”.<sup>160</sup> According to Mill, equally educated women would also be good for men, because they would no longer be taught self-deification and the exaltation of their own will, but that this must also apply as an irrevocable law in “another rational being”.<sup>161</sup>

No one should have to be dependent on another person except on a voluntary basis in love, Mill said. To achieve this, women must be enabled to support themselves, independent of male influence.<sup>162</sup> Men fear this development because they do not want women to become their equals.

But Mill also believes that just because women should have the right to work does not mean they should. It is not desirable to flood the labor market with more competition and, if the husband’s earnings are good, simply not necessary. “It will be to the happiness of both if their duty is rather to add lustre and beauty to life.”<sup>163</sup> Mill, in his admittedly antiquated image, is speaking here primarily of the more highly placed women. They should “make life beautiful”,<sup>164</sup> devote themselves entirely to child-rearing and be loved by their husbands. “But women will never [...] be what they ought to be, nor will their social position be what it ought to be, until they are given in equal measure the opportunity of making their living.”<sup>165</sup> Laws to

<sup>154</sup> Mill, John Stuart 1976, pp. 47–66 (here p. 52).

<sup>155</sup> Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 149).

<sup>156</sup> Taylor Mill, Harriet: *Essay über Ehe und Scheidung*. In: *Die Hörigkeit der Frau* 1976, pp. 67–70 (here p. 68).

<sup>157</sup> Taylor Mill, Harriet 1976, pp. 67–70 (here p. 68).

<sup>158</sup> Taylor Mill, Harriet 1976, pp. 67–70 (here p. 57).

<sup>159</sup> Cf. Taylor Mill, Harriet 1976, pp. 67–70 (here p. 57).

<sup>160</sup> Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 251).

<sup>161</sup> Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 189).

<sup>162</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here p. 54).

<sup>163</sup> Taylor Mill, Harriet 1976, pp. 67–70 (here p. 67).

<sup>164</sup> Mill, John Stuart 1976, pp. 47–66 (here p. 57).

<sup>165</sup> Mill, John Stuart 1976, pp. 47–66 (here p. 58).



restrict their nature, however, for fear that it might go out of joint, were not needed for this purpose.<sup>166</sup> On the contrary, she says, it is even healthy for a woman's mind to direct her energy toward a goal. Women who find themselves "sheltered as a kind of hothouse plant from every harmful breeze"<sup>167</sup> do not develop nervous sensitivities and fainting spells for nothing.

Marriage, Mill argues, should be a matter of choice, not necessity, for men and especially for women. It should be decided wisely and to the full extent of reason by those concerned. Finding supreme happiness in the first choice is unlikely, and an indissoluble marriage thus dangerous to all concerned, Mill said.<sup>168</sup> Divorce, if it is possible, is also not taken lightly. But its offer is necessary to achieve true equality, he said.<sup>169</sup>

### 4.3 Legacy

John Stuart Mill and Harriet Taylor Mill shared a unique relationship of equals, squeezed by the confines of their time into a strict corset of social norms and values. She used the perceived inequality of men and women as an excuse to deny half the population any right to self-determination. Mill was an ardent campaigner for women's rights and their emancipation. In part, his conclusions and those of his wife are far ahead of their time and thus still highly relevant today. Nevertheless, Mill was also a child of his time. Like no other, he understood how to think outside his social and historical context, although he was not entirely independent of it. Nevertheless, his thoughts and positions, as well as those of his wife, contributed to the reform of English marriage law. As pioneers, they both shaped an argumentative basis for the movement of the following suffragettes, who won the right to vote for women in the United Kingdom in 1928. Almost half a century after Mills' death.

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## 5 Magnus Hirschfeld

Carolin Seyffert

### 5.1 Image of Man

Magnus Hirschfeld (1868–1935) was a German physician and sexologist. Hirschfeld sees the human being as a mixture of female and male characteristics, which he justifies with the fact that during fertilization both male (sperm) and female parts

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<sup>166</sup> Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 166).

<sup>167</sup> Cf. Mill, John Stuart/Taylor Mill, Harriet/Taylor, Helen 1976, pp. 125–278 (here p. 217).

<sup>168</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here p. 60).

<sup>169</sup> Cf. Mill, John Stuart 1976, pp. 47–66 (here p. 65).

(egg cell) merge with each other.<sup>170</sup> In doing so, he establishes extreme poles beginning with a man with no feminine attributes, called a full man, and ending with the so-called full woman, with no masculine attributes at all.<sup>171</sup> Hirschfeld defines these masculine or feminine attributes using four different scales, which include primary and secondary sexual characteristics as well as psychological aspects, such as desire or behavior and handwriting.<sup>172</sup> Although Hirschfeld adheres to the binary male-female concept, his assumption of scalability makes a range that allows for infinite combinations, and thus a diversity of genders.<sup>173</sup> For Hirschfeld, human characteristics are male or female, not persons. They move in between, are intersexual variants. While homosexual or transsexual, androgynous or hermaphroditic people are quantitatively more intersexual, and people who feel ‘normal’ quantitatively less, all are still only intermediate.<sup>174</sup> Hirschfeld seldom emphasized this conception of man, since it would have meant an attack on people’s self-perception of not being a ‘real’ man or woman. He also did not want it to be understood as a theory, but merely as a scheme for classifying and ordering the obvious. Hirschfeld used a questionnaire with about 85 questions for his work from 1899 onwards, which over the years and with marked accuracy recorded a treasure trove of data on the sexual characteristics and habits of thousands of people. Later on, he used this questionnaire primarily to learn more about homosexuals and to determine their percentage in the population.

Hirschfeld was also comprehensively critical of the Nazis’ racial theory. He spoke out against the division and evaluation of human beings into and according to races, which were only makeshift and artificial means.<sup>175</sup>

## 5.2 The Third Sex

*The Third Sex* described homosexual men and women equally in a neutral style. Hirschfeld hoped that this term would catch on and be conducive to de-discrimination.<sup>176</sup> For Hirschfeld, gays and lesbians, united in the third sex, were close. Throughout his life, he wanted to see a collaboration realized, even if it was never to come to pass, just as the term ‘third sex’ did not become established.<sup>177</sup> Particularly because women were only able to stand up for their rights later, with the

<sup>170</sup> Cf. Herzer, Manfred: Magnus Hirschfeld. Leben und Werke eines jüdischen, schwulen und sozialistischen Sexologen. Hamburg: Männerschwarm Skript Verlag 2001, p. 104.

<sup>171</sup> Cf. Herzer, Manfred 2001, pp. 104–105.

<sup>172</sup> Cf. Herzer, Manfred 2001, p. 105.

<sup>173</sup> Cf. Herzer, Manfred 2001, p. 106.

<sup>174</sup> Cf. Herzer, Manfred 2001, p. 106.

<sup>175</sup> Cf. Herzer, Manfred: Magnus Hirschfeld in seiner Zeit. Berlin/Boston: Walter de Gruyter GmbH 2017, p. 379.

<sup>176</sup> Cf. Herzer, Manfred: Magnus Hirschfeld. Leben und Werke eines jüdischen, schwulen und sozialistischen Sexologen 2001, p. 112.

<sup>177</sup> Cf. Herzer, Manfred 2001, p. 113.

introduction of women's suffrage, and thus had little influence, the 'third sex' also remained a male domain.

Moved by the conviction of Oscar Wilde, who was on trial for his homosexuality, and the suicide of one of his patients, Hirschfeld first became scientifically concerned with homosexuality in the late 1890s. It is believed that he too had been homosexual. His initial justifications for homosexuality in men and women, however, seem less than revolutionary. Homosexuality, according to Hirschfeld, was explained by human nature itself. A contrary sexual feeling was not a classical disease, but a congenital deformity, a pathological anomaly<sup>178</sup> and thus not justiciable or to be prosecuted as a crime. Hirschfeld was not alone in his pathologization of homosexuality, yet his treatise became the starting signal for a gay movement that advocated the abolition of § 175 of the Reich Penal Code. The so-called "gay paragraph" punished sexual acts between men, but never between women. The lesbian sexual act, which probably did not involve penetration from a legal point of view, did not as such fall under a legal prohibition. Sexuality was, thus, defined exclusively in terms of male nature. It was not until 1994 that the paragraph was officially removed from the code. It is true that during Hirschfeld's lifetime the attempts to abolish it, which were also and above all initiated by himself, failed in all instances. Nevertheless, the gay movement experienced an upswing, especially through the support of renowned men, such as the author Gerhart Hauptmann, the social democrat August Bebel and the artist Max Liebermann.<sup>179</sup>

Hirschfeld, however, presented himself more as a selfless fighter for the liberation of homosexuals out of a scientific-medical interest, without having anything to do with homosexuality himself.<sup>180</sup> Like many of his fellow campaigners, he avoided an open and public confession of his sexual orientation. Privately, he lived together with his two lovers Tao Li and Karl Giese, especially in his last years in exile.<sup>181</sup> Although it was not a punishable offence to be publicly homosexual, the homosexual act, especially between two men, was to be prosecuted.<sup>182</sup> Hirschfeld was able to prove that almost none of these 'criminal acts' were prosecuted, even though many of the homosexual men actually had sex.<sup>183</sup> For this reason alone, he urged the abolition of paragraph § 175.

Hirschfeld advocated the biologically oriented thesis that sexual orientations were innate and influenced by certain hormones. He hoped that research into these hormones would provide proof of innate homosexuality.<sup>184</sup> Although Hirschfeld was a biologist through and through, he also considered the sociological side of homosexual people.<sup>185</sup> Homosexuals were not sick in themselves, their

<sup>178</sup> Cf. Herzer, Manfred 2001, p. 98.

<sup>179</sup> Cf. Herzer, Manfred 2001, pp. 101–102.

<sup>180</sup> Cf. Herzer, Manfred 2001, p. 117.

<sup>181</sup> Cf. Herzer, Manfred 2001, p. 152.

<sup>182</sup> Cf. Herzer, Manfred 2001, p. 118.

<sup>183</sup> Cf. Herzer, Manfred 2001, p. 140.

<sup>184</sup> Cf. Herzer, Manfred 2001, p. 128.

<sup>185</sup> Cf. Herzer, Manfred 2001, p. 129.

psychological suffering was much more a consequence of the negative resonance of their immediate environment.<sup>186</sup> In order to cure such mental suffering, Hirschfeld relied on a kind of talk-therapeutic approach, which was supposed to give those affected courage to face life again and made practical suggestions for their behaviour. This method, however, seemed to be successful only in the ‘easier’ cases. The social pressure on homosexual people to finally be ‘normal’ led to dangerous and pointless treatment methods, which Hirschfeld also supported. For example, he called on homosexual men who suffered too much from their sexual orientation and showed no improvement with therapy to have an operation by a doctor colleague so that their orientation would become heterosexual. In the process, the completely healthy testicles of the supposedly ‘sick’ men were amputated and replaced with testicles of heterosexual men during the ineffective procedure.<sup>187</sup> Despite his great efforts to emancipate gays and lesbians, Hirschfeld has been accused of capitulating to the overpowering, institutionalized as well as heterosexual normality of his time.<sup>188</sup> Moreover, through this approach, the passionate researcher got caught up in the waters of eugenics, which made its way into practical medicine at the turn of the century.

### 5.3 The Institute for Sexual Science

After his appointment as Sanitary Councillor, shortly after his 50th birthday, Magnus Hirschfeld set up a charitable foundation and acquired the Tiergarten Villa, Betthofstraße 3, in Berlin.<sup>189</sup> It was to become the foundation stone for his Institut für Sexualwissenschaft (Institute for Sexual Science). It was intended as a training and continuing education center for physicians, educators, and lawyers, and was to combine research and teaching as well as promote international exchange.<sup>190</sup> The sexologist received many foreign colleagues and advocated the idea of internationalism as well as equal rights for all people worldwide.<sup>191</sup> Hirschfeld also received patients, over 3500 in the first year. More than 30% of them belonged to ‘intersexual variants’.<sup>192</sup>

His concern was also to provide children and adolescents with sex education that was not based on fear, but a sense of responsibility.<sup>193</sup> The sexual education that he advocated together with his colleagues was aimed more at the educators, not at the people being educated. “Pregnancy prevention [...] [, the] fight against the existing

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<sup>186</sup> Cf. Herzer, Manfred 2001, p. 129.

<sup>187</sup> Cf. Herzer, Manfred 2001, p. 134.

<sup>188</sup> Cf. Herzer, Manfred 2001, p. 135.

<sup>189</sup> Cf. Herzer, Manfred 2017, p. 288.

<sup>190</sup> Cf. Herzer, Manfred 2017, p. 290.

<sup>191</sup> Cf. Herzer, Manfred 2017, p. 293.

<sup>192</sup> Cf. Herzer, Manfred 2017, p. 290.

<sup>193</sup> Cf. Herzer, Manfred 2017, p. 296.

criminal law on abortion”<sup>194</sup> as well as the “right to an adequate sex life, provided it does not harm the rights of third parties”<sup>195</sup> were central points of his sex education.

His success was met with resentment by many of his colleagues, but also in politics. In 1920, during a lecture, there was an attack by supporters of the then still young NSDAP, the requested police protection failed to materialize.<sup>196</sup> The fascist attacks against Hirschfeld were numerous. They reached their climax in 1933 when many of his friends, colleagues and comrades-in-arms were arrested. In May, the Institut für Sexualwissenschaft (Institute for Sexual Science) was looted and closed, and days later fascists burned Hirschfeld’s books in a large staged propaganda action.<sup>197</sup> Hirschfeld learned of the destruction of his life’s work while traveling; he did not return to Germany, but retreated into exile in Switzerland, later Paris and Nice.

## 5.4 Legacy

Although Magnus Hirschfeld suffered both privately and in his scientific work under the supremacy of institutionalized heterosexuality and also chose questionable ways to allow his patients a ‘normal’ life, he is still one of the great pioneers in sexology. He was a major advocate for the rights of homosexual people and wanted to raise awareness of homosexuality among the general public as well as to de-discriminate against it. Scientifically, he laid important foundations for the study of sexual orientations and paved the way for classifying genders not only as male and female. With his institute, he founded a place of research and international exchange and was an important address for the concerns and needs of intersexual people of his time.

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## 6 Sigmund Freud

Juliane Köhler

One of the best-known positions within the still-young field of sexology is without doubt held by the psychoanalyst Sigmund Freud. Freud’s sexual theory is based primarily on his *Drei Abhandlungen zur Sexualtheorie* (1905) and his Lecture on *Die Weiblichkeit* (1933). However, it would be wrong to speak of a coherent sexual theory of Freud in this context, since other parts of his teaching, e.g. his drive construction, had an influence on his considerations and Freud revised or reworked some parts of the sexual theory in later years. The following account of the development of sexuality attempts to work out, on a scientific basis, the most important points of Freud’s theory, which sought to establish sexual normality.

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<sup>194</sup> Herzer, Manfred 2017, p. 299.

<sup>195</sup> Herzer, Manfred 2017, p. 299.

<sup>196</sup> Cf. Herzer, Manfred 2017, p. 291.

<sup>197</sup> Cf. Herzer, Manfred 2017, p. 299.

In *Die Weiblichkeit*, Freud assumes that sexuality must be considered psychosexuality. By this, he understands that human desire is an interplay of conscious and unconscious arousals and fantasies, the goal of which is a pleasure. Additionally, according to Freud, human beings are shaped by their sexuality. Every human being individuates himself from and in his position to the sexual producers and from the individual position to the opposite sex.<sup>198</sup>

Freud makes an important distinction in his sexual theory between “sexual object”, the person from whom sexual attraction emanates, and “sexual goal”, those actions for which the drive urges. Such a distinction was hitherto unknown.<sup>199</sup> It assumes that the child is bisexually inclined at the beginning of his development. Bisexual in this context can be understood as a presence of both active, which are primarily considered masculine behaviors, and passive characteristics, which have traditionally been attributed to more feminine behaviors.<sup>200</sup> Freud believes that boys and girls go through the stages of libido development in the same way. However, he acknowledges that the development of the girl into, as he points out, a “normal” woman is more difficult and complicated than the development of the boy, since girls have two more tasks to accomplish.<sup>201</sup>

In the phallic phase, according to Freud, the child discovers its erogenous zone, which in the boy is associated with the “pleasurable sensation of the penis”<sup>202</sup> and in the girl with the stimulation of the clitoris with desire and the idea of sexual intercourse. Here the first developmental task of the girl already emerges. For, according to Freud, in order to become a normal woman, the sensitivity of the clitoris must be ceded to the vagina. The boy, on the other hand, could hold on to the pleasure he first experienced in the phallic phase for the rest of his life.<sup>203</sup> How the ceding of sensitivity from the clitoris to the vagina takes place, according to Freud, is described in more detail below.

Freud notes that in both girls and boys the first love object is the mother since she is responsible for the satisfaction of bodily needs in early childhood. Partial drives predominate during this period. Both boys and girls are active in this stage of development, but they are also passive in loving. That is, they demand pleasure satisfaction through certain behavior, such as crying out for the mother’s breast, but they also receive tenderness and attention without any action on their part. Since Freud characterizes active sexual behavior as a rather masculine trait, he assumes at that point that the girl also tends to display masculine behavior during this time.<sup>204</sup>

<sup>198</sup> Cf. Kuster, Friederike: *Eine Theorie der Geschlechtlichkeit – Sigmund Freud*. In: *Philosophische Geschlechtertheorien. Ausgewählte Texte von der Antike bis zur Gegenwart*. Edited by Sabine Doyé, Marion Heinz and Friederike Kuster. Stuttgart: Reclam 2002, p. 351.

<sup>199</sup> Cf. Freud, Sigmund: *Drei Abhandlungen zur Sexualtheorie*. Einleitung von Reimut Reiche. Frankfurt a. M.: Fischer Taschenbuch Verlag 1991, p. 37 f.

<sup>200</sup> This view is contrary to the current understanding of bisexuality.

<sup>201</sup> Cf. Freud [1933] 2002, pp. 357–361.

<sup>202</sup> Freud [1933] 2002, p. 361.

<sup>203</sup> Cf. Freud [1933] 2002, p. 361 f.

<sup>204</sup> Cf. Grissrau 1997, p. 46.

According to Freud's theory, if girls retained their love for their mothers, all women would be homosexual. So how does the development into a heterosexual woman take place?

The intimate bond with the mother suffers some disappointments in both boys and girls, which are characterized by reproaches, such as the mother would have given too little milk and thus too little love, or would give more attention and thus more love to a sibling. Especially the prohibition of "lustful activity on the genitals"<sup>205</sup> would be perceived by both the boy and the girl as the strongest denial. All these moments are connected with rejection, disappointment, jealousy and seduction by the mother with subsequent refusal and culminate in hostility and turning away from her.<sup>206</sup>

The boy feels hostility towards the beloved mother in a small way through these very rejections and denials of pleasure. But the mother is still the person who symbolizes tenderness and every kind of satisfaction of a need so that the boy holds on to his love for her. Since the father would be noticed by the child during the phallic period, he would be perceived by the boy as a rival to be eliminated – this is the Freudian Oedipus complex.<sup>207</sup> By seeing the female sex, however, the boy discovers that his "highly prized member"<sup>208</sup> need not necessarily be connected to the body, from which castration anxiety develops in memory of the mother's threats in dealing with the member.<sup>209</sup> Out of the danger of losing the penis, the boy abandons the hostile attitude towards the father. "Under the impression of the danger of losing the penis, the Oedipus complex is abandoned, repressed, in the most normal case thoroughly destroyed, and a strict superego is installed as its heir."<sup>210</sup>

According to Freud, this development is almost the opposite in girls and therefore causes enormous difficulties. The hostility towards the mother reaches a much greater extent in them because, in addition to the already mentioned reproaches, there is another, if not the greatest disappointment – the discovery of the missing penis, which the girl experiences by seeing the male sex. According to Freud, the so-called lack of a penis makes the child feel impaired in her identity and gives her the impression of not being complete, for which she blames her mother. A typical expression of penis envy is therefore the wish to have something like this.<sup>211</sup>

The discovery of one's castration causes a turning point in the girl's development. Although she recognizes the lack of her own body, she is far from submitting to castration and continues to hold on to the desire to have a penis. According to Freud, three developmental directions, therefore, proceed from the castration discovery: sexual inhibition/neuroses, character change, and the development into a

<sup>205</sup> Freud [1933] 2002, p. 366.

<sup>206</sup> Cf. Freud [1933] 2002, p. 365 ff.

<sup>207</sup> Cf. Freud [1933] 2002, p. 372.

<sup>208</sup> Freud [1933] 2002, p. 367.

<sup>209</sup> Cf. Freud [1933] 2002, p. 367 f.

<sup>210</sup> Freud [1933] 2002, p. 372.

<sup>211</sup> Cf. Freud [1933] 2002, p. 367 f.

normal woman. The little girl has to go through these in order to become a normal woman.<sup>212</sup>

The first stage of development, he says, is characterized by sexual inhibition or neurosis. Freud summarizes these as follows:

The essential content of the first [phase] is that the little girl, who has hitherto lived in a masculine way, who knew how to obtain pleasure by exciting her clitoris, and who related this activity to her often active sexual desires, which were directed towards her mother, allows the influence of penis envy to spoil the enjoyment of her phallic sexuality.<sup>213</sup>

The girl, therefore, renounces masturbatory satisfaction at the clitoris, represses a considerable part of her sexual aspirations and completely abandons her love for her mother. The renunciation explained thus describes how passivity now gains the upper hand over female sexuality. According to Sigmund Freud, only under this condition can normal femininity be developed.<sup>214</sup>

The turn to passive sexuality symbolizes the second developmental stage of character change. The concentration on passive urges leads to the girl turning to the father. In this, the female child seeks to fulfill her desire for the penis, which has been denied by the mother. By transferring the desire for the penis to the father, the female Oedipus complex is established, since the mother is now regarded as a rival who must be eliminated. Contrary to the boy's development, the castration complex prepares the Oedipus complex instead of destroying it. This, he argues, can be explained by the fact that by eliminating the fear of castration – for the girl is already castrated in Freudian theory – the most important prime motive for overcoming the Oedipus complex is absent. Therefore, the female child remains in this stage indefinitely and breaks down the Oedipus complex only late and usually imperfectly. According to Freud, the development of the superego suffers from this and does not achieve the necessary strength and independence.<sup>215</sup>

In his lecture, Freud does not give any specific details as to how exactly the Oedipus complex is overcome. He only points out that the normal “female situation”<sup>216</sup> is only established when the desire for the penis is replaced by the desire for a child since at some point the girl realizes the unfulfillability of her desire for the penis. This desire for the child is first formulated to the father, and then later, after leaving the Oedipus complex, to another man. The joy is particularly great when this wish becomes a reality and the child born is a boy who brings with him the penis he still longs for. It is, therefore, not for nothing that Freud characterizes the mother-son relationship as the completed development into a normal woman.<sup>217</sup> Barbara Gissrau notes that according to the Freudian conception, at this point the

<sup>212</sup> Cf. Freud [1933] 2002, p. 368 ff.

<sup>213</sup> Freud [1933] 2002, p. 368 f. Addendum: J.K.

<sup>214</sup> Cf. Freud [1933] 2002, p. 370 f.

<sup>215</sup> Cf. Freud [1933] 2002, p. 371 f.

<sup>216</sup> Freud [1933] 2002, p. 371.

<sup>217</sup> Cf. Freud [1933] 2002, p. 371; Grissrau 1997, p. 48; Kuster 2002a, p. 353.



woman would have “finally landed not only in heterosexuality but also in the mother role and the small family idyll”<sup>218</sup> and in this case corresponds to the ideal of a patriarchal social order in which the woman becomes a submissive pleasure object for the man and is characterized by incompleteness.<sup>219,220</sup>

Now that the development of the normal woman and the normal man according to Freud has been detailed, it becomes apparent that the gender categories in Freud’s teaching are very strong. The woman is portrayed as an inferior human being who directs all her striving towards the attainment of the male sexual organ and takes refuge in passivity and motherhood after realizing the unrealizability of this desire. Freud’s theory shows that the reproduction of gender categories continued into the twentieth century and beyond and was and still is discussed within scientific discourses (e.g. by philosophers, such as Jacques Lacan, Simone de Beauvoir, Joan Wallach Scott, Judith Butler, Sandra Harding, Nancy Fraser and many more). How Freud thought about homosexuality on the basis of this rigid concept of gender will be briefly considered below.

In the work *Drei Abhandlungen zur Sexualtheorie* (1905), the psychoanalyst deals in one chapter, among other things, with “sexual aberrations”.<sup>221</sup> In this context, he also deals with homosexuality, which at this time he calls “inversion”.<sup>222</sup> Freud argues that there are different types of inverts (homosexuals). On the one hand, there are “*absolute inverts*”,<sup>223</sup> for whom the sexual object can only be the same sex and for whom the opposite sex is never the object of sexual attraction. Furthermore, he names “*amphigen inverts*”,<sup>224</sup> who can have both opposite-sex and same-sex sexual objects. The third group of persons Freud calls “*occasionally inverted*”,<sup>225</sup> who only have intercourse with sexual objects of the same sex under certain conditions. Freud mentions here, for example, community in war, imprisonment, dangers of heterosexual intercourse. In addition to this subdivision of homosexuality, Freud attempts to outline the origin of inversion, which he is not yet able to explain at the time of his argument.<sup>227</sup>

Freud assumes that homosexuals are “not degenerates [...] [...]”<sup>228</sup> He attributes this, among other things, to the fact that inversions are found in people who

<sup>218</sup> Grissrau 1997, p. 48.

<sup>219</sup> Cf. Grissrau 1997, p. 48.

<sup>220</sup> Freud’s idea of a passive vaginal sexuality represents the prevailing understanding of his time. According to this, the vagina is an environment for the active sexuality of the man. However, this ignored the fact that the vagina is also an active, enclosing and contacting organ.

<sup>221</sup> Freud 1991, p. 38.

<sup>222</sup> Freud 1991, p. 38.

<sup>223</sup> Freud 1991, p. 38. emphasis J.K.

<sup>224</sup> Today, the term bisexuality is used for this, which is considered separate from homosexuality and not a subcategory.

<sup>225</sup> Freud 1991, p. 39. emphasis J.K.

<sup>226</sup> Freud 1991, p. 39. emphasis J.K.

<sup>227</sup> Cf. Freud 1991, p. 38 ff. and p. 48 f.

<sup>228</sup> Freud 1991, p. 41. omission: J.K.

otherwise do not “show any deviations from the norm”,<sup>229</sup> that it also occurs in people who are distinguished by special efficiency and intelligence and that the inversion can be found in the most diverse cultures, advanced cultures, but also in indigenous peoples.<sup>230</sup>

Nevertheless, it will take Freud a few years to develop his sexual theory further and to try to answer the question of how homosexuality comes about. In the lecture *Die Weiblichkeit*, published in 1933, he states that female homosexuals in the phallic phase do not want to acknowledge the lowering of the clitoris below the penis. Their reaction to the narcissistic slight, he argues, is not to acknowledge possessing a supposedly inferior sexual organ. They deny penis envy, reinforce their previous masculine strivings, do not complete the passivity thrust necessary for normal female development, and cling to clitoral activity.<sup>231</sup> Freud refers to this development as the formation of a masculinity complex. Barbara Gissrau points out that according to Freud, all girls, including later homosexuals, go through a turning away from the mother and turn to the father in their disappointment. It goes on to say:

Because of the inevitable recent disappointment in the father, who gives her neither a penis nor a child, she “regresses” back into the phallic phase, that is, she turns again to the mother, with whom she has after all once had an intense, halfway satisfying love relationship. In addition, however, there is a certain identification with the father, which reinforces her “masculinity complex”. From now on, she wants to love her mother as much as her father loves her. In this way, she avoids competing with her for the father.<sup>232</sup>

The difference in the development between “normal” and homosexual women consists in the fact that the same-sex loving woman refuses to love passively in her sexuality. To let herself be loved by the other is out of the question for her. For Freud, this results in a masculine way of acting, thinking and loving.<sup>233</sup>

Unlike female homosexuality, homosexual men would initially go through the development of the phallic phase like any other boy. Only after puberty has passed does the young man make a turn. Since he had previously been intensely fixated on his mother, he identifies with her and searches for objects of love in which he finds himself and which he wants to love as his mother loved him. For this development to male homosexuality, according to Freud, there are some factors that influence the process more or less. One of them is a strong mother fixation, which makes it difficult to move on to another female love object. Furthermore, the narcissistic object choice, which makes it easier for the boys to love their sex, probably also because the homosexual man does not have to do without the male organ in his partner as a result. And lastly, the avoidance of male sexual objects out of consideration for the father, so as not to compete with him in terms of female sexual objects. However, it is also possible that the turn in the choice of object is triggered by strong jealousy

<sup>229</sup> Freud 1991, p. 41.

<sup>230</sup> Freud 1991, p. 41.

<sup>231</sup> Cf. Freud [1933] 2002, p. 372 f.

<sup>232</sup> Grissrau 1997, p. 68.

<sup>233</sup> Cf. Grissrau 1997, p. 69.

and aggressive hostility towards the siblings, who through education and powerlessness in the face of these feelings per emotional transformation let the former rivals become the first homosexual love object.<sup>234</sup> Freud does not take a more detailed look at the connections between these factors and the male homosexuality that develops from them but remains with the description of these possible triggers.

It can be summarized that the founder of psychoanalysis is convinced that homosexuality is something acquired, not something innate.<sup>235</sup> Furthermore, he holds that homosexuals are limited in their experience and must be opened up to bisexuality in the Freudian sense, that is, they can be treated through measures.<sup>236</sup>

In general, it can be said that Freud's theory of sexuality, especially his view of homosexuality, is characterized by a lack of coherence or inconsistency.<sup>237</sup> Thus, in his descriptions of homosexuality, he fluctuates between objectivity, exemplified here by the detailed descriptions of his homosexual patients, and pathological evaluations of the patients, to whom he attributes primitive mechanisms.<sup>238</sup> In this context, the danger that emerges from Freud's predominantly sexual and genital conception of love also becomes clear. With the help of his conceptual apparatus, which fits well into the prevailing patriarchal social structures, it was easy for him to insinuate that patients who told him about their own sexual abuse experiences in early childhood were based on fantasies and were the result of an unresolved father complex so that he did not deal with the issues any further.<sup>239</sup>

Further, at various points, Freud lacks the proper terminology to express what he is trying to describe. Friedman points to Freud's use of terms:

Freud was aware of the differences between gendered and sexual behavior (e.g., active vs. passive, masculine vs. feminine, and heterosexual vs. homosexual). However, he lacked a specific terminology with which to express these differences. Therefore, he summarized gender and sexual behavior in his writings. This summary reflects not only deficient terminology, but a way of thinking (i.e., it is one that equates passivity, femininity, and homosexuality).<sup>240</sup>

Furthermore, concepts, such as the so-called penis envy appear to be quite constructed. Freud's argumentation is based on a size criterion, according to which the penis is the largest male sexual organ, the possession of which would be sought by all men. He does not take into account that the female breast is the essentially larger

<sup>234</sup> Cf. Freud, Sigmund: Über einige neurotische Mechanismen bei Eifersucht, Paranoia und Homosexualität (1922). In: Kleine Schriften I. Chapter 16, <http://gutenberg.spiegel.de/buch/kleine-schriften-i-7123/16> [22 May 2018].

<sup>235</sup> Cf. Grissrau 1997, p. 65.

<sup>236</sup> Cf. Grissrau 1997, p. 69.

<sup>237</sup> Cf. Tiedemann, Markus: Liebe, Freundschaft und Sexualität. Fragen und Antworten der Philosophie. Hildesheim: Olms 2014, p. 205; Friedman, Richard C.: Männliche Homosexualität. Berlin/Heidelberg: Springer 1993 (= Psychoanalyse der Geschlechterdifferenz), p. 57.

<sup>238</sup> Cf. Friedman 1993, p. 57; Grissrau 1997, p. 65.

<sup>239</sup> Cf. Tiedemann 2014, p. 206.

<sup>240</sup> Friedman 1993, p. 53.

organ and thus the largest (albeit secondary) human sexual organ. Following Freud's reasoning, Tiedemann clarifies, the little girl would find that she will develop a breast. Thus, any accusations of mutilation against the mother and envy of the opposite sex would be obsolete and untenable.<sup>241</sup>

The authors of the research literature additionally point out that Freud's theory is shaped by the culture-specific perspective of his time, that is, conditioned by a patriarchal image of female, passive sexuality.<sup>242</sup> The psychoanalyst undertakes an attempt to reconstruct the sexual and generative gender order on the penis as a starting point.<sup>243</sup>

Sexuality as a means of procreation and the "righting" of other sexual orientations to the goal of a heteronormative society can be interpreted in Freudian theory as set pieces of a Christian and historically influenced view of sexuality and as the result of a patriarchal social order.

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## 7 Erich Fromm

Anne-Marie Leiblich

One of the most important theories on love was published by Erich Fromm in 1956 in his book "Die Kunst des Liebens".<sup>244</sup> Here he opens up a hitherto hardly discussed view of the phenomenon of love – one that deals with the subject rather than the object, with a conscious attitude rather than an uncontrollable feeling, and with an activity of loving rather than the possibility of being loved. These aspects have attracted a great deal of attention from philosophical audiences and lay people alike around the world. An almost unexplored aspect, on the other hand, is Fromm's concept of gender. Since Fromm is situated in the area of tension between Freud's theory, the female and male roles of his time, and his modern thinking, this is, however, very tense and of great research interest. The aim of the following is to show which concepts of masculinity and femininity Fromm assumes for erotic relationships as well as in the roles as mother and father; to analyse to what extent he ties these to women and men as persons, to examine whether these attributions are tenable and to place his statements in a historical context. In doing so, I mainly refer to statements from "Die Kunst des Liebens" as well as essays from Rainer Funk's collection "Liebe, Sexualität und Matriarchat".<sup>245</sup>

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<sup>241</sup> Cf. Tiedemann 2014, p. 206.

<sup>242</sup> Cf. Tiedemann 2014, p. 207; Kuster 2002a, p. 353.

<sup>243</sup> Cf. Kuster 2002a, p. 354.

<sup>244</sup> Fromm, Erich: Die Kunst des Liebens. Munich 2010.

<sup>245</sup> Funk, Rainer (ed.)/Fromm, Erich: Liebe, Sexualität und Matriarchat. Beiträge zur Geschlechterfrage. E-Book-Ausgabe 2015. (Hereafter referred to as: Fromm: Matriarchat).

## 7.1 The Female-Male Polarity

Fromm bases his theory of love in “Die Kunst des Liebens” on two premises. First, love is a possible answer to the problem of human existence, which consists of fundamental loneliness.<sup>246</sup> Secondly, love is based on the biological need for “union of the male and female poles”.<sup>247</sup> This would be the basis of man’s creativity and creative power and would concern both the purely biological union of the sperm cell and egg cell, the sexual attraction between men and women and the interplay of various feminine and masculine character traits of man as well as feminine and masculine principles of nature.<sup>248</sup> To the masculine character, Fromm attributes “penetration, leadership, activity, discipline, and adventurousness,”<sup>249</sup> and to the feminine “productive receptivity, protectiveness, realism, patience, and motherliness.”<sup>250</sup> Fromm emphasizes, however, that biological sex does not automatically produce a corresponding character; later on, he calls his classification “ideal types”.<sup>251</sup> Instead, both parts are present in every human being, even if the characteristics belonging to the biological sex predominate in the case of healthy psychological development.<sup>252</sup> If, on the other hand, men lack masculine characteristics (due to their development), they would compensate for this by exuberant sexuality and sadism; if women lack femininity, they would often compensate for this by possessiveness and masochism.<sup>253</sup> However, not only psychological development but also adaptation to society plays a role for Fromm. For example, in the context of market orientation, women in his time would act particularly homely and reserved, whereas, in the past more robust, sexy women would have had a high market value. By the same token, men tended to move from aggressive to increasingly social behavior.<sup>254</sup> Men would seek a union of the feminine and masculine poles both interpersonally and intrapersonally.

In what follows, I will attempt to place this basic concept of the gender of Fromm’s into categories available today. First of all, Fromm seems to know a conceptual difference between “sex” (i.e. the biological, anatomically, hormonally and chromosomally determined gender)<sup>255</sup> and “gender” (i.e. gender identity and the social-cultural dimension of gender),<sup>256</sup> which is shown by the fact that female and male character traits are for Fromm not a necessary consequence of their biological

<sup>246</sup> Fromm: *Liebe*, p. 18.

<sup>247</sup> Fromm: *Liebe*, p. 44.

<sup>248</sup> Cf. Fromm: *Liebe*, p. 45.

<sup>249</sup> Fromm: *Liebe*, p. 48.

<sup>250</sup> Fromm: *Liebe*, p. 49.

<sup>251</sup> Fromm: *Liebe*, p. 54.

<sup>252</sup> Cf. Fromm: *Liebe*, p. 49.

<sup>253</sup> Cf. Fromm: *Liebe*, p. 49.

<sup>254</sup> Cf. Fromm: *Liebe*, p. 13.

<sup>255</sup> Cf. Degele, Nina: *Gender/Queer Studies. Eine Einführung*. Paderborn 2008, p. 67.

<sup>256</sup> Cf. Degele 2008, p. 67.

sex<sup>257</sup> and that he also attributes typical behaviours of men and women to social norms of what is desirable.<sup>258</sup> While Fromm does not comment further on the interplay of sex and gender in “Die Kunst des Liebens” apart from the statements I have quoted, his view on this question is particularly clear in the 1943 essay “Gender and Character.” He argues that “certain biological differences result in characterological differences”<sup>259</sup> but that these are mixed with socially determined differences.<sup>260</sup> Social differences, he argues, are “much stronger and may reinforce, obliterate, or reverse biologically rooted differences”.<sup>261</sup> Thus, the character is mainly determined by social roles. Biological foundations would only account for “character nuances”<sup>262</sup> or “colouring[s]”<sup>263</sup> of the character, which, however, should not be disregarded.<sup>264</sup> In general, it should be noted “that the equality between the sexes is greater than their difference and that man and woman are first and foremost human beings with the same possibilities, the same desires, the same fears”.<sup>265</sup> Fromm, then, seems to regard the importance of the genuine differences of character between man and woman as not particularly high (though worthy of consideration). But then it is not apparent why Fromm writes in “Die Kunst des Liebens” of a polarity of the sexes and makes the uniting of these poles on an equal footing with answering the problem of human existence not only the basis of his theory of love but also of all creativity.<sup>266</sup> It is possible that Fromm changed his theory over time and only later gave greater importance to the biologically determined differences in character between men and women. Exactly how he would assess these, however, cannot be judged based only on “Die Kunst des Liebens.” The only thing that can be said with certainty is that Fromm’s account in “Gender and Character” roughly corresponds to the state of research by psychologists such as Bischof-Köhler, that biological and social factors interact in the formation of certain personality traits and that differences in trait expression between individuals of one sex are significantly higher than the average difference between the sexes.<sup>267</sup> However, this argues against a thesis of the polarity of the sexes. Moreover, according to Bischof-Köhler, feminine and masculine characteristics cannot be attributed to a person according to a one-dimensional scale (so that many feminine characteristics mean few masculine characteristics and vice versa), but according to a two-dimensional one, according to which a person is to be classified as rather masculine (few female, many male characteristics),

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<sup>257</sup> Cf. Fromm: *Liebe*, p. 49.

<sup>258</sup> Cf. Fromm: *Liebe*, p. 13.

<sup>259</sup> Fromm, Erich: *Geschlecht und Charakter*. In: Fromm: *Matriarchat*, p. 80.

<sup>260</sup> Cf. Fromm: *Geschlecht und Charakter*, p. 80.

<sup>261</sup> Fromm: *Geschlecht und Charakter*, p. 80.

<sup>262</sup> Fromm: *Geschlecht und Charakter*, p. 80.

<sup>263</sup> Fromm: *Geschlecht und Charakter*, p. 89.

<sup>264</sup> Cf. Fromm: *Geschlecht und Charakter*, p. 80.

<sup>265</sup> Fromm: *Geschlecht und Charakter*, p. 89.

<sup>266</sup> Cf. Fromm: *Liebe*, p. 44 f.

<sup>267</sup> Cf. Bischof-Köhler, Doris: *Von Natur aus anders. Die Psychologie der Geschlechterunterschiede*. Stuttgart 2002, p. 29.

feminine (many female, few male characteristics), androgynous (many male and many female characteristics) or undifferentiated (few male and few female characteristics).<sup>268</sup> The thesis of a polarity of the sexes is, therefore, to be rejected.

But does it also follow that Fromm's entire theory of love is invalid because one of its two premises is rejected? I am convinced that this is not the case. Instead, I think the thesis of the polarity of the sexes is simply unnecessary for Fromm's theory of love. Fromm's division of the modes of existence of having and being and mature love as an expression of a productive character can be reconstructed solely as answers to the problem of human existence. Fromm bases on the premise of the polarity of the sexes in "Die Kunst des Liebens" only his explanation of homosexuality, the division of maternal and paternal love, and, deriving from this, the development of conscience and the historical development of man's religiosity. In other writings of Fromm, there is also the evolution from matriarchy to patriarchy, the development of a technologized society, differences in the behavior of men and women due to sexuality, and a more fundamental capacity for tenderness in women. In the course of this essay, I would like to shed light on all these phenomena and then make final classification and evaluation of Fromm's concept of gender in a historical context and according to contemporary criteria.

## 7.2 Homo- and Bisexuality

Fromm assumes, because of the need for the union of the male and female poles, that women are sexually attracted to men and men to women.<sup>269</sup> However, this is not true for all people. Depending on the study, the numbers vary enormously, but for Fromm the Kinsey Report, the first part of which on the sexual behaviour of men appeared in 1948, will have been the most significant. Kinsey established a scale according to which sexual orientation was not to be assigned to homosexuality or heterosexuality in a polar fashion, but rather various intermediate forms of bisexuality were to be considered. According to this scale, 50% of the men surveyed would have had physical or psychological homosexual experiences at some time.<sup>270</sup> Fromm was aware of the first Kinsey report in any case. In the 1948 essay "Sexualität und Charakter. Psychoanalytische Bemerkungen zum Kinsey-Report" ("Sexuality and Character. Psychoanalytic Remarks on the Kinsey Report"), he speaks favorably of Kinsey's research and sees it as stimulating for social psychology.<sup>271</sup> It is, therefore, somewhat surprising how Fromm treats or rather does not treat, homosexuality and bisexuality in "Die Kunst des Liebens". About homosexuality, Fromm comments in a kind of marginal note as follows:

<sup>268</sup> Cf. Bischof-Köhler 2002, p. 4.

<sup>269</sup> Cf. Fromm: Liebe, p. 48.

<sup>270</sup> Cf. Fiedler, Peter: Sexuelle Orientierung und sexuelle Abweichung. Weinheim/Basel 2004, p. 41.

<sup>271</sup> Cf. Fromm, Erich: Sexualität und Charakter. Psychoanalytische Bemerkungen zum Kinsey-Report. In: Fromm: Matriarchat, p. 116.

(The homosexual deviation from the norm arises from the fact that this polarized union does not come about and the homosexual thus suffers from the pain of the unresolved separateness, which, by the way, is an incapacity he shares with the average heterosexual who cannot love).<sup>272</sup>

This is the only logical conclusion Fromm can draw from his premise of the polarity of the sexes. The fact that for him not only the homosexual but also the average heterosexual is incapable of love seems at this point almost like appeasement but can hardly conceal the elementary difference that for Fromm the homosexual does not have the chance to acquire the capacity to love either. It is not entirely clear whether Fromm is referring at this point to the entire capacity to love or only to erotic love. Fromm introduces the polarity of the sexes and its consequences before distinguishing it into different forms of love and sees it as a principle that works through the whole of nature, but it is not apparent why, according to his theory, charity should depend on it. In the 1934 essay “Die sozialpsychologische Bedeutung der Mutterrechtstheorie” (“The Social Psychological Significance of the Mother’s Right Theory”), Fromm makes a conjecture about the origin of homosexuality. According to this, suppression of genital sexuality (through society’s taboo) would lead to the emergence or reinforcement of anal, sadistic, and latent homosexual drive tendencies.<sup>273</sup> At this point, then, Fromm places homosexuality within modes of existence of having, which interestingly do not extend only to the realm of the sexual (since for Fromm sadism is far more than a sexual practice). Fromm’s explanatory approach cannot be sustained, however, since otherwise, homosexuality would have to be less prevalent in more sex-friendly societies, such as ancient Greece. However, this is not the case.<sup>274</sup> In “Geschlecht und Charakter” (“Gender and Character”), he makes the following comment about women’s sexuality: “For female homosexuality, a combination of wanting to be active – in contrast to the otherwise ‘waiting’ role – with a definite destructive tendency seems to be particularly typical”.<sup>275</sup> Fromm derives this thesis from premises that cannot be held, as I will show later.

Fromm does not use the term bisexuality at all in the sense of sexual relations with both sexes,<sup>276</sup> but only as an intrapersonal union of the male and female principle.<sup>277</sup> This shows a phenomenon that was already visible in the classification of homosexuality in a series with anal and sadistic drive tendencies: Fromm mixes sexual behavior (or rather a person’s sexual orientation) with his character structure. The reason for this, in my opinion, is not just a lack of categories, but that Fromm sees a strong connection between sexual behavior and a person’s character. In “Sexualität und Charakter” (“Sexuality and Character”), Fromm clarifies this

<sup>272</sup> Fromm: *Liebe*, p. 45.

<sup>273</sup> Cf. Fromm, Erich: *Die sozialpsychologische Bedeutung der Mutterrechtstheorie*. In: Fromm: *Matriarchat*, p. 37.

<sup>274</sup> Cf. Fromm: *Mutterrechtstheorie*, p. 110 f.

<sup>275</sup> Fromm: *Geschlecht und Charakter*. In: Fromm: *Matriarchat*, p. 85.

<sup>276</sup> Cf. Fiedler 2004, p. 47.

<sup>277</sup> Cf. Fromm: *Liebe*, p. 45.



connection: while sexuality in itself would have its origin in the sexual drive, the concrete sexual behavior would be determined by the character structure, “that is, [the] way of relating to the world”.<sup>278,279</sup> In sexual behavior one could read character well since this would be private and less pre-formed.<sup>280</sup> Fromm does not explicitly refer to homosexuality in this essay, but it is an explicit response to the Kinsey Report. Thus, one might conclude that for Fromm, it is not homosexuality as a given that prevents mature loving (as an expression of a productive way of life), but rather that it is merely an indication that the individual relates to the world in a non-productive way. This, however, contradicts all modern knowledge about the origin of homosexuality. While it has not been fully elucidated to this day, it can be assumed that the individual cannot influence his or her sexual orientation.

### 7.3 The Childbearing Capacity of Women

Of particular importance is Fromm’s concept of gender for the love of the child. Here he distinguishes two types of love: mother love and father love. Mother love is characterized by its unconditionality and stands for the home. The child is loved simply because it exists. Father love, on the other hand, is tied to conditions and expectations and can thus be acquired and lost. It represents the world of thought, man-made things, law, order, discipline and adventure. The child needs both forms of love, but first the mother’s love and only with increasing age also the father’s love, because at first, the child is completely dependent on the mother, while only after the development of the I-consciousness and certain independence is it possible to have the positive experience of being able to influence the world through its activities in the form of the father’s love. Therefore, the father would hardly have a connection to the child in the first years of life – it could not be compared with that of the mother.<sup>281</sup>

Finally, however, in an ideal development, the adult, mature human being would be able to detach himself from both external representations of these principles and absorb both within himself. In his conscience, the mother’s conscience would show itself in the form of unconditional love towards himself and all others, and the father’s conscience in the form of a sense of law and order. The synthesis of mother and father love is thus the basis for maturity and mental health.<sup>282</sup>

In order for the mother’s and father’s love to lead to such a development, Fromm sets conditions for their expression: father’s love must be patient, tolerant and promote independence instead of being authoritarian. Mother’s love must not be clinging, but must want the child to be independent and thus detached from herself. For Fromm, therefore, true motherly love does not consist in loving one’s helpless baby,

<sup>278</sup> Fromm: *Sexualität und Charakter*. In: Fromm: *Matriarchat*, p. 110.

<sup>279</sup> Cf. Fromm: *Sexualität und Charakter*, p. 110.

<sup>280</sup> Cf. Fromm: *Sexualität und Charakter*, p. 110.

<sup>281</sup> Cf. Fromm: *Liebe*, pp. 52–55.

<sup>282</sup> Cf. Fromm: *Liebe*, 56 f.

but in being able to let go of it when it is no longer so helpless, and even in actively promoting this process.<sup>283</sup>

Fromm does not necessarily link the love of mother and father to the biological sex of the person. On the contrary, he describes them as ideal types and emphasizes that he does not want to claim that every mother and every father love in the same way.<sup>284</sup> Nevertheless, for him, the biological sex is by no means insignificant for the way of loving one's child. It is the time in the womb and the subsequent complete dependence on the mother (solely as a source of nourishment) that makes the unconditional love of the mother necessary.<sup>285</sup> Thus, it is also evident in Fromm's use of language that he assigns the various forms of loving to the sexes. For he writes much more often of "the father" and "the mother" than he does of the principle of the mother's love and the principle of the father's love.<sup>286</sup>

For Fromm, the crucial difference between mother and father lies in the woman's ability to give birth: "In the man's inability to satisfy his need for transcendence by bearing a child is founded his urge to transcend himself by bringing forth self-created things and ideas".<sup>287</sup> This connection can be further understood by looking at other writings. In "Wege aus der kranken Gesellschaft" ("Ways Out of a Sick Society"), Fromm argues that man, not only because he lacks the capacity for pregnancy and childbirth, but also "because he does not have the task of raising and caring for [children], [...] is more remote from nature than woman".<sup>288</sup> He does not give a reason for this division of tasks at this point. However, it can be found in the 1955 essay "Bachofens Entdeckung des Mutterrechts" ("Bachofen's Discovery of the Mother's Right"). Pregnancy would result in the mother having all sensations and concerns directed towards the baby.<sup>289</sup> In "Die sozialpsychologische Bedeutung der Mutterrechtstheorie" ("The Social Psychological Significance of the Mother's Right Theory") of 1934, he also gives a second justification (besides the transcendence-need-satisfaction through spiritual work and principles) for the father's mode of love: the son is the bearer of the father's prestige, his inheritance, and also his old-age insurance; consequently, the father would evaluate the son according to these criteria.<sup>290</sup> Even considering Fromm's lifetime, this reasoning makes one wonder why then the mother would not also place conditions on her love (after all, the child can also be her old-age provision). From today's point of view, the separation is all the less maintainable, since women can also inherit and be concerned about their prestige.

<sup>283</sup> Cf. Fromm: *Liebe*, pp. 56 and 64.

<sup>284</sup> Cf. Fromm: *Liebe*, p. 54.

<sup>285</sup> Cf. Fromm: *Liebe*, p. 53.

<sup>286</sup> Cf. Fromm: *Liebe*, pp. 53–56.

<sup>287</sup> Fromm: *Liebe*, p. 64.

<sup>288</sup> Fromm: *Wege*, p. 46.

<sup>289</sup> Cf. Fromm, Erich: *Bachofens Entdeckung des Mutterrechts*. In: Fromm: *Matriarchat*, p. 9.

<sup>290</sup> Cf. Fromm: *Die sozialpsychologische Bedeutung der Mutterrechtstheorie*. In: Fromm: *Matriarchat*, p. 41.

More interesting seems the reasoning from the childbearing capacity and the resulting special orientation of the woman towards the child, because (at least still today) it is an incontrovertible fact that only (biological) women can be pregnant, give birth and breastfeed their child. On the latter point, the dependence on the mother as a food source is no longer a given, as it is also possible to raise a baby on bottled milk (although health benefits of breast milk, as well as the bonding effect that comes with it, are probably not fully offset by bottled milk). On the former point, there is now well-supported evidence: during pregnancy, birth as well as handling the child, hormones, such as oxytocin are released in the woman, which positively influences caring and bonding behaviour and, for example, have a stress-relieving effect as well as sharpening for social, especially for infantile stimuli.<sup>291</sup> This, therefore, initially speaks in favour of Fromm's thesis. However, in men, the contact with the pregnant woman and then with the child leads to the same oxytocin release as in women as well as a reduction in the testosterone level.<sup>292</sup> So, while the thesis that women are biologically equipped to exhibit strong bonding behavior with greater necessity can be agreed upon, it cannot be justified that the father should exhibit the paternal type of love. With appropriate behavior, the biological foundations for strong attachment are likewise laid in the father. Fromm's premises can therefore only be held in a very weakened form.

The same is true of his conclusions. Ahnert writes: "The concept of monotropy, which was part of the post-war psychoanalytic tradition and according to which children can only form a deep and emotionally significant bond (mostly with the mother) in the first years of life, was abandoned early on by Bowlby (1969)".<sup>293</sup> The only differences that can be clearly demonstrated in the relationship between father or mother and child concern the style of interaction. Mothers would more often imitate the child's sounds, smile, talk, cuddle, hold the child on their lap and perform repetitive games such as "peek-a-boo", while fathers would offer more physically stimulating explorative games.<sup>294</sup> However, it has not yet been possible to investigate whether these depend on the biological sex of the parent or on social expectations.

In summary, then, the gender of the parent has a significantly smaller impact on the relationship with the child than the behavior of the mothers and fathers. I, therefore, plead for speaking of conditional and unconditional love instead of maternal and paternal love. For the distinction as such is helpful in order to be able to recognize which potentials and dangers both forms of love hold.

Fromm's understanding of the social forms and religious principles in which mankind has lived throughout history is also shaped by the categories of mother and father love. According to this, a man in religion in his early stage of development

<sup>291</sup> Cf. Ahnert, Lieselotte: Chapter 3. Bindung und Bonding: Konzepte früher Bindungsentwicklung. In: This. (Ed.): Frühe Bindung. Entstehung und Entwicklung. Munich 2004, p. 65.

<sup>292</sup> Cf. Strüber, Nicole: Die erste Bindung. Wie Eltern die Entwicklung des kindlichen Gehirns prägen. Stuttgart 2016, pp. 206–212.

<sup>293</sup> Ahnert 2004, p. 37.

<sup>294</sup> Cf. Bischof-Köhler 2002, p. 88.

looks for a mother figure, later for a father figure, and in the end, he establishes both principles in himself and no longer recognizes God as a person, but as inner principles of love and justice.<sup>295</sup> Matriarchal religions would assume equality and unconditionality of God's love, which, on the one hand, meant peace and tranquility for a man when it was there, but on the other hand made him extremely dependent and dependent, since he had no influence on its acquisition.<sup>296</sup> Patriarchal religions, on the other hand, were characterized by authority, rules, obedience and hierarchy. So, in them, man has the potential to be self-active in order to acquire the love of God. However, there is always the possibility of losing love, which causes extreme insecurity.<sup>297</sup>

In this development, however, there can always be opposing movements and mixed forms, as Fromm shows on the basis of Christianity. After the man had detached himself from nature religions (which had a clear reference to the mother in the form of nature and "Mother Earth"), the anthropocentric religions had developed. The Old Testament showed strongly patriarchal structures: man dominated woman after the Fall, and God had favorite sons both in the literal sense (namely Abel instead of Cain and Jacob instead of Esau), and in the metaphorical sense the people of Israel. In Catholicism, however, patriarchal ideas would be mixed with matriarchal ones. God as a father figure is hierarchical and authoritarian, but also all-loving and all-forgiving. With Mary, a mother figure and the principles of love and forgiveness came to the fore. In Protestantism, again a strong patriarchal structure is shown. In order to be worthy of God's love, one had to submit to God, otherwise, one would not be redeemed.<sup>298</sup> Here the principles of conditional and unconditional love show their potential to characterize different conceptions of God and man's influence on his salvation. As Fromm rightly points out, this is partly reflected in the role played by female figures in religions – but even a God conceived of as male may be more likely to be ascribed conditional or unconditional love.

However, Fromm characterizes not only religion but the entire structures of society as matriarchal or patriarchal, thus following Bachofen's theory of matriarchal law, whom he praises for his "ingenious[ly] view, great[ly] acumen, and extraordinary knowledge[...]";<sup>299</sup> even if he may have been mistaken in details.<sup>300</sup> Bachofen assumes three phases of the story: the phase of hetarianism, he argues, was wild, uncivilized, and based on the natural productivity of women. In the second phase of matriarchy, on the other hand, there was a clear social order in which the woman was head of the family, social leader and supreme goddess, and the principle of equality applied. In the third phase, the "highest phase of human development so

<sup>295</sup> Cf. Fromm: *Liebe*, p. 96.

<sup>296</sup> Cf. Fromm: *Liebe*, p. 79.

<sup>297</sup> Cf. Fromm: *Liebe*, p. 80.

<sup>298</sup> Cf. Fromm: *Wege*, pp. 49–54.

<sup>299</sup> Fromm, Erich: *Die männliche Schöpfung*. In: Fromm: *Matriarchat*, p. 47.

<sup>300</sup> Cf. Fromm: *Die männliche Schöpfung*, p. 47.

far”<sup>301</sup> on the other hand, the man ruled and represented law, reason, conscience and hierarchy.<sup>302</sup> According to today’s knowledge, patrilineal structures as well as matrilineal structures can be traced back to about 10,000 B.C., while little is known about the original form of human society. However, it is assumed that the semi-nomadic hunter-gatherer society was probably bilinear and gender-egalitarian in terms of influence.<sup>303</sup>

Fromm attributes this social development in turn to the woman’s ability to give birth and the man’s envy of childbearing. He mystifies childbearing as the “mysterious capacity of natural productivity”<sup>304</sup> In an original society, this and the fertility of the soil would play the decisive role. But since man could not give birth, he would satisfy his need for transcendence through rational productivity, that is, through the development of his mind and the procreative influence on matter. As a result, society would become increasingly mechanized and the role of natural productivity would be less valued – and so would that of women. However, this was only the conscious development, unconsciously the man would still envy the woman and the woman would feel superior, which was a cause of gender conflicts.<sup>305</sup>

I have two criticisms to make of this view: first, it is not obvious why women should limit themselves to their natural capacity alone and not also develop rational productivity. Second, even in a technologized society, the soil must still be fertile in order to feed society. Similarly, the birth of a child cannot be thought of without the woman’s capacity, despite the granting of procreative power to the man. It, therefore, seems inconclusive to me that an acknowledgement of one leads to the devaluation of the other, and that the position of women in patriarchal societies can be explained by this phenomenon.

Finally, I would like to consider another difference that Fromm attributes to the woman’s childbearing capacity. In “Mann und Frau” (“Man and Woman”) from 1951, Fromm deduces from the specificity of the mother-child relationship (and thus indirectly from the childbearing capacity of women) “that women possess the capacity to be tender to a greater degree than men”.<sup>306</sup> He, thereby, characterizes tenderness as a drive that has its satisfaction in the act itself and is not directed toward an external end or end state. It would show itself in the pleasure of being affectionate, of being warm, of making the other important, of respecting and gratifying him. By not being directed toward sudden fulfillment, Fromm distinguishes it from the sex drive or even hunger and thirst, which would continue to increase until they are satisfied.<sup>307</sup>

<sup>301</sup> Fromm: *Bachofens Entdeckung des Mutterrechts*. In: Fromm: *Matriarchat*, p. 8.

<sup>302</sup> Cf. Fromm: *Bachofens Entdeckung des Mutterrechts*, p. 8.

<sup>303</sup> Cf. Bischof-Köhler 2002, p. 179 ff.

<sup>304</sup> Fromm: *Die männliche Schöpfung*. In: Fromm: *Matriarchat*, p. 50.

<sup>305</sup> Cf. Fromm: *Die männliche Schöpfung*, pp. 48–50.

<sup>306</sup> Fromm, Erich: *Mann und Frau*. In: Fromm: *Matriarchat*, p. 100.

<sup>307</sup> Cf. Fromm: *Mann und Frau*, p. 100 f.

The act of sexuality, on the other hand, can be characterized both by the pure sexual drive and by tenderness, as Fromm states in “Die Kunst des Liebens”.<sup>308</sup> At this point, he also refers to it as the “direct expression of charity”.<sup>309</sup> This classification seems conclusive to me if one compares the characteristics of tenderness with those of a loving attitude. For Fromm, then, women would have to possess a greater capacity to display a loving attitude by means of their childbearing capacity. Only by denying sex differences would women be prevented from showing “all the tenderness of which [sic!] they are capable and which is something specifically feminine”.<sup>310</sup> I would disagree. Already for the parent-child relationship the thesis that fathers in principle would not have an equally deep bond with the child, characterized by unconditional love, could not be upheld, whereby favorable hormonal changes for this occur with necessity in the pregnant woman, but in the man only with appropriate behavior. For charity and erotic love, however, it is absolutely incomprehensible why women should fundamentally have a stronger capacity for tenderness. Even if lovingly raising a child would also lead to a changed way of dealing with one’s fellow man, this would apply equally to loving fathers, but not to women who do not have children. Moreover, the crux of Fromm’s theory of love is that it is an art to be learned. However, if the thesis of women’s greater tenderness is accepted, half of humanity would have to approach this enterprise with the very demotivating realization that, for biological reasons, they would have far worse chances of succeeding in expressing their love. At this point, Fromm makes assumptions that undermine the philosophical power of his concept, which I believe is that people can, of their capacity, choose and work toward living and loving productively.<sup>311</sup>

## 7.4 Differences in Sexual Behaviour

In the essay, “Geschlecht und Charakter” (“Gender and Character”) Fromm argues that there are certain biological differences between men and women that result in characterological ones and devotes himself to the example of sexual behavior.<sup>312</sup> Fromm assumes that there is a fundamental biological difference between men and women, which not only determines their sexual behaviour but also has other effects on their lives. This consisted in the fact that a man, “in order to be sexually active”<sup>313</sup> needed an erection, while the woman “needs nothing but a certain readiness [to satisfy the man]”.<sup>314</sup> By readiness, here, Fromm means a conscious decision that the

<sup>308</sup> Cf. Fromm: *Liebe*, p. 68.

<sup>309</sup> Fromm: *Liebe*, p. 68.

<sup>310</sup> Fromm: *Mann und Frau*. In: Fromm: *Matriarchat*, p. 101.

<sup>311</sup> Note: Of course, it would be all right if Fromm held a more deterministic view of man. The problem, however, is that he does not seem to reflect on the consequences of his theses.

<sup>312</sup> Cf. Fromm: *Geschlecht und Charakter*. In: Fromm: *Matriarchat*, p. 80 f.

<sup>313</sup> Fromm: *Geschlecht und Charakter*, p. 81.

<sup>314</sup> Fromm: *Geschlecht und Charakter*, p. 81.

woman can make when she wants. Physical changes in the woman's sexual organs might facilitate sex, but they are only "subtle psychological reactions"<sup>315</sup> rather than "purely sexual reactions".<sup>316</sup> The man, on the other hand, could have an erection when he did not want one and vice versa. Moreover, this and a lack of orgasm are more visible and less easily fooled than in women. Fromm concludes from this biological difference that if the woman consents, the man can be sure of finding satisfaction, while the woman's satisfaction depends on the maintenance of his erection and his ability to induce an orgasm in her.<sup>317</sup>

Accordingly, women and men would have different fears, which in turn would trigger different behaviors. The woman must be afraid of becoming sexually frustrated and is dependent on being desired by the man (the man, on the other hand, is not dependent on the woman's desire).<sup>318</sup> Therefore, she would be vain in the sense that she would have to worry about appearing attractive and would envy the man's penis because its absence would push her into the dependent, waiting position.<sup>319</sup> In a positive sense, therefore, due to biological circumstances, women could be more patient and reliable and have more erotic charm; in a negative sense, they could be emotionally, practically, and intellectually dependent.<sup>320</sup> Men, on the other hand, would have above all the fear of failure. This goes deeper and concerns their ego and their value.<sup>321</sup> Consequently, the man has to prove himself constantly and therefore enters into constant competition with other men, which also extends to non-sexual areas, such as money, intelligence, physical strength and social status. Thus, the man is vain in the sense of being perpetually boastful. Moreover, his insecurity would lead him to hate women and want to dominate them.<sup>322</sup> In a positive sense, men could show more courage and initiative, in a negative sense, they could be boastful and unreliable.<sup>323</sup>

Finally, the man's weapon is to overpower the woman through physical or social power. The woman's weapon, she said, is to ridicule the man and undermine his power by making him impotent through the stoking of fears of failure, frigidity, or the use of vaginal spasms.<sup>324</sup>

As mentioned earlier, Fromm emphasizes that these biological foundations can be trumped by social circumstances. Equality between the sexes, he argues, is greater than differences, and through them, different societal roles and job

<sup>315</sup>Fromm: *Geschlecht und Charakter*, p. 81.

<sup>316</sup>Fromm: *Geschlecht und Charakter*, p. 81.

<sup>317</sup>Cf. Fromm: *Geschlecht und Charakter*, p. 81.

<sup>318</sup>Cf. Fromm: *Geschlecht und Charakter*, p. 82.

<sup>319</sup>Cf. Fromm: *Geschlecht und Charakter*, p. 85.

<sup>320</sup>Cf. Fromm: *Geschlecht und Charakter*, p. 90.

<sup>321</sup>Cf. Fromm: *Geschlecht und Charakter*, p. 82.

<sup>322</sup>Cf. Fromm: *Geschlecht und Charakter*, p. 83 ff.

<sup>323</sup>Cf. Fromm: *Geschlecht und Charakter*, p. 90.

<sup>324</sup>Cf. Fromm: *Geschlecht und Charakter*, p. 86.

opportunities cannot be derived.<sup>325</sup> Nevertheless, it is important to acknowledge these biological differences and the tendencies that follow from them.<sup>326</sup>

This, however, I cannot do. The only biological fact enumerated by Fromm with which I can unreservedly agree is that erections are more visible than the swelling and lubrication of the female genitals. All other assumptions are either false or need qualification. First of all, Fromm's statement that a man needs an erection to engage in sexual activity is only true on a very narrow definition of sexual intercourse as an interpersonal, penetrative act in which the man (rather than, say, the woman) assumes the penetrative role with the aid of his penis (rather than, say, other devices). Thus, all forms of female auto sexuality, female homosexuality, male homosexuality in a passive role, some forms of male auto sexuality, and a variety of heterosexual practices can also lead to orgasm fall out.<sup>327</sup> Thus, the thesis that women would be dependent on the male erection for sexual satisfaction, in any case, cannot be upheld either. Only such an unconditionality, however, could explain the psychological consequences that Fromm infers. Further, Fromm's classification of the change in the woman's sexual organs as a subtle psychic reaction rather than a purely sexual reaction cannot be sustained. The swelling and lubrication are as physical as the erection of the man, and the physical reaction is as much psychological in the man as in the woman. The thesis that a lack of sexual arousal in the woman (if that is exactly what Fromm means by frigidity) is nothing but a deliberately employed device by the woman to ridicule the man is also not to be accepted. Rather, a lack of physical response in the presence of psychological arousal seems to be a problem (i.e., precisely not a conscious process) familiar to many women.<sup>328</sup> Fromm's account that it is up to the man alone to bring himself and the woman to orgasm must also be rejected. The sexual pleasure lies in the interaction of all involved and can be controlled by the physical activity of both men and women.

Fromm's deduction of the different fears and behaviors of men and women to purely physiological causes thus does not succeed. This does not mean, however, that his description of behavior and fears in terms of roles in sexual intercourse must be wrong. On the contrary, I would like to put forward the thesis that Fromm has described a widespread social image (at the time and perhaps still today) of how sexuality works, which can indeed lead to fears of failure, especially (but by no means exclusively) in men, and to women feeling dependent on men for their sexuality, which can lead to conflicts between the sexes. Whether the social behaviours of men and women described by Fromm are to a relevant extent due to this or rather to further role conceptions of what masculinity and femininity mean cannot be decided and distinguished exactly, since the images of the role of men and women in the sexual and in the social sense are related to each other.

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<sup>325</sup> Cf. Fromm: *Geschlecht und Charakter*, p. 89.

<sup>326</sup> Cf. Fromm: *Geschlecht und Charakter*, p. 84.

<sup>327</sup> Note: In the following, Fromm describes the roles of the woman and the man in sexual intercourse, so that all forms of homosexuality and autosexuality are not considered.

<sup>328</sup> Note: A quick Google search under the keywords "getting wet" will lead to numerous forums that discuss this problem, thus confirming its existence.



## 7.5 Classification and Evaluation of Fromm's Gender Concept

As I have just indicated, Fromm's gender concept cannot be evaluated without a historical classification. Therefore, I would like to conclude this chapter by first giving a brief overview of prevailing gender concepts in the 1950s, then making a comparison with Freud, and finally evaluating Fromm's gender concept in the context of emancipation.

In the 1950s, a man was considered ideal if he was strong, dynamic, entrepreneurial and a leader through life. Women's guidebooks, on the other hand, revolved around how to become the perfect wife and how to win a man over. To do this, they were expected to be demure and decorous. Women were generally seen as naturally inferior to men and not capable of working for themselves, so they should be led by a man. She was "more wait-and-see passive, personable, descriptive and concrete, he active, factual, conceptual, abstract".<sup>329</sup> Women, he said, had less decisiveness, logical reasoning, and pleasure in the technical, but more dexterity and subtlety. The image of sexuality was shaped by the dream of the returning man to the always available, longingly waiting-woman. However, it was subject to numerous social taboos and restrictions: contraceptive methods were not yet particularly reliable, the pill was not yet on the market, and the Catholic Church firmly rejected contraception, arguing that it should only serve the purpose of procreation. Likewise, homosexuality was considered a perversion or a disease there, as it was in large parts of the population. Women, in particular, were also affected by taboos. Especially they were not supposed to have sex before marriage. In addition, there was a tremendous obsession with cleanliness: menstruation was regarded as a female blemish and extreme care had to be taken not to smell naturally feminine. In general, the social attitude towards sexuality could be described as permeated by shame and embarrassment.<sup>330</sup>

If one compares this image of man, woman and sexuality with Fromm's, numerous parallels can be seen. This concerns above all the idea of the more tender, passive woman and the man who (in Fromm's case through his lack of childbearing capacity) develops his spiritual abilities. Where Fromm differs from the social picture, however, he is clearly more progressive. For him, the differences between man and woman are precisely not an expression of the inferiority of women, nor are they a justification for different roles in the world of work. Sexuality is in no way condemnable for him. What Fromm sees as its role, however, is to be viewed ambivalently. On the one hand, he makes it clear that sex (when marked by a loving attitude) can be a wonderful expression of the connection between two people and, even in immature forms, is in many cases psychologically shaped and not just pure drive

<sup>329</sup> Nuys-Henkemann, Christian de: "When the red sun sinks into the sea in the evening..." Die Sexualmoral der fünfziger Jahre. In: Bagel-Bohlan, Anja/Salewski, Michael (eds.): *Sexualmoral und Zeitgeist im 19. und 20. Jahrhundert*. Opladen 1990, p. 124.

<sup>330</sup> Cf. Nuys-Henkemann 1990, pp. 108–143. Note: Nuys-Henkemann refers in particular to the FRG. However, the essential elements I have described are equally valid in the USA, where Fromm was living at the time of the publication of "Die Kunst des Liebens".

gratification. On the other hand, his extreme, implicit restriction of sexual intercourse to a penetrative act between a man and a woman within the framework of the theory of the union of male-female polarity is very compatible with the social image that a normal form of sex serves to produce children.

Since Fromm's theory is in the tradition of psychoanalysis, its significance can be well highlighted in comparison with Freud. He repeatedly confronts Freud in his works and distances himself from him on significant points. Thus, in "Die Kunst des Liebens," Fromm criticizes Freud for seeing in sexuality solely the expression of the sexual drive, which continues to build up as tension until it is eliminated by satisfaction. According to this, however, masturbation would be ideal and no interpersonal union would be necessary. Instead, however, it was the desire to overcome the male-female polarity that was added to the sexual drive and required sex between two persons.<sup>331</sup>

Despite this criticism, however, Fromm elsewhere praises Freud for demonstrating the importance of sexuality in an age of taboos, criticizing its demonization as endangering mental health, pointing out the wide prevalence of sexual deviations, and understanding them as neurotic symptoms that were thus not morally condemnable.<sup>332</sup>

With the help of this critique, Fromm's sexual theory can also be well classified. For him, too, sex is first and foremost a completely normal natural condition. He saves sexual deviations, such as homosexuality from moral condemnation – but at the price of pathologization. To explain sexuality in terms of more than just the tension of a sexual drive is indeed an advance on Freud. This, however, would not have required the introduction of the thesis of an urge to unify the male-female polarity. In my opinion, human sexuality can be explained just as well by a man's need to relate to his environment in all possible ways in interaction with the sex drive.

Fromm's second criticism of Freud concerns the role of women. He criticizes his "extremely patriarchal attitude",<sup>333</sup> which is expressed on the one hand in the fact that he regards the libido and sexuality as a whole as a male phenomenon, and on the other hand, in the fact that he regards the woman as a castrated man.<sup>334</sup> Fromm considers penis envy inadequate to explain the differences between man and woman.<sup>335</sup> In addition, Fromm criticizes Freud for focusing on the father and the bond with him, and says: "Freud thus gives the father the place that in reality belongs to the mother, and degrades the mother to an object of sexual desire".<sup>336</sup>

With regard to women's sexuality, it can be stated that Fromm actually considers it to be as much a female phenomenon as a male one. For him, however, the "specifically feminine"<sup>337</sup> sexuality is characterized by passivity. Apart from a willingness

<sup>331</sup> Cf. Fromm: *Liebe*, p. 47 f.

<sup>332</sup> Cf. Fromm: *Sexualität und Charakter*. In: Fromm: *Matriarchat*, p. 107.

<sup>333</sup> Fromm: *Liebe*, p. 48.

<sup>334</sup> Cf. Fromm: *Liebe*, p. 48.

<sup>335</sup> Cf. Fromm: *Geschlecht und Charakter*. In: Fromm: *Matriarchat*, p. 78.

<sup>336</sup> Fromm: *Wege*, p. 44.

<sup>337</sup> Fromm: *Liebe*, p. 48.

on the part of the woman, for him, the success of sexuality depends solely on the man.

In order to compare the role of the mother and the father, one must take a closer look at Freud's theory. Here, there are not only differences but also parallels, which primarily concern the importance of mother and father over time. Freud, too, initially assumes a very strong attachment of the child to the mother in the pregenital phase, in which the father plays virtually no role. Only in the phallic phase does the father gain importance.<sup>338</sup> This corresponds to Fromm's theory of the primary bond to the mother and the importance of mother love in the first phase of life, while father love only gains in importance after a few years of life.<sup>339</sup>

The reason for this shift, however, is exactly the opposite in the theories of the two psychoanalysts. For Freud, the male penis is the crucial sexual organ. The realization that women and girls do not have penises leads him to the castration complex and the different resolutions of the Oedipus complex. Both boys and girls, he says, are initially oriented toward the mother. However, the boy suffers a shock by finding out that women do not have penises and from then on suffers from castration anxiety. From then on, he obeys the father and thus overcomes the Oedipus complex towards the mother. The girl, on the other hand, falls prey to penis envy, aligns the Oedipus complex with the father and has an ambivalent relationship with the mother. On the one hand, she would have to identify with her in her femininity, but on the other hand, she would direct her anger at her, blaming her for the absence of the penis. Therefore, she often does not overcome the Oedipus complex and has a lowly developed superego.<sup>340</sup>

For Fromm, on the other hand, the woman's ability to bear children is the decisive criterion. Its lack in the man would force him to find another answer to the problem of his existence so that he would represent the principles of paternal love, rationality and right, which would then become the guiding principles for the child.<sup>341</sup>

So for Freud, the man has a biological advantage, for Fromm the woman. The difference, however, is that Fromm derives from this a kind of compensatory mechanism for the man, whereas Freud sees the woman as a deficient being. That being said, in my opinion, both authors make the same two mistakes: first, they both over-emphasize one aspect necessary for the emergence of human life and neglect the other. Second, both draw too far-reaching consequences from this one biological basis alone on the mother-child and father-child relationship. After all, Fromm stresses that these are only ideal types and that fathers can also love in a maternal way vice versa. The normal case for him, however, seems to be the one described.

Another fundamental difference arises when considering the development of the child. For Freud, the attachment to the mother represents only a fact to be overcome. Moreover, for him, girls are fundamentally doomed to remain trapped in the Oedipus

<sup>338</sup> Cf. Berkel, Irene: Sigmund Freud. Paderborn 2008, p. 32 f.

<sup>339</sup> Cf. Fromm: *Liebe*, p. 56.

<sup>340</sup> Cf. Berkel 2008, p. 34 f.

<sup>341</sup> Cf. Fromm: *Liebe*, p. 55 and, p. 64.

complex (unless, perhaps, they are later fortunate enough to bear a son)<sup>342</sup> and they are to be considered psychologically inferior to the male sex because of the less pronounced development of the superego. For Fromm, on the other hand, healthy psychic development and a complete human conscience consist in the synthesis of the love of the mother and the love of the father. Not only the one-sided attachment to the mother but also that to the father is to be overcome, and both principles have their place in man. Moreover, such development is for him to be achieved equally by men and women.<sup>343</sup>

Next, I would like to devote this chapter to the topic of emancipation, since Fromm also explicitly comments on this. In “Die Kunst des Liebens” Fromm criticizes that the equality of women in his time meant that the differences between men and women were eliminated. Therefore, the polarity of the sexes disappeared and with it erotic love. Nevertheless, Fromm is in no way arguing against the equality of women or the recognition of the fundamental equality of man. For Fromm, equality means in a positive sense that all human beings are ends in themselves and may not be used as means of another human being.<sup>344</sup> This, he argues, is the precondition for the expression of any individuality. Fromm criticizes equality only in the negative sense of eradicating differences.<sup>345</sup>

Fromm explains his attitude towards emancipation more precisely in his writings on the theory of mother’s rights. Here he establishes a connection between the thesis of the sexlessness of the soul (according to which mental differences are only acquired) and the political demand for equal rights for women, or the thesis of the natural, unchangeable differences between man and woman and the accompanying demand for the political and partly social exclusion of women. He criticizes the former, however, as “bourgeois-male emancipation”,<sup>346</sup> in which women would be made equal to men instead of promoting the “development of their specific endowments and possibilities, which are not yet even known as such”.<sup>347</sup>

In “Mann und Frau” (“Man and Woman”), Fromm describes as a consequence of the therefore ongoing battle of the sexes that women would suppress their tenderness and men would miss it so that they would want to be admired as compensation.<sup>348</sup>

<sup>342</sup> Cf. Berkel 2008, p. 35.

<sup>343</sup> Cf. Fromm: *Liebe*, p. 56 f.

<sup>344</sup> Note: At this point Fromm quotes Kant, but seems to have misunderstood his prohibition of instrumentalization. While Fromm is of the opinion that human beings “may be ends and only ends and never means for each other” (Fromm: *Liebe*, p. 25), according to Kant, human beings may indeed be means for another, but never *only* means, but always *also* ends. (Cf. Kant, Immanuel: *Grundlegung zur Metaphysik der Sitten*. Stuttgart 2008, pp. 63–65.)

<sup>345</sup> Cf. Fromm: *Liebe*, p. 25 f.

<sup>346</sup> Fromm: *Die sozialpsychologische Bedeutung der Mutterrechtstheorie*. In: Fromm: *Matriarchat*, p. 25.

<sup>347</sup> Cf. Fromm: *Mutterrechtstheorie*, p. 25.

<sup>348</sup> Cf. Fromm: *Mann und Frau*. In: Fromm: *Matriarchat*, p. 101.

Fromm's conception of emancipation follows that of feminists from the fifties to the seventies, who also criticized equality as "sameness as men".<sup>349</sup> This form of emancipation had (and has) very far-reaching practical consequences: if equality only meant that women could and were allowed to do the same things that men did, the result was a double burden on women, who still had to do all the housework and child-rearing while they went to work as well.<sup>350</sup> However, I do not think Fromm's concept of emancipation and gender offers a better solution to this than the gender image that was common at the time. If women are not to be doubly burdened, the only thing that can be derived from it is a standard division of labor between women for child-rearing and men for gainful employment (at least for the first years of the child's life), which in practice restricts both sexes, even if in theory he does not deny women the ability to work independently. Instead, in my view, only simultaneous emancipation of women and men can lead to parents dividing up gainful employment, housework and child-rearing according to their needs and wishes, free of gender stereotypes.

At this point, I would like to classify Fromm as a difference feminist, since he states (mainly in the form of women's ability to give birth and its consequences, and incidentally in the differences in sexuality) a super historical female experience, which he occupies positively, and I would like to join Krüger-Fürhoff's criticism that this leads to the foundation of the "hierarchical dichotomies of body and mind or nature and culture".<sup>351,352</sup> I agree with Fromm that equality should be the precondition for the expression of individuality and that a claim that all women must behave like men is contrary to this. However, it is also disturbed when too far-reaching conclusions are drawn from a few biological foundations and whole ideal types of the masculine and feminine are derived.

This also has the consequence that Fromm's gender and sexual image can be described in large parts as heteronormative. Heteronormativity here means a "binary gender system that accepts only exactly two genders and equates gender with gender identity, gender role and sexual orientation. The basic units are men and women who relate to each other in their sexuality".<sup>353</sup> Only for the gender role, this is not necessarily true for Fromm, as he sees this as strongly dependent on societal influences.<sup>354</sup> The fact that Fromm's concept of gender can hardly be applied to intersexuals or transsexuals or, for example, asexuals, does not need to be explained further. But Fromm also pathologizes homosexuality, if it is mentioned at all, and calls it a "sexual deviation",<sup>355</sup> which implies the existence of a sexual norm. This

<sup>349</sup> Saurer, Edith: *Liebe und Arbeit. Geschlechterbeziehungen im 19. und 20. Jahrhundert*. Vienna 2014, p. 235.

<sup>350</sup> Cf. Sauer 2014, p. 235.

<sup>351</sup> Krüger-Fürhoff, Irmela Marei: *Körper*. In: Christina von Braun/Inge Stephan: *Gender@Wissen. Ein Handbuch der Gender-Theorien*. Cologne 2009, p. 69.

<sup>352</sup> Cf. Krüger-Fürhoff 2009, p. 68 f.

<sup>353</sup> Cf. Degele 2008, p. 88.

<sup>354</sup> Cf. Fromm: *Liebe*, p. 13.

<sup>355</sup> Fromm: *Liebe*, p. 45.

must be surprising since the first Kinsey Report could have stimulated a deeper examination of homosexuality.

Compared to Freud and the social image of women of his time, Fromm can be described as progressive, since he includes the social factors influencing gender-typical behavior and does not derive any inferiority of women or inability for certain professions from the parameters he constitutes as biological. Fromm does, however, found gender images according to which men and women have certain characteristics and derives these from biological foundations, some of which do not hold up according to today's knowledge and some of which do not seem to be conclusive in their derivation. Unfortunately, however, this is hardly reflected nowadays in Fromm's research. Instead, in a publication of the Fromm Forum, Achenbach expresses himself as follows: "And certainly a present-day person who has dutifully allowed himself to be 'grundered' in gender mainstreaming will be outraged by Fromm's explanation of popular gender alignment strategies. Let's allow him to hear it anyway"<sup>356</sup> and further to Fromm's differentiation of love for the child, which in the father stands for law, order and discipline: "One would like to ask oneself: what will the 'new man and father' bred today think of this, insofar as his revulsion towards such statements still allows him to 'think' at all, possibly even to 'reflect', even to become thoughtful?"<sup>357</sup> This highly unprofessional, sarcastic form of utterance is of course not to be blamed on Fromm. But is Achenbach right, in terms of content, in saying that Fromm would decisively oppose the father who is there for his child from day one and shows him an unconditionally loving attitude? Tiedemann answers this question as follows:

In the name of all fathers who lovingly carried their offspring in the "lucky bug sack" on their bodies, the stereotypical distinction between mother and father love should be strongly contradicted. With the exception of breastfeeding, it is hard to see why primordial trust should not also be imparted by selflessly loving fathers. However, Fromm would agree with this objection. He was concerned to describe stereotypes of love. The gender assignment is secondary.<sup>358</sup>

I agree with the assessment that Fromm would not disagree with the *individual case*, since he does not infer a fixed necessity for any particular behavior from gender fundamentals. However, I think that due to his stereotypical gender attribution and ignorance of the exact biological, hormonal factors and how they can be influenced, he would be surprised in the (in my eyes) positive case how many fathers are capable of unconditional love or in the negative case actually attribute this phenomenon to a dissolution of the polarity of the sexes that can be stopped.

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<sup>356</sup>Achenbach, Gerd: Lieben – eine Kunst? Metamorphosen eines Liebesverständnisses. In: Fromm Forum 21 (2017), [https://www.fromm-gesellschaft.eu/images/pdf-Dateien/Funk\\_R\\_2017c.pdf](https://www.fromm-gesellschaft.eu/images/pdf-Dateien/Funk_R_2017c.pdf) [10.07.2018], p. 9.

<sup>357</sup>Achenbach 2018, p. 10.

<sup>358</sup>Tiedemann, Markus: Liebe, Freundschaft, Sexualität. Fragen und Antworten der Philosophie. Hildesheim 2014, p. 232.

## 8 Simone de Beauvoir

Sophia Peukert

In 1949, Simone de Beauvoir published the work “Le Deuxieme Sexe”, in German under the title “Das andere Geschlecht. Sitte und Sexus der Frau”. The work became the key text of the second wave of the women’s movement and significantly shaped feminism from the middle of the twentieth century as a political and theoretical basis, whereby de Beauvoir’s theses met with both admiration and rejection.<sup>359</sup>

De Beauvoir deals with the role and gender of women on almost 1000 pages. She reconstructs the genesis of gender relations, the emergence of patriarchy and the myth of the eternal feminine. Furthermore, she discusses different views of gender and describes the life situations of female individuals in order to derive aspects for the emancipation of women.<sup>360</sup> At the centre of the work are the questions of what a woman is and how women’s self-realisation becomes possible.

According to Hans-Martin Schönherr-Mann, de Beauvoir’s central question, “How can a human being realize herself in being a woman?”<sup>361</sup> casts doubt on “all traditional understandings of women’s roles, which refer to a natural character of women that seems to be based on their ability to bear children.”<sup>362</sup>

The starting point is de Beauvoir’s thesis that the woman “in the history of gender relations has always been the subordinate, unessential ‘other’ of the man”.<sup>363</sup> However, a woman is not born in this position, as the author clearly expresses with her famous sentence “One is not born a woman, one becomes one.”<sup>364</sup> Thus, de Beauvoir states gender as a culturally and socially produced category, before which biological and psychological characteristics take a back seat.<sup>365</sup> The mediation by society brings the woman only to the status as an “intermediate between the man and the castrato called woman”.<sup>366</sup> De Beauvoir also comes to this conclusion through an examination of biology and reproductive theory. In her opinion, no justification of a hierarchy of the sexes is possible through natural science. She also

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<sup>359</sup>Cf. Heinz, Marion: Humanistischer Feminismus: Simone de Beauvoir. In: Philosophical Philosophische Geschlechtertheorien. Ausgewählte Texte von der Antike bis zur Gegenwart. Edited by Ders., Sabine Doyé and Friederike Kuster. Stuttgart: Reclam 2002b, p. 422. Cf. Konnertz, Ursula: Simone de Beauvoir: Das andere Geschlecht. Sitte und Sexus der Frau. In: Schlüsselwerke der Geschlechterforschung. Edited by Martina Löw and Bettina Mathes. Wiesbaden: VS Verlag 2005, pp. 26 f.

<sup>360</sup>Cf. Heinz 2002b, p. 424; cf. Konnertz 2005, p. 32 f.

<sup>361</sup>De Beauvoir: Das andere Geschlecht. Sitte und Sexus der Frau. Hamburg: Rowohlt 1989, p. 21.

<sup>362</sup>Schönherr-Mann, Hans-Martin: Simone de Beauvoir und das andere Geschlecht. München: dtv 2007, S. 13.

<sup>363</sup>Konnertz 2005, p. 32.

<sup>364</sup>De Beauvoir 1989, p. 265.

<sup>365</sup>Cf. Heinz 2002b, p. 422.

<sup>366</sup>De Beauvoir 1989, p. 265.

criticizes the fact that women are reduced to their sexual organs and the ability to give birth.<sup>367</sup>

More central than the results of biology, however, are its philosophical foundations. The basis of her argumentation is existentialist ethics, in whose sense gender is analysed as a “matter of free subjects”<sup>368</sup> and not on the basis of the approaches of biology, psychology and materialism. Essential concepts of ethics are freedom, transcendence and immanence, self and other, and responsibility and situation. De Beauvoir names freedom as the decisive determination of man, the consummation of which is expressed in transcendence.<sup>369</sup> In concrete terms, this means not living within fixed boundaries, “but being able to define oneself through one’s designs, but also having to do so”.<sup>370</sup> This is a perpetual process that carries the danger of transcendence degenerating into immanence, an “absolute evil”<sup>371</sup> according to the author, regardless of whether this state is self-chosen or imposed. For man and woman, the concepts of transcendence and immanence are central in their becoming subjects. For the woman, in particular, however, a conflict arises from the claim of every subject to live transcendentally and the reality in which she is pushed into immanence by the man.<sup>372</sup>

As free, autonomous subjects, man and woman are in principle equal; in fact, however, there is a relationship of hierarchical inequality in such a way that woman is determined as the other to man, who sets and realizes himself as a transcending being, i.e. as a being of immanence.<sup>373</sup>

This relationship is also significantly generated by the upbringing of the sexes. Parents and environment push the girl early into the role of the other and educate the boys in turn to self-confident masters. At the same time, de Beauvoir emphasizes that this division is not innate. She attributes the same interests, abilities, and pleasures to girls and boys in infancy. “By the twelfth year, the girl is as vigorous as her brothers; she shows the same intellectual capacities.”<sup>374</sup> Early on, the children are treated differently. “Above all, the boy is gradually denied kisses and caresses. The little girl is continued to be caressed [...]; gossamer dresses are put on her, tears and whims are watched.”<sup>375</sup> The boy is more restricted in his behavior, he is not allowed to cry, he is not caressed, he is not expected to please. He is expected to behave like a man at a young age.<sup>376</sup> The girl is brought up to be passive. “She is taught that she

<sup>367</sup> Cf. Konnertz 2005, p. 41 f.

<sup>368</sup> Heinz 2002b, p. 422.

<sup>369</sup> Cf. Heinz 2002b, p. 422; cf. Konnertz 2005, p. 35.

<sup>370</sup> Heinz 2002b, p. 423.

<sup>371</sup> De Beauvoir 1989, p. 21.

<sup>372</sup> Cf. De Beauvoir 1989, p. 21.

<sup>373</sup> Heinz 2002b, p. 423.

<sup>374</sup> De Beauvoir, Simone: *Das andere Geschlecht. Sitte und Sexus der Frau* 1989, p. 265.

<sup>375</sup> De Beauvoir 1989, p. 267.

<sup>376</sup> Cf. De Beauvoir 1989, p. 267.



must seek to please, must make herself an object in order to please; that is, she should renounce her autonomy. She is treated as a living doll and denied freedom.”<sup>377</sup> The boy, on the other hand, is allowed to be free and active. He seeks challenges, athletic exercise, to apply his muscular strength. “The boy’s tremendous opportunity is that his way of existing for the other encourages him to ‘sit down’ for himself.”<sup>378</sup> Central to the education of woman and man is also the family constellation, for this mediates the hierarchy of the sexes. The children get to know the father as the one who feeds the family, who bears the responsibility. The mother introduces the girl to chores at home and familiarizes her with feminine behavior, thus being a role model on the one hand and an enemy of emancipation on the other.<sup>379</sup> “[S]he [the girl] is taught feminine virtues, she learns cooking, sewing, house-keeping as well as toileting, learns charm, shame.”<sup>380</sup> From a young age, the girl is involved in the duties of the household, while the son is exempt from them.<sup>381</sup> The education of children is designed to confirm the hierarchy of the sexes. The historical, “literary education [of the girl], the songs, the fairy tales with which they are lulled, are a glorification of the man.”<sup>382</sup> The girls’ lives become focused on the man. Preparation for a life of marriage is the goal, youth the time of waiting for the right man, she says. Here again, great differences between man and woman are revealed. “Certainly the young man also dreams of woman, desires her. But she is always only one of the elements of his life. She does not encompass his whole destiny.”<sup>383</sup>

The subjectification of man and woman, which is largely determined by education, is seen by de Beauvoir as the cause of the division into male and female and the domination of men. For if the man sets himself up as a subject, he makes the woman an object. Becoming a subject only works by opposing something/someone, because in consciousness there is hostility towards the other consciousness.<sup>384</sup>

As necessary as this dichotomy in consciousness is for the subject, it is also disturbing and tormenting: lack and restlessness are constitutive for the life of consciousness: fulfillment and tranquility are promised only by the relationship of mutual recognition.<sup>385</sup>

However, a relationship of domination over the other can arise from the claim of becoming a subject, as is the case with man and woman, if mutual recognition does not take place. Only this makes it possible for both to develop as subjects. But why does the man not accept the subject status of the woman, although only this offers

<sup>377</sup> De Beauvoir 1989, p. 275.

<sup>378</sup> De Beauvoir 1989, p. 275.

<sup>379</sup> Cf. De Beauvoir 1989, p. 319. The mother prevents the emancipation of the daughter by giving her more and more duties in the household and causing her difficulties.

<sup>380</sup> De Beauvoir 1989, p. 276.

<sup>381</sup> Cf. De Beauvoir 1989, p. 281.

<sup>382</sup> De Beauvoir 1989, p. 282.

<sup>383</sup> De Beauvoir 1989, p. 314.

<sup>384</sup> Cf. Heinz 2002b, p. 425.

<sup>385</sup> Heinz 2002b, p. 425.

the chance of fulfilment and completion? Why does the woman endure the role of the object? And how is it that hierarchy is seen and accepted as natural?<sup>386</sup> The answers to these questions can be found in an even deeper set of problems that explain the objectification of women by men. De Beauvoir explains that nature and corporeality represent the other for man. From this, however, he experiences no confirmation of his consciousness, so that he loses himself in emptiness and immanence. This results in a constant struggle and permanent restlessness, in which the woman appears as salvation. While man succeeds in controlling nature and the body, he experiences himself as passively at the mercy of nature and the drives in his sexuality. "By externalizing in the form of woman this other of himself, which is not to be permitted at any price, which threatens his subjectivity, and yet is at the same time his own, it becomes comprehensible and controllable."<sup>387</sup> The woman brings the necessary calm into the situation. The man, thus, secures his subject status and at the same time increases his power.<sup>388</sup> This explains why the man degrades the woman into an object, but not for what reasons the woman accepts this state. De Beauvoir has explanations for this as well: out of fear and convenience, the woman escapes her freedom and accepts her immanence.<sup>389</sup>

A woman's destined path in life leads to marriage to a man. "The destiny that society conventionally holds out for woman is marriage."<sup>390</sup> However, Schoenherr presents that according to de Beauvoir, heterosexual relationships do not provide opportunities for self-actualization as a woman. Gender oppositions stood in the way of this. Lesbian love, however, offers a different perspective. De Beauvoir writes extensively about sexual experiences between women. Out of fear of men, of violence, many young women would first enter into a relationship with another woman.

Between women, there is complicity which disarms shame. The arousal that one arouses in the other is generally without violence. Homosexual caresses do not include defloration or penetration. They satisfy the clitoral eroticism of childhood without requiring new or disturbing transformations. The young girl can fulfill her mission as a passive object without feeling substantially alienated.<sup>391</sup>

Often lesbian relationships are only an intermediate stage, but they can cause feelings of happiness and longing that demand repetition.<sup>392</sup> Thus, many women

<sup>386</sup> Cf. Heinz 2002b, p. 427. Cf. Konnertz 2005, p. 36 f.

<sup>387</sup> Heinz 2002b, p. 428.

<sup>388</sup> Cf. Heinz 2002b, p. 427 f. Cf. Konnertz 2005, p. 36 f.

<sup>389</sup> Cf. Heinz 2002b, p. 428. Immanuel Kant already formulated this aspect in his writing "Was ist Aufklärung". "The whole fair sex" considers the step towards maturity dangerous and is also kept from this step by authorities. In addition, a person could also become fond of immaturity, since it is convenient when others think for one. Cf. Kant, Immanuel: Was ist Aufklärung? Selected Small Writings. With an introductory text by Ernst Cassirer. Edited by Horst D. Brandt. Hamburg: Meiner, 1999, p. 20 ff, p. 20 ff.

<sup>390</sup> De Beauvoir 1989, p. 399.

<sup>391</sup> De Beauvoir 1989, p. 329.

<sup>392</sup> Cf. De Beauvoir 1989, p. 329.

would later return to their childhood love, a woman, and seek there what they did not find in the heterosexual relationship.<sup>393</sup> At a later point, de Beauvoir adds to sexuality that “woman [...] may discover or anticipate, through experiences completed or begun, that heterosexual relations do not give her pleasure, that only another woman is capable of pleasuring her”.<sup>394</sup> Narcissistic women, in particular, would be unsatisfied in heterosexual relationships.<sup>395</sup> All in all, de Beauvoir avoids a “radical differentiation between homosexual and heterosexual love”,<sup>396</sup> but the behaviour of the sexes differs in the relationships. The act of love between men and women is characterized by each becoming the other and by the division into active and passive. “The lover is delighted that the passive languishing of her body is reflected in the impetuous urging of the man.”<sup>397</sup> “Among women, love is more contemplative. The caresses serve not so much to appropriate the partner as to come slowly to oneself through her. There is no separation, no struggle, no victory, no defeat. Each is exactly the other’s subject and object, ruler and slave at the same time. The two-ness becomes a co-being.”<sup>398</sup> In a lesbian relationship, then, what is not achieved between a man and a woman, that both partners become the subject, can succeed. Simone de Beauvoir, however, does not present lesbian relationships as a solution to the problem but rather works out which conditions are necessary so that women are no longer subordinate to men.<sup>399</sup>

The solution to the problem lies in the mutual recognition of the subjects. For this, it is necessary that women themselves develop as subjects. De Beauvoir sees the possibilities for this in work and independence within the framework of a socialist social order.<sup>400</sup> In the words of Ursula Konnertz, only in the “conception of a gender relationship in which women as economically and sexually independent, free and self-determined existences are recognized by men as equals in a changed (socialist) society”<sup>401</sup> does the opportunity for self-realization and subject development present itself to women.

Simone de Beauvoir calls for the emancipation of women on the basis of the insight that gender is culturally constructed and thus changeable. She does not accept the subordinate status of women and reaches a large public with her work. She receives much approval from women for this, but critical voices are also expressed. They complain that the author orientates herself on a male concept of

<sup>393</sup> Cf. De Beauvoir 1989, p. 293.

<sup>394</sup> De Beauvoir 1989, p. 391.

<sup>395</sup> Cf. De Beauvoir 1989, p. 392 f.

<sup>396</sup> Schönherr 2007, p. 72.

<sup>397</sup> De Beauvoir 1989, p. 392.

<sup>398</sup> De Beauvoir 1989, p. 392.

<sup>399</sup> De Beauvoir refers in her remarks to the research of psychoanalytics, to literary texts by Colette or Renée Vivien, and especially also to the representations of Wilhelm Stekel’s “Die Geschlechtskälte der Frau”. Cf. de Beauvoir 1989, pp. 381–394.

<sup>400</sup> Cf. De Beauvoir 1989, p. 392.

<sup>401</sup> Konnertz 2005, p. 33.

life, which is to be transferred to women.<sup>402</sup> Is becoming a subject only possible for a woman if she chooses the path of the man? It may be doubted that this is what de Beauvoir wanted to express. She does, however, make it clear that the path to becoming an independent woman is a struggle, and that this requires entering the world of work, i.e. a hitherto male domain. Ultimately, such criticism is an expression of an understanding of gender that continues to represent the role models after Rousseau, when women's independence and productivity are associated with the loss of their femininity. Since the publication of de Beauvoir's work, the labour market has changed considerably. Women are now an integral part of the world of work, but certain areas, especially management positions in companies, remain mainly in male hands. Thus, 70 years after de Beauvoir's work, men continue to dominate in the workplace, while raising children is often the responsibility of women.<sup>403</sup> Many women today, despite career opportunities, choose to stay at home with the children or do much of the child-rearing. This can be interpreted as a conscious and emancipated decision or as a struggle given up or not fought. The reasons for the decision and the social structures behind it are widely researched in gender studies and sociology and still offer many open questions.

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## 9 Judith Butler

Sophia Peukert and Juliane Köhler

Biological gender is a social construction. – With this thesis, Judith Butler shook up the established gender categories in 1990.

In research, the term sex is used to describe biological gender, which is defined on the basis of internal (e.g. chromosomes, hormones or gonads) and external sexual characteristics.<sup>404</sup> In contrast to this is the term gender, which encompasses the role sex or gender identity of a person. Gender describes “socio-cultural aspects of gender”<sup>405</sup> of individuals, which are [acquired] and [shaped] in “enculturation and socialisation processes and in recursivity with their biological processes in their respective socio-cultural contexts”.<sup>406</sup>

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<sup>402</sup> Cf. Babka, Anna and Gerald Posselt: *Geschlecht und Dekonstruktion. Begriffe und kommentierte Grundlagentexte der Gender- und Queer-Theorie*. Vienna: facultas 2016, p. 153.

<sup>403</sup> Cf. Hofmeister, Heather and Lena Hünefeld: *Frauen in Führungspositionen*. In: *Dossier. Frauen in Deutschland*. 8.11.2010, <http://www.bpb.de/gesellschaft/gender/frauen-in-deutschland/49400/fuehrungspositionen?p=all> [05.06.2019]. Cf. dpa: *In obersten Bundesbehörden führen deutlich mehr Männer als Frauen* 05.06.2019, <https://www.zeit.de/politik/deutschland/2019-06/gleichstellung-frauen-fuehrungspositionen-bundesbehoerden> [05.06.2019].

<sup>404</sup> Cf. Abdul-Hussain, Surur: *Geschlecht und Gender. Begriffserklärung Gender 2014*, [https://erwachsenenbildung.at/themen/gender\\_mainstreaming/theoretische\\_hintergruende/geschlecht\\_und\\_gender.php](https://erwachsenenbildung.at/themen/gender_mainstreaming/theoretische_hintergruende/geschlecht_und_gender.php) [15.04.2019].

<sup>405</sup> Abdul-Hussain 2014.

<sup>406</sup> Abdul-Hussain 2014.

As a result of Butler's thesis, a great controversy arose: is *sex* also a construction?<sup>407</sup> Whereas *gender*, the role gender, was previously regarded as socially constructed, Judith Butler now also consistently questions biological gender, which is regarded as natural, and argues in numerous publications that *sex* is also a socially constructed category.

The starting point of Butler's theory is the work *Gender Trouble* (published in German as *Das Unbehagen der Geschlechter*).<sup>408</sup> The following texts complement her theory, address discussions, reactions and criticisms, and thus expand the overall picture.<sup>409</sup> The result is a complex treatise on gender, politics, power and language. Butler's explanations prove to be presupposition-rich as well as not always transparent and comprehensible. In the following, an attempt will be made to summarize the most important key points and to reconstruct her gender theory in a concise form. For this purpose, it is necessary to explain the philosophical and linguistic foundations in order to understand the construction of gender.

First of all, Butler's gender theory belongs to social constructivism. This generally assumes that the linguistic world is constructed by humans and is thus a product of our thinking.<sup>410</sup> In relation to Butler's gender theory, this means that human gender is a discursively generated construction. In her explanations, the theories of language and discourse by John Austin and Michel Foucault form the basis. Following the two scholars, Butler starts from the power of language<sup>411</sup> and advocates a theory of action of language. According to this, language does not have the function of a representative or a symbol for something in reality, but rather brings about reality itself.<sup>412</sup> Based on this thesis, the essence of language consists in first establishing a concept, such as gender, from which the object, in this case, the gender of a person, is constituted. Language becomes action. Austin describes the change of reality through language as a performative act. With the statement "I baptize you ..." the baptism is performed. What is said is done.<sup>413</sup> Austin goes on to explain conditions for the consummation of a performative act, but these cannot be elaborated here. In speech act theory, the declaration of performativity does not concern all linguistic utterances. Butler, however, assumes it for all language, i.e., according to Butler, humans create reality through any linguistic utterances. If a person says the word "chair" to a certain thing, the mere fact that this thing is attributed to the properties of a chair (seating furniture, usually has four legs, etc.) ensures

<sup>407</sup> Cf. Babka, Anna/Posselt, Gerald: *Geschlecht und Dekonstruktion. Begriffe und kommentierte Grundlagentexte der Gender- und Queer-Theorie*. Vienna: facultas 2016, p. 14.

<sup>408</sup> Cf. Butler, Judith: *Das Unbehagen der Geschlechter*. Translated from the American by Katharina Menke. Frankfurt a. M.: Suhrkamp 2003.

<sup>409</sup> Judith Butler's other works: *Körper von Gewicht* (1995), *Hass spricht* (1998), *Undoing Gender* (2004).

<sup>410</sup> Cf. o. A.: *Konstruktivismus*. In: *Philosophisches Wörterbuch*. Founded by Heinrich Schmidt. 23rd, completely revised edition. Ed. by Martin Gessmann. Stuttgart: Kröner Verlag 2009, p. 400.

<sup>411</sup> Cf. Bublitz, Hannelore: *Judith Butler zur Einführung*. Hamburg: Junius 2002, p. 20.

<sup>412</sup> Cf. Bublitz 2002, p. 28.

<sup>413</sup> Cf. Bublitz 2002, p. 23.

that it is made into a chair by means of language.<sup>414</sup> Especially in relation to social attributions (e.g. “male” or “female”), language thus has a power that ensures that an individual is made male or female through the respective attribution.

This aspect of her theory has been and continues to be widely criticized. For example, it is claimed that she does not distinguish between the practice of speaking and the system of language.<sup>415</sup> Whether Butler’s argumentation can be understood depends to a large extent on whether her theory of language is shared, since otherwise, the common theoretical basis is missing.

In addition to the constituent character of language, the power of discourse comes into play in Butler’s argument. Discourse means the entire social and historical background, cultural and biographical contexts, thought patterns and interpretations that, for example, shape and define the word “gender” in our society at a particular time. Above all, political power relations play a central role. What influences the discourse at a time not only shapes how a topic is talked about but also how social relations are determined. In terms of human gender, Butler argues, discourse dictates which gendered behavior is recognized as the “norm” and which is not. Discourse and language thus come to serve the constituent function of reality already alluded to. Language is characterized among constructivists as an instrument of power that determines how we perceive and understand the world.<sup>416</sup>

This in turn means that the attribution of properties in the form of speech acts, but not the inherent properties of the body or human beings, are of importance.<sup>417</sup> People tend to interpret the body exclusively through its natural functions and thus regard it as naturally determined. But according to Butler, the body is always also a social body, dependent on norms and culture, produced and comprehensible through discursive practice.<sup>418</sup> This is where the theories of language and discourse mentioned above apply. The gender body is performatively produced through repetitions and citations of norms.<sup>419</sup>

For this reason, the philosopher describes the attributions “man” and “woman” as “performatively produced and enforced”,<sup>420</sup> since as constructions they are subject to the constant (re)production of social discourse.

Finally, it follows from Butler’s assumption of construction that a separation of *sexus* (biological sex) and *gender* (role gender) is not necessary. According to Butler’s understanding, the statement: “It is a boy/girl” first attributes its gender to the child qua performative act and is not exclusively predetermined by the

<sup>414</sup>Cf. Grieser, Charlotte; (internet version by J. Schneider and R. Köbel): Philosophin und Feministin. Judith Butler zum Schzigsten 2018, <https://www.swr.de/swr2/wissen/judith-butler-wird-60/-/id=661224/did=17009720/nid=661224/xlp1pl/index.html> [16.07.2018].

<sup>415</sup>Cf. Bublit 2002, p. 17.

<sup>416</sup>Cf. Grieser, (Schneider, Köbel) 2018.

<sup>417</sup>Cf. Paß, Michael: Homosexualitäten\* und Heteronormativität in der Pädagogik. Eine Diskursanalyse. Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 26.

<sup>418</sup>Cf. Bublit 2002, pp. 9, 39.

<sup>419</sup>Cf. Bublit 2002, p. 37. Cf. Butler, Judith: Das Unbehagen der Geschlechter 2003, p. 209.

<sup>420</sup>Butler, Judith: Das Unbehagen der Geschlechter. Frankfurt a. M.: Suhrkamp 1991, p. 49.

biological characteristics.<sup>421</sup> The child's gender is produced according to social conventions and subsequently stabilized more and more through practice.

The attribution of "male" and "female" ultimately serves as a simplification in order to link certain norms and gender-conforming behaviour to these two categories. If, for example, the child is described as female shortly after birth, this is accompanied by a discourse activation in society on the subject of femininity and the associated norms of gender-conforming, female behaviour.<sup>422</sup> This can be observed, for example, in the fact that shortly after the first relatives visit the newborn, gifts with socially feminine attributes, such as the colour pink, are given. Further examples of such gender-stereotypical attributions are the reference to socially gender-normed character traits of the child, such as particularly well-behaved behaviour, or the relatives' idea of a son-in-law in the future.

Now the obvious reproach is to counter that there are clearly physical differences and that the presence of the genitals cannot be denied. Although this is a valid objection, Butler does not doubt the body per se and likewise denies non-existent physical differences.<sup>423</sup> But she assumes that originally "indeterminate bodily features [...] are first defined as determinate properties of a – biological – sex (body)".<sup>424</sup> This happens in those very discourses and performative acts. By repeating these defined norms performatively, "a body morphology emerges, body outlines and images emerge, as well as a body perception".<sup>425</sup> Signs are implied in the body, which is understood as imperatives.<sup>426</sup> From breasts and vagina, the female gender is automatically inferred. But with Butler, it can be asked whether a woman without breasts or the ability to give birth is not a woman. The answer to this question has to be found in the discourse of our time, which at the same time opens up the political struggle for interpretive sovereignty.

Butler, thus, draws attention to the fact that cultural acts influence our perception.<sup>427</sup> The philosopher, therefore, bases her assumption on the fact that there must be significantly more to a person's gender than just the external sexual characteristics.

Since gender is one of the most relevant categories of order in our society, constantly in use, Butler shakes up our personal and social self-image and becomes a political admonisher, which means that she is confronted with a great deal of criticism.

If one follows Butler, the question arises as to why gender, despite its always also constructive character, is regarded by the majority of all people as exclusively

<sup>421</sup> Cf. Grieser, (Schneider, Köbel) 2018.

<sup>422</sup> Cf. Villa, Paula-Irene: Judith Butler. Eine Einführung. 2nd updated edition. Frankfurt a. M.: Campus Verlag 2012, p. 67.

<sup>423</sup> Cf. Bublitz 2002, p. 44, 68. Cf. Butler, Judith: Heterosexualität ist ein Fantasiebild. Here quoted from Thein, Christian: Ist Geschlecht Kultur oder Natur? 2014, p. 37.

<sup>424</sup> Bublitz 2002, p. 55.

<sup>425</sup> Bublitz 2002, p. 40.

<sup>426</sup> Cf. Bublitz 2002, p. 22.

<sup>427</sup> Cf. Butler, Judith: Heterosexualität ist ein Fantasiebild. Here quoted from Thein, Christian: Ist Geschlecht Kultur oder Natur? 2014, p. 37.

natural. In considering the naturalization and constant reproduction of gender, power plays a central role. Butler explains these developments from different perspectives. The differentiation of genders into man and woman has developed historically, she argues, and politics and the (natural) sciences play a major role in this process.<sup>428</sup> In her books, Butler attacks the disciplines of medicine and biology in particular and casts doubt on their findings – another example of her radicalism. Genetics, for example, does not provide a rationale for two biological sexes but is part of the construction of gender. Nature is not discovered and described but constructed through research.<sup>429</sup> This assumption of Butler's coincides with other positions in gender studies. Hirschauer, for example, claims that “[T]o establish ‘sex differences’ and (biological) ‘sex characteristics’, ‘sexes’ must always already be distinguished”.<sup>430</sup> Sex hormones occur in all humans, that they are labeled “male” or “female” is an interpretation of the results with the gender dichotomy as a premise. The power of this “dispositif of bisexuality”<sup>431</sup> (also called heteronormativity) is demonstrated, for example, by perceiving an inter\* person as just that, and how quickly social discourse is inclined to assign male or female characteristics or externalities to the person. Butler encourages us to question these assumptions. She does not doubt that these hormones exist. Furthermore, the comments on intersexuality have shown that there are other biological forms besides male and female, but in most cases, these are adapted to the binary system. The existing bodily structures are interpreted as male or female, or at least measured against them. With this background, Butler's critique of the natural sciences is consistent.<sup>432</sup>

Gender difference is also promoted by social “compulsory heterosexuality”. How does Butler justify this aspect? She explains that man and woman are determined by mutual demarcation from each other and on the basis of this a gender matrix is created, which in turn is applied for the citation of gender norms. In terms of gender, a congruence of *sex*, *gender* and *desire is* assumed to be natural. A man has a male body and desires a woman with a female body.<sup>433</sup> This ignores the fact of human diversity in terms of sexuality and gender identity.<sup>434</sup>

<sup>428</sup> Cf. Bublitz 2002, p. 54.

<sup>429</sup> Cf. Bublitz 2002, p. 62 f.

<sup>430</sup> Stefan Hirschauer quoted here from Küppers, Carolin: *Soziologische Dimensionen von Geschlecht* 2012, <http://www.bpb.de/apuz/135431/soziologische-dimensionen-von-geschlecht?p=all> [26.06.2018].

<sup>431</sup> Paß 2017, p. 27.

<sup>432</sup> Doctors are also questioning the assumption of a binary gender norm. Instead, they assume multiple variations and a much more frequent occurrence of intersexuality than previously stated. (Cf. Schweizer, Katinka and Hertha Richter-Appelt: *Behandlungspraxis gestern und heute. Vom “optimalen Geschlecht” zur individuellen Indikation*. In: *Intersexualität kontrovers. Grundlagen, Erfahrungen, Positionen*. Ed. by Ders. Gießen: Psychosozial-Verlag 2012, p. 108 f.).

<sup>433</sup> Cf. Butler 2003, p. 38. Cf. Kuster, Friederike: *Kontroverse Heterosexualität: Luce Irigaray und Judith Butler*. In: *Philosophische Geschlechtertheorien. Ausgewählte Texte von der Antike bis zur Gegenwart*. Edited by Ders., Sabine Doyé, Marion Heinz. Stuttgart: Reclam 2002, p. 476.

<sup>434</sup> Cf. Paß 2017, p. 29.



The social assumption is a heterosexual matrix. The standardized heterosexual desire establishes the gender opposition and reinforces the social asymmetry of man and woman.<sup>435</sup> Butler refers to people who conform to this system as “intelligible” persons. “‘Intelligible’ gender identities are those that in certain senses endow and maintain relations of coherence and continuity between anatomical sex (sex), gender identity (gender), sexual practice, and desire.”<sup>436</sup> Underlying the notion of the intelligible matrix, then, is a hegemonic norm in which, qua social convention, it is normal for an individual to appear genderqueer and be heterosexual.<sup>437</sup> Those who do not conform to the binary, heterosexual system are excluded. Non-conformity of *sex*, *gender* and *desire*, homo- or bisexuality but also trans- or intersexuality contradict the social norm and these persons experience discrimination, they are not intelligible.<sup>438</sup> However, the terms refer to the system of the norm. Homosexuality or bisexuality is only conceivable in reference to the concept of heterosexuality.<sup>439</sup> The sanctions against people who deviate from the norm illustrate the coercion and power that emanate from heteronormativity. Around the world, sanctions range from the failure to embrace diversity, resentment, institutional discrimination through difficulties in adopting children or refuse to marry, to imprisonment or even death sentences.

The concept of bisexuality is so widespread that it is regarded as exclusively natural and other forms are rejected as “unnatural”. Paß names the consequences of the dispositive of compulsory heterosexuality for people who deviate from the norm as follows:

The non-mention, ridicule, exclusion, stigmatisation, marginalisation and discrimination of same-sex desire in various discourses impedes the free, self-determined choice of partner. Due to the marginalization and marking as ‘abnormal’, alternative forms of desire do not play an equal role in subjectivation and socialization, which leads to the fact that they are not even considered, possibly due to their unthinkability they can only be discovered and lived out later, or the subject does not want to identify with this form of life that is considered unequal.<sup>440</sup>

Furthermore, a coming-out or an outing by others is always necessary for “different people” in order to break away from compulsory heterosexuality, since all people are permanently surrounded by it in everyday life. The power of heteronormativity can therefore even go so far that non-intelligible people notice that they do not fit into the given system of heterosexuality, but due to the lack of representation, marginalization or discrimination against non-heterosexual groups do not dare to

<sup>435</sup> Cf. Butler 2003, p. 38.

<sup>436</sup> Paß, Michael: Homosexualitäten\* und Heteronormativität in der Pädagogik. Eine Diskursanalyse 2017, p. 38.

<sup>437</sup> It remains to be noted that everything that is thought of as gender conforming is always dependent on “cultural discourses, social conditions at the individual and collective level, and historical context.” (Paß 2017, p. 30) and can undergo changes over time.

<sup>438</sup> Cf. Butler 2003, p. 39.

<sup>439</sup> Cf. Bublitz 2002, p. 66.

<sup>440</sup> Paß 2017, p. 31.

admit it themselves. A phenomenon of these consequences is, for example, internalised homophobia, in which the persons concerned have a homosexual desire, but due to the prevailing discrimination in society do not really admit to this desire and are therefore internally torn and can develop psychological problems.<sup>441</sup>

Judith Butler's theses do not primarily focus on the relationship between men and women, but on gender in general, with the aim of strengthening the interests of those who do not conform to the norm.<sup>442</sup> Butler's gender theory is thus at the same time also the political theory in the struggle for the representation of hitherto discriminated, imperceptible persons. She

intends [...] by relentlessly exposing the constructional nature of gender, the reintegration of the excluded, the expansion of the socially recognized, the pluralization and integration of marginalized and rejected forms of identity.<sup>443</sup>

The aspirations of feminism are not sufficient for Butler's goal. In her critique of the women's movement, she attacks its basic category of "woman(s)". Homogenization into a group disregards cultural and social contexts on which gender identity depends. When women are thematized as the opposite of men, this stabilizes and reproduces the binary matrix through which women and other genders are oppressed in society.<sup>444</sup> For this reason, "[t]he feminist critique [...] must also understand how the category 'woman(s)' [...] is produced and restricted precisely by those power structures by means of which the goal of emancipation is to be achieved".<sup>445</sup> Feminist circles then said that Butler should deal with issues that are really problematic for women.<sup>446</sup>

Butler deals with quite problematic aspects, which are not only relevant for women, but people in general. Instead of strengthening social and heterosexual power, she calls for a new feminism that "confronts the reification of gender identity and identity"<sup>447</sup> and enables variable identity constructions.

With the "approach of performative subversion",<sup>448</sup> Butler provides a concept to break up and destabilize gender categories. Since gender is produced performatively, within the concept of gender also lies the possibility of change through the miscarriage of performative acts, false repetitions or deliberate parody.<sup>449</sup> Butler calls for the boycott of existing categories such as "femininity" in order to show as many people as possible the power such concepts and norms can have on people.

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<sup>441</sup> Cf. o. A.: Homophobie. "Wie ein Feind von innen" 2018, [https://www.deutschlandfunk.de/gender-studies-getrennte-spielwelten.724.de.html?dram:article\\_id=409544](https://www.deutschlandfunk.de/gender-studies-getrennte-spielwelten.724.de.html?dram:article_id=409544) [30.07.2018].

<sup>442</sup> Cf. Becker-Schmidt, Regina and Gudrun-Axeli Knapp: *Feministische Theorien zur Einführung*. 5th, supplemented edition. Hamburg: Junius Verlag 2011, p. 88.

<sup>443</sup> Bublitz 2002, p. 77.

<sup>444</sup> Cf. Bublitz 2002, p. 48 f.; cf. Butler 2003, p. 16 ff.

<sup>445</sup> Butler 2003, p. 17.

<sup>446</sup> Cf. Bublitz 2002, p. 50.

<sup>447</sup> Kuster, Friederike: *Kontroverse Heterosexualität* 2002, p. 476.

<sup>448</sup> Bublitz 2002, p. 84.

<sup>449</sup> Cf. Butler, Judith: *Das Unbehagen der Geschlechter* 2003, p. 206.

Through travesty and parody, gender confusion (gender trouble) is to be caused and the construction of gender is to be made clear.<sup>450</sup> According to Butler, playing with gender categories can reveal the imitation structures of gender, because no original is parodied. The original does not exist, there is only a product that appears as an imitation.<sup>451</sup> Furthermore, the philosopher is of the opinion that as individuals we do not have to submit to the categories of being a man or a woman and all that is connected with it. Each person can differentiate for themselves what kind of gender they have, how this should be shaped and what sexual orientation they belong to.<sup>452</sup>

In contrast to the established *heteronormativity* in almost all spaces of public and private life, the theory of regional powers should also be pointed out: it makes clear that heterosexuality within certain spaces, e.g. in scene bars, associations, clubs or on parades/demonstrations, does not hold the interpretative sovereignty over people.<sup>453</sup> These spaces aim to create a “gap in the dispositif of compulsory heterosexuality”<sup>454</sup> and thus open up a place of refuge for all people where they can be who they are without having to explain themselves in any way or even being afraid of discrimination. Such spaces also contribute to a more conscious confrontation with the supremacy of heteronormativity and could help to question unquestioned categorizations.

These concepts can help to generate attention for the staging of gender, and this is important if the categories are to be broken up. How successful such an approach can remain questionable. However, developments in recent years show great progress in dealing with non-heterosexual people and people of other gender identities. The new legal decision and the public debate on the third gender have challenged the binary system with broad impact.<sup>455</sup> Judith Butler has taken the nature-culture debate to the extreme with her theses by consistently questioning the nature side. Behind this is also the question of the extent to which nature and culture can be distinguished at all.<sup>456</sup> The objections to her theory have made it clear that the debate is far from over. However, the binary gender system is increasingly being questioned and thus authors like Judith Butler have achieved an important goal on the way to overcoming unfounded gender-stereotypical categories.

<sup>450</sup> Cf. Bublitz 2002, pp. 78, 80 f.

<sup>451</sup> Cf. Butler, Judith: Das Unbehagen der Geschlechter 2003, p. 202 f.

<sup>452</sup> Cf. Grieser, (Schneider, Köbel) 2018.

<sup>453</sup> Cf. Paß 2017, p. 31.

<sup>454</sup> Paß 2017, p. 31.

<sup>455</sup> Cf. o. A.: Intersexualität. Bundestag votes for third gender in birth register 2018, <https://www.faz.net/aktuell/politik/inland/kuenftig-drittes-geschlecht-im-geburtenregister-waehler-15941127.html> [27.04.2019].

<sup>456</sup> Cf. Villa, Paula-Irene: Sexy Bodies. Eine soziologische Reise durch den Geschlechtskörper. Wiesbaden: VS 2012, p. 77. An interesting question, but one that cannot be explored in the context of this article.

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# Gender and Sexual Diversity

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## 1 Biological Basics

Mario Kötter

### 1.1 Introduction

The relationship between biology and sociology, especially in the context of human sexuality, is sometimes marked by controversies and even outright polemics.<sup>1</sup> A reappraisal of this conflict seems worthwhile in principle, but is not the subject of this short contribution, which is intended only to provide an overview of the biological findings on the subject of gender.

Presumably, the reference to naturalistic erroneous conclusions from the cytological, genetic, hormonal, developmental-biological or neurophysiological “being-as-it-is” of man to a political, social or legal “ought” of whatever kind is actually superfluous in a book aimed at philosophy teachers. Nevertheless, it should be noted at this point that “biology” naturally does not pursue the goal of formulating prescriptive statements regarding human life plans or social structures. This also

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<sup>1</sup>For example, Kutschera, Ulrich 2016.

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applies to the field of human gender. Of course, (supposed or actual) biological findings are sometimes used unqualifiedly as an argumentative resource in social discourse. And of course biologists also sometimes participate in ideological discourses. However, this does not lead to the general accusation that biology itself is an ideology or that it is pursued primarily for this purpose. The accusation that biological attempts to explain human behavioural phenomena are fundamentally illegitimate border crossings and biologism, which is unfortunately often made almost reflexively, must in any case be rejected.

Most biologists should be fully aware that biological processes do not fully determine human behaviour, for example human sexuality, and that these processes may explain certain tendencies in part, but in essential areas they are culturally shaped and that in individual cases it is difficult or impossible to quantify the environmental and hereditary components. This is so simply because hereditary dispositions will also have different effects in different environments.

It is possible that some or many biologists consider the influence that biological processes have on human behaviour to be comparatively large. At the same time, however, it is probably clear to the vast majority of biologists holds that genetic influences are interconnected with each other and with environmental influences in a complex way, and that, firstly, only statistical statements can be derived from knowledge about these influences, which do not permit any conclusions or predictions with regard to individuals, and secondly, that these influences are by no means irreversible or inescapable, as is often understood in everyday life.<sup>2</sup>

Another accusation that is sometimes reproached at the life sciences concerns the influence that ideological beliefs have on the genesis of biological knowledge. For example, biologist Ruth Hubbard points out that science is not a neutral endeavor, free of interests and worldviews:

Science is done by people who live in a particular place at a particular time, and whose thought patterns reflect the truths accepted by society.<sup>3</sup>

Hubbard charges that not only core elements of Darwinian evolutionary theory, especially biological explanations of sex differences and gender roles, were influenced by the political, economic, and moral worldviews of Victorian England. According to Hubbard, contemporary bioscientific approaches also significantly reflected the patriarchal thought patterns of that nineteenth-century English society.

It is obvious that scientists cannot free themselves from the socio-cultural conditions and ways of thinking of their time in their search for knowledge. This is of course also true for the life sciences and it is also true for biological scientific explanations of phenomena in the context of human gender (and it is probably equally true for sociological research in this field). Obviously, this happens at the linguistic level, but possibly also with regard to the interpretation of data. Nevertheless, it would be a misconception to therefore blanketly reject biological findings about

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<sup>2</sup>In this respect, Dawkins, Richard 2010, pp. 14–15, who is often accused of genetic determinism.

<sup>3</sup>Hubbard, Ruth 2009, pp. 301–332.

human gender as constructed. The extent to which socio-cultural and psychological factors influence scientific explanations is disputed in the disciplines reflecting on science, especially between philosophy of science and sociology of science: many philosophers of science take the view that these are factors external to science, which are ideally eliminated in the process of generating scientific knowledge.<sup>4</sup> In contrast, at least some sociologists of science argue that scientific knowledge is exclusively the result of social construction processes and more or less independent of an external reality. From this perspective, the socio-cultural and psychological framework conditions of research would not be sources of error, they would form, so to speak, the substance from which scientific knowledge is produced.<sup>5</sup> This thesis has been adopted by important protagonists of gender theory,<sup>6</sup> and it is above all this strong thesis that is indeed incompatible with the self-image and claim to knowledge of the biological sciences, namely that they can certainly contribute something to our understanding of human sexuality. And it is this thesis that has triggered the contradiction of some biologists.

In the following, I assume that a sexual “so-being” probably does exist on various levels (e.g. chromosomes, hormones and organs), independent of our interpretations. Hopefully, however, it has become clear where the limits of these knowledge claims lie and what relativizations may needed to be considered. Whether a particular human (behavioral) phenomenon is best explained in terms of biological science, psychology, sociology, or otherwise, or whether and to what extent different explanations can *jointly* contribute to our understanding, should be openly discussed. The controversial background makes it advisable, in order to avoid possible misunderstandings, to begin with a few remarks on the peculiarities of bioscientific explanations. Of course, even these remarks can only be extremely brief and simplistic within the framework available here.

## 1.2 “How?” and “Why?": Biological Scientific Explanations on Two Levels

Many misconceptions of biology exist in the public mind. This is especially true when a supposed biologism is made out. Biology, especially evolutionary biology and sociobiology stand for many people for adaptationism, reductionism and determinism. Thus it is popular to say biology and mean genes. However, a biotic cause is by no means simply the same as genetic factors. Further, biology is popularly equated with determinism. Genetic causation, however, is not about deterministic instruction, but always about behavioral tendencies or learning dispositions. Biologists assume tendencies, but not a genetic determinism of behavior. In biology, too, by no means everything and anything is explained by selection; biologists make a clear distinction between proximate causes and ultimate causes. Only at the ultimate level are most phenomena explained by selection.<sup>7</sup>

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<sup>4</sup>For example, Schurz, Gerhard 2014, p. 56 ff.

<sup>5</sup>For example, Bloor, David 1991.

<sup>6</sup>Küppers, Carolin 2012, pp. 3–8.

<sup>7</sup>Antweiler, Christoph 2011, pp. 29–44.

In contrast to the other natural sciences, biology knows not only explanations that refer to proximate causes of phenomena (answers to questions of how something works), but also ultimate explanations, i.e. answers to questions of why something works and what it is for.<sup>8</sup>

Biological explanations do not only refer to *how* something works, but also to *what* a biological system serves for, or, if one wants to avoid questions of what for, how it came into being. In this context, biologists basically focus on the question of how a certain characteristic or its expression benefits reproductive success (= biological fitness). The *Spektrum Lexikon der Biologie* explains the differences between proximate and ultimate biological explanations using the example of animal behaviour:

Thus, for example, the answer to the question about the causes of the croaking of male frogs in spring from an ultimate point of view is: "Because they thereby attract females, which increases their chance of reproduction". A proximate explanation focuses on the relationship between day length, gonadal development and sex hormone levels, i.e. deals with the physiological regulatory mechanism of vocalization.<sup>9</sup>

The fact that biologists speak of purposes does not, of course, imply the anthropomorphic notion of intentional or goal-directed action on the part of non-human living beings, nor does it imply a purpose inherent in living beings or an externally given goal. To distinguish from these notions, and thus from teleology beyond human action, the term teleonomy is often used in the philosophy of biology.<sup>10</sup>

In everyday perception, the theory of evolution is often narrowed down to the selection aspect, but it actually consists of five sub-theories, of which the selection theory is only one.<sup>11</sup> Evolutionary biology is therefore sometimes confused (sometimes also by biologists) with *naïve adaptationism*. This refers to the idea that characteristics of living beings *always and in every respect*, are the result of selection processes, represent adaptive solutions to certain problems with which the ancestors of these living beings were confronted.<sup>12</sup> In this context, it should be noted, on the one hand, that selection theory is a *statistical* theory that merely allows probability statements to be made with respect to the question of whether the observable characteristics of individuals are indeed the result of a selection process. In addition, it should be borne *in mind* that by no means *all* characteristics are actually the result of adaptation. I will return to this aspect in Sect. 1.5, which deals with evolutionary biological explanations of sexuality, sex differences and homosexuality.

<sup>8</sup>Zrzavý, Jan et al. 2009, pp. 15–17.

<sup>9</sup>"Biological Purpose," in *Spektrum Lexikon der Biologie Online*.

<sup>10</sup>Why questions are usually rejected and avoided as teleological ideas in the other natural sciences, but they are common in biology. The term teleonomy is also viewed critically by some philosophers of biology. On the difficulties, see for example Mahner, Martin/Bunge, Mario 2000, pp. 347–357.

<sup>11</sup>Weber, Marcel 2007, pp. 265–286.

<sup>12</sup>Dawkins, Richard 2010, p. 38.

In the following Sects. 1.3 & 1.4, I will first summarize the current state of knowledge in the biological sciences about the *proximate* (i.e. genetic, somatic, hormonal, etc.) causes of sexual characteristics in humans in a generally understandable way. Then, in Sect. 1.5, I discuss the *ultimate*, i.e. evolutionary, backgrounds of some of these characteristics.

I refer to current publications in scientific journals only exceptionally, since a presentation of the current scientific discourse would exceed the scope of this short contribution and possibly the biological understanding of most readers. It is precisely *frontier science*, which is still controversial in some respects. In fact, the attention-seeking presentation of individual research results (which sometimes cannot be confirmed later or are not accepted by the specialist community) in the mass media seems to be one reason for the increasing scepticism of many people towards science. My summary therefore refers to the current state of knowledge generally accepted in the life sciences, as presented in current academic textbooks.

### 1.3 What Do Biologists Mean When They Talk About Sex?

Biologists make a fundamental distinction between *asexual* and *sexual reproduction*.<sup>13</sup> Sexuality, as a biological technical term, means nothing more than a special form of reproduction, which is defined by the fact that organisms emerge from cells (*zygotes*), which in turn have emerged from the fusion of sex cells (= *gametes*). For the biologist, the “essence of sexuality” thus consists simply in the “passing on of newly combined genetic information via gametes to offspring.”<sup>14</sup> Sexual orientations, sexual self-perception, and above all “sex” as an everyday term referring to practices that by no means exclusively serve reproduction, are to be separated from this.

For biologists, sex is a term that refers to the fusion of specialized cells in the context of reproduction. Even if the adjective sexual already occurs here, in contrast to everyday understanding this does not necessarily mean the existence of *sexes*, i.e. organisms with different sexual organs or even only distinguishable gametes. It is probably helpful to clarify the central terms first<sup>15</sup>:

1. Biologists distinguish between *single-sex reproduction* (= unisexual, i.e. sexual reproduction of single animals, parthenogenesis) and *two-sex reproduction* (= bisexual, i.e. sexual reproduction of two sexual partners).
2. The gametes formed by bisexual organisms can be identical (*isogamy*) or different (*anisogamy*) in terms of external characteristics (for example, in terms of size and motility). By convention, the comparatively larger and more immobile gametes are called female, while smaller and more mobile ones are called male.

<sup>13</sup>“Fortpflanzung,” in *Spektrum Lexikon der Biologie Online*.

<sup>14</sup>Müller, Werner A./Hassel, Monika 2018, p. 201.

<sup>15</sup>The following presentation is based on Sadava, David E. et al. 2011, pp. 331–334 and 1186 ff, one of the two standard German-language biology textbooks. For a summary, see also Zrzavý et al. 2009, p. 66.

The designation of the individuals as a whole is also derived from this: male individuals produce male gametes, female ones correspondingly female gametes.<sup>16</sup>

3. In bisexual organisms, the gametes can be formed by different individuals (*separate-sex*) or by one and the same individual (*hermaphroditism*).
4. Separate sex usually goes hand in hand with the fact that the individuals that produce one type of sex cell differ physically to a greater or lesser extent from the individuals that produce the other type (*sexual dimorphism*).

Sexual reproduction is almost universal in the animal kingdom and, in its separate-sex variant, also represents the mode of reproduction in humans. The ability to produce different gametes corresponds in humans with corresponding reproductive organs (*primary sexual characteristics*: Gonads and sex organs) and a more or less distinct sexual dimorphism (*secondary sexual characteristics*: beard growth, breasts, etc.). Sometimes, in relation to general differences in physique, behavioural dispositions and psyche, we also speak of *tertiary sexual characteristics*.<sup>17</sup>

#### 1.4 How Does Sex Develop (in Humans)?

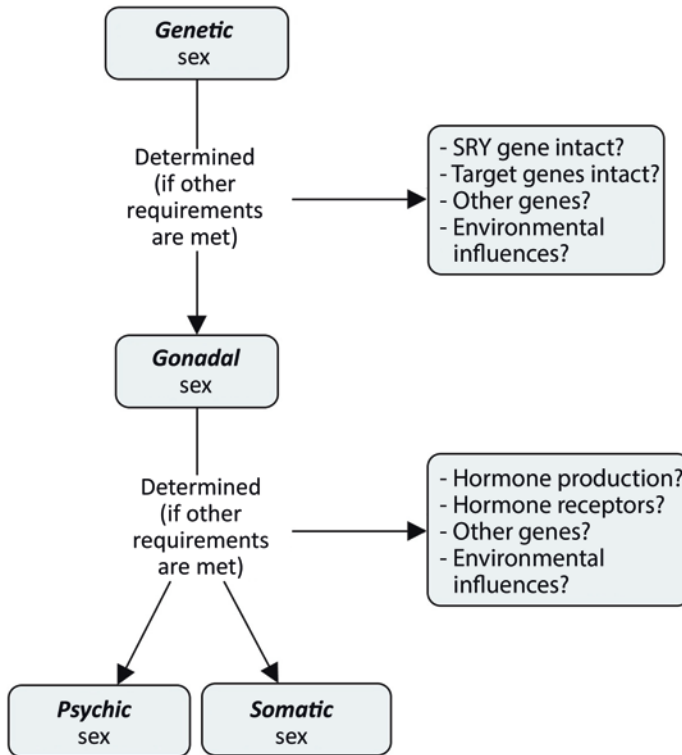
A note in advance: The following illustration could easily create the impression that the developmental biological process resembles the course of a domino game in which one stone knocks over the next in a linear sequence. In fact, it is true that the developmental process has some direction and usually leads to one of two end states. However, the outcome of the process is not completely determined by genetic differences. More appropriate than the notion of dominoes would perhaps be the notion of an interconnected system of beam scales, with not only the beam scales acting on each other, but also with external forces acting on the whole system (such as from the mother's bloodstream). Moreover, it must be understood that the balances may have different effects at the same time, and that their effects may be different at different times. The following illustration<sup>18</sup> is thus a gross simplification. It represents the process of embryonic development *ceteris paribus*, so to speak, i.e. assuming that all other possible influencing factors are constant.

It is important to understand that human sex is developed in several *successive steps* (Fig. 1). The starting point here is (1) *genetic sex*, i.e. the presence of certain key genes. These key genes (only one in humans) induce the development of the gonads, either ovaries or testes; we speak of (2) *gonadal sex*. Functioning ovaries or testes produce hormones under the influence of which (3) *somatic sex* is expressed, i.e. the respective sex organs develop. In addition, under the influence of hormones (4) the *psychological sex* is also formed. These four steps are presented in more detail below.

<sup>16</sup>Leditzky, Walter/Pass, Günther 2011, pp. 65–91.

<sup>17</sup>Clauss, Wolfgang/Clauss, Cornelia 2018, p. 348.

<sup>18</sup>The summary is based on Müller, Hassel 2018, a standard German-language work in developmental and reproductive biology, and Clauss, Clauss 2018, a standard work in human biology.



**Fig. 1** Development of sex in humans

1. *Genetic sex*: The *genetic* information located in cell nuclei is present in units called *chromosomes*. While every human body cell has two complete sets of chromosomes (is *diploid*), only one set of chromosomes is present in sex cells (*haploid*). This condition is achieved by a special form of cell division (*meiosis*). In this process, one set of chromosomes is transferred into each of the two daughter cells. From a cytogenetic point of view, the chromosome sets of the cells of a female and a male mammal (and thus also of humans) differ in a characteristic way: Cells of female individuals have two X chromosomes, while males have one X and one Y chromosome. Male mammals therefore produce two types of gametes during meiosis, containing either a set of chromosomes with one X or one Y chromosome. Female mammals produce only gametes whose chromosome set contains an X chromosome.

By fusion of a female and a male gamete and thus also their cell nuclei, the first cell of the new organism (*zygote*) is formed. This thus contains two sets of chromosomes again. Depending on whether the male gamete contained an X or Y chromosome, this cell has two X chromosomes or one X and one Y chromosome. X and Y chromosomes differ in terms of the *genes* on them, i.e. the genetic information. These genetic differences cause different final states to be reached during embryonic development and further ontogenesis.

The genetic differences between the sexes are minimal: “As a rule, (almost) all the genes needed for the development of both the female and the male sex are present in every individual. This is also true for humans.”<sup>19</sup> Obviously, if both the genes needed to develop into a female and male organism are present in the zygote, a decision must somehow be made as to which of the two sets of genes will be used. This decision is made at the molecular biological level by one or more genetic switches (*key genes*),<sup>20</sup> which are located on chromosomes, usually called sex chromosomes. In some species, these key genes open the way to the development of a male (in which case the chromosomes on which these genes are present are referred to as Y, those on which they are absent as X), in others of a female (in which case the chromosomes with the key gene are referred to as W, those without as Z).

The key gene in humans initiates male sex development, so it is located on a Y chromosome. It is a section called the *Sry gene (sex-determining region of Y)*. *Sry* codes for a protein (SRY protein) that acts as a so-called *transcription factor*. This means that the SRY protein increases the likelihood of a number of other genes being read and thus taking effect. These genes (particularly a gene called *FGF-9*) are responsible for male sex development. They cause the female primordial germ cells to perish and the gonad, which until then possessed both predispositions, to become a testis. *Sry* itself is only active for a few hours in the seventh week of pregnancy.

2. *Gonadal sex*: Even organisms that later develop a sexual dimorphism initially undergo a largely identical development. Specifically, sexually undifferentiated gonads are initially formed, which contain both uterine and primordial sperm cells, and excretory ducts for both sexes are also initially created. From the seventh week of pregnancy, however, *one of* the two paths is taken: if an intact *Sry gene* is present, it is the path that leads to a male individual (see above); without an intact *Sry gene* or SRY protein, female sex development is initiated. Then the male primordial germ cells perish and the gonad develops into an ovary. During this process, the development of a male gonad is *actively* prevented by blocking genes for male development (e.g. *FGF-9*, see above). Ultimately, therefore, genes act here as antagonists, similar to a beam balance, whereby the balance tips towards the development of testes in the presence of SRY, and towards the development of ovaries in the absence (or dysfunction) of SRY.
3. *Somatic sex*: Both the excretory ducts (Wolffian and Müllerian ducts) and the tissues of the future external sex organs are initially indifferent. This changes under the influence of hormones, which are mainly produced by the testes or ovaries. In addition to the absolute level, the relative level of the hormone

<sup>19</sup>Müller, Hassel 2018, p. 202.

<sup>20</sup>These key genes may in turn be regulated by environmental influences (*phenotypic* sex determination: for example, temperature-dependent sex determination in crocodiles and turtles, pheromone-dependent sex determination in annelids, etc.). In mammals, sex determination is not based on environmental influences (although these can have a massive influence on sex development). Here, the *presence of* key genes determines which developmental path is taken (*genotypic* sex determination).

concentration, i.e. the ratio of the sex hormones to each other, is important. *Testosterone*, which is mainly produced in the testes, causes, among other things, the formation of Wolff's duct to the vas deferens, while the potential fallopian tube (Müller's duct) perishes. Conversely, *oestrogens* and *gestagens* cause, among other things, the fallopian tube to develop and the Wolffian duct to regress.

If too little functional testosterone is produced or if the testosterone receptors are defective, the developments described above do not occur and *feminization* occurs. Analogous to the situation in the female organism, a lack of estrogen or estrogen receptors leads to *masculinization*. This is often accompanied by an ambiguous appearance of the sexual organs. In the human context, the term *intersexuality* has become established for this.<sup>21</sup>

4. *Mental gender*: The brains of women and men show statistically significant gender-specific differences, which can be detected in computer tomographies, for example. This applies in particular to the evolutionarily older regions of the brain. In humans, the first gender-related *imprinting* presumably takes place prenatally from the eighth to the 24th week of pregnancy and is refreshed and reinforced during puberty. This imprinting is presumably reflected in the fine structure of synaptic connections in certain brain areas. Currently, however, epigenetic mechanisms are also increasingly being discussed. For example, Nugent et al.<sup>22</sup> argue that testosterone during the sensitive phase of brain development *permanently* reduces the activity of an enzyme that would otherwise cause muting of masculinizing genes. As a result, brains exposed to testosterone at a given time develop typically masculine neuronal characteristics without the animals otherwise exhibiting male sexual characteristics or elevated testosterone levels. In animal experiments in rats, female animals treated with testosterone subsequently showed typical male sexual behavior.

In principle, a distinction must be made between sexual self-perception and sexual orientation with regard to psychological gender. Müller and Hassel<sup>23</sup> discuss disorders in gender imprinting in the phase shortly before and after birth, e.g. due to an insufficient amount of a key enzyme of steroid hormone synthesis (21-hydroxylase), as the cause of the phenomenon of *transsexuality*. Transsexual persons then perceive themselves as belonging to the opposite sex, because their brains, due to deviating imprinting, have developed brain areas with corresponding characteristics.

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<sup>21</sup> Functional hermaphroditism (spermatozoa and oocytes are formed and successfully transferred successively or simultaneously by one organism) does not occur in humans and must be distinguished from variations in the development of sexual dimorphism that result in ambiguities with respect to secondary sexual characteristics. Müller and Hassel (p. 218) point out that medical men sometimes use the term hermaphroditism, but that this must be rejected from a biological point of view. Although there are extremely rare cases in which mixed tissue or unequal gonads are present at the gonadal level, these do not form fertile gametes (*pseudohermaphroditism*, e.g. androgenital syndrome), according to Müller and Hassel.

<sup>22</sup> Nugent, Bridget M. et al. 2015, pp. 690–697.

<sup>23</sup> Müller, Hassel 2018, p. 219.



In *homosexually* oriented persons, the gender self-perception usually coincides with the biological sex, but the *sexual orientation* is directed towards the same sex. Various biological causes of the phenomenon are discussed, genetic influences and imprinting, but also possible influences of the social environment.<sup>24</sup> However, in recent years there has been an increase in the number of studies suggesting genetic involvement in the formation of the phenomenon.<sup>25</sup> How homosexuality, if it has a genetic background, could be *explained in terms of* evolutionary biology is still controversial. This question (among others) will be addressed in the following sections.

## 1.5 Why Is There Sexuality at All, Why Are There Genders – and Why Only Two?

Seen in the light of evolution, biology is, perhaps, intellectually the most satisfying and inspiring science. Without that light it becomes a pile of sundry facts some of them interesting or curious but making no meaningful picture as a whole.<sup>26</sup>

In the previous section, I explained central concepts of reproductive and developmental biology and tried to give an overview of the proximate explanations currently available in these fields of knowledge. In this section, I attempt to give an overview of possible ultimate, i.e. evolutionary, explanations of some of these phenomena.

Marcel Weber<sup>27</sup> describes the selection theory as the theoretical core of the theory of evolution. Roughly simplified, selection works in such a way that living organisms develop different physical or behavioural characteristics (*phenotypic variation*) due to genetic differences (*genotypic variation*). These traits are advantageous or disadvantageous to the organisms in certain environments, which contributes to their having (relatively) more or fewer (fertile) offspring (*differential fitness*). As a result, advantageous genetic information becomes more common in a population, while disadvantageous genetic information becomes less common (*intergenerational fitness correlation*). In the long run, this process leads to an adaptation of the population (*adaptation*). A special form of selection is sexual selection. This concerns traits that lead to differences in mating success within a sex.<sup>28</sup> Depending on whether traits contribute to an advantage in the struggle between sexual mates or in the selection by the sexual partner, a distinction is made between *intrasexual* and *intersexual* selection. There are various hypotheses as to why, in the case of intersexual selection, certain traits are preferred, especially if they have no obvious

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<sup>24</sup> Clauss, Clauss 2018, p. 359.

<sup>25</sup> E.g. Sanders, Alan R. et al. 2017, 16950; Hesman Saey, Tina 2018, p. 10.

<sup>26</sup> Dobzhansky, Theodosius 1973, pp. 125–129.

<sup>27</sup> Weber, Marcel 2007, p. 266.

<sup>28</sup> Kappeler, Peter M. 2017, p. 241.

advantages or even disadvantages with regard to other selection processes (the best-known example is the feathers of male peacocks).

Many aspects of reproduction initially appear puzzling, even counterintuitive, especially when viewed through the lens of evolutionary biology and selection theory. This applies first of all to the phenomenon of sexuality as a whole: the search for a partner costs time and energy, and it is often dangerous, especially when it comes to conflicts, even fights, over sexual partners. In addition, there is the danger of transmitting pathogens. Finally, asexual reproduction, in which no gametes are formed, is much more productive, i.e. many more offspring can be produced in a shorter time. This is also true of unisexual reproduction, in which offspring develops from unfertilized gametes, and which also occurs in higher animals. If sexual reproduction of two partners is nevertheless the rule in higher plants and animals, with a few exceptions, then the assumption is obvious that there must be a reason for this in the form of advantages that outweigh the disadvantages mentioned above.

## 1.6 Why Does Sexuality Exist?

Sexual reproduction enables the recombination of hereditary traits and thus considerably increases genetic variability.<sup>29</sup> It is important to bear in mind that the fact that offspring receives partial genomes from *two* parents and that these *also* represent a mixture of the respective parental genomes (see Sect. 1.4 “Genetic sex”) results in practically infinite possible combinations. This means that each individual has a *unique* genetic make-up.

High genetic variability is the basis for phenotypic variability and this in turn is a prerequisite for selection processes and adaptation. High variability and thus the possibility of rapid adaptation are particularly advantageous if the problem towards which adaptation takes place also changes rapidly. One example is parasites, which are superior to complex organisms in terms of mutation rate and reproduction speed. According to the so-called *Red Queen Hypothesis*, sexuality is an adaptive strategy towards this problem: it increases the variability and thus the speed of adaptation to new variants of parasites many times over.

There are further hypotheses on the advantages of sexual reproduction, e.g. the assumption known as “Muller’s ratchet”, that this would prevent the accumulation of disadvantageous mutations, and it is also possible that various mechanisms act together here. In any case, it can be stated that there is agreement among biologists that sexuality has evolved evolutionarily as a successful strategy for coping with specific problems. Sexual reproduction by no means presupposes separate-sex individuals. However, it is more economical than hermaphroditism (Sect. 1.3). The latter requires a comparatively large amount of energy, since *both sexual* organs must be formed and maintained in *one* organism. Hermaphroditism therefore only occurs

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<sup>29</sup>The following comments are based on Zrzavý et al. 2009, p. 66 ff. For a summary, see also Leditzky, Pass 2011, pp. 66–68.

in organisms in which the possibility of finding a mate is limited (for example, because of the way of life).

But why do the individuals of separately sexed species often differ so conspicuously from each other and why do not any number of sexes exist, but only two?<sup>30</sup>

## 1.7 Why Do Male and Female Individuals Differ?

[...] the cooperation required by both sexes for successful reproduction is compromised at all organizational levels (genetics, physiology, behavior) by a fundamental conflict of interest between the sexes.<sup>31</sup>

Female individuals produce female gametes, male individuals male gametes. But why are there different gametes at all, or how did they arise? From the point of view of evolutionary biology, the phenomenon of “anisogamy” can be explained as the result of a selection process in which large egg cells and small sperm cells developed from gametes that were originally of equal size.

Peter M. Kappeler<sup>32</sup> interprets anisogamy as specialization to the two tasks a gamete has, namely a) to find other gametes and b) to successfully form zygotes. The first task requires gametes that are as mobile as possible, and the second requires gametes with the largest possible nutrient resources. The evolutionary problem is that these requirements are mutually exclusive. Kappeler explains the evolution of anisogamy as follows: If gamete size is genetically determined and different alleles (gene variants) exist for that trait, then different sized gametes will occur in a population. If the survival probability of zygotes depends on their size, selection (under certain conditions) should cause gametes to become larger on average. However, this will result in fewer gametes being produced because large gametes require more resources. Thus, size growth is limited. Zygotes from small gametes, but also small and medium sized gametes have no or a lower chance of survival. Small gametes are therefore only successful if they find large gametes and exploit their food resources. Since fewer large than small gametes are produced, this situation leads to competition and thus selection pressure among the small gametes. At the same time, small gametes have advantages over medium-sized gametes because they can be produced in larger numbers. According to Kappeler, this leads to the fact that the medium-sized gametes will eventually become extinct because they do not have the advantage of large numbers or large food reserves. So at the end of this race, there are only two types of gametes: Egg and Sperm.

Sexes usually differ not only with regard to the gametes formed and those structures of the reproductive apparatus that are responsible for the transmission of

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<sup>30</sup>The following remarks are based on Kappeler 2017, p. 236 ff., a standard textbook in behavioral biology.

<sup>31</sup>Kappeler, Peter M. 2017, p. 236.

<sup>32</sup>Kappeler, Peter M. 2017, pp. 249–250.

gametes and the development of zygotes (primary sexual organs or characteristics). This sexual dimorphism, which is sometimes conspicuous in the animal kingdom, is often the result of *sexual selection* (Sect. 1.5). In most cases, male individuals are much more exposed to sexual selection than females. This is because differences at the level of gametes are usually associated with differences in the overall costs of reproduction. In this regard, the size of gametes represents, according to Kappeler, a “fundamental sex difference” in terms of the “determinants of reproductive success.” Males maximize their reproductive success in different ways than females because males can potentially fertilize more eggs than are available (given a balanced sex ratio). Sex differences in the intensity of sexual selection promote an evolutionary arms race among males, the result of which is observable sexual dimorphism, i.e., physical and behavioral differences between the sexes.<sup>33</sup> Thus, the differences at the level of the gametes represent, so to speak, the evolutionary initial ignition of a process that ultimately led to the further differences between the sexes.

However, the decisive factor for the development of sex-specific mating and reproductive behaviour and, as a result, the typical sex roles in the animal kingdom is not the different gametes per se, but the sex-specific level of parental *investment* in their offspring. This investment is almost always higher for females than for males, but there are also examples of males bearing the higher reproductive costs (e.g. in seahorses). In these cases, the sex roles are also reversed. In addition, sex roles can be modified by environmental influences (such as the number of females and males in a population). Peter M. Kappeler sums up:

The current understanding of gender roles therefore assumes that both genders are by and large fixed to typical gender roles by constraints of their *life histories*,<sup>34</sup> but that these can be flexibly adapted within certain limits. It is therefore expected in principle that both sexes can both compete with each other and be choosy under certain conditions. “However, because the sexes are limited in their reproductive success by different factors, and because the flexibility of sex roles may be more or less limited, sexual conflict is common.”<sup>35</sup>

With regard to humans, it seems obvious that reproductive behaviour and gender roles cannot be explained exclusively in biological terms. These are always developed in an interplay of life-history background and the respective (cultural, e.g. with regard to the educational system, the family, etc.) environments. It also goes without saying that no unequal treatment can be derived from biological explanations of differences (see Sects. 1.1 & 1.9).

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<sup>33</sup> Kappeler, Peter M. 2017, p. 277.

<sup>34</sup> *Life history* refers to the *life cycles* of different organisms that differ in terms of the *sum* of characteristics that directly influence the probabilities of survival and successful reproduction. (See Kappeler 2017, p. 42).

<sup>35</sup> Kappeler, Peter M. 2017, p. 255.

## 1.8 Why Is Sex Fun?

Sexual reproduction is costly and dangerous. From the perspective of the individual, doing without it would bring some advantages, such as a longer life on average. However, because even the longest individual life ends at some point, and from the point of view of evolution the only thing that counts is the passing on of genetic information to the next generations, it is therefore necessary that living beings are somehow induced to reproduce. They must therefore be rewarded in some way for sexual acts. Zrzavý et al. explain:

To humans, and obviously not only to them, sex, for example, brings comfort. Very few organisms 'want' to reproduce (except for humans), because they certainly do not realize the consequences of their sexual activity. Offspring usually arise accidentally because we like sex. [...] A by-product of our pleasure is then the fulfilment of the ultimate goal, namely the preservation of our alleles.<sup>36</sup>

Now, it is obvious that not all actions that are linked to well-being in this way are *actually* suitable for achieving the ultimate goal, and Zrzavý et al. explicitly point out that there is not necessarily a hidden adaptive value behind every behavior. One phenomenon that has long posed problems for evolutionary biologists, and where it is still disputed whether it is an adaptation or not, is homosexuality.

Selection, according to Zrzavý et al.,<sup>37</sup> is not only proverbial over dead bodies and from the point of view of evolution there is no difference between death and infertility. Since strict homosexuality definitely results in a reduced number of offspring, if there is at least a partial genetic basis for the phenomenon, the corresponding alleles should disappear from a population fairly quickly. This is obviously not the case: homosexuality occurs in both humans and various animal species, and at a frequency that contradicts evolutionary predictions. How can this be?

Two basic evolutionary biological explanations have long been debated: Either homosexuality has an adaptive value that is not immediately apparent. For example, it could be a case of *kin selection*, in which homosexuals increase the reproductive success of close relatives and thus indirectly contribute to the spread of their own alleles (which they have in common with these relatives). Zrzavý et al.<sup>38</sup> favor a different explanation. According to them, homosexuality could either be inherited through the maternal line (X-linked) and increase the reproductive success of females in a hitherto unknown way, or it could be controlled on the maternal side by the conditions of embryogenesis. Here there are findings that conditions in the uterus change, for example, because male offspring have already been carried and promote the development of homosexuality in further pregnancies.

Another explanation might be that homosexuality is not an adaptation at all. Dawkins,<sup>39</sup> for example, discusses the possibility that homosexuality could be

<sup>36</sup>Zrzavý, et al. 2009, p. 18.

<sup>37</sup>Zrzavý, et al. 2009, p. 54.

<sup>38</sup>Zrzavý, et al. 2009, pp. 291–293.

<sup>39</sup>Dawkins, Richard 2010, pp. 40–41.

explained by a time-delay effect. According to this, the genetic basis of homosexuality would have developed under completely different environmental conditions and “for something completely different” and would have survived until today. Moreover, it could possibly be that selection processes that would contribute to the disappearance of homosexuality would lead to high evolutionary costs elsewhere, so that homosexuality is a stable trait in populations for this reason.<sup>40</sup>

## 1.9 Conclusion

Finally, using the phenomenon of homosexuality as an example, I would like to make a comment on the reception of biological explanations in social controversies, which can also serve as a conclusion: Biological explanations of homosexuality are, surprisingly, both rejected and used in public discourse by authors who advocate for gay rights and by their opponents, in order to support their own views. The combination of positive or negative attitudes towards homosexuality on the one hand and towards natural science/biology on the other, results in four possible combinations.<sup>41</sup>

For example, some people hold the contradictory conviction that homosexuality is a physical trait in the sense of a disease or maldevelopment that needs to be cured or combated, while at the same time arguing that homosexuality is an expression of a decadent lifestyle, that it is in this sense unnatural or unnatural, and that the persons concerned can and should therefore be treated accordingly. Conversely, authors who advocate the rights of homosexuals point out that homosexuality is also widespread in the animal kingdom, so it must very well be a natural behavior, while at the same time the view is held that the findings of the biological sciences are irrelevant, biological bases of sexual behavior are altogether an illusion and human sexuality is exclusively an expression of free will decisions.

Both are wrong: First, of course, *no* normative conclusions can be drawn from the bioscientific findings on the phenomenon of homosexuality. Secondly, homosexuality is presumably *indeed* a biologically explainable phenomenon, insofar as, according to current knowledge, it, like heterosexuality, is more or less strictly shaped neurophysiologically and/or epigenetically during embryonic development (Sect. 1.4). The question of whether homosexuality is an adaptive trait has not yet been conclusively answered.

What I am getting at with this example is this: No ideological attitudes, progressiveness, conservatism or other attitudes, for example towards homosexuals or transgender persons, can be *derived from attitudes* towards scientific findings. It is of course possible to stand up for gender equality *and to* take note of relevant scientific findings and to accept them (critically and with reservations). Ulrich Krohs and Georg Toepfer state:

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<sup>40</sup>Dawkins, Richard 2010, p. 18; 54.

<sup>41</sup>Brown, James R. 2001, pp. 109–112.

The statement that man is subject to numerous biological determinations [...] is contrasted with his emancipation from these factors precisely with the help of biology. The reception of biology thus moves between the two poles of humiliation and hope.<sup>42</sup>

Insofar as many progressives seem to be concerned at heart with the emancipation of human beings from their biological basis, I would suggest that this may be better achieved by considering the possibility of biological influences on our behavior rather than ignoring them or rejecting the claim to knowledge of the natural sciences altogether.

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## 2 Intersexuality

Sophia Peukert

In the previous chapter it has become clear that differentiation of sex is a very complex process. As a rule, the different levels of sex correspond to each other, but at many points there are possibilities of variation, where the stringent path to man or woman is left behind. This is the case with intersex people.<sup>43</sup> The term ‘intersexuality’ is used when typical sex characteristics are not present, sex characteristics are very large or small in expression, or both male and female organs are present. This assumption is often articulated directly after birth, but certain forms of intersexuality only become conspicuous in childhood or with an atypical course of puberty.<sup>44</sup> Accordingly, intersexuality is defined in medicine as “physical conditions with either genitals that cannot be clearly assigned to the male or female category – i.e. intersexual – or non-conformity of what are considered to be physical male or female sex characteristics”.<sup>45</sup> Behind this is the assumption of a gender dichotomy of male and female, from which intersexuals deviate. Within medicine, intersexual forms are therefore classified as a disorder or disease, which implies that they are worthy of treatment.<sup>46</sup>

But how does it come to intersexuality? This question cannot be solved with a single answer, because there is not only one, but different forms of intersexuality, which can be traced back to various factors. The fact that not every child is born as clearly female or male is basically due to the different levels and developmental stages of biological sex. In each differentiation phase, variations can occur that do not correspond to the norm. Already in the formation of the chromosomal sex,

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<sup>42</sup>Krohs, Ulrich/Toepfer, Georg 2005, p. 7.

<sup>43</sup>Cf. Lang, Claudia: *Intersexualität. Menschen zwischen den Geschlechtern*. Frankfurt/New York: Campus Verlag 2006, p. 69.

<sup>44</sup>Cf. Schweizer, Katinka: *Körperliche Geschlechtsentwicklung und zwischengeschlechtliche Formenvielfalt*. In: *Intersexuality Controversial. Foundations, Experiences, Positions*. Ed. by Ders. and Hertha Richter-Appelt. Gießen: Psychosozial-Verlag 2012, p. 49 f.

<sup>45</sup>Lang 2006, p. 81.

<sup>46</sup>Cf. Lang 2006, pp. 64, 83.

mosaic forms such as X, XXY or XXX occur.<sup>47</sup> Already at this point the bipolar gender order can be disturbed. Furthermore, as explained before, both gonads and the pre-conditions for the sex organs are initially bipotent, they show both developmental possibilities. If now, for example, the gene activity on the Y chromosome is missing or if the usual testosterone production does not occur or cannot be processed, it is possible that the gonadal and/or morphological sex is in contradiction to the chromosome set of the human being.<sup>48</sup>

It is beyond the scope of this chapter to explain all forms of intersexuality. In order to illustrate the general information given so far, two of the most common types will be presented in a concise way.

The most common form of intersexuality is adrenogenital syndrome (AGS). AGS is also classified as a metabolic disorder, which is based on a defect of the adrenal cortex. This disorder can occur in both XX,46 and XY,46 karyotypes. But only in XX-sets one speaks of intersexuality.<sup>49</sup> The defect causes an overproduction of testosterone during pregnancy. This leads to a virilization of the external sexual characteristics so that they appear male or ambiguous. The internal sex organs are usually fully developed. In addition to overproduction, the genetic defect also causes deficient production of cortisol, which is why, without hormonal treatment, severe growth and early (masculinizing) puberty occur. In some cases, the hormone aldosterol is also not produced. This leads to a life-threatening loss of salt in affected individuals, which can only be corrected with the help of medical therapy. Most people diagnosed with AGS are assigned to the female sex and treated with surgery and hormones. Since the internal sex organs are developed, there is also the possibility of pregnancy.<sup>50</sup>

Another form of intersexuality is the so-called androgen resistance. This occurs in individuals with XY chromosomes, in which testosterone is produced, but there is a receptor defect so that the testosterone cannot be processed by the body. Instead, the testosterone is converted into estrogens and female reproductive organs are formed during pregnancy and later the breasts are formed. The internal genitalia are undifferentiated. There is no reproductive ability. Often people with such an intersexual expression are adapted to the female sex, the talk is then also of XY women.<sup>51</sup>

The two examples already contain references to common treatment methods. In many cases, children born intersexual are assigned to the female or the male sex and adapted accordingly – surgically and/or hormonally. However, the Ethics Council

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<sup>47</sup>Cf. Bischof-Köhler, Doris: *Von Natur aus anders. Die Psychologie der Geschlechtsunterschiede*. 4., überarbeitete und erweiterte Auflage. Stuttgart: Kohlhammer 2011, p. 179; cf. Schweizer 2012, p. 44.

<sup>48</sup>Cf. Schweizer 2012, pp. 46, 50 ff.

<sup>49</sup>Genetically, those affected are clearly female and in most cases do not describe themselves as intersexual. Medically, however, AGS is classified as intersexuality and the Ethics Council also included persons with AGS in its opinion. Cf. Deutscher Ethikrat. *Intersexualität. Intersexuality*. Statement of 23 February 2012, [https://www.ethikrat.org/fileadmin/Publikationen/Stellungnahmen/deutsch/DER\\_StnIntersex\\_Deu\\_Online.pdf](https://www.ethikrat.org/fileadmin/Publikationen/Stellungnahmen/deutsch/DER_StnIntersex_Deu_Online.pdf) [29.06.2018], p. 11.

<sup>50</sup>Cf. Schweizer 2012, p. 50 f., 55 f.; cf. Lang 2006, p. 89 f.

<sup>51</sup>Cf. Schweizer 2012, p. 51 f., 58 f.; cf. Lang 2006, p. 91 f.



stresses that a distinction must be made between gender-disambiguation measures and gender-assigning operations.<sup>52</sup> Especially the latter interventions are under criticism, because this treatment practice is still based on the so-called “Optimal Gender Policy”<sup>53</sup> (OGP), associated with the physician John Money. The OGP advocates gender matching because ambiguous physical conditions could lead to stigmatisation, insecurity and psychosexual disorders.<sup>54</sup> This approach to intersexuality is based on the assumption of a disorder that needs to be treated. Today, the OGP is abandoned as a matter of principle and treatment is much more individualized. Operations are only recommended by the Chicago Consensus Statement if absolutely necessary.<sup>55</sup> However, Katinka Schweizer and Hertha Richter-Appelt criticise the fact that central assumptions of the OGP are also reflected in today’s treatment goals and guidelines.<sup>56</sup> For example, surgery continues to be recommended, as does the assignment of a specific gender with the aim of achieving a stable gender identity.<sup>57</sup> This practice is contrasted by criticism from affected adults who object to irrelevant interventions, incorrect gender assignments, negative treatments, and especially the lack of consent.<sup>58</sup> The operations are repeatedly described as mutilating and traumatising experiences. But Eveline Kraus-Kinsky, herself an AGS patient and doctor, urges differentiation. On the one hand, one cannot standardize all types of intersexuality and on the other hand, there is not one solution for all persons. Moreover, not all intersexual people have experienced their treatment as agonizing as it is described by many.<sup>59</sup> For some forms a therapy is reasonable and necessary, for example to ensure fertility in AGS.<sup>60</sup> Kraus-Kinsky is clearly against forcing people to live as intersexual persons, when medical treatments also allow other solutions.<sup>61</sup> But also UN demands strengthen the will of the critics, so Germany should pass laws “that explicitly prohibit medically unnecessary operations and other medical treatments as long as the affected persons are not able to decide on the

<sup>52</sup> Cf. German Ethics Council 2012, p. 27.

<sup>53</sup> Schweizer, Katinka/Hertha Richter-Appelt: Behandlungspraxis gestern und heute. Vom „optimalen Geschlecht“ zur individuellen Indikation. In: *Intersexualität kontrovers. Grundlagen, Erfahrungen, Positionen*. Ed. von Ders. Gießen: Psychosozial-Verlag 2012, p. 100.

<sup>54</sup> Cf. Schweizer/Richter-Appelt 2012, p. 100.

<sup>55</sup> Cf. Deutscher Ethikrat 2012, p. 50 f.

<sup>56</sup> Cf. Schweizer/Richter-Appelt 2012, p. 101 f.

<sup>57</sup> Cf. Schweizer/Richter-Appelt 2012, pp. 102, 109 ff.

<sup>58</sup> Cf. Schweizer/Richter-Appelt 2012, p. 107. Further points of criticism are side effects of hormone therapies, poor information, demonstrations in medical studies and secrecy. Cf. German Ethics Council 2012, p. 94 f.

<sup>59</sup> Cf. Kraus-Kinsky, Eveline: Adrenogenitales Syndrom. Persönliches Erleben zwischen eigener Lebensgeschichte und dem Dasein als Ärztin. In: *Intersexualität kontrovers. Grundlagen, Erfahrungen, Positionen*. Ed. von Katinka Schweizer und Hertha Richter-Appelt. Gießen: Psychosozial-Verlag 2012, p. 165 f.

<sup>60</sup> Cf. Kraus-Kinsky 2012, p. 164.

<sup>61</sup> Cf. Kraus-Kinsky 2012, p. 163.

basis of informed consent”.<sup>62</sup> The content of this postulate corresponds to the recommendations of the Ethics Council.<sup>63</sup> With this demand and the statements of Kraus-Kinsky, attention is drawn to a central problem. What are necessary measures and who decides about them? Parents or medical professionals? The Ethics Council makes clear statements: measures are necessary when the life and well-being of the child are threatened.<sup>64</sup> If a decision is made after the birth of a child, it is based on the attempt to predict the development of identity. Ultimately an (almost) impossible undertaking. The ideal case is certainly to leave the individuals the possibility of making their own decision. If, as in the case of AGS, the possible fertility of the person must also be weighed up, for which medical intervention is necessary, the situation becomes a dilemma. It can of course be argued that free will outweighs reproductive capacity. But Kraus-Kinsky justifiably objects that in addition to traumatised patients who have undergone surgery, there will then also be non-operated patients who blame their parents for not having been treated.<sup>65</sup> The German Ethics Council (deutsche Ethikrat) is discussing precisely this conflict. The members formulate the right to self-determination as a “guiding ethical principle”.<sup>66</sup> However, the duty of care must also be observed and this requires, for example, the preservation of the reproductive capacity.<sup>67</sup> In the case of AGS patients, treatment makes sense from this perspective, as studies also confirm the satisfaction of the individuals.<sup>68</sup> In other cases of intersexuality, however, it is a question of unnecessary interventions, which are accompanied by coercion to a certain sex and thus violate the personal and physical dignity of the people.<sup>69</sup> In its statement, the Ethics Council clearly speaks out against gender-assigning operations. However, the recommendations are not reflected in the way medicine deals with those affected – according to studies, around 1700 operations are carried out on children born intersex every year.<sup>70</sup>

If current treatment practices still correspond to the binary gender system, the option of a third gender could open up new possibilities. On 08.11.2017, the Federal Constitutional Court ruled that there must be the possibility of a third gender in Germany.<sup>71</sup> In December 2018, the Bundestag finally decided to introduce a third gender; in addition to male and female, there is now the option of “diverse”. Even if

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<sup>62</sup>Tolmein, Oliver: These Variants Are Not Diseases (2017), <http://www.faz.net/aktuell/feuilleton/debatten/intersexualitaet-diese-varianten-sind-keine-krankheiten-15290710.html> [25 Jun. 2018].

<sup>63</sup>Cf. Deutscher Ethikrat 2012, p. 173 ff.

<sup>64</sup>Cf. Deutscher Ethikrat 2012, p. 100, 174.

<sup>65</sup>Cf. Kraus-Kinsky 2012, p. 163.

<sup>66</sup>Deutscher Ethikrat 2012, p. 100.

<sup>67</sup>Cf. Deutscher Ethikrat 2012, p. 110.

<sup>68</sup>Cf. Deutscher Ethikrat 2012, p. 44 f., 94.

<sup>69</sup>Cf. Deutscher Ethikrat 2012, p. 102.

<sup>70</sup>Cf. Pylypchuk, Inga: Diese OP legt das Geschlecht des Kindes fest (2016), <https://www.welt.de/wissenschaft/article159906716/Diese-OP-legt-das-Geschlecht-des-Kindes-fest.html> [02.07.2018].

<sup>71</sup>Cf. o. A.: Bundesverfassungsgericht für drittes Geschlecht im Geburtenregister (2017), <https://www.zeit.de/gesellschaft/zeitgeschehen/2017-11/bundesverfassungsgericht-fuer-drittes-geschlecht-im-geburtenregister?> [30.06.2018].

for the registration of “diverse” in the birth register often a medical certificate is to be necessary,<sup>72</sup> the change of the civil status law<sup>73</sup>, which is valid from 01.01.2019, makes all people visible, gives them a legal place and also allows parents not to have to determine the gender in their child in terms of female or male. Furthermore, the decision breaks down the binary system, at least to some extent, by clarifying that there is not only male or female. Thus, intersexuality could be considered as a norm variant in the future and no longer be stigmatized as a disorder or disease.

### 3 Transsexuality

Sophia Peukert

Transsexuality, similar to intersexuality, is not a uniform phenomenon.<sup>74</sup> There are many forms of transsexuality. Common to the very different people who call themselves transsexual, however, is the firm feeling of living in the wrong body. The biological *sex* and the perceived *gender* identity do not match.<sup>75</sup> The distinction between the terms goes back to John Money and John Hampson (1955), who introduced them in the discussion of transsexuality. Robert Stoller made the terms more explicit in 1968.<sup>76</sup> *Sex* and *gender* in the case of transsexuality refer to the “divergence of physical sex and gender identity”.<sup>77</sup> *Sex* stands for the “physical sex”, which is determined by “anatomy, physiology, morphology, hormones and chromosomes”.<sup>78</sup> *Gender*, on the other hand, describes social or cultural sex and includes behaviors and actions that are considered typical of one sex.<sup>79</sup> The term clarifies “the socio-cultural characteristics of the sexes and the corresponding social

<sup>72</sup>Cf. dpa: Bundestag beschließt drittes Geschlecht im Geburtenregister (2018), <https://www.zeit.de/politik/deutschland/2018-12/personenstandsrecht-geburtenregister-geschlecht-divers-bundestag> [27 Jan. 2019].

<sup>73</sup>Section 22, paragraph 3 of the PStG now states: “If the child cannot be assigned to either the female or the male sex, the civil status case may also be entered in the birth register without such an indication or with the indication “diverse”.” Personal Status Act (PStG): <http://www.gesetze-im-internet.de/pstg/BJNR012210007.html> [27 Jan. 2019].

<sup>74</sup>Cf. Vetter, Brigitte: *Transidentität - ein unordentliches Phänomen. Wenn das Geschlecht nicht zum Bewusstsein passt*. Bern: Huber 2010, p. 26; cf. Rauchfleisch, Udo: *Transsexualität - Transidentität. Begutachtung, Begleitung, Therapie*.3 Göttingen: Vandenhoeck & Ruprecht 2012, p. 8.

<sup>75</sup>Cf. Vetter 2010, p. 26; cf. Rauchfleisch 2012, p. 8.

<sup>76</sup>Cf. Becker-Schmidt, Regina/Knapp, Gudrun-Axeli: *Feministische Theorien zur Einführung*. 5th, supplemented edition. Hamburg: Junius Verlag 2011, p. 71. Cf. Babka, Anna and Gerald Posselt: *Geschlecht und Dekonstruktion. Concepts and annotated basic texts of gender and queer theory*. Vienna: facultas 2016, p. 56.

<sup>77</sup>Becker-Schmidt and Knapp 2011, p. 71.

<sup>78</sup>Riegraf, Birgit: *Konstruktion von Geschlecht*. In: *Soziologische Geschlechterforschung*. Edited by Ders, Michael Meuser, and Brigitte Aulenbacher. Wiesbaden: VS Verlag 2010, p. 61.

<sup>79</sup>Cf. Riegraf 2010, p. 61.

gender roles in their cultural, historical and discursive determinacy<sup>80</sup> and defines gender as a variable category.

In contrast to intersexuals, transsexuals have a clear biological sex (m/f), but feel that they belong to the opposite sex. In most cases, this is accompanied by a rejection of the body and the role expectations belonging to the biological sex.<sup>81</sup> A distinction is made between female-to-male transsexuals (FMT) and male-to-female transsexuals (MFT).<sup>82</sup>

Medically and psychologically transsexuality is classified as a mental disorder.<sup>83</sup> In the current international classification of diseases (ICD-10) of the World Health Organization (WHO), which is also used in Germany, transsexuality is described as a “disorder of gender identity”.<sup>84</sup> According to this, a person is considered transsexual if he or she has had a “feeling of not belonging to his or her own sex”<sup>85</sup> for at least two years and also has a desire for hormonal and surgical gender reassignment.<sup>86</sup> For the recording as a disease, a “suffering pressure”<sup>87</sup> is also a prerequisite. However, the ICD-10 classification is often perceived as a false diagnosis by affected persons. On the one hand, this classification is accompanied by stigmatisation and pathologisation, and on the other hand, many people perceive their problem as *physical* and not psychological.<sup>88</sup> For this reason, the terminology is also discussed. Most common is the term *transsexuality*, which is however partly rejected, since the experience of the persons is not related to sexuality, but to identity. Therefore, affected persons and authors often prefer the term *transidentity*.<sup>89</sup> However, since this is not accepted by all sides, I will fall back in this volume on the term *transsexuality*, which is also used in the diagnostic criteria.

For the diagnosis the exclusion of other mental illnesses and genetic or intersexual dispositions is central. For example, schizophrenic persons are not diagnosed with transsexuality.<sup>90</sup> The diagnosis is made by a detailed psychotherapy and an expert opinion.<sup>91</sup> Furthermore, the so-called everyday life test is significant. This means that a person lives at least one to two years publicly as well as privately in the role of the other sex. This step is considered to be the most important, as it is at this point that it becomes clear how the role change works for the individual person and

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<sup>80</sup> Babka/Posselt 2016, p. 56.

<sup>81</sup> Cf. Vetter 2010, p. 37.

<sup>82</sup> Cf. Vetter 2010, p. 35.

<sup>83</sup> Cf. Vetter 2010, p. 38; cf. Rauchfleisch 2012, p. 15.

<sup>84</sup> Rauchfleisch 2012, p. 15.

<sup>85</sup> Vetter 2010, p. 38.

<sup>86</sup> Cf. Vetter 2010, p. 38; cf. ICD-10-GM-2018. F64. Störungen der Geschlechtsidentität (2018) <http://www.icd-code.de/icd/code/F64.-.html> [02.07.2018].

<sup>87</sup> Vetter 2010, p. 99.

<sup>88</sup> Cf. Vetter 2010, p. 39.

<sup>89</sup> Cf. Vetter 2010, p. 32; cf. Rauchfleisch 2012, p. 23.

<sup>90</sup> Cf. Rauchfleisch 2012, p. 16; cf. Vetter 2010, p. 87.

<sup>91</sup> Cf. Rauchfleisch 2012, p. 27 ff.

their environment.<sup>92</sup> Only then, in a third step, can the hormone treatment begin. On the basis of two expert opinions and after the successful completion of the first three steps, the adjusting operations can take place after a detailed explanation.<sup>93</sup> It is interesting to note that the health insurance companies describe the operations as a last resort, which is granted if the previous psychotherapy has proved to be “unsuccessful” or “failed”.<sup>94</sup> Behind this is obviously the assumption that transsexuality can be cured. In fact, figures show that not all transsexuals have surgery. Only about half of the affected people decide for the surgical adjustment, which represents a considerable intervention into the body and also does not always lead to the hoped-for results.<sup>95</sup> The other half, on the other hand, opt for a life in an intermediate area or give up the desire for surgery altogether.<sup>96</sup> The diagnostic criteria thus standardize transsexuality to a homogeneous phenomenon, which does not exist in this form. For the assumption of costs of the treatment by the health insurance companies the adherence to the ICD-10 criteria is however a condition.<sup>97</sup> Mention should be made at this point of the successor catalogue ICD-11, published in June 2018, in which transsexuality is removed from the list of mental illnesses and listed as gender incongruence in the sexual health chapter, or classified as a “sexual health condition”.<sup>98</sup> The change is intended to help prevent stigma and contribute to greater social acceptance.<sup>99</sup> In addition, “[the amendment] could facilitate access to health care for those affected”.<sup>100</sup> Brigitte Vetter discusses this issue six years earlier. She explains that coverage for treatment is unlikely if transsexuality is not classified as a disorder.<sup>101</sup> The responsible persons of the WHO do not see this danger, because transsexuality is still included in the ICD. The new catalogue will probably come into force in 2022.<sup>102</sup>

For science, besides the treatment, the question of the causes is in the focus. While many questions regarding intersexuality have already been answered, the causes of transsexuality are still unclear. However, it is becoming increasingly clear that interdisciplinary approaches are necessary, since an interplay of biological, social and psychological factors is suspected. Thus, biomedical explanations, which

<sup>92</sup> Cf. Rauchfleisch 2012, p. 29 f.

<sup>93</sup> Cf. Rauchfleisch 2012, p. 30 f.

<sup>94</sup> Cf. Rauchfleisch 2012, p. 35.

<sup>95</sup> Cf. Rauchfleisch 2012, p. 14.

<sup>96</sup> Cf. Rauchfleisch 2012, p. 19; cf. Vetter 2010, p. 293.

<sup>97</sup> Cf. Vetter 2010, p. 71.

<sup>98</sup> Hütten, Felix: Warum Transgender Menschen nicht mehr als krank gelten sollen (2018), <http://www.sueddeutsche.de/gesundheitsmedizin/warum-transgender-menschen-nicht-mehr-als-krank-gelten-sollen-1.4024794> [21 Jun. 2018].

<sup>99</sup> Cf. Hütten, 2018; cf. o. A.: Transsexualität soll keine psychische Krankheit mehr sein (2018), <https://www.zeit.de/wissen/gesundheitsorganisation/2018-06/weltgesundheitsorganisation-transsexualitaet-keine-psychische-krankheit-icd11> [21.06.2018].

<sup>100</sup> o. A 2018.

<sup>101</sup> Cf. Vetter 2010, p. 71.

<sup>102</sup> Cf. Hütten 2018.

focus on prenatal hormone effects, genetic modifications and brain differences,<sup>103</sup> are combined with psychodynamic research, which examines the mother-child relationship in a particularly psychoanalytic way,<sup>104</sup> to form biopsychosocial approaches. The individual approaches are combined. In first studies with about 100 persons biological as well as social abnormalities could be found. For example, transsexual persons often resemble the desired sex in their physique, an increased androgen level was found in FMT and traumatic experiences in childhood were also found to be a common feature.<sup>105</sup> These findings offer initial clues, but the researchers are still far from definitive results.

The number of study participants is in most cases manageable and complicates the research. However, this can be explained by the general numbers of people affected. The actual number is very difficult to estimate, because not all people openly show their transsexuality. Udo Rauchfleisch and Brigitte Vetter assume, based on study results for Germany, about 3000–6000 transsexuals. Thereby the contrary gender identity appears with biological men and women with different frequency.<sup>106</sup> In Germany, figures can also be collected on the basis of the change in the Personal Status Act. Between 1995 and 2014, around 17,300 people had their gender changed on the basis of the Transsexual Act (TSG).<sup>107</sup> These figures indicate that there could be considerably more transsexuals.

Mentioned TSG regulates the legal situation of transsexuals since the 80s.<sup>108</sup> It allows the change of name and civil status and is thus an important pillar in the social recognition of transsexuals. However, the content of the law is problematic in several places and needs to be revised. On the one hand, with “coercion” and “imprinting”<sup>109</sup> no technical terms are used, but terms that emphasize the psychological stigmatization even more. Furthermore, a prerequisite for a change of personal status is that the person concerned has lived in the opposite sex for at least three years. This seems arbitrary in light of the ICD-10 guidelines.<sup>110</sup> Also, until the legalization of marriage among same-sex persons, divorce was required for married transsexuals.<sup>111</sup> This point has since been dropped. Vetter and Rauchfleisch continue to criticize the law’s requirement that transsexuals be unable to reproduce and that they be forced to undergo surgery. For MFT this means the

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<sup>103</sup> Cf. Vetter 2010, p. 147 f.

<sup>104</sup> Cf. Vetter 2010, p. 144 f.

<sup>105</sup> Cf. Vetter 2010, p. 162 ff.

<sup>106</sup> Cf. Vetter 2010, p. 129; cf. Rauchfleisch 2012, p. 14. for biological males: 1:11,900–45,000 for biological females 1:30,000–100,000.

<sup>107</sup> Cf. Hütten 2018.

<sup>108</sup> Cf. Law on the change of first names and determination of gender affiliation in special cases. (Transsexuellengesetz - TSG). Transsexuellengesetz (TSG): [http://www.gesetze-im-internet.de/tsg/\\_8.html](http://www.gesetze-im-internet.de/tsg/_8.html) [29.06.2018].

<sup>109</sup> TSG § 1, Abs. 1, Nr. 1.

<sup>110</sup> Cf. Vetter 2010, p. 316; cf. Rauchfleisch 2012, p. 38 f.

<sup>111</sup> Cf. Vetter 2010, p. 317; cf. Rauchfleisch 2012, p. 39.

formation of vulva and vagina, for FMT the removal of the breast. For most FMT, there is also the obligation to remove the ovaries and uterus in order to become infertile. The latter feel this point to be an unnecessary interference with the freedom of their body.<sup>112</sup> The criticism seems justified. However, a look at the TSG shows that these last two requirements were judged incompatible with the Basic Law by the Federal Constitutional Court (Bundesverfassungsgericht) in 2011 and have been suspended since then.<sup>113</sup> However, this decision is not mentioned by Rauchfleisch, whose new edition of the book was published after the ruling. It remains worthy of criticism, however, that the law has not been revised since then despite the decision.

Within the literature on transsexuality also interesting discussions on gender theoretical questions can be found. Thereby it is discussed to what extent transsexuals, who actually contradict the binary system, ultimately stabilize it through surgery or whether the society, which only recognizes men or women, pushes such persons to these steps.<sup>114</sup> Are operations and hormone treatments a means of necessity in order to finally be accepted in society or is it the “very own wish”<sup>115</sup> of the persons concerned? However, this important question hardly plays a role in medical discourse. Udo Rauchfleisch calls for both transsexuals and society to deal with this question.<sup>116</sup> The psychologist encourages transsexuals to act “outside the prevailing gender roles”<sup>117</sup> and thus to become a “paradigm for the recognition of equality and equal rights”.<sup>118</sup> For many people, transsexuality represents uncertainty. The familiar, seemingly fixed categories of man and woman are shaken up and, in return, attempts are made to stabilize them again by ignoring or overlooking them. Also operations provide for the re-establishment of the order and last insecurities are taken away by the fact that transsexuals are psychologically disturbed. The medical and psychological treatment practice stabilizes the system again and again.<sup>119</sup> The confrontation with transsexuality also offers the chance to question and doubt. Is there perhaps more than men and women and can a gender identity not also exist independently of the body?<sup>120</sup> Ultimately, this also raises the question of what actually makes a person a man or a woman.

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<sup>112</sup> Cf. Vetter 2010, p. 317 f; cf. Rauchfleisch 2012, p. 39.

<sup>113</sup> Cf. Transsexuellengesetz - TSG § 8 Prerequisites.

<sup>114</sup> Rauchfleisch 2012 discusses these issues in the chapter “Gendertheoretische Aspekte der Transidentität,” pp. 185–194.

<sup>115</sup> Rauchfleisch 2012, p. 190.

<sup>116</sup> Cf. Rauchfleisch 2012, p. 46.

<sup>117</sup> Rauchfleisch 2012, p. 193.

<sup>118</sup> Rauchfleisch 2012, p. 192.

<sup>119</sup> Cf. Rauchfleisch 2012, pp. 185, 188 f.

<sup>120</sup> Cf. Rauchfleisch 2012, pp. 189, 194.

## 4 Heterosexuality and Homosexuality

Juliane Köhler

### 4.1 Heterosexuality

Means a sexual orientation “[...] in which love, romance, erotic and sexual desire relate to persons of another sex.”<sup>121</sup>

The term heterosexuality is a neologism from the Greek word *heteros* meaning “unequal” or “the other” and the Latin word *sexus* meaning “male and female sex”. The term was coined by Karl Maria Kertbeny in 1868. At the same time, the writer established the term homosexuality as an antonym.<sup>122</sup> Therefore, the concept of homosexuality is possible only in distinction from heterosexuality. Without heterosexuality there can be no homosexuality and vice versa. This opens up a dichotomous order in which no spectrum is conceived between the two poles.<sup>123</sup>

When looking at the proportion of LGBT\*Q people in the overall population, statistics come to different conclusions. According to a European study from 2016, 11% of the 14–29 year olds surveyed in Germany define themselves as LGBT\*Q.<sup>124</sup> In a study by the German Federal Centre for Health Education (Bundeszentrale für gesundheitliche Aufklärung), 2% of female respondents and 4% of male respondents between the ages of 16 and 25 said they were homosexual. A further 5% of girls/women and 2% of boys/men stated that they were bisexual.<sup>125</sup> So that, conversely, it can be assumed that about 90–95% of all people are heterosexual.<sup>126</sup> Due

<sup>121</sup> Dreier, Katrin/Kluger, Thomas/Nordt, Stephanie: Glossar zum Thema geschlechtliche und sexuelle Vielfalt im Kontext von Antidiskriminierung und Pädagogik 2012, [https://www.google.de/url?sa=t&rct=j&q=&esrc=s&source=web&cd=4&cad=rja&uact=8&ved=2ahUKEwiK88v-0svcAhUCblAKHVUNDGIQFjADegQIBBAC&url=http%3A%2F%2Fqueerhistory.en%2Fsites%2Fdefault%2Ffiles%2Fdownload%2Fghm-glossar-15102013\\_2.pdf&usq=AOvVaw1UHDCYhva\\_PEMEcZvi6ojS](https://www.google.de/url?sa=t&rct=j&q=&esrc=s&source=web&cd=4&cad=rja&uact=8&ved=2ahUKEwiK88v-0svcAhUCblAKHVUNDGIQFjADegQIBBAC&url=http%3A%2F%2Fqueerhistory.en%2Fsites%2Fdefault%2Ffiles%2Fdownload%2Fghm-glossar-15102013_2.pdf&usq=AOvVaw1UHDCYhva_PEMEcZvi6ojS) [12.11.2018], p. 5. Omission: J.K.

<sup>122</sup> Cf. Sigusch, Volkmar: Neosexualitäten. Über den kulturellen Wandel von Liebe und Perversion. Frankfurt a. M.: Campus Verlag 2005, p. 185.

<sup>123</sup> Cf. Paß, Michael: Homosexualitäten\* und Heteronormativität in der Pädagogik. A discourse analysis. Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 47.

<sup>124</sup> Cf. Dalia Research: Counting the LGBT Population. 6% of Europeans identify as LGBT 2016, <https://daliaresearch.com/counting-the-lgbt-population-6-of-europeans-identify-as-lgbt/> [28.07.2018].

<sup>125</sup> Cf. Bode, Heidrun and Angelika, Heßling: Jugendsexualität 2015. Die Perspektive der 14- bis 25-Jährigen. Ergebnisse einer aktuellen Repräsentativen Wiederholungsbefragung. Bundeszentrale für gesundheitliche Aufklärung. Cologne: o. V. 2015, p. 8.

<sup>126</sup> The data varies greatly from study to study, so that it must be understood as a rough orientation. The actual size of the LGBT\*Q population group is difficult to determine, partly because of the poorly differentiated data available to date, and partly because the visibility of LGBT\*Q people within a society changes over time. In general, the more liberal a society is, the more often people describe themselves as LGBT\*Q in surveys. (Cf. Gaupp, Nora: Jugend zwischen Individualität und gesellschaftlichen Erwartungen. In: DJI Impulse. Ed. by Deutsches Jugendinstitut e. V. Mainburg: Pinsker Druck 2018, H. 2, p. 7.).



to this majority, heterosexuality is considered the norm in society, also because it ensures the continuation of the human species, apart from technical reproduction possibilities.<sup>127</sup>

The conviction to assume heterosexual desire as the normality in all people is called heteronormativity (a more detailed clarification of terms is given in the chapter on Simone de Beauvoir and Judith Butler). This heteronormativity can lead to other sexual orientations not being perceived or members of these sexualities being discriminated against on a verbal, institutional or criminal level.<sup>128</sup>

In view of the fact that heterosexuality is only thought of as distinct from homosexuality, a definition of homosexual desire and a presentation of scientific positions that explain the origin of homosexuality in more detail follows. Both definitions are understood in distinction from each other as supplements of the respective other term.

## 4.2 Homosexuality

Means a sexual orientation “[...] in which love, romance, erotic and sexual desire relate to persons of one’s own sex.”<sup>129</sup> In a study by the Federal Centre for Health Education (Bundeszentrale für gesundheitliche Aufklärung), 2% of female and 4% of male respondents between the ages of 16 and 25 said they were homosexual, so that approximately 6% of homosexual lovers in Germany can be assumed.<sup>130</sup> The Dalia study even comes to the conclusion that about 5–12% of the total population are homosexual.<sup>131</sup> However, the results of the Dalia study in Europe show a relative variation in the proportion in the different countries in which the study was carried out. The problem of measuring the proportion of homosexuals in the total population has already been pointed out.

Throughout history, the term, homosexual, was used as a marker for sinful or criminal behavior, which in Germany was punished by Article 175 of the Criminal Code until 1994. Furthermore, homosexuality was considered a disorder of psychosexual development until it was finally removed from the ICD, the World Health Organisation (WHO) catalogue of diseases, in 1992.<sup>132</sup>

<sup>127</sup> Panic, Ira: Gegensätze ziehen sich an. Es ist eine alte Geschichte und bleibt doch immer neu: Junge trifft Mädchen, und es knistert. Aus Exotik wird Erotik. So will es die Natur. Oder nur die Kultur? <https://www.stern.de/gesundheit/sexualitaet/vorlieben/heterosexualitaet-gegensaetze-ziehen-sich-an-3810906.html> [08 Jun. 2019].

<sup>128</sup> Cf. Paß 2017, p. 31.

<sup>129</sup> Dreier, Kluger, Nordt, Stephanie 2012, p. 5. omission: j.k..

<sup>130</sup> Bode and Heßling 2015, p. 8.

<sup>131</sup> Cf. Dalia Research 2016.

<sup>132</sup> Cf. Wissenschaftliche Dienste Deutscher Bundestag: Ausarbeitung. Verbot von Therapien zur Behandlung von Homosexualität bei Minderjährigen. Wissenschaftliche Grundlagen des kalifornischen Therapieverbots sowie Verankerung eines entsprechenden Verbots in Deutschland. Deutscher Bundestag 2012, <https://www.bundestag.de/blob/418304/f98f03b84e4d6dca680c4c3789d91d5b/wd-9-126-12%2D%2Dpd-data.pdf> [15.11.2018], p. 4.

Due to this classification, homosexuality was diagnosed as a separate disease in the past and those affected were subjected to so-called reparative or conversion therapies. Especially in the 1960s and 1970s, therapy methods were used in which patients were shown homoerotic images in order to receive an electric shock at the same moment. These aversion therapies were intended to use negative stimuli (electric shocks or drug-induced nausea) to establish an aversion to same-sex desire. The aim of any kind of therapy was thus to “correct” the sexual orientation, that is, to convert it into heterosexuality, and to minimize the homosexual inclination. In modern times, such therapies are largely rejected due to a lack of scientific evidence, and the negative or harmful effects that such treatments can have on those affected are emphasized. In addition to unpleasant and even painful experiences during these alleged therapies, anxiety, depression and increased suicidal tendencies are among the consequences.<sup>133</sup>

Despite the lack of scientific references, there are still advocates of such therapies in Germany today. These are mostly Christian evangelical or Christian fundamentalist associations as well as the Association of Catholic Doctors. The two-part NDR report “Die Schwulenheliker. Panorama – die Reporter” from 2014 and 2015 impressively shows the actions of these people.,<sup>134135</sup>

Apart from such views, modern approaches to therapy have found their way into psychology, which consider the well-being of the patient and an acceptance of the sexual orientation of both the patient and his environment as their task.

In addition to psychology, there is also a continuously growing examination of the topic of same-sex love in other areas of natural science.<sup>136</sup> Researchers are trying, for example, to clarify the role of homosexuality in the survival of species and are asking themselves how same-sex orientations arise or how the brains of homosexuals and heterosexuals differ or resemble each other.

Researchers found, for example, that “homosexual behavior is also widespread in the animal kingdom.”<sup>137</sup> These are not a few exceptions, but about 1500 species

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<sup>133</sup> Cf. Wissenschaftliche Dienste Deutscher Bundestag 2012, p. 5; Kowalski, Markus: Ban of “homo” healers demanded. “I stayed gay but became suicidal” 2018, <https://www.tagesspiegel.de/berlin/queerspiegel/verbot-von-homo-heilern-gefordert-ich-blieb-schwul-wurde-aber-suzidal/22660752.html> [15.11.2018].

<sup>134</sup> Cf. Deker, Christian: Wie mich zwei Ärzte von meinem Schwulsein heilen wollten. With psychotherapy and prayers against homosexuality. Was selbsternannte Schwulenheliker bei deutschen Krankenkassen abrechnen. Ein Erfahrungsbericht 2014 <https://www.zeit.de/2014/20/homosexualitaet-heilung-evangelikale-christen> [15.11.2018]; Deker, Christian/Lambrecht, Oda: Die Schwulenheliker. Panorama - die Reporter 2014, [https://www.ndr.de/fernsehen/sendungen/panorama\\_die\\_reporter/Die-Schwulenheliker.panorama5608.html](https://www.ndr.de/fernsehen/sendungen/panorama_die_reporter/Die-Schwulenheliker.panorama5608.html) [18.07.2018].

<sup>135</sup> Cf. Araujo, Leonardo de: Die Schwulenheliker. Panorama - die Reporter 2015, [https://www.ndr.de/fernsehen/sendungen/panorama\\_die\\_reporter/Die-Schwulenheliker-2.sendung370984.html](https://www.ndr.de/fernsehen/sendungen/panorama_die_reporter/Die-Schwulenheliker-2.sendung370984.html) [08.06.2019].

<sup>136</sup> Cf. Podbregar, Nadja: Homo, bi oder hetero? Was bestimmt unsere sexuelle Orientierung 2018, [https://www.scinexx.de/service/dossier\\_print\\_all.php?dossierID=91074](https://www.scinexx.de/service/dossier_print_all.php?dossierID=91074) [08 Jun. 2019].

<sup>137</sup> Kehse, Ute und Witte, Sebastian: Leseprobe: Wurzeln der Homosexualität. How does the inclination to same-sex love develop? Researchers suspect that certain physical processes before birth trigger it, <https://www.geo.de/magazine/geo-kompakt/964-rtkl-sex-leseprobe-wurzeln-der-homosexualitaet> [17.11.2018].

of animals in which same-sex behavior has been shown to occur. The reasons for this vary. First, animals resolve conflicts through sexuality, and second, animals have same-sex sex because it serves to satisfy pleasure. Additionally, this reinforces social behavior in the group. Likewise, it has been observed that homosexual couples adopt abandoned young and raise them.<sup>138</sup> As it turns out, sexuality not only serves reproduction in both humans and animals, it also fulfils other functions such as communication, the creation and maintenance of social networks and enables the experience of well-being.<sup>139</sup>

With regard to the potential heritability of homosexuality, studies on genetic differences between homosexuals and heterosexuals have found that fraternal twins have a 30% probability of having the same sexual orientation. For identical twins, this probability is as high as 65%, according to Whitam's study.<sup>140</sup> Another study by geneticist Dean Hamer found that gay men share genetic parallels on the X chromosome, specifically on section Xq28, which would be inherited from the mother. Additional studies after Hamer's discovery have linked other regions on chromosomes seven, eight, and ten to the formation of homosexuality in the child's prenatal development. These studies prove that genetics plays a role in the development of homosexuality. However, a so-called "gay gene" has not been found to date, as a variety of genetic prepositions are involved in the formation. In spite of all genetic predispositions, the inherited genes do not have to be formed at all. Epigenetics<sup>141</sup> therefore plays a significant role in the development of homosexuality.<sup>142</sup>

Furthermore, the influence of hormones in the formation of sexual orientation during the prenatal development of the child seems essential. Scientists have found that the likelihood of a boy being homosexual increases by about 30% if he has an older biological brother. With each subsequent son born, the probability increases by a third. According to the researchers, this is due to the reaction of the mother's immune system, which perceives the male foetus as a foreign body during pregnancy and reacts by releasing antibodies. These antibodies influence the brain development of the unborn boy and could be responsible for the development of

<sup>138</sup> Cf. o. A.: Homosexualität im Tierreich. Affen tun es, Libellen tun es, ja sogar Elefanten und Giraffen. Tiere haben Spaß am Sex – in welcher Konstellation auch immer. Homosexualität ist nicht nur bei Menschen ein Phänomen, sondern gehört auch zum normalen Verhalten vieler Säugetiere, Insekten und Vögel, <https://www.geo.de/natur/tierwelt/13372-rtkl-homosexualitaet-im-tierreich> [17 Nov 2018].

<sup>139</sup> Cf. Roughgarden, Joan: Vom Sinn der Homosexualität. Gleichgeschlechtliche Partnerschaften sind keine Sackgassen der Evolution, sondern der soziale Kitt vieler Tiergemeinschaften. In: Spektrum der Wissenschaft February 2005 Verlag 2005, p. 111.

<sup>140</sup> See Whitam, Frederick L., Diamond, Milton and Martin, James: Homosexual Orientation in Twins. A Report on 61 Pairs and Three Triplet Sets. In: Archives of Sexual Behavior, Vol. 22, H. 3. ed. by Kenneth Zucker. o. O.: Springer Nature 1993, p. 193.

<sup>141</sup> Epigenetics describes genes that remain inactive in an individual, but are passed on to subsequent generations through reproduction and can be activated there by environmental influences.

<sup>142</sup> Cf. Wildermuth, Volkart: Homo, Sex und DNA. Neues zur gleichgeschlechtlichen Liebe 2016, [https://www.deutschlandfunk.de/homo-sex-und-dna-neues-zur-gleichgeschlechtlichen-liebe.740.de.html?dram:article\\_id=354047](https://www.deutschlandfunk.de/homo-sex-und-dna-neues-zur-gleichgeschlechtlichen-liebe.740.de.html?dram:article_id=354047) [19.11.2018].

homosexuality. If more sons are born to the mother, the concentration of antibodies increases, thus increasing the likelihood of homosexuality. In girls, sibling succession has no effect on the formation of homosexuality, so researchers suspect that other hormonal factors during pregnancy play a role at this point.<sup>143</sup>

In addition, scientists Hamer and LeVay found that the brains of homosexual persons resemble the brains of heterosexual persons of the opposite sex and this is due to the prenatal development of the embryo.<sup>144</sup>

All research findings suggest that homosexuality is part of nature and that there are various factors that can lead to the expression of this sexual orientation. It becomes clear that not one factor alone is decisive, but that a complex interplay of genes, epigenetic activation and hormones play a role. In research on homosexuality, however, it is striking that many studies have been conducted exclusively on male homosexuality. There are hardly any research results on female homosexuality, a fact that should be taken more into account by researchers.

Despite all these scientific findings, which show that homosexuality is natural and part of human diversity, the legal situation of homosexuals in Germany is still not equal to that of heterosexuals. Although homosexuals have been officially allowed to marry since 2017, lesbian couples in particular still face numerous hurdles if they want to have a child together at a later date. For example, there is still no clear legal situation in Germany that allows lesbians to fulfil their wish for a child in a fertility centre. So far, this possibility is only available in neighbouring countries such as Denmark or the Netherlands. Furthermore, from the birth of the child, only the natural mother is considered to be the parent. The so-called co-mother has to fight for her status as a parent by means of stepchild adoption and bureaucratic effort. In comparison, in heterosexual marriages the man always automatically becomes the child's father, regardless of whether he is also the biological father or not. In order to eliminate this inequality, a reform of the law of parentage is therefore required, which is advocated by parties such as the Greens, the Left, the FDP and the SPD, but for the CDU/CSU there is no need for a change in the law.<sup>145</sup>

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<sup>143</sup> Cf. Cantor, James M., Blanchard, Ray, Paterson, Andrew D., Bogaert, Anthony F.: How Many Gay Men Owe Their Sexual Orientation to Fraternal Birth Order? In: Archives of Sexual Behavior, Vol. 31, H. 1. ed. by Kenneth Zucker. o. O.: Springer Nature 2002, S. 63; Kraft, Ulrich: Homosexualität. Genes, Hormones, and Big Brothers 2002, <https://www.handelsblatt.com/technik/forschung-innovation/homosexualitaet-gene-hormone-und-grosse-brueder-seite-2/2733814-2.html?ticket=ST-2235496-2HvHKPinIcuYsFJjbyuq-ap1> [19 Nov. 2018].

<sup>144</sup> Cf. Hamer, Dean H./LeVay, Simon: Homosexuality: biological factors, <https://www.spektrum.de/magazin/homosexualitaet-biologische-faktoren/821661> [19 Nov. 2018].

<sup>145</sup> Cf. o. A.: Rechtslücke in der Reproduktionsmedizin. Warum wird lesbischen Paaren ihr Kinderwunsch verwehrt? <https://www.stern.de/tv/unerfuellter-kinderwunsch%2D%2Dwarum-wird-lesbischen-paaren-eine-samenspende-verwehrt-7974514.html> [27.07.2018]; Tepest, Eva: Forgotten lesbians in marriage for all. Two mothers, one baby and many hurdles 2018, <https://www.tagesspiegel.de/berlin/queerspiegel/vergessene-lesben-bei-der-ehe-fuer-alle-zwei-muetter-ein-baby-und-viele-huerden/22856408.html> [19.11.2018].

## 5 Bisexuality

Carolin Seyffert

When we meet new people, in whatever context, we assume that this person is attracted to the opposite sex. This phenomenon is called institutionalized heterosexuality. If this basic assumption is not confirmed, for whatever reason, we assume that our counterpart is obviously homosexual.<sup>146</sup> The common construct of sexuality is bipolar in structure and order. Either one is homosexual or heterosexual, desiring man or woman, according to the normal assumption. If the “determination of desire to one gender has not occurred, it has become common to use the term bisexuality”<sup>147</sup>. It undermines efforts at a clear, bipolar, simple ordering of gender. As Schmidt noted back in 1996, ‘bisexual’ remains as a residual category when something is “neither clearly homosexual nor clearly heterosexual”.<sup>148</sup> The classification presupposes the poles of homosexuality and heterosexuality, consequently it exists only as long as its constructed categories and boundary posts.<sup>149</sup> That this corset of sexuality did not always exist in this form is suggested by the sexual self-image of the ancient Hellenes. Sexuality was taken for granted here without monotheistically shaped systems of norms, both in private and in public.<sup>150</sup> A bisexual lifestyle did not pose a moral problem. With Christianisation and the biblical original couple Adam and Eve declared to be the ideal, the framework conditions changed permanently. Now the bisexual lifestyle was a moral anomaly, even if people did not suddenly stop living bisexually.

These findings were transferred to science in 1948 by the social scientist Alfred Kinsey, who established a standard scaling with the so-called Kinsey scale.<sup>151</sup> The study named after Kinsey, which dealt with the sexual behaviour of the US-Americans, recorded the sexual orientations in a scale with seven levels.<sup>152</sup> It ranges between the poles of ‘exclusively homosexual’ and ‘exclusively heterosexual’ with ‘equally heterosexual and homosexual’ in the middle.<sup>153</sup> Of 12,000 men interviewed, 50% reported being exclusively heterosexual. 4% professed to be

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<sup>146</sup> Cf. Eine biografieanalytische Fallstudie zur sexuellen Selbstwerdung. In: Sexuelle Vielfalt und die Unordnung der Geschlechter. Beiträge zur Soziologie der Sexualität. Sven Lewandowski, Cornelia Koppetsch (eds.). Bielefeld: transcript Verlag 2015, pp. 185–218 (here p. 186) (= Körperkulturen).

<sup>147</sup> Kemler, Eva/Löw, Martina/Ritter, Kim 2015, pp. 185–218 (here p. 186).

<sup>148</sup> Schmidt, Gunter: Gibt es Heterosexualität? In: Soziale Probleme. (1996), H. 1, pp. 43–52 (here p. 48).

<sup>149</sup> Cf. Schmidt, Gunter, H. 1, pp. 43–52 (here p. 48).

<sup>150</sup> Cf. Tiedemann, Markus: Liebe, Freundschaft, Sexualität. Fragen und Antworten der Philosophie. Hildesheim: Georg Olms Verlag 2014, p. 110.

<sup>151</sup> Cf. Kemler, Eva/Löw, Martina/Ritter, Kim 2015, pp. 185–218 (here p. 186).

<sup>152</sup> Cf. Brunner, Franziska; Schweizer, Katinka: Sexuelle Orientierungen. In: Bundesgesundheitsblatt (2013), H. 56, pp. 231–239 (here p. 234).

<sup>153</sup> Cf. Kemler, Eva/Löw, Martina/Ritter, Kim 2015, pp. 185–218 (here p. 186).

homosexual, 46% bisexual to varying degrees.<sup>154</sup> In the second report, fewer of the 8000 female subjects interviewed saw themselves as homosexual. 13% said they had had same-sex contact.<sup>155</sup> The scale and the study did not go uncriticized. The social and cultural milieu surveyed was too homogeneous for many fellow researchers. All sexual, physical and emotional aspects were also excluded.<sup>156</sup> Despite the great wave of criticism that rolled over Kinsey for his rather superficial categorization, he did a great service in terms of acceptance of a broader sexuality. Kinsey, in a sense, turned the questioning of lawyers on its head. He asked, entirely without judgment, how people felt and what they actually practiced in and with their sexuality in real terms, rather than where the supposed deviation from the 'norm' came from or whether it was moral, unnatural, or consistent with faith.<sup>157</sup> He understood sexual orientation not dichotomously, but as a continuum.<sup>158</sup>

Modern bisexuality research and its theories emerged in the nineteenth century. The way in which society as a whole dealt with this topic changed, primarily as a result of a freer approach to sexuality, so that biology, sociology and sexology were soon also concerned with it. By the middle of the twentieth century, the sexual sciences had established themselves and coined terms, including that of bisexuality, although it was mentioned more in terms of explaining homosexuality.<sup>159</sup> Bisexuality was theoretically non-existent. A fact that remained in the minds for a long time. Although Freud introduced the concept of psychological bisexuality and Kinsey showed that a polar classification did not reflect real sexual relationships, manifest bisexuality was hardly considered scientifically.<sup>160</sup> It was not until the emergence of AIDS (bisexual men were considered a risk group, although this could not be proven) and more or less successful lobbying by bisexual people that manifest bisexuality became established as an independent sexual form in science.<sup>161</sup>

In order to make the concept of bisexuality comprehensible, Gooß, a doctor of psychiatry, psychotherapy and sex therapy, proposes a threefold division of the dimensions, which includes behavior, orientation and identity in sexual terms.<sup>162</sup> In the case of behaviour, the question arises as to how bisexuality is lived, whether sequentially, i.e. the alternation of female or male sexual partners in or outside monosexual relationships, whether simultaneous bisexuality was practised within a period of time, or also simultaneously in terms of the number of people involved.<sup>163</sup>

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<sup>154</sup> Cf. Brunner, Franziska/Schweizer, Katinka 2013, H. 56, pp. 231–239 (here p. 234).

<sup>155</sup> Cf. Brunner, Franziska/Schweizer, Katinka 2013 H. 56, pp. 231–239 (here p. 234).

<sup>156</sup> Cf. Kemler, Eva/Löw, Martina/Ritter, Kim 2015, pp. 185–218 (here p. 186).

<sup>157</sup> Cf. Herzer, Manfred: Magnus Hirschfeld. Leben und Werke eines jüdischen, schwulen und sozialistischen Sexologen. Hamburg: Männerschwarm Skript Verlag 2001, p. 94.

<sup>158</sup> Cf. Brunner, Franziska/Schweizer, Katinka 2013, H. 56, pp. 231–239 (here p. 234).

<sup>159</sup> Cf. Gooß, Ulrich: Konzepte der Bisexualität. In: Zeitschrift für Sexualforschung (2003), H.16, pp. 51–65 (here p. 52).

<sup>160</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here p. 53).

<sup>161</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here p. 53).

<sup>162</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here p. 55).

<sup>163</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here p. 55).

However, this dimension is rightly controversial, mainly because the practice of bisexuality, in whatever constellation, says nothing about the actual and individual future, present or past behaviour of a person.<sup>164</sup> Merely categorizing it in terms of behavior falls short.

“The sexological term ‘sexual orientation’ refers in its narrow sense to preferred sexual partner choice.”<sup>165</sup> Attempts to explain how a bisexual orientation develops reveal the essentialist view, which primarily assumes that the interaction of post- and prenatal determinants at critical stages of a person’s development results in persistent and irreversible orientations.<sup>166</sup> The constructivist view explains sexual forms as social constructs, personality traits that can be changeable and freely chosen by the individual. According to this view, the undifferentiated individual, who is not directed towards any object, is only formed by social constraints, assignments and attributions.<sup>167</sup> Accordingly, sexual orientations should rather be regarded as ‘processual events’.<sup>168</sup> Gooß does not see irreconcilable opponents in the two concepts. If the essentialist view is concerned with the formation of sexual orientation, constructivism describes rather identity and self-concept.<sup>169</sup> Sexual identity refers to a person’s subjective experience of his or her particular sexual form.<sup>170</sup> For bisexual people, this means that they may be bisexually differentiated, but it does not mean that they also live a bisexual practice or have a bisexual self-concept or identity. This manifests itself primarily in the uptake of sexual practice. Exemplary here are bisexual adolescents, who initially, due to a lack of bisexual identification possibilities and due to an institutionalized heterosexuality as well as hegemonic monosexuality, often choose the path of a heterosexual lifestyle and self-identification, sometimes also that of homosexuality, before in the next developmental stage, a bisexual identity is adopted.<sup>171</sup>

Bisexual people often face accusations from society that their bisexuality is merely a defence mechanism against a possible homosexuality conflict or merely a transitional phenomenon.<sup>172</sup> It is true that there are indeed transitory bisexual behaviors, such as those that occur during adolescent curiosity about same-sex or opposite-sex contact or during temporary situations, such as those that occur during prison stays.<sup>173</sup> However, this does not usually challenge people’s homosexual or heterosexual self-definition. Bisexuality is a distinct sexual form and has little to do with

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<sup>164</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here pp. 52–53).

<sup>165</sup> Brunner, Franziska/Schweizer, Katinka 2013, H. 56, pp. 231–239 (here p. 231).

<sup>166</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here p. 56).

<sup>167</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here p. 56).

<sup>168</sup> Cf. Brunner, Franziska/Schweizer, Katinka 2013, H. 56, pp. 231–239 (here p. 231).

<sup>169</sup> Cf. Gooß, Ulrich: Konzepte der Bisexualität. In: Zeitschrift für Sexuallforschung (2003), pp. 51–65 (here p. 52).

<sup>170</sup> Cf. Brunner, Franziska/Schweizer, Katinka 2013, H. 56, pp. 231–239 (here p. 231).

<sup>171</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here p. 58).

<sup>172</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here p. 59).

<sup>173</sup> Cf. Gooß, Ulrich 2003, H. 16, pp. 51–65 (here p. 56).

these scenarios, as it simply does not derive from homosexuality or heterosexuality.<sup>174</sup>

Especially in the context of different relationship models, bisexuals are often accused of being indifferent, even that they cannot decide between one gender and another. This accusation manifests the rigid division between the two poles male and female. The androgynous view, held by many bisexual people, describes a sexual attraction regardless of gender, but rather because of various qualities of another person.<sup>175</sup> The positively inverted stigma that bisexual people can move freely as well as flexibly between the worlds of heterosexuals and homosexuals is no less difficult, as it reproduces supposed monosexuality, a bipolar classification of sexual forms, as well as bisexuality as a mere, self-chosen preference without wanting to understand it in its own right.<sup>176</sup> Bisexual people are thus opposed by two sides of monosexuals. A phenomenon called bi-phobia, which still occurs today. Often bi-phobia goes hand in hand with homophobia, although the former can also come from people with homosexual sexual orientation. The research on how bisexual people in particular experience discrimination is largely unexplored, mainly because the experiences of bisexuals are often subsumed under the homosexual experience of discrimination.

In conclusion, it can be said that for much of history, bisexuality has not been considered at all, and more recently has been considered in the shadow of homosexuality, and has rarely been considered as a sexual orientation in its own right. Even today, bisexual people face hostility.

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## 6 Asexuality

Anne-Marie Leiblich

The concept of asexuality in humans must be strictly distinguished from that in the context of reproductive biology. In the latter case, asexuality means asexual reproduction (the word part “sex” is thus to be translated here as “gender”) in a number of living beings without differentiated genders by cloning diploid somatic cells.<sup>177</sup> According to this subdivision, the biological species human being is without question a sexual living being.

The term asexuality in humans, on the other hand, refers to the sexual act and sexual attraction. Here, there is now no uniform definition in research, what exactly asexuality means. The consensus is that asexual people have “no interest in sexual activity”<sup>178</sup> with other people. However, it is questionable whether this disinterest

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<sup>174</sup>Cf. Goß, Ulrich 2003, H. 16, pp. 51–65 (here p. 59).

<sup>175</sup>Cf. Goß, Ulrich 2003, H. 16, pp. 51–65 (here p. 62.).

<sup>176</sup>Cf. Goß, Ulrich 2003, H. 16, pp. 51–65 (here pp. 62–63).

<sup>177</sup>Cf. Kappeler, Peter: *Verhaltensbiologie*. Berlin/Heidelberg 2006, p. 223.

<sup>178</sup>Sigusch, Volkmar: *Auf der Suche nach der sexuellen Freiheit. Über Sexuallforschung und Politik*. Frankfurt 2011, p. 116.



must be permanent or only temporary in order to meet the criteria of asexuality. Likewise, Volkmar Sigusch gives very different possible reasons for asexuality such as a conscious decision, illness or psychological trauma. This again results in a contradiction to the established definition, since, for example, people who enter into celibacy for religious reasons may well have a fundamental interest in sexual activity. Furthermore, asexuality is placed by researchers such as Sigusch and Peter Fiedler in connection with an alleged oversexualisation of society and the thesis is put forward that it could be a counter-reaction to this.<sup>179</sup> Further, while Fiedler states in his article that there is a community that does not associate asexuality with suffering and does not see it as a disease, but rather as a sexual orientation – at the same time, however, he associates asexuality in his article with the disease of sexual appetite disorder, which he describes in an infobox titled “Die Lust verloren. Sex muffle in the brain scanner”.<sup>180</sup>

According to the definitional ambiguity, what is meant by asexuality in humans, there are also most different studies on the topic, which deal partly with sexual attraction, partly with sexual practice. So it is to be read with Fiedler that approx. 5% of the men and 10% of the women in Germany suffer from the sexual appetite disturbance.<sup>181</sup> In a survey by YouGov, 12.6% of Germans surveyed gave zero times as an answer to the question of how often they have sex in a month.<sup>182</sup> A study on sexual desire, on the other hand, is available from Bogaert. According to this, among 180,000 adults surveyed from Great Britain, 1% stated that they have never felt sexually attracted to someone.<sup>183</sup>

The most conclusive explanation of asexuality is probably provided by the “Asexual Visibility and Education Network” (Aven). The goal of this association is to allow people who define themselves as asexual to network, and to educate the general public about asexuality. In line with Bogaert’s study, asexuality is defined as “An asexual person is a person who does not experience sexual attraction”<sup>184</sup>. Furthermore, it is considered a sexual orientation similar to heterosexuality or homosexuality. There is a clear distinction from celibacy, in which sexual activity is *abstained from*, and from diseases such as sexual appetite disorder, in which suffering arises from the lack of sexual attraction.<sup>185</sup> It is stated, “Asexuality does not

<sup>179</sup> Cf. Sigusch 2011, p. 117 and Fiedler, Peter: Jung, attraktiv, asexuell. In: Gehirn und Geist (April 2008), <https://www.spektrum.de/magazin/jung-attraktiv-asexuellt/944356> [17.11.2018].

<sup>180</sup> Fiedler 2008, p. 52.

<sup>181</sup> Cf. Fiedler 2008, p. 52.

<sup>182</sup> Cf. Statista 2019: *Wie oft im Monat haben Sie Sex?* <https://de.statista.com/statistik/daten/studie/716096/umfrage/umfrage-zur-haeufigkeit-von-sex-pro-monat-in-deutschland/> [07 May 2019].

<sup>183</sup> Cf. N. N.: Every hundredth person calls himself asexual. In: Ärzte Zeitung No. 189 of 19.10.2004, p. 2.

<sup>184</sup> The Asexual Visibility and Education Network: Overview, <https://asexuality.org/?q=overview.html> [17 Nov. 2018].

<sup>185</sup> Cf. The Asexual Visibility and Education Network 2018.

make our lives any worse or better.”<sup>186</sup> – neither do asexuals find the lack of sexual attraction disturbing, nor do they feel morally superior.

Although there is no sexual attraction, the authors of Aven point out that many asexual people nevertheless feel aesthetic, romantic or sensual (in the sense of a non-sexual need for affection such as kissing or hugging etc.) attraction. This, in turn, could be felt towards different sexes, so that some people define themselves as homoromantic asexual, for example.<sup>187</sup> Furthermore, some asexuals would also have a libido, but this would not lead them to want to have sex with other people, so that an unspecified proportion of asexuals would also masturbate.<sup>188</sup> Aven thus refers asexuality to specific interpersonal actions and a psychological desire for them – not to purely physiological processes of arousal.<sup>189</sup> At this point, of course, a precise demarcation must remain questionable, since arousal is always a psychological process as well. However, the demarcation by reference to the interpersonal seems to be viable. It is also worth noting that, according to Aven, most of those affected regard asexuality as a life-long phenomenon (even if their own clarity about it and the inner coming out may take time).<sup>190</sup> This, in addition to the factors that, according to Aven, there is no special reason for asexuality as well as no pressure to suffer, makes a classification as sexual orientation seem conclusive. It should be noted, however, that this is merely the self-representation of asexuals networked at Aven and that no studies are available on the aforementioned claims.

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<sup>186</sup> The Asexual Visibility and Education Network 2018.

<sup>187</sup> Cf. The Asexual Visibility and Education Network 2018.

<sup>188</sup> Cf. The Asexual Visibility and Education Network 2018.

<sup>189</sup> Cf. The Asexual Visibility and Education Network 2018.

<sup>190</sup> Cf. The Asexual Visibility and Education Network 2018.

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## **Part II**

# **Gender Issues in the Philosophical Didactic Discussion**



# Didactical Relevance

Sophia Peukert, Juliane Köhler, and Anne-Marie Leiblich

## 1 Gender and Sexuality as Important Aspects of Identity Formation

The power of the discourse of *heteronormativity*, loosely based on Judith Butler, still today ensures that heterosexuality is seen as the norm and that all “deviations” from the norm are marginalized and discriminated against as such.

Despite the long-contested marriage for all, lesbian couples, in particular, are still disadvantaged when it comes to having a child. In heterosexual couples, the man is automatically declared the father of the child if the woman gives birth to a child during this marriage.<sup>1</sup> Lesbian married couples can only achieve this in the laborious and lengthy procedure of stepchild adoption. Besides this example of institutional discrimination, many LGBTQ+ people are confronted with prejudices and stereotypes again and again. Recent studies show that there is a positive trend in the acceptance of LGBTQ+ people in the German population as a whole, but the studies also point to problematic aspects such as modern homophobia,<sup>2</sup> the use of

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<sup>1</sup> See § 1592 Section 1 BGB.

<sup>2</sup> Homosexuals should not get more representation in the media, LGBTQ+ people would make a lot of fuss about their sexuality/identity or even the public expression of their love would be unpleasant. See Küpper, Beate/Klocke, Ulrich/Hoffmann, Lena-Carlotta: Attitudes towards lesbian, gay and bisexual people in Germany. Results of a survey representative of the population. Published by the Federal Anti-Discrimination Agency (Antidiskriminierungsstelle des Bundes). Baden-Baden: Nomos 2017, p. 74–76.

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the word “gay” as a swear word, especially in the school context,<sup>3</sup> or not taking sexual orientation or gender identity<sup>4</sup> into account. Especially the non-topicing or non-addressing of sexual and gender diversity in everyday life<sup>5</sup> shows that heterosexuality is seen as the norm and is reproduced again and again by society.<sup>6</sup> LGBTQ+ people are confronted with the question of coming out in order to do away with heteronormative expectations and assumptions due to the marginalisation within society. If one assumes that the discovery of one’s own sexual identity and the question of a possible coming-out are of central importance for one’s own biography, there is much to be said for not neglecting these issues in philosophical education. Therefore, in the following, we will consider to what extent a coming out affects adolescents and young adults on their way to adulthood and in dealing with themselves.

First of all, the discussion needs to take a closer look at the concept of coming-out. This “refers to one’s own recognition (inner coming out) and, if necessary, making public (outer coming out) of sexual orientation or gender identity.”<sup>7</sup> This means that adolescents first go through an inner coming out in order to make their sexual orientation or gender identity public, if necessary at a later point in time, which means to admit it and let others participate in it. Both an inner and an outer coming-out is associated with a lot of psychological stress due to the fear of

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<sup>3</sup> See Klocke, Ulrich: Akzeptanz sexueller Vielfalt an Berliner Schulen (Acceptance of sexual diversity in Berlin schools). A survey on behaviour, attitudes and knowledge about LGBT and its influencing variables. O. Berlin: Senate Department for Education, Youth and Science (Senatsverwaltung für Bildung, Jugend und Wissenschaft) 2012, p. 46 f.

<sup>4</sup> See Krell, Claudia/Oldemeier, Kerstin/Müller, Sebastian: Coming-out – und dann ...?! (Coming-out - and then ...?) A DJI research project on the life situation of lesbian, gay, bisexual and trans\* teenagers and young adults 2015, [https://www.dji.de/fileadmin/user\\_upload/bibs2015/DJI\\_Broschuere\\_ComingOut.pdf](https://www.dji.de/fileadmin/user_upload/bibs2015/DJI_Broschuere_ComingOut.pdf) [01.06.2018], p 20 ff.

<sup>5</sup> This non-topicality ranges from conversations between classmates or colleagues about the expected opposite-sex partner, parents’ expectations that the daughter would bring a son-in-law and the son would bring a daughter-in-law home, to one-sided, often even completely missing representations in textbooks, films or series.

<sup>6</sup> See Mangold, Katharina: Selbstbestimmung sexueller und geschlechtlicher Vielfalt (Self-determination of sexual and gender diversity). Queer young people in Germany. In: Social Extra. Journal for social work and social policy. Edited by Detlef Ulleboom. Wiesbaden: VS Verlag 2018, H. 6, p. 15 ff.

<sup>7</sup> Krell, Claudia/Oldemeier, Kristin: Coming-out – und dann ...?! (Coming out - and then...?) Coming-out processes and experiences of discrimination of lesbian, gay, bisexual, trans\* and queer teenagers and young adults in Germany. Opladen, Berlin, Toronto: Barbara Budrich Verlag 2017, p. 21.

discrimination and rejection by friends or parents and usually takes several years.<sup>8,9</sup> Nora Gaupp also emphasizes that:

Generally speaking, being lesbian, gay, bisexual, trans\* or queer is still not a matter of course in our society. For (young) people have to explain their feelings when their sexual orientation is not (only) based on the opposite sex or when their gender identity does not correspond to the gender assigned to them at birth.<sup>10</sup>

So far, there is little empirical evidence in Germany about the lives of LGBTQ+ adolescents and young adults. Many of these few studies deal with the burdens and risks that young people are repeatedly exposed to in everyday life due to discrimination.<sup>11</sup> Since young people are asked about an emotionally charged topic for them, the results of such studies must always be viewed with caution. Nevertheless, under this assumption, these studies open up an interesting view of how young people experience the process of an internal and possibly external coming-out. In the following, we will mainly refer to the study by Krell and Oldemeier. Other empirical results, as far as they are available, are included.

In a study with 5037 participants\*, Krell and Oldemeier interviewed LGBTQ+ adolescents and young adults aged between 14 and 27 years about their coming-out experiences. It becomes clear that the awareness of most adolescents and young adults occurs between the ages of 11 and 16.<sup>12</sup> This means that for the majority of the interviewees the examination of their inner coming-out falls into the school years. Only a small percentage say that they only experienced awareness later. However, it is noticeable that about a quarter of the young people were not able to state exactly when they became conscious, not least because this is a process whose beginning cannot always be precisely quantified.<sup>13</sup>

Furthermore, Krell and Oldemeier observe, based on the descriptions of adolescents and young adults, that the mental and emotional preoccupation with one's own sexual orientation or gender identity often takes place in waves, depending on certain events such as stress in a family or school context or falling in love with a person of the same sex, and is more or less present as a result. The authors further

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<sup>8</sup> See Krell/Oldemeier 2017, p. 79.

<sup>9</sup> At this point, it should again be pointed out that there is no compulsion or necessity for a coming-out. In the face of a negative dialectic, it would even be desirable if a person's sexual orientation or gender identity did not have to be explicitly brought into focus, but if sexual and gender diversity were to be taken for granted by society. Many LGBTQ+ people, however, feel an urge to come out in the open due to prevailing heteronormative basic assumptions in society in order to invalidate assumptions that others might have. It is up to each person to decide whether or not the person wants to outing.

<sup>10</sup> Gaupp, Nora: Jugend zwischen Individualität und gesellschaftlichen Erwartungen (Youth between individuality and social expectations). In: DJI Impulse. Edited by Deutsches Jugendinstitut e.V. Mainburg: Pinsker Druck 2018, H. 2, p. 7. adaptation: J.K.

<sup>11</sup> See Oldemeier, Kerstin: Coming-out mit Hürden (Coming out with hurdles). In: DJI Impulse. Edited by Deutsches Jugendinstitut e.V. Mainburg: Pinsker Druck 2018, H. 2, p. 13.

<sup>12</sup> See Krell/Oldemeier 2017, p. 71.

<sup>13</sup> See Krell/Oldemeier/Müller 2015, p. 12.

emphasize that many young people report that they have at times actively tried to consciously suppress the topic. Besides, some teenagers and young adults do not find it easy at first to find an appropriate or even acceptable term for themselves. Only after a certain time of dealing with their own sexual orientation do young people succeed in discovering suitable terms for themselves.<sup>14</sup>

The phase of becoming conscious is also characterised by high psychological pressure for many of those affected. Some of them describe it as crisis-like and exacerbating, so that psychological problems (panic or anxiety disorders, depression or even suicidal thoughts or attempts) developed in them. Some also hoped that their feelings were only a phase about which it would not be worth talking to anyone.<sup>15</sup>

In the descriptions of the young people, it becomes clear what a great strain they are already exposed to during the time of their inner coming out. It is therefore hardly surprising that the probability of contracting depression is almost twice as high in the LGBTQ+ community as in the statistical comparison of heterosexuals.<sup>16,17</sup>

And also the time of the external coming-out is marked with fears and worries. In the study carried out by Krell and Oldemeier, 87% of those questioned reported that they had reservations before their first external coming-out. The fears most frequently mentioned vary between rejection by friends or family, hurtful remarks or glances, problems at school, training, university or the workplace or the fear of not being taken seriously.<sup>18</sup>

The reasons for the first public statement about one's own sexual orientation or gender identity are often similar and outline the need to communicate with another person and to talk about one's feelings. It takes an average of several years between inner awareness and a first "going public".<sup>19,20</sup> It becomes clear that for most young people, essential years of adolescence are characterised by an inner confrontation with their own sexual orientation or identity before the worries and fears are shared with others, often initially with their best friend, best girlfriend or parents.<sup>21</sup>

And even after coming out, many young adults and adolescents experience situations of discrimination and stigmatisation. In the family circle, these range from not taking sexual orientation seriously, ignoring it or placing too much emphasis on

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<sup>14</sup> See Krell/Oldemeier 2017, p. 74 f.

<sup>15</sup> See Krell/Oldemeier 2017, p. 76.

<sup>16</sup> See Guasp, April: Gay and Bisexual Men's Health Survey. P 10, [https://www.stonewall.org.uk/sites/default/files/Gay\\_and\\_Bisexual\\_Men\\_s\\_Health\\_Survey\\_\\_2013\\_.pdf](https://www.stonewall.org.uk/sites/default/files/Gay_and_Bisexual_Men_s_Health_Survey__2013_.pdf) [01.06.2018]; o.A.: Mental Health in the LGBT Community. Depression in the LGBT Community, <https://www.mentalhelp.net/mental-health-in-the-lgbt-community/> [01.06.2018].

<sup>17</sup> Although both studies were conducted in the UK and the US, it can be assumed that the figures for LGBTQ+ adolescents and young adults in Germany are similar.

<sup>18</sup> See Krell/Oldemeier/Müller 2015, p. 13.

<sup>19</sup> See Krell/Oldemeier 2017, p. 77.

<sup>20</sup> See Krell/Oldemeier 2017, p. 84.

<sup>21</sup> See Krell/Oldemeier 2017, p. 84 ff.

it, to an involuntary outing, threats of punishment and physical violence.<sup>22</sup> In the educational and work context, the experiences of discrimination experienced by the respondents include insults and abuse, exclusion from peer groups, involuntary outing and physical violence.<sup>23</sup>

School, in particular, has an ambivalent significance in these situations. On the one hand, the pedagogical teaching assignment requires the teaching of socially relevant topics as well as values such as tolerance, equality and humanity. On the other hand, LGBTQ+ adolescents and young adults face potential hostility, especially during their school careers, so that coming-out during school hours is avoided by an average of 67% of those affected.<sup>24</sup>

Krell/Oldemeier/Müller emphasize within this context:

If this [coming out] happens (intentionally or unintentionally), the young people describe that they often have no control over how this information spreads and that they are directly exposed to the reactions of other pupils. An often difficult climate in schools is further aggravated by the use of the word [‘]gay[‘] as a swearword.<sup>25</sup>

The swearword “gay” or “faggot” seems frighteningly enough to have found its way as a common swearword in German schools over decades. A study on the acceptance of sexual diversity in Berlin schools shows that about 62% of the sixth-grade students and about 54% of the 9th and 10th-grade students use the words “gay” or “faggot” as swear words. However, the children have rarely been aware of the defamatory use of the words. In about half of all the SEs surveyed in this study, amusements were made about behaviour that did not conform to gender. In contrast, there were hardly any explicitly positive statements towards the LGBTQ+ group.<sup>26,27</sup>

The behaviour of SuS is opposed by the reactions of the teachers. The experiences of LGBTQ+ adolescents are very different in this respect. Slightly more than half of all respondents in the study around Krell and Oldemeier state that teachers have often or sometimes shown that they do not tolerate gay, lesbian or trans\* as swear words. This is contrasted by the experiences of around 43% of the respondents who stated that teachers never said anything against such swear words. At the same time, the study reveals that only slightly more than half of the respondents had experienced that teachers often or sometimes warned when fellow students were teased because they thought they were LGBTQ+. It can be assumed that the high

<sup>22</sup> See Krell/Oldemeier 2017, p. 103.

<sup>23</sup> See Krell/Oldemeier/Müller 2015, p. 22.

<sup>24</sup> See European Union for fundamental rights (FRA): LGBT Survey in the EU. Survey of lesbian, gay, bisexual and transgender people in the European Union. Results at a glance. Ed. by the European Union Agency for Fundamental Rights. Luxembourg: Publications Office of the European Union 2014, p. 21.

<sup>25</sup> Krell/Oldemeier/Müller 2015, p. 21 Erklärung und Anpassung (Declaration and adaptation): J.K.

<sup>26</sup> See Klocke 2012, p. 46 f.

<sup>27</sup> In the context of the study, gender-conform behaviour refers to the attribution of heteronormative behaviour. For example, the non-gender conforming behaviour of a boy, which from a heteronormative point of view would rather be characterised as feminine/female.

level of emotional involvement of the respondents led to a significant distortion of memory. The data collected should therefore be treated with caution.<sup>28</sup>

However, the Klocke study also shows that less than 20% of the teachers\* intervened each time a learner was considered gay or lesbian because of non-gender-conforming behaviour or if homophobic swear words were used. At the same time, less than 20% of the teachers never intervened in such cases. The majority of teachers responded to such behaviour in some cases, but ignored it elsewhere, according to the study. In addition, the Klocke study found that teachers also showed discriminatory behaviour (laughing along with jokes about gays and lesbians or negative remarks in the absence of the LGBTQ+ person).<sup>29</sup>

Both studies confirm the relevance of the topic for the biography of LGBTQ+ adolescents and young adults and make clear that a discussion should take place within the framework of philosophical education.

In summary, LGBTQ+ adolescents and young adults can often be exposed to high levels of stress during adolescence due to internal and possibly external coming-out. In many cases, this stress is associated with depression, anxiety or at least fear of the reactions of others. It, therefore, appears to be of enormous importance that these young adults receive support in the context of school education or training and that teachers are sensitised to the issue so that they are more aware of and recognise discriminatory behaviour. The studies by Krell/Oldemeier and Klocke paint in part a picture of the school as a place of discrimination of sexual diversity and gender identities, where teachers only intervene to a limited extent.

If we look at the proportion of LGBTQ+ people in the total population, statistics come to different conclusions. According to a European study from 2016, 11% of the 14 to 29-year-olds surveyed in Germany define themselves as LGBTQ+.<sup>30</sup> In a study by the Federal Centre for Health Education, 2% of female and 4% of male respondents aged between 16 and 25 years stated that they were homosexual. Another 5% of girls/women and 2% of boys/men stated that they were bisexual.<sup>31</sup>

The data vary from study to study, sometimes very considerably, so that they must be understood as a rough guide. The actual size of the LGBTQ+ population group is difficult to determine, partly because of the little differentiated data available to date, and partly because the visibility of LGBTQ+ people within a society changes over time. In general, the more liberal a society is, the more often people describe themselves as LGBTQ+ in surveys.<sup>32</sup>

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<sup>28</sup> See Krell/Oldemeier/Müller 2015, p. 21.

<sup>29</sup> See Klocke 2012, p. 54 f.

<sup>30</sup> See Dalia Research: Counting the LGBT Population. 6% of Europeans identify as LGBT. October 2016, <https://daliaresearch.com/counting-the-lgbt-population-6-of-europeans-identify-as-lgbt/> [28.07.2018].

<sup>31</sup> See Bode, Heidrun/Heßling, Angelika.: *Jugendsexualität 2015: The perspective of 14 to 25 year olds. Results of a recent representative repeat survey.* Bundeszentrale für gesundheitliche Aufklärung (Federal Centre for Health Education). Cologne: o.V 2015, p. 8.

<sup>32</sup> See Gaupp 2018, p. 7.

With regard to the average class size at German schools of approximately 25 learners, statistically speaking, despite various figures, there are approximately one or two LGBTQ+ adolescents or young adults in each class who are confronted with the above-mentioned problems and conflicts.<sup>33</sup> Thus, the classmates as the environment of the person are indirectly affected by the topic. An examination of sexual and gender diversity is therefore worthwhile both for the person concerned and for the classmates.

In view of the statistical figures, it, therefore, seems relevant to bring LGBTQ+ students closer to identification possibilities and role models in a school context and to show that the search for one's own sexual or gender identity is a normal process of growing up. In order to guarantee this, it would be important to deal with the topic in ethics lessons, for example, in order to counteract ignorance and stigmatisation but also to discuss the topic controversially. The topic is of great relevance and explosive nature, especially for the didactics of the subject and for philosophical education. Thus, the subjects of philosophy and ethics repeatedly deal with socially relevant questions, such as questions about the nature of man. It seems undeniable that a value-free examination of the diversity of human sexuality and gender identity as part of the human being should also be addressed in the subject and the subject didactics of ethics. From a subject didactic perspective, the topic is relevant insofar as ethics teaching seeks to answer the question of "Who am I, who do I want to be?"<sup>34</sup> This question is, as was shown by the statistics of, especially in the adolescence of learners an important topic.

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## 2 Embedding the Topic in German Curricula

The examination of *gender* and *sexuality* plays a varying role in the German curricula for ethics and philosophy classes. In the following, the references to the curricula will be summarised in brief. At this point, only curricula for highschools are considered.

The various educational plans for the highschool provide for the treatment of questions on gender and sexuality, usually for grades 7 to 10. The focus is on higher grades. In some federal states, the topic is not scheduled just once but is treated in different grades spirally with different focuses.

A unit on the subject of "Love and Sexuality" is planned for ethics education in 15 of the 16 German states. In Bremen, there are no results to be found under the

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<sup>33</sup> It should be noted that of course, LGBTQ+ adolescents and young adults may also not have to deal with bullying attacks or similar. In the context of work, however, explicit reference is made to the possible double burden on LGBTQ+ students.

<sup>34</sup> Marsal, Eva and Dobashi, Takara: Zur Situation der Geschlechterforschung in der Fachdidaktik Ethik (On the situation of gender studies in the field of ethics). In: Handbook Gender Studies and Specialist Didactics. Edited by Marita Kampshoff and Claudia Wiepcke. Wiesbaden: VS Verlag 2012, p. 131. Note J.K.: Although the article deals with gender identity as a necessary topic in ethics teaching, it is not a complete and complete discussion of gender identity. However, the demand is equally applicable to sexual diversity in ethics education.

keywords “love”, “sex” or “gender”. However, the structure of the curriculum according to the four major questions of Immanuel Kant and especially the question “What is man?” leaves room for the treatment of such content.<sup>35</sup>

In the context of the units on love and sexuality, the following focal points can be formulated, supplemented by individual examples:

**1. The meaning of love and sexuality for human beings**

- Hamburg: “What role do feelings, sexuality and love play for the individual and in human coexistence?”<sup>36</sup>

**2. Successful partnerships**

- Thuringia: “Explaining the conditions for a successful partnership”<sup>37</sup>

**3. Forms of love**

- Berlin: Reference to Plato, Montaigne, Fromm<sup>38</sup>
- Brandenburg: The students “present different forms of love and sexuality with their manifold aspects as essential and central facets of human life”<sup>39</sup>

**4. Diversity and conventions of love and sexuality**

- Lower Saxony: The students deal with “conventions in the area of love and sexuality”.<sup>40</sup>

**5. Sexual self-determination**

- Thuringia: The students can “explain and justify the right to a self-determined approach to sexuality using examples”.<sup>41</sup>
- Lower Saxony: The students “discusses the possibilities and limits of sexual self-determination in the past and present”.<sup>42</sup>

In some federal states, homosexuality is highlighted as an explicit topic that has to be dealt with. In Bavaria, for example, the keyword “same-sex couples” is mentioned under the heading “forms of life-based on the partnership”.<sup>43</sup> In other federal states, the guidelines are formulated more openly when “sexual identity” is mentioned.<sup>44</sup> In many cases, however, homosexuality is also mentioned again in the columns for proposals. This circumstance allows for different evaluations. On the one hand, it can be seen positively that not only heterosexual relationships are to be

<sup>35</sup> See Bildungsplan Bremen: Philosophie (Bremen education plan: Philosophy) 2017, p. 9.

<sup>36</sup> Bildungsplan Hamburg: Philosophie 2011, p. 21.

<sup>37</sup> Lehrplan Thüringen: Ethik (Curriculum Thuringia: Ethics) 2012, p. 17.

<sup>38</sup> See Berlin Lehrplan: Ethik Jahrgangsstufen (Berlin curriculum: Ethics Years) 7–9, p. 20.

<sup>39</sup> Rahmenlehrplan Brandenburg: LER (Framework curriculum Brandenburg: LER) 2008, p. 24.

<sup>40</sup> Kerncurriculum Niedersachsen: Werte und Normen (Core Curriculum Lower Saxony: Values and Standards) 2017, p. 26.

<sup>41</sup> Lehrplan Thüringen: Ethik (Curriculum Thuringia: Ethics) 2012, p. 17.

<sup>42</sup> Kerncurriculum Niedersachsen: Werte und Normen (Core Curriculum Lower Saxony: Values and Standards) 2017, p. 26.

<sup>43</sup> Lehrplan Bayern: Ethik (Curriculum Bavaria: Ethics) 2004.

<sup>44</sup> See Lehrplan Sachsen: Ethik (Curriculum Saxony: Ethics) 2009, p. 23; Bildungsplan Baden-Württemberg: Ethik (Curriculum Baden-Württemberg: Ethics) 2016, p. 14.

addressed. On the other hand, the explicit reference to homosexuality again marks it as a deviation from the norm, instead of simply always addressing same-sex relationships. However, other forms of sexuality such as a- or bisexuality are not mentioned in the curricula. In the authors' view, there is still room for improvement here. In most federal states, questions about gender are dealt with in connection with the subject area of love and sexuality but are only a marginal sub-topic. An explicit unit on gender is not provided for in any of the curricula. The specifications of the curricula refer primarily to the following focal points:

**1. Social roles/gender roles, gender relations**

- Hamburg: “How does the male or female gender create role affiliations?”<sup>45</sup>
- Bavaria: “Gender roles in the course of time”<sup>46</sup>

**2. Become a man/woman**

- Brandenburg: “Ideas of ‘becoming a woman, a man’”<sup>47</sup>

**3. Terms: Sex, Gender**

- Lower Saxony: The students “deal with the terms “sex“ and “gender”.”<sup>48</sup>

**4. Social imprinting of gender**

- Berlin: “How is my gender identity shaped socially?”<sup>49</sup>

Overall, it can be seen that sexual diversity and questions of gender have played only a minor role in ethics teaching to date, and are hardly ever addressed in areas of learning such as anthropology, which lend themselves to addressing the significance of gender. Nevertheless, a strong distinction must be made between the federal states. While Saxony and Thuringia have included content on sexuality, it is striking that gender issues are not even mentioned in the curriculum. With regard to the social and individual relevance of the topic, changes are desirable at this point. The Lower Saxony curriculum for values and standards serves as an example of intensive consideration of gender issues. Starting in the 5th grade, questions on sexuality and gender are taken up in a spiral curriculum and each school year various aspects are addressed, which increase their demands. In the 5th and 6th grades, the discussion of social roles, role models and gender-specific expectations for the future takes place. This is followed in 7th/8th grade by units on love and sexuality, and in the higher grades by discussing technical terms and positions in gender studies (such as sex and gender).<sup>50</sup>

<sup>45</sup>Bildungsplan Hamburg: Philosophie 2011, p. 21.

<sup>46</sup>Lehrplan Bayern: Ethik (Curriculum Bavaria: Ethics) 2004.

<sup>47</sup>Rahmenlehrplan Brandenburg: LER (Framework curriculum Brandenburg: LER) 2008, S. 30.

<sup>48</sup>Kerncurriculum Niedersachsen: Werte und Normen (Core Curriculum Lower Saxony: Values and Standards) 2017, p. 29.

<sup>49</sup>Rahmenlehrplan Berlin: Ethik Jahrgangsstufen (Framework curriculum Berlin: Ethics) Years 7–9, p 20.

<sup>50</sup>Bildungsplan Baden-Württemberg: Biologie (Core Curriculum Lower Saxony: Values and Standards) 2017, pp. 19–29.



In addition to dealing with questions of gender and sexuality in ethics lessons, the topic also offers many points of reference for working on it in interdisciplinary lessons or project form together with other subjects (German, English, history, biology). Gender issues are also integrated into the curricula of other subjects. For example, in the curriculum for biology in Baden-Württemberg, the aim is not only to deal with the biological basis of gender but also to ensure that at the end of the eighth grade, students are able to “describe different forms of sexual orientation and gender identity in an unbiased manner [and] describe the significance of sexuality for the partnership (including same-sex partnerships)”.<sup>51</sup> In addition, joint projects with history class are also possible, in which, for example, the development of role models or dealing with sexual orientation are topics. For example, the Berlin framework curriculum lists “gender identities”<sup>52</sup> as an optional module for grades 9/10.

### 3 School Education Projects as a Stopgap Measure in Teaching Practice

In recent years, various studies have dealt with the issue of sexual and gender diversity in teaching. In order to verify this empirically at all, the studies drew on different textbooks in the various subjects and analysed them in terms of their depiction of gender, gender identity, sexual diversity and the representation of gender stereotypes. Although most studies often only examine a few textbooks from different subjects as examples, a comprehensive study of all textbooks on the market does not yet exist. Despite this, a uniform<sup>53</sup> picture emerges even from these samples, which shows that the representation of gender and sexual diversity in textbooks has increased in recent years, but is still far from being able to reflect actual social reality.<sup>54</sup>

Although the absence of sexual diversity in schoolbooks does not automatically allow for conclusions to be drawn about actual treatment in class, it must be assumed that the majority of teachers mention the topic of sexual and gender diversity at

<sup>51</sup> Rahmenlehrplan Berlin: Geschichte (Education Plan Baden-Württemberg: Biology) 2016, p. 17.

<sup>52</sup> See framework curriculum Berlin: History 2015, pp. 24, 34.

<sup>53</sup> See Bittner, Melanie: Geschlechterkonstruktionen und die Darstellung von Lesben, Schwulen, Bisexuellen, Trans\* und Inter\* (LSBTI) in Schulbüchern (Gender constructions and the portrayal of lesbians, gays, bisexuals, trans\* and inter\* (LGBTI) in schoolbooks). A gender equality oriented analysis by Melanie Bittner on behalf of the Max Traeger Foundation (Max-Traeger-Stiftung). O. Ed. Frankfurt a. M.: Trade Union Education and Science 2011 (Gewerkschaft Erziehung und Wissenschaft 2011), [https://www.gew.de/index.php?eID=dumpFile&t=f&f=25113&token=da9eb1b770b9761031934497b6a9d0c5af5665c7&sdownload=&n=Schulbuchanalyse\\_web.pdf](https://www.gew.de/index.php?eID=dumpFile&t=f&f=25113&token=da9eb1b770b9761031934497b6a9d0c5af5665c7&sdownload=&n=Schulbuchanalyse_web.pdf) [07-18-2018]; Heyn, Marcus: What is not mentioned is not thought. Impressions from the diversity-conscious textbook analysis of the AG LBT\*I\* of the GEW, [https://www.gew.de/index.php?eID=dumpFile&t=f&f=69119&token=7c66fd6f0bad36be0285b42abbe00037381d28e6&sdownload=&n=Dokumentation\\_Schulbuchanalyse\\_2018-1.pdf-1.pdf](https://www.gew.de/index.php?eID=dumpFile&t=f&f=69119&token=7c66fd6f0bad36be0285b42abbe00037381d28e6&sdownload=&n=Dokumentation_Schulbuchanalyse_2018-1.pdf-1.pdf) [07.04.2019].

<sup>54</sup> See Knetsch, Gabriele: Schulbücher (Schoolbooks). How much diversity do they reflect? <https://www.br.de/radio/bayern2/sendungen/notizbuch/diversitaet-schulbuecher-schule-100.html-100.html> [07.04.2019]; Bittner 2011, p. 80 f.

most briefly.<sup>55</sup> This assumption is supported by the fact that Plaß assumes that there is an<sup>56</sup> undisputed “considerable need for education” not only among students\* but also among teachers. Consequently, ignorance, prejudices and possibly prevailing homonegative attitudes would have to be reduced and knowledge imparted.

Many authors see the opportunity for educational work in school education projects carried out by external voluntary associations, such as Gerede e.V.<sup>57</sup> in Dresden. Studies prove the authors right. They confirm that projects help to reduce homonegative tendencies among students and teachers.<sup>58</sup> The attitude of the students towards such school education projects is of course always decisive for the success of the projects. But there is a tendency that even with little interest of the students’ attitude changes can be achieved. Furthermore, it is important to convey the voluntary nature of such projects to both students and teaching staff in order to encourage self-reflection.<sup>59</sup>

At the same time, when integrating external school education projects into the classroom, there is a danger that some associations see their task in “correcting” the perception of LGBTQ+ in society. With regard to category formation, however, such thinking in terms of “right” and “wrong” favours stereotyping and hinders the elimination of prejudices, according to Timmermanns. It is therefore important for the work of the school education projects that sexual orientations are not

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<sup>55</sup> See Burchard, Amory/Warnecke, Tilmann/Vogt, Sylvia and others: Sexuelle Vielfalt im Unterricht (Sexual diversity in teaching). Why is the curriculum so controversial? 2014, <https://www.tagesspiegel.de/politik/sexuelle-vielfalt-im-unterricht-wieso-ist-der-lehrplan-so-umstritten/9326766.html> [07.04.2019].

<sup>56</sup> Paß, Michael: Homosexualitäten\* und Heteronormativität in der Pädagogik (Homosexualities\* and heteronormativity in education). A discourse analysis. Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 78.

<sup>57</sup> The Gerede e.V. Dresden is a voluntary association which supports the interests and problems of LGBTQ+ people and their relatives. The work of the association consists on the one hand of school education projects at elementary schools up to grammar schools, further education for teachers and teachers as well as information lectures on different occasions. In addition, the association also acts as an advisory body. Through its various groups (A\*Team, trans\*talk, refugee\*talk, etc.), the association offers the broad spectrum of LGBTQ+ people a place of refuge to exchange information, make new contacts or find out about legal situations. In addition, the association offers the seminar “Homosexuality and School. Diversity of sexual and gender identities in school and society” at the Technical University of Dresden, which can be attended by students for the AQUA and complementary area.

<sup>58</sup> See Paß, Michael: Homosexualitäten\* und Heteronormativität in der Pädagogik (Homosexualities\* and heteronormativity in education). A discourse analysis. Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 45f.

<sup>59</sup> See Paß, Michael: Homosexualitäten\* und Heteronormativität in der Pädagogik (Homosexualities\* and heteronormativity in education). A discourse analysis. Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 44 and 80.

characterized and presented as “the other”, as this would only emphasize tolerance for the otherness of sexual variations.<sup>60</sup>

If homosexuality is really to be recognised as an equal form of sexuality, it is not enough to accept it as a ‘supposedly different variety’ in the current understanding of gender and sexual identity. Such an ‘addition would reproduce the domination structure of normality and deviation, of the general and the particular, instead of breaking it up.’<sup>61</sup>

Timmermanns refers to Hartmann, who stresses the need to irritate the students’ and teachers’ prevailing assumptions of identity and normality. This would mean addressing and questioning the construct of forced heterosexuality in educational projects.<sup>62</sup> How this should be done in the context of teacher training is summarised by Plaß as follows:

He outlines the opinions of the research literature, according to which it would not be expedient to include sexual diversity as a compulsory subject in the curricula, since the half-knowledge or even non-knowledge of individual teachers that has prevailed up to now would only reinforce clichés and reproduce the status of otherness.<sup>63</sup> Plaß is to be agreed upon since the majority of teachers would probably feel simply overwhelmed with the topic of sexual orientations and identities.<sup>64</sup> This point of view refers to the fact that working with terms such as homo-, bi-, asexuality or the concept of heteronormativity, first of all, requires specialist background knowledge as well as a fundamental interest in the topic, precisely because it is the teacher’s own responsibility to address the topic and a lot of work has to be put into the discussion, for example in order to organise materials or create them themselves.

The authors see the solution to the current problem situation in initiating compulsory in-service training for teachers. For only by training the teaching staff would it be possible to “combat homonegativity in schools in the long term.”<sup>65</sup> For this

<sup>60</sup> See Timmermanns. Stefan: *der Schublade, rein in die Schublade oder quo vadis, lesbisch-schwule Aufklärung?* (Out of the drawer, into the drawer or quo vadis, lesbian-gay education?) In: *Pedagogy think ahead. Postmodern dissolution of boundaries and pedagogical attempts at orientation.* Edited by Stefan Timmermanns and Elisabeth Tuiider. Weinheim and Munich: Juventa Verlag 2004, p. 79.

<sup>61</sup> Hartmann, Jutta: *Die Triade Geschlecht-Sexualität-Lebensform* (The Triad Gender-Sexuality-Life Form). Contradictory social development trends and new impulses for a critical pedagogy. In: *Life Forms and Sexuality. Analyses critical of domination and pedagogical perspectives.* Edited by Jutta Hartmann, Christine Holzkamp, Lela Lähnemann et al. Bielefeld: Kleine 1998 (= scientific series; 106), p. 37. cit. After: Timmermanns. Stefan: *Out of the drawer, into the drawer or quo vadis, lesbian-gay enlightenment?* p. 81. change emphasis: J.K.

<sup>62</sup> See Timmermanns 2004, p. 81.

<sup>63</sup> See Paß, Michael: *Homosexualitäten\* und Heteronormativität in der Pädagogik* (Homosexualities\* and heteronormativity in education). A discourse analysis. Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 78.

<sup>64</sup> See Burchard, Warnecke, Vogt et al. 2014.

<sup>65</sup> See Paß, Michael: *Homosexualitäten\* und Heteronormativität in der Pädagogik* (Homosexualities\* and heteronormativity in education). A discourse analysis. Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 79.

purpose, “obligatory further training” is<sup>66</sup> necessary in order to “enable teachers to address homosexuality\*, to prevent homonegative behaviour, especially “negative perceptions“ and “possible propensity to violence” from arising, or to be able to intervene and at the same time counteract their occurrence.<sup>67</sup> Timmermanns agrees with this credo: “If you want to reduce discrimination against minorities and promote respectful interaction with one another, you must also empower, that is, train and educate personnel in these areas.<sup>68</sup> In addition, reference is also made to the exemplary function that teachers play in the development of sexual and gender identities of adolescents and young adults.<sup>69</sup>

This is where the work of school education projects can start. At the moment, the greatest workload for associations such as Gerede e.V. is the educational work with pupils\*, but for some years now there has been an increase in teacher training, especially for this association which is active in Saxony. A trend that is to be evaluated quite positively and at least causes a sensitization of the teachers in order to guarantee a school development that reduces discrimination.

For long-term success, it is also important that the school education projects are supported or at least not resisted by parents and teachers so that they do not represent a one-off intervention without consequences.<sup>70</sup> Unfortunately, based on the experience of the association, in some cases, the parents prevent such a project from coming about in schools, so that there is still a great need for action and education at this level.

In addition to the above-mentioned possibilities for sensitising learners and teachers, a further starting point is the training of student teachers. If a reasonable discussion about sexual diversity, for example, within the framework of educational science, should already take place during teacher training, voluntary associations, which repeatedly reach the limits of what is feasible with a large number of requests, would not have to pay primarily for the further training of trainee teachers and teaching staff. Since at universities, such courses are only offered by such associations or as elective modules, there is a need for action at this point.<sup>71</sup>

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<sup>66</sup> See Paß, Michael: *Homosexualitäten\* und Heteronormativität in der Pädagogik (Homosexualities\* and heteronormativity in education). A discourse analysis.* Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 79.

<sup>67</sup> See Paß, Michael: *Homosexualitäten\* und Heteronormativität in der Pädagogik (Homosexualities\* and heteronormativity in education). A discourse analysis.* Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 79.

<sup>68</sup> Timmermanns, Stefan: *Umgang mit Vielfalt in Erziehung und Beratung (Dealing with diversity in education and counselling). Lesbians and gays at German schools.* In: *Learning sexual diversity. Schools without homophobia.* Edited by Lutz van Dijk and Barry van Driel. Berlin: Cross-publisher 2008, p. 60.

<sup>69</sup> See Paß, Michael: *Homosexualitäten\* und Heteronormativität in der Pädagogik (Homosexualities\* and heteronormativity in education). A discourse analysis.* Bad Heilbrunn: Julius Klinkhardt Verlag 2017, p. 79.

<sup>70</sup> See Timmermanns 2008, p. 61.

<sup>71</sup> See Burchard, Warnecke, Vogt et al. 2014.

As has been shown, school education projects are particularly important in the training and further training of teachers. The voluntary associations could be supported and relieved by the universities if a sensitising discussion of such a socially relevant topic were to take place during teacher training. Since the development and debate was initiated by the universities, at least some seminars with this focus should be offered.

Educational projects can provide an initial opportunity for discussion, which can stimulate thought processes. However, in order to deal with positions, to dismantle prejudices and stereotypes in the long term, more is needed than just the work of the educational projects. It must not be the case that critical reflection on heteronormativity is the task of a minority, usually those who themselves are in some way connected with the topic. In order to reduce discrimination in society, a critical reflection must be part of everyday educational life. This includes not only the inclusion of school education projects but also the everyday discussion of gender diversity and identity. For example, in computer science lessons on cryptography, it would be possible to talk about Alan Turing and his achievements in decrypting the Enigma. This probably happens at many schools, too, but surely only very few teachers deal with Turing's homosexuality and the injustice he faced during his lifetime, which finally led to his death.

This would be an example of how to integrate the topic more in everyday school life and a wide range of subjects. Another possibility is to incorporate gender and sexual diversity into tasks, texts or pictures in a very casual way and to contribute to the topic being perceived as a natural everyday topic rather than as something special.

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## 4 Gender in the Focus of Didactic Journals

Gender aspects are among the most recent issues in the didactics of philosophy. Previously, there are isolated contributions that touch upon the topic. For example, femininity as a perspective is brought into focus in order to shed light on other problems. In 1988, for example, Songe-Møller devotes himself to the dream of the superfluity of women in the issue of the *Zeitschrift für Didaktik und Philosophie* on the subject of antiquity,<sup>72</sup> and Luca deals with the objectification of women in the media in the issue “Medienethik (Media Ethics)” of *Ethik & Unterricht* 1995.<sup>73</sup>

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<sup>72</sup> See Songe-Møller, Vigdis: Ein griechischer Traum: die Überflüssigkeit der Frau (A Greek dream: the superfluity of woman). In: *Journal for Didactics of Philosophy* 10 (1988), <https://www.deletaphi.de/deletaphi0.php?dnr=41> [09.03.2019].

<sup>73</sup> See Luca, Renate: Objekt Frau (Object woman). Violence and sexism in the media. In: *Ethics & Education* 6 (1995), H. 4, <https://www.deletaphi.de/deletaphi0.php?dnr=169> [09.03.2019].

As early as 1996, contributions to a gender-just language could be read<sup>74</sup> and in 1998 *Ethics & Teaching* devoted an entire issue to feminist ethics.<sup>75</sup>

The gender issue as such, in which the concepts of gender and sexuality as such are philosophically questioned, has only played a role in the last few years. The issues “Doing Gender” of the journal *Ethik & Unterricht* 2009 and “Ethik der Geschlechter” of the *Zeitschrift für Didaktik der Philosophie und Ethik* from 2014<sup>76</sup> are of great importance in this context. Furthermore, the handbook “Philosophinnen im Philosophieunterricht”<sup>77</sup> of the *Jahrbuch für Didaktik der Philosophie und Ethik* and the monograph “Abschied von der Androzentrismus. Anthropology, cultural reflection and educational processes in philosophy under gender aspects”<sup>78</sup> by Kinga Golus. The former contains contributions on the history of women philosophers, the lack of representation in textbooks, and numerous examples of the involvement of women philosophers in various topics, such as Martha Nussbaum on questions of justice or Donna Haraway on the ethics of technology.<sup>79</sup> In her publication, Golus sharpens the eye for androcentric perspectives in philosophy, which would like to be gender-neutral, and encourages the extension of the classical questions of anthropology by a gender perspective.<sup>80</sup>

In the booklet “Doing Gender” the gender issue is tackled in a three-step approach. In the first step, some technical approaches are presented. First, a small part of how gender is defined biologically is examined, but at the same time, the interpretability of scientific data is shown.<sup>81,82,83</sup> Monika Götsch then presents a constructivist viewpoint that rejects the distinction between sex and gender. Furthermore, the role of youth language in gender discourse and care ethics will be discussed. In the second step, approaches for dealing with gender in everyday school life, including the proposal of girls’ and boys’ conferences, are presented, before in the third

<sup>74</sup> See Hellinger, Marlis: Geschlechtsspezifische Sprache? Für sprachliche Chancengleichheit und Viert (Gender-specific language? For linguistic equality of opportunity and Fourth). Ursula: Geschlechtsspezifische Sprache? Lehrer/in/en/Innen? Gegen die Verwendung von weiblichen Endungen (Gender-specific language? Teachers? Against the use of female endings). In: *Ethics & Teaching* 7 (1996), H. 1, <https://www.deletaphi.de/deletaphi0.php?dnr=1709> [09.03.2019].

<sup>75</sup> See *Feministische Ethik. Ethik & Unterricht* (Feminist ethics. *Ethics & Education*) 9 (1998), H. 2.

<sup>76</sup> See *Doing Gender. Ethik & Unterricht* (Doing Gender. *Ethics & Teaching*) 20 (2009), H. 4.

<sup>77</sup> See *Ethik der Geschlechter* (Ethics of the sexes). *Zeitschrift für Didaktik der Philosophie und Ethik* (Journal for Didactics of Philosophy and Ethics) 36 (2014), H. 3.

<sup>78</sup> Hagengruber, Ruth/Rohbeck, Johannes (Ed.): *Philosophinnen im Philosophieunterricht. Ein Handbuch* (Women Philosophers in Philosophy Classes. A manual). Dresden 2015 (=Jahrbuch für die Didaktik der Philosophie und Ethik 16).

<sup>79</sup> Golus, Kinga: *Abschied von der Androzentrismus* (Farewell to androcentrism). Anthropology, cultural reflection and educational processes in philosophy under gender aspects. Berlin 2015.

<sup>80</sup> See Hagengruber/Rohbeck 2015.

<sup>81</sup> See Golus 2015.

<sup>82</sup> See Müller, Eva: *Biologie und Geschlecht* (Biology and Gender). In: *Ethics & Education* 20 (2009), H. 4, pp. 6–8.

<sup>83</sup> See Götsch, Monika: *Geschlecht und Sozialisation* (Gender and Socialization). In: *Ethics & Teaching* 20 (2009), H. 4, pp. 9–11.

step some ideas for lesson design are explored. The plans range from the 9th grade to the upper secondary level. After considering the proposals, however, it seems possible, depending on the learning group, to implement some of them already in earlier grades, which is worth considering in view of the development of gender identity in adolescence. Apart from a lesson plan on transsexuality and one on care ethics, most of them deal with gender stereotypes and a reflection on them as well as a conscious play with masculinity and femininity in the sense of *Doing Gender*. This opens up a multitude of methodological impulses as to how gender roles can be presented and critically questioned by the students from an everyday understanding of gender roles. Tine Scheffner, for example, suggests that the students should bring along items of clothing that they would stereotypically assign to one gender and give them the task of ironically presenting clichés of masculinity and femininity. With her proposal of a conscious exchange of gender roles in class chat, Eva Müller manages to create a realistic framework in which people actually often try out different (gender) roles. What all lesson planning lacks, however, is a professional-philosophical examination of gender theories by the learners. The aim of the planning of the lessons in this issue was to make gender stereotypes visible and reflectable and “<sup>84,85</sup> *en passant* to make clear how discourses structure our perception, form our moral stance, shape identity and generate norms whose change can mean a gain in freedom and justice”.<sup>86</sup> In order to achieve this high goal, however, the very successful practical proposals must also be underpinned by a more theoretical discussion - there is hardly any guarantee that this will happen incidentally.

One cannot complain about a lack of feedback from the lessons to female philosophers in the lesson plans that appeared in the ZDPE’s “Ethics of Gender” issue. In this volume, three contributions on the role of gender in philosophy and the teaching of philosophy are followed by five proposals for lesson planning that deal with gender issues. These vary in relation to the age of primary school children to the upper school level and methodologically from philosophical discussion to video clip analysis to the development of guiding questions with the help of various philosophical texts. For example, Christian Thein conceives a lesson plan in which, based on the gender stereotypes of the learners, gender issues are placed in the anthropological field of tension between nature and culture. Using various guiding questions, short texts by Aristotle, Beauvoir, Rousseau, Butler and others are read, thus enabling a deeper philosophical discussion.<sup>87</sup> In comparison to the contributions in *Ethics & Teaching*, in which rather impulsive teaching proposals were presented,

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<sup>84</sup> See Pfeffer, Sarah: *Jugendsprache und Geschlecht* and Hesse (Youth language and gender and Hesse), Sandra: *Ethics and gender*. In: *Ethics & Education* 20 (2009), H. 4, pp. 12–14 and 15 f.

<sup>85</sup> See Scheffner, Tina: *Rollenbilder – Bilder von Rollen* (Rollenbilder – Images of roles). In: *Ethics & Education* 20 (2009), H. 4, p. 31 f.

<sup>86</sup> See Müller, Eva: *Gender Switching*. In: *Ethik & Unterricht* (Ethics & Education) 20 (2009), H. 4, p. 45–48.

<sup>87</sup> Hesse, Sandra/Müller, Eva: *Immer wieder Adam und Eva? (Adam and Eve again and again?)* In: *Ethics & Education* 20 (2009), H. 4, p. 3.

the plans are presented in more detail and enriched by examples and numerous text material.

Together, the two issues show the range of different questions relating to gender issues that can be addressed in class and everyday school life and the methodological differences between them. Even today, however, this is hardly reflected in the federal ethics curricula.<sup>88</sup>

However, ethics is not the only subject in which gender issues are taken up. Instead, they can play a role in almost all subjects: be it the change of gender roles in different eras (history), an intercultural comparison of these (geography), sex education (biology), different views on the role of men and women and sexuality in the world religions (religion), how gender roles are processed in the arts (German, music, art) or the problem of the gender pay gap (GRW). It is therefore worth taking a look at how gender issues are treated in other subject didactics. At this point, some suggestions from the subject didactics for German, GRW and biology for ethics teaching will be presented as examples.

The magazine *Praxis Deutsch* dedicated an entire issue to the topic “Differences: female - male”<sup>89</sup> which focuses on how different literary forms can be used to address gender issues. The main focus is on how female and male roles behave, the extent to which they have their own capacity to act and the influence this has on the consolidation of gender stereotypes and thus on the self-image and world view of the readers. If one wants to use literature in ethics lessons, because it reaches the learners on an affective level and the negotiation of gender and sexual issues can be discussed using concrete literary examples,<sup>90</sup> one will find numerous elaborated examples. If, on the other hand, one wants to shed light on how language reflects changed realities in relation to the topic of ‘family’ and how questions of value are guided by a dispute over words, it is worth taking a look at the article “Vater, Mutter, Kind? Familienformen heute (Father, Mother, Child? Family forms today)”<sup>91</sup>. Here it is first shown how the lexical expansion of the word ‘family’ indicates the social reality of the most diverse family forms. In<sup>92</sup> addition, teaching material is made available in which, through statements by various parties in Germany on the subject of the ‘family’, it is possible to work out how the normative question of what and how the family should be is negotiated through the dispute over the meaning of this word.<sup>93</sup>

<sup>88</sup> See Thein, Christian: *Ist Geschlecht Kultur oder Natur? (Is gender culture or nature?)* In: *Zeitschrift für Didaktik der Philosophie und Ethik (Journal for Didactics of Philosophy and Ethics)* 36 (2014), H. 3, pp. 27–38.

<sup>89</sup> See also the article “Einbettung der Thematik in deutschen Lehrplänen (Embedding the topic in German curricula)” in this anthology.

<sup>90</sup> Barth, Susanne (Hrsg.): *Praxis Deutsch. Zeitschrift für den Deutschunterricht* 24 (1997), H. 143 „Differenzen weiblich – männlich“.

<sup>91</sup> More on this in the chapter on literature in this anthology

<sup>92</sup> Baumann, Jürgen: *Vater, Mutter, Kind? Familienfragen heute (Father, Mother, Child? Family Issues Today)*. In: *Praxis Deutsch* 45 (2018), H. 269, pp. 12–21.

<sup>93</sup> See Baumann 2018, p. 12.



For the subject GRW, there are also links to the topics of gender and sexuality in various areas of learning. For this reason, gender issues are repeatedly treated as an aspect of overarching themes such as ‘basic and human rights’, ‘socialisation’ or ‘division of labour’ in related didactic journals. Numerous teaching materials on economic and political problems can be found, which can also be dealt with in ethics lessons. For example, under the heading ‘Human rights controversial’ the (different) pay of men and women is discussed.<sup>94</sup> In the 2015 issue of ‘Sozialstruktur’ (Social Structure) there is a detailed chapter with numerous materials on the topic of women’s quotas, such as pro and contra texts, statistics on the gender distribution on supervisory boards and at universities, texts on causes and proposed solutions, and role cards for a talk show that could be performed in class. In the magazine ‘Unterricht Wirtschaft + Politik’ (Economics + Politics Education), an article on the gender-specific division of labour can be found, which explains the division into gainful employment and reproductive activities in the household and highlights the problems that gender-specific division poses for many women.<sup>95,96</sup> This material could be used, for example, as a continuation of the theories of Erich Fromm, who also dealt with the gendered division of labour, in relation to contemporary society. These are just a few examples of the gender topics on which a great deal of material can already be found in GRW didactics. Furthermore, the nature-vs socialisation debate<sup>97</sup> of gender differences as well as marriage for all are also taken up.<sup>98</sup>

Within biology didactics, there are some studies on knowledge and attitudes about gender and sexuality, the results of which are also interesting for ethics teaching. For example, a survey by Sarah Huch and Dirk Krüger with pupils\* in the 8th grade has shown that five different contexts of justification for gender roles can already be differentiated among the learners: biological, traditional, religious, egalitarian and deconstructivist.<sup>99</sup> It can therefore also be assumed for ethics teaching

<sup>94</sup> See Baurmann 2018, p. 20 f.

<sup>95</sup> See Röhl-Berge, Katharina: Gleiche Bezahlung für Frauen und Männer? (Equal pay for women and men?) In: newsreel. Politics and Economics in Education Sek I 68 (2017), H. 4, p. 14.

<sup>96</sup> See Koschmieder, Julia/Koschmieder, Carsten: Die Frauenquote: Mehr Gleichberechtigung oder unnötige Bevorzugung? (The women’s quota: More equal rights or unnecessary preferential treatment?) In: Wochenschau. Politik und Wirtschaft im Unterricht Sek II (Newsreel. Politics and Economics in the Classroom Sek II) 66 (2015), H. 6, pp. 23–27.

<sup>97</sup> See Krämer, Claudia/Bjedie, Teita: Private Haushalte im Fokus geschlechtsspezifischer Arbeitsteilung (Private households in the focus of gender-specific division of labour). In: Unterricht Wirtschaft + Politik (Economics + Politics) 11 (2010), H. 4, p. 13.

<sup>98</sup> See Eger, Sandra: Typisch männlich – typisch weiblich? Sozialisation von Jungen und Mädchen (Typically male - typically female? Socialisation of boys and girls). In: Wochenschau. Politik und Wirtschaft im Unterricht Sek I (Newsreel. Politics and Economics in the Classroom Sek I) 65 (2014), H. 2, pp. 14–25.

<sup>99</sup> See Glaudigau, Urte/Studtmann, Katharina: Marriage for all: A long overdue decision? In: Wochenschau. Politik und Wirtschaft im Unterricht Sek I (Newsreel. Politics and Economy in the Classroom Sek I) 68 (2017), H. 5, pp. 31–33

that if the subject ‘The Phenomenon of Love’ is taught in the 9th grade in Saxony,<sup>100</sup> the students will draw their previous knowledge and their existing attitudes from these different directions. Therefore, it seems appropriate to reflect critically on all these gender role understandings. Biological arguments (e.g. the argument that homosexual behaviour is wrong because it runs counter to the natural purpose of reproduction) could be countered, for example, by teaching the learners what is a naturalistic fallacy. The Huch and Krüger survey also looked at the affective level, and found that some students have “cognitive-emotional ... attitude ambivalences”.<sup>101</sup> Although they argued for equal rights for homosexuals on a cognitive level, they would show disgust and fear as a reaction on an affective level, with the affective level having a greater influence on action, so that, for example, homosexuals would be avoided by these same students.<sup>102</sup> The same problem is also found in ethics. Being cognitively convinced of something does not mean that a person’s emotions and actions adapt to this view. The didactics of philosophy must be aware of these limits. However, some work can also be done on the affective level in the classroom if students\* not only have to deal with anonymous texts and arguments but can also deal with gender and sexuality issues on a more individual, emotional level by using music, literary examples or conversations with real people who are, for example, homosexual or have a transidentity.

Especially with transidentity, however, the question arises as to what is to be taught at all, since it is almost unclear how it comes about and there are controversial discussions as to whether it can be classified as a disease.<sup>103,104</sup> As an answer to this question, it can be argued with Bettina Bußmann and Mario Kötter, who argue that in the natural sciences not only knowledge should be taught, but also a philosophical-reflexive perspective should be taken, just as philosophy teaching must be characterized by scientificity. The aim should be to impart an epistemic competence in an interdisciplinary way, that is, the ability to understand and

<sup>100</sup> See Huch, Sarah/Krüger, Dirk: “Jeder sollte lieben dürfen, wen er will! (Everyone should be allowed to love whom he wants!) Einstellungen und Werthaltungen von SchülerInnen zur sexuellen Orientierung unter Gender-Aspekten (Attitudes and values of students regarding sexual orientation under gender aspects). In: Erkenntnisweg Biologiedidaktik (Path of Knowledge Biology Didactics) 7 (2008), H. 1, p. 46

<sup>101</sup> See Saxon State Ministry for Culture and Sport (Sächsisches Staatsministerium für Kultus und Sport): Lehrplan Gymnasium. Ethik (Curriculum for grammar schools. Ethics), [https://www.schule.sachsen.de/lpdb/web/downloads/1428\\_lp\\_gy\\_ethik\\_2011.pdf?v2](https://www.schule.sachsen.de/lpdb/web/downloads/1428_lp_gy_ethik_2011.pdf?v2) [09.04.2018], p. 22. Saxon State Ministry of Culture and Sport 2018, p. 50.

<sup>102</sup> See Saxon State Ministry for Culture and Sport (Sächsisches Staatsministerium für Kultus und Sport) 2018, p. 50.

<sup>103</sup> Note: According to ICD–10, transsexuality is currently considered a gender identity disorder. See Deutsches Institut für Medizinische Dokumentation und Information (German Institute for Medical Documentation and Information): ICD–10-GM Version 2019, Chapter V: Mental and behavioural disorders, <https://www.dimdi.de/static/de/klassifikationen/icd/icd-10-gm/kode-suche/htmlgm2019/block-f60-f69.htm-10-gm/kode-suche/htmlgm2019/block-f60-f69.htm> [09.04.2019].

<sup>104</sup> See Kötter, Mario/Bußmann, Bettina: Between scientism and relativism: epistemic competence as an important aim in science and philosophy education. In: RISTAL 1 (2018), p. 92 f.

critically reflect on methods, results, history and relevance of scientific knowledge. Students\* should learn the difference between scientific laws and theories, observation and inference, and about the provisional nature and subjectivity of knowledge. This is important because learners are also confronted in everyday life with the fact that scientists contradict each other, theories are revoked and they still have to make ethical decisions in scientific contexts.<sup>105,106</sup> For the treatment of the topic of transidentity, this means that there should not be silence about what is not considered certain nor should the teacher choose a narrative, but rather that the controversy and the still missing knowledge should be highlighted. Since people with a transidentity do exist today, however, students can be made aware of the problem that ethical decisions have to be made (possibility of gender reassignment, the question of the costs and conditions involved, the question of how to deal with minors ...), even if the facts are uncertain.

In summary, it can be said that the gender issue opens up numerous links between ethics teaching and other subjects. In addition to the possibilities just described with regard to biology lessons, the demand for women's quotas can be examined more closely in cooperation with the GRW lessons, for example, for the topic of 'justice'. Cooperation with German lessons is useful if literature is to be used to examine the topics of love, gender and sexuality with a stronger affective component. The lesson plans and materials produced in the individual subject didactics are diverse and this potential should be used across the subjects.

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<sup>105</sup> See Kötter/Bußmann 2018, p. 93.

<sup>106</sup> See Kötter, Mario/Hamman, Marcus: Controversy as a Blind Spot in Teaching Nature of Science. Why the Range of Different Positions Concerning Nature of Science Should Be an Issue in the Science Classroom. In: *Science and Education* 26 (2017), H. 5, p. 451 f.

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# Controversial Issues in Philosophy Didactics

Anne-Marie Leiblich and Carolin Seyffert

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## 1 Male Domain Philosophy – Does Philosophy Need a Female Canon?

Carolin Seyffert

### 1.1 Canon Formation

Philosophical texts have always been mirrors of their authors' creative periods. They reflected, criticized, caricatured and revolutionized dynamics of human life and set a monument to their respective epoch. Socrates knew that he knew nothing, Descartes thought, therefore he was, Immanuel Kant had the courage to use his own mind. Philosophers write history, shape mindsets of continents, and heroically single-handedly shape entire cultural histories. Supposedly without female support, men build European cultural history, because as Arthur Schopenhauer already made clear: "With more justification than the beautiful, one could call the female sex the unaesthetic. Neither for music, nor poetry, nor the fine arts do they really and truly have sense and receptivity."<sup>1</sup> Violent aftershocks of these intellectual disparagements of the female mind persist into the postmodern era, as evidenced by the fact that the canon of philosophy as it is taught today is primarily male. Women appear more as decoration in the traditional canon of European philosophical history. They are objects to be written about, but are of no use for reasoning on their own. The fact that women were active as scientists, artists, writers and philosophers in almost all

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<sup>1</sup>Schopenhauer, Arthur: Parerga and Paralipomena II: Kleine Philosophische Schriften. Über die Weiber. Berlin: A. W. Hahn 1851, pp. 495–501 (here p. 499).

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epochs of ‘occidental culture’, just like their male colleagues, is attested to by their achievements, writings, theories and works of art. Numerous texts from antiquity by female authors have already been handed down. Today, hardly anyone knows the stories and names of the female creators. “For centuries and millennia the names of women philosophers had been excluded from the canon.”<sup>2</sup> Heidegger, Plato, and Rousseau are known by many, Stein, Hypatia, and Germain by few. How have women been so successfully excluded? As Hagengruber points out, this exclusion is a result of the “history of interpretation that is part of the self-interpretation of our cultural history”.<sup>3</sup>

Yet this exclusion of female influence in philosophy has been much discussed and criticized. Even Plato, in his *Politeia*, made the case for giving women the same measure of education, upbringing, and power, both rights and duties, as their male counterparts.<sup>4</sup> “None of the business, then, my friend, of which the administration of the state consists, accrues to a woman because she is woman, or to a man because he is man, but the talents are equally distributed among both sexes”.<sup>5</sup> For Plato, it is not a person’s membership of one sex that determines his or her duties and participation, but his or her talents, even though he acknowledges that “the nature of woman and man is not the same, but different”.<sup>6</sup> Hagengruber sees the reason that just such passages of the text, turned towards gender equality, had little influence in their reception. Even with subsequent authors such as Thomas More, who propagated women’s equality in education, partnerships, and leisure activities<sup>7</sup> in his novel *Utopia*, published in 1516, “even these passages [despite a high resonance] were studiously ‘read over’”.<sup>8</sup> That is, there have been women philosophers in almost every era, and there have been male colleagues who have argued for women’s equality as philosophers and as human beings. Yet their achievements are still insufficiently appreciated today. It is important to find out what dynamics were at work, what stigma female authorship had to contend with, and how the history of philosophy and its canon can be reflected upon, supplemented, and expanded anew so that more female philosophers will find their ancestral place in philosophy didactics in the future. First, however, it is worth taking a look at the theory of the canon. What is a canon, how is it composed and who receives it?

<sup>2</sup>Hagengruber, Ruth: Die Geschichte der Philosophinnen. In: Ruth Hagengruber, Johannes Rohbeck (Eds.): *Philosophinnen im Philosophieunterricht - ein Handbuch*. Universitätsverlag und Buchhandel Eckhard Richter und Co. OHG 2015 (Jahrbuch für Didaktik der Philosophie und Ethik; 16), pp. 11–32 (here p. 13).

<sup>3</sup>Hagengruber, Ruth 2015, pp. 11–32 (here pp. 13–14).

<sup>4</sup>Cf. Rhim, Sung-Chum. *Die Struktur des idealen Staates in Platons Politeia: die Grundgedanken des platonischen Idealstaates angesichts antiker und moderner Kritik*. Würzburg: Verlag Königshausen und Neumann GmbH 2005, p. 95.

<sup>5</sup>Plato: *Politeia*. 455 ST. 2 A.

<sup>6</sup>Plato: *Politeia*. 454 ST. 2 A.

<sup>7</sup>Cf. Rhim, Sung-Chum 2005, p. 95.

<sup>8</sup>Cf. Rhim, Sung-Chum 2005, p. 95.



## 1.2 On the Canon Theory

To deal with the traditional thought of people from foreign eras, to study and discuss it requires one thing: texts. Philosophy is closely linked to literature and, like other products of the literary world, is subject to its laws. The philosophical text is not, of course, the medium of philosophizing, but it is nevertheless a very important one in order not to swim only in one's own insights. Core questions in the discussion of the canon in philosophy didactics must therefore be: What and whom should students read? Which ideas should be presented to them so that they can develop their own conclusions with this knowledge?

## 1.3 What Is a Canon?

A canon is a collection of texts that is passed down through a society or culture over generations and finds its way into cultural memory. Like culture itself, this corpus of texts is a dynamic, constantly changing phenomenon.<sup>9</sup> In terms of cultural memory, Assmann describes culture “in a diachronic dimension as a symbolic self-reproduction process”<sup>10</sup> that establishes, encodes, transmits, destroys, reconstructs, and even forgets symbols in a long-term and highly dynamic way.<sup>11</sup> The canon here constitutes the core stock of cultural tradition, the so-called core canon.<sup>12</sup> Texts of the core canon linger for a particularly long time, across epochs, because they are repeatedly considered particularly necessary by a culture, since they set norms, for example.<sup>13</sup> Examples of this are texts by ancient philosophers such as Plato or Aristotle, which have been part of the philosophical canon for a particularly long time. The marginal canon contains texts that have either only recently become ‘part of it’ and have been canonized, or have not yet been accepted by the majority as members of the canon and are thus controversial.<sup>14</sup> Whether or not they will find a permanent connection remains to be seen. At the same time, the processes of canon formation are of a very dynamic nature. That is, texts that may have been part of the canon for a long time may be marginalized and even disappear altogether, while texts in the marginal canon may receive special attention and suddenly become part

<sup>9</sup> Cf. Herrmann, Leonhard: Kanondynamik. In: Handbuch Kanon und Wertung. Theories, Instances, History. Gabriele Rippl, Simone Winko (eds.). Stuttgart: J.B. Metzler'sche Verlagsbuchhandlung, Carl Ernst Poeschel Verlag GmbH 2013, pp. 103–110 (here p. 103).

<sup>10</sup> Assman, Aleida: Theorien des kulturellen Gedächtnisses. In: Handbuch Kanon und Wertung. Theories, Instances, History. Gabriele Rippl, Simone Winko (eds.). Stuttgart: J.B. Metzler'sche Verlagsbuchhandlung, Carl Ernst Poeschel Verlag GmbH 2013, pp. 76–84 (here p. 76).

<sup>11</sup> Cf. Assman, Aleida 2013, pp. 76–84 (here p. 76).

<sup>12</sup> Cf. Beilein, Matthias: Literatursoziologische, politische und geschichtstheoretische Kanonmodelle (mit Hinweisen zur Terminologie). In: Handbuch Kanon und Wertung. Theorien, Instanzen, Geschichte. Gabriele Rippl, Simone Winko (eds.). Stuttgart: J.B. Metzler'sche Verlagsbuchhandlung, Carl Ernst Poeschel Verlag GmbH 2013, pp. 66–75 (here p. 71).

<sup>13</sup> Cf. Beilein, Matthias 2013, pp. 66–75 (here p. 71).

<sup>14</sup> Cf. Beilein, Matthias 2013, pp. 66–75 (here p. 71).

of the core canon. This process is called canon dynamics.<sup>15</sup> Just as the values, norms, structures and functions of a society are subject to constant change, the canon, as a representative and medium of that history, develops in parallel.

But why is it needed? The canon, as part of the collective memory, establishes and stabilizes the identity of a community as well as values, norms and narratives that are considered worth protecting and valuable by that collective.<sup>16</sup> According to Heydebrand, the totality of collected texts considered valuable is called the material canon.<sup>17</sup> The values, norms and narratives they represent according to the interpretation of their time are the interpretive canon.<sup>18</sup> These texts are supposed to provide answers to specific questions and needs of the time. If the questions, needs and social structures change, the canon of interpretation changes and the texts are pushed out of the material canon because they can no longer provide answers. For example, the texts of Plato and Aristotle have lingered in the canon for a long time because they can respond to the many interpretive programs of different eras. Albus also sees in an interpretive canon the “interpretations of canonical texts on the basis of which an authoritative textual understanding of the canonical writings emerges”.<sup>19</sup> Secondary sources interpret the primary sources and interpret them according to the prevailing structures. If they change, the canon of interpretation also changes. A distinction is made between a normative canon theory, which describes the norms according to which a canon is formed, and there is the descriptive theory, which objectively examines its formation process.

## 1.4 Canon Theory

Philosophical texts never exist without their social, political, in short: historical context. “They emerge at the interface of communicative processes and sociocultural frameworks.”<sup>20</sup> So what factors determine a work’s inclusion in the canon? Starre formulates four: education, economy, nation, and identity are, in his view, extratextual factors for explicit literary canonization that create contexts of reception and shape the canon of interpretation. Starre formulated these four factors primarily for

<sup>15</sup>Cf. Herrmann, Leonhard 2013, pp. 103–110 (here p. 103).

<sup>16</sup>Cf. Herrmann, Leonhard 2013, pp. 103–110 (here p. 103).

<sup>17</sup>Cf. Heydebrand, Renate: *Kanon, Macht, Kultur. Versuch einer Zusammenfassung*. In: *Kanon, Macht, Kultur. Theoretische, historische und soziale Aspekte ästhetischer Kanonbildung*. DFG Symposium 1996. Reante von Hedebrand (ed.). Stuttgart: J.B. Metzler 1998, pp. 612–626 (here p. 613).

<sup>18</sup>Cf. Herrmann, Leonhard 2013, pp. 103–110 (here p. 103).

<sup>19</sup>Albus, Vanessa: *Kanonbildung im Philosophieunterricht. Lösungsmöglichkeiten und Aporien*. Dresden: w. e. b. Universitätsverlag und Buchhandel Eckard Richter und Co. OHG 2013, p. 18.

<sup>20</sup>Starre, Alexander: *Kontextbezogene Modelle: Bildung, Ökonomie, Nation und Identität*. In: *Handbuch Kanon und Wertung. Theorien, Instanzen, Geschichte*. Gabriele Rippl, Simone Winko (eds.). Stuttgart: J.B. Metzler’sche Verlagsbuchhandlung, Carl Ernst Poeschel Verlag GmbH 2013, pp. 58–65 (here p. 58).

normative, literary canon formation, although parallels can be drawn here with the treatment of philosophical texts.

Education means that a pre-selection of texts is made, which are taught and brought to new readers. The pre-selection of these readings, for example via institutions such as schools or universities, takes place according to certain values, norms or ideologies of the respective time. In other words, “educational institutions are central instances of canonization”.<sup>21</sup> Students under the age of 15 know philosophical texts mainly from school. According to a Swiss study, interest in religious and/or philosophical texts increases from the age of 15. Approximately 7% of the books read by young people are of a philosophical nature.<sup>22</sup> From this point on, there is at least a possibility that young people will engage in philosophical reading that goes beyond the curriculum. Nevertheless, the greatest points of contact for adolescents and young adults are found in the educational context.

Economics, as a further norm of canon formation, describes that literary as well as philosophical texts must be sold as products in order to reach potential readers at all. Those who sell the most are also read the most, and vice versa. In much sold and thus much received reading there would be a long-term added value for many readers, which is why it would continue to be read,<sup>23</sup> according to the thesis. However, the bestseller list is far from being a canon, even though the number of copies may reveal something about contemporary taste. It is impossible to predict whether an economically successful book will also find a place in long-term memory.<sup>24</sup>

Another norm, according to Starre, is the nation. This refers above all to a common cultural identity and a universally understandable language, which naturally facilitates the reception of philosophical texts. Although cultural hybridity is writ large in modern canon formation, tendencies towards increased national containment can still be observed.<sup>25</sup> In philosophy, this is due to the fact that translations by foreign-language philosophers may not exist at all, may be incomplete, may falsify contexts, or may even be problematic on the etymological and terminological level. In the German-speaking world, it is easier to follow the original explanations of German- or English-speaking authors than it would be the case, for example, with Japanese colleagues. This of course unconsciously influences the selection of the texts read.

Attributes such as gender, ethnicity or class shape the fourth norm, that of identity, which denies authors access to the canon on the basis of their skin colour or gender. Criticized here are the majority white, masculine world and value concepts,

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<sup>21</sup> Cf. Starre, Alexander 2013, pp. 58–65 (here p. 60).

<sup>22</sup> Cf. Albus, Vanessa 2013, p. 15.

<sup>23</sup> Cf. Starre, Alexander 2013, pp. 58–65 (here p. 61).

<sup>24</sup> Cf. Assman, Aleida: Theorien des kulturellen Gedächtnisses. In: *Handbuch Kanon und Wertung. Theorien, Instanzen, Geschichte*. Gabriele Rippl, Simone Winko (eds.). Stuttgart: J.B. Metzler'sche Verlagsbuchhandlung, Carl Ernst Poeschel Verlag GmbH 2013, pp. 76–84 (here p. 103).

<sup>25</sup> Cf. Starre, Alexander 2013, pp. 58–65 (here p. 61).

but also class ideologies,<sup>26</sup> which shape the “cultural dominance and socio-political power constellations”.<sup>27</sup>

Education, economy, nation and identity standardize the respective canons of their time and participate in the process of their compilation. The normative approach to canon formation is one thing above all for many recipients: simple. Normative approaches create orientation, clarity and guidance, because they specify what should be read.<sup>28</sup> As has been shown, however, this canon is also shaped, controlled and limited by its own norms. This makes it problematic, as it often obscures the view beyond the horizon and frequently leads to the exclusion of supposed minorities. A descriptive canon theory was the consequence.

Descriptive canon theory is relatively young and has set itself the goal of examining the process of canon formation historically as well as comparatively. Beginning in the 1970s, the dominance of ‘white, old, European men’ in canon formation was questioned, challenged, shaken. “Gender,” “power,” and “ethnicity”<sup>29</sup> crystallized as the dominant categories that influenced canon formation for centuries in favor of a male, white, and socially high-status elite.<sup>30</sup> The critique solidified that canons never represent an entire society, but only a very small, powerful segment and its values and morals. The canon of interpretation is faltering, the material canon is in crisis. “Radical changes in society make it necessary to redefine the canon.”<sup>31</sup> Having identified the problem, the question now arises of how to resolve this disparity.

The best means for changing a canon are the processes of de- and re-canonization<sup>32</sup> as well as canon modification or specification.<sup>33</sup> If the canon of interpretation changes, texts previously ignored by the canon establish themselves, which can react to the new needs structures of the recipients. The canon is modified and expanded. Canonical texts that can no longer do this passively fall into oblivion or are actively excluded.<sup>34</sup> The canon is reduced. These processes are not new. After the collapse of the Roman Empire,<sup>35</sup> for example, countless ancient writings, including those of Plato and Aristotle, were lost and thus also disappeared from the canon of those who could read at all. Under Charlemagne, who aspired to a world empire

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<sup>26</sup> Cf. Starre, Alexander 2013, pp. 58–65 (here p. 63).

<sup>27</sup> Starre, Alexander 2013, pp. 58–65 (here p. 61).

<sup>28</sup> Cf. Beilein, Matthias 2013, pp. 66–75 (here p. 66).

<sup>29</sup> Cf. Beilein, Matthias 2013, pp. 66–75 (here p. 68).

<sup>30</sup> Cf. Beilein, Matthias 2013, pp. 66–75 (here p. 68).

<sup>31</sup> Assman, Aleida 2013, pp. 76–84 (here p. 82).

<sup>32</sup> Cf. Herrmann, Leonhard 2013, pp. 103–110 (here p. 104).

<sup>33</sup> Albus, Vanessa 2013, p. 31.

<sup>34</sup> Cf. Herrmann, Leonhard 2013, pp. 103–110 (here p. 104).

<sup>35</sup> The Western Roman Empire could not cope with the continuing invasion of Germanic tribes. Around 476 AD, the deposition of the Eastern Roman Emperor Romulus Augustulus sealed the collapse of the Eastern Roman Empire.

based on the Roman model, ancient texts again experienced a new heyday.<sup>36</sup> They were recanonicalized.

Another point for rethinking the philosophical canon question might be to assume that there is not just one canon, but a plurality of canons.<sup>37</sup> Each of these many canons responds to different needs of different groups, each of which considers different texts to be valuable. Should there therefore be a feminist, even female, canon alongside the established one?

## 1.5 The Stigma of Female Authorship

Before proposing solutions for a new canon, it is first necessary to reveal the dynamics that have made it so difficult for women to participate in philosophical discourse and intellectual life over the centuries. The reason lies in their circumstances. Even in ancient Greece, the role of women was highly regimented and determinate. Especially her childbearing ability was a high asset, so young girls were raised to be good wives and mothers rather than intellectuals.<sup>38</sup> The infant mortality rate of girls was long high because of poorer care, and young women died early in childbirth. Although they had civil rights at an early age in antiquity, they hardly took part in intellectual life, e.g. in the numerous schools of philosophy. Philosophical education was not granted to them. One of the few who nevertheless managed to do so was, for example, the female rhetorician Aspasia (470–410 BC), who is said to have had good contact with Socrates<sup>39</sup> and is acknowledged by Plato in his dialogue *Menexenos*.<sup>40</sup> In general, few women had the chance to receive education in the ancient world. With the spread of the Christian religion, this circumstance hardly changed. Although the woman within the Bible, significantly in the first parts of the Old Testament, took an equal role to the man, in early Christianity the monastic life and thus female education flourished and they were sought out as valuable counselors,<sup>41</sup> their upgraded position turned in the High and Late Middle Ages. While, for example, well-known mystics such as Hildegard of Bingen (1098–1179) were still read or Catherine of Siena (1347–1380) was even canonized,<sup>42</sup> the circumstances for members of so-called Beguine convents, an ecclesiastical grouping of women of the middle to lower class, which, unlike many nunneries, were still

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<sup>36</sup> Cf. Mensching, Günther: Die Philosophie des Mittelalters. Geschichte der Philosophie I: Antike und Mittelalter. Wulff D. Rehfus (ed.). Göttingen: Vandenhoeck und Ruprecht GmbH und Co. KG 2012, pp. 85–111 (here p. 88).

<sup>37</sup> Cf. Herrmann, Leonhard 2013, pp. 103–110 (here p. 103).

<sup>38</sup> Cf. Meyer, Ursula 2007, p. 24.

<sup>39</sup> Cf. Meyer, Ursula 2007, p. 24.

<sup>40</sup> Cf. Meyer, Ursula 2007, p. 24.

<sup>41</sup> Cf. Meyer, Ursula 2007, p. 40.

<sup>42</sup> Cf. Meyer, Ursula 2007, p. 60.

accepted independently of male influence in the early to the twelfth century, became more acute.<sup>43</sup>

Many of these Beguines, such as Mechthild of Magdeburg (1207–1282), also studied the Bible and wrote texts independently.<sup>44</sup> From the fifteenth century, however, the Beguines were persecuted as witches. In general, the Inquisition posed a great danger to women. However, the persecution of witches had its heyday during the Renaissance and into the early modern period.<sup>45</sup> The last ‘witch’ was burned in the eighteenth century. Although the Renaissance brought about a separation of knowledge from the institution of the church and a more secular education slowly developed, women and girls had a much worse time getting a basic philosophical education than their male peers.<sup>46</sup> “Although the content of some subjects was taught regardless of gender, since women were not intended to play an active role in society, subjects such as advanced dialectic and rhetoric were withheld from them.”<sup>47</sup> Nevertheless, some female humanist philosophers, such as Constanza Varano (1428–1447) and Laura Cereta (1469–1499), fought for their place alongside their male colleagues. Cereta was an early advocate of the idea that women and men were endowed with the same intellectual capacities and should therefore be regarded as equals. She explained the fact that few women of her sex made use of her gifts by their acquired preference for appearances.<sup>48</sup> In general, the social, political, and economic situation was very much constrained by the male environment of women. While the Renaissance encouraged men to develop their individuality, that of women was rigidly restricted.<sup>49</sup> The church significantly influenced the image of women, in which it venerated Mary as the virgin mother of God and thus the status of motherhood, but portrayed Eve as Adam’s sexual seductress and symbol of all female sinfulness.<sup>50</sup> Female sexuality was demonized by the Catholic Church and women were in the public perception either saints, whores or witches, but not philosophers.<sup>51</sup> While female education was, until the end of the modern era anyway, only possible with the benevolence of the male environment of wealthy classes, girls, whether in the aristocracy or the emerging bourgeoisie, were not allowed to attend secondary schools at all.<sup>52</sup> They were to be educated to be housewives and mothers. Education continued to be extremely gendered.<sup>53</sup> It is not surprising that the number of women philosophers declined in modern times. If they were philosophically active, then only as ridiculed exotics. Nevertheless, modern research

<sup>43</sup> Cf. Meyer, Ursula 2007, pp. 60–61.

<sup>44</sup> Cf. Meyer, Ursula 2007, p. 61.

<sup>45</sup> Cf. Meyer, Ursula 2007, p. 73.

<sup>46</sup> Cf. Meyer, Ursula 2007, p. 76.

<sup>47</sup> Meyer, Ursula 2007, p. 76.

<sup>48</sup> Cf. Meyer, Ursula 2007, p. 89.

<sup>49</sup> Cf. Meyer, Ursula 2007, p. 91.

<sup>50</sup> Cf. Meyer, Ursula 2007, p. 91.

<sup>51</sup> Cf. Meyer, Ursula 2007, p. 91.

<sup>52</sup> Cf. Meyer, Ursula 2007, p. 99.

<sup>53</sup> Cf. Meyer, Ursula 2007, p. 100.

with the ‘Querelle des Femmes’ shows that there were some female philosophers, such as Tullia D’Aragona (1508–1556), who opposed and refuted the stigma of the supposedly inferior, female mind.<sup>54</sup>

In the Enlightenment, which assumed that ‘all’ people were reasonable, there was much discussion about whether women could be reasonable at all and whether it was even worthwhile to familiarise women with education if they did not really understand much about it anyway.<sup>55</sup> All of them? This probably meant the men of the bourgeoisie. The demand for more education for girls and women was hardly heeded; universities, as the stronghold of knowledge during the Enlightenment, were a male domain. Few women were fortunate enough to be allowed to attend. Rather, around 1800, female aspirations for education shifted to the salon culture that had originated in France. All classes and genders met here on an equal footing, fluency and cultural achievement counted.<sup>56</sup> Here women, even as hosts like the so-called *scientific lady* Margaret Cavendish (1623–1673), had the opportunity to break out of their bourgeois confinement and to compete intellectually with men on an equal footing and to further their education, which was denied them outside the ‘salon door’. Bourgeois women were not usually allowed to educate themselves beyond the level of social norms. The bourgeoisie’s ideal of individual achievement and qualification – made possible by productive work, diligence and perseverance<sup>57</sup> – contrasted the aristocracy’s birthright status protection with a highly moralizing model. Social status was no longer defined in the bourgeois primarily by birth, but by achievement, qualification, and education,<sup>58</sup> but also by living within the boundaries of morality, norm, and virtue. The bourgeois honour of the man and father of the house was constructed from the sexual honour of the female members of the family. The man is in the position of power of disposal over female sexuality. Damage to this female honor means equally damage to himself, according to the conservative view.<sup>59</sup> The salon culture heatedly discussed the position of man and woman, here the intellectual equality of man and woman was propagated.<sup>60</sup>

The debates in the salon cultures, but also changed living conditions, led to a broadened view of the audience of philosophical teaching according to the Enlightenment ideal, which was now supposed to lead all individuals, including women, out of immaturity. The so-called “ladies’ philosophy”<sup>61</sup> was established, which was to<sup>62</sup> feed the less rational ladies “with well-dosed morsels of knowledge”

<sup>54</sup> Cf. Meyer, Ursula 2007, p. 94.

<sup>55</sup> Cf. Meyer, Ursula 2007, p. 108.

<sup>56</sup> Cf. Meyer, Ursula 2007, p. 139.

<sup>57</sup> Cf. Heyer, Katrin: Sexuelle Obsessionen. Die Darstellung der Geschlechterverhältnisse in ausgewählten Dramen von Goethe bis Büchner. Marburg: tectum 2005, p. 41.

<sup>58</sup> Cf. Stollberg-Rilinger, Barbara: Die Aufklärung. Europa im 18. Jahrhundert. Stuttgart: Reclam 2011, p. 91.

<sup>59</sup> Cf. Stollberg-Rilinger, Barbara 2011, p. 47.

<sup>60</sup> Cf. Meyer, Ursula 2007, p. 141.

<sup>61</sup> Cf. Meyer, Ursula 2007, p. 151.

<sup>62</sup> Cf. Meyer, Ursula 2007, pp. 151–152.

under a male guiding star. Johanna Charlotte Unzer (1725–1782) took this as an opportunity to pass on the knowledge of her time, clearly summarized, to her gender.<sup>63</sup> General knowledge, which never interfered with the everyday business of women, was the recommended level of education that was socially conceded. Reading the daily newspaper would already have been too much and was forbidden to protect the soft minds of ladies.<sup>64</sup> Female expert knowledge was considered unattractive, even worthy of ridicule, the “learned woman as a spectre”.<sup>65</sup> At least this is what Kant said about the Greek scholar Anne Dacier (1654–1720).<sup>66</sup> Dorothea Schlözer-Rodde (1770–1825), who made history as the first German female doctor of philosophy, was not allowed to attend her appointment ceremony, ridiculed by contemporary witnesses such as Schiller.<sup>67</sup>

At the time of the French Revolution, women continued their struggle for equal rights, success largely failed to materialize. Even in the mid-nineteenth century, women could sometimes only publish anonymously, as is illustrated by the case of Harriet Taylor, later Mill. Although she frequently published newspaper articles jointly with John Stuart Mill, they appear without her name out of consideration for her husband and because of the public’s misogynistic climate.<sup>68</sup> Her articles, written under a woman’s name, would simply not have been taken seriously by the male-dominated public.<sup>69</sup>

In the Vormärz in the middle of the nineteenth century, however, one can speak of the first organized German women’s movement. Luise Otto-Peters (1819–1895) is regarded as a pioneering thinker, who at the end of her work was able to look forward to the abolition of male guardianship.<sup>70</sup> Educational opportunities such as the Gymnasium or study options for young girls were established, many professions such as teachers or tailors were opened.<sup>71</sup> However, the economic dependence of women on the male environment continued. It was not until the twentieth century that the long-fought breakthrough of feminist political philosophy was achieved with the establishment of legally recognised women’s suffrage (in Germany in 1919) and the general opening of universities.<sup>72</sup>

To sum up, female authorship was considered a stigma in almost all eras. Girls and women were systematically excluded from education and public discourse with a wide variety of ideological motives – a process that Connell describes as

<sup>63</sup> Cf. Meyer, Ursula 2007, p. 152.

<sup>64</sup> Cf. Meyer, Ursula 2007, p. 178.

<sup>65</sup> Cf. Meyer, Ursula 2007, p. 177.

<sup>66</sup> Cf. Meyer, Ursula 2007, p. 154.

<sup>67</sup> Cf. Meyer, Ursula 2007, p. 155.

<sup>68</sup> Cf. Schröder, Hannelore: Introduction. In: Die Hörigkeit der Frau. Texte zur Frauenemanzipation. Hannelore Schröder (ed.). Frankfurt a. M.: Autoren- und Verlagsgesellschaft Syndikat 1976, pp. 7–45 (here p. 19).

<sup>69</sup> Cf. Schröder, Hannelore 1976, pp. 7–45 (here p. 19).

<sup>70</sup> Cf. Meyer, Ursula 2007, p. 181.

<sup>71</sup> Cf. Meyer, Ursula 2007, p. 183.

<sup>72</sup> Cf. Meyer, Ursula 2007, p. 229.



“hegemonic masculinity”. The social strategy shapes the particular patterns of interpretation of a culture at its respective time and, with it, legitimizes the supremacy of men.<sup>73</sup> Even if women had fought for a place in their profession as exotics, they were hardly received by the predominantly male audience because of their gender, and a female-established science did not exist. Those who were not read were in turn excluded from a possible canon. The vicious circle can, of course, be spun even further. It is only from the twentieth century onwards that social structures open up to women writing as well as publishing and receiving. From the 1980s onwards, there was also a growing relevance in academia for dealing with female creativity and questioning established canons. The recognition of women authors and philosophers as intellectual equals is thus only a blink of an eye in European cultural history.

## 1.6 Is There a Need for a Female Canon in Philosophy Didactics?

It could be shown that women in the history of European philosophy, like other supposed minorities, found it difficult until well into the twentieth century to educate themselves philosophically at all and also to be philosophically active. Despite these adverse circumstances, some female representatives have made it and were intellectual giants in their respective epochs who shaped their times. Even if their voices were often ignored and they often did not make it into the canon of their epoch, their ideas and visions became part of the European heritage of philosophy. These achievements should therefore be acknowledged, and students also have the right to be provided with as comprehensive a picture of the philosophical world as possible. But how is this to be implemented? Should there be a feminist canon alongside the established one?

The fact is: No promise of salvation should be sought in the canon. As has been shown, a canon is the product of a process, of constant growth and negotiation. A living phenomenon like a canon can not be changed overnight and with pressure. It must itself grow in this task. Away from a standardizing selection of texts that fails to create individual approaches, a modern philosophical canon should be able to do one thing above all: Causing communication. It is necessary, for a supra-individual discussion of topics, that a community can build on the fact that basic theories and texts are known and can be referred to. Nevertheless, a canon per se, however it may be composed, is not the end piece of a philosophical process. On the contrary, it is the beginning. “Hiding behind philosophical texts or merely reproducing what one has read is no testimony to one’s own philosophizing and thinking,”<sup>74</sup> says Albus.

<sup>73</sup>Cf. Rullmann, Marit: Philosophinnen in Schulbüchern. In: Philosophinnen im Philosophieunterricht - ein Handbuch. Ruth Hagengruber, Johannes Rohbeck (eds.). Universitätsverlag und Buchhandel Eckhard Richter und Co. OHG 2015 (Jahrbuch für Didaktik der Philosophie und Ethik; 16), pp. 11–32 (here p. 13).

<sup>74</sup>Albus, Vanessa 2013, p. 18.

So what processes can be used? In terms of canon plurality, a feminist canon would suggest itself first. However, there are two problems with this. The first is the image problem of the term 'feminist'. Although it means standing up for equal rights and equal value between the sexes, it always carries with it the misleading connotation of 'female', so that misunderstandings could arise here. The point is not to develop a canon now that is primarily female. Moreover, it would be equally wrong to always and necessarily ask a woman about every philosophical topic. That would run decidedly counter to a lively discourse.

Another problem is the assumption of a plurality of canons. A 'female canon' in the sense of a canon plurality would thus be precisely the opposite of what a canon is supposed to achieve. It runs the risk of being of interest only to a niche group that must first be made aware of the topic. Canon plurality is generally contrary to its own sense of the word.<sup>75</sup> Of course: there can never be general, ultimately justified bindingness, and no female canon could achieve that either, simply for the reason that here, too, opinions and views of male colleagues would be missing.

Developing a 'feminine' or misnamed 'feminist' canon should not be the goal. For one thing, the canon has grown alive and cannot be 'designed'; for another, this would undermine its task.

The claim should therefore be that the canon, especially in education, provides a best selection. The best selection means that it is irrelevant who created the respective philosophical theory, what gender he or she had, what skin colour or sexuality. It is about content, about theories, about perspectives beyond the established. An equal canon is what should be at the end. Those who believe that this has long since been achieved are mistaken. Benevolently canonized texts by Butler, Beauvoir, and Arendt do not entail an equal canon by any means. If it goes beyond these three pillars of feminist philosophy, the canon becomes silent.

Because of the stigmatization of female authorship that has been pointed out, it must of course be mentioned that the establishment of women philosophers in educational contexts has a single drawback: It is exhausting. Since most women philosophers are not represented in the canon, their philosophical writings also remain buried in the oblivion of their time. The task of modern research should be to recover these treasures of European philosophical history, to receive them and make them accessible. One should not, however, succumb to the misapprehension that an equal number and value of women's voices can now be heard on every subject and in every epoch. A 'women's quota', as demanded by Rullmann,<sup>76</sup> for example, would therefore be completely out of touch with reality and "would create a violently distorted picture of the history of thought".<sup>77</sup> As has been demonstrated, this project is not feasible due to historical hurdles. There are simply not that many female authors who have been able to make their mark. The philosophical tradition is simply male, and even a quota of women will not change that. On the other hand, the upheavals

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<sup>75</sup> Cf. Herrmann, Leonhard 2013, pp. 103–110 (here p. 103).

<sup>76</sup> Cf. Rullmann, Marit 2015, pp. 33–44 (here p. 44).

<sup>77</sup> Albus, Vanessa 2013, p. 570.

of the last decades have brought us many female authors who can now philosophise on an equal footing. These should now also be read.

Why is it important to make this effort? It is important to realize that an equal canon cannot be achieved overnight and that it takes effort, but that it is possible and necessary. It is necessary, for example, for the reason that learners should not only have gender equality taught to them theoretically, but must also see it established in their lifeworld<sup>78</sup> – yes, even philosophy classes are a piece of the lifeworld. “Lifeworld is envisioning pre- scientific basis of all research, the sensually experienced world taken for granted by the subject, lifeworld of everyday life.”<sup>79</sup> If gender balance is taken for granted in philosophy classes, in school life in general, the question of the gender of the authors and writers will eventually become obsolete. Second, as Albus elaborates, a philosophical canon in education should do justice to two sides. Firstly, it should “satisfy objective and also measurable educational content”<sup>80</sup>; on the other hand, the learners themselves should be able to work out subjectively in the learning process what is relevant to them and their search for identity from the respective texts and theories, and not just face them receptively.<sup>81</sup> This also means, however, that if female philosophers are hardly present in the canon, students may be deprived of fruitful perspectives on the world.

How can this be implemented in concrete terms? The project is made possible by the process of reCanonization, by which women philosophers can claim their place in the material canon. Once their texts have been processed, translated, simply made available, they can be read. The more they are read, the more their place in the canon is solidified. Here, scholarship and research have a duty to create access. The goal, then, should be canon modification or specification. A decanonization, in which the complete, established canon is to be dissolved in favor of a completely new canon,<sup>82</sup> would be the wrong way.

For education, this could mean that every teacher has to ask him- or herself the question: Has a female philosopher expressed her opinion on the topic I am teaching, on the problem I have just discussed, and is this theory fruitful for my teaching and my topic? Does it have an added value for my students? So the magic word here is problem orientation. “Philosophizing is [...] an immanently problem-oriented orientation technique”.<sup>83</sup> According to Marten’s tradition, authorities in the history of

<sup>78</sup> Cf. Leries, Julia: Philosophinnen im Philosophieunterricht. Integration von Philosophinnen in den Philosophieunterricht mit interdisziplinärem Schwerpunkt auf den Gleichheitsaspekt. In: *Philosophinnen im Philosophieunterricht- ein Handbuch*. Ruth Hagengruber, Johannes Rohbeck (Ed.). Universitätsverlag und Buchhandel Eckhard Richter und Co. OHG 2015 (= Jahrbuch für Didaktik der Philosophie und Ethik; 16), pp. 156–178 (here p. 161).

<sup>79</sup> Stelzer, Hubertus: Lebensweltbezug. In: *Handbuch Philosophie und Ethik*. Julian Nida-Rümelin, Markus Tiedemann, Irina Spiegel (Ed.). Paderborn: Ferdinand Schöningh 2015 (= *Didaktik und Methodik*, Vol. 1), pp. 79–86 (here p. 80).

<sup>80</sup> Albus, Vanessa 2013, p. 22.

<sup>81</sup> Cf. Albus, Vanessa 2013, p. 22.

<sup>82</sup> Cf. Albus, Vanessa 2013, p. 31.

<sup>83</sup> Tiedemann, Markus: *Ethische Orientierung für Jugendliche. Eine theoretische und empirische Untersuchung zu den Möglichkeiten der praktischen Philosophie als Unterrichtsfach in der Sekundarstufe I*. Münster: LIT 2004 (= *Philosophie und Bildung*), p. 63.

philosophy should be dialogue partners who come up when they can contribute something to a problem and its solution.<sup>84</sup> If a good proposal for a solution comes from a woman, she should also be heard and allowed to be a dialogue partner. Problem-orientation, however, also means raising awareness in the classroom of the fact that the history of philosophy is predominantly masculine. This “philosophically reflected analysis of gender problems”<sup>85</sup> should be addressed in appropriate teaching topics. In addition, it is also necessary for teachers to be able to draw on a pool of female philosophers. Albus sees it as the duty of philosophy didactics to “develop canon proposals for contemporary philosophy teaching”.<sup>86</sup> Until then, it is up to the teachers to deal sensitively with the gender problem and to question themselves again and again about the mechanisms according to which they select their teaching material. It will be a long time before teachers no longer have to ask themselves this question, because a canon takes time. But the best selection means that the one or the other with the most suitable arguments for the problem being dealt with, with the most controversial theory, is read, because that is what matters in philosophy classes.

Nevertheless, it is important to recognize that the established canon, however equal it may hopefully be in the near future, does not always have the appropriate text, the most controversial theory, or the one possible solution for every current problem that is currently the topic of instruction. A canon is flexible, but it does not have to be highly topical. For example, if questions arise about a new technology (e.g., new media), a new law (e.g., data protection law), environmental issues (e.g., climate change), or an intensified cultural dynamic (e.g., modern migration), teachers in philosophy didactics will look beyond an established canon simply because it cannot (yet) provide answers. The more topical the problem, the more burning the question, the more likely it is that a philosopher has commented on it. If that is the case, she must not be bypassed, even and especially if she is perhaps the only one.

So the opening question can be answered as follows: No, there should be no female canon, but there should be an equal canon with best selection.

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## **2 Of the Female Voice of Morality – Should There Be a Gender-Sensitive Philosophy Class?**

Anne-Marie Leiblich

How female students are treated in philosophy classes necessarily depends on how one judges the moral judgment of women in comparison to men. Those who regard

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<sup>84</sup> Cf. Martens, Ekkehard: *Dialogisch-pragmatische Philosophiedidaktik*. Hannover: Schroedel 1979, p. 72.

<sup>85</sup> Albus, Vanessa 2013, p. 570.

<sup>86</sup> Albus, Vanessa 2013, p. 570.

philosophy as a discipline independent of gender may be puzzled by this thesis. However, he or she represents a point of view that is by no means self-evident in the history of philosophy. Rather, difference hypotheses are put forward both to exclude women from philosophy as well as from public life as a whole, and to make a specifically female voice heard in morality. Therefore, in the following we will discuss to what extent morality is gender-dependent and what influence this has on philosophical education.

## 2.1 From Exclusion Through Difference to Inclusion Through Equality

Throughout history, women have been systematically denied access to philosophy and education in general on the grounds that they are not capable of this form of intellectual activity.<sup>87</sup> For example, Hegel claims that women cannot adopt a generalized and universal point of view.<sup>88</sup> This exclusion is made possible by creating a dichotomy according to which women are assigned to the sensual and the private, while men are assigned to the intellectual and the public.<sup>89</sup>

Nevertheless, women have not been completely denied philosophical education throughout history. Thus, in the eighteenth century, it was possible for wealthy women to further their education with the help of women's philosophical journals and to seek out intellectually challenging dialogue in salons. As Vanessa Albus notes, however, this in no way broke down the dichotomy and the associated male claim to dominance. Education still took place in private and by no means at school or even at university. In addition, women's magazines uncritically taught female virtues such as humility, patience and chastity. The aim was not to turn women into scholars, but merely to make them sensible so that they could hold appealing conversations with their husbands.<sup>90</sup>

Moreover, this relatively open period was followed from the middle of the eighteenth century by a turnaround with Rousseau, after which women were again completely denied the capacity for philosophical education.<sup>91</sup> Similar tendencies can also be observed until the middle of the twentieth century. Although ethics and logic lessons were given in girls' schools at the beginning of the century, in the period

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<sup>87</sup>This is presented in detail in the contribution on canon formation in this anthology.

<sup>88</sup>Cf. Henke, Roland W.: Philosophie – ein Fach für Mädchen? Anmerkungen zu einem wenig bedachten didaktischen Problem. In: *Ethik und Unterricht* 9 (1998), H. 2, S. 22.

<sup>89</sup>Cf. Golus, Kinga: Geschlechtsblindheit und Androzentrismus in der traditionellen philosophischen Bildung. In: *Zeitschrift für Didaktik der Philosophie und Ethik* 36 (2014), H. 3, p. 20 f.

<sup>90</sup>Cf. Albus, Vanessa: Philosophieren mit Männern zwischen Küchenherd und Wochenbett. Wertekanon und Geschlechterstereotype im Philosophieunterricht. In: *ZDPE* 36 (2014), H. 3, p. 14–16.

<sup>91</sup>Cf. Albus 2014, p. 17.

after World War II there was a renewed reversion. Although grammar schools were in principle open to all, girls were to be trained mainly for housemotherly female professions, for which, of course, no philosophical education would be needed.<sup>92</sup>

This development is equally linked to notions of political and legal participation. For example, women were excluded from the legal system for positions until 1922. The rationale was the same – women were not inferior, but they had a more imaginative, excitable mind that was not suited to cool legal deliberation.<sup>93</sup>

It was only in the course of the twentieth century that a perspective of equality between men and women began to take hold, accompanied by women's empowerment and access to areas that had previously been closed to them. Based on the argument that women are as capable of reasoning as men, they were able to hold the office of judge from the 1920s onwards. In 1949, the Basic Law not only prohibited discrimination on the basis of equal rights for men and women, but even stipulated that women should work towards the elimination of gender-related disadvantages,<sup>94</sup> and a similar development can also be observed in the field of education. Since 1972, for example, co-educational philosophy lessons have been held, the aim of which is not the unreflected, stereotypical imparting of virtues, but the students' own discovery of values.<sup>95</sup>

## 2.2 The Difference Hypothesis of Carol Gilligan

This simple juxtaposition of difference and exclusion on the one hand and equality and inclusion on the other is, however, broken up by some feminist philosophers. Sandra Hesse, for example, postulates that “[t]he *moral point of view* [...] is that of a heterosexual male”<sup>96</sup> and, on the basis of this genesis, questions the claim to general validity of theories in terms of their impartiality and representativeness.<sup>97</sup> While a theory *can of course be* universally valid regardless of its genesis, these seem to be factors that should be meaningfully questioned in order to assess whether it actually *is*. Kinga Golus disputes this. She argues that while philosophy purports to be gender-neutral, it is in fact androcentric, since most traditional ethical theories presuppose an autonomous, rational subject, but these very qualities are denied to women. The sensual (ascribed to the feminine) and feelings, on the other hand,

<sup>92</sup> Cf. Albus 2014, p. 18.

<sup>93</sup> Cf. Frommel, Monika: Männliche Gerechtigkeitsmathematik versus weiblicher Kontextualismus. Rechtsphilosophische Anmerkungen zur Frage nach einer “geschlechtsspezifischen Moral”. In: Ethik und Unterricht 9 (1998), H. 2, p. 15.

<sup>94</sup> Cf. Grundgesetz für die Bundesrepublik Deutschland, <https://www.gesetze-im-internet.de/gg/BJNR000010949.html> [18 Jan. 2019].

<sup>95</sup> Cf. Albus 2014, p. 18.

<sup>96</sup> Hesse, Sandra: Ethik und Geschlecht. Welche Geschlechter sind Teil des moralischen Diskurses? In: Ethik und Unterricht 20 (2009), H. 4, p. 15.

<sup>97</sup> Cf. Hesse 2009, p. 15.

would be excluded.<sup>98</sup> Now, there are two possible ways of dealing with this situation, with the aim of thinking about women as well: either one denies the assumed differences between men and women with regard to their intellectual and moral abilities and activities (as equality-oriented approaches do), or one postulates differences in these aspects and demands that the equivalence of both species be recognized. Difference-oriented feminists dispute the latter path, since they accuse equality-oriented approaches of ignoring specifically female life contexts, of aiming at an assimilation of women to male ways of life, and thus of reproducing the evaluations of the male way of life as good and the female way of life as bad.<sup>99</sup> Julia Kristeva, for example, would like to assign the same value to a feminine-maternal-productive world as to a masculine-phallic-symbolic one.<sup>100</sup> As an example, such a difference-oriented view will be presented and discussed on the basis of Carol Gilligan's theory of the "other voice", and didactic consequences will be explained.

Gilligan, who worked with Lawrence Kohlberg for a long time, criticized his theory of moral development, as well as numerous other developmental theories (for example, those of Freud and Erikson), as androcentric. Thus, in her view, male development depends on detachment from the mother and individuation, whereas female identity formation would require the establishment of attachments. In the literature, however, detaching development would be presented as the universally human one.<sup>101</sup> The same would be true for Kohlberg. The latter developed his model of moral development only on the basis of male subjects, but also judged women according to it, who achieved worse results on average. Gilligan sees the reason for this in the fact that women have a different form of morality that cannot be classified in the male categories. Using interviews with pregnant women who are in the real-life decision-making situation of whether to have an abortion, she attempts to prove this and describes female morality as one of caring and responsibility. Moral problems would not be perceived as a rights trade-off, but as conflicting responsibilities.<sup>102</sup> Gilligan chose her experimental group to be concretely affected because she sees male morality as a principled one that could be explored even in hypothetical dilemmas, whereas female morality would be context sensitive and thus require a concrete situation.<sup>103</sup>

Thus, according to Gilligan, women have their own moral development, which is formally similar to that of men, but based on the principle of responsibility.<sup>104</sup> Kohlberg's model of moral development is divided into three levels. At the pre-conventional level, the focus is on the morally judging individual with his needs. It is oriented towards punishment and obedience or tries to enforce its interests through

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<sup>98</sup> Cf. Golus 2014, p. 20.

<sup>99</sup> Cf. Frommel 1998, p. 14.

<sup>100</sup> Cf. Pieper, Annemarie: Den Zuschreibungen ein Ende. Zur Entwicklung der feministischen Ethik. In: Ethik und Unterricht 9 (1998), H. 2, p. 4.

<sup>101</sup> Cf. Gilligan, Carol: The Other Voice. Lebenskonflikte und Moral der Frau. Munich 1984.

<sup>102</sup> Cf. Gilligan 1984, pp. 27–42.

<sup>103</sup> Cf. Gilligan 1984, p. 125.

<sup>104</sup> Cf. Gilligan 1984, p. 94.

barter transactions. On the conventional level, on the other hand, society becomes the standard of morality. The individual orients himself to people who are significant to him or to what is expected by society. On the post-conventional level, the individual goes beyond this and an orientation towards universal ethical principles takes place.<sup>105</sup> According to Gilligan, at a pre-conventional level (similar to men), women make only their own desires the standard of morality and only involve sanctions (as harmful to them) from outside. On the conventional level, on the other hand, anything selfish and self-interested is considered bad and any consideration for others is considered good. However, this leads to the conflict of self-sacrifice, which is reflected on the post-conventional level. On this level, an ethic of compassion is pursued, in which the self and the other are understood as interdependent and responsible action towards oneself and others is seen as morally valuable.<sup>106</sup>

The ethics of compassion (or “care ethics”) is characterized by the fact that people are not thought of as autonomous subjects shooting out of the ground, but rather as being in relationships and interdependencies from the very beginning.<sup>107</sup> In this way, it also offers an alternative to ethics that exclude feelings such as compassion and sympathy and that only know symmetrical, equal relationships.<sup>108</sup>

Gilligan now refers to this other voice of morality as a female one, because “[t]he role of women in the human life cycle has been that of nurturer, caregiver, and helper, the weaver of those social networks of relationships on which she in turn relies.”<sup>109</sup> This she regards as an empirical fact for which she explicitly wishes to offer no explanation, except that it is probably due to biological as well as socialization differences.<sup>110</sup> She further states that the group she interviewed is a small, non-representative sample and the issue should be explored further.<sup>111</sup>

If one were to fully agree with Gilligan on her theory, this would have far-reaching consequences for the teaching of ethics. One would have to promote both equally due to the equal value of moral voices, and due to the gender-dependent nature of moral principles, promotion based on gender would be inevitable. Possibly even gender-segregated classes would be appropriate at times to be able to expand the perspective of one’s own gender before bringing the two into dialogue with each other.

However, there are some criticisms of Gilligan’s theses and her research. First of all, the empirical content of Gilligan’s research is doubted, since the sample was not particularly large, factors such as the level of education or class were not taken into

<sup>105</sup> Cf. Garz, Detlef: *Sozialpsychologische Entwicklungstheorien*. From Mead, Piaget and Kohlberg to the present. 1989. Opladen, p. 155 f.

<sup>106</sup> Cf. Gilligan 1984, p. 94.

<sup>107</sup> Cf. Wendel, Saskia: *Feministische Ethik zur Einführung*. Hamburg 2003, p. 39.

<sup>108</sup> Cf. Wendel 2003, p. 38.

<sup>109</sup> Gilligan 1984, p. 27.

<sup>110</sup> Cf. Gilligan 1984, p. 10.

<sup>111</sup> Cf. Gilligan 1984, p. 156.



account, and the interview technique leaves much room for interpretation.<sup>112</sup> Saskia Wendel further points out on a formal level that there cannot be two valid norms in the field of morality – this is only possible in the field of custom.<sup>113</sup> Moreover, Gilligan untenably links the principle of justice with a rigid principle orientation and the principle of care with a flexible context orientation.<sup>114</sup> On the other hand, it is to be objected that every judgment requires both the orientation to a principle and the consideration of the context<sup>115</sup> – irrespective of whether this principle is justice or care.

If one nevertheless wants to hold the thesis of the two voices of morality, the question arises as to the admissibility of the assignment to gender. This is discussed by evolutionary biologists, among others. Of interest here is an experiment by Englis et al. and its interpretation by Emerich Sumser, in which subjects were shown a video of two players. One of the players received points if he won and a moderate electric shock if he lost, to which the other reacted “pro-empathetically”<sup>116</sup> with sympathy or pity in the first experimental arrangement, and “contra-empathetically”<sup>117</sup> by resentment or *schadenfreude* in the second. When the subjects played with the pro-empathic person, they also showed sympathy and pity. When playing with the contra-empathetic person, however, gender-specific differences could be shown: Women reacted indifferently, while men showed “significantly increased activity in rewarding brain regions when the other person suffers”.<sup>118</sup> Sumser explains that these different responses may be explained evolutionarily and may be an indication of the dominant role of men in justice and punishment in human communities. He cautions, however, that this thesis requires further investigation.<sup>119</sup>

With Pieper, it can be argued that existing power relations assigned different spaces to women and men, which also produced different moral systems.<sup>120</sup> Since women were pushed into the private sphere, where they were responsible for the care of children and the elderly, this could have led to the development of a caring morality. Pauer-Studer also suggests that since feelings, care, and compassion are connoted as feminine and anything feminine is marginalized, those principles based on them are also disregarded.<sup>121</sup> The significance of Gilligan’s work therefore consists in having “brought into focus those values that have simply been delegated to the context of women’s lives and thus have been criminally neglected at the level of

<sup>112</sup> Cf. Pauer-Studer, Herlinde: *Das Andere der Gerechtigkeit. Moraltheorie im Kontext der Geschlechterdifferenz*. Berlin 1996, p. 28 f.

<sup>113</sup> Cf. Wendel 2003, p. 81.

<sup>114</sup> Cf. Wendel 2003, p. 80.

<sup>115</sup> Cf. Frommel 1998, p. 21.

<sup>116</sup> Sumser, Emerich: *Evolution der Ethik. Der menschliche Sinn für Moral im Licht der modernen Evolutionsbiologie*. Berlin/Boston 2016, p. 188.

<sup>117</sup> Sumser 2016, p. 188.

<sup>118</sup> Sumser 2016, p. 188.

<sup>119</sup> Cf. Sumser, p. 188 f.

<sup>120</sup> Cf. Pieper 1998, p. 7.

<sup>121</sup> Cf. Pauer-Studer 1996, p. 31.

theoretical reflection".<sup>122</sup> Döbert and Nunner- Winkler tested Gilligan's theses by asking adolescents both the abortion question and the question of the moral evaluation of refusing military service. In doing so, the girls tended to argue more context-sensitively on the abortion question and more formally-principled on the conscientious objection question – the boys the other way around. It can be concluded that the type of argumentation does not depend per se on gender, but rather on potential concern (which in turn may be related to gender).<sup>123</sup> Accordingly, a dichotomy of morality into male and female would be an oversimplified model. If one wanted to assess moral judgments as a function of personality, one would presumably have to include numerous factors such as age, occupation, and social situation. Furthermore, from a feminist-deconstructionist point of view, it must be objected that the division into female and male morality sets up an untenable dichotomy that reproduces the heterosexual matrix and gender-specific role models.<sup>124</sup> This is precisely the danger that would be encountered, then, if philosophy classes were to educate girls in terms of a feminine morality and boys in terms of a masculine morality. The question therefore arises as to how one should deal with gender in philosophy classes without denying it, but also without reproducing stereotypical attributions.

### 2.3 Gender-Sensitive Philosophy Teaching

This is precisely the goal of gender-sensitive philosophy teaching, for which Golus makes three demands: First, the treatment of women in philosophy or by concrete philosophers should be addressed. Secondly, female philosophers should be read in order to make them visible as independent thinking subjects. Thirdly, anthropology will also be dealt with under the aspect of gender.<sup>125</sup> Thus, gender-sensitive didactics (in the sense of Golus) explicitly does not mean special female didactics or special treatment of female students. In terms of these claims, a treatment of Gilligan's theory would suggest itself. First, a female philosopher would be read; second, the emergence of her theory can only be explained by the specifically female examination of Kohlberg's theory; and third, the exciting anthropological question of whether women and men have different morals could be critically reflected on the basis of her theses.

Apart from Golus' understanding, however, the question remains whether the gender of the students (and not only gender as a topic and object of reflection) should play a role in philosophy teaching. While nowadays no one in philosophy didactics denies the suitability of girls and women for philosophy classes, there are nevertheless approaches based on a division into male and female. This can be seen, for example, in Roland Henke's own teaching experiences. He reports that girls, for

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<sup>122</sup> Pauer-Studer 1996, p. 37.

<sup>123</sup> Cf. Frommel 1998, p. 18.

<sup>124</sup> Cf. Hesse 2009, p. 16.

<sup>125</sup> Cf. Golus 2014, p. 24 f.

example, are more interested in philosophical questions, they argue more dialogically, have greater receptive competences, are more interested in philosophical questions from their concrete life world and also react better to vivid presentations such as pictures or literary texts. Boys, on the other hand, would develop a philosophical interest later, would argue more monologically and persuasively, would have greater productive competencies, and would respond better to abstract, theoretical, and political questions.<sup>126</sup> How are such observations to be evaluated? In principle, one should of course respond in the sense of a fit by providing different topics, methods and media if one notices that the students one has in front of one have different learning prerequisites. However, this can only be based on the analysis of one's own individual learning group and not other individual learning groups (like Henke's). Only if there were representative, statistical results showing differences between girls and boys in philosophical learning should one take these into account by checking whether they also apply to one's own learning group (i.e. by including this ordering pattern in one's learning group analysis from the outset). In principle, however, Henke's observations should be viewed critically, since his dichotomous attributions as well as his assignment of the feminine to the sensuous-visible and the masculine to the abstract make it likely that his model is too simplified and that stereotypical gender attributions may have influenced his observation or categorization.

However, even independent of the idea of gender-specific different approaches, there is the idea that at times gender-segregated lessons make sense. At the Laborschule Bielefeld, girls' and boys' conferences were introduced as part of the concept of gender-conscious pedagogy. These were to provide regular opportunities, separate from the normal classroom situation, to talk about current issues, work on certain topics and play role-playing and interaction games. It is important to integrate the conferences into the co-educational lessons in a meaningful way and, for example, to reflect on role constructions together. In evaluating this experiment, Biermann and Boldt found that in the conferences, topics are brought up that are not voiced by the students in mixed-gender groups, that they offer a protected space for trying things out and for role expansion, and that they also make it possible to recognize on a reflexive level when a gender separation and when a joint exchange makes sense.<sup>127</sup> The reasons for these observations were not investigated in more detail; the authors merely state that gender tension was removed.<sup>128</sup> However, this seems to be an important point. In principle, it is quite conceivable that gender-related issues can be discussed more openly in a group that potentially knows and shares these problems and could therefore be more understanding. This may be even more true in adolescence, where the anticipated image of others and feelings of shame play a major role in the formation of (gender) identity. It also seems that

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<sup>126</sup> Cf. Henke 1998, pp. 22–25.

<sup>127</sup> Cf. Biermann, Christine/Boldt, Uli: Mädchen- und Jungenkonferenzen als Beitrag zu einer geschlechterbewussten Pädagogik. Zwanzig Jahre Erfahrungen. In: *Ethik und Unterricht* 20 (2009), H. 4, S. 25 f.

<sup>128</sup> Cf. Biermann/Boldt, p. 25.

central ideas of the girls' and boys' conferences can be made fruitful in the context of philosophy lessons, for example when gender issues or topics of love and sexuality are dealt with. If the pupils are inhibited to express themselves freely here, it is conceivable that a temporary separation of the sexes could enable a more open exchange. Such a phase would, of course, have to be embedded in the co-educational lessons in a meaningful way, in that experiences can be exchanged on the basis of the principle of voluntariness and the different perspectives that may have arisen can be brought into conversation with each other and reflected upon. For a final assessment of gender-sensitive philosophy teaching, further research is needed on a conceptual and empirical-quantitative level.

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### 3 “And He Was Gay” – Does the Sexual Orientation of Philosophers Matter in the Classroom?

Anne-Marie Leiblich

Role models have a great influence on personality development, especially in adolescence, as they can serve as models to guide the search for one's own identity. On the one hand, they thus have the function for young people to contribute inwardly to self-discovery. On the other hand, however, they also serve as symbols to represent themselves to the outside world.<sup>129</sup> For this reason, there are always debates in the film industry about the representation of different population groups such as women or people of color. For example, director Patty Jenkins' superhero film *Wonder Woman* has been hailed as a “feminist liberation blow”<sup>130</sup> that “finally [offers] young girls the long-awaited female identification figure in superhero blockbuster cinema.” Of course, it should not be forgotten that authors such as Erich Fromm would probably interpret such a perception as part of a capitalist delusion in which equality cannot be understood as liberation but as a reduction to productiveness.<sup>131</sup>

Nevertheless, this approach does not end the discussion about the representation of different population groups, which also extends to the question of whether the sexual orientation of philosophers should be mentioned in ethics lessons (or more generally: of scientists and historical figures in lessons). The aim would be to convey to the students that there are philosophers of different sexual orientations and thus to give them the opportunity to choose those as role models with whom identification might be easier due to similar characteristics.

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<sup>129</sup> Cf. Janke, Klaus: Stars, Idole, Vorbilder. Was unterscheidet sie? In: Christine Biermann/Dietlind Fischer/Klaus Janke et al.: Stars – Idole – Vorbilder. Magazin Schüler. Seelze 1997, p. 18.

<sup>130</sup> Anna Wollner: “Wonder Woman gehört allen”. Director Patty Jenkins on her superheroine. In: Deutschlandfunk Kultur, 10.06.2017, [https://www.deutschlandfunkkultur.de/regisseurin-patty-jenkins-ueber-ihre-superheldin-wonder.2168.de.html?dram:article\\_id=388,323](https://www.deutschlandfunkkultur.de/regisseurin-patty-jenkins-ueber-ihre-superheldin-wonder.2168.de.html?dram:article_id=388,323) [14.11.2018].

<sup>131</sup> Cf. Fromm, Erich: Die sozialpsychologische Bedeutung der Mutterrechtstheorie. In: Rainer Funk (Hrsg.)/Ders.: Liebe, Sexualität und Matriarchat. Beiträge zur Geschlechterfrage. E-Book-Ausgabe 2015 und Fromm, Erich: Die Kunst des Liebens. Munich 2010, p. 100 ff.

However, the following difference speaks against the analogy of the representation of people of different genders or skin colours on the one hand and different sexual orientations on the other: the category ‘gender’ is always visible through names, pronouns as well as visual representations, that of skin colour at least through the latter. Through this, corresponding classifications and comparisons with the self are stimulated in the recipient in any case. In the case of sexual orientation, on the other hand, there would be the possibility of not thinking about this category at all and identifying with a person not “because of” or “in spite of”, but “independently and without knowledge” of sexual orientation. *By mentioning sexual orientation in a thematically irrelevant way, something could be declared important that basically should not matter.*

The assumption of a heteronormative society speaks in favour of mentioning sexual orientation nevertheless. According to this line of argument, people are assumed to be heterosexual in the absence of counter-information. If, on the other hand, homosexuality or bisexuality were made a topic of discussion by important personalities of history and the present, this null hypothesis could be changed and the existence of non-heterosexual people in all possible areas of life could be normalised and made visible. This can help especially young people who are homosexual or bisexual themselves not to feel alone in a world perceived as heterosexual, respectively to even consider it as possible that they might not be heterosexual. Furthermore, people who are critical of homosexuals would be confronted with the cultural performance of people whose sexual orientation they reject.

Nevertheless, it should be noted that a non-thematically justified mention of homosexuality by philosophers highlights it as something special, something different, so that a normalization would be counteracted. Furthermore, it could (rightly) arouse incomprehension why a thematically irrelevant fact is mentioned. In addition, it must be noted in principle that it will make a forced, imposing impression on learners if teachers explicitly highlight people as exemplary, so that an opposite defensive reaction against them is to be expected.<sup>132</sup>

Therefore, it is suggested at this point to mention the sexual orientation of philosophers (or other scientists in other subjects) only if it has a special relevance to their work, cultural influence or life or if this fact has a meaningful value for the question of the learning group in ethics lessons. For example, Plato’s sexual orientation is irrelevant when dealing with his Allegory of the Cave, whereas it can be of interest when the students are investigating the question of the sexual self-image of the ancient world. This approach can take up the advantages described above without giving sexual orientation an unfounded relevance. Furthermore, in some cases, this could result in a further approach to understanding the work and career of philosophers who were shaped by their sexual orientation and the way society dealt with it. The best example of this is Magnus Hirschfeld, who campaigned for the decriminalisation of homosexuals and himself went into exile as a homosexual Jew.<sup>133</sup>

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<sup>132</sup> Cf. Janke 1997, p. 18.

<sup>133</sup> Herzer, Manfred: Magnus Hirschfeld. Leben und Werke eines jüdischen, schwulen und sozialistischen Sexologen. Berlin/Boston 2001, pp. 101–112.

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# Selection and Integration of Different Media

Sophia Peukert, Anne-Marie Leiblich, and Carolin Seyffert

## 1 Children's and Youth Literature

Sophia Peukert

### 1.1 State of Research and Discussion in Subject Didactics

The subject didactics ethics/philosophy has dealt with the use of literature in ethics education since the 1980s. Overall, the academic debate on the use of (youth) literature is very limited. The essays by Susanne Nordhofen, Johannes Rohbeck and Bernd Rolf are particularly worthy of mention.<sup>1</sup>

A systematic approach to the topic is only provided by Rolf Siermann with his contributions in the *Handbuch Philosophie* (vol. 1)<sup>2</sup> and in the thematic issue

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<sup>1</sup>Cf. Nordhofen, Susanne: Fiktionale Welten und philosophische Reflexion. Literature in Philosophy Classes. In: *Zeitschrift für Didaktik der Philosophie und Ethik* 20 (1998), H. 3, pp. 156–163. Cf. Rohbeck, Johannes: Literarische Formen des Philosophierens im Unterricht. In: *Zeitschrift für Didaktik der Philosophie und Ethik* 26 (2004), H. 2, pp. 90–101. Cf. Rolf, Bernd: Jugendliteratur im Philosophie- und Ethikunterricht der Klasse 5. In: *Zeitschrift für Didaktik der Philosophie und Ethik* 23 (2001), H. 1, pp. 20–25.

<sup>2</sup>Cf. Siermann, Rolf: Literarische Texte. In: *Handbuch Philosophie und Ethik. Volume 1: Didaktik und Methodik*. Ed. by Julian Nida-Rümelin, Irina Spiegel and Markus Tiedemann. Paderborn: Ferdinand Schöningh 2015, pp. 270–277.

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“Jugendliteratur” of the ZDPE in 2016.<sup>3</sup> In the essays, the author introduces the state of research and the discussion of subject didactics, discusses potentials of (youth) literature in ethics and philosophy teaching and discusses the selection of suitable books as well as methodological approaches.

Sistermann’s overall criticism is that there are hardly any overviews of literary texts with philosophical references and vice versa. In addition, there is no selection list of suitable books for young people for philosophy lessons, as is the case for religion, for example.<sup>4</sup> In the ZDPE, he himself compiles literature recommendations for the individual questions on the basis of the topics of the curriculum of North Rhine-Westphalia. Thus, a first list of possible readings exists, but it is not very extensive with regard to the annual publications of (youth) literature.<sup>5</sup>

## 1.2 What Is the Use of Youth Literature in Ethics Education? Potentials and Limits

“Habermas held [...] that philosophy, more than literature, must be related to an objective world and to a propositional truth”.<sup>6</sup> According to Habermas, literature unfolds its validity only in fiction, whereas it is the claim of philosophical theory to unfold its effect outside the text<sup>7</sup> – the suitability of literary texts for philosophical purposes is thus questioned. But there is criticism of this position: Manfred Frank, for example, disagrees with the distinction in terms of the binding nature of literature and philosophy, because literature also unfolds its effect outside fiction.<sup>8</sup> Ulf Abraham is also to be agreed with in his justification of why literature contains potential for ethics teaching:

Literature has at all times opened up perspectives on the values and norms that claim validity in a culture or in parts of it. It interferes with the social discourses of its respective time [...] [and] shows (tells, describes, depicts) what is and what could be alternative.<sup>9</sup>

References between literature and philosophy are also discernible in terms of content. Sistermann distinguishes three types of texts with interfaces between literature and philosophy that can be used in ethics teaching: As the first type, he names works in which philosophers refer to literary texts. For example, Hegel’s discussion of *Antigone* or Plato’s critique of Homer. The second type is the reverse case: it is a

<sup>3</sup>Cf. Sistermann, Rolf: Zur Erschließung “philosophischer Implikationen” in Texten der Jugendliteratur. In: *Zeitschrift für Didaktik der Philosophie und Ethik* 38 (2016a), H. 1, pp. 3–14.

<sup>4</sup>Cf. Sistermann 2015, p. 270.

<sup>5</sup>Cf. Sistermann, Rolf: Jugendliteratur im Unterricht für Praktische Philosophie – Auswahl und Methode. In: *Zeitschrift für Didaktik der Philosophie und Ethik* 38 (2016b), H. 1, pp. 97–106, 112 f.

<sup>6</sup>Sistermann 2016a, p. 6.

<sup>7</sup>Cf. Sistermann 2016a, p. 6. Cf. Sistermann 2015, p. 272.

<sup>8</sup>Cf. Sistermann 2015, p. 272. Cf. Sistermann 2016a, p. 7.

<sup>9</sup>Abraham, Ulf: Die ethische Dimension des literarischen Lernens. Literarische Bildung als Selbstbildung. In: *Ethik & Unterricht* 28 (2017), H. 3, S. 4.

literary discussion of a philosopher. Well-known texts are “Und Nietzsche weinte” by Irvin D. Yalom or “Spieltrieb” by Juli Zeh. For the third category, the references between philosophy and literature cannot be determined in either the first or the second way. These texts deal with topics that motivate philosophical reflection and address conflicts that are relevant to young people.<sup>10</sup> The examples from the last category are particularly interesting for teaching and most suitable books for young people can be placed in this category. However, the texts do not necessarily contain a specific philosophical problem. In the case of the works in the last category, it is the teacher’s task to establish the philosophical references and to select suitable passages from the text.<sup>11</sup> A sometimes difficult but rewarding undertaking. At the end of the chapter, the examples “Luna” by Julie Anne Peters and “Every Day” by David Levithan are used to explain possible applications in the classroom.

The reasons formulated by the subject didacticians for the use of (youth) literature are very diverse, but also qualitatively very different. Johannes Rohbeck, for example, mentions the easier comprehensibility and the change from the often abstract philosophical texts.<sup>12</sup> Using literary texts to make lessons more exciting and less sluggish sounds understandable, but does not do justice to the potential of literature. The argument also disregards the diversity and ambition of many literary works. For example, it may be true of most young adult literature that it is easier to understand. But much of the literature that seems suitable for the classroom, that is, because it addresses philosophically relevant issues, is quite complex and not necessarily easy to understand.<sup>13</sup> There are, however, even more convincing arguments that are more appropriate to the value of the literature. As formulated above, literature is characterized by a much higher level of real-life concreteness. Sistermann explains that young people need vivid examples in order to understand abstract philosophical concepts.<sup>14</sup> Literary texts can take on this task because they are more concrete. Although philosophers themselves also use sample cases, dilemmas and thought experiments to illustrate their theories, these too often remain abstract, incomprehensible or unworldly.<sup>15</sup> Thus Bernd Rolf justifiably notes that the philosophical examples often evoke more questions than answers.<sup>16</sup> The literary situations, on the other hand, are more vivid, more comprehensible and, especially when young people’s literature is chosen, contain the important reference to the pupils’ world. Bernd Rolf therefore advocates using literary texts, especially in cases of

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<sup>10</sup> Cf. Sistermann 2015, p. 271; cf. Sistermann 2016a, p. 4 f.

<sup>11</sup> Cf. Sistermann 2015, p. 274; cf. Sistermann 2016a, p. 11.

<sup>12</sup> Cf. Rohbeck 2004, p. 90.

<sup>13</sup> Thus, in volume C of “Weiterdenken” edited by Sistermann, works such as Faust II or Odyssey come up for selection, to which the advantages formulated by Rohbeck do not apply. Ultimately, however, the text selection of the work is generally debatable with regard to the advantages and potentials of youth literature discussed here.

<sup>14</sup> Cf. Sistermann 2015, p. 270.

<sup>15</sup> Cf. Rolf 2001, p. 21. Examples of abstract examples include: Kant’s Lie Dilemma, Gettier Cases, Heinz or Tramway Dilemma.

<sup>16</sup> Cf. Rolf 2001, p. 21.

conflict, and backs up his position with a concrete example. In doing so, he contrasts text excerpts from “Damals war es Friedrich” by Hans Peter Richter with Kant’s and Planck’s well-known dilemma about lying. The literary example provides a concrete situation with context, information about characters, their motives and feelings. This information is missing in Kant, but it is helpful for making a moral judgement, because it enables the students to put themselves in the situation and to make a well-founded decision. Furthermore, the literature gives space to the emotional level. The students have the possibility to empathize with the character and to feel the conflict.<sup>17</sup> The aim of the ethics lessons is to come to rationally justified decisions. However, the feelings of the characters and the learners should be consciously included and subsequently reflected upon. As a third reason Rolf mentions the motivation of the pupils to deal with a certain problem, which can be generated by the literary text.<sup>18</sup> It can be noted that a literary text can certainly trigger this motivation, but this is not guaranteed and ultimately depends on the text selection. Young people’s literature can probably make greater use of all these advantages than other literary texts due to the real-life conflicts, the possibilities for identification and the comprehensibility and is therefore preferable.<sup>19</sup>

Bernd Rolf has listed central arguments for the use of literature for young people in ethics and philosophy lessons. Gottfried Gabriel explains further important reasons, especially in terms of the goals of ethics education. Literature makes it possible to get to know and experience situations, feelings and moods that we might not have encountered in real life. In this way, literature can contribute to broadening horizons, raising awareness and stimulating moral judgement.<sup>20</sup> Gabriel speaks in this context of “imaginative participation”.<sup>21</sup> The arguments of the other authors are similar. Klaus Draken also writes that literature offers the possibility to explore topics outside one’s own living space.<sup>22</sup>

<sup>17</sup> Cf. Rolf 2001, p. 21.

<sup>18</sup> Cf. Rolf 2001, p. 22.

<sup>19</sup> Rolf Sistermann does not use youth literature in the upper grade volume of the textbook “Weiterdenken” (Thinking Further), but instead draws on classics of fiction such as Goethe’s *Faust II*, *Ulysses* or *Danton’s Death*. It is understandable that the standard of literature must rise in the higher grades, but the choice of texts destroys many arguments for the use of youth literature. Sistermann also justifies the selection by saying that in NRW *Faust* is no longer read in German lessons, so this should be done in philosophy lessons. However, citing the literary canon as a reason for using it in a different subject is a dubious argument. The literary value of the *Faust* books is not to be questioned here, but for Sistermann this outweighs the philosophical reflection potential. Moreover, *Faust II* is such a presuppositional text in terms of language and content that I do not consider it suitable for school use. Cf. Sistermann, Rolf: *Der Sinn des Lebens*. A problem-oriented series of lessons according to the ‘candy model’. In: *Zeitschrift für Didaktik der Philosophie und Ethik* 34 (2012), H. 4, S. 301.

<sup>20</sup> Cf. Sistermann 2015, p. 272; cf. Sistermann 2016a, p. 9.

<sup>21</sup> Sistermann 2016a, p. 8.

<sup>22</sup> Cf. Draken, Klaus: *Sokrates als moderner Lehrer. Eine sokratisch reflektierte Methodik und ein methodisch reflektierter Sokrates für den Philosophie- und Ethikunterricht*. Berlin: LIT Verlag 2011, p. 195.

Klaus Draken also mentions other central aspects that support the use of literary examples. He discusses literary texts in the context of the Socratic Conversation and shows that literature can also be a substitute for the personal experiences of the students. While it is useful for Socratic conversations to talk about one’s own experiences, he argues that especially in childhood and adolescence it is important to protect and distance the learners’ privacy.<sup>23</sup> Literature thus becomes a protective space for the pupils. Thus literature offers the possibility to talk about explosive cases without exposing a learner. The distance to the fictional case also has other advantages. The students may find it easier to analyse the behaviour of the characters, to draw consequences and to make moral judgements without being personally affected. The conversation can thus gain in openness.<sup>24</sup> In addition, I would like to go into more detail on some arguments for the use of youth literature, which have so far been addressed only marginally or not at all in the research literature (cf. Table 1).

Compared to the partly very old philosophical texts, today’s youth literature has the advantage that current problems and developments are taken up. For example, new conflicts arise from today’s technical developments that were not described in earlier texts. When selecting the texts, however, the teacher must check to what extent the characters are deliberately designed to be sympathetic and antipathetic, as moral judgement may possibly be distorted.<sup>25</sup> Furthermore, (youth) literature can contribute to the development of the students’ reading competence. There are also possibilities for interdisciplinary lessons (German, English, Performing Arts, etc.). Last but not least, the new literary texts offer the option to establish references to older philosophical theories, whereby the learners can recognise that many theories are still relevant today.

**Table 1** Summary of potentials of (youth) literature

Potentials and advantages of literature	Potentials especially of youth literature
<ul style="list-style-type: none"> <li>• Concretion</li> <li>• Confrontation with reality</li> <li>• Emotional level of the texts</li> <li>• Motivation</li> <li>• Empathy</li> <li>• Broadening of horizons</li> <li>• Moral education</li> <li>• Protection and distance from privacy</li> <li>• Possibilities for interdisciplinary teaching</li> </ul>	<ul style="list-style-type: none"> <li>• Topicality</li> <li>• Lifeworld reference</li> <li>• Identification possibilities</li> <li>• Comprehensibility of language and content</li> <li>• Consideration of the interests of the pupils</li> </ul>

<sup>23</sup> Cf. Draken 2011, p. 195.

<sup>24</sup> Cf. Draken 2011, p. 195 f.

<sup>25</sup> Cf. Draken 2011, p. 197.

### 1.3 Gender-Sensitive View of Youth Literature

In literary didactics, for example, scholars also examine children's and young people's literature with regard to gender issues. The focus is on questions about the implementation of gender roles, the topic of sexuality and the reading socialisation of boys and girls.

Anita Schilcher, for example, examined the extent to which the heroines in children's and young adults' books correspond to gender roles and found that the "girls' struggle against role clichés is already more advanced".<sup>26</sup> Girls are portrayed in the books as self-confident, strongly courageous and clever. They are characters who deal with their problems and take action. Yet the girls usually come from open, liberal homes that encourage such behavior.<sup>27</sup> For the male heroes, on the other hand, a different portrayal can be observed. A conspicuously large number of boy characters are ill, weak or handicapped and draw their sympathy from this. Thus, "the 'normal' boy in children's books [...] is usually sensitive and empathetic, responsible and imaginative [...]. These qualities make them particularly valuable in the eyes of those who discover the individuality of boys, and failures and outsiders in the eyes of the 'role norm-oriented'."<sup>28</sup> Annette Kliewer also shares this observation and adds to the picture of boys' characters with reference to Ralf Schweikart, who speaks of two dominant images of men in youth literature: sensitive boys and boastful types,<sup>29</sup> with the former being the sympathetic figures in the stories. Overall, it can be stated that the "universalization and pluralization of gender roles"<sup>30</sup> is advocated in books for young people. What is interesting at this point, however, is who reads these books. It is predominantly girls. Girls read more than boys overall, but they also read so-called "boys' books". According to Kliewer, however, this is not a problem of reading promotion, but a social one: "Men and boys should not become too strong, not too aggressive, not too self-confident, but they should not be "softies" either".<sup>31</sup> According to Kliewer, this means that boys do not find identification figures either in society or in literature and do not read the texts in the first place.<sup>32</sup>

Homosexuality was a taboo subject in literature for a long time. Since the 1980s, it has increasingly been taken up in adolescent novels. The focus is usually on male homosexuals. Lesbian girls/couples are much less frequently chosen as characters.

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<sup>26</sup> Schilcher, Anita: "Du bist wie alle Weiber, gehorsam und unterwürfig, ängstlich und feige" – Geschlechterrollen im Kinderbuch der 90er Jahre. In: *Neue Leser braucht das Land! Zum geschlechterdifferenzierenden Unterricht mit Kinder- und Jugendliteratur*. Ed. von Ders. und Annette Kliewer. Baltmannsweiler: Schneider Verlag Hohengehren 2004, p. 11.

<sup>27</sup> Cf. Schilcher 2004, p. 6 f.

<sup>28</sup> Schilcher 2004, p. 15.

<sup>29</sup> Kliewer, Annette: *Jungenbücher – nur für Mädchen? Jungen als Helden und Leser der aktuellen Adoleszenzliteratur*. In: *Neue Leser braucht das Land! Zum geschlechterdifferenzierenden Unterricht mit Kinder- und Jugendliteratur*. Ed. by Ders. and Anita Schilcher. Baltmannsweiler: Schneider Verlag Hohengehren 2004, p. 26.

<sup>30</sup> Schilcher 2004, p. 17.

<sup>31</sup> Kliewer 2004, p. 30. emphasis taken from original text.

<sup>32</sup> Cf. Kliewer 2004, p. 30.

The homosexual love relationship is portrayed as equal to heterosexual relationships in the novels, but the characters often have problems with their environment and the reactions to the relationship.<sup>33</sup> Elisabeth Buchholtz states that the inner coming-out is a central focus in the works. The protagonists are often between 14 and 18 years old and deal with questions touching on identity, self-concept and gender roles.<sup>34</sup> As with other books for young people, novels with homosexual heroes often feature problematic father figures as a counterpoint. The son does not conform to the father's image of a man, and conflict arises from this. Again, the son lacks male identification figures.<sup>35</sup> Buchholtz states that positive father figures would be extremely important for the coming-out process and the development of adolescents, but in literature these have hardly been present so far.<sup>36</sup>

#### **1.4 Selection Criteria from a Philosophical-Didactic and Gender-Theoretical Perspective**

Not every literary text is suitable for teaching ethics and philosophy. In order for literature for young people to be used meaningfully in ethics lessons and to be able to develop the above-mentioned potentials, criteria for the selection of works are important.

First and foremost, of course, the work must also claim the advantages described. Aspects such as relevance to the real world, comprehensibility of the language and conflicts (low-threshold), identification possibilities for the learners (for different characters and genders alike) are the first categories that the work should fulfil in order to be considered at all. Katja Bergmann has created a checklist for the selection of a suitable text, in which the mentioned points occur. In addition, she lists the overlap with topics of the curriculum, the diversity of the text in terms of changes of perspective, actions and motives, and the extent to which the text encourages the questioning of values and norms.<sup>37</sup> Both Bergmann and Draken emphasize that the works should not raise a "moral finger" or be dogmatic. Rather, learners should be given the opportunity to use the work to reflect on and justify which actions can be considered morally desirable.<sup>38</sup>

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<sup>33</sup> Cf. Buchholtz, Elisabeth: Das Thema "Homosexualität" im zeitgenössischem Adoleszenzroman In: *Neue Leser braucht das Land! Zum geschlechterdifferenzierenden Unterricht mit Kinder- und Jugendliteratur*. Edited by Annette Kliewer and Anita Schilcher. Baltmannsweiler: Schneider Verlag Hohengehren 2004, pp. 59 ff.

<sup>34</sup> Cf. Buchholtz 2004, p. 61.

<sup>35</sup> Cf. Buchholtz 2004, p. 63.

<sup>36</sup> Cf. Buchholtz 2004, p. 65 f.

<sup>37</sup> Cf. Bergmann, Katja: *Philosophieren mit Jugendliteratur*. In: *Ethics/Philosophy Didactics. Praxishandbuch für die Sekundarstufe I und II*. Ed. by Barbara Brüning. Berlin: Cornelsen 2017, p. 154 f.

<sup>38</sup> Cf. Bergmann 2017, p. 155; cf. Draken 2011, p. 196.

However, the central aspect from the perspective of subject didactics for the selection of a work of literature for young people for teaching is which philosophical references can be established. Literary texts can raise questions, stimulate thought, and yet do not necessarily contain a philosophical problem. The key question, then, is: does the text stimulate philosophical problem reflection? *Problem orientation*, which is generally regarded as a central principle for ethics education, is thus the relevant characteristic for the selection of a suitable text.

With a view to the gender issue, further questions can be formulated that need to be considered when selecting and using literature in the classroom. For example, the content of a lesson or a series of lessons is of central importance. Is the focus on gender issues or on other topics? If the former is planned, a work with clichéd gender representations can also be selected if they are taken as an opportunity to question and problematise them. If a novel serves as a basis for discussion of topics outside of gender issues, it is advisable to read the text in advance with regard to the portrayal of gender roles in order to avoid implicitly conveying certain life concepts in the reading that are not subsequently discussed in class.

## 1.5 Two Suitable Books for Young People for Ethics Lessons

Two works that are very suitable for ethics lessons will be briefly introduced here: “Luna” by Julie Ann Peters from 2006<sup>39</sup> and “Every Day” by David Levithan, published in 2015.<sup>40</sup>

“Luna” is the sensitive portrayal of a transsexual teenager who has to hide his female identity, on the way to his true self. The story is told from the perspective of the sister, Regan, who is the only one privy to the secret and suffers greatly as a result at times. David Levithan’s book has A at the center of the plot. A wakes up every day in the body of a different person. This becomes problematic when he falls in love with a girl. In an appealing narrative style, the author depicts A’s attempts to keep in touch with the girl and through A’s design, raises questions about identity, the importance of the body, and friendship and love. The two selected works can be combined well for teaching, as they partly take up similar topics, but illuminate them from different perspectives – a good basis for discussing topics in class in a variety of ways.

The multi-award-winning novels meet the central selection criteria and offer a wide range of possible uses. The texts are easy to read and understand in terms of language and content. The relevance to the real world is guaranteed by the

<sup>39</sup>Cf. Peters, Julie Anne: Luna. Novel. Translated from the American by Catrin Fischer. Munich: Deutscher Taschenbuch Verlag 2006. “Luna” is also part of the reading recommendations for German lessons in Saxony. The work is therefore also suitable for cross-curricular or interdisciplinary use. Cf. Sächsisches Bildungsinstitut: Leseempfehlungen Deutsch/Gymnasium. Klassenstufe 8–10 (2009), p. 8, [https://www.schule.sachsen.de/lpdb/web/downloads/1244\\_gy\\_deutsch\\_lecturempfehlungen\\_2009.pdf?v2](https://www.schule.sachsen.de/lpdb/web/downloads/1244_gy_deutsch_lecturempfehlungen_2009.pdf?v2) [09.07.2018].

<sup>40</sup>Cf. Levithan, David: Letztendlich sind wir dem Universum egal. Novel. Translated from the American by Martina Tichy.7 Frankfurt a. M.: Fischer FJB 2015.

youthfulness of the characters and their experiences. Conflicts within the circle of friends, the family and at school are dealt with. Love and heartbreak as well as reflections on identity and self-fulfillment are further central contents, so that the pupils can discover interesting aspects in them. The characters are multifaceted and individually designed and offer the learners different possibilities of identification. Peter and Levithan deal with the respective contents with great sensitivity and differentiated presentation. Even though “Luna” can be read as an encouragement to transsexuals, the subject matter and emerging conflicts are presented without a “moralistic index finger” and the motivations of the other characters are also given space.

However, the books seem particularly interesting because of the questions they raise and the conflicts they address, which offer points of departure for philosophy classes. In both works, the polarity of the individual and society plays an important role. Luna perceives herself as a girl, but is mistaken for a boy by those around her. She suffers from the conflict of the individual perception of herself and the non-acceptance of her transsexuality by the people in the small American town and her family. A also breaks with common notions of identity and personhood.

The main characters in both novels do not conform to common gender roles. Luna does not conform to her father’s idea of a perfect son. He wants his son to go to football and turns a blind eye to reality and his child’s real interests. Luna herself is portrayed in a very nuanced way. It is true that she shows sides that are characterized as typically feminine in her nightly dress-up activities with dresses, jewelry and make-up. However, this image is complemented by her hobbies and interests in cars, computers, technology and computer games.

In “Every Day” it is left open whether A is a boy or a girl. By changing bodies, readers are confronted with very different characters and lifestyles, so that there are many possibilities for identification and the text avoids role clichés.

The two books for young people are suitable for a variety of uses in ethics lessons. Questions of gender as well as many other philosophical problems can be discussed on the basis of the works. Table 2 gives an overview of this.

**Table 2** Main topics of the selected youth books

Suggested topics	Grade level
<b>Gender</b> Gender identity, body, sexuality, transsexuality, gender roles	9–11
<b>Identity</b> Who am I? Body, soul, self-perception and perception of others, social roles	Partly from 5, 8–10
<b>Love, friendship, sexuality</b> Family, siblings, partners, homo- and bisexuality, meaning of the body/gender for love	8–10
<b>Fate and religion</b> Meaning of life, importance of human beings, self-fulfillment, dreams and desires, finiteness	8–10
<b>Time</b> Past, present, future, significance of time for man with regard to developments and experiences, ideas, wishes for the future	8–10



Table 2 shows that the works offer starting points for very different topics. For the application in class it is not necessary to read the whole work, it is also possible to treat excerpts.

In the third part of this volume, the unit “Male, Female, x – Gender between biological determination and social construction” is an example of the first suggested topic, in which the two works presented are incorporated into the planning.

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## 2 Film and Television

Carolin Seyffert

Film is a valuable resource for teaching philosophy and ethics, as it allows students to suddenly experience problems that can otherwise only be addressed theoretically. Films ‘condense’ the world in a way that otherwise only really experienced moments can.<sup>41</sup> A film has the possibility to create its own world in a few minutes, to show dreams, worries, conflicts of whole generations, in short: to represent the reality of life. A film, according to Steenblock, is a community performance that has its finger on the pulse of social reality and creates figures for identification and reflection.<sup>42</sup> Its recipients become aware of meaning not only cognitively, but also emotionally. The more emotionally charged a learning object is, the more relevant it is for the students, the better it remains in their memory.

A film thus represents an excerpt from a reality that could never have taken place in this way. It may alienate and distort this real world depending on the narrative goal or genre, but it is always the medium and object of communication of its own reality and the time in which it was produced. With regard to the theme of this volume, it can be postulated that films absorb, process and represent current gender roles. They both absorb and shape notions of gender at a particular point in their production, for a film never stands alone in a vacuum. If it processes gender roles that it first encountered, its reception also shapes the perception of gender into reality. Film is thus a permanent interaction between reality and fiction, between fiction and reality. “Through the staging of narrative films, gender identity is defined and clarified as to what it means to be a woman, or a man, respectively.”<sup>43</sup> However, this is where one of the major problems of the film industry comes in.

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<sup>41</sup> Cf. Steenblock, Volker: Philosophieren mit Filmen. In: Handbuch Philosophie und Ethik. Julian Nida-Rümelin; Irina Spiegel, Markus Tiedemann (eds.). Paderborn: Ferdinand Schöningh 2015, pp. 294–299 (= Didaktik und Methodik, vol. 1) (here p. 294).

<sup>42</sup> Cf. Steenblock, Volker 2015, pp. 294–299 (here p. 294).

<sup>43</sup> Georg, Robin Britta: Goodwives, Karrierefrauen und andere Heldinnen. Frauenbilder in der Filmgeschichte Hollywoods. Würzburg: Diametric Verlag 2006 (= Gender Research, Women’s Studies, Women’s Health), p. 8.

## 2.1 The Current Situation

In 1985, Allison Bechdel developed the Bechdel Test. This test was intended to provide a comparative technique for finding out when a female role is actively involved in the action.<sup>44</sup> To pass the Bechdel Test, a film must meet three to four criteria:

1. At least two women exist in the film.
2. These two women are talking to each other.
3. They talk about something different than men.<sup>45</sup>
4. (They have obvious names).

Allison Bechdel, a comic book writer by trade, used this non-scientific test in her comic *Dykes to Watch Out For*. Although it was not her intention, Bechdel drew attention to a major problem with this simple categorization. Women barely had a voice in film. Nonetheless, 30 years of women's emancipation and equality efforts have brought change. Disney princesses like Elza and Anna in *Frozen* (2013) no longer need to be rescued by princes, nor, for example, is Disney's *Vaiana* (2016) sole great goal to find true love. Numerous female faces grace movie posters. Netflix even devotes a separate section to strong, female characters. Things are looking up for women in film, aren't they?

In *It's a Man's (Celluloid) World*, a study that looked at the representation of female characters in the top 100 films of 2017, Lauzen released disturbing numbers: Only 24% of characters were women, down from 29% in 2016.<sup>46</sup> Women made up 34% of the total number of all speaking roles.<sup>47</sup> 32% of the top films had ten or more female characters, 79% had ten or more male roles to fill.<sup>48</sup> At the very least, there were 2% more women of dark skin (16%), Asian descent (7%), or Latinas (7%) on screen in 2017 than in 2016.<sup>49</sup> The study also showed: movies made entirely by men had a female quota of only 20%. If at least one woman was involved in directing or writing, the percentage rose to 45%.<sup>50</sup> However, the study does not show where the reasons for these figures lie. The film industry does not consciously discriminate against women and minorities, but represents a supposed reality, and in this reality white, male and heterosexual people often hold important positions of power and

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<sup>44</sup>Vgl. Ford, Denae: Recognizing Gender Differences in Stack Overflow Usage: Applying the Bechdel Test, <https://ieeexplore-ieee-org.wwwdb.dbod.de/stamp/stamp.jsp?arnumber=7739708&tag=1> [30.01.2019], S. 1.

<sup>45</sup>Cf. Ford, Denae, p. 1.

<sup>46</sup>Vgl. Lauzen, Martha: It's a Man's (Celluloid) World: Portrayals of Female Characters in the 100 Top Films of 2017, [https://womenintvfilm.sdsu.edu/wp-content/uploads/2018/02/2017\\_Its\\_a\\_Mans\\_Celluloid\\_World\\_Report\\_2.pdf](https://womenintvfilm.sdsu.edu/wp-content/uploads/2018/02/2017_Its_a_Mans_Celluloid_World_Report_2.pdf) [02.02.2019], S. 1.

<sup>47</sup>Cf. Lauzen, Martha, p. 1.

<sup>48</sup>Cf. Lauzen, Martha, p. 1.

<sup>49</sup>Cf. Lauzen, Martha, p. 4.

<sup>50</sup>Cf. Lauzen, Martha, p. 4.

opinion. They finance these films, make them, criticize them, consume them and honor them, and of course they want to recognize themselves in them. They are a powerful part of the audience.

Anyone who thinks this is just a Hollywood tendency is mistaken. In 2017, the University of Rostock, in cooperation with the Malisa Foundation, published a study on audiovisual diversity in Germany with the aim of identifying characteristic ways of portraying male and female roles. The subject of the research was 3000 hours of TV material from 2016 and 800 German-language films from the last 6 years.<sup>51</sup> The research revealed that only 33% of all main actors were women; moreover, they tend to be portrayed in the context of relationships and partnerships. 57% passed the Bechdel test, while 87% mastered the Furthwängler test (same test, only in relation to male gender).<sup>52</sup> In non-fictional entertainment, i.e. TV shows, men also explain the world (80%), as experts, e.g. in news programmes, they are represented by 79% and as speakers in non-fictional entertainment by as much as 96%.<sup>53</sup> Even in children's television there is one female character for every three male characters, and in fantasy productions the ratio is one to nine.<sup>54</sup>

Women are still significantly underrepresented in Hollywood as well as in German productions. If they are present in the productions, then specific role behaviour is also expected. While 42% of the men portrayed pursued work-related goals and 65% were also portrayed in this setting, their female counterparts only showed these ambitions in 32%, according to the study *It's a Man's (Celluloid) World*. Women are more likely to be portrayed in the context of their personal lives.<sup>55</sup> Another reason why women don't get the same roles as their male counterparts: The spectrum in which female roles can operate is smaller and revolves around personal, rather than public, contexts. While men in the film save the world, women stay at home.

Here, very real examples show that there is still no complete equality. So if television represents a world in which women are underrepresented both in number and in the variety of contexts depicted, that image shapes the viewing habits of its audience. Films and television have the power to convey a certain role behaviour that is socially desirable and can thus confirm or change individual attitudes towards these stereotypes.<sup>56</sup> The question is: do we want the established?

It is possible that the forces of the free market will regulate this problem themselves in the future. Over the decades, women have become an opinion-relevant and

<sup>51</sup> Cf. Prommer, Elisabeth/Linke, Christine, p. 1.

<sup>52</sup> Cf. Prommer, Elisabeth/Linke, Christine, p. 1.

<sup>53</sup> Cf. Prommer, Elisabeth/Linke, Christine, p. 16.

<sup>54</sup> Cf. Prommer, Elisabeth/Linke, Christine, p. 1.

<sup>55</sup> Cf. Lauzen, Martha, p. 4.

<sup>56</sup> Georg, Robin Britta: *Goodwives, Karrierefrauen und andere Heldinnen. Frauenbilder in der Filmgeschichte Hollywoods*. Würzburg: Diametric Verlag 2006 (= Gender Research, Women's Studies, Women's Health), p. 8.

high-consumption target group whose influence will slowly but steadily increase in the future. Already, strong female characters can be seen in films like *Captain Marvel* (2019) and the blockbuster trilogy *Tribute to Panem* (2012), and their success at the box office certainly gives hope for similarly themed follow-up films. The question, however, is whether these tenuous dynamics should be relied upon, or whether deliberately influencing content through quotas would be desirable. Targeting would be quick. Only films in which equal numbers of men and women were engaged would be produced. The crux of this utopia is that a compulsively imposed role model always has a significant problem: It doesn't feel authentic. In 2015, the first sequel to the science fiction series *Star Wars* rolled across movie screens. The film series, with a woman and a black man in the lead roles, as well as other 'minorities' in numerous supporting roles, took the task of diversity particularly seriously, and was met with hostility from many quarters for doing so. The image offered, although American reality, did not correspond to the viewing habits of the audience, and some viewers reacted with rejection and derision. Nevertheless, the films were successful.

A quota would run counter to the goal of diversity because it would simply not be authentic. Films like the ones presented here are the beacons of hope. Consideration and acceptance of 'minorities' are becoming more and more present in the public and are slowly finding their way into the cinematic processing of reality. Viewing habits can be changed, perhaps not today or tomorrow, but certainly slowly and steadily.

## 2.2 Methodological Implementation

Philosophy classes cannot correct the current imbalance in the film industry. It can, however, sensitize its young audience to the problem. The aim should be to let young people reflect on the conditions, to encourage them to critically question the role models portrayed and also to initiate their own opportunities for observation.

The extended Bechdel test and the Furtwängler test could serve as a basis for this.

The starting point is a lesson about the gender image in the media landscape. The young people are asked about their favourite films in the lesson beforehand. In order to create the greatest possible diversity, there should be no double entries. In a homework assignment, the students have to watch the respective film, briefly characterize the main character(s), answer the eight questions regarding their film in a table and finally decide whether the respective tests have been passed or not. If possible, their results can already be collected online in a document so that everyone can access the results in the next lesson and the teacher could make an evaluation beforehand. In this way, the learners have created a small, albeit not representative or scientific study in collaborative work and with little effort, which can then be evaluated together.

Before this is done, the students' visual impressions should be asked for an introduction and before publishing the "study results". With a physical positioning the learners can decide between the two extreme poles (A: 'Women are generally more underrepresented in film and television than men' vs. B: 'Absolute equality has been achieved' and A: 'There were more female roles in my film' vs. B: 'There were more male roles in my film'). This should be left uncommented upon in order to achieve the (possible) contrast effect with your own study.

If this was evaluated in plenary, it is important to question the results and to talk together about the respective visual impressions of the specific films. The think-pair-share method would be conceivable here, in which it is worked out how men and women were portrayed in their films. A focus on the main characters (max. two) would be useful here. Possible questions that should first be clarified in individual work would be, for example: Was the main character female or male? Which characteristics did she embody? Did she actively influence her environment through her own actions? How? Did she serve certain female or male stereotypes? Since this is the students' favourite film, this information should be relatively easy to recall and to answer without a prior observation assignment. Working in pairs, the pairs exchange ideas and discuss their findings. Together, they should come up with two hypotheses that they have gained from their observations.

The results are collected and evaluated in plenary after the partner work phase.

The collected hypotheses can now be compared with the two studies by Lauzen and Prommer and Linke mentioned above. Are the pupils' findings and their visual impressions reflected in the real figures?

Following this development phase, a plenary discussion can take place. The students should critically question to what extent a media image with a 30% share of women influences the viewing habits of the audience in general and whether their own viewing impressions correspond to the studies. How do the students assess this imbalance, do they feel that it is relevant at all and that the situation could be improved? Rejection reactions are possible at this point and in the general course of the lesson, as it is difficult for learners to objectively question their own and familiar viewing habits that have been formed over years. It is important to encourage these in the discussion. They are fertile ground for engaging with the subject matter. The aim of the lesson should not be to convince the learners completely, but to make them aware of the problem. Perhaps after the lesson they will see the 'drama' of inequality as irrelevant, but there is a good chance that they will pay attention to it in their everyday consumption of films.

It makes sense to use this method arrangement in the middle segment of a learning area if the learners have already gained previous experience on the topic of gender. However, this lesson outline would also be suitable for an introduction, with which the students are confronted with the media representation of gender in the real world and thus a natural problem orientation is present.

### 3 Music

Anne-Marie Leiblich

#### 3.1 Music as a Mirror and Co-creator of Gender Discourse

Listening to popular music is not only one of the most popular leisure activities of young people, but also serves to find one's own socio-cultural point of view.<sup>57</sup> Because of this extraordinary life-world significance, it makes sense to embed music as a medium in philosophy classes as well. On the one hand, it offers an easy, lifelike access to philosophically relevant topics, on the other hand, it can open up the possibility for students to reflect on what they consume in everyday life. For example, the proportion of female singers has been around one third for years, but young consumers are not aware of this, most of whom think that at least half of the artists are women.<sup>58</sup>

As a cultural good, music has the functions of enabling individual expression, being a reflection of social conditions and norms and helping to shape them, depicting and generating collective emotions, and contributing to the construction of identity.<sup>59</sup> Each of these aspects can also be considered from a gender perspective. Through music, artists can express their individual relationship stories and the emotions associated with them, as well as their general attitudes towards gender and their own gender identity. Likewise, recipients, insofar as they feel addressed by the pieces created, can find individual expression of these aspects through listening to the music. Furthermore, it can be deduced from the popularity of and engagement with music how gender issues are treated socially, which role models are conveyed and which norms apply, for example, in dealing with women and homosexuals. However, music is not only a reflection of these issues, but also a co-creator of them, since musicians provide templates in their songs for how gender conflicts can be negotiated, which can become templates for many people due to their great popularity. Anyone who has been to a rock, pop or hip hop concert knows what it feels like to have thousands of people enter into a collective state of mind. Music can trigger sadness over a failed relationship, anger at a "bitch" or a feeling of power over one's sexuality in a mass of listeners. By

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<sup>57</sup> Cf. Großegger, Beate: Musik ist Lebensgefühl und Statement zugleich. Zur Bedeutung der Populärmusik für den jugendlichen Alltag. In: Noraldine Bailer/Michael Huber (eds.): *Youth – Music – Socialization. Empirische Befunde und ihre Bedeutung für die Musikerziehung*. Vienna 2006, p. 29.

<sup>58</sup> Cf. MaLisa Stiftung: Weibliche Selbstinszenierung in den neuen Medien, <https://malisastiftung.org/geschlechterdarstellung-neue-medien/> [18 Feb. 2019], p. 2.

<sup>59</sup> Cf. Kreuziger-Herr, Annette: Musik und Gender – eine Einführung. In: Dies./Unselde Melanie (ed.): *Lexikon Musik und Gender*. Kassel 2010, p. 36 f.

creating such templates for the emotional processing of gender conflicts, it seems likely that music can have a lasting influence on the self-image of recipients in relation to gender and sexuality.

Thus, music can be seen as a medium that, when used properly in the classroom, can make gender issues more accessible, allow for reflection on role models, and provide a practical context for the examination of philosophical theories such as Butler's.

In order to make use of the advantage of life-world relevance and easy accessibility, it is advisable to use popular, current music that is actually consumed (at least by some of the learners). Theoretically, examples from any popular music genre can be used for this purpose. For example, party hits with meaningful names like "10 naked hairdressers"<sup>60</sup> or "Big tits, potato salad"<sup>61</sup> show that songs whose only content is the crude degradation of women to sexual objects have hit potential.

As an example, however, the didactic potential of some songs that can be assigned to the genre of rap<sup>62</sup> will be shown here. Rap music offers the advantage that gender conflicts are often carried out in a very open and pointed manner. Especially in gangsta rap, images of masculinity are propagated very directly and women are insulted without regard to social norms. Precisely because of this explicitness, however, there are also lively counter-reactions and open thematisation of gender issues. In the following, this will be shown by means of the songs "One Night Stand"<sup>63</sup> by Kollegah and Farid Bang, "Er will Sex"<sup>64</sup> by SXTN, "Dein Lied"<sup>65</sup> by Kraftklub and "Meine Hoe"<sup>66</sup> by Alligatoah. Thereby, the lyrics of the songs will be considered, as well as the musical composition and the corresponding music videos.

<sup>60</sup>Mickie Krause: 10 nackte Friseurinnen. In: Ders.: Ok ... Folgendes. EMI Electrola GmbH 2001.

<sup>61</sup>Ikke Hüftgold: Dicke Titten, Kartoffelsalat. In: Ders.: Ballerpunkt. DA Records 2016.

<sup>62</sup>Note: As usual, genre boundaries are blurred. The author is aware that Kraftklub's music can rather be described as a mixture of rock, rap and indie and that Alligatoah incorporates pop-rock and other elements into his style in addition to hip hop.

<sup>63</sup>Kollegah/Farid Bang: One Night Stand. In: Dies.: Jung, brutal, gutaussehend 3. Banger Musik, Alpha Music Empire, BMG 2017, <https://www.youtube.com/watch?v=zTYXX0WBU2k> [03 Feb. 2019].

<sup>64</sup>SXTN: Er will Sex. In: Dies.: Leben am Limit. JINX Music, Chapter One (Universal Music) 2017, <https://www.youtube.com/watch?v=YGsicr9rsVk> [03.02.2019].

<sup>65</sup>Kraftklub: Dein Lied. In: Dies.: Keine Nacht für Niemand. Vertigo, Universal 2017, <https://www.youtube.com/watch?v=h01ZDVRylgk> [03 Feb. 2019].

<sup>66</sup>Alligatoah: Meine Hoe. In: Ders.: Schlaftabletten, Rotwein V. Trailer Park 2018, <https://www.youtube.com/watch?v=V6FzinGlmQo> [03 Feb. 2019].

### 3.2 Kollegah's & Farid Bang's "One Night Stand": "Enlightened, Ironic Sexism"<sup>67</sup>

"One Night Stand" is one of the few songs by Kollegah and Farid Bang that have women as the main theme, while they otherwise appear mainly as marginal figures in the form of "bitches", whose availability is only one characteristic of many to be a "boss".<sup>68</sup> "One Night Stand," on the other hand, is entirely about the lyrical self, who is in a club, wanting to have a one night stand with a woman he met there. Narrative verses from the point of view of the lyrical I alternate with direct addresses to the woman in the refrain, in which she is asked for the one night stand by means of various reasons. Interestingly, then, the woman is placed in a determinative position, in control of her own sexuality (rather than simply being taken). However, this representation can also be seen as a reproduction of the gender stereotype, according to which men are in principle willing to have sex and women give in to the man's desire or refuse to do so. However, this can be countered by the fact that the line "Neither of us thinking of marriage here"<sup>69</sup> also suggests the existence of sexual desire on the part of the woman.

The majority of the text, however, revolves solely around the man's sexual desire, which he wants to continue to satisfy on his chosen object even after clear rejection. Already in the first line, "[I] touch you, ask, 'Is that breast there real?'"<sup>70</sup> a clearly assaultive act is presented. The woman's reaction (pushing away, leaving the club) is interpreted as a sign that she would like to have sex.<sup>71</sup> At this point, then, the artists reproduce the dangerous stereotype that women would mean "yes" when they say "no" and would only be coy about sex. Sexual assault is then supplemented by the aspect of physical violence in the second stanza: "You call the cops, 'cause I'll box your boyfriend, the faggot away/Cause, baby, I'm in the mood for sex".<sup>72</sup> Violence is presented here as simply the logical consequence of sexual arousal, which is further presumably intended to present the superiority of the lyrical self to the chosen woman. As a matter of course, a "faggot", i.e. a homosexual or a man who is to be insulted as weak, effeminate and gay, is the victim.

As can already be seen from these selected passages, the song by Farid Bang and Kollegah offers numerous starting points for reflecting on gender stereotypes, sexually connoted violence and assault. Furthermore, for example, the concept of faggot could be taken up in the context of the song in order to apply the concept of heteronormativity (in this case the equation of sexual orientation and certain behaviours

<sup>67</sup> Herschelmann, Michael: Leider geil – Deutscher Gangsta-Rap als Medium zur Verarbeitung von Geschlechterkonflikten, nicht nur bei Jungen. In: Florian Heesch./Barbara Hornberger: *Rohe Beats, harte Sounds. Popular music and aggression.* Hildesheim 2016 (= Jahrbuch Musik und Gender 7), p. 142.

<sup>68</sup> Cf. e.g. B.: Farid Bang: King & Killa. In: Ders: *Killa. Banger Music* 2014.

<sup>69</sup> Kollegah/Farid Bang: *One Night Stand*, Z. 46.

<sup>70</sup> Kollegah/Farid Bang: *One Night Stand*, Z. 1.

<sup>71</sup> Cf. Kollegah/Farid Bang: *One Night Stand*, line 2 ff.

<sup>72</sup> Kollegah/Farid Bang: *One Night Stand*, Z. 27 f.



connoted as feminine). In addition, this can be used as a starting point for reflecting on one's own behaviour when words such as 'gay' and 'homo' are used as insults in the learning group. Here it could be questioned why the attribution "gay" is used insultingly, whether the students attribute certain character traits or behaviours to the insulted and to problematise this. Against the use of the song "One Night Stand" in ethics classes, the argument could be made that it is inappropriate for the age group precisely because of its content and linguistic design. In fact, as Denise Herd points out, studies show that the unthinking consumption of such music leads to a greater tolerance of violence and sexual harassment among young people.<sup>73</sup> However, it can be deduced from the success of rappers such as Kollegah that his music is consumed by a large number of young people in any case, so that it is all the more important to offer the possibility of reflection in ethics lessons.

If this is to succeed, it is important not to label the music dealt with as stupid and flat, but to include the special conditions of the scene, in the case of the new German gangsta rap. For example, Kollegah is purely an art figure, while the Felix Blume behind him studied law. However, this is accepted by the fans, who come to a good part from the educated middle class.<sup>74</sup> For a profound reflection, it must therefore be questioned why sexist, misogynistic and violence-glorifying texts can be so successful in the middle of society in the twenty-first century. Herschelmann puts forward the following thesis, which could be discussed in class:

Gangsta rap can be seen as a preserve that contributes to the perpetuation of a sexually degrading system of oppression, for sexist attitudes are reproduced, stabilised and re-legitimised in it through the stylistic device of ironic exaggeration.<sup>75</sup>

The reserve thesis refers to the fact that statements that disrespect women are no longer considered acceptable in the middle of society and are therefore pushed back into individual spheres such as gangsta rap.<sup>76</sup> Kollegah's success could therefore be partly explained by this channelling as well as the need to deal with gender conflicts in an aggressive way.<sup>77</sup> For this, however, a new legitimisation is necessary, which is stated by fans and artists with the stylistic devices of irony and exaggeration.<sup>78</sup> All those involved are aware that sexism is not tolerable, but in the case of criticism in this regard, reference can always be made to the corresponding stylistic devices in order to reject it and to be able to continue to justify consumption or production for oneself. Thus, for Herschelmann, the result is an "enlightened, ironic sexism".<sup>79</sup> To what extent the text of "One Night Stand" is ironic or exaggerated or absolutely

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<sup>73</sup>Vgl. Herd, Denise: *Conflicting Paradigms on Gender and Sexuality in Rap Music. A Systematic Review*. In: *Sexuality & Culture* 19 (2015), H. 3, S. 584.

<sup>74</sup>Cf. Herschelmann 2016, p. 131 f.

<sup>75</sup>Herschelmann 2016, p. 139.

<sup>76</sup>Cf. Herschelmann 2016, p. 139.

<sup>77</sup>Cf. Herschelmann 2016, p. 132.

<sup>78</sup>Cf. Herschelmann 2016, p. 141.

<sup>79</sup>Herschelmann 2016, p. 142.

serious is difficult to determine. However, this is also not necessary as long as the conditions are in place for such legitimacy to be invoked. In the case of the song under investigation, this is the case, as the musical design alone could hardly be more ironic. The soft beats used and the hugely distorted singsong due to autotune forms a counterpoint to the hard lyrics of the song, so that the song can be understood as a “diss” towards other rappers who use autotune and, in principle, as a “fun track”. Criticism of the artistry can therefore be negated in principle by the fact that the critics did not understand the song.<sup>80</sup> In the music video accompanying the song, allusions are made to the sexual assaults on New Year’s Eve 2015/16 in Cologne, so that another level of interpretation (understood as sarcastic by the creators) is opened up. This story line is, however, interrupted by scenes in which the artists are shown performing in a club. In these, in turn, female, lightly clad dancers are repeatedly shown without any irony. Their sexy movements are captured by the camera in such a way that sometimes only the correspondingly provocative parts of the women’s bodies can be seen. The associated problem of objectifying women could be pointed out in ethics lessons, and reflection on one’s own music video consumption could be stimulated by attaching the MaLisa Foundation study, according to which half of all music videos studied show women in skimpy clothing and sometimes only in cut-outs without heads.<sup>81</sup>

### 3.3 Kraftklub’s “Dein Lied”: The Relationship Between Art, Artist and Morality

Herschelmann’s theses, which refer to German gangsta rap, could also be easily applied to “Dein Lied” by Kraftklub and examined. When the song was released in 2017, it was accompanied by a more or less large wave of indignation, which criticized the fact that a band like Kraftklub, which has a very clear political position and commitment, calls a woman a whore in a song.<sup>82</sup> The song is written from the perspective of a lyrical I whose (now) ex-girlfriend has entered into a relationship with his best friend. While the verses depict him insisting, with suppressed rage over what he perceives as a betrayal and cutting sarcasm, on the importance of being mature and reasonable with each other, the chorus drops this last facade and the lyrical self dedicates this song to his ex-girlfriend, labeled a whore, because she always wished she had one after all.<sup>83</sup> If one examines the validity of Herschelmann’s thesis, it can be seen as an interesting aspect that the contradiction between socially

<sup>80</sup> Cf. Comments Off on Music Video Alpha Music Empire: Kollegah & Farid Bang X One Night Stand X [official video], <https://www.youtube.com/watch?v=zTYXX0WBu2k> [Feb. 18, 2019].

<sup>81</sup> Cf. MaLisa Stiftung: Weibliche Selbstinszenierung in den neuen Medien, p. 10 f.

<sup>82</sup> Cf. e.g. B.: Borcholte, Andreas: Auch Idioten hören Kraftklub. In: Spiegel Online, <http://www.spiegel.de/kultur/musik/kraftklub-neues-album-keine-nacht-fuer-niemand-eine-band-macht-sich-frei-a-1151105.html> [20.02.2019].

<sup>83</sup> Cf. Kraftklub: Dein Lied.

expected behaviour and one's own emotions (as well as indirectly the competences of emotion regulation and conflict resolution) is made explicitly clear here.

The accusation that Kraftklub faces for "Dein Lied", among other things, is that of slut-shaming, since the lyrical I denounces the sexual relationship of the ex-girlfriend to a particular extent,<sup>84</sup> which is also reflected in the insult as a whore.<sup>85</sup> The band counters these accusations not as with Kollegah with the fact that due to used irony and exaggeration the content is legitimized, but by the fact that the lyrical I is different from the author and was chosen only as a perspective.<sup>86</sup> That this difference is probably not perceived by a large part of the listeners, since the lyrical I is just as much a musician as the band members, can be left aside. However, some more interesting questions arise that could be discussed in ethics classes: Does the lack of correspondence between artist and lyrical I, or in the case of films, artist and protagonist, deprive art of moral judgement as to what positions the created character represents? Can it be deduced from the design and, if applicable, from extra-textual material, how the creators relate to the art figures? With what intention was the text written? In what ways can the text be interpreted and what influence can it have on the recipients?

In the case under consideration, it is quite clear from interviews that Kraftklub singer Felix Brummer in no way morally legitimizes the lyrical I's mode of expression.<sup>87</sup> One can only speculate about the intention: According to the singer, the band wanted to explore new things by taking a different perspective instead of just writing autobiographical lyrics.<sup>88</sup> From another side there is the accusation to attract attention for the new album by the use of insults, which is unusual in the genre of indie.<sup>89</sup> In the area of the effect on the recipients, two interpretative hypotheses can be distinguished. On the one hand, Herschelmann's thesis can be true that the consumption of the song satisfies the need to aggressively solve relationship conflicts for oneself. In this case, the feeling of not being able to cope with an "adult", reasonable clarification of the conflict, because one's own emotional limits have been reached, as well as the feeling of anger can be expressed. To this end, it is particularly helpful that the song is musically designed with a large orchestra and that a giant K (a symbol of the band) is also dramatically burned in the accompanying music video.<sup>90</sup> On the other hand, this design can be read as overly pathetic, as expressed in a Youtube comment, for example: "I'm not vindictive, burn 10 hours of built up K, write extra song to it".<sup>91</sup> Through this, listeners can likewise build up

<sup>84</sup> Cf. Kraftklub: Dein Lied, line 45.

<sup>85</sup> Cf. Kraftklub: Dein Lied, line 25.

<sup>86</sup> Cf. Brandstetter, Markus: "Die Jennifer-Rostock-Sängerin hat sich furchtbar aufgeregt". In: laut.de, <https://www.laut.de/Kraftklub/Interviews/Die-Jennifer-Rostock-Saengerin-hat-sich-furchtbar-aufgeregt-12-07-2017-1469> [20.02.2019].

<sup>87</sup> Cf. Brandstetter 2019.

<sup>88</sup> Cf. Brandstetter 2019.

<sup>89</sup> Cf. Borcholte, Andreas: Auch Idioten hören Kraftklub.

<sup>90</sup> Cf. Kraftklub: Dein Lied.

<sup>91</sup> Inga: "i don't hold grudges"... <https://www.youtube.com/watch?v=h01ZDVRyIqk>, [02/20/2019].

distance to the lyrical I, reflect on its mode of expression and evaluate it from the outside. If we look at the YouTube comments under the music video for “Dein Lied”, it becomes clear that both ways of reading are represented. In class, the students could be encouraged to reflect on which attitude they initially adopt, which are possible and what a song can trigger in the listener depending on the listener. On this basis, the above-mentioned question of the relationship between art and morality could be discussed and what responsibility artists have for the moral content of their works, which can be assessed very differently through different interpretations.

### 3.4 SXTN’s “He Wants Sex”: Between Self-Empowerment and Gender Stereotypes

Although hip hop is a predominantly male-dominated scene,<sup>92</sup> there are also a few female rappers who have asserted themselves on the music market. An example of this is the duo SXTN, whose song “He wants sex” can be treated in class to analyze a possible female musical examination of gender conflicts. In the verses, the lyrical self describes a variety of masculine behaviors (from sending sex pics, to displaying wealth and typically masculine talents such as repairs, to being empathetic and showing interest in character) that he believes should only lead to the man being able to have sex. The first part of the refrain then states the male characteristic of wanting sex, which transcends all individual traits, before a direct address in the second part, in which the lyrical self stresses that he is aware of the man’s intentions but denies sex. The reasons given for this are: “because I forbid it”<sup>93</sup> and “because you’re a whore”.<sup>94</sup> Stylistically, SXTN takes up the typical gangsta rap hardness in textual and musical design. This orientation is also reflected in the music video, in which the artists\* dressed in furs and surrounded by their crew perform at a pool party. The mostly gloomy tone, however, is replaced by a very colorful design and the crew clearly breaks visually with the types of beefy men and sexy, trimmed women that are common in gangsta rap.

Gerards interprets these forms of female music as empowerment, i.e. as an expression of and encouragement for an empowered, self-responsible life.<sup>95</sup> For this purpose, women would claim masculinely connoted behaviors and musical forms of expression for themselves, such as the acoustic (and on stage literally) taking of space, especially in male-dominated genres such as hip hop and metal, the high-lighting of (sexual) power, dominant, up to aggressive behavior, as well as the

<sup>92</sup> Cf. Gerards, Marion: “Freiheit, Unabhängigkeit, Ausgelassenheit, Ich-sein-Dürfen, Abgrenzung”. *Harte Sounds von Frauen und Empowerment*. In: Florian Heesch/Barbara Hornberger: *Rohe Beats, harte Sounds. Populäre Musik und Aggression*. Hildesheim 2016 (= *Jahrbuch Musik und Gender* 7), p. 146.

<sup>93</sup> SXTN: *Er will Sex*, line 25.

<sup>94</sup> SXTN: *Er will Sex*, line 32.

<sup>95</sup> Cf. Gerards 2016, p. 157.

highlighting of one's own potency, freedom and independence.<sup>96</sup> All these elements can be found in the song under consideration. In the foreground is sexual self-empowerment. The lyrical, I, decides for himself with whom he wants to sleep and is very aware of this power. The justification "because I forbid it"<sup>97</sup> is seen as sufficient. Furthermore, it could be interpreted that the lyrical I also sees his sexual availability as an instrument of power and derives strength from being able to withdraw from the sexual desire of certain men and thus to be able to determine them to a certain extent.

On the other hand, however, it can be argued again from a constructivist perspective that SXTN also continue to simply reinforce gender stereotypes in their song. Men are assumed in principle to always want sex, while women continue to decide whether to grant it. Sex, then, continues to be described not as an equal connection between two people who desire each other, but as a means of power. Calling men whores<sup>98</sup> undermines the stereotype that men's sexual permissiveness is okay, while women's is considered morally reprehensible, but maintains the fundamentally negative evaluation of a sex life lived out in a variety of ways. In ethics lessons, then, the inclusion of the song could stimulate a discussion of what emancipation means: is it just a matter of women being able to behave in the same way as men, or is it a matter of breaking down gender roles in principle? Is the perpetuation of the latter to be legitimized if it enables women a form of self-empowerment that was previously denied to them?

### 3.5 Alligatoah's "Meine Hoe": What Remains Is Reflection

These and other questions are also raised in the song "Meine Hoe" by Alligatoah.<sup>99</sup> In the song, which is ironically broken several times, the lyrical I describes his "Hoe", which can be understood as his girlfriend or dream woman, and their relationship to each other. This relationship is characterised by the fact that it defies all gender-related clichés and is characterised by love, the independence of both and respect. Sometimes this impression is achieved by simply reversing the stereotypical roles (e.g. "My hoe loves me not only because I move sexy / But I dance in the background when she makes a rap video"<sup>100</sup>), sometimes the plot remains the same but is justified with a non-gender stereotypical motif (e.g. "My hoe cleans the apartment with sponge and soap (aha) / Not because she's a woman, but it's her turn (haha)"<sup>101</sup>). Furthermore, the topics of sexuality and jealousy are addressed. Here,

<sup>96</sup> Cf. Gerards 2016, pp. 147–157.

<sup>97</sup> SXTN: Er will Sex, line 25.

<sup>98</sup> Cf. SXTN: Er will Sex, line 32.

<sup>99</sup> There is no music video for this song (except for a picture that is shown during the course of the audio file) and the musical composition does not seem to be of particular relevance in relation to the gender issue, so that only the lyrics are analysed for this song.

<sup>100</sup> Alligatoah: Meine Hoe, lines. 11 f.

<sup>101</sup> Alligatoah: Meine Hoe, line 20.

too, it is made clear that what is decisive is not the actions that can be observed from the outside, but the attitude towards each other. For example, the lyrical I strangles his Hoe during “consensual sex [...] with linen tape and respect”.<sup>102</sup> Thus, on a first level of reflection in class, it can be considered to what extent the image of a dream relationship corresponds to that of the students and which gender-related aspects would be important to them.

A second level of reflection arises when looking at the design of the lyrics and the end of the song. Throughout the song, gangsta rap clichés are consistently echoed and reversed. This begins with the title “Meine Hoe,” which would be more likely to suggest the degradation of a woman. Further, the phrasing is chosen to be carried on in the mind according to gangsta rap clichés before being reversed (e.g. “And then she spreads her [legs] cheeks and talks about particles and quanta”<sup>103</sup>). This game culminates in Alligatoah’s overall creation of a song that celebrates an emancipated image of women, contrary to all the usual stereotypes in the scene, only to have his work critically reflect on itself at the end, as he enjoys having the lyrical self’s hoe listen to sexist rap because she “finds art better without a moral law / and a shitty lyric still doesn’t replace her conscience”.<sup>104</sup> Thus, Alligatoah not only reflects on gangsta rap clichés, but also on the question of the relationship between art and morality, which could be taken up in class.

On a third level of reflection, “Meine Hoe” then refers to feminism itself. This is not explicit, however, but only recognizable through another ironic break. First of all, the sense and nonsense of the linguistic representation of all genders is quite clearly questioned by not only adding the female form “Passantin” to the generic masculine “Passant” (passerby), but equivalently “Grizzly-Bärin” to “Grizzly-Bär” (grizzly bear).<sup>105</sup> Furthermore, the exaggerated portrayal of some achievements (e.g. “She takes the receipt and pays like a boss”<sup>106</sup>) or their repeated emphasis (“It’s a contemporary concept, we’re so contemporary (yeah)”<sup>107</sup>) can be read as criticism of emphasizing one’s own moral superiority. Of particular wit is not least the following passage: “She rejoices with us over emancipation, while’nd my brothers scream: / Jaa, finally show feelings! / Finally grind through the kitchen with the iron / Without it being overly embarrassing like in the old days”.<sup>108</sup> First of all, there is a clear role reversal, that the woman is happy about the emancipation of the men and not the other way round. Then the emancipatory achievements for men are ridiculed, since probably no one would be so happy about the possibility of ironing and also the normalization of showing feelings for men triggers many (also positive) reactions, but certainly no cries of joy. In ethics classes, a diverse follow-up discussion could take place at this point on the questions of why emancipation is mainly

<sup>102</sup> Alligatoah: Meine Hoe, line. 35–37.

<sup>103</sup> Alligatoah: Meine Hoe, line. 7.

<sup>104</sup> Alligatoah: Meine Hoe, line. 52 f.

<sup>105</sup> Cf. Alligatoah: Meine Hoe, lines 10 and 49.

<sup>106</sup> Alligatoah: Meine Hoe, line. 13.

<sup>107</sup> Alligatoah: Meine Hoe, line. 39.

<sup>108</sup> Alligatoah: Meine Hoe, lines. 27–30.

associated with the emancipation of women and what achievements it has brought and should bring for men.

In summary, it can be said that the song “Meine Hoe” by Alligatoah, through its multiple ironic refractions, opens up a variety of gender-related questions on different levels of reflection, so that it can be used in a variety of ways for ethics lessons. It would be conceivable, for example, to have the learners draw a picture or characterise what they understand by a “hoe” and, after a detailed analysis of the text, to contrast this with the image of the “hoe” from Alligatoah’s song. However, when dealing with this in class, it should be noted that, especially with regard to the second level of interpretation, prior knowledge of gender conventions in hip hop is necessary. However, due to the sheer density of connection possibilities, the use of the song can be made fruitful in any case and, due to the enormous popularity of the artist and the novelty of the song, will certainly motivate some students to deal with gender issues.

### 3.6 Conclusion

As should be shown by the examples, numerous connection possibilities to gender topics can be found in the genre of rap alone. The guideline here is that there is no such thing as unsuitable material because it is politically incorrect, but how it is dealt with is decisive. On the one hand, it can be interesting to pick up examples of the crudest sexism. On the other hand, however, gender issues are also dealt with diversely within the rap scene, whereby different ways of dealing with gender and sexuality within society can be clarified and discussed.

A similar approach would also be possible for other music genres. If, for example, one would like to take a closer look at Schlager, then in addition to the party hits mentioned at the beginning, hits by modern female artists such as Helene Fischer can also be questioned in terms of how they deal with gender aspects, or to what extent Henry Valentino’s and Uschi’s song “Im Wagen vor mir”<sup>109</sup> (In the car in front of me), which was published in 1977, tells a male and female perspective that is still socially relevant today. However, if one does not want to draw a historical comparison (for the students), the topicality and popularity for the learners should be considered as the most important criterion in the selection of the songs in order to be able to draw the advantage of an easier accessibility to gender topics through music.

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<sup>109</sup> Henry Valentino/Uschi: Im Wagen vor mir. Crystal 1977.

## 4 Social Media

Carolin Seyffert

With a click, a swipe, parallel worlds of bits and bites open up online today, and thanks to the smartphone, almost anywhere on earth. Internet-based services are omnipresent, they weave through our lives, influence our self-perception and condition social contacts.<sup>110</sup> For this reason, there is even talk of the fourth narcissistic mortification that humanity is to experience after the Copernican turn, the theory of evolution and Freud.<sup>111</sup> The omnipresent media technologies are no longer separate, independent entities from their users. The line between the human and the technological is becoming thinner and thinner.<sup>112</sup> Offense or not, in 2018 the percentage of ‘onliners’ in Germany has risen to 90%, three quarters of all Germans go online daily.<sup>113</sup> 97.7% of young people aged 14 to 19 use the internet, a total of 4.8 million young people every day and that on average 344 min, or better 5.44 h.<sup>114</sup> 203 min (3.23 h) are allotted to media Internet use, almost 2 h to individual communication.<sup>115</sup> Social media or social networks are the most popular. Instagram is accessed daily by 48% of young people, ahead of Facebook at 27%. 83% of young people use video portals such as YouTube, and the number of young women in particular increased significantly in 2018.<sup>116</sup>

### 4.1 The Paradox of Visibility

Young people spend a lot of their youth online, this is clear from these figures. This vast, second world shapes their perception of reality online as well as offline, both of which are often difficult to distinguish. One speaks of a “culture of connectivity”,<sup>117</sup> which results in a “permanent connectivity with a wide variety of Internet applications”<sup>118</sup> and closely intertwines reality and virtuality. This interconnectedness shapes the human self-image and conditions its performative production.<sup>119</sup> The Internet is “an arena in which the boundaries of visibility and recognizability are negotiated in different dimensions of reality”.<sup>120</sup> Images, opinions, knowledge,

<sup>110</sup> Cf. Eickelmann, Jennifer: “Hate Speech” und Verletzbarkeit im digitalen Zeitalter. Phänomene mediatisierter missachtung aus Perspektive der Gender Media Studies. Bielefeld: transcript 2017, p. 18.

<sup>111</sup> Cf. Eickelmann, Jennifer 2017, p. 19.

<sup>112</sup> Cf. Eickelmann, Jennifer 2017, p. 18.

<sup>113</sup> Cf. Frees, Beate/Koch, Wolfgang: Ergebnisse aus der Studienreihe “Medien und ihr Publikum” (MiP). ARD/ZDF-Onlinestudie 2018: Zuwachs bei medialer Internetnutzung und Kommunikation, [http://www.ard-zdf-onlinestudie.de/files/2018/0918\\_Frees\\_Koch.pdf](http://www.ard-zdf-onlinestudie.de/files/2018/0918_Frees_Koch.pdf) [06.02.2019], p. 398.

<sup>114</sup> Cf. Frees, Beate/Koch, Wolfgang, pp. 400–404.

<sup>115</sup> Cf. Frees, Beate/Koch, Wolfgang, p. 405.

<sup>116</sup> Cf. Frees, Beate/Koch, Wolfgang, pp. 409–410.

<sup>117</sup> Eickelmann, Jennifer 2017, p. 85.

<sup>118</sup> Eickelmann, Jennifer 2017, p. 85.

<sup>119</sup> Cf. Eickelmann, Jennifer 2017, p. 18.

<sup>120</sup> Eickelmann, Jennifer 2017, p. 20.



but also narratives and ideal-typical aesthetics on gender and sexuality are made accessible to everyone everywhere via media platforms and have a lasting impact on the process of becoming one's own subject.<sup>121</sup> Virtuality is no longer an excluded space; it has long since found its way into reality. However, this also means that gender can no longer be measured by the standards of mere reality, but now also sees its battleground in virtuality. The result is a constant field of tension between these two spheres, in which 'gender' is constructed, irritated, constituted and modified. This is carried out performatively in so-called hypermedial and interactive "partial publics".<sup>122</sup> One example is the social network Instagram. Members use it like a home photo album with the difference that thousands could have access to the uploaded pictures if they wanted to. Nevertheless, the content is not public for its users in the sense that daily newspapers or public broadcasting are, although it can easily reach a large audience, especially among young people. However, this audience is only a partial public, consisting of the respective followers of a publicly accessible channel, who all share a similar interest in the respective content. This content has the power to shape the worldview of its users every day, including perceptions around gender.

Today, gender discourses take place, among other things, on the Internet, from the comfort of the sofa, which leads to a certain reduction in distance. What was once private is shifting into public visibility in exchange with an increase in attention for one's own subject. Today, everyone can interactively share their own view of the world and supposed private sphere, network with like-minded people while at the same time being permanently accessible and addressable. However, the question arises as to who is allowed to show what. Eickelmann points out that visibility in the age of the Internet has fallen prey to a paradox:

On the one hand, it is about being 'someone', in that one's own extraordinariness is performatively produced with the help of visibility in the context of media technologies. On the other hand, deviations are also sanctioned, in part through brutal addressing.<sup>123</sup>

Whoever is visible participates in the market of the attention economy, but at the same time sets the condition for defamation and destruction of existence in the virtual space, which in turn is interwoven with the personal.<sup>124</sup> How can this insight be linked to the gender discourse and the perception of gender among children and young people?

## 4.2 Stereotypical Role Clichés on All Channels

In 2019, the MaLisa Foundation published a study on female self-staging in the new media. The initiators came to the conclusion that especially on Instagram, women who conform to the common beauty ideal and move within the narrow

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<sup>121</sup> Cf. Eickelmann, Jennifer, p. 85.

<sup>122</sup> Eickelmann, Jennifer, p. 95.

<sup>123</sup> Eickelmann, Jennifer 2017, p. 97.

<sup>124</sup> Cf. Eickelmann, Jennifer 2017, p. 97.

corridor of topics such as nutrition, fashion or beauty are successful. On the video platform YouTube, successful channels by young women are also based on these areas and additionally serve outdated stereotypical modes of representation as well as content dealing with relationships, food or service-oriented services such as DIY crafting,<sup>125</sup> which are classically regarded as typically ‘female’ metiers. Generally speaking, these topics are by no means outdated, but are now examined in a much more differentiated and professionalized way than before the turn of the millennium. New nutritional trends, resource-saving recycling methods for more beautiful and sustainable living, as well as interpersonal relationships are increasingly being addressed, but they are the domain of women and women are almost only found here. Although the topics are more differentiated, the role assignment is by no means.

Men, who are more frequently represented anyway with a 69% share, on the other hand have the chance to play more genres. They are generally to be found in all subject areas and also show up more in sections such as comedy, film, education, sports, music, entertainment, music and games. In addition, 61% of men declare what they do as a professional skill, while women are more likely to describe their activity as a hobby (64%). Women often show up in their own homes (71%) and talk more about relationships (67%).<sup>126</sup> From interviews with YouTubers it could be concluded that the said ‘female’ topics are perceived as safe because they remain in line with expectations and are particularly lucrative through sponsorship and product offers.<sup>127</sup> “The structures and constraints of the medium [e.g. algorithm, audience expectations, sponsorship expectations] condition the content.”<sup>128</sup> This brings us full circle to the paradox of visibility. Linke and Pommer found that women and girls who act in ways that are atypical of their genre slip into the defamation trap faster than their male counterparts, losing followers and reach more quickly.<sup>129</sup> If they dare to use more and different contexts, they are taking a risk. In other words, the stereotypical gender role stereotype is reproduced on the one hand by the stereotypical expectations of consumers and on the other hand by sponsors. If women show up with strong opinions, companies may no longer want to advertise with them and followers may react with vicious comments.<sup>130</sup> Breakouts from the spiral are sanctioned with attention withdrawal. Of course, loss of reach and sponsorship can also hit male influencers hard if they express a clear political opinion, but this positioning is sanctioned more strongly for women and girls.

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<sup>125</sup> Cf. Prommer, Elisabeth/Linke, Christine/Wegener, Claudia/Hannemann, Mahelia: Weibliche Selbstinszenierung auf YouTube – Selbstermächtigung oder Normierung? <https://malisastiftung.org/wp-content/uploads/YouTube-Studie.pdf> [27 February 2019], p. 5.

<sup>126</sup> Cf. Prommer, Elisabeth/Linke, Christine/Wegener, Claudia/Hannemann, Mahelia, p. 5.

<sup>127</sup> Cf. Prommer, Elisabeth/Linke, Christine/Wegener, Claudia/Hannemann, Mahelia, p. 7.

<sup>128</sup> Prommer, Elisabeth/Linke, Christine/Wegener, Claudia/Hannemann, Mahelia, p. 12.

<sup>129</sup> Cf. Prommer, Elisabeth/Linke, Christine/Wegener, Claudia/Hannemann, Mahelia, p. 12.

<sup>130</sup> Cf. Prommer, Elisabeth/Linke, Christine/Wegener, Claudia/Hannemann, Mahelia, p. 12.

The fact that these mechanisms are by no means unproblematic is shown by the result that children and young people regard influencers as role models.<sup>131</sup> Girls who follow those influenced influencers (e.g. Dagi Bee or Heidi Klum) on Instagram, for example, attach more importance to their appearance while at the same time becoming increasingly dissatisfied with it. Pictures are optimized, should look as natural, beautiful and spontaneous as possible, often in painstaking detail work in the background. In the process, the view and the understanding of these categories are shifting. Those who believe that this is only a female phenomenon are mistaken. Boys are also influenced by the ideal-typical body images propagated by Instagram and co.<sup>132</sup>

### 4.3 Raising Awareness of Backward-Looking Role Models

This results in a need for critical reflection, especially for young consumers, whose lives are situated between the interfaces of virtuality and reality. It would be fatal to leave children and young people alone with this flood of narratives and role models, or to leave them unthematized out of fear. These discourses take place in every child's room, whether consciously or unconsciously. The only question is whether the learners have the right tools to at least question the mechanisms in the background.

It is a fact that a teaching unit on role stereotypes in social media cannot achieve a paradigm shift in the minds of the learners. They will still move on the hypermedia platforms afterwards and probably consume those contents. The aim should be to make them aware of the issues, e.g. by collecting the class top ten accounts on Instagram and YouTube in order to analyse them. This can be done, for example, with the help of a questionnaire that the students fill out and whose results are then collected by the teacher. Here, the students could also be asked about their own viewing experiences, internet usage time, devices, etc., before there is input from the teacher or the teaching material.

In class, these accounts could then be analysed in partner work with the help of criteria. Which topics do the influencers serve? How are their accounts, photos or videos presented? Which motifs are depicted in which poses? Which pictures or videos get more likes? What are the captions about? Are the influencers sponsored and what hashtags do they use? The students can ask these questions to the respective account in order to determine a profile, which is then to be compared with others in order to discuss differences and similarities as well as gender and platform-specific conspicuousness. Is there a difference between Instagram and YouTube? It can also be interesting to compare one's own findings with those of the MaLisa Foundation, which are available in very good summary form. In order to get into a reflection phase on the mechanisms at work, it makes sense to point out, e.g.

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<sup>131</sup> Cf. Ankersen, Imke: Female self-dramatization in new media, <https://malisastiftung.org/wp-content/uploads/Selbstinzenierung-in-den-neuen-Medien.pdf> [27 Feb. 2019], pp. 2–3.

<sup>132</sup> Cf. Ankersen, Imke, pp. 2–3.

via a quote from a person concerned, that the hurdles are greater, especially for female influencers, to switch to other contexts. The students should make assumptions about why these mechanisms work and what their own viewing habits may have to do with it. What do they actually want to see as consumers of this content, what do they expect?

It is important for the didactic implementation that platforms such as YouTube and Instagram can only be used legally from a minimum age of 16. Although it is common sense among young people to be registered on these platforms earlier, the age requirements should be observed for children and young people under 16. The active use of young people and the legal situation thus form a vacuum that remains largely unreflective. Particularly in the real age of use of young people, which can be as young as ten, they are dependent on learning how to use the media responsibly. The problematisation would therefore make sense at the age of under 16. However, it cannot then be assumed that the pupils already have prior knowledge about the platforms mentioned. The ensemble of methods described here can therefore be used without any problems, especially from the age of 16. A thematisation before the age of 16 would have to be adapted age-appropriately for given reasons.

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## **Part III**

# **Possibilities of Implementation in the Classroom**



# Male, Female, x – Gender Between Biological Determination and Social Construction

Sophia Peukert

## 1 Introduction

The developed unit “Male, female, x – Gender between biological determination and social construction” focuses on the topic of *gender* with reference to two works of literature for young people and thus takes up a problem that has only played a marginal role in the subject didactics of ethics/philosophy up to now.<sup>1</sup> However, the topic has its philosophical and didactical justification. On the one hand, anthropology with the question “What is man?” represents one of the central learning areas in ethics teaching. To determine the question of what *man* is, his gender should also be included in order to do greater justice to the essence of man.<sup>2</sup> Furthermore, philosophy pretends to be gender neutral. It treats “the human being.” However, Kinga Golus convincingly argues that “man” usually means “the man”. Women are not considered in this concept, as man is determined as a rational being. The gender theories presented have made it clear that the ability to reason has long not been attributed to women in the history of philosophy. In the classroom, it is therefore necessary to critically question the concepts.<sup>3</sup> From a didactic perspective, the topic is relevant insofar as a central goal of teaching ethics is the “promotion and

<sup>1</sup>Cf. Marsal, Eva/Takara Dobashi: Zur Situation der Geschlechterforschung in der Fachdidaktik Ethik. In: Handbuch Geschlechterforschung und Fachdidaktik. Ed. by Marita Kampshoff and Claudia Wiepcke. Wiesbaden: VS Verlag 2012, p. 127.

<sup>2</sup>Cf. Golus, Kinga: Geschlechtsblindheit und Androzentrismus in der traditionellen philosophischen Bildung. In: ZDPE 36 (2014), H. 3, p. 25. Cf. Thein, Christian: Ist Geschlecht Kultur oder Natur? In: ZDPE 36 (2014), H. 3, p. 27.

<sup>3</sup>Cf. Golus 2014, p. 19 ff, 24 f.

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strengthening [...] of personal identity formation”.<sup>4</sup> In order to answer the question “Who am I, who do I want to be?”<sup>5</sup> it is especially important for adolescents in puberty to address gender. The developed unit gives detailed and controversial space to the topic.

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## 2 Condition Analysis

This unit is designed for a 10th grade class of a Gymnasium. The lessons are based on the literary texts “Luna”<sup>6</sup> and “Every Day”.<sup>7</sup> It is not absolutely necessary that the students know both books, but it is possible to work with text excerpts. In any case, summaries should be given for comprehension. Ideally, one of the works should be read and dealt with in parallel in German lessons in order to enable an intensive discussion of the works. The focus should be on “Luna”, since this work is more strongly integrated in the lessons.

Methodical prior knowledge and openness for dealing with gender issues are prerequisites for the successful implementation of the learning unit. The students are at the end of their puberty and their gender identity is not all fixed. It is therefore important for the lesson to treat the topic sensitively and to include the experiences of the students. The series of lessons does not presuppose any specific knowledge of gender theory and builds on the students’ prior knowledge, which is to be reflected in the unit. Central terms and theories will be introduced and applied in the course of the unit. However, a background knowledge of the ancient world and Aristotle’s theory of substance and form is assumed in order to understand his theory. For the discussion of Judith Butler’s theses, knowledge of speech act theory is helpful, which can be acquired in parallel in German lessons, for example. In addition, the students’ basic knowledge of reproduction and biological sex determination is necessary, which is expanded and questioned in the context of the lesson unit in interdisciplinary lessons with biology.

However, the methodological competencies of the learners are more important than their prior knowledge of the subject. Routine in the independent elaboration of topics, the extraction of information even from demanding texts and the comprehension of argumentation structures are required. For students with a lower reading competence, differentiating work materials should be provided. Work and discussions in small groups are established, as well as the presentation of results to the class. The learners are familiar with discussion methods such as fish bowls or talk

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<sup>4</sup>Marsal/Dobashi 2012, p. 128.

<sup>5</sup>Marsal/Dobashi 2012, p. 131.

<sup>6</sup>Cf. Peters 2006.

<sup>7</sup>Levithan 2015.

shows from previous learning units and are able to use them. They are also able to write statements and letters.

The implementation of the learning unit requires an environment in which group and project work is easily possible. Internet access, video playback facilities and space for hanging posters and collages are also required.

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### 3 Didactical – Methodical Analysis

The planned unit deals with *gender*, “one of the most central personal variables”,<sup>8</sup> to which every individual has to relate. The topic of gender affects all students throughout their lives and thus has a great relevance to their lives, both in the present and for the future of young people. Especially in puberty, in which most of the students of grade 10 are still in, gender is highly relevant. Sexual characteristics are formed and gender identity is developed and consolidated. The topic of sexuality is taken up again and again. Identity issues are dealt with much less frequently, which is, however, an important concern of this learning area planning. In addition to the direct reference to the life world of the learners, the learning unit also takes up a socially and politically controversial topic. Gender equality has not yet been achieved in many areas even in Germany today and is therefore an important topic. Furthermore, the handling of debates like #metoo shows the firm anchoring of certain behaviours in the interaction between the genders and thus the necessity of discussing and breaking up such patterns.

What does it mean to be a man or a woman? What relevance does the distinction into different genders have? These and other questions are rarely discussed in the classroom and in everyday life. Gender is usually set as a premise. In view of the individual and social relevance of the category, the unit wants to ask these questions consciously.

It is important for the teacher to treat the topics with great sensitivity. On the one hand, this includes a considerate approach to the learners, which nevertheless protects privacy in the case of very personal questions and does not expose anyone. On the other hand, the unit also requires a high degree of self-reflection from the teacher. *Gender* is a complex construct which is often simplified in everyday debates. In order to discuss the topic in a differentiated way, I think it is necessary for the teacher to become aware of her own assumptions about the subject matter in order to prevent them from influencing the classroom discussion.

The aim of the learning unit is to show with *gender* a system of order that encompasses the whole of life and to encourage sensitisation and self-reflection. In relation to *gender*, society is dominated by many unfounded assumptions based on

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<sup>8</sup>Marsal/Dobashi 2012, p. 132.

ignorance. Thus, it is a concern of this teaching unit to ground the debate with knowledge, different positions and theories in order to prevent discrimination e.g. of intersexuals and transsexuals as well as gender stereotypes. Based on the learners' prior knowledge, the series introduces different areas of *gender*. The students gain insight into the gender theories of Aristotle and Rousseau and, building on this, deal with current gender relations. The core topic, however, is the nature-culture debate, in which the students learn and assess basic biological knowledge about gender as well as philosophical and sociological positions on the cultural construction of gender in order to gain a comprehensive approach to gender theory. Student-activating methods are central to the development of this topic. Through literature for young people, selected examples and repeated references to the current situation, the topic is developed on the basis of the interests and the life-world reference of the students. The two literary works were the starting point for certain focal points of the unit such as transsexuality and *doing gender*. Text excerpts are used in different functions throughout the unit and are also used as a common thread in written work throughout the unit.

The central steps and methods of the unit will now be presented. The detailed planning can be found at the end of this chapter and is designed for (at least) twelve double lessons.

The first lesson serves as an introduction to and sensitization for the topic. Based on the materials brought in by the students, the problem area of *gender* is opened up. The materials of the learners allow to approach the topic from the perspective of the students. On this basis, central terms, a definition of gender and guiding questions are developed. The prior knowledge of the students is thus activated and made visible, and space is also given to the students' questions on the topic. The developed definition represents the state of knowledge at the beginning of the learning unit and is taken up again in the last lesson in order to work on and supplement the definition, if necessary. At the end of the first lesson, one of the literary works is used for the first time with a text excerpt from "Every Day". The text passage is an impulse to think about one's own gender, so that the general level at the beginning of the lesson is changed to a personal level. The text excerpt is intended to generate curiosity and interest in the topic among the students by addressing a question that many learners have (probably) not yet thought about. The students write their thoughts on the meaning of gender in a letter to A, which on the one hand establishes the connection to the literary work and on the other hand protects the privacy of the students, as the letters are not shared publicly with the class. Together with other performances, the letter will be included in the final assessment.

After the topic of the unit has been introduced, the next lessons deal with the relationship between the sexes and gender roles. The discussion takes place with the help of varied, student-activating methods and life-world-related content. At the beginning, the stereotypes and role conceptions of the pupils concerning certain

objects and characteristics are made visible with the help of a mood line. This serves the activation and is at the same time a prerequisite for subsequent reflections. The problem is then philosophically underpinned with texts by Aristotle and Rousseau. In doing so, the students get to know two of the most influential gender theories in (philosophical) history and train their text and reading competence by working on them independently. The discussion of the two philosophers also pursues the goal of recognizing and critically reflecting on central patterns and traditions of gender relations by following the text work with a discussion of the topicality of the theories. For this purpose, the students' observations from everyday life are included. The lesson ends with a transfer. A text excerpt from "Luna", in which Regan reflects on gender roles and describes conflicts with them, opens up the problematisation of gender roles. With the help of the realistic text excerpts and a later discussion, the students are activated to critically examine gender roles and to position themselves in relation to them. Furthermore, the assignment of an internet research and the creation of a presentation on current gender relations in Germany serves this purpose. The tasks require independent work and presentation and allow for a high level of student activity. In addition to philosophical theories and literary examples, the students also gain an impression of the gender reality in Germany and acquire important basic knowledge in order to be able to position themselves on the socially relevant topic. In the 4th double lesson the presentation and discussion of the results takes place. The relevance of Aristotle and Rousseau is re-examined on the basis of the empirical findings. Afterwards, a new level is added to the topic with the help of a thought experiment. The students have the task of designing models for an ideal gender relationship. The task requires the reflection of current relations, questions of justice and positioning on the meaningfulness of gender roles and is thus a very complex challenge. The use of the "veil of ignorance" allows the pupils to design the ideal independently of their own gender and thus requires more objectivity. Since not all groups are under the veil, the different models can be compared very well and unspoken premises can be discussed. In order to reflect on the results, the pupils then write a second letter to Luna or A, which again secures the findings and also establishes a reference to the literature.

From the 5th double lesson onwards, the nature-culture debate is the focus of the lesson. The students are confronted with biological as well as sociological and philosophical theories. The selected texts are partly very demanding and require didactic reductions and good preparation by the teacher. Nevertheless, the student-centered discussion is the focus.

In the first lessons the biological basics are dealt with. The unit on nature is at the beginning of the debate, as I assume that the gender categorisation at the beginning of the learning area is more biologically influenced. These pre-assumptions and the prior knowledge of the pupils should be deliberately addressed and reflected upon in the lesson. Ideally, the lesson on biology is held together with a biology teacher. The aim of the unit is that the students get to know the different

levels of biological sex and become aware of the complexity. The learners work out the contents independently in stations where a variety of materials are available and thus different learning types are addressed. After the presentation and securing of the results, a new impulse is given with the help of a text excerpt from "Every Day". While the differences between the sexes have been the focus so far, questions about equality and the significance of differences are now addressed. The students look at the topic from a different perspective and get a comprehensive overview. The acquired knowledge about the biological sex is still a necessary prerequisite to discuss intersexuality in the next lesson. Here, further biological forms of gender are dealt with, which, however, break up the binary system. The aim of the lesson is to sensitise the pupils for intersexuality and to develop knowledge which enables a reflective handling of intersexuality. By getting to know reports of experiences, the pupils gain insight into the lives and conflicts of affected people, which should stimulate understanding and empathy. The following talk show on the third gender also ties in with current political and social discussions. The different people in the talk show are to provide a differentiated view of the topic.

The 7th double lesson brings the youth books back into focus. By means of text excerpts from both works, the pupils are confronted with the topic and the problem area of transsexuality is opened up. The youth books give a sensitive insight into the life of transsexuals. They are vivid examples that nevertheless maintain a certain distance and have the additional advantage that Vic and Luna have very different experiences as transsexuals. This makes it possible to work on the topic from different perspectives. The lesson should give space to the subjective feelings of the learners as well as to the scientific perspective. It is difficult to understand how it feels to belong to the opposite sex and this can lead to rejection and strangeness. These feelings should be consciously addressed and reflected upon. The World Café with its various questions also offers space for this. The final discussion serves to critically reflect on transsexuality in relation to the binary gender system and again includes the literary works, so that the students have two examples of use to which they can orient themselves and the arc to the beginning of the lesson is closed.

The lesson on transsexuality raises the question of what makes a person a man or a woman if it is not necessarily the body and thus leads directly to the cultural construction of gender. The 8th double lesson focuses on Simone de Beauvoir's core thesis and the role of education. De Beauvoir's theory finds necessarily reduced application. The text confronts the students with one of the central philosophical gender theories of the twentieth century and provides an important philosophical foundation for the discussion. After the students first deal with questions of gender construction without theoretical input, they work out the contents of the theory on their own. In this way, the prior knowledge of the pupils is included as well as the knowledge is expanded and questioned. With the Socratic discussion

at the end, the reference to the present is established. The students are asked to look at gender from the cultural and the biological perspective and to evaluate their meaning. Thus, both previous positions of the nature-culture debate are applied and discussed.

Building on the content on Simone de Beauvoir, central terms and concepts of gender theory are introduced and applied with *sex*, *gender* and *doing gender*. The lesson thus ensures that the students can discuss the topic using technical terms and also reflect on them critically. After the introduction of the terms, the pupils apply them independently to Luna, testing their suitability. At the same time, the task serves as a safeguard for the acquired knowledge. By dealing with the gender representation of Luna/Liam, the learners inductively gain access to the concept of *Doing Gender*, which is supported by the teacher in a short lecture with expert knowledge. The creation of the collage forms the conclusion of the lesson. Methodologically, this is appealing in that creativity is required and visual media are the focus. In terms of content, the collage also ties in with the central aspect of “seeing” and is intended to raise awareness of the many different ways in which gender is represented. Thus, the students acquire knowledge that can be used in everyday life to recognize and reflect on representations that reinforce gender stereotypes.

The nature-culture debate is concluded with two double lessons on Judith Butler. After the central findings and positions of the previous lessons have been summarized, the students are confronted with Butler’s thesis that biological gender is also a social construction. Without further knowledge about Butler’s theory, the students are asked to comment on the thesis and to make assumptions about what is meant by it. This first discussion takes place in the plenary in order to capture many reactions and to give space to the expected collective uncertainty. The uncertainty of the students caused by the thesis offers enough tension and motivation to support the statement with knowledge. For this purpose, the students independently acquire Judith Butler’s most important terms and statements. The development deliberately does not take place with a primary text by Judith Butler, but with the help of interview excerpts, NEWSPAPER articles and videos. Butler’s texts are written in a very presuppositional way and it is difficult to find a text excerpt that gives a good overview of her theory. The subsequent improvisation theatre breaks up the lesson through body work, adds variety and challenges the students to apply and try out the knowledge they have acquired. The aim is for the students to understand how gender can be created performatively in order to raise their awareness of such actions. Such exercises can also be great fun for the students after initial reluctance. A “Gender Trouble Day” is also planned before the next lesson. This should clarify Butler’s concept of gender confusion. For example, by dressing up as the opposite sex, parodying gender roles, etc., the students test the concept on their own bodies. Such a day requires a great openness of the class, which is not certain. Doubts could be dispelled by the protection

that the implementation in the group offers. But the topic can be looked at on a deeper level than only from the theory. In my opinion, the teacher should also participate in such an activity.

In the last content lesson, the day is reflected upon and the concept is evaluated for its chances of success. The evaluation is based on the experiences of the students. In order to give room to the controversial discussion of Butler's theses, the students are confronted with a counter-position for a differentiated view. After this elaboration the conclusion of the learning unit takes place. Here, the initial definition of gender is taken up again and changed on the basis of the acquired knowledge and this is then reflected upon. The same is pursued through the final positioning. For this purpose, the statements on which the students already had to position themselves in the biology lesson are taken up again. The renewed positioning and a written justification provide insight into the changes in knowledge and attitude that have taken place in the students in the course of the unit. In a final essay the students apply the knowledge and experiences of the learning area. In terms of content, the essay takes up the question of the future and opens the space for desirable or undesirable social circumstances. In doing so, they can show that they are able to reflect on the theories and take a reasoned position. The essay will be included in the assessment of the learning area alongside the letters, the collage and the presentation.

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#### **4 Learning Objectives of the Planned Unit**

- The pupils gain insight into gender issues in the field of tension between nature and culture.
- The pupils are familiar with aspects of current gender relations and roles in Germany and take a well-founded position on these.
- The students know, apply and evaluate central concepts of gender theory such as *sex*, *gender*, *doing gender* and *construction*.
- The students know and evaluate central gender theories of philosophy (Aristotle, Rousseau, de Beauvoir, Butler).
- The students know central aspects of biological sex determination and biological explanation of gender differences and assess their explanatory power.
- The pupils know definitions and characteristics of intersexuality and transsexuality and take a well-founded position on central ethical and social questions.
- The pupils position themselves on the cultural and performative construction of gender.

## 5 Planned unit

When. Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
<b>Introduction to the subject</b>			
<b>1. Double lesson</b>			
	<p><b>What is gender and what does it mean to me?</b></p> <p>Students had the homework to bring different materials (newspaper articles, pictures, song lyrics, quotes, etc.). The students had the homework to bring different materials (newspaper articles, pictures, song lyrics, quotes, etc.) on the topic of “gender”. Exhibiting the materials in a kind of “gallery tour”</p> <p><b>Rec.</b></p> <ol style="list-style-type: none"> <li>1. Look at the different materials that your classmates have brought.</li> <li>2. Then formulate central terms that you associate with the topic of “gender” and pin them on the board.</li> </ol> <p>Sorting the terms into a common conceptual network – arrangement according to themes/commonalities (arrangement by pupils)</p> <p>Discussion of the conceptual network and joint formulation of headings and derivation of questions</p> <p><b>Rec.</b></p> <ol style="list-style-type: none"> <li>1. Formulate headings for the different areas of the conceptual network. Develop key questions based on the headings.</li> </ol> <p><b>Prior knowledge and positions on gender</b></p> <p>Possible guiding questions:</p> <ul style="list-style-type: none"> <li>Which genders are there?</li> <li>How is gender recognisable?</li> <li>What is the relevance of gender?</li> <li>How can gender be defined?</li> </ul>	Materials brought by the pupils	Introduction, opening of the problem
		Gallery tour, plenum	Get an overview of the topic Elaborate central terms
		Plenary, UG, blackboard, terms on A4 sheets of paper Plenum, UG	Arrange the terms, create a structure Formulation of guiding questions on the topic of “gender”
			Elaboration, activation and discussion prior knowledge

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	<p><b>Rec.</b></p> <ol style="list-style-type: none"> <li>1. Discuss the guiding questions in small groups.</li> <li>2. Note down key findings and other open questions that arose during the discussion.</li> <li>3. Define the term "gender".</li> </ol> <p>Evaluation of the small group discussion</p> <p>Collect central results and open questions in the plenum</p> <p>Attempt at a common definition of gender, discussion of definitional problems</p>	Discussion, GA, binder, guiding questions (blackboard)	<b>The pupils define "gender" on the basis of their previous knowledge.</b>
	<p><b>Thinking about your own gender</b></p> <p><b>Rec.</b></p> <ol style="list-style-type: none"> <li>1. Read the passage and discuss with your partner why this question is so important to Rhiannon and whether you would ask the same question.</li> <li>2. Compose a letter to A discussing the following questions: What role does gender play for me as a person? What does it mean for me to be a girl or a boy? What role does other people's gender play for me?</li> </ol> <p><b>HA:</b></p> <p>Make observations in your everyday life: Where does gender play a role? Where is differentiation made? Write down your findings</p>	Plenum, UG	Securing results Reflection on the definition of gender
	<p><b>Rec.</b></p> <ol style="list-style-type: none"> <li>1. Read the passage and discuss with your partner why this question is so important to Rhiannon and whether you would ask the same question.</li> <li>2. Compose a letter to A discussing the following questions: What role does gender play for me as a person? What does it mean for me to be a girl or a boy? What role does other people's gender play for me?</li> </ol> <p><b>HA:</b></p> <p>Make observations in your everyday life: Where does gender play a role? Where is differentiation made? Write down your findings</p>	PA, text excerpts from "every day" p. 255.	Elaboration II Reflection
	<p><b>Rec.</b></p> <ol style="list-style-type: none"> <li>1. Read the passage and discuss with your partner why this question is so important to Rhiannon and whether you would ask the same question.</li> <li>2. Compose a letter to A discussing the following questions: What role does gender play for me as a person? What does it mean for me to be a girl or a boy? What role does other people's gender play for me?</li> </ol> <p><b>HA:</b></p> <p>Make observations in your everyday life: Where does gender play a role? Where is differentiation made? Write down your findings</p>	Letter writing, EA	<b>The pupils position themselves on the significance of gender for themselves and others.</b> Application, sensitization
	<p><b>HA:</b></p> <p>Make observations in your everyday life: Where does gender play a role? Where is differentiation made? Write down your findings</p>	Homework, observation environment	Application, sensitization
<b>Gender relations, gender roles and gender stereotypes</b>			
<b>2. Double lesson</b>			
	<p><b>Philosophical positions on the relationship between the sexes</b></p> <p><b>Gender stereotypes of the pupils</b></p> <p>Typical man, typical woman</p> <p>Make-up, football, cooking, mathematics, ballet, muscle strength, courage, caring, listening, beer, champagne ...</p> <p><b>Rec.</b></p> <p>Position yourselves on the line to the terms. Are they typically female or typically male?</p>	Mood line, plenary, A4 sheets with terms and pictures	Introduction, problem orientation

	<p>Holding the positioning on the board What characteristics/objects/interests are considered typically male/ typically female?</p>	<p>Plenum, UG Blackboard, A4 sheets with terms</p>	<p>Intermediate fuse Formulating the problem, goal orientation</p>
	<p>Guiding question: Are men and women fundamentally different? If so, why?</p>	<p>PA</p>	<p>Formulate own solutions <b>The pupils position themselves on the question of whether women and men are fundamentally different.</b></p>
	<p><b>Rec.</b> Discuss the guiding question and write down your central answers</p>		
	<p><b>Gender relations in Aristotle and Rousseau</b> Forming core groups, reading the tasks and dividing into expert groups</p>	<p>Group puzzle, GA Home groups</p>	<p>Elaboration Discussion of philosophical positions</p>
	<p><b>Rec. Gr. 1, 3 Aristotle</b> 1. Summarize the central statements of Aristotle in a thesis. 2. Enter the female and male characteristics in the two body images. 3. Explain the reasons with which Aristotle supports his gender theory</p>	<p>Text work, worksheets, posters with body images (approx. life-size) coloured Eddings Excerpt from Aristotle: Politics. Reclam 2003, pp. 101–106 [1259b–1260b].</p>	
	<p><b>Rec. Gr. 2,4 Rousseau</b> 1 summarize the central statements of Rousseau in a thesis. 2. Enter the characteristics of an ideal woman/man in the body images. 3. Explain the relevance of gender education for society.</p>	<p>Text work, worksheets, posters with body images (approx. life-size) coloured Eddings, expert round, excerpts from Rousseau: Emile. Reclam 1963, pp. 719–721, 728, 731, 734 f., 742 f.</p>	<p>Elaboration Discussion of philosophical positions</p>
	<p>Exchange of results in home groups Additions of the characteristics of the sexes in a different colour on the posters</p>	<p>Home groups</p>	<p><b>The pupils know the central aspects of Aristotle's and Rousseau's gender theories.</b></p>

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	<p>Summary of the results, comparison of the posters Discussion of the reasons</p> <p>Discussion on gender relations after Rousseau: Thesis: The gender relations formulated by Rousseau are still relevant today. <b>Rec.</b> In pairs, formulate pro and con arguments for the thesis. Include your observations from everyday life. Conducting the discussion</p>	<p>Plenum, posters, UG</p> <p>Preparation in PA (inclusion of the HA from last lesson) Fishbowl discussion Plenum</p> <p>(Alternatively, as homework, prepare the discussion and carry it out next lesson)</p>	<p>The pupils assess the gender theories of Aristotle' and Rousseau.</p> <p>The pupils apply Rousseau's gender theory to the present day and assess its validity.</p>
<b>3. Double lesson</b>	<p><b>Problematisation of gender stereotypes/concepts</b></p> <p><b>Excerpts from the text</b> 1. Comment on Regan's thoughts and statements. 2. Discuss the advantages and disadvantages of role models. Write down your arguments.</p> <p><b>Advantages and disadvantages of role models/gender concepts</b> Thesis: Gender roles are necessary for the development of a person's personality.</p> <p><b>Current gender relations in Germany</b> Occupation Family Income Education ...</p>	<p>Text work, "Luna", p. 73 f., p. 144 PA</p> <p>Discussion, plenary Advocate diabolii</p> <p>Internet research, GA Presentation (PPT, Prezi)</p>	<p>Introduction, opening up the problem of "role models" <b>The pupils position themselves on the statement that people have to fulfil gender roles in order to be accepted.</b></p> <p><b>The pupils assess the advantages and disadvantages of gender roles.</b></p> <p><b>The pupils gain insight into the current gender relations in Germany.</b></p>

	<p><b>Rec.</b> 1. Research reliable data on the gender ratio in Germany on the internet. Focus on one of the sub-topics. 2. Create a presentation to present your results (max. 5'). 3. Present your results to the other students. (Next lesson).</p>	<p>Research opportunities: <a href="http://www.bpb.de/gesellschaft/gender/frauen-in-deutschland/">http://www.bpb.de/gesellschaft/gender/frauen-in-deutschland/</a> <a href="http://www.bpb.de/apuz/144845/mansbilder">http://www.bpb.de/apuz/144845/mansbilder</a> <a href="https://de.statista.com">https://de.statista.com</a></p>	<p>Independent development Media literacy training Identify reliable sources</p>
<p><b>4. Double lesson</b></p>	<p><b>Gender relations today</b> Continuation of the group work  Presentation and discussion of the results</p> <p><b>Rec.</b> 1. Present the results of your research to the other students. 2. Assesses current gender relations. Establishes references to the theories of Aristotle and Rousseau.</p> <p><b>Ideal ratio of the sexes</b> <b>Rec.</b> 1. The relationship between the sexes should be reorganized. Develop a model for an ideal relationship between the sexes. Write down the characteristics on the poster. 2. Formulate reasons for your model.  Evaluation of the models in plenary Comparison of the different groups Difference veil vs. non-veil groups Discussion of the rationale for models</p> <p><b>Rec.</b> Write a second letter to Luna/A. In it, explain your findings from the thought experiment and take a position on them.</p>	<p>GA, internet research, PPT, Prezi, laptop, beamer  Presentation, plenary  Plenum, UG  Thought experiment, veil of ignorance, (4 groups: 2x under veil, 1x representation men, 1x representation women [each mixed groups]) Posters  Plenum, UG Posters  EA, letter writing (homework if necessary)</p>	<p>Training in presentation skills  <b>The pupils gain insight into the current gender relations in Germany. The pupils assess current gender relations.</b>  Application <b>The pupils develop a model for an ideal relationship between the sexes and justify it.</b>  Reflection, discussion  <b>The pupils position themselves on the findings of the thought experiment.</b></p>

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<p><b>Gender – nature or culture?</b></p>		
<p><b>5th double lesson (+ 2 lessons in biology)</b></p> <p><b>Gender and gender differences from the perspective of biology</b></p> <p><b>Rec.</b> Using the coloured cards, position yourselves on the following statements. (green = agree, yellow = I don't know, red = disagree). There are two genders – male and female. Men's and women's bodies are biologically different. Hormones control the behavior of people. Hormones can explain behavioral differences between men and women. It is possible to be neither male nor female. A person born with a penis is a boy, with a vagina a girl. The sex remains the same throughout life.</p>	<p>Subject-related UR with biology</p> <p>Traffic light method (red, yellow, green cards)</p>	<p>Entry, introduction, problem opening</p> <p><b>The pupils position themselves on statements about biological sex.</b></p>
<p><b>Levels of biological sex</b> Chromosomal, gonadal, hormonal, morphological Meaning of hormones and their influence on behavior</p> <p><b>Rec.</b> 1. Work through the stations on biological sex and write down your findings on the worksheets. 2. Prepare a brief summary of the content of the last station to present to the class. If necessary, formulate open questions. Comparison and discussion of the results</p>	<p>Station work with information texts, videos, visualizations, examples, AB</p> <p>GA Sources e.g.: <a href="https://www.planet-schule.de/wissenspool/40-wochen-von-der-keimzelle-zum-kind/inhalt/sendung.html">https://www.planet-schule.de/wissenspool/40-wochen-von-der-keimzelle-zum-kind/inhalt/sendung.html</a> et al. Plenary, presentation, UG</p>	<p>Independent elaboration, teamwork</p> <p><b>The pupils gain insight and know the levels of biological sex and discuss them.</b></p> <p>Securing results, clarification of open questions</p>
<p><b>Equality aspect</b></p> <p><b>Rec.</b> 1. Read the text excerpt. Do you agree with A's opinion? Take a position on it. 2. A talks about "inexplicable reasons" why people focus on differences. Consider reasons there may be for this. 3. There are many more similarities than differences between men and women. Assess what significance this may have for future debates about gender.</p>	<p>Text excerpt from "every day", p. 101 f.</p>	<p>Reflection, transfer Sensitization</p> <p><b>The pupils position themselves on the importance of similarities and differences and assess why gender differences are emphasised in this way.</b></p>

6. Double lesson	<p><b>Intersexuality – between the sexes</b></p> <p><b>Introduction to the subject</b>          Maria and Thorsten are expecting their first child. They are surprised whether it is a boy or a girl. After the birth, they eagerly await the information from the midwife. “Is it a boy or a girl?” they ask, “we can’t say for sure”.</p> <p><b>Rec.</b>          1. Describe the feelings and thoughts that Maria and Thorsten might have after the answer.</p>	Plenum, UG	Entry, problem opening Sensitization, promotion of empathy
	<p>Introduction to the topic with excerpts from documentation</p> <p><b>Rec.</b>          1. Write down in bullet points how intersexuality can develop.</p>	Plenum, partly EA, Worksheet, projector Documentary “boy or girl? Why there are more than two genders” (quarks and co.)	Introduction Elaboration <b>The pupils gain insight into types, development and frequency of intersexuality.</b>
	Talk about the information from the film Edit worksheet on types and frequency of intersexuality	Worksheet, PPT	
	Court decision Federal Constitutional Court on the third gender	Extract from newspaper article, plenary, UG <a href="https://www.zeit.de/gesellschaft/zeitgeschehen/2017-11/bundesverfassungsgericht-fuer-drittes-geschlecht-im-geburtenregister">https://www.zeit.de/gesellschaft/zeitgeschehen/2017-11/bundesverfassungsgericht-fuer-drittes-geschlecht-im-geburtenregister</a>	Impulse, motivation for discussion

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	<p><b>Talk show on the topic: Do we need a third gender?</b> Preparation of the talk show Various roles: moderator 2x parents of intersexual children (pro&amp;contra) doctor or physician 2x intersexual persons (pro&amp;contra) gender researcher</p>	GA (5 different roles), role cards, information material	Discussion of different positions on intersexuality
	<p><b>Rec.</b> 1. Use the materials to find out about the experiences and positions on intersexuality and your role. Note down the most important arguments and possible discussion questions. 2. Identify one person to represent your group on the talk show.</p>	(experience reports, legal basis, motives) Texts e.g. from Rehr: Von Männern und Frauen. Militzke 2016, pp. 49–51	Elaboration II <b>The pupils know experiences, positions and legal basics about intersexuality. The pupils assess whether there is a need for a third gender.</b>
	Implementation of the talk show Final positioning as the end of the talk show “Studio judgment”	Plenum, talk show Ballot paper	Application
	Evaluation and reflection of the talk show Discussion about the necessity of gender categories in general	Plenum, UG	Reflection
<b>7. Double lesson</b>	<p><b>Transsexuality</b></p> <p><b>Confrontation with the topic</b> <b>Rec.</b> 1. Explains what is meant by transsexuality. 2. Summarize how Luna or Vic experience their transsexuality and how the environment reacts to it. 3. Gather open questions on the topic that you would like to discuss</p>	Gr1: Text excerpts “Luna Gr2: Text excerpts “every day” text excerpts “Luna” pp. 32 f., 74 f., 287 “every day” S. 314–318, Info text transsexuality GA, question cards	Introduction, opening of the problem Elaboration <b>The pupils gain insight into the topic of transsexuality and know the definition and central problems.</b>

	<p><b>Plenary discussion</b> Addressing the subjective feelings/previous knowledge of the pupils Definition/information about transsexuality Presenting the situation of Luna/A Clarification of open questions about transsexuality (frequency, handling, legal situation, terms, causes)</p> <p><b>Discussion of ethical/sociological issues</b> What makes a person a woman/man? Why do many people find it so difficult to accept other people's transsexuality? What is a desirable way for society to deal with transsexuals?</p>	<p>Plenum, UG, if necessary teacher lecture on transsexuality (if necessary)</p> <p>GA, world Café Posters Per round 5–7' time 6 tables, 3 themes (one person stays at the table for the next round, then changes)</p>	<p>Address prior knowledge, allow for subjective impressions Securing results Clarification of open questions</p> <p>Discussion of further questions positioning on central problems in dealing with transsexuals <b>The pupils assess the way transsexuals are treated in society and draft possible ways of dealing with them.</b></p> <p>Training presentation and explanation</p>
	<p><b>Evaluation world Café</b> Discussion of the results in the plenum, clarification of open questions</p>	<p>Plenary, presentation, posters (presentation is made by the last group)</p> <p>Discussion of thesis, dialectical method Statement, EA (homework)</p>	<p><b>The pupils assess the effect of the binary gender system on transsexuals' desire for surgery.</b></p>
<p><b>8. Double lesson</b></p>	<p><b>Final written discussion</b> <b>Thesis:</b> The desire for gender reassignment results from the gender dichotomy, which only allows man and woman and does not accept other forms. <b>Rec.</b> Position yourself on this thesis, making connections to Luna's and Vic's experiences.</p> <p><b>The construction of gender – Simone de Beauvoir</b></p> <p><b>“You're not born a woman. You are made a woman.”</b> Thesis as impulse on the board, spontaneous statements of the pupils</p>	<p>Plenary, flash method</p>	<p>Problem opening <b>The pupils position themselves on Simone de Beauvoir's thesis.</b></p>

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(continued)	<p>Guiding question: Is gender socially constructed?</p> <p><b>Rec.</b> Discuss in pairs what Simone de Beauvoir wanted to express with this statement. 2. Makes assumptions about how a person is made into a woman and whether this is also true of men.</p> <p><b>Discussion of de Beauvoir's theory</b> Reading text on gender roles and education</p> <p><b>Rec.</b> 1. Explain the role of upbringing and social conditioning that play a role in the principle of "feminine" and "masculine". 2. Take a position on the thesis that gender roles are created by society. Formulate possible counter-arguments to de Beauvoir. 3. Evaluate the timeliness of the argument. Have the ideals of education changed?</p>	<p>PA</p> <p>Text work, EA AB, Tasks and text "Gender roles – Geschlechterrollen – Produkt der Erziehung?" from Rehr, Kristina: Von Männern und Frauen. Milizke 2016, p. 35 f.</p>	<p>Developing intuitive solution proposals</p> <p>Discussion with philosophical text Independent development Reading literacy training <b>The students gain insight into Simone de Beauvoir's gender theory.</b> <b>The pupils position themselves on de Beauvoir's theses and assess their topicality.</b> Securing results, reflection Transfer, application <b>The pupils assess the power of upbringing and social conditioning on behaviour.</b></p>
	<p>Comparison and summary</p> <p><b>Follow-up discussion:</b> "If children were raised regardless of gender, there would be no behavioral differences between the sexes."</p>	<p>Plenum, UG Plenum, Sokratisches Gespräch (adapted) Rehr, Kristina: Of Men and Women 2016, p. 9</p>	
<b>9. Double lesson</b>	<p><b>Differentiation between sex and gender</b></p> <p>Statements on gender as an entry point Ex: A man has XY chromosomes. Women have their period once a month. Women can cook better. Men are gifted with their hands. ...</p>	<p>A4 sheets, magnets</p>	<p>Introduction</p>

			Plenary, UG, A4 sheets, magnets, blackboard	
	<p><b>Rec.</b></p> <p>1. Classify the utterances according to their common references to gender.</p> <p><b>Introduction and discussion of the terms</b></p> <p>Sex = biological sex, human anatomy Gender = social gender, culturally shaped</p> <p>Classification of the statements into the two categories</p>		<p>Short explanatory texts, e.g. from Rehr, Kristina: Von Männern und Frauen. Millitzke 2016, p. 40.</p> <p>EA, backup and comparison in plenary</p>	<p>Development and introduction of technical terms</p> <p><b>The students know the definitions of sex and gender and how to distinguish between them.</b></p> <p><b>The pupils position themselves for differentiation.</b></p> <p>Application of the concept to Luna</p> <p>Introduction to the concept of <i>doing gender</i></p>
	<p><b>Text excerpt Luna</b></p> <p><b>Rec.</b></p> <p>1. Apply the terms <i>sex</i> and <i>gender</i> to Luna. What do you notice?</p> <p>2. Compare the gender representation of Luna/Liam. Through what means is <i>gender</i> expressed?</p> <p><b>Concept <i>doing gender</i></b></p>		<p>PA, text work</p> <p>Text excerpt "Luna," pp. 7, 13, 65 f.</p>	<p>The pupils gain insight into the concept. <b>Doing gender.</b></p> <p>The pupils know means, spaces and actions with which gender is constructed and assess them.</p>
	<p><b>Collage on doing gender in our society</b></p> <p><b>Rec.</b></p> <p>1. Create a collage from the existing image and text material (own material also allowed!), which visualizes the different levels of <i>doing gender</i>.</p> <p>Evaluation of the collages</p>		<p>Teacher lecture, PPT, binder</p> <p>Creating a collage, GA</p> <p>Image and text material, posters</p> <p>Gallery tour, plenum</p>	<p>Securing results, reflection</p>

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10. Double lesson	<p><b>Discussion of Judith Butler's theses</b></p> <p><b>What happened so far ... Review</b> Brief summary of the findings of the last hours and introduction to Butler's thesis "Biological sex is also a social construction". <b>Rec.</b> 1. Position yourself on Judith Butler's thesis. 2. Make assumptions. What could Butler have meant by this thesis?</p> <p><b>Discussion of Butler's theses</b> <b>Rec.</b> 1. Use the materials to find out about Judith Butler's most important statements and concepts. 2. Summarize the central statements in theses. 3. What is Judith Butler's goal and how does she intend to achieve it? Summary in plenary, creation of blackboard together with teacher, clarification of open questions</p> <p><b>How is gender performatively produced?</b> Trying out different performative forms of gender representation in everyday life <b>Go into the middle of the circle and represent a typical posture/action for a man or a woman. The other students take over the movement. Then it is the next person's turn.</b> Reflection and evaluation of the improvisations <b>Rec.</b> In pairs, evaluate your experience of improvisational theatre. How did the performances and their repetition feel? Is gender constructed performatively? Take a well-founded position. Statements on performative construction of gender in space (different corners) Discussion "gender trouble" day</p>	Plenum, UG	Introduction, opening of the problem Finding your own approach to the problem
		PA, text work (interview excerpts, newspaper articles etc., explanation of most important terms) E.g. Judith Butler: "Heterosexuality is a fantasy" In: <i>Philosophy Magazine (2013)</i> , H. 1	Elaboration <b>The students know Judith Butler's central theses on the performative production of gender.</b> Securing results
		Improvisational theatre, plenary (teacher begins)	Application
		PA	Reflection, assessment <b>The pupils position themselves on the performative construction of gender.</b>
		Plenary, statements in room, individual reasons given by pupils	Positioning of the pupils, reflection Application

<p><b>II. Double lesson</b></p>	<p><b>Gender trouble and countertext to Butler</b></p> <p>Repetition of contents of last lesson          “Pretty. A word for girls. The way boys were referred to as proper.” Liam was right, there was a boy language and a girl language.”  <b>Rec.</b>          1. Make a connection between the quotation and Judith Butler’s theory.          Evaluation of the “gender trouble” day  <b>Rec.</b>          1. Summarise your experiences of the gender trouble day. How did you feel, what reactions did you trigger?          2. Assess the chances of success of the concept of “gender trouble” – can it shake up the gender system?</p>	<p>Detail “Luna”, p. 73.          EA (preparation)          Plenary, flash method</p> <p>PA, followed by plenary</p>	<p>Repetition, activation of previous knowledge</p>
<p><b>Counterposition to Judith Butler</b>          Discussion of Susanne Kummer’s position on “corporeality”.  <b>Rec.</b>          1. Work out what Kummer means by “corporeality” and how this is related to the natural determination of gender differences.          2. Note Kummer’s and your own arguments for gender difference as something valuable.          3) evaluate the validity of Kummer’s argument. Can she successfully refute Judith Butler?</p>	<p>Text work Susanne Kummer:          “Geschlecht ist keine Konstruktion          in Rehr, Kristina: Von Männern und Frauen, pp. 43 f. (text and tasks)          PA</p>	<p>Confrontation with counterposition          Elaboration          Examination of argumentation structure → training of argumentation skills  <b>The pupils know and assess Susanne Kummer’s position.</b>  <b>The pupils assess the structure of Susanne Kummer’s argumentation.</b></p>	<p>Application “gender trouble          Summary and Evaluation of the experience          Assessing the application  <b>The pupils assess the chances of success of a concept such as “gender trouble”.</b></p>
<p><b>Evaluation in plenary</b>          Summary of results and reconstruction of Kummer’s argumentation structure on blackboard and reference to J. Butler</p>	<p>Plenum, UG</p>	<p>Plenum, UG</p>	<p><b>The pupils assess the structure of Susanne Kummer’s argumentation.</b></p>

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	<p><b>Evaluation interview learning area</b>          Recourse to common definition from the beginning of the unit  <b>Rec.</b>          1. Evaluate the first definition of gender. What changes would you make?          2. “More central than the differences between the sexes are their similarities” – take a position on gender equality.</p> <p><b>Final positioning on gender</b>          Repositioning on the statements from hour on biological sex differences.  <b>Rec.</b>          1. Take a position on the statements about gender and give reasons for your decision.          2. In which points has your judgement changed? Give reasons for these changes.</p> <p><b>Final essay</b></p>	<p>Plenum, chain of speeches</p> <p>Written statements, binder (homework if applicable).</p>	<p>Final reflection          Assessing the definition of gender  <b>The pupils position themselves on the equality of the sexes.</b>  <b>The pupils position themselves on statements about “gender” and reflect on their change of opinion.</b></p>
<p><b>12. Double lesson</b></p>	<p><b>The world of tomorrow – a world without gender?</b></p> <p><b>Ass:</b> Write an essay on the topic “the world of tomorrow – a world without genders? Is such a world desirable? Take a position on the necessity and probability of such a development. Include at least two central philosophical, sociological and biological theories and positions on gender.</p>	<p>Essay, exam,          E/A</p>	<p>Application, reflection          Securing results  <b>The pupils assess the possibility of a genderless world, position themselves on its necessity and apply central positions of gender theories.</b></p>

**Abbreviations:** *AB* worksheet, *Rec.* task(s), *EA* individual work, *GA* group work, *IAT* interactive whiteboard, *ILGA* International Lesbian, Gay, Bisexual, Trans and Intersex Association (Eng./International Lesbian, Gay, Bisexual, Trans and Intersex Association, *LGBT\*Q* acronym for people who identify as lesbian, gay, bisexual, trans\* or queer, *PA* partner work, *SuS* pupils, *UG* class discussion

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# “Man + Woman = Marriage – What Is the Role of Sexual Diversity in Our Society?”

Juliane Köhler

## 1 Condition Analysis

This learning area plan is designed for the 9th or 10th grade of a grammar school or high school.. The concept is conceivable as a stand-alone plan or as a sub-area plan for the topic of love, friendship, sexuality.

For a successful discussion of the topic, openness and tolerance on the part of the young people and the teacher is an important prerequisite. The students should be able to argue their opinions and to take a factual position on social problems. The planned series of lessons does not intend to educate the students to political correctness but attaches great importance to the fact that the topic of sexual diversity is treated controversially.

The learners are in the middle or at the end of their puberty and not everyone has to be aware of their own sexual orientation already, so that a sensitive handling and mutual consideration are indispensable elements of the learning area. Initially, no explicit knowledge about sexual diversity or terminology from this subject area is necessary for the implementation. However, it can be assumed that the learners have already come into contact with at least some terms or prejudices. The teaching sequence initially builds on and reflects this prior knowledge. In addition, Butler’s gender construction as a theory is introduced, applied and assessed. For this purpose, it can be advantageous if the young people have already dealt with the basic features of speech act theory in English or German lessons, for example. Furthermore, a previous historical knowledge of discrimination phenomena can contribute to a better understanding and recognition of contexts.

The methodical competence of the adolescents is more essential for the learning area than their previous subject knowledge. The independent and concentrated work on texts, the elaboration of information, whether individually or in partner work, as well as the ability to recognise and assess argumentation structures is assumed.

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Differentiation of reading tasks and texts for young people with reading difficulties is possible. The learners are practiced in small group work, discussions, presenting results and giving lectures. For them, it is also part of everyday school life to come into contact with projects and their leaders. In the present learning area planning, the school education project of “Gerede e. V. Dresden” is cooperated with. For the implementation in other federal states, regional school education projects can be used without any problems, as their approach is usually similar.

From previous grades, the young people are familiar with methods such as portfolio, writing discussion, discussion rounds and have the competence to take a stand on an issue. The black box method is introduced for the first time in this learning area.

The teaching sequence requires a spatial environment in which group work and projects can be implemented without problems. If the classroom is not completely available for the project day, another possibly larger room, possibly the school auditorium, must be used. In addition, internet access, presentation possibilities, devices that can play videos and display pictures as well as space to hang up pictures and diagrams are necessary for the smooth running of the learning area.

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## **2 Didactic-Methodical Analysis**

The (partial) learning area planning on the topic of sexuality begins after the topics of love and friendship have been dealt with in the previous lessons. Within the previous topics, the learners have created a portfolio in which they collect all their work and results. The portfolio serves as an additional indicator of the individual learning and philosophical education process at the end of the learning area. Since it reflects the continuous achievements of the learners, it is quite conceivable to grade the finished product in order to offset it against the other grades or to let it stand separately. Furthermore, the portfolio represents a method in which learners can share their personal thoughts without having to confront classmates. It therefore represents a place of retreat, which is an advantage in terms of the sensitivity of the subject. The young people are aware of the marking of the portfolio at the end of the sequence, so that the students decide on their own responsibility what they want to entrust to the portfolio and thus to a certain extent to the teacher.

### **2.1 Double Lesson – Introducing the Topic of Sexuality**

The teaching sequence begins with an inductive introduction, in which the students can pin any materials or objects they have brought with them on the board or lay them out on a table. A wide range of these brought-in things is quite conceivable, one should expect that both representations of lovers in magazines, song lyrics, advertisements but also condoms and pill packets or even sex toys could be brought along.

The learners’ task is to explain why they have brought this material with them. In addition, they have to justify the significance of the respective material for them



or for society. The introduction to the (final) part of the learning area is deliberately kept open so that learners can decide for themselves to what extent they want to go into detail on such a personal topic as sexuality. Presentational materials make it possible to pick up the students within their individual perspective, the living environment, and to interest them in a socially relevant topic.

In the class discussion, the teacher's guidance then introduces the problem opening. The learners are asked to describe how the materials they have brought with them are similar. It is highly likely that most of the materials symbolise or address heterosexuality. If the problem has been named, a short teacher lecture follows, which clearly points out the central role of heterosexuality in our society. This is followed by a goal orientation, in which the learners are outlined which topics will be dealt with in the coming lessons. This provides transparency so that the young people can engage with the topic more easily. In addition, the grading for the (last) part of the learning area is also made transparent, if this has not already been done in the previous lessons.

After the question of the learning area has been opened, a further life-world-related approach to the topic of sexuality takes place. For this purpose, a line is stuck on the floor of the classroom using masking tape and signs with "Yes" and "No" are attached to both ends of the positioning line. The task of the students for the coming statements is to position themselves on the yes/no spectrum and then to justify their position. The method is used in an activating way to inquire about the learners' prior knowledge, pre-conceptions and attitudes regarding gender roles, sexualities and heteronormativity. At the same time, the students move during the method and are thus activated for the remaining minutes of the lesson. The positioning of the learners is not commented on by the teacher, as the method only serves to capture the current mood of the class. In the course of the learning area, individual questions from the positioning line are used so that the teacher can observe to what extent the learners' points of view have changed and possibly prejudices or stereotypes have been reduced. The teacher takes care in the method that no discriminatory statements are tolerated.

The last part of the first lesson ends with the explanation of the black box method, which will accompany the students through the (rest of the) lesson. In this box the learners can put questions about the topic of the current or the upcoming lesson during or at the end of the lesson. In addition, it is possible for the learners to feedback their mood on the current lesson through the black box and thus give the teacher feedback on whether a topic has not yet been fully understood, whether follow-up questions have remained open or how they feel when dealing with the topic. When introducing the method, it is therefore important for the teacher to introduce and establish the black box as a space in which questions and concerns are dealt with sensitively, but in return the learners are expected to adhere to the rules of cooperation and mutual respect.

The lesson finally ends in a preview of the lesson to come. The learners are shown three pictures on the topic of gender marketing. For this, the young people should formulate questions on the topic of the coming lesson and thus become familiar with the functioning of the black box for the first time.

## 2.2 Double Lesson – Heteronormativity I

In the second double lesson, the first discussion on the topic of heteronormativity takes place. The lesson will deal with the question “Typical boy? Typical girl?”. In order to get into the topic, the lesson will start inductively, with the students working individually around the drawn Lego man on the worksheet to note down the roles they take on in society. Furthermore, they design the picture of the Lego man according to their own example. If learners have problems with the concept of role, this may need to be clarified. After the young people have completed the first task, there is partner work in which the bench neighbours first discuss their respective roles. Then each learner decides on three roles of their own and notes down what society expects of these roles in terms of the gender of the young people. Here it will already become clear to the learners that certain expectations are placed on them as boys or girls. In the second task, the partners discuss to what extent one can actually live up to these roles and the expectations attached to them as an individual.

In the third phase of the development, the results are shared with the plenary. For this purpose, a selection of roles and expectations are collected on the board, which the students have discussed with their bench mates. There are two Lego shapes, one Lego female and one Lego male on the board, whose gender is unknown to the learners. The results of the young people are written down according to the unknown genders of the figures. Afterwards, the students have to assign their genders to the males by means of the role descriptions. In this way, the learners recognise that categorisations simplify contexts and therefore facilitate gender attribution. After the elaboration, a questioning of gender-conform role attributions takes place, as the young people describe the influence that gender roles and expectations have on the behaviour of the individual and to what extent the individual adapts to these expectations. During this phase the teacher notes down the statements of the learners in bullet points, so that during the class discussion a blackboard picture is created, which secures the results of the elaboration and is taken over by the students in their portfolio. The phase of elaboration and securing of results is carried out according to the principle of think-pair-share, which links the different social forms of individual and partner work and class discussion. Since this is an inductive introduction to the lesson, the divided procedure according to the think-pair-share pattern seems to be a good possibility for the learners to first develop their own thoughts and identify problems in individual and partner work, before a link back to the whole class takes place in the securing of results and it is ensured that the goal of the development is achieved.

Finally, at the end of the project, it can be discussed why the actual Lego shape is called Lego male and not Lego female in common usage. Here, the young people reflect on the use of linguistic expressions.

Since the previous lesson focused on writing and producing own thoughts, the second part of the double lesson is dedicated to a receptive-argumentative discussion. In a video of the satirical programme “Extra 3”, the use of gender categories is taken to extremes, especially with regard to gender marketing. The students’ task is to watch the short video. Afterwards, the learners explain what is addressed in the

video and how this is done. Finally, the young people position themselves on the opportunities and dangers of such gender marketing in the form of a discussion, which also raises the question of what happens when a person does not live up to society's gender expectations. The positioning seems relevant in that learners are constantly confronted with gender categories and gender marketing in their everyday lives. The confrontation with these categorisations can lead to a reduction and increased questioning of stereotypical views and prejudices of the students.

The end of the lesson is introduced by the possibility of throwing questions or statements into the black box and finally ends with a concise summary by the teacher, in which she attributes the phenomena that were dealt with in the lesson to the concept of heteronormativity. This can also be understood as an outlook, since in the following lesson, with the help of the school education project "Liebesleben" ("Love Life") of "Gerede e. V. Dresden", this and other terms will be dealt with again.

### 2.3 Double Lesson – Project Day "Gerede e. V. Dresden"

The third double lesson is a project day, on which the voluntary association "Gerede e. V. Dresden" is invited to the school. The project day can be understood as a kind of insertion into the learning area planning, since it is not organized and carried out by the teacher himself. The advantage of so-called school education projects lies especially in the fact that young people come into contact with other people who are familiar with the topic of sexuality and diversity and are possibly also representatives of other sexual orientations. As a general finding, it has been shown that contact with people from a minority group is essential in order to achieve more positive attitudes and to reduce prejudices.<sup>1</sup> In addition, it can be motivationally beneficial to be taught by people who are only a few years older, which from experience are most of the project staff in the association.

In general, the planning for a project day is the responsibility of the organisers of the school awareness project. However, the teacher can give details of the topics to be covered in a preliminary discussion.

However, the course of the love life project is always similar. For the planning of the learning area presented here, only the tasks at the beginning and end of the two parts were added, which the students should work on as a statement. The rest of the planning is in the hands of the school education projects and will therefore only be briefly touched upon.

The project day begins with an introduction of the association and the project leaders. After the introduction and the first getting to know each other, the first part takes place, which deals with terminology work on words such as heteronormativity, homo- and bisexuality and phobia. In the entry phase, learners position

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<sup>1</sup>Cf. Steffens, Melanie Caroline: Discrimination against Homosexuals and Bisexuals. Diskriminierung und Gewalt, <http://www.bpb.de/gesellschaft/gender/homosexualitaet/38863/diskriminierung?p=all> [25.07.2018].

themselves on the statement, “Bisexuals just can’t decide who to find attractive.” This entry serves to confront the young people with stereotypes and to query their attitudes or potential knowledge. It is not intended to suggest that learners share such stereotypes, nor is it intended to preach *political correctness*. In everyday life, learners are constantly confronted with different stereotypes (also outside the field of gender and sexual identity) and have to take a stand on them in social discourse.

Once the plenary discussion is over, the actual work of the school awareness project takes place. One way of addressing the terms with the young people is to use the five-corner method, in which posters on the terms mentioned above are hung up in the room. In a kind of gallery walk, the young people write down in bullet points what they already know about the respective term. This is followed by an intensive plenary discussion on the posters, in which prejudices are reduced and questions of understanding answered. Depending on the time constraints, the content part can be followed by methods of empathy training (e.g. scenic play) or illustration (picture game with celebrities and their sexual orientations), which are decided by the organisers and aim to train people to deal with stereotypes and, if necessary, to break down potential stereotypes. The study by Ulrich Klocke, for example, points out that potential preconceptions can be addressed and dismantled through such educational projects.<sup>2</sup>

The second part of the project day deals with the question of whether love and sexuality belong together. In order to get into this part, the teacher starts with another task in which the students position themselves on the statement “Love and sexuality belong together” and on the postcard with the inscription “You can have sex – but you don’t have to”. After the introductory discussion, in which the previous knowledge and attitudes of the learners were again inquired about, the topic of asexuality and the distinction between romantic and sexual attraction is followed by the project leaders in the form of a circle of chairs, in which questions can be asked and space for discussion is guaranteed. Within these discussions it is of course possible and very welcome that the learners represent any kind of position, as controversy arises through different opinions and the learners train their argumentation skills.

The project day ends with an optional task in which the young people position themselves again either on the statement about bisexuality or on the connection between love and sexuality or the statement about asexuality. Since the task was the same at the beginning of the parts, the students reflect on whether or not their own position has changed during the day. The reflection can be included in the portfolio, but since the project day took place without the teacher, this should be discussed with the young people first. The reflection can show a learning progress of the students.

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<sup>2</sup>Cf. Klocke, Ulrich: Akzeptanz sexueller Vielfalt an Berliner Schulen. Eine Befragung zu Verhalten, Einstellungen und Wissen zu LSBT und deren Einflussvariablen. O. Berlin: Senatsverwaltung für Bildung, Jugend und Wissenschaft 2012, p. 91 ff.

## 2.4 Double Lesson – Heteronormativity II

Through the project day, the young people have become acquainted with the different terms and can now use them correctly when dealing with the topic. In the fourth double lesson, this basic knowledge is built upon, because at this point the second part on the topic of *heteronormativity* takes place. For the opening of the perspective of the history of ideas, an examination of Judith Butler's gender theory takes place in order to address gender as a social construct and to deal with the role of compulsory heterosexuality in society, which she claims. Since in the first lessons of the learning area the conceptual basics were created and the young people were also picked up from their life world in different ways due to the very personal topic, the "philosophical [...] upswing"<sup>3</sup> takes place at this point in order to move from vividness to abstraction, i.e. to philosophizing.

In order to get started with Butler's theory, the teacher gives an informative but also motivating lecture at the beginning of the lesson, in which information about the philosopher, already learned contents and the aim of the lesson are briefly outlined. The teacher's lecture also serves to open the problem of the lesson; here, the teacher should particularly motivate and arouse the students' interest in the discussion of Butler's theory.

After an introduction that arouses as much interest as possible, the development phase begins, in which a first encounter with Butler's thoughts takes place. The learners receive a secondary text (SWR text) on Judith Butler's theory and read it alone at first. While reading, the young people have the task to mark in the text with a colour how, according to Butler, genders are constructed. With another colour they highlight what consequences this has for the individual and society. In addition, learners are encouraged to use smileys in the margins of the text to indicate whether they agree or disagree with ideas, whether they think they are worth discussing, or whether they might have problems understanding them. In this way, the pupils learn in the context of the text work to take different information contents from the medium and to process them visually. The use of smileys should also increase the motivation of the young people, as they are familiar with them from their everyday life with the smartphone. The text is first read by everyone individually in order to train the learners' text and reading comprehension as a basic competence.

If some young people have difficulties in understanding the text, there is the possibility to provide an additional excerpt of the text (parts of the interview with Butler). However, since Butler's theory is quite abstract, there is also the option of initiating a question round in plenary after the reading, in which comprehension questions are asked if possible and these are answered by better-performing classmates. This method takes into account the idea of learning by teaching, in which the students explain facts to each other. This is motivating in so far as it is not the teacher who conveys the contents and young people understand contexts better

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<sup>3</sup>Tiedemann, Markus: Zwischen leerer Anschauung und blinden Begriffen. Wie viel Abstraktion braucht der Philosophie- und Ethikunterricht? In: Zeitschrift für Didaktik der Philosophie und Ethik. Jg. 36, H. 1. ed. by Markus Tiedemann. Hannover: Siebert 2014, p. 103.

through the explanations of their peers. With this approach, it is nevertheless important that the teacher is involved in the classroom discussion, guides it and, if necessary, questions or corrects misinformation.

After any problems of understanding have been clarified in the question-and-answer session, the class is divided into small groups. This is done using lots in order to work efficiently in terms of time and to gather different positions. In the groups, the young people finally work on tasks related to the text, highlighting how gender is constructed according to Butler, what consequences this gender construction entails, what possible differences there are to the consequences they cited from the previous lesson. Additionally, they explain what is behind Butler's concept of compulsory heterosexuality, how a person is exposed to this phenomenon, and what effects this has on the individual. The conceptual work of the previous lessons on the term *heteronormativity* should facilitate the young people's understanding here and contribute to a broadening of the term. Group work was chosen as the social form in this phase of the lesson so that the young people could support each other in further understanding and working through the text and so that initial discussions about Butler's theory could take place. Since the high degree of abstraction in Butler's theory cannot be denied, difficulties may nevertheless arise during the group work phase. The teacher acts as a contact person here and goes around the classroom or can provide the second text excerpt if needed. Due to the complexity and abstraction of Butler's primary text, it was decided not to deal with it.

At the end of the lesson, the groups present their results on the (interactive) board using slides or diagrams, depending on the media equipment in the classroom. Here, everyone gets the opportunity to clarify last misunderstandings, to formulate open questions and to save the results in their portfolio.

Since the main part of the lesson is characterized by a lot of reading and writing because of the theory development, there is a small final discussion about the effects of compulsory heterosexuality in the plenary at the end of the lesson, in which the young people can apply Butler's theory. Finally, the space for criticism of Butler's explanatory model is also opened up here, so that the young people can take a critical stance.

## **2.5 Double Lesson – Stigmatisation in History and Present – Elaboration**

The fact that “other” sexualities, according to Butler's concept of compulsory heterosexuality, are exposed to various forms of discrimination has been mentioned in the previous lessons. Therefore, in the fifth double lesson, after the opening in the history of ideas of the previous lesson, the social perspective is opened and the discrimination of LGBT\*Q people in the past and present is discussed.

In order to get into the topic, the double lesson begins with another positioning line, in which the young people position themselves on a scale from zero to 100%

on three questions regarding the situation of discrimination against LGBT\*Q people in Germany and worldwide. The method is the same as in the first lesson; it again serves to test prior knowledge and shows how realistically the young people assess the situation of LGBT\*Q people in the world. A justification of the positioning is not given at this point, because this introduction is mainly about the visualization, which will be taken up in the following step.

Depending on the assessment performance of the learning group, the ILGA<sup>4</sup> map then either confirms or contrasts the positions previously taken. The map shows the current legal situation for LGBT\*Q people worldwide. Using the map, the young people describe how the situation looks in Germany, the EU, the USA and in Arab, Asian and African countries. In addition, they are asked to name if anything about the representation surprises them. The map succeeds in vividly depicting the situation of LGBT\*Q people worldwide and shows that in most of the world the acceptance of diverse sexualities is not yet given. In combination with the positioning line, it is therefore suitable for the problem opening of the lesson. A short lecture by the teacher, in which the opening of the problem and the goal of the lesson are briefly clarified, leads to the development phase. With the help of lots, the students are again divided into groups of four to five. The task is first of all to find each other on the basis of the lottery tickets and to put together the topic (if necessary by means of a suitable picture) of their own group. This small exercise serves as activation before the young people are supposed to work independently and creatively in the development phase. Once the groups have found each other, the independent work phase begins, in which the young people research the topic (Christianity, GDR/BRD, Alan Turing, Stonewall movement and the situation in Germany – marriage for all).<sup>5</sup> The aim of the research is a short lecture of about 10 minutes, which will be presented to the class in the next lesson. In this presentation it will be worked out how the group topic had/has an impact on the discrimination of LGBT\*Q people or how the person experienced discrimination. Youth will develop a small handout on the talk for their classmates so they can refer back to the information at a later point. In addition, the short talk should be illustrated with pictures. For the rest of the double lesson, the students have time to research on the internet and to structure their presentation. In the next lesson the presentation will take place. However, if the young people need much more time, it is conceivable to use another double lesson for research and preparation of the presentation. It depends here on the speed of the learning group, so that the decision has to be weighed up by the teacher individually for the class. Overall, the task is formulated as openly as possible, because the young people should deal with the topic creatively and work out events and consequences of the topic or the situation of the person. How the exact implementation is planned by the young people is entirely up to them. In addition, the independent research on the computer should train the media competence of the students and the

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<sup>4</sup>International Lesbian, Gay, Bisexual, Trans and Intersex Association.

<sup>5</sup>These topics are suggestions, as the different stages of history reveal different ways of dealing with the topic. It would be quite possible to set other emphases or to expand the topics (e.g. inclusion of antiquity or e.g. Freud's view).

handling of reliable sources.<sup>6</sup> By means of group work, the students deepen their ability to work in a team, to compromise and to assert themselves, and they train their social competence.

## **2.6 Double Lesson – Stigmatisation in History and Present – Presentation**

The lesson after the research is followed by a final double lesson before the essay, in which the lectures are presented, the legal situation of homosexual couples in Germany is discussed, and a brief reference back to Butler's theory is made once again before a written exam in the form of an essay is written in the final lesson.

The introduction to the last double lesson before the exam is realized by a timeline, on which the students classify their topic or their person and then give their presentation. Due to the historical course it makes sense to start with the group of Christianity and to end with the group of the current situation in Germany. During the lecture the learners train their presentation skills, whereby the group members have to coordinate with each other. After each presentation there can be time for a short feedback on the presentation and the presenters so that they know what the strengths and weaknesses of their presentation were. Similar to the portfolio, with the presentation there is the possibility to assess the performance as a partial grade, so that at the end of the learning area there is a grade consisting of three parts (portfolio, presentation and essay). Of course, the teacher would have to decide for himself/herself whether all three parts should be given a grade and what weighting should be given to the parts. However, such a procedure would better accompany the learning process of the adolescents and would thus be more in line with an individual reference standard for grading. In addition, a failure, e.g. due to poor form on the day, would not be so serious for the final performance of the young people, as the other parts could compensate for a failure to a certain extent.

After all groups have given their presentations, another social reference takes place on the topic of discrimination against homosexual couples in Germany. First, the young people read the Stern article given in the course planning. In a class discussion, they then describe the problems that the couple from the article faces even after marriage for all. This is followed by a writing discussion with the person sitting next to them, in which the students collect pro and contra arguments regarding social equality for homosexual couples. The method can take place in the portfolio of one of the two learners, but in the portfolio of the other learner it should be noted with whom the writing discussion was held. The writing discussion is a contrast to the lesson, which is mostly oral.

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<sup>6</sup>Criteria of reliability could be: relevance, originator, addressed target group/purpose, topicality of the information, overall impression of the source and transparency/verifiability of the information.



The double lesson ends with a reactivation of the knowledge about Butler's theory within a final discussion. The learners outline the pro and con arguments they have developed before and highlight what the problem is, according to the philosopher, so that discrimination against LGBT\*Q people still takes place. The young people apply Butler's theory to the present time, as they also try to name what would have to be done to overcome discrimination against LGBT\*Q people.

## **2.7 Double Lesson – Essay as a Conclusion of the Topic Complex**

The seventh lesson, writing an essay, concludes the (sub-)learning area on sexuality and the whole learning area on love, friendship, sexuality. It is entirely possible that an elective essay writing task could be set on one of the other areas (love and friendship) and other philosophical viewpoints covered. However, since the focus of this assignment is on sexual diversity in the ethics classroom, and the section planning includes only the topic of sexuality, the two essay questions are designed around this topic. In completing the assignment, learners will decide on one of the statements mentioned and evaluate it. The learners' perspective should contain and reflect both their own viewpoint but also the social reference. Butler's conception can support the argumentation or be used as a starting point for criticism. Historical backgrounds can be used to illustrate the problem.

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## **3 Learning Objectives of the Learning Area Planning**

- The pupils gain insights into the fact of sexual diversity in the present and in the past.
- The pupils gain insight into heteronormative representations in art, music, literature.
- The pupils know current gender roles, categories and expectations and assess them.
- The pupils know central terms of sexual diversity, such as heteronormativity, gender marketing, homo- and bisexuality as well as homophobia and asexuality, apply them or position themselves on them.
- The pupils know Judith Butler's gender constructivist theory and assess it according to explicit criteria.
- The students know the current legal situation of LGBT\*Q people worldwide as well as the historical and current situation of LGBT\*Q people in Germany and assess it.
- The pupils assess the consequences of performative gender construction.
- The pupils assess central concepts of Butler's theory.

#### 4 Learning Area Planning

When	What? Contents, important steps and tasks	How? Methods, social form, materials, media	What for? Learning objectives, phase of the lesson
<b>Introduction topic sexuality</b>			
1st double lesson	<p>(in the previous lessons the topics of friendship and love were dealt with; in the previous lesson the pupils were given the task of bringing in quotes/song lyrics/images which they thought had something to do with sexuality).</p> <p><b>Sexuality in image, music and text</b>  <i>Task:</i> Pin your pictures/quotes/song lyrics on the board and explain why you brought the respective material. What meaning do they have for you? What do you think their significance is in society? Reason.</p> <p><b>Round of talks in the plenum</b></p>	<p>Portfolio from previous lessons will be carried forward for elaboration.</p> <p>Presentative materials, plenary, blackboard</p> <p>Plenum, if necessary guidance by the teacher</p>	<p>Collection of the pupils' work</p> <p>Relation to the living world, introduction to the topic</p> <p><b>Students gain an insight into the predominantly heterosexual representations in society.</b></p>
	<p><i>Task:</i> Look at the materials you have collected. Describe how the materials are similar and explain why.            High likelihood that the majority of materials depict heterosexuality/low likelihood that other sexualities are depicted.</p> <p>Short teacher talk outlining central role of heterosexuality in society and providing a goal orientation that upcoming lessons will address the question "man + woman = marriage – what role does sexual diversity play in our society?"</p> <p>Reference to sensitivity of the subject and mutual trust within the classroom. Additionally, reference to grading at the end of the learning area in the form of an essay in which a question that has been addressed in this learning area is to be discussed.</p>	<p>Teacher lecture, plenary</p>	<p>Problem opening and goal orientation, transparency of grading at the end of the learning area</p>

	<p><b>Positioning line</b>  <i>Task:</i> Position yourselves on the yes/no spectrum to the respective statement. Then give reasons for your opinion.</p> <ol style="list-style-type: none"> <li>1. Sexuality and love belong together.</li> <li>2. There are two biological sexes.</li> <li>3. Women are always so emotional and sensitive.</li> <li>4. Heterosexuality is normal.</li> <li>5. Bisexuals just cannot decide who they find sexually attractive.</li> <li>6. A real man must love football, eat meat and be into chicks!</li> <li>7. In lesbians, one always takes the role of the man and the other the role of the woman.</li> </ol>	<p>Positioning line, masking tape, plenary, questions</p>	<p>Query prior knowledge and attitudes  <b>Students position themselves on the statements.</b></p>
	<p><b>Black box</b>                  Students write open questions or statements on the topics of the learning area on slips of paper and put them anonymously into the black box. Questions can be taken up in the following lesson.</p>	<p>Black box</p>	<p>Explanation of the method                  Anonymous place for sensitive questions/statements on the topic</p>
	<p><b>Outlook for the coming hour – heteronormativity</b>  <i>Task:</i> Look at the pictures and think about a question you have for the black box for the upcoming lesson.</p>	<p>Black box, questions, Gender marketing images (<a href="https://www.she-works.de/wp-content/uploads/2016/12/zaunpfahl-2.png">https://www.she-works.de/wp-content/uploads/2016/12/zaunpfahl-2.png</a>; <a href="http://www.spiegel.de/fotostrecke/goldener-zaunpfahl-2017-die-nominierten-fotostrecke-145552-3.html">http://www.spiegel.de/fotostrecke/goldener-zaunpfahl-2017-die-nominierten-fotostrecke-145552-3.html</a>; <a href="http://www.spiegel.de/fotostrecke/goldener-zaunpfahl-2017-die-nominierten-fotostrecke-145552-5.html">http://www.spiegel.de/fotostrecke/goldener-zaunpfahl-2017-die-nominierten-fotostrecke-145552-5.html</a>)</p>	<p>Goal orientation for the coming lesson, end of lesson</p>

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**Heteronormativity I**

2nd double lesson

2nd double lesson	<p><b>Typical boy? Typical girl? Roles of the pupils within society</b>  <i>Task:</i> Write down the roles you play in your life around the shape of a Lego man on the worksheet. Design the manikin according to your model. Draw objects and clothes that represent you.</p>	AB, shape of a Lego man, EA (think)	Clarify the roles of human beings in society, life-world reference, inductive introduction
	<p><i>Task:</i> Afterwards, talk to the person sitting next to you about your roles in society.</p> <ol style="list-style-type: none"> <li>1. Decide on three of your roles and write down what society expects of these roles in terms of your gender.</li> <li>2. Discuss the extent to which you can fulfil these roles/expectations.</li> </ol>	AB, shape of a Lego man, PA (pair)	Elaboration, discussion
	<p><i>Task:</i></p> <ol style="list-style-type: none"> <li>1. Present one of these roles and its expectations.</li> </ol> <p><i>Teacher writes roles and expectations separately around the two shapes on the board.</i></p> <ol style="list-style-type: none"> <li>2. Assign the respective gender to the two shapes. Explain what the categories do.</li> <li>3. Describes the extent to which roles and expectations regarding our gender influence a person's individual behaviour. Do we adapt to the expectations? Give reasons based on your own experiences!</li> </ol>	Plenum (share), two Lego men on the board	<b>The pupils gain an insight into gender role models and their demands on the individual.</b>
	<p><i>Teacher writes down influencing factors so that the pupils can write them on the back of the Lego manikin and file them in their portfolio.</i></p> <ol style="list-style-type: none"> <li>4. Discuss why it is called Lego male and not Lego female in the first place.</li> </ol> <p><b>Gender marketing – working with gender categories</b>  <i>Task:</i> Explain what the video is about and how it does it. Take a position on the opportunities and dangers of such advertising or the attitudes of the people interviewed.</p>	AB shape of a Lego man, portfolio Plenum, UG Video extra 3 ( <a href="https://www.youtube.com/watch?v=yW1nVizYfhw">https://www.youtube.com/watch?v=yW1nVizYfhw</a> ), plenum, UG	Securing results Discussion, reflection
	<p>What happens, in your opinion, when a person does not live up to the expectations of his/her gender?      Appropriate questions from the black box can be posed at this point by the teacher for discussion.</p>	Black box, plenum, UG	<b>The pupils position themselves on the opportunities and limitations of gender marketing.</b> Discussion

	Conclusion/outlook Phenomena of the hour (“typical man/typical woman”) can be summarized under the concept of heteronormativity.	Short teacher talk	End of lesson
<b>Project day – Gerede e. V. Dresden</b>			
3rd double lesson	<p><b>School awareness project – “love life”</b> Presentation of the leaders of the project and the work of Gerede e. V. Dresden.</p>	<p>Invitation of members of Gerede e. V. Dresden (duration: approx. 3–4 h in total: <a href="http://www.gerede-dresden.de/index.php/liebesleben.html">http://www.gerede-dresden.de/index.php/liebesleben.html</a>)</p> <p>Plenum, UG, chair circle</p>	<p>Welcome, introduction</p>
	<p><b>Part 1 – conceptual work (heteronormativity, homo-, bisexuality/phobia)</b> <i>Task:</i> Position yourselves to the matching statement that bisexuals just cannot decide who they should find attractive.</p> <p>Conceptual work on the terms heteronormativity, homo-, bisexuality/phobia</p>	<p>Plenary, UG, chair circle, 5-corner method, posters, gallery walkway</p>	<p>Entry, discussion</p>
	<p><b>Part 2 – do sex and love belong together?</b> <i>Task:</i> 1. Take a position on the general statement that love and sexuality belong together. Then position yourselves in relation to the postcard on the board.</p>	<p>Plenary, UG, chair circle, picture (<a href="https://www.csd-dresden.de/wp-content/uploads/2016/05/0306_Asex_gerede.jpg">https://www.csd-dresden.de/wp-content/uploads/2016/05/0306_Asex_gerede.jpg</a>)</p> <p>Plenum, UG, chair circle</p>	<p>Introduction to conceptual work – deepening of known concepts, prior knowledge test, discussion <b>The pupils know the terms heteronormativity, homo-, bisexuality/phobia and their contextual uses.</b></p> <p>Introduction to the topic of asexuality, discussion</p>
	<p><b>Differentiation of romantic and sexual attraction</b> Thematization of asexuality</p>		<p>Elaboration, discussion <b>The pupils know the term asexuality and its facets.</b></p>

(continued)

(continued)	<p><i>Election task</i></p> <p>1. Do you agree with the statement that bisexuals just can't decide who they find attractive? Reposition yourself in your portfolio and justify your opinion.</p> <p>2. Do you share the same point of view about the relationship between love and sexuality and the statement that you can have sex, but you don't have to? Position yourself again in your portfolio and give reasons for your opinion.</p>	EA, portfolio	<p>The pupils position themselves on the picture/statement “bisexuals cannot decide who they should find attractive”.</p> <p>Or</p> <p>The pupils position themselves on the statements “love and sexuality belong together”, “you can have sex – but you don't have to”.</p>
<b>Heteronormativity II</b>		Informing/motivating teacher lecture	Entry, goal orientation, problem opening
4th double lesson	<p><b>Gender as a social construct and compulsory heterosexuality (Judith Butler)</b></p> <p>Transition and introduction Judith Butler (<i>information from last lesson, goals of this lesson, and information about Butler's work</i>).</p> <p><b>While reading:</b></p> <p><i>Task:</i> Read the texts and mark with different colours a) to what extent gender is constructed according to Butler and b) what consequences arise from this construction for the individual and society.</p> <p>Use smileys to indicate your agreement, disagreement or difficulty in understanding.</p>	Text work, EA, AB with two texts ( <a href="https://www.swr.de/swr2/wissen/judith-butler-wird-60/-/id=661224/did=17009720/nid=661224/xlp1p/index.html">https://www.swr.de/swr2/wissen/judith-butler-wird-60/-/id=661224/did=17009720/nid=661224/xlp1p/index.html</a> ); <i>Excerpt:</i> <a href="https://philomag.de/heterosexualitaet-ist-ein-fantasiebild/">https://philomag.de/heterosexualitaet-ist-ein-fantasiebild/</a> ); highlighter, smileys	Opening up a perspective on the history of ideas Text and reading comprehension training
	Clarification of difficulties in understanding by other pupils	Plenum, UG, learning through teaching	Mutual explanation of contents
	Formation of small groups (3–4 pupils) on the basis of lots	Lots	Group identification, elaboration

	<p><b>After reading:</b> <i>Task:</i></p> <ol style="list-style-type: none"> <li>1. Explain how, according to Butler, genders are constructed.</li> <li>2. Describe the consequences of the construction of gender. Compare the consequences you mentioned in the last lesson with the consequences Butler mentions. Do you agree with Butler?</li> <li>3. Butler calls the power of gender discourse compulsory heterosexuality. Explains what the term means according to Butler and discusses why a person is subject to this coercion and how it affects them.</li> </ol>	<p>GA, AB or binder, individual groups work on task in the knowledge of later presentation</p>	<p>The students know <b>Butler's theory of gender construction</b>. The pupils know and assess the consequences of heteronormative categories. The pupils know the concept of compulsory heterosexuality/heteronormativity and position themselves in relation to it.</p>
	<p>Comparison of results in plenary – groups present tasks (on foil or on the board)</p>	<p>Plenary, UG, diagram (slide, blackboard, IAT), portfolio</p>	<p>Securing results</p>
<p><b>Stigmatization in history and present</b></p>	<p><b>Discussion of the third task</b> <i>Task:</i> How does compulsory heterosexuality/heteronormativity affect different sexually oriented lifestyles? What are the differences? Evaluate Butler's theory? Are there any criticisms? If so, what are they?</p>	<p>Plenum, UG</p>	<p>Discussion, reflection, end of lesson The pupils assess <b>Butler's theory</b>.</p>
<p>5th double lesson</p>	<p><b>Discrimination against LGBT*Q people – elaboration</b> <b>Positioning line</b> <i>Task:</i> Position yourself on the spectrum (0–100%).</p> <ol style="list-style-type: none"> <li>1. Homo- and biphobia do not exist in Germany.</li> <li>2. Homosexuals and bisexuals are not persecuted.</li> <li>3. The situation and acceptance of homosexuals and bisexuals is improving worldwide.</li> </ol>	<p>Positioning line, plenary, questions</p>	<p>Getting started, asking for prior knowledge/reactivating knowledge, Opening social perspective The pupils position themselves on the statements.</p>
<p><b>Initial legal situation of LGBT*Q people today worldwide.</b> <i>Task:</i> Describe what the map shows. What is the legal situation for LGBT*Q people in Germany/the EU and the USA? What is the legal situation for LGBT*Q people in African, Asian and Arab countries? What surprises you and why?</p>	<p>Map ILGA (<a href="https://ilga.org/downloads/2017/ILGA_WorldMap_ENGLISH_Overview_2017.pdf">https://ilga.org/downloads/2017/ILGA_WorldMap_ENGLISH_Overview_2017.pdf</a>), Poly/lux/IAT, plenum, UG</p>	<p>Illustration, introduction problem opening The students know the legal situation of LGBT*Q people worldwide.</p>	

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	Discrimination against LGBT*Q people still current – how this looks today and how it looked in history as a topic of the next hours. Lots for grouping	Short teacher talk	Transition, problem opening, goal orientation Group finding
	<i>Task:</i> 1. Use the snippets to form groups. <i>The resulting picture from the snippets shows the topic that the groups will deal with for the rest of the lesson. Objective: Short presentation on the topic (10')</i> 2. Research on the internet. For the presentation, summarize how your topic has had an impact on discrimination against LGBT*Q people or how your person experienced discrimination. 3. Create a short handout (A5) with the most important information for your classmates and make your presentation clear. Remaining hour research and elaboration + homework if necessary	Lots with topic (if necessary also with picture), groups GA, research → computer cabinet	Elaboration of the topics: Persecution/punishment of homosexuals by Christianity, legal situation in GDR and FRG (§ 175), Alan Turing, stonewall movement, situation in Germany – marriage for all
6th double lesson	<b>Discrimination against LGBT*Q people – presentation</b> <b>Timeline</b> <i>Task:</i> Arrange your topic or your person on the timeline. Present the results of your research to your classmates in a short presentation. Presentation of the topics	If necessary, homework (task areas divided up beforehand) Timeline, free room wall Presentations, plenary, handout	Presentation skills <b>The pupils know different forms of discrimination that homosexuals and bisexuals were/are exposed to in the past and present.</b>



	<p><b>Despite marriage for all further discrimination in Germany</b>  <i>Task:</i>                  1. Read the article. Describe the problems and discrimination that homosexual couples face even after marriage for all. Evaluate them.</p> <p>2. Do you think there should be equality? In a writing discussion, develop pro and contra arguments regarding social equality.</p>	<p>Article (<a href="https://www.stern.de/tv/luerfuellter-kinderwunsch-warum-wird-lesbischen-paaren-eine-samenspende-verwehrt-7974514.html">https://www.stern.de/tv/luerfuellter-kinderwunsch-warum-wird-lesbischen-paaren-eine-samenspende-verwehrt-7974514.html</a>), plenary, UG</p> <p>PA, writing conversation, portfolio</p>	<p>Text and reading comprehension training</p> <p><b>The pupils find pro and contra arguments concerning social equality.</b></p>
	<p><b>Final discussion</b>  <i>Task:</i> Outline the pros and cons of social equality with regard to the current discrimination against homosexuals and bisexuals. Explain what the problem is according to Butler and what would have to happen to overcome it.</p>	<p>UG, plenum</p>	<p>Reactivation of knowledge, discussion</p> <p><b>The pupils transfer Butler’s theory to prevailing examples of discrimination and outline potentials for change.</b></p>
<p>7th double lesson</p>	<p><b>Essay as conclusion of the topic</b>  <i>Task:</i> Complete either assignment 1 or 2 and write an essay. Refer to philosophical theories and historical background covered in the course. Outline consequences for those affected/society.                  1. Evaluate the statement “heterosexuality is normal” and give reasons for your opinion.                  2. Evaluate the statement “A real man has to love football, eat meat and like women!”</p>	<p>Essay, EA</p>	<p><b>The pupils assess the statement, “heterosexuality is normal” or “A real man must love football, eat meat and like chicks!”.</b></p> <p><b>The pupils transfer Judith Butler’s theory to the statements and use it for their argumentation.</b></p>

**Abbreviations:** AB worksheet, EA individual work, GA group work, IAT interactive whiteboard, ILGA International Lesbian, Gay, Bisexual, Trans and Intersex Association (Engl./International Lesbian, Gay, Bisexual, Trans and Intersex Association, *LGBT\*Q* acronym for people who identify as lesbian, gay, bisexual, trans\* or queer, PA partner work, UG class discussion

## Literature

- Klocke, Ulrich: *Akzeptanz sexueller Vielfalt an Berliner Schulen*. Eine Befragung zu Verhalten, Einstellungen und Wissen zu LSBT und deren Einflussvariablen. O. Hrsg. Berlin: Senatsverwaltung für Bildung, Jugend und Wissenschaft 2012.
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- Tiedemann, Markus: Zwischen leerer Anschauung und blinden Begriffen. Wie viel Abstraktion braucht der Philosophie- und Ethikunterricht? In: *Zeitschrift für Didaktik der Philosophie und Ethik*. Jg. 36, H. 1. Hrsg. von Markus Tiedemann. Hannover: Siebert 2014, S. 95–103.