



A GUIDE TO LGBTIQ*

Die Fibel der vielen kleinen
Unterschiede auf Englisch

**ANDERS &
GLEICH**
LSBTIQ* IN NRW



This guide by ANDERS & GLEICH serves as a kind of dictionary that contains many terms related to sexual, romantic and gender diversity. The primer offers descriptions rather than definitions, because everyone has the right to define their sexual and romantic orientation and gender according to their feelings.

That is why we strive to include as many perspectives as possible without claiming to be exhaustive.

ANDERS & GLEICH educates about sexual and gender diversity, promotes acceptance and appreciation of lesbian, gay, bisexual, trans*, inter*, and queer people, supports self-help and communities, and creates awareness of discrimination and violence and consequently works against it.

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This guide was translated from German to English by a class of the Kardinal-von-Galen-Gesamtschule Nordwalde.

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§175 GCC (GERMAN CRIMINAL CODE): PERSECUTION OF HOMOSEXUALS

“The unnatural fornication that occurs between people of male gender or by people together with animals is punishable by imprisonment; loss of civil rights can also be recognized.”

This was §175 when it was first translated to German in 1871 and put into the German Criminal Code. It took almost 100 years till the sexual acts between adult men were no longer punished in Germany. It was not until September 1, 1969, that the paragraph was defused and men were able to have sex with men without the fear of having to go to prison. However, the legislature had set higher age of consent for male homosexuality. Only in 1994, §175 was fully deleted. During the time of National Socialism, homosexual men were particularly radically persecuted. Around 100.000 men were recorded in so-called pink lists by the “Gestapo” (Secret State Police), 50.000 were sentenced according to §175, which the Nazis made even more stringent in 1935. Now even a “desirable look” was considered a crime, so that there were no longer any limits to arbitrary persecution (see Pink Triangle).

After the end of the war, the Federal Republic adopted this unchanged. After years of protest by the gay rights movement, according to §175 convicted persons whose sexual partners were at least 16 years

of age have been getting rehabilitated by the Federal Government by enactment since June 23, 2017. Female Homosexuality was never subject to §175 in Germany (but it was in Austria), although the extension of the “gay paragraph” to women was seriously considered. The expansion was ignored because women played a subordinate role in the Nazi’s male dominated state anyway. However, the Nazis persecuted homosexual women even without the law. Documents prove that neighbours denounced female couples to the Gestapo, that leaders of so-called “ladies clubs” got put into concentration camps on pretext and that lesbian women also got sentenced to prison or were forcibly sterilized without any legal basis. Nowadays, homosexuality is still banned in around 70 countries around the world, in some of them even punishable by death.

ABBREVIATION LGBTIQ* AND FLINTA*

These letter combinations are intended to express who should be addressed. LGBTIQ* stands for: lesbian, gay, bisexual, trans*, inter* and queer. The asterisk * (also called gender-star) is used as well as the underscore _ (also called gender-gap) as a placeholder to make all genders and identities beyond "male" and "female" visible. The abbreviation LGBTIQ* is intended to describe all non-cisgender and/or non-heterosexual identities. Through their placement in the word "Akteur_innen" or "Akteur*innen" (German for participants/agents), the gender-gap and the gender-asterisk ensure that when reading, more than just one or two genders are included. In the German language, the generic masculine noun is usually used. This means that the masculine form "Akteur" should apply to everyone, represent everyone and address everyone. However, several studies on text perception have proven that the use of the purely masculine form leads to women, trans*, inter* and non-binary* people not feeling included. Because of that, a gender-aware language that includes everyone and contributes to eliminating gender and role stereotypes is important. The gender-gap and -asterisk are pronounced by an audible, short pause between the separated parts of the word. The letter combination FLINTA* stands for women, lesbians, inter*, non-binary*, trans* and agender people. The term FLINTA* is often used in relation to events, to show who is particularly addressed.

ALLOSEXUAL / ALLOROMANTIC

People who are allosexual generally feel sexual attraction towards other people and/or have a basic interest in engaging in sexual activities with others. Allosexual people can have any sexual orientation (homo, bi, heterosexual, etc.). Therefore, allosexuality does not describe who someone feels sexually attracted to, but rather that they feel sexual attraction in general.

Allosexuality is the opposite of asexuality (see Asexuality). People who are alloromantic, by contrast, feel romantic attraction to and interest in other people in a way that is typically seen as "normal" in society. This means that they are capable of developing romantic feelings for others and experiencing romantic relationships. Alloromantic people can be heteroromantic, homoromantic, biromantic, etc.

Thus, alloromanticism does not describe who a person wants to have a relationship with or who they fall in love with, but simply that they feel romantic attraction towards other people in general. Alloromanticism is the opposite of aromanticism (see Aromanticism). In general, allosexuality and alloromanticism are seen as the norm in society. This means that many people believe that having sex and being in a romantic relationship is part of a "normal" adult life. People who are neither allosexual nor alloromantic can feel excluded or not fully acknowledged by the pressure of society. It is important to recognize and understand that not all people can or want to fit into this image, and it is equally important to accept this.

ALLY / ALLIES



An LGBTIQ* Ally, also called an "Ally", is a person who actively stands up for the rights, the visibility and acceptance of LGBTIQ* persons, even though they do not necessarily belong to the LGBTIQ* community. Ally is also used in the German language. These Allies support the community by standing up against discrimination, prejudices and injustice and become involved actively for the equality and rights for people of the LGBTIQ* community. Prominent examples are the famous TV host Jan Böhmermann or Lady Gaga, the world-famous singer, who established herself as a firm Ally of the LGBTIQ* community. Throughout her music, her public appearances and statements she has been repeatedly expressing her support for the rights and visibility of LGBTIQ* people: "I want the whole world to move in a better direction, where there is no discrimination, no bullying and no prejudices. We should meet each other with love and respect, independent of our sexual orientation, gender identity or origin." Every person can become an Ally for LGBTIQ* people. A first step could be to engage with queer terms and living environments.

AROMANTIC / AROMANTICISM

Aromantic people do not or just feel little romantic attraction towards other people and/or have little or no interest in romantic interactions. Romantic relationships include, for example, having a (romantic) couple relationship or falling in love. Aromanticism, like asexuality, is a spectrum. Some aromantic people have relationships as a couple (e.g. due to the desire to have children), others do not. Many aromantic people can only imagine romantic interactions with other people under certain conditions. Some aromantic people want to have sex and like sex. Aromanticism is not synonymous with asexuality. It is important to understand that romantic orientation can be just as diverse as sexual orientation. The recognition of and understanding for aromanticism contributes to the promotion of an inclusive and accepting society that respects and values different types of human bonds and relationships.

People who are not aromantic are called alloromantic (see Alloromantic).

ASEXUAL / ASEXUALITY

Asexual people feel no or only slight sexual attraction towards other people and/or have no or only slight interest in sexual interaction. It is therefore generally not a conscious decision to abstain from sex, like a Catholic priest might make with celibacy, but rather due to the absence of sexual desire or their rejection of it. There is – as with any sexual identity – a variety of expressions and understood variations. Asexuality is therefore a broad spectrum. Some asexual people seek physical closeness and tenderness with a partner but have no further desire for sexual interaction with them. Some asexual people also feel a certain sexual need (e.g. due to physical condition or because their partner is not asexual), so they can imagine sexual interactions under certain conditions. When and how asexuals feel lust varies individually. Some enjoy sexual pleasure alone, e.g. through masturbation, without feeling the desire to share this experience with other people. Others feel arousal but do not find it pleasant. It is also important to distinguish between sexual and romantic attraction. People who are asexual are not automatically aromantic. This means that some asexual people may still wish for a romantic relationship or dates with other people. Asexual people can feel romantically attracted to people of various genders. Asexuals can be, for example, heteroromantic, homoromantic, or biromantic. People who are not asexual are called allosexual.

BISEXUAL / BISEXUALITY



Bisexual people feel sexually and/or emotionally attracted to people of two or more genders. This attraction can be equally distributed between the genders or differently, it can feel the same for all genders or be unique depending on the gender. However, the definitions of bisexuality are vastly different and vary. There are similarities to pansexuality (see Pansexual / Pansexuality).

National goalkeeper Nadine Angerer put it this way: "Personally, I'm open to it because I think there are nice men and nice women, and because I think it's totally silly to make a commitment." Bisexuals are exposed to many prejudices, both from heterosexual and homosexual sides. While heterosexuality and homosexuality are usually associated with affection, love and sexuality, many people perceive bisexuality primarily or exclusively through sexuality. It is therefore often assumed that bisexual people are constantly fixated on sex, tend to cheat on their partners or fulfil similar negative stereotypes. In reality, bisexuals of course have an emotional life that is just as complex as that of heterosexuals and homosexuals, as well as the same freedom to shape their relationships. Prejudices like these lead to many not coming out – for fear of not being recognized, not being taken seriously or only being perceived sexually.

CISGENDER / CISGENDER IDENTITY

Cisgender identity (from the Latin prefix cis- = "on this side") is the opposite of transgender identity (trans- = "beyond," "on the other side of"). Cisgender people identify with the gender that was assigned to them at birth. A cis woman is therefore a person who was assigned female at birth and also identifies as a woman. And a cis man is a person who was assigned male at birth and also identifies as a man. The concept was introduced by the sexologist Volkmar Sigusch in 1991. He wanted to express that cisgender identity must also exist if transgender identity exists. Most cisgender people are not familiar with this term for their gender. Some even reject it or make fun of it. This is mostly because cisgender identity is perceived as "the norm" and therefore seen as not worth mentioning.

However, this also means that trans* or inter* people are made into those who "deviate from the norm," and that the privileges cisgender people enjoy are rendered invisible (see Transphobia). That is why it is helpful to name cisgender identity - to make it clear that it is not a matter of course that a person's gender matches the one registered at birth.

CIVIL PARTNERSHIP / MARRIAGE



The Civil Partnership Act came into effect in August 2001, allowing two people of the same sex to enter into a legally binding, lifelong partnership. Since October 1, 2017, same-sex couples in Germany have been allowed to marry. Initially, the Civil Partnership Act granted only a few marital rights but mainly imposed marital duties, such as the obligation to provide support.

For example, civil partners were allowed to share a surname, and a foreign partner was granted residency rights, but they were denied all other rights. Over the years, civil partnerships have been increasingly aligned with heterosexual marriages.

This was largely due to rulings by the Federal Constitutional Court, which declared the unequal treatment of same-sex couples – for example, in the case of survivor benefits, inheritance law, income tax law, and successive adoption – to be unconstitutional. In family matters, too, there were inequalities in civil partnerships: full adoption rights were denied to same-sex couples (see Rainbow Families).

In a 2013 Constitutional Court ruling, it was stated that “there are no differences between marriage and civil partnership that could justify the unequal treatment in adoption rights.” Despite this ruling by Germany’s highest court, this discrimination was initially not lifted. On June 30, 2017, the Bundestag (the Federal National Parliament) passed the law allowing marriage for lesbians and gay men. Since October 2017, same-sex couples in Germany have been allowed to marry and jointly adopt children. However, one inequality remains: a child born through insemination in a same-sex marriage is not




COMING-OUT

Coming out refers to the act of publicly sharing one's sexual orientation or gender identity. The most famous coming-out statement in Germany likely comes from Klaus Wowereit. "I am gay – and that's a good thing! ", the Berlin politician declared when he was about to be elected as the mayoral candidate in 2001. Wowereit wanted to publicly acknowledge his homosexuality beforehand and chose this confident expression to do so.

"Yes, we are a couple! ", TV presenter Anne Will and communications scientist Miriam Meckel confirmed to the press when asked, thus ending the secrecy around their relationship in 2007.

Of course, the public's attention is not always as significant as it is for celebrities like Will or Wowereit. However, for most LGBTIQ* individuals, it is still a big step to "come out" to their parents, circle of friends, or colleagues. It is a big decision that often requires courage. Before taking this step publicly, the "inner coming-out" should be completed first – the process of recognizing and accepting oneself. This process can happen during adolescence, but it may also occur in adulthood and can be supported by trusted individuals. In English-speaking countries, people "come out of the closet." This closet symbolizes the confinement and feeling of being trapped by societal norms that often regard heterosexuality and the binary gender model (man, woman) as the only possible way of living and loving. "Coming out" is a process that individuals undertake on their own terms and in steps they choose themselves. It should not be confused with being outed, which is usually initiated by others against a person's will.

COMMUNITY



Community describes a group of people that are in a comparable or similar situation in life. In this case, a community is a group of those who share similar experiences due to their sexual or gender identity and are active in this context. The counseling center for lesbians and gays as well as the volleyball team for FLTI* (Female, Lesbian, Trans*, Inter*), the self-help group for trans*- or inter* people, the gathering of bisexuals, or the gay museum all belong to the community. It is for all those that come together in some form and act to strengthen their self-confidence and solidarity – or just to have fun together. In contrast to the expression "scene", the term "community" emphasizes the feeling of togetherness more strongly.

CSD / CHRISTOPHER STREET DAY / PRIDE

In Germany, it is now probably better known by its abbreviation CSD than by its full name: Christopher Street Day. On June 28, 1969, trans* people, gays and lesbians defended themselves against a police raid on the trendy bar "Stonewall Inn" on Christopher Street, New York. After having endured horrific police brutality for a long time, on June 28, they barricaded themselves in the "Stonewall Inn" and locked out the police. The courageous and spectacular uprising against the discrimination of lesbians, gays and trans* people went around the world and made Christopher Street famous. Since then, Christopher Street Day is being celebrated in many countries with parades and street festivals to demonstrate to call for acceptance and recognition and to show pride in one's own way of life and love. In Germany and Switzerland, the name Christopher Street Day is common. In Austria, it is called the Rainbow Parade, in English-speaking and Romance countries it is mostly referred to as Gay Pride, Pride Parades or simply Pride. In Australia, the parades have been mixed with the carnival tradition and are therefore

called Mardi Gras. While in the 1980s only a few hundred participants dared to take to the streets in metropolises like Berlin or Cologne, today tens of thousands take part in the demonstrations and parades, which attract hundreds of thousands of spectators. While in some countries the CSDs have a folk festival-like character and are also very popular with heterosexual audiences, lesbians, gays, bisexuals, trans*, inter*, and queer people in some other countries are constantly fighting against the ban of their demonstrations and against massive attacks by right-wing, anti-LGBTIQ* groups and state powers.

ENDOSEX / DYADIC

Endosex (Greek "éndon" = "inside") or dyadic people are those who are not inter*. This means that the bodies of endosex or dyadic people fit within the medical norms of male and female. Endosex is considered the norm in society, which leads to the disadvantage of people who are not endosex: they often have to justify their bodies and/or are pathologized (as sick/wrong).

"Endosex" underlines that the physical characteristics of a person from birth align with societal expectations of being male or female. "Dyadic" underlines that those physical characteristics typically fit into the binary gender categories. Using these terms helps to better understand and acknowledge the diversity and differences in physical gender characteristics without touching upon a person's gender identity.

GAY



A gay person is a man or a non-binary* person who feels romantically or sexually attracted to (other) men or non-binary* people. Gay is therefore a sexual orientation. In addition, "being gay" also describes a social, cultural and political identity that is expressed in the feeling of belonging to other gays and to their groups and initiatives (see Community). Gay men organized themselves for the first time at the end of the 19th century. With his Scientific-Humanitarian Committee (German: Wissenschaftlich-humanitäres Komitee, WhK), founded in 1897, the doctor and sex researcher Magnus Hirschfeld fought against the pathologization and criminalization of homosexuality (see § 175 German Criminal Code) and declared: "Homosexuality is neither an illness, nor a degeneration, nor a vice, nor a crime, but represents a part of the natural order." In the Weimar Republic, not only did a colorful gay subculture flourish, but organizations such as the Association for Human Rights also campaigned for acceptance and the abolition of §175 of the German Criminal Code.

National Socialism brought the early emancipation movement to a brutal end. It was not until the early 1970s that the gay movement

was re-formed. Its successes were set back when discrimination flared up again in the mid-1980s with the immune deficiency disease AIDS, which was initially branded as a "gay plague". In response to this threat, the gay movement intensified its political fight for acceptance and developed care structures such as AIDS help, counselling centers and working groups. It also demanded equal rights, some of which have already been implemented to date (see Civil Partnership/Marriage).

The gay community has historically developed further in its composition and identity. Non-binary* gays have always been part of the community but have remained invisible or unrecognized in many societies and times, as discussions about gender and gender identity were often conducted in a strongly binary way.

GENDER / GENDER IDENTITY

In the German language, there simply is no equivalent for the English word „gender.“ The mere translation into “Geschlecht” is not enough.

In English, there are two terms for “Geschlecht”, which mean completely different things: “sex” is the biological sex, which can, but does not have to be defined by sexual organs (see Trans*, Inter*, Non-binary*). And gender refers to the “social gender,” which manifests independently of physical characteristics. Thus, the social gender does not necessarily correspond to the biological sex.

A person's gender is independent of their body, meaning that one cannot infer a person's gender from their outward appearance. People whose bodies conform to societal norms for a particular gender often assume that both automatically belong together (e.g. that a person with a body classified as “male” by their environment is also male). The way a person lives their gender can vary: Does a person, who was assigned the gender “male” at birth but is a woman, want to adjust her gender through surgery or live as a woman without such surgery? (see Trans*) Or: Which gender does an inter* person feel they belong to? (see Inter*) Or: Does a person perhaps not identify with any of the legally recognized genders (“man,” “woman,” “inter*“

diverse”)? (see Non-binary* / Agender) What appearance, behavior, and role a society considers and demands as “typically male” or “typically female”, or whether a society recognizes additional genders, can therefore vary greatly depending on the era and region. In June 2011, the UN Human Rights Council passed a resolution stating that no person shall be persecuted or discriminated against because of their gender identity. The right to individual gender identity is, therefore, a human right.

GENERAL EQUAL TREATMENT ACT

German: Allgemeines Gleichbehandlungsgesetz AGG.

The General Equal Treatment Act, better known under the name Anti-Discrimination Act, has exactly this goal: It is meant to ensure that all people are treated equally – regardless of where they come from or how old they are; whether and which god they believe in; whether they are deaf or use a wheelchair; regardless of which gender they belong to or who they love. If they are discriminated against for any of these reasons – for example, not hired, paid less, or harassed – they can file a complaint against it. In addition to discrimination in the workplace, the law is also meant to prevent people from being disadvantaged based on certain characteristics. So, if a housing company generally does not rent to people with migration backgrounds or a private health insurance company unjustifiably charges higher premiums to women, then this is a case for the GETA. The goal of the law is to prevent or eliminate disadvantages based on ethnic origin, gender, religion or worldview, disability, age, or sexual identity. The latter is a novelty: With the General Equal Treatment Act, which was passed in 2006, people have, for the first time, the possibility to defend themselves against discrimination based on their sexual identity. Although Article 3 of the Basic Law stipulates that no one may be disadvantaged due to the above-mentioned characteristics, one characteristic is

HETEROSEXUAL / HETEROSEXUALITY / HETERONORMATIVITY

The Greek term “hetero” means “different” or “unequal” (as opposed to “homo” = same). Heterosexual women love or desire men, heterosexual men love or desire women. This is the linguistic origin. Whoever investigates a foreign language dictionary from a few decades ago, from 1990, will discover a different definition: “normal sexuality” is listed under the term “heterosexuality” and, accordingly, under “heterosexual”: “normally sexual”. For a long time, heterosexuality, i.e. sexuality between men and women, was considered the norm.

Other forms of sexuality, on the other hand, were viewed as deviations or even as illnesses. This attitude is called “heteronormativity.” Sexual identities, however, – just like gender identities – are diverse and equal. Judgements like “normal” or “abnormal” are misplaced here, as they are hurtful and discriminatory (see Normal / Normality).

HOMOSEXUAL / HOMOSEXUALITY

The Greek term "homo" means "same" (as opposed to "hetero" = unequal, different). Homosexual women or non-binary* people love or desire women or non-binary* people (see Lesbian) and homosexual men or non-binary* people love or desire men or non-binary* people (see Gay). The term "homosexuality" first appeared at the end of the 19th century, when – after the church and the judiciary – medicine and psychiatry also began to concern themselves with the love between two women or two men, pathologizing it. From that point, it took another century before homosexuality was no longer officially considered a disease or crime in Germany: in 1969, §175 of the Criminal Code, which criminalized sexual relations between men, was first weakened, but it was not fully repealed until 1994 (see §175 German Criminal Code). It was only in 1992 that the World Health Organization (WHO) removed homosexuality from the International Classification of Diseases (ICD), the international statistical classification of diseases. Today, homosexuality is recognized in parts of the world as a legitimate way of life and love. However, in other parts, prejudice and rejection of same-sex relationships seem to persist or even intensify.

The number of those who are not exclusively, but also attracted to their own gender, appears to be significantly higher (see Bisexual & Pansexual).

INCLUSION

Conversely "inclusion" means not excluding anyone. The idea of inclusion is that every person and their distinctive features – their sexual identity, their disability, their origin or their appearance – is a full and accepted member of society.

A person can be included or excluded in several ways. For example, a Black gay man can be discriminated against in multiple ways: as a German of Color (racism) and as a gay man (homophobia). A lesbian with a disability can be excluded on three levels: because of their gender (sexism), their sexual orientation (homophobia) and due to their disability (ableist; see Multiple Affiliations).

Inclusion means the opposite of that: the acceptance of every person into their communities. Studies show that inclusion can, for example, increase the performance of a company, if they intentionally employ people with different affiliations (Diversity Management). The reason: A team consisting of people who have different experiences and, therefore, different skills, can solve problems more effectively. In addition, the atmosphere improves through recognition and appreciation of diversity, which in the end also leads to better results. Of course, when it comes to recognizing diversity, it should not be primarily about economic aspects. The goal should be to value human diversity – simply because it exists.

INTER*

Inter* refers to people whose innate genetic, hormonal, or physical characteristics do not align with the medical norms of “male” or “female”. This may manifest in secondary sexual characteristics (e.g. muscle mass, hair distribution, breasts, or body shape) or in primary sex organs (reproductive organs and genitalia) and/or in chromosomal structures and hormones. A significant issue is that inter* people are still pathologized, meaning they are considered “ill” or “abnormal.”

Until May 2021, inter* newborns were subjected to sex-altering surgeries without their consent, as these were often performed at an early age. However, these surgeries were typically not medically necessary, as inter* people are generally completely healthy. Nonetheless, they can suffer greatly from the psychological and physical consequences of these medical procedures later in life. Since May 2021, the law „Act to Protect Children with Variants of Sex Development“ allows surgical interventions on intersex children only if there is a medical indication. Excluded from this are operations with only cosmetic purposes, namely the alignment of external genitalia to fit the female or male norm. However, this



law still has many loopholes, meaning that inter* minors are still exposed to medical normalization and its consequences.

The German Civil Status Act, which previously required either “male” or “female” to be recorded on birth certificates, was amended at the end of 2013. Since then, the gender entry in the birth register can be left blank for inter* children if doctors cannot assign a “female” or “male” gender. In October 2017, a ruling by the Federal Constitutional Court called on the legislature to establish a positive third gender entry. The focus of the court’s ruling was on the right to self-determination for all individuals, regardless of their gender. An inter* person had filed the lawsuit because no correct civil status entry was possible for them. The person was supported in their lawsuit by the campaign “Third Option.”

In response, in 2018, the “third gender” or the gender marker “diverse” was introduced in the birth register. The position of the Third Option Campaign and organizations like the German Institute for Human Rights is that the new and open gender entry should not be limited only to inter* people but should also be available to non-binary*

individuals (see Non-binary* / Agender), meaning anyone who does not identify as either "female" or "male". An outdated term for inter* or intersex people is "intersexual." Originally, this was a medical umbrella term emphasizing that there are many intermediate stages in the development of human sexual characteristics between "female" and "male." The term "intersexuality" was coined in 1915/16 by geneticist Richard Goldschmidt. In 2006, it was internationally replaced in medical terminology by DSD (Disorders of Sex Development). The term DSD implies, through the word "disorder," that certain variations of human bodies are more "normal" and thus more desirable than others. From this perspective, bodies that do not meet this norm are considered "atypical" or "disordered." "Intersex" is sometimes used as a self-identifier by inter* individuals. However, in German, many inter* people reject the term "intersexuell" due to its pathologizing origins and because in German the term 'sex' is not used in reference to gender, causing some to confuse it with sexual identity.

INTERSECTIONAL / INTERSECTIONALITY

Intersectionality (from the English word “intersection” = “crossing point”, “overlap”) means that various social categories – such as gender, sexuality, color of skin, origin, religion, age, and social background – are interwoven and therefore cannot be considered separately from one another.

This also means that different forms of discrimination – for example, racism, homophobia, and transphobia – are interconnected and must be examined in these interrelations.

An intersectional approach analyses how different forms of discrimination interact and what kind of interdependencies they have. After all, every person has multiple affiliations (see Multiple Affiliations), which can lead to exclusion or inclusion. The intersectional perspective can be seen as further development of gender studies and makes it possible to analyse multiple systems of inequality and oppression that cannot be explained by the category of gender alone.

LESBIAN



A lesbian is a woman or non-binary* person who is romantically or sexually attracted to women* and non-binary* people. The term lesbian love originated from the island of Lesbos. The Greek poet Sappho lived there in the sixth century BC. In her poems she writes about the love between women.

The first-time lesbian women spoke out politically was at the beginning of the 20th century. They were helplessly stuck between the male-dominated gay (see Gay) and the feminist movement which, out of fear of even more hostility, did not participate in an open partisanship with the lesbian activists. Nonetheless, some individual women's rights activists like the writer Johanna Elberskirchen protested the defamation of homosexuals as “psychopaths, degenerated, demoralizing, inferior subjects.”

During the Weimar Republic, lesbians organized themselves particularly in the metropolis Berlin in “women's clubs” and published their own magazines. The National Socialists destroyed the Lesbians' environment persistently. Only in 1970, women-loving women organized themselves with the Women's and the Homosexual Movement and resumed the fight for their rights. For several years now, the term “Lesbian” has even entered the official news language. Yet, “Lesbian” is still used as an insult in homophobic circles. Non-binary* lesbians have always been part of the community but have remained invisible or unrecognized in many societies and times, as discussions about gender and gender identity were often conducted in a strongly binary way.

MULTIPLE AFFILIATIONS / MULTIPLE DISCRIMINATION

LGBTIQ* individuals can face discrimination not only because of their sexual orientation or gender identity. They may also experience discrimination due to their ethnic origin, color of skin, disability, age, or nationality – meaning they belong to multiple social groups and are thus multiple affiliated.

Identities and affiliations can also intersect with power relations in society. These affiliations can determine social opportunities and access to resources such as education, employment, and housing. Due to the combination of different characteristics, LGBTIQ* individuals often experience multiple forms of discrimination such as racism, ageism, classism, and sexism simultaneously. For example, a person might encounter the prejudice that "She couldn't find a proper man within her culture, that's why she became a lesbian!" leading to multiple discrimination. Here, racism, anti-LGBTIQ* discrimination and sexism overlap through the assumption that



lesbianism exists due to an inability to find a man. This specific form of discrimination is not comparable to discrimination due to a single cause and is termed multiple discrimination.

This overlap of discrimination forms should not be viewed independently but rather considered together. This is examined within an intersectional approach (see Intersectionality).

NON-BINARY* / AGENDER

Non-binary* individuals are neither female nor male. Here, binary (Latin: bi = "two") stands for the gender system which is recognized in our society consisting of two genders. Non-binary* is an umbrella term for different genders.

Some non-binary* genders are "between male and female", others are completely independent from that system of two, and again other ones are fluid (genderfluid), which means that they are not permanently fixed. Gender is, as with any other person, independent from the look of their body, from the gender listed in your ID card or from the person's sexual orientation. Some non-binary* individuals are inter*, many non-binary* people are trans*, but that does not apply to everyone. It is important to know that some terms do not exclude each other, but that the affiliation of a person to these terms can be diverse and changeable. Since people are used to think about "male" and "female" in the binary gender system, they can struggle to break away from it since this construction of gender has a very



long societal and legal history. The binary construct decisively shapes societal order and human thinking. This is why the "Third Option Campaign" demands that the right of a positive third gender should not only apply to inter* individuals, but to everyone who is neither "male" nor "female."

NORMAL / NORMALITY

Normal comes from the Latin word “norma” meaning “guideline, standard, rule, regulation”. The norm stands for generally recognized standards in a society. However, norms are not set in stone, but are constantly changing: In the 1950s, for example, a woman wearing trousers was an unheard-of sight, a man with an earring a scandal. Today both are no longer an issue. The fact that openly gay men hold political offices would have been unthinkable as recently as the 1990s. Just like a lesbian TV presenter in prime-time television.

What registers as “normal” is therefore relative and often subject to the zeitgeist. Not only in terms of gender roles (i.e. what people are allowed to be and do), but also in terms of sexual identity (i.e. who is allowed to love whom) the idea of “normality” has changed considerably in our society.

Today, many things are considered “normal” in this respect that used to be regarded as “deviant” and punished with condemnation, ostracism or even imprisonment (see §175 German Criminal Code). Consequently, it is promising to work on further changing social norms - so that everyone can find themselves in a normality of diversity (see Inclusion).

PANSEXUAL / PANSEXUALITY

Pansexual people love and desire individuals regardless of their gender or gender identity. Pansexuality thus challenges the binary gender model.

Pansexuality is a sexual identity that is not limited to men and women but also includes all other genders and gender identities. People are therefore pansexual if, for them, sexuality or a relationship is fundamentally possible with any person who suits them on an individual level – regardless of whether the person identifies as a man, woman, inter*, trans*, non-binary*, or otherwise. That is the narrow definition.

The broader definition of pansexuality can be understood as a movement striving against a simplified binary understanding of gender. Pansexual people ultimately see the person as such and love and desire not within gender categories.

PINK TRIANGLE / BLACK TRIANGLE

During the National Socialist era, the Pink Triangle was used to mark homosexual men as prisoners in concentration camps. As concentration camp inmates, prisoners with the Pink Triangle as a symbol of the lowest level in the camp hierarchy were often subject to particularly severe humiliation and abuse.

In the 1970s, the gay movement rededicated the Pink Triangle by consciously wearing the sign of their oppression - making it a proud symbol of gay self-confidence. Homosexuality among women was never a criminal offence in Germany. Nevertheless, lesbian women were also sent to concentration camps and stigmatized with the Black Triangle as "asocials" or labelled "inferior". In the case of women, this was primarily sexual behavior that was unacceptable to the Nazis, such as illegitimate motherhood, lesbian relationships, "moral neglect", "frequently changing sexual partners", or the accusation of "failing in her duty as a mother to the nation" (see §175 German Criminal Code).



QUEER

A pair of hands holding a small white sign with the words "I'M QUEER" written in black marker. The sign is held up against a blurred background.

Queer is an open term including everyone who does not meet the heteronormative imaginations with their looks and/or behavior. "Queer" can be theoretical, a way of life or a label for people or movements that identify as "queer". The term developed from a critique of discriminating exclusions, which also occurred in lesbian and gay communities (and still prevail). In connection to the AIDS hysteria, people who were discriminated against within the lesbian and gay communities as well as within society as a whole – due to the color of their skin, AIDS disease, physical disabilities, trans* identity or due to their identities that differed from dominant feminine or masculine ways of life - gathered.

"Queer" is also a scientifically shaped term, which primarily became famous because of the US American scientist Judith Butler. In the 1990s, her Queer Theory gave this feminist criticism of heteronormativity its name. Queer thinking and acting challenge the idea that there are only two genders, which are characteristically opposed to and romantically and sexually exclusively related to each other. Another general definition of the term fundamentally questions nominations and categories and criticizes power relations beyond sexuality and gender (e.g. ableism, racism, classism). Without this big part of critical power this word is also often used as an umbrella term for LGBTIQ*.

QUEERFAMILY

The term “queerfamily” refers to a type of family structure within the LGBTIQ* community. Queerfamily is not a clearly defined or uniform term, but rather a collective term that refers to various family constellations and forms of relationships that exist outside of the traditional hetero- and cisnormative concept of family. Queerfamilies are usually families in which at least one person identifies as queer, which can mean that they are not exclusively heterosexual or cisgender (see: Cisgender).

Queerfamilies represent a diversity of lifestyles and forms of relationships that challenge traditional norms of parenthood and family. In a queerfamily, different constellations can occur. These can be, for example, friends or partners who support each other emotionally and socially, or also multi-parenting: the shared responsibility for one or more children. For example, a lesbian and a gay couple may decide together to have children.

It is important to emphasize that queerfamilies are just as valid and valuable as any other form of family and that they deserve support and acceptance. However, queerfamilies are not only affected by social stigma but also face legal hurdles, since equal legal recognition of multi-parenting does not exist in Germany. For instance, in a family consisting of a lesbian and a gay couple with a child, not all of them are granted custody.

A queerfamily consists of people who are emotionally committed to and supportive of one another, and who see themselves as part of an “extended family” or chosen family, even though they are not

necessarily biologically related. This can be especially important for queer people who, due to discrimination or lack of support in their biological families, build alternative family structures.

This form of family can serve as a safe and supportive space in which LGBTIQ* people can live their identities freely. The queerfamily is a diverse and flexible concept that can vary from individual to individual. The term is sometimes also used synonymously with “rainbow family” or “chosen family.”

Polyamorous families, in which several adults live together in a loving and responsible way - possibly with children - can also be queerfamilies.



QUEERPHOBIA / ANTI-QUEER SENTIMENT

Queerphobia or anti-queer sentiment generally refers to all negative attitudes and prejudices against queer individuals. This includes homophobia or homonegativity directed toward lesbians and gay men. Transphobia and anti-trans* prejudice generally refers to negative attitudes and prejudices against trans* individuals. Queerphobia exists toward all sexual orientations that are not heterosexual and all gender identities that are not cisgender. This leads to prejudices, degradation, as well as endorsement of discrimination and hate crimes. Scientists rank anti-queer sentiment amongst other forms of discrimination such as racism, sexism, ableism, ageism, and classism, and name an ideology of social inequality as the root of this "group-focused enmity".

The origins of these prejudices are usually long-standing, embedded within societal history. For example, sexual and gender roles and religious beliefs shape attitudes toward homosexuality, trans*identity, and queerness. The terms "homophobia", "transphobia", and "queerphobia" are widely criticized as they imply irrational fear (phobia) rather than social prejudice. Terms like "homo negativity", "queer negativity", and "trans negativity" aim to clarify that these issues are rooted in social prejudices, not individual fears. Some prefer to use the terms "heterosexism" and "cis-sexism" to describe structural discrimination based on a presumption of heterosexuality or a gender identity matching one's sex assigned at birth.

RAINBOW FLAG



It is an international symbol of the emancipation movement of queers and their fight for acceptance and equal rights. It was designed in 1978 in San Francisco by the American artist Gilbert Baker at the request of gay activists who were looking for a positive symbol for their actions. The rainbow flag initially had eight stripes with Baker's eight colors symbolizing sexuality, life, health, the sun, nature, art, harmony and the soul. When the flag went into mass production, the colors were reduced to six for practical reasons. With its colors red, orange, yellow, green, blue and purple, it is now seen as a symbol of the colorful diversity of the community. It is hissed at the Christopher Street Day demonstrations, is stuck as a sticker on cars and bicycles or in the windows of shops that want to show that they are "queer friendly".

In mid-2017, a new rainbow flag was announced through the hashtag campaign #MoreColorMorePride, which also has the colors brown and black. It is intended to intentionally include Black people and People of Color and make them visible. A further development of the traditional rainbow flag is the Progress Flag, which contains the six colored stripes as well as a blue-pink triangle for trans*, brown for People of Color and black, which also commemorates people with HIV/AIDS and those who have died of AIDS. In the middle, the inter flag is shown in yellow and purple. The arrowhead symbolizes the direction of the common Pride movement: forward. Each stripe represents specific groups and concerns within the LGBTIQ* community. There are many other flags as recognition and anti-discrimination symbols, e.g. for inter*, non-binary* and trans* people.

RAINBOW FAMILY



The definition is pretty easy: A rainbow family is a family in which at least one parent is lesbian, gay, bi/pan, trans* or inter*.

There are different constellations rainbow kids can grow up in. The most common form is a lesbian couple that lives with one or more children. These children could come from a previous heterosexual relationship from one or both partners. In these cases, the father can also play a role in the child's life. Increasingly, lesbian couples decide to become pregnant through insemination. The sperm can come from a sperm bank or from a private sperm donation. In July 2018, a new law regulating the Sperm Donor Register came into effect. It regulates the knowledge of one's own ancestry for all children conceived through sperm donation. In addition, foster children are increasingly finding a new home in rainbow families. And of course, gay couples also live as parents with children that are mostly from a previous heterosexual relationship or taken care of as foster children. Some gay couples choose the way of a surrogacy abroad or adoption. Sometimes a lesbian couple and a gay couple may decide to start a family together. The term for this is "queer family". There is currently no legal protection for this type of family, i.e. multiple parents. This constitutes a disadvantage for both children and parents. The legal situation of children in rainbow families has now improved: Since 2005, registered life partners have been able to adopt their partner's biological child as part of the co-parent adoption after birth. Numerous studies demonstrate that children raised in rainbow families thrive and show healthy development. Joint adoption of non-biological children became possible for same-sex couples in Germany with the legalization of same-sex marriage in October 2017

However, a child that is born into the marriage between two women does not automatically have two legal mothers. This requires a change to parentage law – a legal loophole that, for the protection of the children, still needs to be closed. The process of co-parent adoption is discriminatory and puts a burden on the families.

The situation of trans* and inter* parents, regarding reproductive medical treatment as well as the appropriate registration of parenthood in the birth certificate, still has to overcome several legal hurdles. For example, the German legal situation currently discriminates against trans* men who give birth as well as trans* women who contributed their sperm to the making: a trans* man is registered as the mother, a trans* woman as the father. Because in German parentage law, parenthood does not register the gender of the parents according to civil status law, but with the gender designation assigned at birth. Self-selected entries as parents- e.g. mother, father, carer – would be necessary in order to fulfil the right to gender self-determination, both for non-binary*, trans* and inter* parents.

More information on rainbow families:

<https://regenbogenfamilien.nrw/>

SEXUAL IDENTITY / SEXUAL ORIENTATION

While gender identity refers to the affiliation to one or multiple genders, the sexual identity refers to the gender (or genders) a person has emotional or sexual wishes with.

Bisexuality, heterosexuality and homosexuality are the most common sexual orientations, even though these lines can sometimes blur together. How sexual orientation develops has not been conclusively researched.

In science, there is broad consensus that both genetic and other biological predispositions, as well as social factors, influence the development of sexual orientation. The field of sexology largely agrees that sexual orientation is shaped in a way that is fundamentally stable and unchangeable. The less society standardizes and sanctions gender and sexual behavior, the more conceivable, accessible, and liveable it becomes for individuals to embrace a sexual identity beyond normative heterosexuality and binary gender roles ("man" - "woman").

TRANS*

Trans* individuals do not identify with the gender they were assigned at birth. When a baby is said to be male because it shows male external genitalia, but this person notices that they do not identify with the gender that is allocated to them, but as a girl/woman, then they are a trans* girl/trans* woman. When a baby is said to be female because of their external genitalia, but this person notices that they cannot identify with that gender during their life, but as a boy/a man, that person is a trans* boy/trans* man. Trans* people can either be binary trans*, which means that they identify as a girl/woman or a boy/man, or also non-binary* (see Non-binary* / Agender). The asterisk (*) in "trans*" functions as a placeholder, representing all identities that can be linked to the prefix "trans-" (from Latin: across, beyond, or through), and is used to include a variety of gender identities beyond the binary: trans*gender, trans* identity and many more. In addition, the asterisk highlights the diversity of binary and non-binary trans* identities.

Trans* is often used as an umbrella term. Because there is no consensus for the universal use of terms within the community of trans*gender, trans*sexual and trans* persons, it is important to pay attention to their individual self-designation. So, if there is a trans*gender person that also identifies as trans*gender, it would be respectful to only use this term and not another, when you are



speaking or writing about this person. Some trans* persons wish to align their bodily sex markers (or parts of them) to their actual gender. This could mean that they want to start a hormone replacement therapy (HRT). In this context, the self-produced hormones are suppressed, and the wanted hormones are taken to achieve masculinization due to testosterone (e.g. change of voice and beard growth) or feminization due to estrogen (e.g. skin changes, breast growth etc.) for their body. Children or teenagers may wish to use puberty blockers to delay the beginning of their puberty, so that physical changes which do not correspond to their gender identity will not start or be moderated. Some trans* people also get gender-affirming operations. In these operations, all or some sex differences are matched to their actual gender.

Some trans* persons do not want to or cannot take hormones or get operations. But that does not make these people any less trans* and we still have to take their identity as seriously as the identity of trans* persons who do undergo medical transition. A medical transition means that a trans* person takes medical actions to align their outward appearance with their felt gender, such as the aforementioned hormone replacement therapy or a gender-affirming surgery.

Social transition means changes in the everyday life and in the social life of a trans* person: the change of their name, the adaption of the pronouns and/or the form of address the person prefers, the change of their appearance, for example with a new hair cut or different clothes, etc.

Many trans* persons do not think that the term "transsexuality" is still fitting. For one thing because the "sexual" in "transsexual" leads to the thought that the term would be about a sexual orientation, even though it is actually about a gender identity. Trans* persons can be hetero-, homo-, bi- or pansexual. Secondly, the use of the term "transsexual" by cisgender persons is - because of the historical context - often seen as discriminatory and rejected by many trans* persons. In the 1950s, transsexuality was classified as a medical and psychological disease and was included in the International Classification of Diseases (ICD). This classification strengthened the stigmatization of trans* persons and still affects them negatively socially as well as medically.

IMPRESSUM

Herausgeberin (V.i.S.d.P):
Queeres Netzwerk NRW e.V.
Lindenstr. 20 • 50674 Köln
☎ 0221 / 356 56 50
✉ info@queeres-netzwerk.nrw
www.queeres-netzwerk.nrw

Texte: Caroline Frank, Joris Richter, Leonie Dams

Redaktion: Leonie Dams, Joris Richter

Übersetzung ins Englische: Kardinal-von-Galen-Gesamtschule Nordwalde (Franziska Bildstein, Jaan Khawaja, Joel Prause, Josie Rotthaus, Leona Bujupi, Mahmoud Aljanabi, Melina Peters, Moritz Aumann, Viviane Gaußelmann)

Gestaltung: Inga Eckern

Bildnachweise: Tina Umlauf Photography S. 41 und S. 55 sowie iStock, Shutterstock, pixabay

Bestellung der Fibel unter:

<https://shop.queeres-netzwerk.nrw/>

Auflage 1, Dezember 2025



Gefördert durch:

Ministerium für Kinder, Jugend, Familie,
Gleichstellung, Flucht und Integration
des Landes Nordrhein-Westfalen



