

*Asa Splinter (diejdenas) werkt als adviseur Diversiteit & Inclusie bij het Dordrechts Museum en is zelfstandig onderzoeker op het gebied van Japanse erotische kunst en genderrepresentatie. Splinter publiceerde eerder artikelen over transgenderidentiteiten in Tokio tijdens de jaren 1960 (Andon -Society for Japanese Art), *mizu shōbai* (Museum No Hero) en verschillende erotische shunga en shūnpon (Sieboldhuis).*



Yoshida Hanbei (1686) Jo-Tsabi (L) en Futanari (R) in 'Kōshoku Kinmō-zai' (Met dankbetuiging aan de International Research Center for Japanese Studies)

Het intersekse lichaam in Japanse prentkunst

De onthullende geschiedenis van *futanari* en *henjō nanshi*

"[...] 's nachts slopen ze de kamer binnen om onder diens kleding te gluren en zagen zij de genitaliën van zowel man als vrouw. Dit is wat men *futanari* noemt", *Yamai Sōshi*, twaalfde eeuw, Japan. Intersekse roept vragen op over het definiëren van gender, of het biologisch of cultureel is; maar ook of die genderconstructies niet eurocentrisch zijn. Dit artikel is een analyse van afbeeldingen met intersekse lichamen uit Japan vóór 1868, toen het land circa drie eeuwen de grenzen had gesloten voor buitenlandse invloeden. Er wordt beargumenteerd dat het intersekse lichaam geen neutraal gegeven is, hoe de betekenis ervan wordt bepaald door de maker(s) en kijker(s), maar bovenal dat de geschiedenis en ervaringen van intersekse meer aandacht verdienen.

Inleiding

In Japan zijn er tussen 1600 en 1868 circa drieduizend erotische boeken gepubliceerd waarin geen seksuele fantasie

te gek lijkt. Van gangbare fantasieën zoals romantische rendez-vous tussen geliefden, exotische standjes, vreemdgaan of exhibitionisme tot extremere fantasieën met verkrachting, geweld, bestialiteit en seks met monsters. De Israelisch-Japanse kunstverzamelaar Ofer Shagan toont in *Japanese Erotic Art* met 1200 illustraties een breed overzicht van de diversiteit in erotische boeken (*shūnpon*) en prenten (*shūngo*), maar zegt dat illustraties van intersekse personen zelden voorkomen.¹ Zo zijn er bijvoorbeeld meer afbeeldingen te vinden van mensen, dieren en objecten met een vulva of fallos als gezicht, dan personen met beiden vulva en fallos als geslachtsdeel.

Al in 1922 probeerde de Japanse schrijver Miyatake Gaikotsu een antwoord te vinden op de vraag wat er gebeurt met de maatschappij als de binaire verdeling verdwijnt. In zijn boek 'Hannannyōkō' bracht hij een compilatie van teksten en illustraties over intersekse personen uit de periode 1100 tot 1900 samen, waarmee Miyatake Gaikotsu stelt dat gender en seksediversiteit geen modern fenomeen is en hoe op een dag mannen zullen zijn zoals vrouwen en vrouwen zoals mannen.² De Franse filosoof Michel Foucault argumenteert in *Herculine Barbin: Being the Recently Discovered Memoirs of a Nineteenth-Century French Hermaphrodite* uit 1980 dat het geslachtsdeel pas vanaf eind negentiende eeuw een rol speelt in geslachtsbepaling en dat het voor die tijd bepaald werd door kleding en cultuur. Daarom waren personen met intersekse conditie minder zichtbaar en zouden ze meer vrijheid hebben om 'tussen genders' te leven. Een geslachtsverandering kon als het ware gekozen worden door de haardracht en manier van kleden. Ondertussen hebben verschillende Europese onderzoeken het tegendeel bewezen en blijkt dat personen met atypische geslachtskenmerken in de premoderne tijd net zo goed weinig vrijheid hadden om van gender te wisselen.³ Sterker nog, intersekse

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Noël Golvers, François de Rougemont

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