

States of Parenthood: Race and Nation in Contemporary Queer and Trans Reproduction

International Symposium

Centre for Gender research, Uppsala University, April 25-26 2018

Convenors: Ulrika Dahl and Doris Leibetseder

Introduction:

In the process of migrating from Spain to Sweden, a Spanish-Swedish lesbian couple found their status as parents challenged. Their child was conceived with ART and anonymous donor insemination in Spain, birthed by the Swedish mother, and they were jointly recognized by the Spanish state as the child's parents. Moving to Sweden, the couple explained, they found the Swedish state did not recognize the Spanish mother as the child's legal parent. Motivated by the Swedish state's focus on the child's right to origin and thus of open donors, authorities claimed that recognising the Spanish mother might jeopardize this principle and thus harm the child's identity. Another lesbian couple, a transwoman from the UK and a ciswoman from Sweden, who conceived a child in Sweden through IVF using the gametes of the two parents, found upon registering the new-born child, that it was impossible for them to be legally recognised as the child's genetic co-parents (Baird, *forthc.*). The British mother could not be simultaneously recognised as biological parent and a woman and mother. A growing number of resourced gay couples who are unable to gestate a child and who have no viable option to become parents through state sponsored assisted reproduction increasingly turn to transnational surrogacy arrangements. Becoming parents without gestation or 'mother' however, leads to complicated and slow moving processes of establishing both the parents' (genetic and legal) relationship to the child and often also the citizenship of these children (Malmqvist & Spånberg, *forthc.*).

These examples, drawn from the applicants' research, point to the complex and changing ways that queer (as in non-heteronormative and heterosexual) and transgender parenthood, migration, state apparatuses and ARTs come together in the contemporary era. They also show that despite increasingly inclusive family laws in many nations, understandings of kinship, identity and parenthood are often steeped in the logic of heterosexual reproduction, and its centrality for citizenship and belonging to the nation. In a time of growing migration and access to and use of both reproductive and gender affirming surgery, and when the number of children conceived through transnational surrogacy arrangements will soon outnumber those who arrive through transnational adoption society wide (SVT, 2018), these stories and others like them from around the world point to crucial and urgent questions for research and the need for new policy considerations around LGBTQ reproduction and parenthood.

The international and interdisciplinary symposium 'States of Parenthood: Race and Nation in Contemporary Queer and Trans Reproduction' builds on the applicants' empirical research and previous collaborations and is organised as a final event of Doris Leibetseder's Marie Skłodowska-Curie Individual Fellowship Project *QTReproART: Towards an Inclusive Common European Framework for Assisted Reproductive Technologies (ART): Queer & Transgender Reproduction in the Age of ART* (Horizon 2020, no. 749218). Expanding and deepening questions discussed in the workshop 'Queer and Transgender Reproduction with ART: Legal, Cultural and Socioeconomic Challenges' (May 2018; funded by RJ) and several other workshops (Södertörn 2017, 2014, Poland 2015), this symposium aims to 1) discuss how queer and trans reproduction and the challenges to achieving parenthood articulate with the biopolitics of race and nation; 2) to engage the findings of the Marie Curie project; and 3) to discuss future grant applications and expand and deepen international networks.

The broader theoretical questions of how kinship and relatedness are reconfigured through growing access to and use of ARTs have been discussed in a number of previous workshops and publications and remain of key theoretical importance. Data from the QTReproART project indicates that for queer and trans family building, the primary challenge is *obtaining parenthood status*. Along with findings from Dahl's ongoing project 'Queer(y)ing Kinship in the Baltic Region' that point to the racial dimensions of ART use, crucial new questions come to the fore: How does queer and trans parenthood reflect and challenge biopolitical dimension of state regulations of reproduction? How does state recognition articulate with and obscure embodied experience of gendered forms of parenthood? This symposium draws on and brings together both theoretical and empirical work and highlights the impact of different kinds of legal frameworks on the lived experience of LGBTQ-reproduction and parenthood and its transnational, intersectional and biopolitical dimensions. It brings together senior and junior scholars to extend networks and collaborations around a complex legal, biogenetic, technological and transnational phenomenon that reflects broader societal concerns related to migration, nation-building and stratification. As a central part of the Marie Curie project is knowledge exchange and collaboration with relevant actors, the workshop invites participation of activists and artists and thereby aims to strengthen dialogue and communicate scientific knowledge to and with the communities and organisations that are directly affected.

Purpose of planned activities

The symposium focuses on achieving parenthood at the complex intersection of legal recognition, increased use of ARTs and transnational reproductive travel and illuminates an under-researched issue, namely how parenthood is entangled with broader biopolitical dimensions of reproducing race and nation. For example, how does the state match gametes with parents and how does race feature in such matchings? How does the regulation of reproductive fitness articulate with current and historical understandings and categorisations of transgender and of non-heterosexuality? How do different regulations around private and public forms of egg and sperm donation as open or anonymous and ideas of a child's right to origin articulate with how states view kinship? How are the categories of mother and father reconfigured in an era of growing (queer) transnational surrogacy, egg donation and adoption?

Fertility travel (Speier, 2016; Wilson, 2016) and migration raise both old and new questions of how citizenship and belonging is achieved and constructed. In some nations, biogenetic links to parents are required for citizenship of children conceived through surrogacy or donation. In Spain for instance, anonymous sperm donation exists, whereas in Sweden, a child's right to origin stresses openness. In line with the QTReproART project's goals, the workshop explores different legal situations for queer and transgender people obtaining parenthood and citizenship for children conceived through ART and gathers examples that illuminate needs for robust legal frameworks within the EU and its nations.

The QTReproART project and other previous research (Merete, et al., 2017; Shenfield, et al., 2010) demonstrates that regulation of fertility treatment varies significantly across and in national and European contexts, as does the definition of appropriate prospective parenthood, what kind of treatments and ARTs should be allowed to which subjects, and what documented parent status differently situated LGBTQ parents have in relation to their children. In Sweden, Reception of Oocytes from Partners (ROPA) for lesbians will be allowed from 2019, as will the possibility for a transmale gestator to appear as the (birth-) father on a birth certificate. In the UK, like previously in Sweden, a transman who gives birth has to adopt a child. As with surrogacy, this creates an unsafe legal situation for the child, including with regard to the citizenship of the child as well as minority stress on the part of trans and queer parents awaiting legal protection and cultural recognition. At the same time, the new regulations in Sweden no longer automatically recognise the fatherhood of transmen who are married to the birth-mother. In some nations, legal documentation of fatherhood does not suffice and gay fathers who engage in transnational surrogacy arrangements must provide

DNA proof. This points to how biopolitical regulations reflect different national cultural, socio-economic, political and medical histories. The outcomes of this workshop are thus:

1. To assemble empirical examples and theoretical frameworks for developing policy suggestions for the European Union as stipulated in the QTReproART project.
2. To plan for new EU and national research projects and joint publications on how queer and trans reproduction articulates with biopolitical regulations of gender, race and nation.
3. An international network for researchers committed to studying these topics.

Current status of research

Queer, as in non-heteronormative relationships, kinship and family structures are increasingly formally recognized, and queer research on ARTs is an established field and has demonstrated that a range of subjects use them. Interdisciplinary research on queer and trans reproduction is a growing field and a number of large research projects have been funded in recent years. As is often the case, the field is dominated by research done in Anglo-American and Western settings and the majority of studies focus on lesbian family making and sperm use (Dunne, 2000; Mamo, 2007; etc.). Research on how reproduction articulates with race and nation/citizenship has addressed transracial adoption (Eng 2010) and transnational surrogacy (Deomampo, 2016; Harrison, 2016; Nebeling Peterson, 2015) and the USA (Roberts, 2009; Russell, 2018). The symposium expands this focus and hones in on and contributes to the emerging scholarship centred on questions of race and nation/citizenship (Andreassen, 2018; Dahl, *forthc.*; Leibetseder 2018; 'Changing In/Fertilities') in Europe. It builds on European studies of the role of the donor in lesbian kinship that shows that the donor 'figure' features both as a link to 'donor siblings' and families (Andreasson 2018) and as the provider of a substance that aligns a (queer) family through ideas of racial likeness (Dahl, *forthc.*) and on gay men's use of surrogacy (Nebeling Peterson 2015). Crucially, the symposium extends emerging scholarship that highlight stratified reproduction and reproductive justice, and critical research on the transnational fertility industry and its embeddedness in specific politics of race, class, gender and sexuality (Smietana, et al, 2018; Andreasson 2018).

Laws on biotechnologies, family and parenthood are forms of cultural production that reflect national imagined ideas of mother- and fatherhood (Melhuus 2009). Changes in access to ART have not only impacted understandings of family, kinship, nation, they have different and stratified effects on the queer population. Thus, the first aim of the symposium is to explore queer and trans parenthood as a co-production of political national interests, science, bioethics, society and culture, economics and the legal institutions. ART tends to primarily facilitate reproduction for a privileged part of the population (middle and upper class, white, mostly couples) which is favoured by the state and nation to counter the fear of a declining population and to avoid having to rely on immigrants for a higher birth rate. The second aim of this symposium is thus to discuss how different ART procedures (e.g. ROPA, surrogacy, preserving gametes of trans people, etc.) relate to citizenship/nationality and how transnational gametes and treatments become legal objects in these processes.

Research shows that national regulations on the management of gametes reflect how race is biopolitically co-produced with these technologies and the state (Dahl 2018). In some states, e.g. Spain, a phenotypical matching of gametes with the parents is required, in Sweden it is recommended. A 'whitening' of children with ART is likely to take place, as many egg cell donors in Spain are Eastern European women and even Mediterranean couples wish to have whiter children (Bergmann, 2011; Nahman, 2018). In Israel egg donors from Romania are used (Nahman, 2013), and some lesbian couples prefer white or whiter children in fear of further discrimination (Andreassen, 2018, p. 102) while others desire brown babies as an act of antiracism (Dahl 2018). The transnational market of gametes reflect global fantasies of race as well as their material, economic realities. The third aim is thus to explore how 'rainbow' families' deployment of ARTs and legal frameworks is entangled in

both challenging and solidifying racialised, culturalist and nationalist norms (Nay, 2017; Dahl, 2017). This symposium aims to critically assess these complex questions and contradictions.

Preliminary Program

April 25, Centre for Gender Research, Uppsala University

9.30-10 **Welcome by Doris Leibetseder & Ulrika Dahl**

Introduction to the symposium

10.00-12.00 **Panel 1: Racial relations, mediated intimacies**

Chair: Ulrika Dahl, Uppsala University

Jaya Keaney, University of Sydney: *Telling a good story: race and origin stories in queer transnational surrogacy* (via skype)

Rikki Andreassen, Roskilde University: *Mediated kinship*

Damien Riggs, Flinders University: *Movement in space: The intersections of whiteness and cisgenderism*

12.00-13.00 **Lunch**

13.00-15.00 **Panel 2: The queer politics of reproductive justice**

Chair: Jenny Gunnarsson Payne, Södertörn University

Ugo Edu, University of California, Davis: *Fugitive Rights Bearers*

Marcin Smietana, University of Cambridge: *Queer kinship and LGBTQ reproduction in a stratified world – options for reproductive justice?*

Julian Honkasalo, University of Helsinki: *Transgender parenthood in the era of climate change: a social justice perspective*

15.00-15.30 **Coffee & Tea**

15.30-17.00 **Keynote 1: I Just Want Children Like Me**

Camisha Russell, University of Oregon (Humanities theatre, open to the public)

Chair & discussant: Rikke Andreassen, Roskilde University

18.00 **Dinner**

April 26, Centre for Gender Research

9.00-10.45 **Panel 3: Reproducing gendered and sexual difference**

Chair: Doris Leibetseder, Uppsala University

Anna Malmqvist, Linköping University: *Fear of childbirth in lesbian, bisexual, transgender people: Results from an interview study*

Julia Teschlade, Humboldt University: *Trapped in the hegemonic order? Gay fathers oscillating between heteronormative family narratives and queering kinship.*

Marilyn Crawshaw, University of York: *Whose rights? Whose interests? Lifespan considerations following assisted reproduction*

10.45-11.15 **Coffee & Tea**

11.15-13.00 **Panel 4: The biopolitics of queer and trans reproduction**

Chair: Damien Riggs, Flinders University

Yv Nay, University of Arizona: *The Biopolitics of Trans Reproduction*

Doris Leibetseder, Uppsala University: *Policy recommendations for queer and trans reproduction with ART in Europe*

Jenny Gunnarrson Payne, Södertörn University: *Old Battles in a New Context Researching queer reproduction in the midst of Europe's Culture War*

13.00-14.00 **Lunch**

14.00-16.00 **Keynote lecture 2: 'Resistance is fertile: A queerly twisted transnational path to parenthood'**

Del LaGrace Volcano, visual artist (Humanities theatre, open to the public)

Activist Panel, members TBA

Chair: Julian Honkasalo, University of Helsinki

16.00-17.00 **Closing discussion**

Abstracts for symposium:

Rikke Andreassen:

Abstract:

Over the past decade, an increasing number of single women and lesbian couples have created families through the assistance of donor sperm. At the same time, online social media have become widespread and commonly used. This talk illustrates the fascinating intersections of online media and new kinship, and shows how they must be analysed as interlinked in order for us to understand contemporary formations of family, sexuality, gender and race.

While the identity of a Danish donor is not revealed, each donor is assigned a unique 'donor number' and this number is provided to the recipients of his sperm. Via this number, the parent(s) of a donor child can connect with other parents of children from the same donor. This talk describes how mothers of donor-conceived children connect with each other online, develop intimate digital communities and, most importantly, locate their children's hitherto unknown biological half-siblings, throughout the world. It discusses how these new families - consisting of only mothers - engage in extended families involving large numbers of 'donor siblings', and challenge previous understandings of kinship, thereby illustrating how norms of family, gender, sexuality and race/ethnicity are challenged, negotiated and maintained.

Bio:

Rikke Andreassen is a Professor (mso) in Communication Studies at Roskilde University, Denmark. She is a researcher and teacher in the fields of media, gender, race and sexuality. She works on queer kinship in relation to race and gender formations.

Marilyn Crawshaw

My paper will draw on scholarly work in the field of donor conception and surrogacy and personal experiences gathered from contact with donor-conceived persons to explore the challenges and opportunities, including those relating to human rights, arising from someone wishing to donate or store their gametes prior to transitioning or use them afterwards to form a family. In doing so it will also explore the extent to which current approaches to birth registration facilitate or obstruct openness and stigma both for donor-conceived and surrogate-born persons regarding their genetic, legal and gestational parenthood and for those who form their families through assisted reproduction.

Marilyn Crawshaw is an Honorary Fellow and the University of York. She has written and research extensively on donor-assisted reproduction and surrogacy nationally and internationally and has longstanding links with the UK regulator (HFEA) and the Donor Conception Network. She chairs PROGAR, a UK multi-agency group of child and family welfare organisations and individuals taking a lifespan perspective on assisted reproduction; is a member of the UK Birth Registration Campaign; is on the editorial board for Human Fertility; edits the British Infertility Counselling Association Practice Guide series and is a member of the Advisory Board of the Centre for Applied Human Rights at the University of York.

Ugo F. Edu:

Short Abstract:

Attempts to address racial inequalities in reproduction often still rely upon logics of the human rights framework and legal systems, even when couched in reproductive justice language. This presentation asks questions about the continued reliance upon laws and rights to address the inequalities in reproductive health for those on the margins and/or

constructed as non-normative. By paying attention to the ways that notions of healthy reproductive outcomes and healthy families are socially constructed and contributing to what constitutes societal insiders and outsiders, I demonstrate a need for more robust and difficult interventions for ensuring and encouraging various modes of life-making. I highlight the importance of shifting cultural and psychical attachments as integral to addressing reproductive racial inequalities.

Bio:

Ugo F. Edu is a medical anthropologist working at the intersection of medical anthropology, public health, black feminism, and science, technology, and society studies (STS). Her scholarship focuses on reproductive health, race, aesthetics, and body modifications.

Prof. Jenny Gunnarsson Payne

Old Battles in a New Context

Researching queer reproduction in the midst of Europe's Culture War

In many Western European countries, queer reproductive rights (including related issues such as marriage equality, adoption rights and access to assisted reproduction) have until only recently seemed to be ever expanding. While homophobia and discrimination against queer families, of course, still had to be tackled, and sometimes political change towards the better has seemed "too slow", it is quite safe to say that many of us have been caught by surprise by the pace at which authoritarian nationalist ideals of "traditional family values" have come back on the political agenda. As we see from the countries in which these movements have come to power, this development has serious consequences for both the everyday existence of queer families, for the political battles that might even be possible to fight and even for the kind of research that can be conducted. In light of the currently on-going "Culture War" in Europe, where "gender" has become what Andrea Petö and others have called a "symbolic glue" for a wide range of authoritarian-minded secular and religious nationalist movements on the (far) right, this paper will argue that scholars of queer reproduction and reproductive justice need to seriously consider how to respond when their very topic of study is increasingly being posed as a threat to "the nation".

Jenny Gunnarsson Payne is associate professor in Ethnology at Södertörn University. She has previously published on cultural and political aspects of assisted reproduction, on queer and feminist mobilisation and, more recently, on anti-gender politics. She currently leads the international research project Reproducing (In)Justice: Towards a relational theory of reproductive justice in Baltic, Central and Eastern Europe.

Julian Honkasalo

Transgender parenthood in the era of climate change: a social justice perspective

I decided that I will talk about recent liberal, moral philosophical discussions on whether one should or should not have children in the era of climate change. I will examine liberal theoretical notions of individual rights and individual responsibility. I will then contrast these with a social justice perspective that addresses structural injustice and critiques of capitalism, particularly disaster capitalism and free market finance capitalism. I'm interested in asking when is transgender reproduction regarded as normalizing or mimicking heterosexual or heteronormative reproduction from the perspective of non-trans persons and when is it seen as subversive? What is the underlying moral philosophical framework or presuppositions in these views? Is there a middle ground between the normative vs. subversive divide?

Dr. Julian Honkasalo received their PhD in gender studies from the University of Helsinki, Finland

in 2016 and a second PhD in political theory from The New School for Social Research (USA)

in 2018. Honkasalo's research interest include the history of American and European eugenics, the biopolitical administering of trans and gender nonconforming persons as well as questions concerning normative notions of the fit citizen. Honkasalo's current research project

Unfit for Citizenship: Eugenics and the Pathologization of Gender Nonconformity (2016–2019) examines the genealogy of Swedish and Finnish transgender sterilization legislation from the perspective of the history of the eugenic movement. Honkasalo's recent publications include: "In

the shadow of eugenics: transgender sterilization legislation and the struggle for selfdetermination",

in Pearce & Moon (eds.) *The Emergence of Trans: Essays in Culture, Politics and*

Everyday Life. London & New York: Routledge (forthcoming) and "Unfit for parenthood: transgender sterilization and reproductive justice in Finland", *International Journal of Women's Studies*, Special Issue on Trans and Queer Reproduction with ART, 20:1, 2018.

Jaya Keaney

Telling a good story: race and origin stories in queer transnational surrogacy

When conceiving via surrogacy, intending parents face the question of how to narrate their conception story for their children. This paper explores the question of surrogacy origin stories through one striking trend that emerged from my interviews with gay, white Australian fathers who had children via transnational commercial surrogacy in India: selecting an Indian egg donor to make their surrogate "appear", thus simplifying their children's origin stories. As one participant, David, explained: 'if we are happy to work with a surrogate within India, why wouldn't we be happy to use an egg donor from India?... When you use an egg donor from another country, you're almost erasing the experience of them being born in a certain country and culturally part of it'. I consider this narrative as an index of broader discourses that shape contemporary surrogacy imaginaries: the origin story as an emerging genre of queer childhood, and the reduction of race to a phenotypic possession in transnational gamete economies and Australian discourses of colourblind multiculturalism.

Biographical note

Jaya Keaney is a final year PhD candidate in the Department of Gender and Cultural Studies at the University of Sydney, Australia. Her thesis uses interviews to explore concepts of race in the experiences of Australian queer families who have conceived children via gamete donation and/or surrogacy.

Anna Malmqvist:

Previous research on fear of child birth has had a major focus on women in heterosexual relations, and a few studies have focused on male partners' fear. The present explorative study is the first to focus on fear of child birth in lesbian and bisexual women and transgender people. Data has been collected through semi-structured interviews with 15 self-identified lbt-persons. The analysis shows that participants' fears are similar to those previously described in research literature on fear of child birth, e.g. fear of pain, injury, blood, death of the child or parent. However, minority stress, including fear and experiences of prejudicial treatment, in maternity care and at delivery wards add an additional layer to the fear of childbirth. Therefore, lbt-persons with a fear of childbirth are a particularly vulnerable group of patients, who's needs must be addressed in health care.

Anna Malmqvist, PhD, is a researcher and lecturer in psychology at Linköping University. Her research has had a main focus on lesbian and gay parenting. Malmqvist is co-editor of the first book in LGBTQ-psychology published in Swedish.

Dr. Yv E. Nay

The Biopolitics of Trans Reproduction

This paper scrutinizes the politics of reproduction rights for trans persons. Trans activists aim for depathologizing medical discourses and protocols on gender-variance. They fight forced sterilization as one of the still widely prevailing conditions for gender affirming legal recognition of trans persons and claim the right to self-determine one's gender. In doing so, they refer to the logic of universal human rights putting an important focus on human rights violations regarding gender identity. However, with the shift toward a human rights paradigm come new challenges such as the need to overcome the dominance of Western discourse inherent in the universal logic of human rights and its haunting legacy in colonialism.

Dr. Yv E. Nay is a postdoctoral fellow at the Department of Gender & Women's Studies and member of the Transgender Studies Initiative TSI at the University of Arizona. Nay's publications include *Feeling Family* (2017), "'Happy as in Queer' —The Affective Paradox-es of Queer Families" (*Sociologus*, 2015) and "The Atmosphere of Trans* Politics in the Global North and West" (*Transgender Studies Quarterly*, 2019).

Prof. Damien Riggs

Movement in space: The intersections of whiteness and cisgenderism

Through an engagement with Ahmed's work on the phenomenology of whiteness, this paper seeks to undertake the difficult task of bringing together race privilege and cisgenderism as they intersect in the lives of trans masculine people who undertake a pregnancy. As an ideology, cisgenderism creates a context wherein the lives of trans masculine people who undertake a pregnancy are often highly regulated, not simply in terms of normative gender binaries, but also in terms of pregnant bodies. The way that trans masculine people move in space whilst pregnant may be heavily monitored and potentially restricted. Yet for white trans masculine people their movement may also be facilitated to a degree by their whiteness. It may facilitate their access to reproductive services, and translate into a form of cultural capital that enables them to negotiate the medical sphere. The aim of this paper, then, is not to critique white trans masculine people who undertake a pregnancy. Rather, it is to examine how whiteness and cisgenderism intersect in complex ways that are productive of spaces that are both potentially welcoming and highly regulatory and marginalizing for white trans masculine people who undertake a pregnancy.

Damien W. Riggs is an Associate Professor in psychology at Flinders University and an Australian Research Council Future Fellow. He is the author of over 200 publications in the areas of gender, family, and mental health, including (with Clemence Due) *A critical approach to surrogacy: Reproductive desires and demands* (Routledge, 2018).

Prof. Camisha Russel

Title: "I Just Want Children Like Me"

Abstract: I argue that race as a political technology in the United States has operated through the notion of kinship, such that race has, for some time, been able to serve as a proxy for kinship. In this role as a proxy for kinship, race itself can be considered as a more personal and intimate technology operating alongside other technologies in the fertility clinic and other reproductive contexts. It is a constitutive feature of ARTs that they enlist people, instruments, and techniques outside of or beyond the intended parent(s) in the process of reproduction. In this context of uncertainty, I will argue, race, ethnicity, and culture appear as resources available prospective parents in their construction of naturalizing narratives, which help to disambiguate various contributors to the child's birth and to name particular people as the child's "true" parents. The various metaphors and analogies that have emerged in the history of the race idea, I claim, allow racial categorizations and identifications to serve as a proxy for kinship in the world of reproductive technology. Yet this personal use of the political technology of race is not without consequences.

Bio: Camisha Russell is an Assistant Professor in the Department of Philosophy at the University of Oregon. Her first book, *The Assisted Reproduction of Race* (Indiana University Press, 2018), considers the role of the race idea in practices surrounding assisted reproductive technologies and argues for the benefits of thinking of race itself as a technology.

Dr Marcin Smietana (Reproductive Sociology Research Group, University of Cambridge, UK)

‘Queer kinship and LGBTQ reproduction in a stratified world – options for reproductive justice?’

In this talk I read together the frameworks of queer reproduction, stratified reproduction, and reproductive justice, to begin to address tensions and possible solidarities among three powerful frames for thinking about contemporary reproduction (following Smietana, Thompson & Twine, 2018). I introduce the talk by a vignette from my ethnographic research with Spanish gay fathers who carried out surrogacy abroad, to show how they understood and justified their pathway to parenthood. This case is then situated within other research on LGBTQ+ parents and surrogacy. It is contrasted to the literature and my ethnographic findings on stratified reproduction. This shows how LGBTQ+ families – themselves being vulnerable as reproductive subjects - may be enmeshed in social hierarchies whereby reproductive labourers (surrogate mothers, egg donors, birth families in adoption) may be vulnerable. I ask how the ideas of reproductive justice can be mobilized to think through queer family building that could be inclusive of both intended parents and those who help them create families.

BIO:

Marcin Smietana is a postdoctoral research associate at the Reproductive Sociology Research Group (ReproSoc), University of Cambridge (UK). Within ReproSoc’s Wellcome Trust funded collaborative grant ‘Changing In/Fertilities’ he coordinates the work package on LGBTQ+ in/fertilities and queer kinships. This follows on from Marcin’s previous EU funded research (based at UC Berkeley and Cambridge) on gay men who form families through transnational surrogacy, as well as from his PhD on Spanish gay fathers through transnational adoption (Univ. of Barcelona, and AFIN-Autonomus Univ. of Barcelona). In his early MA research (Jagiellonian Univ. in Krakow), Marcin dealt with the identity politics and social reception of the LGBT movement in Poland. Marcin’s most recent publication, co-edited with Charis Thompson (LSE) is the special issue of *Reproductive BioMedicine & Society Online* (Nov. 2018) ‘Making Families: Transnational Surrogacy, Queer Kinship and Reproductive Justice,’ where the perspectives of queer reproductions are put into conversation with those of stratified reproduction and reproductive justice.

Julia Teschlade

Trapped in the hegemonic order? Gay fathers oscillating between heteronormative family narratives and queering kinship

My research on gay couples from Israel and Germany, who found a family with children through surrogacy, shows how political, legal and social acceptance is constructed differently in these two countries. While surrogacy is legal, but strictly monitored in Israel, the access to ARTs is restricted and only accessible for straight couples in Germany. Interviews with Israeli couples suggest that becoming a family with children increases societal recognition and inclusion in the reproductive societal mainstream. The cultural context and the strong family orientation in Israel seem to create an embracing environment for queer parenting. This differs from the experiences of German couples, who talk about feeling invisible as a gay family in the public sphere. Moreover, they are subject of discussion on moral and ethical

grounds, since surrogacy is declared illegal and framed as a violation of human dignity. Whereas Israeli surrogate fathers adhere to the procreative paradigm of their country, German parents rather counteract legal and societal norms by founding a family through surrogacy. Discussing the different biopolitical regulations, the paper addresses the political struggle of gay couples in Israel and Germany longing for legal recognition inclusion as well as the associated tensions and contradictions.

Bio note

Julia Teschlade is a sociologist and research fellow at Humboldt University in Berlin. She was part of the Graduate School "Human Rights under Pressure" at the Free University Berlin and Hebrew University Jerusalem. The title of her PhD project is "Human Rights and Reproduction - Gay Parenthood and Surrogacy in Israel and Germany".

Activists:

Axel Repka

Abstract:

From a personal perspective I will talk about how I and my family have navigated fertility care to make it accessible for us as trans and queer people. I will tell you all strategies and loopholes in the system we have used to make the beginning of our kids lives as secure as possible. I would also like to examine the links and similarities between trans specific health care and reproductive medicine.

Presentation:

Axel Repka, MD, is a trans activist since 15 years ago with wide experience on local, national and international level. He is the founder and chairperson for Transhälsan, an organisation that works towards being able to provide health care to trans people.

Cal Orre

Since I am working with this both professionally with political advocacy on family issues and I, myself, am a nonbinary parent in a constellation that does not have protection from the state it would be good to know in what role I would come. Is it mainly as myself, or my profession or a combination of both? I am very interested in how the Swedish laws (I am not very knowledgeable about international law or how the european convention of human rights has been used to secure trans and queer parent rights) use the rights of the child as a framework, and how, by doing so, the children who's parents choose the "wrong" way of conception are punished for the parent's choices. The Swedish laws try to steer how people choose to become pregnant, to make it harder for people who choose the "wrong" way. The result being that children end up in very unsafe situations. And how the right to know your genetic background is used as an excuse to withhold the right for the child to have legal parents. I

would like to talk about this, for example. But of course it depends on what other participants are talking about.

I am also interested in how Sweden treat same sex couples who become parents abroad, and what happens when these couples want to move to Sweden or move home to Sweden. And of course, as in my own case, where the law only recognize two people as parents of a child, even in cases where three or more people decided from the beginning to raise a child together.

Bio

Del LaGrace Volcano

There are a number of paths I could take, the personal/political one being the main track probably. The issue of reproductive technologies and who has access to them and who does not. The issues of donors, known, name release and anonymous and the impact this may have on the children when they understand how they were created. The perils and pitfalls of being public, taking part in numerous cultural productions and the need for intersectional parenting practices that go beyond the 'sexy' subject of gender.

My (Doris' suggestion) about your personal experiences, being intersex and having children now: how was it for you and your German partner to have children in Sweden: where there any issues/challenges with using reproductive technologies (in Sweden, I suppose) and getting the relevant documentation (birth certificates, parenthood, citizenship) for your children and you (how is your gender on this documents?). Perhaps also interesting is, how is it now, with the children in the kindergarten and raising them in the gender, they want to have. And maybe also, as you and your children take part in quite a lot of documentaries, how this portrays Sweden as being a very progressive country for a very gender aware education of children (also I assume a lot comes from your "input" too).