

## **S. Trans & Queer Reproduction: Legal, Cultural and Socioeconomic Challenges**

Language: English

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Changes in the legal access to ART (Assisted Reproductive Technologies) for trans and queer people in different countries have created both challenges and possibilities for reproduction of LGBTQ-people. Some trans and queer people circumvent restrictive laws (not only concerning LGBTQ access to ART, but also still existing sterilization-requirement laws, or limiting the technological access by age, relationship status and class) in their own country and make use of fertility travels. However, still in many cases those either travelling or using local ARTs experience legal and administrative problems with birth and parental certificates.

This workshop will explore what the challenges for trans and queer reproduction are and how they might be solved. The purpose of this workshop therefore is to provide an opportunity for the participants to present their diverse views and research findings on the subject; secondly, to create an interdisciplinary network, where we can plan publications, project submissions or LGBTIQ-community outreach activities together.

### **Abstracts**

#### **Olya Senkova: The use of Assisted Reproductive Technologies by LGBTQ people in post-communist context. The case of Russia.**

This paper aims to analyze how the use of assisted reproductive technologies (ARTs hereafter) by LGBTQ people is represented in Russian public discourse. In the post-communist dominant social discourse people identified as 'women' are often perceived as reproducers of nation. That gives grounds to their bodily rights limitations. Russia is a notable case of this phenomena because of recent conservative shifts and the lack of gender sensitivity in public discourse.

Using the theoretical approach of discursive institutionalism and the methodology of framing analysis, I intend to argue that ARTs usage in contemporary Russia is limited not only because of legal restrictions, but also due to the context of neo-conservative turn. Nevertheless, I also plan to show that recent developments in artificial reproduction have provided Russian citizens with extra agency in terms of bodily freedom. To achieve the goal of my research, I use a number of Russian media sources to analyze the conservative discourse construction and its influence on the perception of ARTs use by LGBTQ people in Russia.

The results of my work are expected to contribute not only to deeper understanding of ARTs in contemporary social research on reproductive medicine, but also to the current debate on the role of the ideas and discourses in the process of institutional change, and a more profound understanding of LGBTQ reproductive rights in general.

**Ulrika Dahl (Uppsala University) : The challenges of biological ties: Affect, intimate labour and the biopolitics of race and nation among LGBTQ familymakers in Sweden**

What does it mean to “feel a biological tie?” What does “meeting needs” of a child mean for a queer parent? And why does the long sought after and quite strenuously achieved same-sex parenthood conjure up not only happiness and joy but sensitivity, invisibility and sadness? Drawing on ethnographic research and online discussions, this paper explores how ideas of race, biology and intimate labour shape feelings of kinship and parenthood among contemporary LGBTQ family makers in Sweden. The overwhelming majority of LGBTQ-familymakers are white, upper-middle class, highly educated lesbian-identified cisgendered women who use state healthcare or cross-border travel to co-mother (RFSL survey 2017). In the spirit of parental equality, differences between parents, including gendered and racialised biological and intimate labour of bodily reproduction are thus frequently downplayed. This paper explores the affective meanings attached to biology and difference among queer familymakers to whom ideas of intent, choice and care are central to kinship and its recognition. Drawing on stories of procreation from queers of colour, it also discusses how the disavowal of sexual and racial difference serves to make whiteness simultaneously invisible and central to queer reproduction’s entanglements with the biopolitics of race and nation.

**Julian Honkasalo: The biopolitics of racialized-gendered mass incarceration – why the black women’s reproductive justice movement should matter for the trans movement**

Although the majority of California’s forced sterilizations took place before the 1960s, medical abuse in public institutions continued to take place in the 1970s, and up until recent years. In 2013 The Center for Investigative Reporting (CIR) published a report documenting approximately 150 sterilizations performed on female inmates at California state prisons. An audit from the following year confirmed that 144 female inmates had been sterilized between the years 2005-2013, many of them without proper informed consent, signatures, or approval by the State Medical Board. Some of the medical records were destroyed by staff. The majority of the victims were women of color and women from poor backgrounds. And of these, the majority were first time offenders. It was not until January 2015, that a new law banning sterilization in American state prisons became effective (Stern 2016). This paper examines gendered and racialized dynamics of biopolitical regulation over reproductive futures. Taking the California prison sterilizations as a point of departure, I contend that whereas the invention of the asylum and the clinic were based on detainment in physical spaces and cellular units, disciplinary power in these institutions also operates through an intervention into life at the level of the temporality of the subject. Indefinite waiting (Pearce 2018) and being trapped in what Jose Esteban Muñoz (2009) calls the “here and now” are constitutive of disciplinary power over temporality. At the same time, biopower over the population operates through an intervention into reproductive future, that is, temporality at the level of the population. The paper develops the argument that a critical inquiry into mechanisms of control over temporality reveals how the feminist, reproductive justice movement of black women (Ross 2017) is not only a significant ally for the anti-sterilization activism of

trans people, but more importantly, can prevent the trans movement from falling into the pitfalls of reproductive rights discourse.

### **Doris Leibetseder: Queer and Transgender Reproduction in 6 EU-States**

One social group particularly affected by biotechnological, socio-cultural and legislative changes around Assisted Reproductive Technologies (ART) are queer and transgender people (James-Abra et al 2015, Mamo 2007, 2013; Smietana 2015, Walks 2014). This comparative presentation will examine how they are affected, and which possibilities and constraints they experience in six purposely selected European countries (Austria, Estonia, Poland, Spain, Sweden, the UK), including countries where none or less research on queer and transgender use of ART is done.

Based on the initial results of my Marie-Skłodowska Curie project “QTReproART - Towards an Inclusive Common European Framework for Assisted Reproductive Technologies (ART): Queer & Transgender Reproduction in the Age of ART” I will present two aspects: first on the outcomes dealing with the regulation of ART for LGBTQ-people, the second on the experiences of self-identified queer and transgender people with ARTs.

The main part of the talk on the legal regulations of ART for queer and transgender people consists of laws on family, kinship and gender recognition (Melhuus 2009) and a comparative national analysis (Jasanoff 2002, 2009) . The aim is to find where and which reproductive challenges exist for queer and transgender people in each country. The conclusion of the presentation will show the initial outcomes of the still work-in-progress analyses of queer and transgender experiences with ART in these six European states and suggestions on how to improve their precarious reproductive situations.