



**University of
Zurich^{UZH}**

Department of Social and Cultural Anthropology

Contesting Fertilities, Families, and Sexualities

**Social and Historical Perspectives on Assisted
Reproductive Technologies**

Conference

Zurich, Universität Hauptgebäude KO2 F 152

September 5-6, 2013

Funding by the UZH Graduate Campus via a GRC Grant and the Department of Social and Cultural Anthropology is gratefully acknowledged



Program

Thursday, September 5, 2013

9:45 AM Registration and Reception

10:15 AM Welcome and Introduction

Mareile Flitsch, University of Zurich

Deputy Head of the Department of Social and Cultural Anthropology

Willemijn de Jong, University of Zurich

Head of the Project *Fertility and Family in Switzerland*

Keynotes

10:45 AM **Jeanette Edwards, University of Manchester**

Donor conception : (dis)closure, openness and privacy

11:45 AM Coffee Break

12:15 AM **Enric Porqueres i Gené, EHESS Paris**

Sacred ART

1:15 PM Lunch

Panel 1 Reconsidering assumptions and analytic concepts of intimacy

Chair: Nadja Eggert, University of Lausanne

2:45 PM **Simon Teuscher, University of Zurich**

Kinship in Europe since the Middle Ages: the success-story of a concept of relatedness

Andrea Maihofer, University of Basel

Forms of family life (familiale Lebensformen) between change and persistence: a tentative assessment of current trends

4:00 PM Coffee Break

4:30 PM **Anne Lavanchy, London School of Economics**

"This is a lovely couple": intimacy, formal institutions and the production of desirable nationals

Willemijn de Jong, University of Zurich

The good "child as gift" versus the bad "child as project" in Swiss reproductive medicine: conundrums of kinship and magic

6:00 PM **Discussant: Tanja Krones, University of Zurich**

Institute of Biomedical Ethics

8:00 PM Dinner



Friday, September 6, 2013

Panel 2 Contested familial and other configurations of care in Swiss (trans)national contexts

Chair: Virginie Stucki, Ecole d'études sociales et pédagogiques Lausanne

09:15 AM **Marianne Modak, Haute Ecole de Travail Social et de la Santé - Vaud (EESP)**
Family institution in motion: the case of "non statutory" parents

Eveline Yv Nay, University of Zurich and Basel
Intimate politics of queer families

10:30 AM Coffee Break

11:00 AM **Kathrin Zehnder, University of Zurich**
Anonymity as relatedness – relatedness as imagination: semen donors and donor children in Switzerland

Nolwenn Bühler, University of Zurich
Challenging the genealogical model: continuity, transmission, and generation in context of assisted reproductive technologies and age-related infertility in Switzerland

12:30 PM **Discussant: Brigitte Leeners, University of Zurich**
Division of Reproductive Endocrinology

1:00 PM Lunch

Panel 3 Nationalizing fertilities, families and religion

Chair: Anika König, University of Lucerne and Berlin

2:15 PM **Maryvonne Charmillot, University of Geneva**
Infertility and use of assisted reproductive technologies in an African context: understanding the experience of women and men in Burkina Faso

Sibylle Lustenberger, University of Berne
Tel Aviv-Mumbai-Tel Aviv: same-sex couples seeking parenthood in India

4:00 PM Coffee Break

4:30 PM **Shirin Garmaroudi Naef, University of Zurich**
Shia concepts of motherhood in the context of egg donation and surrogacy in Iran: towards an ontology of kinship

Bettina Dennerlein, University of Zurich
Family, the state and (Post-)Islamist positions on sexuality and reproduction in contemporary Egypt

6:00 PM **Discussant: Andrea Büchler (to be confirmed), University of Zurich**
Faculty of Law

6:15 PM Final remarks



General Information

Venue University of Zurich
Universität Hauptgebäude
Rämistrasse 71, CH-8006 Zürich
Room KO2 F 152



Convenors Willemijn de Jong, Nolwenn Bühler, Shirin Garmaroudi Naef, Eveline Y. Nay and Kathrin Zehnder
Registration nolwenn.buehler@uzh.ch



Contesting Fertilities, Families, and Sexualities

Social and Historical Perspectives on Assisted Reproductive Technologies

Since the beginning of the 1990s many insightful studies on the social and cultural conditions and effects of assisted reproductive technologies (ARTs) have been published. Pioneering anthropological research has been done by Marilyn Strathern, Jeanette Edwards, Sarah Franklin and Monika Konrad in the UK, next to important work about the US by Gay Becker and Charis Thompson. Further pioneering work has been conducted by Marcia Inhorn on Egypt, Susan Kahn on Israel, Anne Cadoret on France and Brigitte Hauser-Schäublin on Germany. After more than twenty years of the proliferation of social research on ARTs, it is time to reconsider concepts such as fertility, human reproduction, family and gender in the light of the development of gender and queer studies, recent kinship studies, religious studies, medical anthropology, bioethics, history of medicine and science and technology studies.

Social and historical research on ARTs is a rather new field in the Swiss context, meaning studies at Swiss universities about the Swiss situation on the one hand and about ARTs in other countries on the other hand. Current research in this context shows the highly contested character of potential innovations of ideas and practices around fertility, kinship and family relatedness, gender and personhood, religion and law through ARTs. With its focus on research conducted in Switzerland including a transnational outlook, this conference provides interesting clues for discussing the current state of the art, for reconfiguring theoretical concepts, and for creating new issues and directions of research in this field.

This conference starts from the research projects "Fertility and Family in Switzerland. Local Processes of Reproduction and Kinship in Transnational Contexts of Biomedical Technologies" (2010-2013) funded by the Swiss National Science Foundation (SNSF), and "Assisted Reproductive Technologies in Iran from an Anthropological Perspective: Legal and Jurisprudential Responses and Social Dynamics (2009-2012) funded by the German Research Foundation (DFG) and is linked to the work of international scholars from different social and historical disciplines. The speakers will present a wide range of topics, including transnational, legal, economic and religious or moral-ethical dimensions: theoretical assumptions and analytical concepts of fertility, family, kinship, gender, sexuality and age; ARTs in Switzerland with regard to fertility and the building of families as well as other networks of care; and ARTs beyond Switzerland related to nationhood, kinship, law and religion. Especially the topics of ARTs and fertility, ARTs and non-nuclear configurations of care, ARTs and age, as well as ARTs and the dynamics of nation, law, morality and religion are still understudied in the social and historical sciences. The conference features three panels organized around the following questions.



Panel 1: Reconsidering assumptions and analytic concepts of intimacy

Changing aspects of family and gender have been a crucial research issue since the beginning of social studies on ARTs. In the vein of this research we will reconsider how fertility, family, kinship, and sexuality are constructed and lived. How have ideas (normative and legal notions) and practices about 'kinship' or 'relatedness' changed in different national and transnational contexts since the emergence of significant technologies of assisted reproduction (such as DI, IVF, ICSI) and the circulation of body parts (such as sperm, eggs and embryos)? What are the paradoxes and ambivalences related to these ideas and practices? Are they shifting by the processes of normalization? How important are notions of gifts and commodities related to gametes, embryos and children in the context of ARTs to date? What kind of kinship and family issues, notions and concepts are donor conceived children, their siblings and parents confronted with? What kind of family and kinship phenomena may they encounter with when children are conceived by eggs created from ovarian tissue taken from cadavers of women or aborted fetuses, from umbilical cord blood from babies stored in banks, or from ooplasmic transfer? How are processes of gendering and ageing of familial and other care configurations redefined by ARTs? Should we give up or reconceptualise our thinking about genealogies and families in radically new ways?

Panel 2: Contested familial and other configurations of care in Swiss (trans)national contexts

In Switzerland, reproductive conceptions with ARTs are legally strongly restricted. There are gender and sexual inequalities with regard to treatments with third parties, in that only sperm donation is allowed; egg donation and surrogacy are forbidden. How is such a regime to be interpreted historically? Despite these restrictions in legal regulation, people make use of various ARTs through transnational connections. What is the range of ideas and practices about family, kinship and sexualities in various Swiss contexts when children are conceived with gametes of the parents or with donor gametes? How is fertility conceptualised locally, and how are male and female infertility considered and coped with? In which ways are lesbians, gay, transgender and genderqueer people considered infertile by legislation? And how do they create familial or intimate configurations of care?

Panel 3: Nationalising fertilities, families and religion

Regimes of fertility and relatedness are strongly influenced by nationhood and religion. This does apply to national contexts, which are based on Christian moral and ethical principles, as well as to nation-states with mostly Muslim and Jewish populations. How do nation-states create their specific regimes of fertility, family and kinship, given the possibilities of ARTs? What is the role of religion, law, morality, and ethics in creating and challenging these regimes? Are they enabling or disabling certain ideas and practices? How do lay people and experts cope with the specificities of national and religious governance? And do these understandings and practices effect new kinds of social dynamics? How can we conceptualise the relationship between science and religious cosmologies in the age of biotechnologies? How is religion used as a resource to cope with vulnerability? What kinds of subjectivities are constructed which conform to and contest existing norms and processes of normalization?