Track 4. Queer Kinships, Solidarities and Affinities

Convenors:

Marcin Smietana
Reproductive Sociology Research Group, University of Cambridge
ms935@cam.ac.uk

Lucas Platero
Universitat Autònoma de Barcelona
r.l.platero@gmail.com

Mariana Rico
AFIN-UAB
marianaricothai@hotmail.com

Within this conference stream, we welcome abstracts for presentations on LGBTQ (lesbian, gay, bisexual, trans, queer…) reproduction or non-reproduction as well as queer kinships, affinities and solidarities – the analysis of which may also reveal broader processes of stratified reproduction (Colen, 1995), to which this AFIN conference pays particular attention. We are interested in exploring the narratives and situations of LGBTQ people with regard to making families – as much as the narratives and situations of those who help LGBTQ people make families: birth families in adoption, gamete donors and providers, surrogate mothers, friends and (ex-)partners, professionals...

LGBTQ people in some locations may have developed a new kind of ‘procreative consciousness’ (Berkowitz, 2007; Golombok, 2015; Pralat, 2018) whereby homosexual orientation is seen as compatible with reproductive orientation, and many of them may have been building ‘affinity ties’ rather than kinship ties with their reproductive collaborators in a commercial fertility industry (Mamo, 2007, 2018). Yet a tension has also emerged between LGBTQ reproductive rights and the rights of those who help them reproduce (Imaz, 2017; Briggs, 2017; Rudrappa and Collins, 2015) – (how) can
these tensions be tackled for reproductive justice? (Smietana, Thomson and Twine, 2018) (How) can solidarities be built for queering reproduction?

Within this stream, we are also interested in broader meanings of ‘queer’ reproducions (Ahmed, 2006; Eng, 2010; Franklin, 2015; Warner, 1993) and trans reproductions (Halberstam, 2017; Misse, 2018; Platero and Ortega, 2017; Stryker, 2007) and their relationships to hierarchies of sex/gender, race, ability, species, empire and other structures, made visible through analyses of (non-)reproductivity and related phenomena (Bacchetta and Haritaworn, 2011; Posocco, 2014; Puar, 2007; Pujol, 2017). What about those contexts where the Western narrative of LGBTQ reproduction may not fit, may fit less or fit in different ways? (Mizielinska and Stasinska, 2018; Pichardo 2009, 2011; Puar, 2007; TallBear, 2018).

References


