

## **Reproductive Ethics: an example of an allied dis/ability-queer-feminist justice**

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This presentation gives an overview of my new project, which lies in the fields of Gender Studies, STS and Philosophy and deals in the first part with reproductive challenges faced by transgender, intersex and dis/abled people on an applied ethical level. In the second part, on a meta-ethical level, I create an allied dis/ability-queer-feminist ethics, bringing together common issues concerning biological reproduction.

I look at Assisted Reproductive (Genetic) Technologies (AR(G)T) and how they raise challenges for transgender, intersex and dis/abled people. My focus lies on the ways in which these technologies confront queer and dis/abled people with normative expectations concerning their biological sex, gender, sexuality, kinship and their right to procreate. Another very important issue is: what roles do migration, race and nationality in AR(G)Ts play? We can see the queer potential of AR(G)Ts to create non-normative individualities, however, the transnational material-feminists' critique of women's exploitation has to be taken seriously. A dis/ability-queer-feminist ethics dealing with AR(G)Ts is therefore entangled with and not separable from ontology.

My aim is:

- to include non-pathologizing transgender, intersex and critical dis/ability issues,
- to find crucial ideas, challenges and further developments for an ethics dealing with biological reproduction,
- to develop an applied ethics in the Foucauldian sense of a postmoral ethics with methods from new materialisms such as affirmative reading and diffraction.

Questions are:

- what principles are now relevant for reproductive justice in the wake of new bio-technological developments and a paradigmatic shift, which conceptualizes the biological sex as constructed?
- what possibilities of intra-actions (according to Karan Barad's agential realism: 'mutually transformative interplays') regarding biological reproduction exist for transgender, intersex and dis/abled people and feminists?
- what kind of new considerations arise for an ethics dealing with AR(G)T and these intra-actions?