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### **Alterity as a Challenge to Culture**

Since the sheep 'Dolly' was born in 1996, the cloning of animals has been implemented in both biomedical research and animal breeding. Despite the latest progress in molecular biology, the full-grown human clone can still be considered a fictitious entity in both literature, science, and law. Apart from these commonalities, huge differences can be stated in different cultures considering both the state of the research and the cultural and legal negotiation of cloning. In Great Britain, for example, so called 'therapeutic cloning' as well as the production of chimeras is allowed. Moreover, queers and singles can undergo ivf treatment, which is not possible in Germany. Interestingly, Great Britain is not only known for its scientific innovations but also for the long-lasting tradition of utopia and science fiction (just think of Morus' *Utopia*, Shelley's *Frankenstein*, or Huxley's *Brave New World*, to name but a few). Famous German science fiction and utopia, however, is hardly known.

These differences not only raise questions about ethical and legal arguments regarding the justification of cloning but also about the role of cultural and historical factors in particular. My dissertation project aims at analyzing this in a comparative approach: In order to interpret main ideas on human reproductive cloning, I therefore focus on narratives in novels, law/policy, and the professional bioethical debate. In the first part of my thesis, I systematically reconstruct current bioethical arguments on cloning. In the second part, however, I try to explain how these arguments could develop differently in Great Britain and Germany.

Thereby, I especially ask how technologies such as cloning can be conceptualized as actions reproducing not only individuals but also social and political spaces. Reproduction, thus, is conceptualised as deeply linked to building up and maintaining collectives which, in turn, define themselves against other collectives by establishing a border between 'the separate' and 'the other' identity. On the basis of theories dealing with alterity, I critically analyse how the clone is symbolising 'the Other'. Thus, it not only represents a form of scientific progress, but also of Otherness, highly negotiating political questions of social acceptance of various kinds.