

Introduction

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Changes in society in the context of the information and technology revolution are also transforming the processes of reproduction of human, and humanity in general. The demographic processes are becoming more complex, the structures of kinship and family functions are changing, and so are the meaning and purposes of reproduction, or procreation, the ways of their description and regulatory mechanisms. Biotechnological prosthetics and the medicalization of human reproduction have required a comprehensive study and reflection of new social and moral experiences in various sciences, including humanities and sociological studies. There is a need to develop a conceptual apparatus that meets modern changes in the field of fundamental and applied knowledge about reproduction (of the body) of a person, reflecting the features of approaches of different sciences to innovations in this field. Practices and experience of theoretical studies of the second half of the 20th – early 21st centuries show that the main agents of modern market interaction are usually not individuals, but rather collective actors – organized entities, informal associations, communities, states as a whole. Institutionalized models of interaction between them can sustainably exist if they are constrained by the sense of moral obligation of most members of society (Parsons 2002: 338). The main function of such interaction models is to bring diverse potential activities into a coherent system (Maslikova 2009: 211), thereby actualizing the issues of personal formation of each participant of this system. Today there is a diverse arsenal of languages and styles, methods and disciplinary approaches, with which certain aspects of human reproduction, contradictions in modern socio-demographic trends, ethical issues that arise in the field of reproduction and their cultural-anthropological consequences, regulatory and other aspects of modern methods of procreation are considered. Despite the existing attempts to synthesize various approaches and data, analytical judgments, arguments on separate disciplinary platforms, it should be noted that the reflection of reproduction problems of a person in modern culture and social and humanitarian knowledge needs in-depth elaboration and conceptual generalization, since representatives of different disciplines speak too different languages. There is a situation of parallelism and lack of paradigm for productive interdisciplinary dialogue. There is a need to identify and form theoretical tools and linguistic constructs

that will ensure the link between fundamental and applied methods in the study of procreation, creation of corresponding vocabulary taking into account the resource of comparing the language of everyday life and discursive practices of disciplines that come to solve relevant problems of human reproduction. To some extent, the concept of second demographic transition experienced by the most developed industrial countries may serve as a generalizing concept. According to this concept, there is an undoubted correlation between changes in marriage and family forms, social roles of parents, and demographic behaviour in general, on the one hand, and weakening of the influence of religious norms, the growth of individualism, the desire of people for self-realization and the spread of *post-materialistic values* on the other (Vishnevsky 2015). The collection of papers published in this issue for the first time thematically gathers and uses the main ideas, concepts and theoretical provisions formulated within the framework of the research project *Procreation: fundamental and applied aspects of sociocultural norms – the language of interdisciplinary discourse* (project RFFR No 20-011-00609, headed by Larisa Kiyashchenko).

The authors of the articles were aimed at coordinating philosophical, methodological, and interdisciplinary approaches to the discussion of fundamental and applied problems of procreation and transformation of sociocultural norms of human reproduction in the modern age of information and technology.

The special issue includes papers of philosophers working in the field of bioethics, Larisa Kiyashchenko and Tatiana Sidorova, demographers Nina Rusanova and Alexandra Moskaleva, demographic sociologist Olga Isupova, medical anthropologist Anna Ozhiganova and psychologist Svetlana Bronfman.

Larisa Kiyashchenko's research note sets the task of building a chain of semantic relations between the key concepts of the transdisciplinary discourse practices in relation to the procreation effect. To reveal the connections in this field, the author gives a preliminary interpretation of concepts and semantic constructs forming a thematic thesaurus. Its key position is the concept of procreation, and its definition gets its outline in the ways and rules of discursive practice that promotes or obstructs the influence of procreation on the process of normogenesis in the transdisciplinary perspective.

Tatiana Sidorova's paper concerns attitudes in the field of human reproduction. From the author's point of view, scientific texts are dominated by an objectifying approach in explaining the causes of demographic changes, and values are considered as subjects separated from humans. The paper proposes a deepening of the axiological approach in understanding procreation, it is considered as human reproduction in the aspect of culture and persona genesis. Based on the axiological concept of Max Scheler and Vasily Rozanov's personalist philosophy, the author proposes an interpretation of procreation as an intentional value attitude that manifests the positive directedness of a person to the future.

In her work, Nina Rusanova focuses on the economic and socio-demographic aspects of the functioning of the medical sector of reproductive technologies in Russia and the world. The author defines two main trends in Russia, namely, the expansion of the geography of reproductive centers along with the diversification of their services, and growth of the popularity of ART as methods of alternative conception in the absence of reproductive disorders, which intensifies public debate in this area, their critical focus in terms of religion and fears for the health of future generations. However, in conditions of low fertility, the state considers ART as a tool of pronatalist demographic policy and funds them even against the background of the coronavirus pandemic, which is causing serious economic damage to specialized reproductive clinics due to anti-epidemic restrictions.

Alexandra Moskaleva studies the problem of cost-effectiveness of ART in the regions of Russia and regional differences in the use of these opportunities by patients. The author finds a positive correlation between the average income in the region and the prevalence of reproductive technologies among residents, despite the State's compensation of IVF costs. Considering the possibility of having a child, people are primarily counting on their own economic resources.

Olga Isupova devoted her paper to the study of the formation of new ethical approaches, terms, meanings, norms, and language in general – in the field of new forms of parenthood arising in connection with reproductive donation and surrogacy. Its main focus is the question of which parts of biological parenthood ART patients and ethics professionals find more permissible to delegate to third parties – genes or gestation, and what are the possible reasons for the prevalence of such an attitude.

Svetlana Bronfman's study considers two extreme types of modern reproductive choice – combating infertility through assisted reproductive technologies and voluntary childlessness. The author draws upon the data of public opinion polls and studies of the process of normogenesis. We analyze the existing reproductive practices in their connection with procreative norms and new psychodynamic theories, such as transgenerational transmission of traumatic experience ± experience of violence and the resulting vulnerability in the 1990s generation due to problems in parental practices of the time. The author emphasizes that the new “shapeless” normativity, creating the illusion of “freedom to be oneself”, requires moral content, which has been abolished.

Anna Ozhiganova explores the ideological and practical direction, which can, in a certain sense, be considered the opposite of assisted reproductive technologies with the “artificiality” assigned to them in public discussions: natural childbirth. With all the seemingly archaic nature of this approach, it is very modern, it spread in the second half of the 20th century as a result of the accumulation of protest sentiments against excessive medicalization of the processes of pregnancy and childbirth. The author discusses discursive practices of official and alternative perinatal specialists: obstetricians and gynecologists, midwives of maternity hospitals, domestic midwives and doulas. In analyzing these practices, the author turns to the notion of “authoritative knowledge” proposed by Brigitte Jordan and Michel Foucault who went back to the concept of power-knowledge when considering the concepts *obstetric violence* and *natural childbirth* as such, *humanization of childbirth*, *of the obstetric model*, *demedicalization of childbirth*, etc.

The diversity of approaches and attempts to understand changes in human reproduction presented in the papers is the primary result of cooperation within the project aimed at creating paradigmatic unity, embracing knowledge and skills of representatives of different scientific disciplines exploring the same topic. The project team sought to solve these problems through the harmonization of a conceptual terminological dictionary, or thesaurus, for discussion and research of innovations in the field of conception and childbirth technologies available to specialists and other participants in the process of procreation. The authors of the project aim at involving specialists from related sciences, especially economists, demographers, linguists and physicians, to consolidate efforts and further successful comprehension of relevant issues in procreation in the process of interdisciplinary interaction and popularization of the acquired knowledge and practices in society.

Research of *the new* and *the traditional* in the field of reproductive health from the perspective of representatives of various disciplines has enabled revealing differences in the meanings of child-bearing or human procreation, peculiar to different approaches, and to

initiate, as part of joint work, the development of integrated knowledge in this area. Conceptualization of what is new in reproduction, the renaissance of the archaic in new forms and with new meanings – all this is a necessary step in changing the reproductive practices of individuals and expanding the repertoire of such practices for all mankind. There is not enough innovation in the field of biology, it is necessary for representatives of social and economic science to comprehend them, only this process will enable integrating new practices into everyday life and move forward.

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