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**Women’s Reproductive Bodies**

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This work examines questions of human reproduction. Not through a perspective of reproductive rights, but tries to define the reproductive body itself through a theoretical analysis of existing literature. Starting with a short introduction with definitions of words such as fecundity, sexuality, reproduction, infertility, the analysis continues to explain the evolution of reproductive sciences through history.

Which bodies can be considered reproductive bodies?

There are two mutually opposite theses. First thesis says every body is a reproductive body, not regarding the fact if the body has fulfilled its reproductive purpose. The body has a capability of being reproduced; therefore it can be defined as reproductive. Reproduction is a biological characteristic, and the state of it does not change in relation to the decision of having a baby or not. Saying that a woman’s body is not a reproductive body if it does not give birth would be the same as saying that men’s body is not a reproductive body just because it cannot give birth. Second thesis says in order to be considered as a reproductive body, one must accomplish the process of reproduction and fulfil its purpose. Reproduction in this sense is an embodiment, a sense of materiality of one’s own body. This thesis is based on a *reproductive choice*. Reproductive technologies make both choices possible; to remain childless and to become a parent without a biological predisposition to do so. In that sense; can we consider a surrogate mother a reproductive body? Can we consider a body that had an abortion a reproductive body? This thesis puts the focus on the right not to reproduce to the question of reproductive rights.

These theses can simply be called *being a reproductive body* and *becoming a reproductive body*. In addition, this division makes a basic difference between the activity of a male body and passivity of a female body.

Additional opposition implemented into above mentioned theses is the one between “create” and “maintain” which makes a basic biological difference between a man and a woman. The work will analyse the body’s ability to “create” and “maintain” and through that sense refer to reproductive technologies. Reproductive technologies made a crucial step in recognising the autonomy of the woman’s body, and that is going to lead to the conclusion of the work. The point of this work is to represent the reproduction as something we choose, something we can have and something we can avoid. In the context of reproductive technologies, reproduction is feasible. It is not something every woman must have or do, but it takes her out of the zone of passivity and makes her an active participant in making the decisions about her own body.

Biography:

Franka Zlatic received a bachelor’s degree in Cultural Studies from University of Rijeka, Croatia, where she also continued her education on a Master’s level. She finished her Master’s in Cultural Studies with a dissertation named ‘Women’s Reproductive Bodies’. Her current placement is with De Montfort University Leicester, as #DMUglobal Student Engagement Intern. She is interested in the structure of identities, transnational communities and moral philosophy.