

Ectogenesis and The Tyranny of Reproduction

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ABSTRACT

To the extent that (complete) ectogenesis liberates woman from her reproductive role, this article imagines liberation. Even without human babies, ectogenesis undermines the biological paradigm that underpins existing gender classifications and labor divides. I began by presenting a feminine oppression theory based on 1960s radical feminists who see oppression as biological. Restrictive social meanings are loaded onto biology as well as the body as cultural products in this approach. Then, I suggest that exogenesis be used to replace two types of assisted gestation, both of which are seen as invaginations of restrictive attitudes about women's roles. Gender specific, pronatalist, as well as geneticist norms include surrogacy and uterine transplant. These actions stem from preconceived notions about women's value. Developing technologies, such as exogenesis, that undercut the presumed link between biology and gender is beneficial to (trans-inclusionary radical) feminist ideals. Exogenesis raises questions about who qualifies in this gender identification and how we respect those who identify as women. As a consequence, ectogenesis may enable a more radical reimagining of the parents and community than has previously been possible.

Keyword

Ectogenesis, Gender, Pronatalist, Reproduction, Surrogacy.

1. INTRODUCTION

Females would not be liberated until they are free of the tyranny of reproduction, according to academics. In the spirit of de Beauvoir, Firestone believes that ending women's oppression begins with their bodies. The legitimacy of one's claim to the status of "woman"—and the value of one's person—is judged by one's capacity to reproduce. Breaking the connection among the identifying category of 'female' as well as the biological traits of females is required to end women's oppression [1]. As a consequence, we've progressed another step toward breaking the bond: we also have the technologies to effectively generate and bring a child to maturity outside of a women's body [2].

In 2017, a group of researchers made a big breakthrough in ectogenesis where they successfully birthed a lamb for four weeks in an artificial uterine environment. The growth of this technology still in its initial stages. A second team succeeded in keeping embryonic lambs alive in artificial womb conditions in 2019, this time for a total of 5 days in the surroundings. As a consequence, what was formerly seen as science fiction has become much nearer to becoming reality [3].

We start with the assumption that gender-based persecution is connected to female physiological functioning in this piece. It analyzes the emancipatory opportunities afforded by (full) ectogenesis as a byproduct of the reproductive cycle in the spirit of exploratory as well as radical feminism of the 1960s. If one considers whether there is a moral necessity to relieve female of

the burdens of pregnancy, and whether pregnancy must be regarded a transiently disabling circumstance under the law due to the negative physical effects it has on women, one could be inclined to agree with Firestone as well as de Beauvoir that reproduction is tyrannical [4].

If childbirth is incredibly difficult for (at least some) females, interfering with their opportunity to fulfill professions or other valuable operations, or having a much more wide effect on female's possibilities as a consequence of reproductive anticipations, it may be unrealistic to expect female to suffer as well as other harmful impacts of gestating infants if we have a good alternative [5].

Although if we admit that de Beauvoir as well as Firestone's visions of the correlation among persecution but also biology have been overly optimistic, the concepts that the identification of 'female' is connected to women reproductive potential, and that this ability can be, and frequently is, used to decide who qualifies as a 'female' as well as what their value is, is convincing. Ectogenesis, as a consequence, disrupts the biological foundation of women's subjugation by contradicting what is thought to be the "natural viewpoint" of gender norms [6].

Most notably, it undermines our understanding of "woman" as a definiendum, it also shatters the foundation for a formalist approach that considers female reproductive potential as a critical definiteness [5]. The removal of the functionalist rationale for the term "woman" may have the unintended consequence of eroding cultural limitations on "motherhood" and may necessitate the need to redefine the term 'parent' in a non-gender-specific manner [7].

This article investigates how ectogenesis undermines the prevailing paradigm of child-bearing, as well as the responsibilities and expectations that are associated with childbearing [8]. Ectogenesis has intriguing liberator potential in relation to these roles and expectations, since it separates the position of 'mother' from the biological reproductive labor performed by females [9].

Following the lead of previous feminist authors in this article, certain reproductive procedures, I say, are harmful to women or represent unfavorable attitudes about female, and these disadvantages are predicated on the mistaken assumption that "women" will perform women's reproductive duties. Ectogenesis, I think, works against a biologically based conception of a female or a mother, as well as in doing so, exposes and undermines the gendered pronatalism beliefs that drive some people to use assisted gestational technology (AGTs). Ectogenesis, particularly gestational surrogacy and uterine transplantation, should be explored in order to re-place these AGTs in the population. There are many and well-documented problems associated with the use of these AGTs that are not addressed in this article, which is mainly concerned with damage to women.

A further point of view expressed in this article is that the conceptual connection between female reproductive function and oppression is a fundamental component of women's oppression, and that this link should be targeted for elimination. This work adds to a growing corpus of feminist literatures arguing that ectogenesis has had the capacity to fundamentally disrupt prevailing gender categorization as well as family responsibilities by enabling us to disentangle the ideas of "woman," "mother," as well as woman biological growth. Ectogenesis is a means of questioning dominant gender stereotypes in ways that are consistent with a feminist vision of a fair and independent society, as per this literatures. The possibility of ectogenesis happening well before our usage tech has become a reality, which is considerable, may drive shifts in these paradigms [10].

2. DISCUSSION

Female biology was the first to be identified as the source of gender-based oppression by Simone de Beauvoir, with the crucial caveat that biology does not perform all of the work necessary to construct the repressive institutions. It serves as a foundation for disputes about what is or is not a female, as well as the continuous legitimacy myths of social structures that regulate people's decisions and actions, including the gender division of labor. There is no greater illustration of the gender division of labor in the heterosexual family than this when it comes to pregnancy and childrearing. As a consequence, Firestone, imitating de Beauvoir, adopted the idea of biological roots of oppression and carried it even further: just when females are liberated from the "tyranny of reproduction" as well as their "biological destiny" as mothers would they be able to establish patriarchal-free social forms.

The long-standing theoretical relationship which exists among women's reproductive functions, the identifying category 'woman,' as well as the social position of 'mother' is one of the fundamental reasons why females will not be independent until they are freed from biological.' However, although Beauvoir as well as Firestone believe that biology is at the root of women's oppression, they also believe that the development of the conceptual connections that separate the specific notion of "woman" is not a one-directional process[11].

Alison Stone, a feminist academic, claims which is based on biological oppression of female stems from their social position as the supposed (and occasionally true) principal [carrier of and] careers for children, rather than their biological capacity to have children. The reproduction role of females, on either hand, underpins the social location of the 'mother' function to some extent. When females who are reproductively capable take on the role of mother, it is not by chance that they are the primary carriers of and caregivers for their offspring.

In any case, the connection between the social job of 'mother' and female regenerative working isn't simply an issue of regular regulation; it is likewise profoundly reasonable as in the term 'mother' has come to represent an assortment of suppositions about gendered practices, perspectives, qualities, and socio-political status, especially inside the family, as well as a large group of presumptions about female organic attribute [12]. These expectations and behaviors, as well as laws, are all formalized to reinforce this connection.

Despite the significant cultural achievements made in acknowledging shifting as well as varied gender expression during time, there appears to be a continuing belief that reproductive organs define "girl" as well as "boy," and by implication "women" and "men." The phenomenon of parental performances throughout ultrasound screenings as well as gender expose parties exemplifies this, demonstrating that the 'natural

behavior' towards gender identity is that its (most) substantial deciding factors is biology, especially as evidenced by genitalia, for using Jacob Hale's phrases [13].

Thusly, while the directionality of the definitional associations between the expressions "mother" and "lady" as well as the expression "female regenerative capacity" is complicated, there is some proof to help the thought that female science is essential to the way the expressions "lady" and "mother" are characterized, and that these unexpected applied connections are commonly building up.

They're also utilized to categorize who amongst us as a 'female,' a 'mother,' or even a 'real mother,' depending on circumstances [14]. To determine who is eligible to be classified as a "mother," at least some individuals begin by considering whether Only then do they assess if the human is female and whether she is genetically linked; only then do they consider whether the individual has completed the activities required of a parent [15]. Regardless of the fact that we recognize that this is a delicate and uncertain victory, the last revolutions in reproduction norms and ethical behaviors happened when females gained control of their reproductive capacity via birth control as well as legal abortion access. With the argument that one may be a female without even being subjected to the biological fate of a female reproductive function, this revolution represented a partial separation of the word "woman" from women's reproductive functionality [16]. Due to this assertion, the general public was compelled to acknowledge that not everyone who claims the identification of 'woman' would or wants to be a mother in any sense [17].

Social views, on the other hand, have been sluggish to shift. Using a young girl from Finland as an example, Researchers shows how a young girl may be turned into a lady only after becoming a mother [18]. De Beauvoir would not be shocked by this young lady's attitude; in fact, de Beauvoir considered the transition from being a kid to being a mother to be a crucial part of the process of "becoming" a woman[19].

Although the persistent conceptual connection between the terms "woman" and "mother" has not yet been severed, it is nevertheless detrimental to all people who identify as "women." One of the dangers is the direct result of the push to become mothers that exists in pronatalist cultures. Many experts think that the link among these notions is so deep that females punish oneself when they are unable to conceive, even if the causes of infertility are unknown [20].

'Women often morally blame themselves for infertility, even though they are seldom a morally significant cause of the infertility, and... their self-blame is closely linked to their subjugation as women,' the authors write. This is due to the fact that these women have absorbed to some extent the idea that their job is to reproduce and, as a result, believe that they should be allowed to reproduce on their own terms. Because they are unable to reproduce, they suffer from a sense of moral failure and humiliation as a result of not living up to the harsh standards that have been established for them.

Women blaming themselves for infertility cause a second kind of damage, which is the establishment of categorical limits of 'woman' based on the re-productive function as a source of definiteness. As earlier said, one of the methods in which civilization judges who qualified as a female is by the existence of female reproductive organs, since society believes women to be the sorts of beings whose role it is to conduct female reproductive tasks, including such carrying as well as delivering birth to babies [21].

The potential of a category mistake is revealed when a person who we anticipate to perform these things does not do them: Based on

our assumptions, this individual seems to be either not a lady or a bad woman. If it is revealed that a person is intersex or has shifted among genders, they might well be labeled "not a female." If one is unable to fulfil the reproductive function of a woman, even if one is cisgender, it is possible to feel that one is "not a woman." A "terrible" female, as in unethical or "awful at being," might be labeled. According to many academics, females that punish themselves for infertility typically feel the earlier, that they are morally corrupt, as well as I think they may also perceive the latter. Females who are infertile may regard themselves (and others) to be horrible at being females, in the idea that they are terrible at the exact thing which makes them females in the first instance, following the footsteps of Aristotle. A lady who is unable to have children is in the same boat as a knife that is unable to cut well.

This method of thinking seems to have a firm grasp on the realities of certain actions as well as attitudes towards females [22]. "Childbearing is a woman's social obligation, as per pronatalism standards," the researchers continue, "and if a female does not provide children, she perhaps doesn't 'count' (i.e., lacks value) in community or counts less than other females [23]." Women's identities and sense of self-worth are challenged when they discover that they are unable to carry children, even if they have internalized that this is their biological destiny and hope to be able to fulfil this role in the future [24].

It is her insight, and that of others, that she is coming up short at the action that characterizes her as a lady and shapes her job inside her family and gathering: 'consider that with social jobs come social obligations, and that the pertinent obligation for this situation is to bear kids: for the wellbeing of one's own, for that of the mate, for one's own folks, for one's own life partner's parents...' Women will feel like they have let their friends and family down assuming they can't imagine.' There are a few social orders where a lady's powerlessness to replicate would be justification for relinquishment or separation; in my own, it is all the more habitually a wellspring of relationship disagreement, disgrace, low confidence, and the quest for intrusive and costly helped conceptive practices like *in vitro* preparation [25].

I view these arguments as proof that the position of women, as well as the identity claims of women, are still heavily influenced by biology, and particularly one's capacity to perform the female reproductive role. Ectogenesis has the potential to be emancipatory in this context. Despite some social progress, the term "mother" is still associated with female reproductive function and gendered behavioral assumptions to a surprising degree, given the ways in which developments in assisted reproductive technologies (ARTs), such as gamete donation, as well as surrogacy practices, have challenged this association [26]. In the United Kingdom, for instance, an individual's 'mom' is characterized as the female who brought forth them, whether or not they are hereditarily related or not. As a result, the legal assumption is that the position of 'mother' is assumed by a woman who has the ability to become pregnant and give birth to a child. Surrogacy calls into question this concept, while ectogenesis raises questions about the whole system.

I have contended in this article that we have moral goals to achieve ectogenesis as an option in contrast to AGTs; by the by, the genuine capability of ectogenesis is the test to hidden severe convictions that interface the expression "lady" with female conceptive capacities. Ectogenesis promotes a thorough rethinking of societal roles that have hitherto been based on a gender–biology matrix of some kind.

While ectogenesis is still in the process of developing its functional manifestation, the moral and political ramifications it raises can be utilized to raise doubt about specific presumptions, values, and assumptions that are utilized to keep up with harsh thoughts and practices about orientation, personality, and the family. These findings have drawn attention to the methods in which particular conceptions of reproductive function serve to define the limits of gender categories, distinguishing between those who are considered to be 'women' and those who are considered to be mothers. Such beliefs have detrimental consequences for people's lives and are used to preserve the existing power structures.

3. CONCLUSION

It is possible to reconsider fundamental social structures, likewise the families, as well as the strategies which influence our professional and personal life as a result of the ectogenesis discussions, which are now taking place. I suggest that we may dismantle the conceptual connections that exist between the terms "woman," "mother," and female reproductive function, and replace them with other ones that are less exclusive and oppressive. It would be extremely risky to disturb the reasonable association between the expressions "mother," "lady," and "female organic working" since it would upset a critical strategy for command over us all who recognize as female. The goal of this paper is to suggest that we employ comprehensive ectogenesis' theoretical potential to reconsider gender categories as well as parenting obligations in all of their forms as well as variations. We may do this by taking advantage of the potential of ectogenesis, which will occur long before any human baby will be able to benefit from ectogenetic technology.

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