



Productive Bodies of 'Biocapital': Analysing the Technologies of Gender and Politics in Ninni Holmqvist's *The Unit* (2006)
Prithiga G

Research Scholar, Dept. of English, Pondicherry University, Kalapat, Pondicherry, India

Received: 11.09.2026; Accepted: 19.09.2026; Available online: 30.09.2026

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Abstract

*Late capitalism and globalisation have taken an interest in human bodies to the next level of power and political play. The concept of 'biocapital' by Kaushik Sundar Rajan critically reads, compares, and challenges the processes of utilitarian and disproportional extraction of value from bodily consumption of the gendered and biological aspects of bodies in the postgenomic life. It demonstrates the dematerialising, commodifying, and patenting of the material body in the advanced world of biotechnology and life sciences. As an extended argument about the body and biocapitalism, the study discusses how the bodies of reproduction are being reduced to mere procreative machines, and the valorisation of their uses and abuses in the dystopian setting. The study qualitatively deciphers the politics of reproduction and marriage alongside the consumption of gendered bodies under technologised systems of oppression. The textual examination of Ninni Holmqvist's *The Unit* (2006) is an alert to contemporary societal upheavals. In which the author explored techno-political reinstallation of conventional stratification of gender and political identities. And how it reinforces the mobility of socio-political roles such as stable jobs, childbirth and familial bonds. These conformist and compulsory reproductions are a new way to conceptualise the bodies of both women, men and queer in the global market. The study critically analyses the recognised pattern of utilitarian consumption, revealing a network of systems of control operating through automation. A process that revises the logic for politics and power dynamics at the intersection of women, technology, and capitalism. As Donna Haraway's framework insists on destabilising the co-production of these three prime sectors, Anne Balsamo's and Jemima Repo's revisions of gendered bodies identify the situated values of both bodies and gender in the structured analysis. This suggests that an individual's body in contemporary society is forcibly embedded in codified cybernetics of control to legalise the logic of the 'biomarket'. Hence, it presupposes that globalisation and modernism revise biocapitalism, thereby redefining the value of gendered bodies and their positions in the global market.*

Keywords: Biocapitalism, gendered bodies, reproduction, techno-political conceptualisation and utilitarian consumption.

Introduction:

The concept of the body in modern and globalized contexts is being redefined and reaffirmed through several visible ideological, structural, and developmental policies and advocacies. This effectively reiterates the situatedness of the utilitarian valorization of the biological/material body. Especially in the field of biotechnology and life sciences, with tremendous developments underpinning the increased number of patents marking the body

as a productive and reproductive aspect of globalization. On the other hand, it also intensifies the logic of morality, ethics, and bio-value philosophies, which certainly limit and dismiss the agency and autonomy of the gendered bodies. Postcolonialism or other critical studies on who is considered to be a human in anthropocentric or Eurocentric humanism are, conversely, vandalized for their colonial makeup. That recurring question of who is counted as a human helps to renegotiate the situated gender, race, class and caste, including the biological body. It re-reads the human body as flesh with a past and a space that stores, absorbs, and performs the civilized and politicized roles embedded in the systems of control. That contestation of the human is an evolving discourse, with the identification of biopolitics through the foundational scholarship of cultural theorists such as Michel Foucault. Alongside the revisions by feminists such as Jemima Repo, Balsamo, Elizabeth Grosz, Mary Douglas, and Donna Haraway, it further builds on critiques of the body and biopolitics. These theorists are dedicated to contesting a more nuanced conceptualizing of the body as a cultural text. Also, as an embodiment, it is primarily subject to gender/sex conceptualization. That high-end conceptualized gendered bodies in biocapitalist society, specifically, a woman becomes the sole product of the techno capital market or biomarker. Not just advocated as a machine to reproduce but as a legitimate property of productivity in the global context. To begin with, as Vandhana Shiva reflects, capital is reaching the rock bottom of the physical frontier; now it invades the new colonies, that is, the interior spaces... bodies of plants, animals and women (Shiva 5). Her view on late capitalism's hunt for new colonies is evident in contemporary society. That reviews how the new global techno-scientific transformation preys on the bodies of plants, women, and animals to achieve greater productivity and progress. From an ecocritical perspective, her remarkable contribution to reading the environment alongside geopolitical inscriptions identifies globalization and techno-politics as the active producers of crises. Here, the discussion begins with the same quest but actively analyses the productively positioned and the extraction of value through the automation of gendered bodies. Therefore, the paper analyses *The Unit*, a 2006 novel by Ninni Holmqvist, a Swedish author and translator, which narrates a dystopian reality in which reproduction is a survival strategy to escape the biomarker; those who fail in the procreation process are labelled 'disposable' individuals in the community. This state apparatus (the unit) confines and commodifies such disposable individuals as designated organ donors and subject to the unit's spare bodies for scientific experimentation. With that being said, the paper examines how gendered bodies are not just an extractable product of the biomarker but are also promised a speculative future value to be controlled, consumed, and automated. Bio capitalism consumes biological bodies as an active producer of economic value through the marketing, dematerialization, and patenting of tissue, cells, genetic material, reproductive capacity, affect, and vitality. Quite distinct from capitalism, but a continuation of the same picture, while industries extract the labor from the bodies of the workers. It forcefully constitutes value on the gendered bodies. As a broader category within the lineage of capitalism, the paper identifies 'biocapital' as an upgraded engine of biopolitics that designs and governs the very quality of human biological materiality through advanced life sciences and biotechnological ameliorations. Thereby reiterating the ideals of biopower through conditioning an individual's body. Thus, the reduced and abused bodies call for a counterargument on hybridization, consumption, exploitation and automation of gendered bodies and political power plays of late capitalism. Kaushik Sundar Rajan's concept of 'biocapital' situates bodies within a biopolitical reality

with an embedded system of power and control. His reading compares and critiques the biocapital and its speculative marketing in the postmillennial. Focusing more on how the future is going to extract the value of the marginal groups with the advanced bio-markets.

Review of Literature:

Previous studies have profoundly contested the dynamics of politics and power play in controlling and disciplining an individual's body through conformism, which can be reinforced by community and cultural constraints. Foucault's imperative dedication to analyzing the apparatuses involved in these operations of humanity. His genealogy of sexuality and biopolitics is being reconfigured with a critical scope. In feminist and postmodern discourses, a central part of the discussion is the intersection of life sciences, biotechnology, and human. This identifies the situatedness of the material body in the biomarker as a product of forementioned advancement. Alongside this, it exposes an amelioration that destabilizes the new logic for exercising bio-value. Scholarly reflection on critical frameworks such as Marxist, feminist, and post humanist views of late capitalism highlighted the extraction of 'bio-value' and the exploitation of labour as revealed through the framework of the primitive accumulation of biological materials. A 2018 study by Lettow on Bio capitalism emphasizes the valorization of bodily materiality and provides insights into the modes and practices of exploitation, such as labour, exploitation, and subjectivation. This cycle of scholarship on reading bodies in the postmodern age frames the premises on critiquing the commodification of life forms, the death and preservation of dematerialized data or animated matter, bio citizenship, and the Male Gaze in the cinema and fashion industries. This forecasts that most of the recent studies are purported to statistically expose and alert humanity, specifically advocating the need to have subversive narratives against the socio-cultural practices and deeply structured stratifications of gender, class, caste, and race. However, the predominant contestations in this particular area notice a significant problem within the existing framework of criticism. Thus, the paper repurposes a gap in the reconfiguration of the 'entangled reality' of both reproducing and women's bodies in the post-industrial era. Likewise, the concept of reproductive bodies reveals and highlights the technologically structured logics of existence, utility and reproduction. Hence, it further articulates on concepts of idealised bodies, bringing the politics beyond cyborg imagery, as noted by Balsamo and other cultural theorists. Ruth Chukwudebe's 2025 scholarship on the ongoing conversation is about the commodification of the female body, gender, power, and cultural transformation. On the other side of academia, third-world scholars' views are rooted in subversion and counterarguments against socio-cultural stigmatization and the constitution of value extraction from reproduction, a commercialized surrogacy market, and a clinical hub for experimentation. The leading questions to renegotiate the conceptualization of bodies and technologies of gender are: the extraction of value from gendered bodies in the reality of biocapital, as a product to be asserted, idealised, and consumed; and the utilitarian consumption of women's bodies as a prototype of biocapital. Thereby, the study extrapolates how the gendered bodies are automated to become procreative bodies and their mandated productivity in the biomarket as a certified biocapital product. Which as predicted before by the postmodern reactionists, bodies are a mere hub for experimentation, exploitation, consumption and procreation. It also becomes a site for the practice of socio-cultural ideals in the realm of biocapital. With that being said, this work unravels the problem of shifts in paradigms from gendered bodies to automated

reproductive bodies, identifying the upgraded biomarket reality of reproduction as productivity. As Repo and Sundar Rajan predicted in their seminal work, it helps to navigate and renegotiate the idea of bodies as products with speculative value, which is constantly derived from their productivity and utility.

Methodology:

The paper opens a debate about how bodies of reproduction are mandated as a means of managing the entirety of humans and their utilitarian productivity. This productivity segregates bodies of difference with embedded logics through moral systems of social institutions, such as marriage and family. Similarly, the narrative depicts reality through two systems of control: 'the community' and 'the unit'. The aim is to examine how the extraction and utilisation of bodies are achieved through the weaponisation of legal and reformist systems and technological apparatuses of biopower. As one of the most contested claims in critical frameworks, Balsamo articulates her concerns about the gendered, repressed, and disembodied features of technologically conceptualised bodies within biopolitical reality. That underscores the reinforced system of gender captivity of the technoscientific world. This framework stabilises the incorporation of a feminist reading along with body politics within biopolitical discourse. Balsamo's claim in this regard relocates the focus of the study to problematise the gendering and situating of women's bodies within the biocapital reality as products to be asserted, idealised, and exploited. Hence, it restructures the premises of counting gender as a passive category and challenges the utilitarian consumption of gendered bodies as a biopolitical product with embedded productivity as speculative value. That, in turn, automates reproductive bodies through active conceptualisation of politics and technologies. While dealing with this repurposing of the framework, this list outlines the rationales for alerting readers to understand the patternised politics of globalisation, which is the automation of gender roles and forced reproduction. Primarily challenges how an individual's autonomy, agency, and value are extracted from their bodies. Subsequently, problematises the uploaded and automated data through laws, social practices, and surveillance. Within utilitarian consumption, the female body plays an imperative role in the global economy and politics, serving as a revenue pillar and a social object for bioeconomic experimentation. In the big picture, these abuses resurface to severely reinforce the practices on the female body. Thus, it suggests that the extraction of body parts as data to be owned, sold, and licensed is evidently a biocapital consciousness creating for the conceptualisation of gender in the neoliberal economy. This paper is an extended space to contest the reality faced by women and their lived experiences as the marked reproductive machines in the eyes of patriarchy, capitalism and the newly emerged technocracy. Being a technologised advocate of productivity (technocracy), it renovates the functionalities of both capitalism and patriarchy. Here, the primary question concerns how the technologies of politics (utilitarian consumption) restructure and price the value of human bodies, especially utilitarian existence and reproduction. And, subsequently, how the technologies of gender (biocapital) automate gender as a mechanism for submission, exploitation and consumption.

Utilitarian Consumption: Politics of Reproduction, Seclusion and Organ Donation:

Holmqvist's dystopia, *The Unit*, mirrors the politicisation of reproduction and child raising as a mandatory duty for every individual in the community. Whereas the unit is a facility that collects, harvests, and consumes the individual as a designated property for organ donation, unauthorised scientific experimentations and eventually deportation. This

narrative satirically interprets the scenario with a more cautious tone. Depiction of biological consumption of gendered bodies in the future Sweden mirrors a serious narration about the submission of the material body to the ideological and repressive systems of society. Where everyone holds a utilitarian position to demonstrate the value of bodily responsibility as a citizen. The characters, such as Dorrit and Johannes, a disposable woman and a disposable man, enter the unit. She enters on her fiftieth birthday with no children to mark her identity as a mother, no stable job to mark her social status as a responsible citizen, and is hence collected by the facility for utilitarian consumption. On the other side, Johannes, the disposable man in his sixties, with no children, no social role. Here, the novel portrays the disposable as childless people in their fifties and sixties. For women, the number of eggs in their uterus marks their age limit as fifty. As a clinically acclaimed assumption that women's bodies lose their fertility after menopause, since every biological woman is born with a certain number of eggs. Which marks their existence till fifty as worth living within the community. Meanwhile, for men, it is believed that they can be a potential procreator till the age of sixty. Even the very assumption underpinning the age limit dismantles the politics of equality with technologised, authoritative organisations such as the unit and the community. By treating women's bodies as an expired product according to their stipulated timeline of existence and utility. This makes them more prone to rapid devaluation than men. These identified political technologies in this narrative mirror and also speculate on the value of biological bodies in the future. The way the fiction satirises the socio-political and scientific disproportionate assumptions about women's biological cycles and the body's capacity. This logic of distinguishing the bodies mirrors the ideological prompts of reality. Subsequently, details that the community is a place where eligible people live with their children and families, have stable jobs, and are socially and systemically accepted as citizens. No dependency but co-dependency because of the pressure that has been put on both individuals in parenthood. They should both contribute to the family and take care of the children equally. With the marked status of the citizen of the community and the disposables of the unit, the seclusion deeply divides the two worlds. Subsequently, the medical constraints imposed on the bodies of the disposables remove their social and political identity as individuals; instead, the very purpose of keeping them alive to be harvested for organ donations and the final call for 'final donation' pictures the reality of their helplessness and submission to the system. This itself reveals the conceptualised state of both men's and women's bodies in biocapital society, where value is driven out by the utilisation and marketable functioning of bodies. There are many episodes in the novel in which the characters undergo a series of unknown and unauthorised donations and experiments, enabling them to live in the unit as useful products of the facility. Starting from their kidney donation to a drug test for compatibility, pushes the limit of humanity to the edge. In that way, Holmqvist identifies and associates with medical extremism and techno-social conformism of the utilitarian society called the unit. This dilutes the concept of gender and bodies in the unit by picturing the individual as a failed product to procreate instead of as a market product with fully functioning organs. On the other hand, the social practise of maintaining the demography outside the unit conceptualises the bodies and gender of the eligibles different to those of the disposables. Inside the unit, they are just products; outside, in the community, live real responsible citizens with their jobs, children, and families.

Adding on to the argument on mandated reproduction, seclusion and organ donation, this session reflects on the politics and policies behind the disposables' luxurious lifestyle in the unit. Highlighting the unit is facilitated by the Reserve Bank, a body that controls the entire biological utility of harvesting and exhaustive unauthorised experimentation. Literally a lab to experiment and an organ donation bank without consent. Outside the facility, the community are being assured with health compensation by utilising the disposables as the organ donors and spare runners for drug and other experiments. The process of preserving the people alive inside the unit for the community. Maintaining and preserving disposables for the community reflects the reality of contemporary society, where power centres and international consumers depend on the bodies of marginalised communities. The aforementioned discussion evidently supports Sundar Rajan's claims and predictions about a pattern of speculative value built on extraction and market promise, as well as Holmqvist's speculations. Simultaneously, unravels how the capital consumption situates the gendered bodies in the realm of biocapital, which can be achieved through systems of oppression. In which bodies and gender are tied and conceptualised across different settings of embodiment, the first is the ideological setting of family and procreation. Only those who are married and have children are at the centre; the rest are pushed to the periphery as they lose their ability to be accommodated within humanity. In that way, the community is considered the idealised state of the society with citizens, and the unit is a realm of usable disposables. Subsequently, the structural setting, the unit, the community, and the reserve bank are grounds that produce assets and can assert gendered bodies through legal and reforming policies, laws, and regulations. For instance, the fiction portrays the Reserve Bank as a repressive setting in which the system isolates the aged childless individual to mark their social value in the community as a disposable individual, by removing them from the reality of humans, both men and women. Through which the community practices biological conformism and medical determinism. And the developmental, medical, and technological settings, where the bodies of men and women are consumed for their utilitarian availability. Whether as a disposable individual or as a mother within the community, their purposes are depicted differently but not too differently. From a utilitarian perspective, their existence serves their system; that is, their ultimate purpose. Either as a mother or as a disposable, they are meant to be consumed.

Automation Through Extraction: Technologised Gender as Productivity of Biocapital:

Procreation is a value extracted from the reproductive bodies in Holmqvist's imagined future Sweden. As the argument problematises gender as a technology of biocapital to repurpose or intensify the productivity of the bodies, the paper significantly notes the gendered bodies and their utilitarian contributions in this fiction. For instance, under the conformist system, the community, gender roles and sexualities of both men and women are simulated with reminders like age limitations, the community itself with visible seclusion as a rigid social rule, women serve as the model for the community and men as the role model of the society. Simultaneously, the utilitarian consumption of the bodies inside the facility, organ donation, is being accumulated by the Reserve Bank for experimentation and eventually a spare body for the community. All of these note a plethora of similarities, as articulated by Sundar Rajan's biocapital extraction of value and the dynamic readings of Balsamo and Repo on gendered bodies and biopolitics. As Repo noted in her seminal work, the political arguments reflect the population decline in European countries. Her vision

reveals the pattern of techno-political systems and their role in increasing the birth rate, with the reinforced procreation policy serving as an emergency call in the global context. The session identifies the friction between this reality of decline in birth rate and Holmqvist's imagination of procreation as a mandatory survival procedure. This intensified market for reproduction is predominantly shaped by national and global policies, which can drive population growth in line with productivity. Which in turn, instigates the mechanism for automation of gender as a technology to reinforce the designated ideals of the biopolitics. That is accumulating the gendered bodies as the platform for procreation. As portrayed, the community is the ideal society, and the unit is the preservation and utility centre for that ideal society. An eligible contributor with a stable job, children, and family bonds is serving the nation, while, on the other side, a facility collects and harvests the bodies and organs of eligible citizens. The argument holds that this speculative realm, portraying procreation as the ultimate purpose, is a presupposition of contemporary global reality, alongside the visible stage of paradigm shifts in the repurposing of bodies. As discussed in the previous session, the value extraction from gendered bodies through their utilitarian accumulation, contribution, and consumption to society significantly renews the state of bodies by automating the purpose of gender. That is, with the forged speculative value on the gendered bodies, the community repurpose the bodies as babies, and/or organ supplying resources. In the case of procreation, the bodies become the reproductive machines of society, through which the entire system of logic is built, as witnessed in the fiction. In the same way, the policies and promises circulating around global birth rates renew the reception of gendered bodies as valuable citizens of nations. Sundar Rajan's speculative value and Repo's famously identified pattern of conceptualising bodies with the technologies of gender reveal and highlight how policymakers build the logic to eradicate the decline in the birth rate, or fertility rate, which leads to a shortage of workers and eventually to a low-tax economy. While that entirely impacts the welfare, healthcare and pension systems. That way, the systems of population management and control revitalise policies around the globe, treating them as an emergency and supporting the goal of achieving sustainability within the stipulated time to regain control of the situation. As Repo insists on how the goal of gender equality in the sustainability list reinforces and reconceptualises the gendered bodies as reproductive bodies. She puts forth,

The governmental adoption of gender equality policies on one hand encourages men and women to share domestic tasks to increase flexibility in the labour market and on the other side attempts to induce women to reproduce the organic bodies that constitute the labour force while simultaneously becoming labouring bodies for capital reproduction themselves (Repo 14)

The novel was published in 2006, almost 9 years before Repo's insights. Similarly, when Sweden started to record a drop in 'baby boom' in the late 2000's. In this sense, Holmqvist presupposes the future with the ongoing crisis. Repo's commentary on the advocacy of gender equality as an activated platform to produce another generation of workers, rather than preaching for real equality. It actually repurposed that technology of subversion into an active forum for procreation through goal-setting. Henceforth, the narrative reads the same with an argument focusing on technologies of biocapital in repurposing gendered bodies as reproductive bodies. The next stage in the conceptualisation of bodies and gender

enters both the imagination and reality. Where the value gets tokenised for representations. As the community people in the fiction. Their reality shapes the reality of the people inside the unit. As evidently shown, this society doesn't accept the deformed child or doesn't accept the mother who gave birth as the needed individual in the society. Only the kinds that can contribute, not the ones that need support. The practice of distancing from each other due to familial or individual responsibilities. Especially in the case of Dorrit's sister, Siv. And organ harvest and donation: they call it saving the life of a father with this many children, and saving the life of a mother with these many children, along with their marked professions. So, outside the unit, the value of a person is derived from the kind of his/her professions and the number of offspring they bore. So that they will be counted as a democratic and welfare family to the system. And they don't end up at the facility and being harvested for outsiders' medical emergencies. Since their lives don't have value outside the unit.

The Unit profoundly demonstrates an understanding of the intertwined realities of women's gendered bodies, exploitative policies of biocapitalism, meritocratic advocacy of the global market for reproduction, marriage and distribution of discourses on women's bodies to reinforce slavery through conceptualising the gender and material body in the era of advanced biotechnologies and life sciences. The concentration is on the critical issues that combine women, technology and capitalism. The subsequent discussion focuses on an individual's self-agency while being removed from reality with legal deportation, and also forced harvesting, and fighting for selfhood and agency within forced familial institutions. On the other hand, it also contributes to the biopolitical operators such as patriarchy, capitalism and technocracy, where the female body is seen both as a laboratory being tested with a constellation of oppressions and also as a biological material, restricted to reality, rights, and living life without agency. Sundar Rajan remarkably advocates for noting the standpoint of bodies as biocapital from a third-world country, while Balsamo reconstructs the politics to subvert the idea of conceptualising the gender upon a body with politics, power and control. On the other hand, revealing the power play of the state and legal systems. This ideological outlet brings the politics of automation into the picture as a manufacturer on a larger scale. Just like the social practices along with technological determinism, both the unit and the capital city's brutalisation of human survival through procreation and marriage. The reading reveals that an individual's existence is valued only in the presence of an identified and certified partner. The rest are considered dispensable: a person in middle age, unmarried, with no partner and no children. This depicts the reality of globalisation in a futuristic society, which broadcasts government-authorised slogans to raise or lower the birth rate in a country or a subcontinent. This practice of statistical recording global birth-rate insinuates the view that gendered bodies as reproductive machines is no novel to the discussions. However, the text reveals that the technologised dominant systems of control and power are the instigators of globalisation and the biomarket. These instigators remarkably produce the politics for capital and global markets. Then it reproduces the technologies of conceptualisation, which are strongly rooted in patriarchy and capitalism.

Co-production of capitalism, biotechnology and the female body is a fixed variable that is being extracted for the value and economy, in which the power and politics are being internalised with patriarchal and technocratic oppressions through legal and reforming bodies. The system is not concerned with the disability itself as a lifeform. Rather, they find

the deformities and disability as a burden that can lead society to spend enormous funds on medical and caretaking support. Instead, they advise an abortion and cover it up as a financial restoration for society. All the children of the disposable women are getting adopted in the community by forcefully removing the mother from the status of a parent. Her child is now the claimed property of the community and the democratic government, as the author satirically calls for suitable parents in society. In parallel, this critiques the inadequacies in recent studies on biotechnology and its development as evidence for such a claim, with innovative technologies aimed at eradicating disability by creating a civilisation free of disease. In which they commercially succeed with new tools but fail to dismantle the stigmatisation of the bodies. This further urges us to understand the discussion of bodies and the embedded technologies that co-produce them. As the bodies are commodified productively as disposable individuals, and the idea of baby birthing machines reinforces the conventional practise of viewing women's bodies as a reproductive machine. Hence, the value extracted from an individual is not just removed but branded as 'disposable' women and men, replaced with compulsory motherhood and fatherhood. These reinforced gender roles, such as mother, wife, daughter, and a good woman, are instrumentalising cultural responsibility and social accountability. These techno-political zones where the automation of bodies and gender are produced. Thereby, developmental zones are networks of becoming, in which the technologised gender is delivered through legitimised systems of oppression or discrimination, such as the age limitation on procreation, the unit as a disposable collector, the community as the zone for citizens, and the Reserve Bank as the manager of the population. Technologically gendered bodies of the biocapital reveal the utilitarian consumption, commodification, and exploitation. These technologies further insinuate the politics and power to sever the processes of automation. Though this reading extends on global west biocapital politics, this paper suggests how the framework analytically comprehends the biopolitics along with a reading of Holmqvist's future narrative. The gap postulates the problems in the global market for reproduction, conceptualising gender and bodies. Alongside the subsequent theoretical rendition of Balsamo and Repo, to profoundly investigate gender and biopolitics in depth.

Discussion:

Shift from gendered bodies to reproductive bodies exhibits how a number of male role models can influence and add value to the entire social network. A scene where Dorrit reveals a situation in which she applied for a child adoption in the community before she entered the unit. Her application got rejected due to her age, and the lack of male role models in her community led her to end up in the unit. An intriguing and also an exact depiction of contemporary reality. This valorisation of socially responsible and accountable instigates the women's bodies as a vulnerable zone to be claimed. Either by authority, like the unit, or by social figurations, like role models, becoming a wife and a mother. Outside of gender or reproduction, there is no space for a body to live in the community as an individual or as a citizen. Either should be a procreator or a utilitarian performer. An individual's value and its extraction end with these two processes. This paper argues that these limitations and the rigid structural productivity of human existence are products of biocapital and transform into speculative value, as Sundar Rajan predicted. Projecting bodies paradigm shifts from being embezzled with gender to advocating as a consumable product by the society with marked procreative duty, as Balsamo insisted in her seminal work, how gender itself is a

technology to control, abuse and exploit. Here, gender is a productive engine that becomes the tool to vandalise the liberation of an individual. And also insinuates the procreation as an automated process in the unit. This showcases the conceptualisation of gender and reproductive bodies of the future, marketed as having speculative value. So that it can be capitalised in the future, similar to the dystopian reality of valorising the utilitarian consumption of bodies. Then, identifying the situatedness of the concepts within biocapital reality finally reveals utilitarian consumption and further opens discussion on the optimisation of the elements as an ongoing contestation of body politics. As a discussion of gender and women's bodies, the research certainly focused on questions of conceptualisation, situatedness, and automation. Through which the study identifies a workable theoretical background to draw on, Sundar Rajan's framework is discussed in relation to feminist discourses of bodies and gender: the primary processes of dematerialisation and surveillance are in conversation with the conceptualisation of gender and bodies in fiction. The secondary process of asserting as a property aligns with the situatedness of concepts such as procreation, familial bonds, and stable jobs, and, finally, the profit-driven, patented process highlights the utilitarian consumption of women's bodies. Many scholarly writings and debates focus mainly on the ontological exploitation of women and their bodies. A few reflections addressed the phenomenological understanding, and there was a brief comparative discussion of lived realities and experiences related to biocapital. This study predicted a potential gap in the previous literature, namely, the communication among conceptualisation, situatedness, and Optimisation. It lays a foundation for the findings and further opens space to delve deeply into the philosophical reimaginations of discrimination against women in the twenty-first century. Hence, the findings position the discussion on the grounds of feminist phenomenological reading. Thereby, finds many fresh zones to contest the biocapital reality, as highlighted in the last session, from conceptualisation to automation of bodies and gender. This suggests a developing discourse on the experience of underprivileged gender, bodies, realities, and knowledge. Repo's reflection on policy making, "govern the sexual subjectivities, bodies, behaviours, and practices that ensure the reproduction of labour and life." (Repo 14). It discusses the knowledge production of legal and reform systems, how they maintain the rigid rules just by advocating women's bodies as an asset and how it is forcefully treated as a mere laboratory to experiment, a factory that produces babies and a body that plays the roles under the phallogentric discursive practices.

Conclusion:

The stages of value extraction involve biology meeting the market through biotechnology and life sciences, dematerialising the material body into data; then data into private property owned by a corporation or state; and finally, the property is sold, patented, and licensed for profit. Similarly, the fiction portrays the community as monitored, surveilled, and constrained by certain social roles and expectations. As for the unit, they are completely under surveillance and subject to constant medical checkups. Meanwhile, the community is closely monitored for its precious citizens during medical emergencies. The theoretical postulation of biocapital reveals the concrete structures, ideas, and developments involved in creating a profitable market for the biological utility of an individual body through an extractable speculative value that comes with promise. The critical reading of biocapital and feminist lens repurpose the read with an identifiable pattern of automated gender as the

technology that produces and distributes the reproductive bodies to the market as an extractable product. These forced utilitarian expectations imposed on gendered bodies reinforce the value-extraction practices within their economic, racial, and genetic contexts. Both frameworks are repurposed here to address recent debates in the geoeconomy. Where gendered bodies are being internalised through advances in biotechnologies and the health care industry, reiterating the biopolitical marketing of bodies as a productive platform for exercising power and shaping, managing, and controlling the entire population. Biocapital invests in revealing the underlying structures of political and technological plays, whereas reading gender as the technology and biopolitical framework helps negotiate those technologies and politics with intricate identifications, such as automated mechanisms. Through this finding, the study suggests a conscious review of the shift from gendered bodies to reproductive machines in the geopolitical scenario. Also promoting this with their utility as a forced, formulated productivity for capitalism. Like *The Unit* reveals a reality where gendered bodies are a product to be consumed, marked and exploited. To conclude, this cautionary tale aligns with the ontological advancements in medical science and technology in the twenty-first century. It predicts a future that serves as a prophecy to transform the systemically rooted political and ideological regression. Such that the prevalent improvements in the fields of biotechnology and life sciences. Particular to the market for procreation, it ranges from gene technology (morphing and enhancing) to the dematerialisation of the biological body (cryonics and externalisation technologies). The study suggests that these mandated gendered bodies are already automated to live under the surveillance of technological and political simulation. For instance, the gestation market, reproductive incentives, and global sustainable development goals are accelerating forces that drive the global market. It also reveals the pattern speculated by Sundar Rajan, thereby significantly reinforcing the body as a product of biocapital. As countered by Repo, even the global policies are designed to attain the future with reinforced gendered stability. Mandated bodies and health check-ups are now monitored by governments worldwide to create, compete, and develop a market for future patients. Where the parted data is evidently more reliable than the diseased person, along with a tagged market value. This implies that the discussion elaborates on globalisation and modernism, and the reestablishment of the technologies of politics, such as life science and capitalism. That confers the authority to reconceptualise the very value of existence and procreation through gendering the bodies. Under the structural apparatuses of biopower and biopolitics, the control and consumption of human populations and livelihoods, as well as their eradication, are governed and automated. Hence, the value of gendered and material bodies can be categorised, controlled, and optimised, further extended to automatised, in the context of structural hierarchies such as race, gender, class, and caste.

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