

The heart of women's lives,

Working on Crenshaw's original conception of intersectionality and the further juxtaposition of discourse analysis incorporated by the Reproductive Justice Movement in generating a two folded theoretical framework rooted in the notion of constructivism, we find ourselves within a time whereby the Pro-Choice agenda cannot solely challenge the single axis thinking that is emphasized and prioritized in the narrative of abortion and reproductive rights but rather mainstream Pro-Choice movements are to refashion the agenda in creating and maintaining a multicultural movement that acknowledges, respects, and supports a diversity of voices and perspectives. In using Crenshaw's original theory of intersectionality with the imposition of the narrative put forward by the Reproductive Justice Movement, this paper seeks to re-map the margins within intersectional theory that promotes a way of thinking about power that treats privilege and oppression as concurrent and relational and attends rather within group differences and inequalities, not just between group power asymmetries through the appliance of matrix thinking which collectively voices and prioritizes the safe and equal treatment of all women's bodily and reproductive rights within a patriarchal governed system of institutional oppression specifically aimed at women in attempt to govern, monitor, dictate and police the totality of women's embodied bodily agency. The Pro-Choice Movement finds itself dehumanized by the recently passed Anti-Abortion Law in Alabama, United States.

This paper argues for the Pro-Choice Movement in complete solidarity and support for the movement, actively working toward multicultural inclusivity through the theoretical practices put forward by the theory of Intersectionality and the further development of Intersectional Theory through the Reproductive Justice Movement in exemplifying the ways in which the Pro-Choice Movement and the current law favouring Anti-Abortion is more than just the rightful choice in which women choose to terminate their pregnancy, but rather this current political reality in which the Pro-Choice Movement finds itself within is to be understood as a matter of social and humanitarian justice. Through the proposed theoretical framework, this paper seeks to illuminate the ways in which The Pro-Choice Movement is to incorporate matrix thinking within and throughout its agenda in transforming the way in which we all conceptualize and understand reproductive freedom and choice as a means to further develop and strengthen the Pro-Choice narrative against the institutional forces of patriarchy, white supremacy and neoliberalism

In drawing from feminist theory, juxtaposed by the theoretical frameworks of intersectionality and reproductive justice. The Pro-Choice movement is to understand the rights of woman within their entire psychology, linking the connections between experience, psychological theories and empirical research in prioritizing reproductive autonomy in understanding the future directions that the Pro-Choice movement is to aspire towards as of the current Anti-Abortion law that has just been passed. The Anti-Abortion law perpetuates challenging opportunities for the Pro-Choice movement, such a challenge that calls for the refashioned Pro-Choice agenda, refashioning such an agenda through the incorporation of intersectional reproductive justice.

Reproductive justice emphasizes intersecting social identities and community development solutions to challenge structural inequalities through its multilayered approach which by nature is dynamic and fluid yet tenuous in its relationship between law, social movements and academic scholarship.

Reproductive justice conceptualizes reproductive rights struggles that are to embedded within a systemic structure of reproductive oppression and through the movements communal approach, the struggles embed in social justice are simultaneously challenged through the reproductive justice narrative as a means to tackle other social justice issues such as racism, classism and oppression. Incorporating such a narrative into the current mainstream Pro-Choice agenda will thus see the Pro-Choice movement's reproductive politics to be understood beyond abortion provision in the further construction of a 'new' collective Pro-Choice consciousness that emphasizes reproductive rights as necessary for woman's equality in political, economic, social, cultural and civil arenas.

The Anti-Abortion law highlights the systemic problems within the United States as the United States does not have a universal health care system with regards to reproductive rights. The health care system within the United States can be seen enacting in conjunction with the juggernaut of globalization and late-blooming capitalism in attempt to narrow and assault one's accessibility to means of safe reproductive practices. These institutional forces have fostered a proliferation of new marks and multinational corporations in governance of reproductive rights, capitalism has commodified the basic right of abortion in that the rhetoric of choice suggest a marketplace of options, much like an array of goods presented to customers in a shopping mall whereby only those with the valued capital means can be seen to have access to such 'choices' in regard to reproductive practice. This marketplace of 'choice' has marginalized poverty-stricken communities whereby they are given limited to no 'choice' in accessing the services they need in order to 'choose'.

With intersectional theory and the reproductive justice agenda in refashioning the Pro-Choice agenda, the reproductive justice movement incorporates the notion of stratified reproduction as an all-inclusive and diverse modelled approach in describing the power inequalities between groups of women in which reproduction is differently encouraged and taking into account their experiences of reproduction regardless of their social states poised by the intersections within intersectional theory. By doing such, taking into account all women's rightful choice, intersectional reproductive justice highlights reproductive autonomy as a fore fronting strategy to challenge reproductive oppression through multicultural inclusivity and diversity within the Pro-Choice agenda. By doing such, the Pro-Choice movement is to be intersected with the entirety of women's liberation at a global scale in creating participatory democratic institutions that would serve human needs rather than corporate interests. With this being done within the context of the Anti-Abortion bill, the Pro-Choice movement is to publically declare the social acceptability of abortion and asserting an unconditional right to legal abortion while simultaneously being held accountable for the lives and experiences of all women in taking a non-Eurocentric view of women's experiences.

The 17<sup>th</sup> of May, 2019; A glooming cloud passes over the State of Alabama as the practice of abortion was to be formally restricted, meaning the State of Alabama would see the complete dismantle and restriction of abortion practices around the state in favour of the passing Anti-Abortion bill. Currently, there only exists three abortion clinics within the state of Alabama that is recognized by the U.S. Department of Health and Human Services. It is of importance to understand that this law was overseen, governed and successfully approved by a panel of 26 white men.

The law in banning abortions within the state of Alabama has seen the pragmatic discourse concerning the on-going battle between the Pro-Choice and Pro-Life movements to be parted globally, as if we were living within the Biblical ages as Moses parts the red sea. Separating the left from the right, this law illuminates and brings to the surface the ever so pressing intersectional praxis inherently rooted within an interlocking matrix of oppression. Such intersectional matrix situated within and around the discourse of reproductive oppression, marginalization and the further containment of the autonomous body to only be denied its basic human right of choice and freedom within one's agency.

Drawing from Crenshaw's theory of intersectionality which by nature is interdisciplinary within theory and practice explains that the unity of women within intersectionality is to be prioritized further. In doing so, this paper incorporates the working additional theoretical framework put forward by black feminist thought concerning reproductive justice while simultaneously juxtaposing intersectional theory in refashioning the Pro-Choice agenda currently used by mainstream reproductive rights movements within the US which places priority on the singular notion of abortion in support of reproductive rights in favour of middle class white women's involvement within the mainstream Pro-Choice movements within the United States.

In constructively joining the analytical framework proposed by black feminist thought concerned around reproductive justice movement and working in theory and practice with Crenshaw's theory of intersectionality, which is interdisciplinary. Proposed within this paper is the working theoretical framework which is to be placed within the context of the Alabama Anti-Abortion in expanding mainstream Pro-Choice movements agenda's by expanding their narrative on reproductive rights. Through this refashioned theoretical framework, the juxtaposition of the two theories proposes that for the Pro-Choice movement to diversify its narrative past the singular notion of abortion, the Pro-Choice movement is to incorporate the various intersections that is to be undermined within mainstream Pro-Choice movements. In such, generating prioritized awareness around other social justice issues such as economic justice, education, immigrant rights, environmental justice, sexual right, and globalization. Taking such factors of reproductive justice into account of the theoretical framework of intersectionality, such theoretical model development aspires to reach the full-potential of intersectionality, conceptualized by Crenshaw as she looks to align the theory of intersectionality not only with liberation and understanding but to also be the source of social empowerment and reconstruction within women's rights as this paper seeks to bridge the gap between the two separated discourses exclaimed by the Pro-Choice Movement and Reproductive Justice Movement, bridged through Crenshaw's original intention in conceptualizing intersectionality which speaks toward creating and maintaining a multicultural movement that acknowledges, respects, and supports a diversity of voices and perspectives whereby all woman regardless of their race, class, gender and sexuality are to be equally prioritized, incorporated and fully acknowledged within the agenda of put forward by mainstream Pro-Choice reproductive politics.

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