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The inseparable bond between body and imaginary was clearly established by Gilbert Durand in his well-known work *The Anthropological Structures of the Imaginary*, first published in 1969. In the structuralist framework created to configure the basic structures of the human imaginary, the French anthropologist identifies that the imaginary takes shape in *two great Orders*: Diurnal and Nocturnal. The former is in turn characterised by schizomorphic structures and the latter by two types of structures, synthetic or mystical. Every structure is linked to one of the *dominant reflexes* of the body, which were analysed in reflexology, founded by the so-called School of Leningrad. Durand refers directly to this branch of psychology when he connects the anthropological structures of the imaginary to the dominant reflexes of the body. While he associates schizomorphic (or heroic) structures with the *postural dominant*, with its “manual derivatives” and resulting “sensations at a distance” (such as sight and hearing), he links synthetic structures to the *copulative dominant* with its rhythmic motor derivatives and kinetic and rhythm-musical sensations, and he relates mystical structures to the *digestive dominant* with its tactile, olfactory, and gustatory derivatives and the resulting kinaesthetic and thermic sensations.

In keeping with Durand’s framework, the alchemical and generative aspect of the female body can certainly be related to the symbols of mystical profundity such as the maternal womb. Furthermore, to use Durand’s terms, it is the *archetypal* embodiment of the calm, intimate, and mysterious realm of the “hidden” processes of transubstantiation. In this respect, it is useful to supplement the thinking on medicalised processes of surrogate motherhood with a further element regarding the *violent* coupling – from an anthropological perspective of the imaginary – of the Diurnal Order with its schizomorphic,

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divisive structures with the synthetic and mystical nocturnal nature of the process of conception and gestation in their imaginary bodily qualities.

This is not a schism without consequences in subjective and social terms. Indeed, this anthropological aspect should be taken into account when the superhuman horizons of modern thought claim that scientific equipment and technology can “surpass” the profound earthly attachment to what Edgar Morin calls Mother Earth in the process of human reproduction. The artificial separation of the phases of conception, pregnancy, and raising a baby has created an imaginary *abyss* that breaks up the *anthropological path* connecting individual cases and instances of the external, natural, and social “environment” at the same time. This abyss cannot be filled in any way by the science and technology that caused it. At the very least, this calls for careful and conscientious reflection.