

Through the 1994 ICPD in Cairo and the 1995 Beijing World Women's Congress, reproductive rights officially gained their status as international legal norms that are about women's health and empowerment in pregnancy, childbirth and parenting. The norms, which are also the result of feministic movements all over the globe for long time, have been emphasized as basic rights of the disabled too. In 2007, the Article 23 of the UN Convention on the Rights of Persons with Disabilities stipulated the right to reproduce, and in Korea, the Section 5(Article 30- 31) of ACT ON THE PROHIBITION OF DISCRIMINATION AGAINST PERSONS WITH DISABILITIES, REMEDY AGAINST INFRINGEMENT OF THEIR RIGHTS, ETC entered into force since 2008. The reproductive rights of the disabled can be classified into three generations in terms of issues. The main issues on the first- generation are forced abortion and sterilization for the disabled (which still exist in some regions in the 2020s). In Korea, forced sterilization of lepers had widely executed from the colonial period to the military regime in the late 1970s, and there have been a few reports that in some institutions for the disabled, the inmates are forced to get the procedure even after the 2000s. The second- generation of reproductive rights is about for people with disabilities to conceive, give birth, and raise children under appropriate environment and supports. For reproduction of the disabled, even without forced sterilization, people with disabilities who want childbirth and parenting need accessible hospitals, a maternity center and experienced personal assistants who sensitively respect the relationship between the parents and their children. Now in Korea, the second- generation issues seem to be a major one. The discussion of the third generation on reproductive rights is not limited to support for childbirth and parenting, but is a issue of whether the disabled can establish a sexual relationship while living independently in a private space for childbirth and parenting. New laws(norms), enough social services and improved perception will enable the disabled to live independently, thereby increasing opportunities for the sexual relationship. However, it does not guarantee rights of the disabled to enter a informal, private, erotic and sexual relationship/friendship network. Does not the discourse of *right* avoid a core question about person's sexual life and love, childbirth and parenting, and building a family? Without focusing on a sexual relationship and disability stepping a little away from only normative way, all we have are ethical issues about reproductive technologies and policies such as the donation of reproductive cells and surrogate mothers.