**The Right To Give Birth by Gabi Hlevner**

**The right to give birth is not given by the state, and therefore has no authority or ability to deprive it of its citizens. If there is a "right to parenthood," it is "deprived" only by physical limitations. Nevertheless, the State of Israel helps its citizens to give birth even when they have no physical problem. A single woman or a sexual orientation does not deprive the individual of the possibility of breeding with the person who chooses. To a reasonable extent, it is possible to justify the state's involvement in the breeding of its citizens. In Israel, such involvement is manifested, for example, in almost full subsidization of all fertility treatments, even when the only problem of fertility is old age.**

**But as far as surrogacy is concerned, Israel is not a reasonable country. The moral justifications for surrogacy come from two main areas. The first is that of the free market, according to which people are entitled to buy and sell any asset that has demand and supply. The second is that carrying a pregnancy is a type of service that can be separated from motherhood, does not pose a special danger and does not violate human dignity and liberty.**

**Trade has always relied on social norms and legislation on what is permitted and prohibited. When the freedom to trade becomes a predictor of everything, when market values ​​flow into areas where the existence of a market collides head-on with morality, the result is human trafficking.**

**In order to solve the moral difficulty that may arise when people sell their bodies or parts of it, the moral system is divided into two: one morality to buyers and another to sellers. Those who support human trafficking (prostitution, surrogacy, selling organs, selling babies) are buyers. They have money, and it is hard for them to understand why they should not buy things they need. And with regard to the poor sellers, they have to make do with a moral system that allows them to sell to the rich everything that the rich themselves will not be willing to sell in any way.**

**In fact, this obvious point, that pregnancy is a central part of motherhood and that a woman is not an incubator, is perfectly understandable in most of the Western world. Therefore, the surrogate has legal status vis-a-vis the baby she is carrying and can claim possession of it. This is not an arbitrary position. She respects the baby who has been attached to the baby with all her soul and body for nine months.**

**The market in Israel has no morality. The issue of the market is monetary profit and loss, not the moral and ethical character of the society in which it operates. Since the market can not replace the system of law and morality imposed by the legislator restrictions, therefore, even in free market conditions, it is forbidden to trade for a total charge of the body, as expressed in the sale of body parts or in an agreement on a period of "voluntary" slavery, .**

**In conclusion, the great sorrow is that children who are unable to stand up for their rights, to whom our attitude is indicative of our morality as a society, are precisely becoming a consumer product, with the vigorous encouragement of the greatest supporters of human rights.**

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