

Reproductive tourism: from technical success to ethical transgression

السياحة الإنجابية: من النجاحات التقنية إلى التجاوزات الإيتيقية

Le tourisme procréatif : des succès techniques d'abus éthiques

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ملخص:

ان الحديث عن السياحة الإنجابية التي بدأت مع مطلع القرن الماضي، يقودنا حتما الى الحديث عن تكنولوجيات التكاثر التي شهدت تطورا ملحوظا بالانتقال من الطبيعة البيولوجية إلى الطبيعة الاصطناعية الطوعية. الامر الذي أدى إلى إزاحة عدد من الثوابت الأنثروبولوجية التي آمن بها الانسان ردحا من الزمن، تأتي على رأس تلك المفاهيم: مفهوم الامومة ومفهوم الابوة، وحقيقة القرابة والنسب. لقد أحدثت السياحة الإنجابية تحولات كبيرة في التعامل مع الأرحام والحيوانات المنوية والبويضات باعتبارها سلعا خاضعة للمساومات التجارية والممارسات الاقتصادية مما أدى إلى هدر الكرامة الإنسانية.

الكلمات المفتاحية: السياحة الإنجابية؛ تكنولوجيات التكاثر؛ الكرامة الإنسانية؛ الام البديلة؛ كراء الأرحام.

Abstract:

Talking about reproductive tourism, which began at the beginning of the last century, inevitably leads us to talk about reproductive technologies. The latter witnessed a remarkable shift from a biological nature to a voluntary artificial nature. The matter led to the displacement of the number of anthropological constants that man believed in for a long time, and comes at the forefront of these concepts: the concept of surrogate mothers and the concept of paternity, the truth of lineage and kinship. Reproductive tourism has caused major shifts in dealing with wombs, sperm and eggs as commodities subject to commercial practice, with which human dignity has been squandered

Keywords: reproductive tourism; reproductive technologies; human dignity; surrogate mothers; hired wombs.

Résumé :

Parler de tourisme reproductif, qui a commencé au début du siècle dernier, nous amène inévitablement à parler de technologies de reproduction. Ces dernières ont connu un passage remarquable d'une nature artificielle volontaire. C'est la matière qui a conduit au déplacement d'un certain nombre de constantes anthropologiques auxquelles l'homme a longtemps cru, et qui concepts: le concept de maternité, et le concept de paternité, la vérité du lignage et de la parenté. Le tourisme de reproduction a provoqué des changements majeurs dans le traitement des utérus, du sperme et des ovules en tant que marchandises commerciales, avec lesquelles la dignité humaine a été gaspillée.

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Mots clés : tourisme reproductif; technologies de reproduction; la dignité humaine ; mère porteuse ; utérus embauchés

Introduction:

From the difficult throe of scientific and medical technology that continuous plowing in the jungles of that tangled mass of developments in the fields of assisted reproductive medicine technologies, where a number of practices came into existence, reflecting the seriousness of technological-scientific development, as we can see its features in the latest scientific events appearing Including "reproductive tourism".

The latter behind its existence are the achieved successes by artificial insemination, then renting wombs in addition to childbirth by proxy; so these techniques were nothing but intervention to reduce some of the biological problems; that were in the near past that humans suffered from including: solving the problem of infertility and disposal from low fertility, which led to a revolution in concepts and values; including: the concepts of proxy birth and the appearance of reproductive tourism, which led to inversion in moral values that were, in the near past, the humanity religion that used to be used in order to preserve the sanctity of the human the study being.

As we find among the results of artificial fertilization technologies, human's submission to it and his alienation from his values and beliefs, especially with regard to the transformation of reproduction from a biological nature to a voluntary nature, which resulted in a reconsideration of many anthropological constants that human believed in for a long time, including: The concept of the family and the truth of lineage, the family relationship, the concept of motherhood, and the concept of paternity, which resulted in the enslavement of human, but this time according to what reproductive technology acknowledges. The latter brought a radical transformation in reproduction and paternity, and for a long time surrogate mothers and childbirth were one of the anthropological constants, which It cannot be shaken by scientific and technical intervention. It has become concepts surrounded by many transformations.

The latter worked to fragment that sacred bond in the traditional family system, which consisted of: the father, the mother, and the child, under the influence of technology, the global market, global equality, and the division of labor, and this resulted in several questions: **What is meant by reproductive tourism? Can motherhood be a distributable concept in light of reproductive tourism practices? Has motherhood become a commodity that bought and sold within the framework of what called surrogate mothers and rented wombs? Is it permissible to transfer maternity, such as workplaces, to any place far from legislative obstacles and where the material reward is the least expensive in reproductive tourism practices?**

In the midst of this huge developments, and that increasing momentum in concepts, this research paper comes in order to shed light on the latest achievements of artificial fertilization technologies, which are represented in the emergence of reproductive tourism, where it is worth noting the manifestations of this practice at the theoretical and applied levels, in the Medical and economic fields, and then to search for ways to morally justify it, and draw attention to the risks and slippages resulting from it.

1- Features of reproductive tourism: a reading in the concepts and connotations

1-1- The concept determination and its scientific development

The term reproductive tourism (**Le Procreation Tourisme**): means the situation in which citizens wishing to obtain the right to parenthood and motherhood decide to reside outside their home countries, the aim behind this is to obtain a child through legal practices that are less severe than those in their countries of origin. In this sense, reproductive tourism means the disintegration of biological filiation, so that replaced by voluntary filiation; the latter depends exclusively on the will without any connection to biology. Reproductive tourism is widespread among unmarried couples and same-sex couples (Brunetti-Pon, 2016, p. 249). And this, if it indicates anything, indicates that the basis for the formation of the family has changed, which was established in the recent past by the presence of a legal bond between a woman and a man, and childbearing takes place within the framework of this legal contract, while the family became composed of two men or two women or a single woman and the process of childbearing subject to human will, whenever she wanted, she got a child and according to demand.

Reproductive tourism represents one of the practices of artificial fertilization technology, which has been widely spread since the present era. It is included in the context of medical tourism, which allows people with fertility problems to have offspring (children and grandchildren), through medically assisted procreation in another foreign country. Facing normal couples or homosexual couples, the fact that some of the treatments they need allowed not in their countries of origin, is what drives them to travel in search of artificial insemination clinics (**IVF**), which provides such services at the lowest costs. For reference, some experts see the term “reproductive tourism” as inaccurate, because tourism means traveling for pleasure, and in the case of traveling for childbearing, it is related to reducing infertility and lack of fertility, in this sense the expression represents “reproductive exile.” more convenient; because its meaning is closer to reality (Javier Daz Garcia Donata, 2022, p. 3).

Reproductive tourism opens widely the door for obtaining a child, regardless of the technology that could be adopted, or the type of family in which the future child can grow up, especially with the popularity of same-sex marriage, single mothers, and widowed mothers. Medical assistance for procreation outside the womb with artificial insemination and in-vitro fertilization (IVF) (Brunetti-Pon, 2016, p. 149). Thus, the process of procreation shifted from a biological imperative to a voluntary choice, with a change in the concepts that established it.

Reproductive tourism works to bring about major shifts in the concept of family relations, which are essentially shifts in the course of development, in addition to being one of the most prominent characteristics of the modernity of the (21st) century. **“ We witness a transformation from a social pattern which is ruled by the political, economic and resuscitative nation borders To a social pattern - in which the Nation-State witnessed internal changes, and features of the technologically globalized risk society emerged greatly »**Reproductive tourism has been nurtured as a result of the development of cosmopolitan transformations, which mean: “the interconnection between individuals, groups and nations; Not only economically and politically, but also morally, a bond that transcends all national, moral, religious and political differences between peoples. (بك-غرنز هايم، 2014، صفحة 124).

Reproductive tourism was very popular in India, where the scientific and technical history of human civilization recorded "the building of the first alternative maternity clinic in the world based on commercial bases. Where hundreds of unemployed Indian women can earn money from

pregnancy with children of Western husbands from Indian society; who are deprived of having children, and people have called these cases “baby factories” (أولغا، 2020، صفحة 205). On this basis, the process of childbearing changed from its biological nature to a voluntary practice of a commercial nature subject to the law of supply and demand imposed by the market economy. Thus, the moral and spiritual values of humans shunned in favor of technological developments. Thus, the process cannot be completed unless a number of conditions met, but not limited to:

- ✓ The importance of preserving the identity of egg and sperm donors, as a high percentage of patients from the United States of America, Norway and the United Kingdom decided to seek treatment abroad in countries that allow the practice of reproductive tourism, by searching for good quality donors of reproductive products in terms of organic structure and mental efficiency.
- ✓ The high-end health services provided by clinics specialized in reproductive tourism, as the technologies should be of a high degree of quality, which encourages patients to search for (IVF) abroad.
- ✓ Age factor: Another very important factor shared by patients is the legal age to embark on reproductive tourism, which is 37 years on average.
- ✓ The low costs related to reproductive tourism in poor countries compared to those in developed countries; the latter imposes a kind of legal ban on fertility tourism practices. So some experts see it as “cunning tourism for the sake of procreation”; and the justification for this is that fertility tourism is only escaping from laws in force in the mother country and travelling is in fact carried out for the purpose of practicing an illegal activity, that is prohibited or very limited in the country of origin (Javier Daz Garcia Donata, 2022, p. 4).

The popularity of reproductive tourism has increased because of the high number of people suffering from infertility, or a lack of fertility for both sexes, which makes it in face of a number of ethical and religious questions whose provisions vary from one country to another, which makes fertility patients practice this type of tourism. The following are the most requested treatments in the leading countries in providing fertility tourism services:

Gamete donors: Most patients who go to fertility clinics need an egg or sperm donor to become parents. Poor quality of sperm, or an insufficient number of them, as well as low quality of eggs or depletion of eggs are among the main reasons why fertility patients resort to pregnancy through the donation of gametes, in addition, unmarried women and same-sex couples need a sperm donor in order to be able to conceive a child (Javier Daz Garcia Donata, 2022, p. 5).

There are two types of gamete donor files: some are anonymous and others known. In the first case, future parents do not know anything about the donors (children of unknown parentage and identity), but in the second case they have the possibility to choose who they want as a sperm or egg donor. As for the regulations governing donors, it differs from one country to another, as are there are some countries that prohibit donors from them: Germany.

While the countries in which the law requires that the identity of donors not disclosed are Spain, while we find that the United States and Denmark do not find any objection to revealing the identity of donors. In the same context, it should be noted that thanks to reproductive tourism, patients could benefit from low-cost egg donation programs with a better success rate (Javier Daz Garcia Donata, 2022, p. 5)

Therefore, those working in the fields of reproductive tourism acknowledge its legitimacy on the moral and legal levels, and their justification for that is “It represents semi-legal, as it is neither permissible nor prohibited. Therefore, it is permissible for a person to search in another country for his legitimate rights (the right to have a child)” (بك-غرنز هايم، 2014، صفحة 269)

1-2. Reasons for emergence of reproductive tourism

The reasons that led to the crystallization of reproductive tourism and its spread in various parts of the world are many and varied and cannot be limited to the development of artificial fertilization technologies. In addition, it is created due to a terrible social circumstance that are lived by humans. Besides, the radical inversion in the moral concepts that human of contemporary civilization believes in the technological and scientific progress has caused a violent shock, especially in the spiritual aspect of human. This is on the one hand; on the other hand, “those routine obstacles that a person faces in his mother country, and then he turns to another country in the hope that he will find easier and easier conditions in order to achieve his desire (...). For those who yearn to procreate and do not want to give it up, to be able to overcoming the barriers of borders and the laws of their country that hinder them from achieving what they aspire to, and therefore we see them travelling to any country that allows them to implement this (بك-غرنز هايم، 2014، صفحة 249).

1-2-1-Legal reasons

The adoption of the legalization of same-sex marriage for lesbians and homosexuals played an important role in the spread of reproductive tourism, as it involves claiming the right to have children.

The right at the beginning of its era is based on the primitive idea of adoption (obtaining a child from a shelter or an orphanage), But the matter changed when it began to be done under technical developments by searching for ovum and womb donors from different parts of the world at the lowest costs. Where the fertilization process take place in an artificial way in the arms of the laboratories. This matter will change the nature of kinship, and cancel the relations with the biological parents, and transfer them to the willing parents, and then the legal legislation worked to change the biological reality of the human race, and create a new human race that crosses borders (أولغا، 2020، صفحة 204)

It is worth noting that the recognition of the legitimacy of the right to same-sex marriage, and that it expresses the concept of the family, took place at the international conference in Cairo in 1994 and in Beijing in 1995, in which work was done to expand medical support techniques for same-sex couples. Among the countries that devoted the right to marriage for homosexuals, the Netherlands in 2001, and then Belgium in 2003, then expanded to Spain and Canada, then South Africa, Norway, Sweden, Portugal, Denmark, Argentina and some American states. These countries have flexibility in developing their laws and adapting them to the requirements of technological progress in various levels. **“The rights that the new international community has come to defend have become at the disposal of what might be called the blue mafia, as these Homosexuals claim for themselves a special status and special rights that will place them in a unique position and allow them to promote and impose their life vision and style”**. (أولغا، 2020، صفحة 199).

1-2-2-Technological reasons

The genetic revolution known by biological science has played an important role in encouraging the promotion for reproductive tourism, especially since this revolution has been able to penetrate the human body in its most accurate components and transform human nature according to the demand.

At the beginning of the technological and the artificial fertilization, there is a trial to achieve the aim of those there are suffering from the problem of infertility, or lack of fertility in the production of ovum's and sperm. The goal was noble, which is to achieve the desire of fatherhood or motherhood, and it was conditional on obtaining biological filiation, but now things are out of control and the goal has become to obtain a child regardless of the paths leading to that.

1-2-3-Preimplantation genetic diagnosis (PGD)

Genetic diagnosis before implantation, or preimplantation genetic diagnosis, is an assisted reproductive technology adopted by reproductive tourism. It prescribed to patients at risk of transmitting a genetic disease to their children, or those whose gametes show genetic modifications, that prevent them from becoming pregnant noting, that preimplantation genetic diagnosis prohibited in Germany and it considers it as violation of the right of the fetus and a waste of its dignity. As it is an immoral method that involves removing and analyzing a cell from the developing fetus. The same in Italy; Where it confirms that the destruction of embryos that have been diagnosed as abnormal and genetically unfit, by means of preimplantation genetic diagnosis, is not permitted, due to religious beliefs, so couples must keep these embryos even if they were never used (Javier Daz Garcia Donata, 2022, p. 6).

For this reason, some fertility patients resort to taking the route of reproductive tourism towards those countries that show some leniency in dealing with preimplantation genetic diagnosis.

In addition, preimplantation genetic diagnosis would lead to the selection of the sex of the fetus. For purely social reasons that not authorized in the majority of countries, because preimplantation genetic diagnosis is mandatory, given that it is a very permissible method, using it for non-therapeutic purposes is not an option. However, there are couples who want access to preimplantation genetic diagnosis in order to select the sex of the fetus. In most cases because they want to balance their families; That is: they already have a child and want to have another gender that differs from the first, and the United States of America, along with Belgium, are among the most popular countries for those who want to choose the sex of their child through preimplantation genetic diagnosis (PGD) (Javier Daz Garcia Donata, 2022, p. 7).

1-2-4- Rental of wombs – “the surrogate uterus” and surrogate mothers

The concept refers to that technical practice of externally fertilizing the sperm of the ovum inside a test tube, then implanting the fertilized ovum into the uterus of another woman to grow and integrate into it until the time of childbirth, whether voluntarily or for a fee. These practices are from the birthplace of successes of technological progress, in penetrating the sanctity of the human body in its accurate and reproductive components. Which called: the surrogate uterus the borrowed womb, the rented womb, the surrogate mother, the uterine mother, the host or the incubator and in it was recorded in the biological history that the first operation of a rental womb was in London by “Rita Parker”. Where she “agreed to carry the vaccine for a British couple for a certain fee, but after giving birth she refused to hand it over to the couple, and the case was brought to court, as there was no law regulating such contracts” (شهاب، 2022، صفحة 140).

Previously, in the early days of the emergence of this practice, they done because of medical recommendations. Especially in those cases in which the biological mother was suffering from an ailment of her uterus. Where it was “**defective or weak in which the pregnancy is not stable, and this practice may occur as a result of hysterectomy due to a disease. Although the ovaries are**

productive, and they relied upon for pragmatic purposes, with which the woman's lack of desire for pregnancy appears in order to preserve her body (شهاب، 2022، صفحة 140). Refraining from having children for aesthetic purposes was widely known as a result of the growth of feminist movement that calls for freedom and complete independence for women in how to deal with their bodies.

Renting wombs aroused the ire of a number of those working in the field of bioethics, as it raises ethical and religious concerns. As many individuals object to the process, in which a woman carries the fetus of another couple. Therefore, the choice of these two, in order to achieve the act of filiation by searching for a surrogate mother, has become resort to reproductive tourism with regard to those countries. Where this is allowed experts have revealed, that there are countries that are easy to reach and have reasonable prices, including Belgium, the Czech Republic, Denmark, Spain, and Switzerland. In which fertility clinics are equipped with the latest medical technologies to assist in the reproductive process, in addition to the presence of a somewhat lenient legal framework, however, India remains the leading country in encouraging reproductive tourism.

(Zaira El Salvador) said, **“There is a big debate about reproductive tourism, especially when it comes to handling the status of surrogacy arrangements in India, this is why the Indian government changed the policies governing such transactions in the year (2015), and from that point onwards surrogacy for foreign fertility patients is no longer allowed. They were not allowed to do so in their home countries even if they were heterosexual couples, and such drastic measures were taken to prevent India from becoming a preferred destination for commercial surrogacy, thus contributing to the exploitation of Indian women living below the poverty line”** (Javier Daz Garcia Donata, 2022, p. 7).

Currently, surrogacy has become an aid in the emergence of reproductive tourism. Which is not purely a science fiction, but rather a tangible reality. Which has spread across various countries of the world and the evidence for this, is the establishment of a number of institutions and centers specialized in this including. The Surrogate Mothers Association in Los Angeles and a company (**Storks**) for selling and renting wombs in the United States of America and the tourism tour in the fields of renting wombs makes us notice, that in **the (Lodge Beach) center. “A five-day-old inoculation was transferred to a foreign womb, where she carried it for nine months, and delivered it by caesarean section, and it was delivered to The first woman according to a contract concluded and the return is money”**. (شهاب، 2022، صفحة 140).

Among the remnants of the virtuous womb is the emergence of reproductive tourism and the crystallization of its features clearly, especially in India, where the poverty rate is high. **« This process was transformed into a job for women there and it is the most modern and profitable job. And India is considered to be the most attractive place for it where the cost is lower and the rentals are more »** (شهاب، 2022، صفحة 141).

1-2-5-Social reasons

The social causes played a major role in the exacerbation of the phenomenon of reproductive tourism in the world countries; it could be relate to the miserable social conditions. **“In which the family has become floundering, so the decisive factor that pushes women to take such a step is poverty, as it was born during the past ten years about (600) child to surrogate mothers. Indian**

laws encourage such work of attracting childless couples from all over the world to the country. Surrogacy revenues are now more than a billion dollars a year” (أولغا، 2020، صفحة 250).

2- Reproductive tourism in the economic field is future bet:

Reproductive tourism has led to the formation of a number of concepts directly related to the activity of economic life. As if the matter related to materials destined for consumption, but they are commodities of a special kind related to the production of human beings. In which women and their children are in a direct relationship with that economic practice, and therefore the latter need what they called:

2-1-The Law of the Market

Which controls the trade of children and women. There is the process that being organize and coordinate by the monopolistic commercial companies that seek to obtain profit and advance the national economy. This practice has crystallized and the international scientific community has not yet been able to govern it (Brunetti-Pon, 2016, p. 251). The best evidence of this is the establishment of the foundations on which the reproductive tourism market is based which are:

2-2-Market of sexual-Reproductive products

By purchasing ovum's, sperm and uterus of good quality and supplying them to specialized clinics, they are promoted via the Internet in order to encourage demand for them at the lowest costs.

2-3-Newborn market

It is the task carried out by commercial companies operating in the field of surrogate mothers, promoting organic goods represented by newborn babies with their surrogate mothers through one click of a computer. Ukraine considered one of the countries that sought to develop its economy behind the promotion of reproductive tourism, where the woman's body treated as a commodity or a human hatchery for children. In many cases, they use reproductive technologies and rental wombs for foreigners and make a pragmatic exportation of children that increases the economical revenue to the concerned countries (أحمد، 2020، صفحة 3).

2-4-The human goods market

Which is being organized by commercial companies specialized in the reproductive market, which exist in the United States of America, and in India, where there are customers everywhere interested in reproductive tourism, these customers are linked to specialized clinics for that, and the latter are linked in turn to scientific laboratories for assisted reproductive medical technologies .

2-5-The law of supply and demand

It controls the price of reproductive tourism from the moment the ovum's and sperm are selected until the moment of delivery, and the process takes place via the Internet, as the real sales of children appear on an international scale (أحمد، 2020، صفحة 3).

It noted that the costs incurred by the practice of reproductive tourism generate huge amounts of money that would contribute to the revival of the local economy of the countries. Tourist couples always resort to searching for appropriate clinics and then travel abroad in order to find prices that are compatible with their budget, and the following List of average cost of fertility treatments:

- Artificial insemination with ovum donation: from 7,000 to 1,500 euros
- Artificial insemination with sperm donation: from 9,000 to 1,700 euros

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- Artificial insemination with Preimplantation Genetic Diagnosis (PGD)PGD): from 8000, 9000 euros
- Choosing the sex of the fetus: between 14,000 and 25,000 euros

Surrogacy : from 150,000, 350,000 euros (Javier Daz Garcia Donata, 2022, p. 6). Prices not fixed, but change according to demand and the quality of offers available.

3- Reproductive tourism: ethical transgressions and social risks

It well known that modern technologies came for the advancement of human life, and the reduction of obstacles that impede the way of his existence, especially those related to the medical and biological field, by working to create highly efficient technologies for treatment, where reproductive technologies were resorted to in order to eliminate incurable sexual diseases, these technologies and their unlimited practices have widened the circle of debate between scientists and biologists, regarding the legality of reproductive tourism, and its ethical and social implications.

3.2. The ethical implications

Reproductive tourism directly affects the relationship between the mother and her child. As the problem of motherhood in this case considered one of the problems. That led to a wide intellectual debate among historians and anthropologists, where a torrent of questions raised in this context: Is it possible to determine the age of the emotional relationship between the mother and her child, whom she conceived for the duration of that contract that she concluded with the future parents?

The concept of motherhood in light of the challenges of reproductive tourism and the bets of assisted reproductive technology has undergone a radical transformation. After it **“represented a friendly relationship stemming from instinct between a mother and her child. It has now become a vague concept because of the existence of new circumstances. That paved the way for the distribution of work across. The country among women in a globalized world and as a result motherhood is a real burden. On one side, while it embodied a kind of hopes and wishes for another party on the other side, but this kind of motherhood has become a much confusion about its validity, and it is even being fought and considered a commodity that is bought and sold”** (بك-غرنز هائم، 2014، صفحة 201).

The tremendous transformations brought by medical and biological applications, and the leniency in moral and legal legislation. The traditional family began to tend to disappear and vanish, replaced by new types of family, including the homosexual family of gays and lesbians, on the other hand, we can note that divorce and its earlier-consequences. There considered a stigma that could follow the concept of the traditional family, but it has become a simple event, and it becomes a legal right. That can be done at any time without considering its effects on children (بك-غرنز هائم، 2014، صفحة 260). Transformations in the concept of the family resulted in an expansion of the concept of relationships that could affect the pillars of establishing the family (motherhood, the family, filiation). Examples of this include:

1- A single girl who wants to have a child out of marriage (providing her ova for fertilization and implantation in the womb of another woman, until delivery).

2- Homosexual couples, women who have never had sex, and women over the age of 60, who discover after retirement that they have a desire to have a child.

3- Women whose life partner died, and they wanted to have children from him, and women who gave birth and then sterilized themselves. So that they would not be able to have children after that, all of them became able to fulfill the dream of motherhood and have a child by resorting to medical technology, in this context, we come to the saying of (Hans Jonas), “The appetite opens if the possibility is available” (بك-غرنز هايم، 2014، صفحة 262).

The normative basis that enshrines the necessity of respecting. The human dignity of the human fetus as a person has violated in light of the practices of human tourism. Which will result in serious risks of mistreatment of the fetus from the moment the choice occurred. On the method of reproduction away from its natural biological condition, which means separating. The moral rule on its objective basis (**human self-respect**) and replacing it with a personal standard that promotes to the human market in violation of the rules and principles of its public rules (Brunetti-Pon, 2016, p. 258).

The violation of the fetus dignity is evident in the law of supply and demand, whereby the fetus viewed as a commodity that has the ability to bargain. “The greater the demand, the greater the offers made, and the specialized hospitals offer different types of all services: from microscopic insemination to choosing the gender of the child, starting with catalogs. That contains pictures of sperm donors, ovum donors, and even institutions which provide for hired mothers, or those who carry fetuses, and all of this is in pictures and biographies” (بك-غرنز هايم، 2014، صفحة 262). On this basis, human relations have become a will with a material formula that governed by the market economy.

These serious violations against women and children has prompted legal professionals to legalize them, which we can see clearly in the European Parliament resolution issued on (04-05-2011), related to setting priorities and defining the new political framework of the European Union in combating violence against women. We find among those conditions, the following: “Children and women are not commodities destined for commercial consumption, nor can they be considered commodities in the international market for reproductive products, as they are not as expressed by the new methods of reproduction such as surrogacy. Which may lead to an increase trade of women and children as well as illegal adoption across national borders, the matter needs legal legislation” (Brunetti-Pon, 2016, p. 260).

If we want to judge this, rather practice ethically. We find that it directly affects human dignity. As it has made human membership only a commodity placed in the vital market, and then the collision will occur with specialized clinics for this practice. As follows “In other countries, laws and legislations are very narrow on those who deprived the blessing of children without understanding their pain. As for our institutions, they are civilized, liberal and modern, we fight arbitrariness and unjustly oppression, we defend the greatest natural rights of our clients, we have dedicated ourselves to work towards achieving their dream of having a child and working to overcome the state of misery those who were deprived of children” (بك-غرنز هايم، 2014، صفحة 271).

Evidence for this is the existence of one of the Russian constituent agencies, which bears the name of the “Right to Life”, as its director considered reproductive tourism does not violate moral principles, and does not affect them in particular. Especially for him morals means, obtaining children, while what is contrary to that is immoral, i.e. everything that impedes the desire to have

children.” Therefore, technophiles acknowledge that those who prohibit reproductive tourism practices and give the possibility of having a child. Thus, oppose his right and degrade his dignity, and their reference in that is what was stated in (the first book of the Torah).

Where they unite on the story of (Sarah and Hadjar), in this story the old model of “hired motherhood pictures is evident in a modern way with the same offers presented by reproductive medicine and fertilization in a practical style” (بك-غرنزهايم، 2014، صفحة 272). The religious argument adopted by followers of technical optimism justifies the legitimacy of motherhood and considers it ethical and sacred.

In addition to the religious justification for the legitimacy of reproductive tourism, there is a secular justification, through which the moral blending reflected, which “is directed towards love for others, the concept of humanity and the meaning of altruism. Also, all participants unite in others’ love a following :(we want to give help for others, we do well for others). Then, the ethical rule that states the need to treat humanity in your person as you treat it in the person of others. The rule adopted by reproductive tourism parties: “hired mothers, ovum donors, sperm donors, and the medical staff supervising the operation, all of whom are devoted to meeting the needs of others, as they are present without interruption in the service of all humanity, embodying the meaning of altruism” (بك-غرنزهايم، 2014، صفحة 272).

Also, The ethical arguments which is adopted in justifying the practices of reproductive tourism, it is what has been termed: "a case of exchange and double interest", the latter referring to the exchange of benefits between two parties, and to make the picture more clear, we take the following example:

A same-sex husband from Israel; who together with his partner expressed a desire for obtaining a child by growing the womb of an Indian woman to bear a child for them. This man points out saying; “This kind of money that this woman gets can provide her and her children with a better future (...) and that reflects a relationship characterized by justice for them and her, and it is a relative relationship between two sides that want to help each other, to make something. That both of them lacks it” (بك-غرنزهايم، 2014، صفحة 273). In addition, this indicates that reproductive tourism is helping the other towards development.

In contrast to the position of the technophiles comes the position of the technophobes, who strongly denounce the practices of reproductive tourism. Because it directly affects the concept of motherhood, in which it moved from the biological level to the voluntary parliamentary level. Where new meanings stand on the horizon for the concept of motherhood: (womb mother, surrogate mother). This On the one hand and on the other hand, it leads to the emergence of mixed families, especially with those cases in which some hired mothers refuse to “hand over the child they carried to the owner of the contract that was concluded for this purpose and they wanted to keep it for themselves” (بك-غرنزهايم، 2014، صفحة 273).

3-2- Social repercussions

The impact of the concept of reproductive tourism, which came in the French (**Law 17-05-2013**). As having a direct impact on the concept of marriage, and the radical change in the concept of the family and the overall guiding principles that necessitate the establishment of relationships within the

family. On top of which is the concept of “parental couple”, which means beating the alarm; that raids society and threatens its identity. As there were a practice that reflects the brutality of technology that threatens the constants of the family, along with the persecution of science for biological identity and human nature, which would lead to mixing of lineages (Brunetti-Pon, 2016, p. 249).

Among the disastrous results, that reproductive tourism will leave behind is the emergence of new concepts of the family. On the one hand, unmarried couples and homosexual couples are able to form a family. Where motherhood and fatherhood will be lost; so the family will be monogamous. Either, there is a father or a mother with children and on the other hand. We can notice that the family as a social institution has collapsed and there is no point in its existence as long as its basic functionality has been lost in the midst of the growing technology of assisted reproductive medicine. As the process of fertilizing ovum takes place away from their biological path, in the arms of laboratories.

On the other hand, reproductive tourism will lead to the trade promotion in children and women, despite the efforts of international organizations, regardless of their laws, to prohibit such practices. **Article (16-07)** of the French Civil Code stated that the concept of a surrogate mother loses its meaning because it does not devote the true meaning of its existence that is protecting the child and not just carrying it and giving birth. In addition to being a racist tourism that works to select the best human breeds that have a distinct organic and mental structure, and the process is based on the selection of sperm very carefully, so that the matter has come to advertise the quality of ovum’s and sperm available in specialized clinics (Brunetti-Pon, 2016, p. 247).

Reproductive tourism leads to the building of a kinship that characterized by universality and pluralism. These relationships make us face a number of questions, perhaps the most prominent of which is the transformation of the concept of father, mother and family. Especially, if we know that this child has produced “on demand”. As the fetus has thus become a biological material which was made to be shared with strangers who came from far away countries to take it, and the most dangerous thing. That reproductive tourism can produce is the emergence of the “hired mothers” market. Where maternity has become a commodity subject to the law of supply and demand that can be sold as well as bought: (a mother donates an ovum, or receive the fertilized ovum in her womb, and another mother who embraces and raises him), and this results in “multiple hired motherhood” (بك-غرنز هايم، 2014، صفحة 274).

Conclusion:

In the end, the following results can reached:

- ✓ Reproductive tourism is tourism for paid pregnancy (lower costs and flexible rules).
- ✓ Reproductive tourism has given rise to new concepts that directly affect lineage, especially since the process of reproduction has become a global industry with premised technological standards. Perhaps the most prominent of these concepts are “the father of the sperm, the mother of the ovum, and the mother of the womb.” Behind these series of linguistic constructs, issues of identity and dilemmas of lineage hidden.
- ✓ Reproductive tourism is one of the most common practices that constitute a kind of moral crime, as it reflects that inhuman decline that contradicts the concept of human dignity and

the related values of respect, recognition and justice in dealing with the human person and not just the biological person.

- ✓ The ugliness of reproductive technologies is increasing when considering man in all his spiritual and material dimensions as a mere kind of biological waste destined for the service of laboratories, especially with regard to the genital sexual organs: wombs, eggs, sperm ... that view in which man's detachment from his humanity is manifested, especially when his body became a mere commodity subject to the global market economy and considered sperm and eggs as commodities that have the potential for economic bargaining under the slogan: "the poor of the world are pregnant and the rich of Europe are happy with children".

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