



**Renzo Puccetti** @RenzoPuccetti · 1m

In risposta a @MonicaCirinna, @virginiaraggi e @c\_appendino

Lo sa @MonicaCirinna che esiste il divieto di riduzione in schiavitù? (Art. 600 c.p.). Lo sa che l'utero in affitto è ritenuto da femministe, bioeticisti e giuristi una forma di schiavitù? Lo sa @MonicaCirinna che nel mondo esiste chi ha un pensiero diverso dal suo?

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### a Modern Means of Slavery?

Institute Project Director on AUGUST 11, 2018

It surrogacy has created a market for men, a new case in Thailand should put *Brisbane Times* is reporting that the a surrogacy business where nine, six-rogacy were found.

appears these children were all going se businessman who had arranged for at one day these children would take over his business. Whether they bear any emains unclear.

much, but it's hard not see some serious parallels between surrogacy and slavery: if financial means arranging for the creation of children to effectively serve as his n were conceived merely to be this man's chattel. It doesn't get any more

y, it's this: In light of this case and the recent *Baby Gammy* case, Thai government steps to ban commercial surrogacy in the country entirely. While some critics have to promote regulation rather than a full ban on the practice, it's heartening to hear ent recognizes that the only way to fully protect situations like this from happening rely. Let us hope other countries begin to follow suit.

**The New York Times**

## BAN ON SURROGACY AS FORM

NEW YORK TIMES SEPT. 1, 1987

*The slave population, it could be and was assumed, offered itself up as surrogate selves for meditation on problems of human freedom, its lure and its elusiveness.*

**Toni Morrison, *Playing in the Dark***

Surrogate motherhood, it has been said, brings us into an "uncharted social territory" (Andrews xii) where medical technologies have made possible new configurations of mother, father, and child. These new domestic arrangements, however, inherit a cultural crisis already described by nineteenth-century narratives of racially mixed and divided families. The 1987 case of Baby M, the female child born to the "surrogate," Mary Beth Whitehead, and also claimed by William and Betsy Stern, proves not to be new ethical ground but familiar territory to the descendants of slavery. Reflecting on the case of Baby M, Patricia Wil-

