

Research Paper

Breaking Barriers and Building Families: Exploring Working Professionals' Perspectives on Surrogacy in Contemporary Society

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ABSTRACT

The study examines the Attitude toward Surrogacy among working people in a society of South India. The study includes 60 working people with a distribution of 29 males and 31 females. A structured Questionnaire was used to identify the attitude towards surrogacy kept by society. An independent sample T-test was used to analyze the data after they were collected using the snowball method. The outcome suggests that there is a positive attitude regarding surrogacy and suggests that there is significance. It focuses on changing people's attitudes toward surrogacy and not implying a bad opinion of the couple who adopts surrogacy. The couple who adopt surrogacy might face some issues respective to one's conditions. To avoid intruding in other people's lives and to make the people involved in making decisions on their own and not by hearing others' words. The study impacts knowledge regarding surrogacy among living people. It also aims to avoid the point of view on surrogacy as a crime by society towards the couple.

Keywords: Attitude, Surrogacy, Working people

In the Humanities, there is plenty of stuff in doing research that provides us the knowledge of the surrounding things that are real in the existing society. In the stand of each people's view, many people won't see each existing thing in the society as in the viewpoint of whether the problem stays or not, but the thing is more concerned to improve the opinion that is practiced by the members of the society. Beyond that, while looking into various areas, the area that is focused in this study is the current issue or a problem that is the requirement of improvement in the living society is surrogacy. The research is also taken into consideration to find whether people in society decide by themselves or by hearing others' words. The study also focuses to improve subjective well-being by making them make their own decision in their lives and also by making them feel in the sense of lifestyle as an independent manner, one can enhance their lives more efficiently. The above-mentioned points involve the values of independence owing to the individual's decision which is essential for this study. In addition to independence, each person should stay strong

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with their own decisions made in one's life. To explain the study briefly, the study is measuring the opinions on surrogacy as an attitude among working people. The phrase "attitude" refers to our comparatively consistent assessment of something, which is referred to as the attitude object. There are three possible subjects for the attitudes: an individual, an object, or a group of individuals (Albarracín, Johnson, & Zanna, 2005; Wood, 2000). Every individual has several attitudes toward family members, peer groups, women's rights and freedom, terrorist activities, music interests, etc., as a human being we have our uniqueness about the attitude that is placed in each standard, and at the same time there is an existence of manipulation too. Certain studies claim that our parents' genes are inherited in the attitudes we hold. (Olson, Harris, Jang, & Vernon, 2001). The attitude can be learned through our own experience or others' gained experience (De Houwer, Thomas, & Baeyens, 2001). Some genetic codes cause people to develop a thrill-seeking personality, which causes them to engage in thrilling activities and feel certain experiences. People also pick up attitudes through social media, among other technologies (Hargreaves & Tiggemann, 2003; Levina, Waldo, & Fitzgerald, 2000), or through social interactions and conversation (Poteat, 2007). In contrast, several attitudes such as making preferences in listening to music, by making their own choices in selecting the objects are more subjective.

Attitudes can also be explicit and implicit. Explicit attitudes are those that we consciously choose to hold and that have the potential to affect our actions and beliefs. Unlike explicit, Implicit attitudes are unconscious and in contrast, affect our beliefs and behaviors. Explicit attitudes are the attitudes that stand at the conscious level, are formed intentionally, and are made simple to report and detect. Implicit attitudes are formed without our awareness and are unknown to us mostly. According to psychologists Anthony Greenwald and Mahzarin Banaji, implicit attitudes are "introspectively unspecified (or inaptly linked) traces of skills that intervene favorable or unfavorable feeling, allowed, or action towards a social object" (Hasa, 2021). Our attitudes are largely controlled by affect, behavior, and cognition, and this is true for all individuals. Attitudes are based on feelings and can differ from one person to another person in ways such as behaviors and through learned or practiced beliefs, beliefs can be acquired through genetics. The affective component of attitude is thought to be the most efficient and significant of the other components (Abelson, Kinder, Peters, & Fiske, 1981; Stanton, Sullivan, & Ford, 1991). Attitudes are measurable because they are assessments of oneself making use of any of the standard techniques used by social psychologists (Banaji & Heiphetz, (2010)). These attitudes are measured through self-report questionnaires, but they can also be measured more covertly through the use of facial expressions, arousal levels, and implicit cognitive tests such as the Implicit Association Test (IAT). Additionally, neuroimaging methods can be utilized to identify mental attitudes. This study indicates that while majority of our social-emotionals, knowledge, and attitudes are mostly stored in the prefrontal cortex. The amygdala is where most memories, that include fear, are kept (van den Bos, 2007; Cunningham & Zelazo, 2007; McClure, Harris, Fiske, & Cohen, 2007). Additionally, attitudes are more powerful when affect, behavior, and cognition are in harmony. For instance, many people have a generally favorable opinion of their country. They frequently think positively about their country, feel strongly about it, and act in ways that support it. They are softened because other attitudes fluctuate in one's affective, cognitive, and behavioral components (Thompson, Zanna, & Griffin, 1995).

The principle of attitude consistency states that because affect, behavior, and cognition are generally consistent, our attitudes—as measured, for instance, by a self-report measure—are likely to influence behavior for any given attitude object. The results of Meta-analyses,

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which bolster this assertion, demonstrate that views expressed on Self-report measures do have the ability to predict behavior, and there is a significant and noteworthy optimistic association between the different attitude components (Glasman & Albarracin, (2006)). But there are other factors besides attitudes that influence our actions. Three crucial factors impact the attitude-behavior relationship, according to Martin Fishbein and Izek Ajzen's theory of planned habits (Fishbein & Ajzen, 1975): (a) the attitude toward the (the faster the best), (b) normative belief (the guidance of those we respect), and (c) Perceived behavioral control refers to our belief about our ability to carry out a behavior. These three factors together decide our behavior intention, which defines our actual behavior conduct. When the social setting in which the conduct occurs and the environment in which the likelihood that the behavior and attitude will be consistent, and the expression of the attitude is similar rises in Ajzen (1991) and LaPiere (1936). When conducting this study, known individuals were questioned about the conditions that should be taken into account and needed to be improved in society.

Numerous suggestions came from well-known individuals, and surrogacy was chosen as the study's focus purely out of practicality. Surrogacy is the process by which a woman carries and gives birth to a child on behalf of an infertile couple as part of a fertility treatment. Given that it transforms a couple into parents who are unable to reproduce on their own, it might be regarded as a divine process. Over the years, this idea has evolved into a very attention-seeking one. When a woman consents to bear a child on behalf of a couple who are incapable of carrying it themselves, the couple is assured of the responsibility of raising the child. This prearrangement typically consists of many procedures. Financial compensation may or may not be a factor in surrogacy preparations. It's a beautiful way for aspiring parents to get a taste of parenthood. Gestational surrogacy and partial or traditional surrogacy are the two main forms of surrogacy in India. When utilizing a surrogate egg donor, the biological mother of the surrogate and the conceived child are matched. In a process called IUI, or intrauterine insemination, create embryo with the intended father's sperm or donor is inserted into her physical form. The application is fast and nearly gentle. The procedure is usually carried out in fertility clinics, so there is no need to visit the hospital. In contrast, the surrogate in gestational surrogacy is not the child's biological family. Through a technique called "In-Virto Fertilization" (IVF), in which the planned mum and dad' or campaign donations' gametes and eggs are fertilized in Petri plates, the embryo is passed into the surrogate's uterus. The surrogate must visit the hospital for this procedure. This kind of surrogacy carries greater risk, and the likelihood of success is lower. The parents and the surrogate typically agree in advance on the terms and the procedure. The physician's advice should be taken into account: "Surrogacy is physically demanding, not only will you experience the typical challenges of pregnancy but also additional screenings and fertility treatments; It is emotionally draining not only for the intended couple but also for the surrogate because she is carrying someone else's baby; Counseling plays a major role in calming the mother; Surrogacy requires a substantial amount of time commitment; It can be time-consuming." Since the time of the Bible, surrogacy has been a part of the scenario.

Based on the true story the idea of Sarah and Abraham, Novel of Origins of Surrogacy. This kind of traditional surrogacy makes it feasible for Sarah to become a mother. This historic method was successfully applied in India with was the first one in the introduction of Kanupriya alias Goddesses, the foremost baby in the world in India, in Kolkata on October 3, 1978. The area of assisted reproductive technology has made the most rapid advancements since that time. Apart from traditional surrogacy, only gestational surrogacy

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is currently promoted. In India, reproductive technology has advanced significantly over the past few decades. This includes refined fertilization, in vitro fertilization, embryo techniques, and numerous other methods that have offered childless couples hope (Shashvat Duklan, 2021). The subsequent reasons why surrogacy needs to be encouraged include: "Medical difficulties, single parents and couples of the same sex, Unfitness of the Revised Parents to Have a maternity. The experiences of the surrogates are the basis for India's ban on surrogacy with challenges such as getting paid financially, etc. In India, surrogacy was forbidden to avoid these issues for the surrogates, and inappropriate weren't enacted (Shashvat Duklan, 2021). The Indian government was taken aback when non-resident intended parents were prohibited in 2015. New surrogacy-related resolutions were passed by the Indian government at this time. As of right now, it is illegal for an intended parent from abroad to use surrogacy in India. December 2018 saw the adoption of Indian surrogacy regulations following discussions spanning almost two years. This law resolved some ambiguities and said that charitable practice for needy and infertile couples was the only type allowed in India, and was outlawed. The intended couple was required to have been married for five years and to have a doctor's certificate confirming their infertility; It stipulates that a woman can only serve as a surrogate once and only if she is married, a biological parent, and a close relative of the intended parent; It outlawed surrogacy for cohabiting couples, homosexual parents, and single parents.

Surrogacy became legal in 2002 after the Indian Medical Research Council (ICMR) issued guidelines, but there was no legislative backing for the procedure. The regulations that governed surrogacy arrangements were: contracts between the parties that included all the conditions necessary for the surrogate mother's consent to bear children; A surrogacy agreement should include financial support for the surrogate children if the intended couple or individual passes away before the child is delivered, or if the male partner separates from the female partner and neither wishes to allow the child to be delivered as a result; Considering that a child's attachment to you is primarily derived from a blood parent, one of the partners should also be a donor; A surrogate baby should be legally recognized as the commissioning Parent's (or Parents') child by law, without the requirement of parental consent or acceptance; The expected parent(s)' names should be the only information on the surrogate child's certificate; According to the bill, donor and surrogate mother's rights to privacy must be upheld (Shashvat Duklan, 2021). The Surrogacy (Regulation) Bill was presented to the Lok Sabha on November 21, 2016, and on January 12, 2017, it was appertained to the standing commission. Later, on August 10, 2017, the committee submitted its report to the Lok Sabha, and on December 19, 2018, the Lok Sabha passed the bill on that report. The primary goal was to grant consent for traditional altruistic surrogacy to an infertile Indian married couple aged 23 to 50 for the female and 26 to 55 for the male; The couple choosing surrogacy must be Indian citizens and have been wed for at least five years; The intended parents must not leave the child unattended, and the surrogate child is granted the same rights and privileges as a biological child; For the surrogate mother to be eligible, the intended parents' close relatives must be married and have their children naturally; The surrogate mother should not be allowed to use surrogacy more than once, nor should she be allowed to carry a child more than once; No individual or group of any kind may sell or import human embryos, publish advertisements, abandon the surrogate mother or the child born through it, engage in commercial surrogacy, or take advantage of the surrogate mother (Shashvat Duklan, 2021). Any offense against the aforementioned provisions carries a minimum ten-year prison sentence and a fine of 10 to 20 lakh rupees. Studies' primary contribution is to alter societal perceptions of surrogacy, which are

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currently negative. People who choose surrogacy as their method of adopting a child are left with a negative impression of everyone they encounter in society, which makes them feel more at ease and less hurt by others' harsh words. The people who speak for them are very simple to use, but the affected couples or women suffer greatly. When someone impersonates something, one shouldn't try to make them feel guilty about it, but one also shouldn't bring it up constantly and shouldn't encourage the crime. Surrogacy has been made legal in the country by passing a few laws, so it is not an illegal practice. It is entirely based on subjective reasoning, not in an objective way.

Some research studies are carried out across the nation by various researchers. When 187 women from the general public were asked to complete a survey on the subject of "British women's attitudes to surrogacy," they reported that they were "unwilling to consider being a surrogate group may reflect attitudes held by the maturity of the population and are likely to be told by reports of the smirch associated with surrogacy" (Poote & van den Akker, 2009). The purpose of the study, "Attitudes toward surrogacy among doctors working in reproductive medicine and obstetric care in Sweden," was to learn more about the attitudes and opinions that doctors in Sweden have regarding surrogacy. Thoughts about the surrogate mother's health and the possibility of coercion were raised by the doctors (Stenfelt et al., 2018). The intellectual traits, boosts, and happenings of surrogate mothers haven't entered important exploration concentration, even though their reproductive part has significant intellectual, social, theoretical, and politico-legal impeachments. Additionally, evaluating the quality of life and psychopathology was included in the study "Genetic and gestational surrogate mothers' experience of surrogacy." The implications of the lack of significant distinctions between these two categories of surrogates are discussed, and they offer some of the data required to back up current arguments informing legislation, education, and counseling (Van den Akker, 2003). The study "Attitude of Jordanian Health Care Workers Toward Surrogacy" examined how these individuals felt about surrogacy. The majority of respondents reported having negative attitudes toward surrogacy because of religious factors. Religion played a significant role in its motivation (Saadeh et al., 2020). The study, "Perspectives and attitudes of Jordanian medical and paramedical students toward surrogate pregnancy," aims to examine the perspectives of Jordanian medical and paramedical students on surrogate pregnancy. The findings revealed that most of the students had a negative attitude toward surrogacy, which indicates a general reluctance toward accepting the concept of surrogate pregnancy due in large part to religious considerations (Mustafa et al., 2018). In the study "Attitudes Toward Transnational Surrogacy, Ambivalent Sexism, and Views on Financial Allocation," researchers looked at how people in a U.S. sample perceived commercial surrogacy and how that perception might affect how financial resources were distributed to those involved in the surrogacy market. The results show that the surrogate's marital status affected the financial distributions of those involved in the surrogacy arrangement; those with high levels of hostile sexist attitudes gave surrogates less money and doctors more. This finding backed up studies showing how attitudes toward reproduction are influenced by ambivalent sexism (Hashim et al., 2022). Russia is one of the few nations where commercial gestational surrogacy is legal for both residents and foreigners, and four interrelated reasons were discussed in the study "The Motives Behind Post-Soviet Women's Opinions to Turn Surrogate Mothers" 1) Financial SM is a position, indeed a profession, that should be relatively compensated; 2) Social SMs enjoy their special and essential role as carriers of future children who otherwise would not be born; 3) Hedonistic: SMs enjoy the experience of pregnancy and related bodily sensations, and 4) Moral SMs find fulfillment in icing the unborn happiness of a childless couple. According to

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the comments made on the website under investigation, these motives' extrinsic and intrinsic components are intertwined (Khvorostianov, 2022). In the study, "Women's Attitudes toward Assisted Reproductive Technologies - A Pilot Study among Migrant Minorities and Non-Migrants in Germany," the attitudes of immigrant women and non-migrants in Germany toward assisted reproductive technologies (ART) were investigated. ART is generally socially acceptable, according to the findings, and the majority of women said they would use it if necessary. The lowest acceptance rates are among non-migrants, and the highest approval rates are among Poles and Turks. We conclude that cultural elements and socialization in the migrant countries of origin have a greater influence on attitudes toward ART than sociodemographic characteristics. Research on ART researchers on the topic, and regulatory policies should all take into account the variety of attitudes people have toward ART depending on their cultural background (Haug & Milewski, 2018).

METHODOLOGY

Sample

Participants in the study were people who are currently working in the society of the Southern part of India. 60 working professionals were taken as the sample. Of these, 31 females and 29 males participated at aged 20 and above as working professionals. The areas in which the samples were taken include Chennai, Bangalore, Erode, Tiruchirapalli, Theni, Madurai, and Viralmalai.

Instruments

The study included a Structured questionnaire on the level of acceptance of surrogacy and the practice of surrogacy. A structured questionnaire on the level of acceptance of surrogacy contains 50 items and a structured questionnaire on the practice of surrogacy consists of 10 items. A structured questionnaire on the level of acceptance of surrogacy was used to assess the level of acceptance of surrogacy, where the questions are grouped under five domains (Biological, psychological, sociocultural, anticipatory, and legal). A structured questionnaire was used to assess the opinion towards surrogacy among the participants.

Procedure

A consent form, demographic data, and a structured questionnaire on the degree of acceptance of surrogacy and the surrogacy process are given to participants via Google Forms. The research consent form was reviewed by the participants at the onset of the study. Individuals who expressed interest in taking part in the research were required to provide their demographic information and complete a structured questionnaire regarding the degree of acceptance of surrogacy and the surrogacy process. They completed the 60 questions on the form and submitted it. One method for gathering data is the snowball approach. Based on the category, sixty data were gathered; of those, thirty-one were female and the remaining twenty-nine were male.

RESULTS

Table No. 1 Mean and standard deviation on attitude toward surrogacy

| Group Statistics | | | | |
|------------------|-----------|----|--------|----------------|
| | Surrogacy | N | Mean | Std. Deviation |
| Attitude | no | 17 | 132.21 | 5.349 |
| | yes | 43 | 137.88 | 10.030 |

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From Table 1, it is known that the amount of data on the attitude toward surrogacy “No” has a mean value of 132.21 and a standard deviation of 5.349, while the attitude toward surrogacy “Yes” has a mean value of 137.88 and a standard deviation of 10.030. From this table, the results are shown higher for the people who have a positive attitude towards surrogacy compared with the mean value and n value that is displayed in the first row of the table under the heading row. Also, it shows that the people who displayed a negative attitude towards surrogacy are low as compared with the mean and n values from the table.

Table No. 2 Independent sample t-test on attitude toward surrogacy among working people

| | | Independent sample t-test | | | | | | | | |
|----------|-----------------------------|---|------|------------------------------|--------|-----------------|-----------------|-----------------------|---|--------|
| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | 95% Confidence Interval of the Difference | |
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference | Std. Error Difference | Lower | Upper |
| Attitude | Equal variances assumed | 9.051 | .004 | -2.204 | 58 | .032 | -5.673 | 2.574 | -10.826 | -.520 |
| | Equal variances not assumed | | | -2.829 | 52.646 | .007 | -5.673 | 2.006 | -9.696 | -1.650 |

Based on the output on the first row part, the value resulted as $0.004 < 0.05$, Given Levene’s test for homogeneity of variances, $F = 9.05$, it can be concluded that there is a significant difference. The null hypothesis for the study is made as there is no attitude towards surrogacy among working people in a society and the alternative hypothesis is taken as There is a positive attitude towards surrogacy among working people in a society. From the result table, it is well shown that there exists a positive attitude toward surrogacy that accepts the alternative hypothesis and rejects the null hypothesis.

DISCUSSION

According to the data analysis made in SPSS software, the result shows that there is a significant relationship in the attitude towards surrogacy among working people in a society. Here, the collected data was examined using the t-test to determine whether the taken sample for the study has a positive or negative attitude towards surrogacy among working professionals in society. From the results of table-1 and table-2, it is concluded that there is a significance at 0.05 level so both the independent groups are not equal thus the study proves the alternative hypothesis rather than the null hypothesis framed in the study. From table-1, the results shown on the attitude toward surrogacy “No” has a mean value of 132.21, n value of 17, and a standard deviation of 5.349, while the attitude toward surrogacy “Yes” has a mean value of 137.88, n value of 43 and standard deviation of 10.030. Through the results gained from SPSS software, it is concluded that there is an existence of positive attitude towards surrogacy among working people in society. Therefore, the study adopts the alternative hypothesis and not the null hypothesis. From Table 2, based on the equal variance there should be the existence of a significant level below 0.05. So, the study

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possesses a significance level of 0.004, which shows that this study is significant. In Levene's test for homogeneity of variances, $F = 9.05$, it may be concluded that there is a significant difference. Having children can be perceived as an important one of women from the ancestors, so the social burden of having children can contribute to mental, physical, and social suffering, especially for women whose maternal role represents a component of their base and identity. It is only natural for these people to experience social, psychological, and identity trauma if they lose that identity (Golboni et al., 2019). The perception of each standard can be varied from person to person but when it affects a person's well-being and mental state. It should be taken into account that our perception must not hurt others' mental states. If the sayings are conveyed to the surrogate, it might affect their mental state as being more tense, irritable, nervous, anxious, etc. Accordingly, couples viewed infertility and childlessness as deficiencies and took into account the numerous treatment failures as a reason to strengthen the feelings as depression, feelings of helplessness, the absence of a parental role, worthlessness, as well as anxiety, and stress have all been documented by researchers to occur among infertile people. In India, gestational surrogacy and traditional/natural/partial surrogacy are the two main types of surrogacy practices. Altruistic surrogacy: In which, aside from necessary medical costs, the surrogate mother receives no financial compensation for carrying the child or for giving it to the biological parents. Commercial surrogacy: This practice involves paying the surrogate mother in addition to the necessary medical costs. A combination of science, society, services, and individuals has made surrogacy a reality. Through surrogacy, the infertile couple and the surrogate mother benefit equally. The infertile couple can realize their greatest wish, and the surrogate mother is appropriately compensated. Giving your womb away for rent entails allowing another couple's fertilized egg to develop in your womb and then giving birth to their child to receive payment, provide a service, or have an altruistic motive (Sharma, 2014). The propensity of both men and women to become parents has been cited in other studies as a key consideration for using surrogacy. Additionally, both men and women who are infertile frequently experience mood disorders; thus, a treatment's success can lessen these issues (Golboni et al., 2019). The surrogacy contract may also come with social and psychological challenges. This problem may be stigmatized in some societies, and couples are required to maintain their privacy and anonymity. These factors may create an unfavorable environment for the couples, harming both their internal and external relationships and leading to isolation. Legal and religious concerns in societies regarding the use of this method are among the factors mentioned in this domain that can influence the selection or non-selection of it. For instance, a 2009 study that looked at people's ethical experiences revealed that only Shia jurists had approved of surrogacy, and only for legally married couples and under specific circumstances, while Sunni jurists had rejected the practice altogether. Different findings were found in a different study conducted in 2003 (Golboni et al., 2019). Unfortunately, the overwhelming negative cases depicted in the media are likely to have a significant impact on any general population survey on surrogacy (Appleton, 2001). Furthermore, normal populations are more likely to work to preserve what Festinger (1957) called a cognitively consonant state because they have not had to redefine the idea of parenthood. A person's actions or behavior, such as selecting a surrogate and or his or her oocytes to start a family, should be in cognitive consonance with their thoughts or beliefs (about, for example, a family). Though it hasn't been proven, likely, infertile couples who decide to use third-party reproduction do so after giving it a lot of thought as to how such a family will work for them; in other words, they have to transition from cognitive dissonance, which is an imbalance between beliefs and actions, to consonance. Additionally, it is likely that many infertile populations never achieve cognitive consonance and that they make up a

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significant portion of those who choose not to seek treatment (Greil and McQuillan, 2004) (van den Akker, 2007). The positive attitude towards surrogacy among working people is a result of age, gender, lifestyle adoption, Experiences, Generation gap, Education, Work-life balance, Knowledge regarding surrogacy, and some more factors. The negative attitude can result from the factors of not having sufficient knowledge, unlearned life experiences, misperception of standards, not being able to make their own decision in their lives, etc. For the welfare of surrogates, the study is taken under research. By the quantitative method, it is seen that knowledge and perception are well-developed among the people in a society.

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Conflict of Interest

The author doesn't have any conflict of interest in the study.

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