

Surrogacy in The Media: Depictions of Reproductive Sovereignty and Susceptibility

Hitesh Tikyani

Assistant Professor, Department of Management Studies, Vivekananda Global University, Jaipur, India

Correspondence should be addressed to Hitesh Tikyani; Hitesh.Tikyani@vgu.ac.in

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ABSTRACT- Researchers elaborated on the idea of 'reproductive citizenship,' suggesting that individuals who make a reproductive contribution to modern western countries accumulate cultural capital in a homogenous manner. There has been some debate over whether or not reproduction is a characteristic of modern citizenship, but this article argues that it is, with reproductive hetero-sex being the standard against which other forms are measured. According to this theory, living outside of the norm creates a weakness known as 'reproductive vulnerability,' which is a state of vulnerability. By examining media portrayals of Australians who have travelled to India for surrogacy agreements, this study shows how Couples who journey for childbearing objectives have their fertility fragility stressed only to be ignored. The research closes by discussing the many, mutually incompatible dangers that are regarded and the portrayal of which stimulates, rather than hinders, thorough consideration of perinatal travel consideration of all people's reproductive desires.

KEYWORD- Media, Reproductive Citizenship, Reproductive Travel, Surrogacy, Vulnerability.

I. INTRODUCTION

According to academics, in contemporary Western nations, the government has no interest in sex or sexual identification is secondary to its segment of the population purpose of establishing and sustaining the relationship between reproduction and citizenship. "The state encourages the desirability of crop production and immunologically as a foundation of social engagement," since "western nations in comparison to the older enjoy relatively modest rates of synthesis and secretion says Turner, this link between reproduction and citizenship is crucial. And yet, while believing that modern citizenship in Western countries is influenced by the desire for reproduction as a means of social engagement, the focus of this article is on the concept of 'effective reproduction.' When it comes to reproduction, Turner argues that sexual identity is a non-priority, and when it comes to success, we would disagree. We believe that reproduction through hetero-sex remains the most highly

regarded method of reproduction notwithstanding Turner's claims[1].

We believe that individuals who are unable to reproduce heterosexually due to medical infertility or "social infertility" are at risk of this is what we call "reproductive vulnerability," a term we explore in this essay. Access to the identities derived from sexual organs is hierarchized and according to the individual's extrapolation to something that can be still seen as a key marker of personhood and when it is curtailed, even though technological developments are a more and more available to guide reproductive success in formats other than heterosexual, access to the tacit knowledge gleaned from reproductive parts is hierarchized including an individual's derivation to which it is still regarded as a good key marker of membership emblematic, we propose this term on the basis of researchers' arguments [2]–[6].

In terms of sociological exclusivity, cultural capital is described as "institutional, i.e. extensively diffused, high status intellectual markers." Human identity, as analysts points out, is primarily concerned with the abuse of jurisdiction, thus focusing on exclusion is critical. The term 'natural conception' is often used to describe a type of reproductive hetero-sex in western cultures where it is the institutionally acceptable sexuality to be heterosexual[7].

As a result, reproductive hetero-sex is seen as having a high social prestige value (i.e., cultural capital). Affirming that reproductive hetero-sex has worth devalues individuals who cannot reproduce through this technique for whatever reason. In other words, vulnerability emerges not because individuals who are scientifically or professionally infertile are unable to procreate, although menopause is equated to a rough estimate of a standard. To exist a reproductive citizen who defies the cultural norm of reproductive hetero-sex is to be at risk of having one's cultural capital drained.

Instead of debating whether reproduction is a human right or not, our goal with this article is to explore the ethical implications of assisted reproductive technology (ART). Instead, we're interested in how individuals who are susceptible to the reproductive hetero-sex norm those who are in a compromised relationship with it negotiate their

positionality and establish a claiming to the resources and opportunities that comes with becoming a parent. This study focuses on the media coverage of Australian individuals who choose to use an Indian surrogate (an arrangement that is presently allowed in the majority of Australian jurisdictions). We're interested in learning about this group's experiences because we don't want to demonize their reproductive choices or say that offshore surrogacy is bad in general. Instead, they should think about how the reproductive fragility that motivates their choice to use an overseas surrogate seems to be regularly ignored, or at the very least talked about only to subsequently be viewed as a 'problem solved.'. This paper concludes by arguing that considering the reproductive vulnerability of those who travel for reproductive reasons could lead us to develop more ethical offshore surrogacy arrangements, in addition to being more sustainable. This is a topic we address in the paper's concluding, and we recognize that some individuals may want to ignore it when it comes to offshore surrogacy arrangements[8].

Focusing on the demographic vulnerability of persons who participate in reproductive travel is an unique and helpful strategy to enhance debates about reproductive citizenship. This includes: 1) how predominant Australian citizenship understandings create a desire for certain kinds of reproduction, and 2) how participating in these ways of reproduction does not necessarily solve concerns of vulnerability, but rather just overwrites them via a rhetoric of ages. Just last point is critical when it comes to tax haven surrogacy because even if child bearing vulnerability is simply seen as a "puzzle," do nothing to hinder the habit of childbearing straight and gay, just as do nothing to connect the childbearing vulnerability of custodial parent to the fecundity vulnerability of surrogates.

Too far, scholarly research on reproductive travel has appropriately concentrated on surrogate women's experiences in connection to such women, as well as the ethics of contraceptive travel, which exacerbates the lack of attention paid to intersections between various vulnerabilities. We believe that focusing on women who serve as surrogates has the unintended consequence of portraying individuals who travel for reproductive purposes as 'unsuccessful' agentic citizens exercising their human right to reproduce. As much attention as has been paid to surrogate mothers, we think that this only tells half of the narrative of individuals who travel for reproductive purposes as part of the "reproduction as consumerism" rhetoric. It doesn't portray anybody who doesn't take As our thesis suggests, menstrual travel may be seen as a flourishing capitalist Filipino who actively picks their natural biological options. While examining 'success,' the book overlooks how such achievement is the outcome of a reproductive fragility in the female. a culture that values reproductive hetero-sex[9].

In this article, we examine media reporting on the experiences of people who have travelled to India for surrogacy agreements as a means to map widespread debate on the reproductive vulnerability of someone who has done

so in Australia. When it concerns to images of reproductive travel, there are a few things to keep in mind (and surrogacy in particular), we've argued that they don't only reflect the stories of individuals who undertake it. As a result, they have the power to influence the choices and behaviors of people contemplating international travel. When the media portrays reproductive travel as a viable and even preferred first option rather than just a last resort, it elevates reproductive travel from the status of a last resort to that of viable and even preferred first choice.

To begin, we will discuss prior research on offshore surrogacy and its relation to problems of vulnerability before delving further into a sampling of Australian media stories on offshore surrogacy agreements in India. For our part, we're looking at the ways in which women's reproductive fragility is often downplayed or dismissed as a non-issue. During the research, we speculate about why reproductive vulnerability is frequently hidden, and we make observations on what this implies about Australians as global citizens whose reproductive choices are influenced by global settings as well. As a result of our examination of media stories, we finish the article by going back to our previous argument about the potential benefits of intending parents paying more attention to reproductive vulnerability while planning reproductive travel[10].

Risks and Vulnerabilities of Using International Surrogates: As previously stated, the vulnerability of women who serve as surrogates is well-documented. Surrogacy has long been the subject of literature published mostly from a feminist perspective that examines how surrogacy may potentially exploit the women who serve as surrogates. Women are vulnerable because of their assumed reproductive potential, and this literature echoes earlier feminist writing on the oppressive impact this may have on women. Commentators have pointed out the sensitivity of surrogate mothers when it pertains from off surrogacy, especially with regard of their very limited financial options many individuals have pointing out now that Indian surrogates potentially earn the price of 4 - 6 years of work via fertilization. For many women, engaging into a surrogacy agreement is not a viable option, as observed by several commentators.

Women's reproductive capacity makes them susceptible to surrogacy and other practices that exploit them. Vulnerability in this context also refers to disparities in results and choices between the wealthy and the poor, which may lead to exploitation. Surrogacy-created families' health and well-being in connection to adoptive parents and susceptibility are the subject of an increasing body of study. We believe that this collection of work indirectly acknowledges the vulnerabilities of families that don't conform to the traditional gender roles of men and women. It's important to note that in the context of surrogate parent research, the concept of reproductive fragility is seldom addressed openly. Emotional vulnerability in family formation has been studied extensively, including the negative psychological consequences of involuntary childlessness on individuals who wish to have a family, as

well as studies into the social shame associated with being childless[11].

Furthermore, studies have looked at the effect of societal norms on reproduction on women who don't want children. No study has been done on the reproductive fragility of individuals who utilize an offshore surrogacy agreement, which may influence their trip. There is, we believe, a vacuum in the research on the effect of the norm of reproductive hetero-sex on families established via surrogacy because of this apathy toward surrogate families' reproductive fragility. When it comes to reproductive tourism, there is a significant knowledge-gap since it fails to recognize how vulnerable individuals feel about their fertility, which leads them to look for alternatives like adoption or surrogacy. Reproductive travel is frequently associated with a desire to fulfil an identity parents thought they already had: that of parents, according to study[12].

II. DISCUSSION

To summarize, through the study reported above, we have demonstrated how the fecundity security flaw of Australian population who use overseas tax surrogacy in India has always been typically considered as a plot storytelling together within ongoing narrative about those kind of individual citizens as intrinsic motivational citizens who exercise their human dignity to fertilization. While this narrative may appear acceptable, we could very well argue that even by ignoring the procreative system vulnerabilities of those who make the journey for conception, we fail to start examining how certain threat is produced in cultural circumstances that privilege childbearing homosexuality, or to think about childbearing vulnerability as either a frame of mind about how this might promote ethical behavior reproduction. We'll go into these problems throughout the remainder of the conversation [13]–[17].

Any discussion of the problems we raise here must begin with the fact that much of the public debate around offshore surrogacy places a high value on genetic connections. Having children and raising them ourselves, we understand the urge to have children and provide for them. That said, the real problem with when a person's desire to only have children drives them to travel, this is known as generative travel. Turns into a desire to produce genetically related offspring automatically or unquestionably. Note that adhering to the reproductive hetero-sex norm does not automatically entail governmental recognition. Instead, it keeps the standards of citizenship the same[18].

There are a couple of things to keep in mind when thinking about reproduction travel ethics. First, recognize that reproductive hetero-sex continues to be the standard all types of regenerative sovereignty are judged against this standard. Also think about how this could hinder some individuals from properly considering perinatal transportation ethics. As a consequence, the desire for pregnancy cannot be the main topic of discussion when it comes to identifying on reproductive travel. In response to government birth rate

worries, former Australian tax budget Peter Costello asked Australians couples to produce "one kid for your partner, one for your wife, and the other for the your country.", it should be mentioned that it should be mentioned. Another way of saying this is to emphasize the importance of vulnerability in a society where reproductive hetero-sex as a kind of citizenship is highly valued. Vulnerability should be seen as a universal trait that affects all individuals at some point in their lives. It's not possible to say with certainty that the scope of vulnerability will remain constant since cultural capital accumulates through time rather than being preset and because what's valued in any society may change. Putting an emphasis on the vulnerability of all citizens may help people realize that taking use of the fragility of others whether it's via surrogates or those who can't reproduce through hetero-sex reproduction is really taking advantage of one's own vulnerability [19]–[23].

The media's involvement in aggravating or neglecting to recognize the shame associated with infertility is another critical issue that need consideration. We think that focusing on shame is more significant than merely explaining why individuals engage in reproductive travel because it focuses attention on vulnerability. There's no way we can dispute that most of the media accounts we combed through included the prospective parents' motivation for embarking on reproductive travel in some capacity. The most common comparison was an unlucky infertile couple and an agentic infertile couple who manage to conceive despite their inability to conceive naturally. This does not, according to our interpretation, depict a state of vulnerability. Instead, it's a defense against being exposed. Furthermore, when this type of representation comes with pictures of 'India's underprivileged,' the only depiction of susceptibility we had was from Indian survivors of domestic violence. Acknowledging people's issues in India via the media may assist, but only if the establishment's spotlight is directed on what nations like Australia can do to help India's government tackle its poverty problem. In spite of this, as the media stories cited below show, media portrayals of reproductive travel do not contain this aspect; rather, they present reproductive mobility as a "benefit" and as a remedy for India's instability [24].

As a last point, we'd want to discuss the distinction between ethical standards and legal standards. Surrogacy debates in the US have mostly revolved on issues of rights. These include intended parents' and surrogates' rights to not be exploited, as well as the right of children who are born via reproduction to know about the situations and conditions of their creation. There is no way for these two sets of rights to get beyond compositionality without a foundation in ethics that allows them to exist side by side. We definitely support the need for rights that let all people live lives free of exploitation and to live lives in which they may pursue their aspirations.

This worry about moving beyond compositionality has led academics to propose that infertile couples in India may be intertwined with the kinship history of commissioned

mothers and their communities via a feeling of responsibility as one solution. Researchers believe that this feeling of responsibility is common among Indian families, and intended parents who use transnational surrogacy may choose to adopt it as well. Many people who claim to be Indian have the ability to do well by their children, but there are also others who pretend to be inclusive while acting dishonestly to fake kinship when it is not wanted. It may go a long if targeted parents are acknowledged as now being in a symbiotic romantic life who function as surrogates, it will go a long way toward fostering acknowledgment of the global context and transnational surrogacy. The dominating ideologies of family as well as consumerism have created weaknesses in this global setting. affect everyone, albeit differentially[25].

III. CONCLUSION

No, we are not saying that having a long-term connection with women who serve as surrogates makes their plight any easier, or that the surrogacy industry's treatment of these women as commodities is any less harmful. While this may not lead to greater understanding of the complex interdependencies between cultures, Appreciating the interlinkages between individuals in nations like India and The united states would, at the very least, inspire stronger insight among the former.' differences and similarities.

As a result, being vulnerable understanding that the variables that impact the most in the highly developed west doesn't always imply wailing "poor alone, I can't duplicate," but rather realizing that the variables that affect even more in the enlarged west does not entail lamenting "poor us and, I can't replicate." disadvantaged affect us all. Thus, recognizing one's own susceptibility is an important first step in creating strategies for attaining one's goals without having to treat others like commodities. Recognition and discussion of vulnerability need an acceptance of the harmful and deadly logic behind global commerce, as well as an unwillingness to accept uncritically a position within this logic in order to deny our own susceptibility. This is not an easy task. The question that some who take up a post within a behavioral discourse of child bearing personhood (one in which participant worth is determined by having children) must ask themselves here is whether method of valuing individual citizens is what they'd want for their students in terms of fecundity ethics, and what it really means in practice of a sexual appetite. How far are we from with a dystopia where other Adults and children are seen as less important citizens and thus accessible for commodification in a world where genetic belonging is so highly valued? If White girls can really be diminished to 'mother's womb for sale,' how far are we from just a dystopia where other Men and women are seen as less important citizens and thus accessible for commercialism? In terms economic privilege, tacit knowledge is a significant asset but it isn't always something you can count on. This repeats what was said earlier: To put it another way, because of the flexibility of what is

considered the norm, individuals who have amassed significant cultural capital now may have less in the future if the standards of value shift. Vulnerability may be applied to any group of individuals, according to the results given in this article. Examining human behaviour in the face of reproductive fragility entails probing not just what motivates individuals to have children in the first place, but also what sort of society we want them to inherit.

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