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INTERACTION BETWEEN SURROGATE MOTHER AND INTENDED MOTHER: SOCIOLOGICAL ASPECTS IN SURROGACY

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Interaction between Surrogate Mother and Intended Mother: Sociological Aspects in Surrogacy

Racheli SILVERN¹, Stefan COJOCARU²

Abstract

The surrogacy phenomenon has existed since ancient biblical times in which the barren Sarrai offers her maid Hagar to her husband Abraham to have a child with her. This relationship formed between Hagar and Sarrai, created conflicts that exist to this day. This article was written as part of the doctoral thesis, and aims to present the nature of the relationship that exists between the Israeli intended mothers and the Israeli surrogates, the intended mothers who have chosen to apply for surrogacy outside the country's borders, and examine the relationship between the surrogates who were all Israelis to the Israeli intend mothers. The subject was explored in sociological aspects, according to Symbolic interaction Theory, which is a sociological theory that was presented to the American sociology by George Herbert Mead at the 1920s. The method that was approach is the qualitative method. The present study comprised of 70 women residing in Israel. The women's ages ranged between 22 and 64 ($M = 36.59$, $SD = 8.53$). The women were sampled from two different groups. The first group comprised of 34 intended mothers who underwent a surrogacy process (41.4%). The second group comprised of 36 surrogate mothers who have undergone a pregnancy for other couples (51.4%). Analysis of the content done on the data collected from the interviews revealed two main themes - Emotions and Values involved in the interaction between the intended mother's and the surrogate. This study opens the door to a variety of emotions and values that involve and guide the interaction between the two groups of mothers and allows a rare glimpse into the depths of the souls of women who are unable to have a child and women who are willing to fulfill another woman's dream and, thus, sometimes, their altruistic aspirations.

Keywords: surrogacy, motherhood, victim, interactionism, surrogate mother, intended mother, social worker.

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Introduction

Surrogacy constitutes a solution for people who wish to give birth to a child but they are unable to do. Many articles have been written on the subject of surrogacy, published data in the context of surrogacy in ethical, legal, and medical aspects, an article published by Gunnarsson Payne, Korolczuk, & Mezinska (2020) reviewing 39 articles on the phenomenon of surrogacy in different countries around the world. This article focuses on the relationships and interaction between the intended mothers and the surrogate mothers, the feelings, concerns, values and emotions involved in the relationship between them. This article was written as part of the doctoral Thesis, the article presents the findings of qualitative research and aims to present the interaction between the intended mothers and the surrogates during pregnancy, childbirth and postpartum, and examines the relationship between them. All this, in comparison with the connections created between intended mothers who were assisted by an Israeli surrogate mother, compared to intended mothers who were assisted by a surrogate mother outside the country's borders. This article opens a window for interaction between the parties, an interaction that has many delicate layers some visible and some hidden, hence, although there is a business dimension signed on the agreement by both parties, one can still be impressed by values and emotions that flood the parties and are expressed in the relationship.

The argument that emerges from the article is that the quality of the relationship between the parties will be better between the intended mothers who were all from Israel and Israeli surrogates, compared to a less good relationship with a surrogate outside the country's borders. Although in studies conducted Van Adler Ankler claims that most intended parents intend to keep in touch with surrogates after birth (Van den Akker 2007).

In this study, it was found that the intended mothers who used surrogacy outside the country's borders did not want to maintain contact with the surrogate, compared to an Israeli surrogate where the relationship was maintained and the quality of the relationship was better. A possible explanation is related to the fact that due to different cultural perceptions, language barriers and distance, the intended mothers who went through the process in Israel will want to be in better contact with the Israeli surrogates. Different cultural perceptions can be attributed to the fact that the Jewish religion is considered a meticulous religion in the origin of the newborn due to rules related to belonging without any doubt. In Jewish culture, it is important for the mother to belong to the Jewish religion for fear of bastardy, which can affect the child in various aspects, including marriage aspect.

The surrogacy process is a practice in which a pregnant mother (surrogate mother), carries the pregnancy for another woman in order to give her the child after birth (intended mother). Surrogacy is mentioned in ancient times when Sarah cries out her inability to have children and offers Hagar to her husband Abraham so

that he can have a child with her. This was Sarah's hidden hope of being redeemed by her slave. "And Sarai said unto Abram, behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai "(Genesis 16:2). Since then thanks to development of technology, many thousands of children have been born around the world by this arrangement of surrogacy.

The issue of surrogacy in Israel is regulated by legislation (Embryo Carrying Agreements Law 1996)), the law regulates the relationship between the intended parents and the surrogate and stipule number of conditions that the parties must meet in order to approved the processes. Hence, this procedure of a new family provokes wide public controversy in various aspects like ethical aspects, legal, medical and sociological issues. The phenomenon unlike traditional parenting undermines the foundations of the family and blurs the boundaries between the parties involved.

Literature Review

Surrogacy is a global issue (U.S. Government, 2016). The Permanent Office in Hague estimates that this phenomenon has grown by a thousand percent between 2006 and 2010 alone. Reviewers maintain that the phenomenon currently generates some of 6 billion \$ annually. In fact, the international surrogacy industry has increased dramatically and continuously over the past 10 years. Every year, thousands of children are born worldwide via surrogacy but only very limited general data exist on trends in surrogacy beyond the numbers of annual births. This is due to the fact that even in countries which have legalized surrogacy, governments do not monitor its scope. Moreover, it is difficult to compile reports due to a parent or a couple's choice of surrogacy abroad, or their unwillingness to report their choices because of concern over social acceptance and /or the procedure illegality.

In Israel, motherhood and birth are perceived to great extent as a defining trait, vital, a natural element of feminine identity, and children are perceived as a vital and central component of couple-hood and are focal to the sense of family. Israeli society encourages fertility and expanding the family, so that fertility treatments and surrogacy is promoted by being included in the health package (Ministry of Health, 1994; 1996), rather than preventing the use of contraception.

There are different types of surrogacy, in which advanced technology has contributed to the success of this process, full or partial surrogacy.

Full surrogacy – which is a condition in which the surrogate means that the mother carrying the baby does not take part in the genetic cargo, which means that both the egg and the sperm are of the intended parents and the fetus passes

into the mother's womb, which she carries during pregnancy and after birth the baby passes to the intended parent.

Partial surrogate - which is the surrogate donates the egg, most often it is the case of same-sex couples or cases where the woman has medical problems or such other reasons and cannot become pregnant, in which case the woman undergoing the pregnancy process also contributes the egg. It should be noted that in such cases the surrogate is considered the genetic mother.

A literature review reveals that the relationships between the intended mothers and surrogates were generally good, and the surrogates indicate that they intended mother's feel grateful for the opportunity given to them to be parents. The surrogates perceive the surrogacy experience as a meaningful and empowering experience and do not perceive themselves as exploited (Baram, 2015). In other studies, the results were reversed in the aspect in which the surrogates perceive their status, and the attitude they receive from the intended mother (Baram, 2015). The main criticism against surrogacy claims that there is a dimension of exploitation of surrogacy. According to Baram, the surrogate is perceived as a victim of exploitation, without feelings, and their freedom is violated, as well as the invasion of her privacy, and the risk to her health. The intended mother is perceived as a person who controls the process and from a higher socioeconomic status than the surrogate (Baram, 2015). Mead stipulate that the society is created by individuals that develops interaction between them self and become a general dynamic. This interaction including Visible and hidden messages for example: language, symbols, tone of voice and etc. (Nickerson, 2021).

In this term one can see the border that exist between the two sides, border of language for example that can affect the interaction and the relationship between them. A qualitative study that was conducted in India (Arvidsson *et al.*, 2017) investigated positions towards surrogacy. The findings indicated differences of opinion concerning various aspects of surrogacy, i.e. from the aspect of the surrogate, the study argued that the surrogates entered the process from a point of weakness, these women are exploited and their rights are violated. Moreover, Shapiro (2014) stipulates that surrogate women, who usually belong to a low socioeconomic class, experience exploitation of their status for the purpose of surrogacy.

The Symbolic interaction theory - "Chicago oscula"

"Chicago oscula" was chosen as a central theory in this study, is a social theory that examines the relationship and the interaction between the parties (Nickerson, 2021). The interactions are expressed in language, symbols, behaviors that have influence on the continuation relationship between them. Moreover Voskoboinik (2016) describe the phenomenon of surrogacy in several countries in the world and indicates the phenomenon as an exploitation of the surrogate. Shapiro (2014) argues that this does not constitute a violation of autonomy, since

woman is sovereign on their body and can do with it whatever they want. There is controversy over the phenomenon of exploitation in all types of surrogacy, because in commercial surrogacy where the surrogate comes from a low place and low socioeconomic status, one can see the cold relations between the parties, but when the surrogates come from a clean place, place of giving and empowerment (2 views of surrogacy), better socioeconomic status, Having an education, this relationship of exploitation does not characterize the parties. As mentioned, many articles examined ethical issues related to this issue, such as the question of informed consent (U.S. Government (2016), the issue of exploitation and alienation between the parties (Baram, 2015), no articles were found dealing with the quality of the relationship and differences between intended mothers how chose an Israeli surrogate, or foreign surrogate out of the borders of Israel. In a study conducted as part of the doctoral thesis in which all surrogates were from Israel, however, some of the intended mothers performed the surrogacy abroad, and some performed the surrogacy in Israel, it was found a difference in the quality of contact between the parties during the surrogacy process.

The legal basis for surrogacy in the State of Israel

In the State of Israel, surrogacy is permitted under the Embryo Carrying Agreements Law (Embryo Carrying Agreements Law1996) (ECAL). The law regulates the issue of altruistic and commercial surrogacy, also the conditions that are putting on both sides so they be able participate the process. Among this condition the law permits surrogacy for intended married parents, or for a single woman resident in Israel, January 2022, surrogacy is also allowed for Israeli homosexual couples.

This law ECAL provides solutions in various of issues, and also has sociological elements that protect both the surrogate and the intended parents, such as the appointment of a social worker in the approval committee, the hearing is held behind closed doors to maintain the privacy and confidentiality of the parties, both parties should present a gynecologist opinion, and undergo psychological tests to make sure they are suitable for the process and so on. There are countries in the Western world where surrogacy exists in different levels of arrangements. Countries where surrogacy is prohibited, including Italy, Switzerland, Germany, France, several states in the US, such as New Jersey, New York, Michigan, Indiana (U.S. Government, 2016). Those who are not entitled to surrogacy in their country are forced to find a solution in countries where surrogacy is allowed for them.

Methodology

The study was conducted according to the qualitative methods approach, which included in-depth interviews and bringing testimonies from the intended mothers and Israeli surrogates regarding the process and the connection formed between them. Participants gave informed consent to conduct and record the interviews.

Research questions

What values arose during the relationship between the intended mothers and the surrogates?

What feelings arose during the relationship between the intended mothers and the surrogates?

Qualitative research

The present study comprised of 70 women residing in Israel. The women's ages ranged between 22 and 64 ($M = 36.59$, $SD = 8.53$). The women were sampled from two different groups. The first group comprised of 34 intended mothers who underwent a surrogacy process (41.4%). The second group comprised of 36 surrogates who have undergone a pregnancy for other couples (51.4%). The tools that were used at the quantitative approach are Analysis of the content done on the data collected from the interviews revealed two main themes - Values and Emotions involved in the interaction between the intended mother's and the surrogate. The categories analyzed according to values are: altruism and dream fulfillment, self-fulfillment, expectations, closeness and family belonging, sharing, respect, pride, appreciation, gratitude. The categories analyzed according to emotions are: concerns / worried, concerns for the child's fate, concerns that the delivery will not take place, compassion, sensitivity, frustration, alienation and support.

Procedure

The participants were selected out of Social Networks like Facebook and by Familiarity with the group members. Before the interviews, the participants were asked to sign on informed consent. The average interview time was 40 minutes. The interview was conducted by zoom because of the covid 19 disease. At the beginning of each interview, the participant got an explanation of the research, an explanation of the commitment to confidentiality with regard to the respondents' identifying details. Consent to record the interviews was obtained.

Findings

This article focuses on the themes and categories that emerged from the interviews and are presented below

Table 1. Values

<i>Category 1: Altruism And a dream come true</i>	“I was privileged to be a mother” “I did it for friend of mine without children”
<i>Category 2: Self-fulfillment to be a mother</i>	“I have insights into the nature of parenting.”
<i>Category 3: Expectations</i>	“I had expectations that the surrogate would keep me updated”, “My expectation was to see them and the child after the birth together.”
<i>Category 4: Closeness And family affiliation</i>	“We meet on birthdays and holidays, “Expectations of closeness and belonging like a family”
<i>Category 5: Cooperatives</i>	“The surrogate occasionally shared with me the pregnancy progression, but these were dry data”.
<i>Category 6: Respect</i>	“I kept her place as a mother” “I respect her for what she did for me”
<i>Category 7: Pride</i>	“I proud of myself and my family that we were able to managed such a special experience” “I was proud of her so she could carry the baby for me”
<i>Category 8: Appreciation</i>	“I thank her for an amazing gift she gave me and appreciates that”. “Thanks to the intended mother who allowed me to bring a child for her”
<i>Category 9: Gratitude</i>	“I was privileged to hug a child in my arms” “I felt so happy for the parents who I gave them the child”.

Table 2. Emotions

<i>Category 1: Concerns / worried</i>	<i>"I was concern I will not be able to be in the birth"</i> <i>"I worried about the birth and hoped it would end properly"</i>
<i>Category 2: Concerns and fears for the fate of the child</i>	<i>"We were terribly worried during the pregnancy that everything would go well"</i> <i>"I was afraid that the baby would be born with birth defects".</i>
<i>Category 3: Concerns that delivery will not take place</i>	<i>"I was terribly afraid she would regret".</i> <i>"I had no worries I relied on the mother"</i>
<i>Category 4: Compassion</i>	<i>"I feel bad for the surrogate's suffering during the delivery".</i> <i>"I felt pity for the parents who have no children".</i>
<i>Category 5: Sensitivity</i>	<i>"There was a lot of sensitivity in the whole process".</i>
<i>Category 6: Frustration</i>	<i>"The inability to communicate with the surrogate because the language barrier and the distance were very frustrating".</i> <i>"I was frustrated talking over my head"</i>
<i>Category 7: Alienation</i>	<i>"There was a feeling of alienation".</i>
<i>Category 8: Support</i>	<i>"I tried to ease it in every way possible and strengthen it"</i> <i>"We gained a lot of support around us"</i>

Another category that was typical for intended mothers who were assisted by a foreign surrogate out were the difficulties that arose as a result of distance and limitation of language "I was not a full partner in what was happening, I was terribly afraid that something would go wrong and I would not be there" (Subject 32, intended mother, 36 years old).

Although the literature finds that most surrogates come from low socioeconomic status and opinions are divided on the surrogate dimension of exploitation, the profile of participants shows that (94.4%) of surrogates live on a monthly salary, most are academics, one surrogate (2.8%) testified that she lived on alimony payment. Is noted that they surrogate come from a place of personal empowerment and fulfillment, the desire to give the couple the most precious gift they can ask for, motivated them to perform the process, and they do not regret it.

The evidence supporting the value table:

Altruism, a dream come true: The surrogates stated that they chose to help another woman something they had dreamed of since the age of 18, to do good for someone who haven't children.

"I fulfilled a dream from the age of 18 and then I saw a newspaper article, I wanted to do good for someone who haven't children" (Subject 21, surrogate mother, 38 years old).

"Being a surrogate and being a foster family have been my dreams since I became a mother myself, 17 years ago. Thank God this year I had the privilege of having a child for another family. That was my desire to help someone else and I believe that this is my mission" (Subject 26, surrogate mother, 43 years old).

"We had a very special friendship; I want to help my friend who has no children and I thought it was a good thing to do. It was an empowering, thrilling and uplifting experience" (Subject 27, surrogate mother, 42 years old).

A surrogate who turned to an economic-motivated, notes that the first choice was indeed economic-motivated but then realized the magnitude of her act.

"started from economic considerations and it was not just what made me stay in the process it did something to my heart" (Subject 35, surrogate mother, 33 years old).

Self-fulfillment: The value of self-fulfillment can be seen both in the aspect of the surrogate and in the intended mother as well. the surrogates who were all Israelis were motivated by their dream and self-fulfillment,

"to appreciate for What I have in my life" (Subject 28, surrogate mother, 32 years old).

"I had the privilege of having a child for a family that has been waiting for him for long time" (Subject 8, surrogate mother, 38 years old).

"The reason I turned to surrogacy was because of the desire for personal fulfillment, I do not regret" (Subject 17, surrogate mother, 38 years old).

"It was very exciting, I was already feeling tired towards the end of the pregnancy and I wanted everything to be over" (Subject 13, surrogate mother, 36 years old).

The intended mother feels fulfillment when she has the opportunity to hold a child in her arms:

"I thank her for what she deeds for me, I received a child as a gift and today I have an understanding of the parenting" (Subject 19, intended mother, 46 years old).

"I thank her for a special gift, the twins brought light to my life, During the birth I felt in the sky" (Subject 18, intended mother, 45 years old).

Expectations: There were surrogates who expected to keep in touch with the intended mother and there were those who did not:

"My expectation was to see them and the child after the birth together... that my children would see them and that would be Closure" (Subject 30, surrogate mother, 34 years old).

"I had expectations to be a big family and to be in touch with the couple" (Subject 6, surrogate mother, 33 years old),

"I expected that as a result of us being friends there would be a deeper connection" (Subject 4, surrogate mother, 32 years old).

"I had expectations that they will be more interested about my situation" (Subject 24, surrogate mother, 34 years old).

"I have no expectations, I know that the relationship can be very complicated" (Subject 28, surrogate mother, 32 years old).

On the other hand, intended mothers who were assisted by an Israeli surrogate state,

"I had expectations that the surrogate would update me on everything she was going through, there were expectations of maintaining a warm and close relationship, we keep in touch on birthday visits" (Subject 15, intended mother, 35 years old).

Closeness and family Belonging: The feelings difference between the parties were depend on the motives that led to the surrogacy, the surrogates who approached the process from altruistic motives, was found that the relationship's quality was very good,

"I had expectations of closeness, belonging and family relationships true the process and after it" (Subject 21, surrogate mother 34, years old).

The intended mothers also note that the connection with the Israeli surrogate has been maintained and there is a sharing family connection,

"We meet on birthdays on holidays, lovely" (Subject 14, intended mother 35, years old.

Cooperatives: There is a significant difference in the value of the cooperatives between the parties, whether an intended mother assisted by an Israeli surrogate, or a foreign surrogate out of the country. Regarding to the Israeli surrogate, state the intended mothers:

"I was not fully involved in what was happening," (Subject 31, intended mother, 42 years old).

Regarding to the foreign surrogate state the intended mother,

“the surrogate occasionally shared with me about the development of the pregnancy but these were dry data” (Subject 30, intended mother, 49 years old).

The surrogate mother notes that the intended mother was involved in the whole procedure:

“she got information on everything she wanted to know, she accompanied me throughout the process, sometimes it was too stressful” (Subject 8, surrogate mother 38, years old).

Respect: both the surrogate mothers as well the intended mother respect each other,

“I kept her place as a mother” (Subject 11, surrogate mother, 30 years old).

“I respect her for what she did for me” (Subject 21, intended mother 42, years old).

Pride:

“Despite the difficulties it was just as I dreamed, proud of myself and my family that we managed to go through such a special family empowering experience for the best... I have no words to describe the happiness and pride after meeting the couple together with the baby a huge privilege to be part of such experience” (Subject 31, surrogate mother 31, years old).

“I am Proud that there are such women who are willing to do this noble for us” (Subject 23, intended mother, 45 years old).

Appreciation: The surrogate notes that she greatly appreciates the intended mother who cared for her:

“not taken for granted” (Subject 6, surrogate mother, 33 years old).

“Luckily the surrogate was an amazing woman who shared everything with us and I thank her for the amazing gift she gave me” (Subject 4, intended mother 30, years old).

“I felt she was doing me a favor but I was encouraged by the thinking of the incredible thing she is doing for me by make me a mother” (Subject 9, intended mother, 34 years old).

Gratitude: The sense of elevation expressed by the surrogates when the handing over the child to the happy parents, and the gratitude of the parents,

“I felt so happy for the parents when they hold the child, their poor people, they had a look of gratitude”, (Subject 27, surrogate mother, 42 years old).

“I was privileged to hug a child in my arms” (Subject 13, intended mother, 22 years old).

In terms of emotions, the following evidence was presented:

Concerns:

"I gave birth in an emergency caesarean section, I was very worried about the baby, there were a lot of fears about pregnancy and childbirth, fear of birth by caesarean section, it was not simple, I want true tests, blood exams, follow-up by professors" (Subject 30, surrogate mother, 34 years old).

"The hard part was giving up control, someone else was carrying the child for me and I was completely dependent on her" (Subject 10, intended mother, 38 years old).

"The distance was very difficult; I was concern I will not be able to be at the delivery" (Subject 12, intended mother, 44 years old).

Concern and worries about the child's fate:

"I had fears that the fetus would be malformed so I also underwent amniocentesis, I was terribly worried about both the fetus and my medical condition, I prayed we would get out of it safely" (Subject 21, surrogate mother, 34 years old).

"I cared for the baby, we were terribly worried during the pregnancy that everything would go well, I was afraid that the baby would be born with malformations, I had all kinds of dreams that really bothered me". (Subject 12, intended mother, 44 years old).

Concerns that delivery will not happen: The surrogates did not express concern

"I had no concerns because I saw the mother's longing for a baby" (Subject 5, surrogate mother, 32 years old).

Intended mother express her concerns because of past experience, because of stories she heard that baby delivery would not occur:

"I was terribly afraid she would regret, I heard all kinds of stories" (Subject 16, intended mother, 45 years old).

Compassion: Some surrogates experienced feelings of compassion for the intended mothers who could not get pregnant,

"I felt pity for the parents who have no children and their strong desire to be parents" (Subject 3, surrogate mother, 35 years old).

In the other hand the intended mother state

"I feel for the surrogate during birth" (Subject 16, intended mother, 45 years old).

Sensitivity:

"There was a lot of sensitivity in the whole process, also I wanted the intended mother to be alert to my sensitive medical condition, I was on special care for 4 weeks" (state Subject 4, surrogate mother, 32 years old).

"We had to go between the drops in any issue of decision making, for example, a pregnancy issue, the birth process" (Subject 15, intended mother, 35 years old).

Frustration:

"I felt frustration because the intended mother wants me to go to a different hospital and I didn't want that" (Subject 32, surrogate mother, 33 years old).

"The only thing she was care about was that they would have a healthy baby, they did not really care about my health, in retrospect I would examine more deeply the couple for whom I would like to be a surrogate for" (Subject 24, surrogate mother, 34 years old).

"The parents wanted a caesarean section without considering my opinion, created an unpleasant feeling, I had concerns about surgery, the parents talked to the doctor over my head, we were terribly angry about it, my husband had a conversation with the parents and stopped it" (Subject 27, surrogate mother, 42 years old).

Subject 25 Surrogate mother noted that there was a mental difficulty in the procedure that caused her frustration and had to seek Psychological help,

"Difficult on a mental level, I had to have psychological treatment to cope with the situation". (Subject 25, surrogate mother, 35 years old).

"It was very frustrated, I was not a full partner in what was happening, I was terribly afraid something would go wrong and not be there, the inability to communicate with the surrogate because of the distance and because of the language, but that was the option" (Subject 9, intended mother, 34 years old).

Alienation:

"usually there were good feelings" (Subject 3, surrogate mother, 35 years old).
"there was a feeling of alienation" (Subject 15, intended mother, 35 years old).

Support:

"It was difficult with my In-laws, as well with my children, explaining than that we just hosted the baby until he would be ready to hand him to his parents" (Subject 26, surrogate mother, 43 years old).

"It was important for me that the couple would care about me, and be involved in the whole process, the mother of course cared for the baby and me, did not leave me even after the birth, she was very helpful... 3 months after the birth we meet, we are constantly in touch, phone visits" (Subject 16, surrogate mother, 24 years old).

"The mother was with me all the time and we both insisted that she will be whit me at the delivery even though the staff did not aloud it" (Subject 10, surrogate mother, 31 years old).

"I did not attend the birth because there was an urgent birth but, I arrived in less than an hour" (Subject 5, intended mother, 30 years old).

Elements of concern and apprehension arises, due to distance, language limitations, cultural differences, indicate the intended mother: "the distance bothered me terribly, the inability to communicate with the surrogate both because of the distance and because of the language... The surrogate did not want to be in a relationship, after the birth the relationship ended... all do

"I receive professional and family support" (Subject 8, intended mother, 54 years old).

"We received a lot of support and admiration from those around us... I tried to ease it in every way possible and strengthen it.... We have a family connection, to this day, we are hosted by each other and became one big family". (Subject 21, intended mother, 42 years old).

Discussion

Analysis of the findings shows that Although Marx & Engels (1959/1972) argues that there is a dimension of exploitation according to class theory; the surrogate did not feel a dimension of exploitation. Hens, according to the symbolic interaction in which the interaction between the parties was on a very delicate level and even though there was an agreement between them, values and feelings were revealed and flooded these precious women. Both of them flooded their fears, there need to maintain contact and reunion between the families, the intended mothers often expressed appreciation, gratitude and respect for the surrogates, the surrogates felt they were doing a supreme action for another women, and entered the process with an open heart, yes, there were expectations that the surrogate would want to keep in touch whit the intended mother. During writing the article, it was notice of a very special relationship between the two women's, relationship of giving was observed, a woman to her friend, who due to the friendship relationship was willing to carry a pregnancy for her friend. In the presence of the intended mother in the birth that took place in Israel it was found that contact and connection was established between the two sides, the connection were in terms of language, culture, availability and technical ability to reach for the birth. Marx argues that there is alienation between the parties due to class differences, and Herbert mead argue that the relation cheeps its Based-on interaction between the two sides by given interpolation to the massage we received, language and culture (Nickerson, 2021). The alienation disappeared in this relationship in which the intended mother and the surrogate were both from Israel, which did not encounter. On contrary

the connection was maintained over the years; this can be attributed to the short distances geographically and the common culture. In the other hand, it was found that intended mother who was assisted by a surrogate out of the country there were Language difficulties and barriers, technical difficulties in reaching to the surrogate country. Thus, factors contributed to the intensification of alienation, as well as cases in which the surrogate gave birth before the estimated date and the intended mothers did not have time to attend the birth.

Ziv and Freund Eschar (2015) claim that in examining the relationship between the intended mother and the surrogate, the intended mother who were Israelis and were assisted by a foreign surrogate, experienced great frustration due to lack of communication with the surrogate, lack of feelings and lost bonding with the fetus. Edelmann (2004) argues that in examining the issue of altruistic surrogacy held in England there was a good relationship with the intended mothers and the surrogate and the intended mothers maintained a good relationship whit the surrogate.

This study presents the special bond created between the intended mothers and the surrogates, the values and feelings that flooded the parties, the desire to continue to maintain contact and family even after the birth, compassion, respect mutual support that existed between two women who connected for a unique purpose, to allow such a purser giving to another longing woman's to be a mother. The Israeli surrogates turned to the process for altruistic motives and self-fulfillment, something they had dreamed of since they were girls, there was no language barrier and it was very short geographic distance , The surrogates who participated in the study were all Israeli, most of them stated that they wanted to keep in touch with the intended mother, but sometimes felt that decisions were made over there head without participating in decision-making, such as, natural birth or caesarean section, “ talked to the doctor over my head as if I did not exist. “Finally, because of the braking water, I gave birth in a natural birth. The parents were also in the room with me. There was a great feeling, the baby was delivered to them immediately after the birth and the tears did not stop flowing”.

On the other hand, there are intended mothers who argued and chose not to keep in touch with the foreign surrogates, they point out that the connection was distant. Distance and culture contribute to the bed feeling between the two sides.

Conclusion

Advanced technology allows almost anyone to have genetic children. This technology allows the use of another woman's body to rent out her body for another woman to carry the pregnancy. In 1991 the of Israeli parliament regulated the issue of surrogacy, over the years amendments were made to the law, but there is still work to be done, from the findings collected it was found that surrogacy performed in the country was mostly altruistic, The quality of the relationship between the intended mothers and the surrogates was very good, they were very unique

values and emotions in this relationship. Relationships of respect, appreciation and were maintained between them. the surrogate financially status was from the middle class, academics with A good salary, the factors that actually motivated the surrogates were a sense of pride and a desire to give. In contrast to surrogacy done outside the state, the intended mothers chose not to keep in touch with the surrogate, those surrogates entered the process out of economic motives, Hence the question arises as to whether there is a dimension of exploitation when it comes to commercial surrogacy. It will be interesting to examine the feelings and emotions of the surrogates who were outside the borders of the country. Finally, this study opens the door to a variety of emotions and values that involve and guide the interaction between the two groups of mothers and are a rare glimpse into the intricacies of women who are unable to have a child and women who are willing to fulfill another woman's dream and thus, sometimes, their altruistic dream.

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