

## Value Orientations of Acceptors and Non-Acceptors of Family Planning\*

### Introduction

**T**HE importance of values having a determining impact on the acceptance of an innovation can hardly be over emphasized. The social standards or normative criteria which serve as measuring yardsticks in making choices and picking up one alternative in preference to the other, are expressions of values. Values get so internalized into personality system by the respective culture pattern that they become the personality orientation or characteristics of the individuals, Our society continues to adhere to many of the old behaviour patterns largely because of the traditional socio-cultural system. "The effect of values is, ordinarily to conserve existing patterns or at least to slow down the process of change".<sup>1</sup> Of course, these "are constantly being re-evaluated in the light of appropriateness, in solving the problems".<sup>2</sup>

Family planning as an innovation, is being viewed as a conscious attempt for planning the family size by inducing varying degrees of change in the value system and institutional structure of society. The programmes for behaviour

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\*Data used in this study were collected by the Author for his Ph.D. thesis (Lucknow University, 1975) on 'Value system and Family Planning in Lucknow City.'

1. Bell.N- W. and Vogel, E.F., 1968, Toward a framework for functional anal/sis of family behaviour. ID : Bell. N.W. and Vogel. E.F. (eds.), *A Modern Introduction to the Family*, New York : The Free Press, p. 29.

2. *Ibid.*

change are sometimes rendered ineffective because of the failure to take into consideration the prevailing value system of a given society. Some people are more progressive and accept new ideas and practices more readily than others\*. Likewise the same individuals are more receptive to some changes under some particular situations. Such inherent individual and group differences, consisting of cultural, social and situational factors, contribute, to a large extent, towards varying degrees of adoption of a programme. The differences of this kind arise from the fact of fundamental differences in their basic orientation<sup>3</sup> to various aspects of social phenomena. "The value orientations of a people are deeply rooted, are mainly unconscious, and are also so pervasive that they markedly effect the patterns of behaviour and thought of a people in all" areas of activity".<sup>4</sup> The proper knowledge regarding the role of values in family planning is of paramount importance in achieving the objects of the programme.

## Objective

The present paper attempts to explore the value orientations of *acceptors* and *non-acceptors*<sup>5</sup> of family planning and find out as to how the different values or set of values under study are coherently operational in support or against family planning. Besides, correlational part of the analysis contained in the paper aims at identifying the demographic and socio-economic correlates of values.

## Values Selected and Defined

Any behaviour is the result of a complex of a number of values. It is usually difficult to isolate main determinants in a multi-value matrix. Hence, it was considered worthwhile to classify specific values into a short list of categories to facilitate analysis. Twelve value categories deemed appropriate to analyse the human behaviour in relation to family planning innovation, were accordingly selected. Its selection was based on the insights gained while going through the

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3. For details see Seelay, J.R. and others 1968, Differentiation of values in a modern Community. In : Bell and Vogel (eds.), *op. cit.*, pp. 497-508.

4. Kluckhohn, F.R., Variations in the basic values of family system. In : Bell and Vogel, *ibid.*, p. 319; also Clyde Kluckhohn and others, Value and value orientations in the theory and action. In : Talcott Parsons and others (eds.), *Towards a General Theory of Action*, Cambridge-Iviness., Harvard University Press (Third-Print), 1954, pp. 409-412.

5. Acceptor in the present context is a couple with either of the spouses practising one or the other method of family planning and non-acceptor of a couple with neither spouse having ever used any method of family planning.

relevant literature in the field of family planning and also on the basis of expert knowledge obtained in this regard. These values are : (1) *Activism-Passivism*, commitment to the principle, 'action is thy duty, its reward is none of thy concern;' (2) *Free will-Fatalism*, propensity to strive for action as against reliance on fate; (3) *Aspiration-Contentment*, ambitions following the principle, 'where there is a will there is a way;' (4) *Adventure-Security*, commitment to 'no risk, no gain' proposition; (5) *Individualism-Participation*, commitment to authoritarian attitudes and decision making as against following group norms; (6) *Modernism-Traditionalism*, innovation as against attachment to traditionalism; (7) *Optimism-Pessimism*, commitment to gradual development and steady progress as against despondency; (8) *Revolutionism-Evolutionism*, means employed for bringing about change; (9) *Materialism-Spiritualism*, commitment to the principle of success in this life, with worldly gains and enjoyment as against the goal of life hereafter; (10) *Conscientiousness/Indifference to Values and Norms*, commitment to character. (II) *Secularism-Religiosity*, commitment to secular orientation as against believing in divisions and creeds; and (12) *Aestheticism-Indifference to Beauty and Harmony in Action and Thought*, commitment to love of beauty and harmony in life.

### Scale of Values

Each category of values, taken up for study, consisted of three statements. The extreme expressions indicated two value orientations in each category. The statement placed in the middle indicated indecisiveness or neutrality of orientation. In constructing the statements, an attempt was made to have clear-cut, distinct and readily intelligible content of expression of each value to allow adequate scope for the expression and identification of individual differences.

Values which are hypothetically determined as operational in the adoption of family planning were given weight with a score of 3; while those which were determined as operational in the rejection of family planning were given the score of 1. The neutral response was scored as 2. Since all the value categories consisting of the above three orientations were each scored on a three point scale, an individual's score could vary from one to three.

### Sampling Design

Out of 15 family welfare centres, each covering about 50,000 population, in the Corporation limits of Lucknow city, one which is an urban demonstration area under the Regional Family Planning Training Centre, Lucknow was selected for the study. There were in all 1457 acceptors of one or the other method

of family planning in the area. A ten percent sample of the total number of acceptors of family planning was considered adequate and representative for this study, 150 acceptors were accordingly selected through the procedure of 'Stratified Random Sampling under Proportional Allocation' from the above demonstration area. The non-acceptors were also studied to assess the role of determining factors in rejection of the programme. Accordingly, 150 non-acceptors were selected in proportion to the corresponding sample size of the acceptors in the same sectors. Thus, the study is based on the total sample of 300.

### Analysis

(i) *Value Orientations of Acceptors and Non-Acceptors of Family Planning.* The apparent difference between mean scores of the two groups on these values on the basis of theoretical mean does not ensure the difference due to standard error involved as a result of sampling errors and errors in the instruments of measurement. Values of the normal test given in Table 1 reveal that the differences between acceptors and non-acceptors on all the values orientations are statistically significant.

As human behaviour is immensely complex and not conditioned by values alone, we cannot expect a complete dichotomy so far as values are concerned. However, it is safe to expect that some of the value orientations are overwhelmingly prevalent and some can be found in smaller proportions. Thus, the analysis of the above table reveals that certain categories of value orientations could be specifically correlated with the acceptors and non-acceptors of family planning as follows :

#### VALUE ORIENTATIONS

<i>Acceptors</i>	<i>Non-acceptors</i>
Activism	Passivism
Free will	Fatalism
Aspiration	Contentment
Adventure	Security
Individualism	Participation
Modernism	Traditionalism
Optimism	Pessimism
Revolutionism	Evolutionism
Materialism	Spiritualism
Conscientiousness	Indifference to values and norms
Secularism	Religiosity
Aestheticism	Indifference to beauty and harmony in action and thought

TABLE 1—RELIABILITY AND SIGNIFICANCE TEST ON VALUES

Values	Acceptors (150)				Non-Acceptors (150)				Significance of difference of means. IZI values
	Mean Score	S.E.	S.D.	S.E.	Mean Score	S.E.	S.D.	S.E.	
1. Activism-Passivism	2.86	±.038	.46	±.027	1.81	±.072	.88	±.051	13.07
2. Free will-Fatalism	2.52	±.066	.80	±.046	1.77	±.073	.89	±.051	7.67
3. Aspiration-Contentment	2.45	±.069	.84	±.049	1.75	±.075	.91	±.053	7.02
4. Adventure-Security	2.56	±.064	.78	±.045	1.83	±.073	.89	±.051	7.53
5. Individualism-Participation	2.32	±.075	.92	±.053	1.81	±.076	.93	±.054	4.56
6. Modernism-Traditionalism	2.49	±.064	.78	±.045	1.73	±.069	.84	±.049	8.07
7. Optimism-Pessimism	2.23	±.075	.91	±.053	1.71	±.066	.80	±.047	5.49
8. Revolutionism-Evolutionism	2.15	±.076	.93	±.054	1.48	±.064	.78	±.045	6.71
9. Materialism-Spiritualism	2.27	±.065	.79	±.046	1.44	±.053	.65	±.038	9.81
10. Conscientiousness	2.85	±.039	.47	±.027	2.55	±.061	.74	±.042	4.19
11. Secularism-Religiosity	1.91	±.075	.92	±.053	1.63	±.067	.82	±.047	2.38
12. Aestheticism	2.52	±.062	.76	±.044	1.67	±.066	.80	±.047	9.54

Value of IZI = 1.96 Significant at 5% level.

Value of IZI = 2.58 Significant at 1% level.

(ii) *Demographic and Socio-economic Correlates of Values.* Demographic and socio-economic factors play a decisive role in conditioning the value system of individuals and groups of society. It would be of interest to examine the relationship between values and different demographic and socio-economic variables. These relationships are shown in Tables 2a, b. Correlation pattern of the age of husband or wife with different values indicates that non-acceptors in the older age group rather than in the younger, tend towards passivism,

TABLE 2(a)—DEMOGRAPHIC AND SOCIO-ECONOMIC CORRELATES OF VALUES

(Acceptors  $N = 150$ )

Values	Age		Education		Income	Family type	
	H	W	H	W	C	F	
1. Activism-Passivism	-.05	-.01	.12	.04	.11	.09	.04
2. Free will-Fatalism	-.23**	-.18*	.17*	.23**	-.05	.09	-.14
3. Aspiration-contentment	.06	.12	.27**	.24**	.22**	.19*	-.05
4. Adventure-Security	.00	.04	.03	.08	.07	.13	.06
5. Individualism- Participation	.06	.07	.05	.13	.06	-.06	.11
6. Modernism- Traditionalism	.05	.07	-.02	.09	.11	.08	.12
7. Optimism-Pessimism	.23**	.28**	-.02	.10	.17*	.16*	.05
8. Revolutionism- Evolutionism	.14	.14	.18*	.10	.05	.06	-.02
9. Materialism- Spiritualism	.06	.08	.08	.09	.15	.08	.07
10. Conscientiousness	.08	.09	.06	.07	.11	.05	-.04
11. Secularism-Religiosity	.02	.02	-.05	-.04	-.07	.03	.00
12. Aestheticism	.08	.08	.15	.08	.14	.21**	-.18*

\*Value of  $r = .16$  significant at 5% level

\*\*Value of  $r = .21$  significant at 1% level

H = Husband

C = Respondent couple

W = Wife

F = Total family

TABLE 2(b)—DEMOGRAPHIC AND SOCIO-ECONOMIC CORRELATES OF VALUES  
(Non-Acceptors  $N = 150$ )

Values	Age		Education		Income		Family type
	H	W	H	W	C	F	
1. Activism-Passivism	-.39**	-.37**	.54**	.37**	.27**	.20*	-.18*
2. Free will-Fatalism	-.34**	-.36**	.57**	.28**	.33**	.25**	-.13
3. Aspiration-Contentment	-.29**	-.31**	.44**	.25**	.30**	.18**	-.10
4. Adventure-Security	-.24**	-.24**	.46**	.33**	.40**	.29**	-.19*
5. Individuatism-Participation	-.17*	-.21**	.35**	.29**	.43**	.34**	-.15
6. Modernism-Traditionalism	-.30**	-.30**	.50**	.31**	.31**	.24**	-.08
7. Optimism-Pessimism	-.20*	-.16*	.31**	.14	.14	.19*	-.08
8. Revolutionism-Evolutionism	-.02	-.04	.20*	.05	.34**	.24**	-.09
9. Materialism-Spiritualism	-.04	-.02	-.14	-.12	-.10	-.08	.14
10. Conscientiousness	-.08	-.08	.20*	.11	.18*	-.01	-.07
11. Secularism-Religiosity	-.16*	-.13	.32**	.08	.23**	.20*	-.16*
12. Aestheticism	-.12	-.14	.32**	.16*	.26**	.19*	.01

\*Value of  $r = .16$  significant at 5% level

\*\*Value of  $r = .21$  significant at 1% level

H = Husband C = Respondent couple.

W = Wife F = Total family.

fatalism, contentment, safeguarding their possessions (security), democratic participation in decision-making, traditionalism and pessimism. Positive correlation of the age of husband or wife age with optimism among acceptors, and negative among non-acceptors shows that acceptors' optimism rises with age; while that of non-acceptors is correlated with the younger rather than older age. More of the older non-acceptors than the younger are similarly oriented to religiosity.

Positive relationship of education with values under study is more consistent among non-acceptors as compared to the acceptors. While the education of husband and wife is correlated with free will, aspiration and revolution only among acceptors, the education of husbands influences all the values except materialism and wives' education tends towards the value orientation of activism, free will, aspiration, adventure, individualism and modernity among non-acceptors.

Like the educational impact on the values, correlation of income level is also more sound among non-acceptors than among acceptors. Aspiration, optimism and aesthetic value orientations among acceptors rise with the income level of couple as well as of the family. Among non-acceptors the influence of couple's income is witnessed on all the values except materialism, while the family's income also correlates with all the values except materialism and conscientiousness.

Family type indicates only negative correlation and that too with very limited values. In nuclear, rather than in joint, families non-acceptors are found to be passivist, security minded and religiosity oriented. This is probably because of their being free from elders' interference and control over them. Similarly nuclear family does not show any influence on the aesthetic value orientation among acceptors. Family type also seems to have practically no bearing on these values.

Value aspiration of acceptors seems to be greatly influenced by the education of husbands and wives, and income of couple as well as of family; and free will by the younger age and education of husbands and wives separately. The growing age of husbands and wives and rising income level of couple and family as well are also seen to be correlated with acceptors' optimism.

The role of demographic and socio-economic factors has been widely identi-

fied in the emergence of the value pattern of non-acceptors. Values, which seem to have been greatly influenced by younger age and education of husbands and wives and also by the income of respondent couples and of family, are activism, free will, aspiration, individualism, adventure, modernism, optimism, and secularism. Husbands' education and income of the couple as well as of the family, also tend to have consistency with secularism and aesthetic value orientation.

### **Conclusions and Implications**

It can be inferred that family welfare and planned parenthood largely depend on the fact that the programme of social and economic development supplemented with intensive family planning programme can create a congenial climate to nurture favourable values, mentioned above, in every young couple, so that they modify their social attitudes in favour of family planning and modern contraceptive techniques.

Decision making for or against family planning is closely related to a number of basic values which are internalized in human beings through the process of conditioning, learning and socialization in the course of the entire life beginning from childhood. Perception is an aspect of human behaviour which an individual develops right from his childhood. The lack of adequate perceptions of adult life problems such as family planning has its roots in the entire upbringing and socialization background of the individual in the educational institutions as well as outside.

In view of the importance of the basic values which condition the awareness and knowledge, the interest and opinion, and the attitudes of human beings, which facilitate their decision-making process in favour of accepting innovations, it seems essential that these basic traits or values are inculcated in human beings right from childhood through a carefully organised educational curriculum and through other media of communication strategy, so that successive generations of men and women appreciate the problem of population, are oriented toward a small family norm and accept family planning as a need in adult life in the same way as we are made to recognise the health and other individual and social needs through our transition from childhood to manhood.