CHAPTER NO. 1

THEORETICAL FRAME WORK AND METHODOLOGY
This study makes an attempt to draw relationship between social structure and family planning adoption. Number of studies in the field of family planning have been conducted drawing relationship between social structure on one hand and levels of knowledge, attitude, and practice of family planning and in most cases social structure is said to have an influencing effects on these activities. The present study, 'Social structure and family planning adoption in a rural community' thus analyses the implications of social structure on family planning adoption in rural communities.

CONCEPTS INVOLVED IN THE STUDY

Rural community can be defined as a community, small in size, low in density, agriculture as primary occupation and way of life. Larson considered the population aspects while defining the rural communities as

"The term rural refers empirically to population living in areas of low density and to small settlements."

In this the qualitative aspects of rural life and depending on traditional and agricultural occupations are not considered.

Malejiit has stressed upon the effect of land in rural life and his view on rural community as

The village community may be defined as a group of people who live in permanent dwellings in a defined territory which includes available land sometimes held in common. 2

In India villages were characterised by the presence of self-sufficiency and strong traditional ties based upon caste system of hierarchy. Self-sufficiency as a character of Indian village is profounded by Mandlebaum. For him

"The village communities are little republics having nearly everything that they want within themselves and almost independent of any foreign relation." 3

The analysis of village by Desai, though brief touches the basic aspects of life in villages.

"The village is the unit of the rural society. It is the theatre where in the quantum of rural life unfolds itself and functions." 4

In the above analysis, the rural life includes the sentimental attachment to the dwelling place, the agricultural base of economy, traditional base of social relationship, caste based hierarchial order and social interactions that are primary and face to face. Thus the village in India is more a way of life than physical or superficial arrangement of individuals in a community.

Social structure, which forms the basis for the present study, is scientifically introduced in the field of sociology.

by Herbert Spencer in 1853 in his study of structures of the society. Here it is viewed as a net work of institutional arrangements. Karl Marx conceived social structure in terms of economic institution, which forms the basis for understanding social structure. But social structure is a much more complex concept involving not only economic and other institutions but groups, associations and their complex arrangement in the society. According to Ginsburg,

'Social structure is concerned with principles forms of social organisation i.e., types of groups, associations and institutions, the complex of which constitute society'.

The same explanation was simplified by MacIver and for him

'Various modes of grouping together comprise the complex pattern of social structure' 5

Parsons, adding status and role as elements of social structure argued that

'Social structure is a term applied to particular arrangement of the inter-related institution, agencies, social patterns as well as the statuses and roles which each person assumes in the group' 6

The concept of social structures encompasses various aspects of structural arrangements like, groups, institutions, statuses, roles, traditional values etc., In Indian rural context the social structure, in the lines of above discussion, thus includes caste system, marital system and family, age groupings class system basing upon land and income levels, educational

5. Mac Iver and Page; Society, Mac Millian publications, 1974, Page No.212
levels etc., covering the areas of caste, religion, marriage family, demographic structure, educational, economic and political aspects of social life. This confirms to the definition given by Bottomore for whom

'Economic, political, family and kinship public opinion, religion and morality, all were elements of social structure' 7

In studying the implications of social structure on family planning adoption, family planning programme is primarily considered to be a programme for limiting birth rate, limiting to the level of death rate, so as to arrest or control further growth of the population. Family planning, (for a detailed discussion on the concept of family planning please see the Chapter No.2) though aiming at welfare of the family through family life education, marriage and child guidance, promotion of fertility in strike couples, sex education, medical services etc., primarily in India; it is considered as birth limitation programme.

STATEMENT OF THE PROBLEM

The present study 'Social structure and family planning adoption in rural communities' attempts to find the effect of social structure on family planning adoption in rural context. The studies in this field indicate mostly positive correlation between these two areas and concluded that social structure determines the extent of adoption of family planning methods.

The studies conducted by B.L. Raina\(^3\) points out that permanent methods are mostly accepted by people in middle ages and temporary methods by younger couples and similarly the permanent methods are being accepted by illiterates and temporary methods by mostly literates. From the above discussion it can thus be broadly hypothesised that

'\textit{social structure of a community is relevant to family planning adoption and it determines the extent of adoption}'

In this study the socio-economic background of family planning adopters have been compared with those of total couples drawn from a rural community. The social structure here is identified in terms of caste, sex, age, education, occupation, property, income, size and type of the family. The variations in these variables are compared in between the covered couples (adopted couples) and the total couples existing in this village.

\textbf{METHODOLOGY}

Methodological aspects of the present study vis., selection of the village, universe and unit, tools or techniques of data collection, mode of analysis and interpretation are discussed in detail here under.

\textbf{SELECTION OF THE VILLAGE}

For the present study the village 'Yenamulanalli' in the jurisdiction of Kothacheruvu Primary Health Centre has been

\begin{verbatim}
\footnotesize
1. Raina, B.L. ; \textit{Research in family planning in Asian}
 Bose et. al. (Ed), \textit{Studies in Demography,}
\end{verbatim}
selected basing upon the following principles.

1. The village for the study should consist of the social conditions that can represent the normal rural communities such as multiple caste structure with higher middle and lower castes, multiple economic groups with rich, middle and poor sections, multi occupational structure and other elements for identifying the various elements of social structure.

2. The village should have persons who adopted different methods of family planning like vasectomy, tubectomy and other temporary methods so as to draw the relationship between social structure and family planning adoption.

3. The village should be located far off from the vicinity of urban places (to eliminate urban impact) and at the same should not be totally isolated.

4. The village should have at least a population of one thousand so that the generalisation drawn should be applicable to all the rural communities, i.e., the village should not be too large or too small or it should be an average village.

Basing upon the above principles with the aid of Anantapur district census as well as the records of family planning Department, the list of villages have been scrutinised and finally 'Yemulapalli' has been selected. This village has a social structure that is a representative one with seventeen castes, consisting of higher, middle and lower castes.
Similarly the land distribution, as in the case of our rural communities in general, is uneven giving scope for organisation of the society into rich, middle and poor economic groups. Villagers of Yemmulapalli are engaged in different occupations like cultivation, agricultural labour, traditional works like carpentry, weaving, washish etc., trade and services.

The rate of family planning adoption in this village is in tune with the adoption rate of the Primary Health Centre area as well as of the Anantapur District. It is also observed that adoptors of permanent methods like vasectomy and tubectomy, and temporary methods like condom and IUCD are present in this village.

The village, situated at a distance of 71 kms from Anantapur, and 22 kms from Penugonda, taluq head quarters, is almost free from urban impact. At the same time, being provided with a direct road to Anantapur, the village is not isolated. The village consisting of just above one thousand population is also in a position to portray different elements of social structure as well as adonotn of family planning methods. All the above factors, which are in tune with the chosen guidelines are responsible for selection of Yemmulapalli village for the present study.

UNIT AND UNIVERSE

The village consists of 191 families with a total population of 141. As the present study is concerned with social structure family planning adoption, only those individual who adopted family planning methods come under the detailed study.
In order to locate family planning adopters, a survey covering all the households has been conducted through which 62 family planning adopters have been identified. Thus for the present study, each family planning adoption is considered as a single unit. The universe thus consists of 62 individuals who have gone for family planning adoption.

To identify the social structure of the community, all the households in the village have been surveyed and regarding family planning adopters, as the universe has a manageable 62 persons, the entire universe is included for the present study. No sampling method is applied as the universe itself is selected for detailed study.

**TOOLS OF DATA COLLECTION**

Schedule and interview are the two means that are applied for collection of primary data. A schedule for village survey has been formed, with the primary objective of understanding the social structure of the village and also to identify the family planning adopters. Hence the schedule covered the areas like family particulars, caste and property and income of the family, age, sex, marital status, education, occupation and other details of all the family members along with questions meant for identifying the adopters of family planning.

The 62 persons who adopted family planning measures have been interviewed with the aid of a separate schedule. The survey schedule is administered on the head of the family and where as the adopters schedule is canvased to the concerned person who adopted family planning method.
The secondary data is obtained from various records relating to the field of family planning. The family planning worker of Yemmulapalli, the family planning personnel of Kothasuravu Primary Health Centre and the district extension officers of Anantapur are consulted. The records of the above offices are used for enlisting the required information.

MODE OF ANALYSIS

The analysis part comprises mainly of three areas. The first part includes the analysis of the social structure of the village where the population, caste, age, sex, marital conditions, education, occupation, income and type and size of the family are taken as variables. In the second part of the analysis, the socio-economic factors of the family planning adopters are dealt with and in the last part of the general social structure is compared with the socio-economic characters of the adopted population to draw the relationship between social structure and family planning adoption which is the central theme of the present study.

LIMITATIONS OF THE STUDY

The scope of the present study is limited, just to draw the relationship between social structure and the family planning adoption. Hence aspects like knowledge and attitude in family planning and post-effects of family planning adoption are not included under this study. In determining the social structure, only the indicators which can be measurable and easily notable like caste, sex, age, education, occupation,
property, income, type of the family and size of the family are taken into consideration.

SCHEME OF PRESENTATION

The thesis is presented in seven chapters. The first chapter i.e., the present one deals with the theoretical framework and methodological aspects. The meaning of social structure in rural communities is drawn in this chapter. The problem is introduced the aspects of methodology that are concerned with the study is presented. The second chapter includes conceptual analysis of the term 'family planning' in India. In the third chapter, progress of family planning with reference to Anantapur district, Kothacheruvu primary health centre and in Yemmulanali, the selected village is discussed.

The fourth chapter contains analysis on social structure of Yemmulanali village. The caste structure, population distribution, sex and age structure of the population distribution of families, marital structure of the population, education occupation, land holdings and income levels of various caste groups are presented here. The fifth chapter deals with the couples who planned their families. The total couples, eligible couples and adopted couples in Yemmulanali are traced and the socio-economic background of the adopted couples is discussed in detail in this chapter.

Sixth chapter deals with the relationship between the social structure of the total couples and the adopted couples.
Correlations between family planning adoption and social structure are drawn in this chapter. In the seventh and final chapter the study is summarised and the conclusions are presented basing upon the findings of the study.

***