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**CULTURE AND CONSUMER BEHAVIOUR: THE INFLUENCE OF
CULTURE ON FAMILY PLANNING BEHAVIOUR IN MALAYSIA**

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To Am and all my sons

Dengan nama Allah yang Maha Pengasih lagi Maha Penyayang

Demi masa; sesungguhnya manusia dalam kerugian kecuali orang-orang yang beriman dan beramal soleh, dan berpesan pada kebenaran (hak), dan berpesan pada kesabaran

Surah Al-asri'

ABSTRACT

The use of a cultural perspective to interpret consumer behaviour has generated some applications in a variety of consumption activities. A cultural perspective implies widely held and shared beliefs that have been internalized by individuals, as well as a guide to behaviour within a society. Yet, in spite of its recognition, little is known about the influence of cultural perspective on consumer behaviour in developing countries generally, and Malaysia in particular. This study thus investigated the influence of culture on one selected domain of behaviour namely; knowledge, attitude and usage of Malay consumers pertaining to family planning.

This study had three objectives:

- i) To develop a comprehensive measure which can be used to assess the level of cultural value orientation of Malay consumers
- ii) To measure the relationship between the level of cultural value orientation of Malay consumers and their family planning behaviour, measured in terms of their knowledge, attitude, and usage
- iii) To recommend appropriate marketing strategies for family planning programmes in Malaysia in the perspective of these cultural influences

Fieldwork for this research was carried out in Malaysia between August and November 1992. Three hundred and fifty-nine respondents were interviewed, comprising of user and nonuser of family planning. The data was solicited through personal interviews with structured questionnaire.

Using factor analysis, several distinctive Malay cultural value orientations have been discovered. With respect to religiosity measure these

are: fatalistic attitude, more emphasis on spiritual success, inequality in gender role, and strong commitment to religious precepts. Ethnicity measures include: collectivistic attitude, little emphasis on materialistic gains, strong respect to elders, and strong nationalistic views. Finally, family orientation values of the Malays can be summarised as: sacredness of obligation towards parents, fostering obedience through harmonious communication, and highly regards on family institution.

The data were then analyzed in searching for relationship between cultural orientation and family planning behaviour. There were significant relationships between religiosity and knowledge, attitude and usage of family planning. Ethnicity was only significantly related to usage, while family orientation explains the variation in attitude and usage of family planning among the respondents. Finally, there is evidence to conclude that family communication level explains some variation in knowledge of family planning.

The results describe the many ways in which culture can influence family planning behaviour in Malaysia. One can therefore suggest that further research may discover similar influences on other consumption behaviours in Malaysia and other developing countries with a similar cultural situation.

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CHAPTER ONE INTRODUCTION

1.1 Setting the Agenda

The purpose of this study is to investigate the influence of culture on selected components of behaviour namely; knowledge, attitude, and usage of Malay consumers with respect to family planning. Culture influences the consumption of many important activities in our daily life such as what, when and where to buy or use any products, also with whom are we suppose to use the goods or services. Consequently, culture influences what is appropriate and effective for marketers to do in providing goods and services to the consumers. This assumption is based upon the salient relationship between culture and consumption activities whereby the elements of culture such as belief and value orientations, ideologies, rituals, language, symbols and artifacts will affect the behaviour and choice of consumers of a particular society or nation. As pointed out by Engel et.al (1990), there are three ways by which culture can influences the consumption activities and consumers' behaviour:

- a) it influences how individuals make their decisions;
- b) it affects the structure of consumption;
- c) creates and communicates meaning in products and services.

Therefore, it is a logical starting point for the researcher to examine the behaviour of "consumers" of family planning and how it is being influenced by culture.

Many people in Malaysia are still using the traditional method of family planning on the reasons that they do not interfere with Islamic jurisprudence (Syariah) and the practice is accepted by the society. Islam as a way of life has clearly outlined the method of family planning which is permissible to its followers. However, it is a problem of conscience among the population where the level of knowledge of understanding of family planning is still lacking. This phenomenon arises due to some misunderstanding about the concept of family planning; whether it is an action of limiting the size of a family, or spacing childbirth, or is it an abortion?

This is the main problem which need to be addressed in the perspective of socio-cultural and psychological characteristics of the population. If people really understood the need of family development according to Islam, they might view family planning in a rational sense. Malay society in Malaysia is greatly committed to the Islamic rule of behaviour. Religious values are so pervasive in the society to the extent it also shapes the process of ethnic and family values assimilation of individuals within the society. This eventually determines their perception about family planning. Having outlined the background of the study, it is imperative for the researcher to investigate these value orientations and its relationship with certain behavioural traits of members of the society under investigation.

This study will focus on the first implication as outlined by Engel et.al (1990) i.e., how culture charts and influences the behavioural process of individual consumers in Malaysia. It is going to look at the religious, ethnic, and family value orientations which primarily triggers the perception of consumers and motivates toward acquisition and usage of different types of modern contraceptive available in the market. The effect of this nature of behaviour will eventually determine the lifestyle which they consider appropriate to adopt.

In this introductory chapter, four main areas of interest are considered. First, the objectives of the study are outlined, followed by the motivations of pursuing the research. Thirdly, the significance of the study is discussed. Finally the organization of the remaining chapters is presented.

1.2 Objectives of the Study

Attainment of this purpose of study is contingent upon satisfaction of three research objectives:

- a) To develop a comprehensive measure which can be used to assess the level of cultural value orientation of Malay consumers.**

For the purpose of investigation, this research will be looking at three components of cultural value i.e., i) religious value; ii) ethnic value, and iii) family value.

- b) To measure the relationship between the level of cultural value orientation of Malay consumers and their family planning behaviour, measured in terms of their knowledge, attitude, and usage.**

Cultural values imply a widely held beliefs that have been internalized by individuals, as well as a general guide for some sets of activities and behaviour rules for them.

- c) To recommend appropriate marketing strategies for family planning programmes in Malaysia in the perspective of these cultural influences**

The underlying influence between culture and consumer behaviour entails a profound implication on the strategy formulation for social marketers especially the communication and distribution strategies. These marketing strategies will have to suit the society's norms and habits.

1.3 Motivations of the Study

There have been three main motivations in pursuing this research. These are:

- a) the significance of culture on fertility behaviour

Cultural institutions are emerging as a significant factor in influencing consumption activities and imposing acceptability of products and ideas in many parts of the world. The concept of product acceptability encompasses the complexity of cultural and personal beliefs, leading to the adoption of an item. Family planning behaviour in Malaysia is subjected to various cultural factors that influence its usage. However, little has been done to analyze the practice in the light of consumer behaviour and consumption process. Just as widening

the scope of marketing concept, family planning behaviour should be treated as a consumption activity whereby "consumers" of family planning undergone certain psychological and sociological processes in the acquisition of knowledge about family planning, information processing, attitude formation, and finally whether to "consume or not" family planning. Consumers in the wider sense includes everyone ranging from voter, patient, commuter, tourist, drug addict, smoker to buyer of physical goods. All these people are making a rational and irrational decisions in satisfying their physical and emotional needs.

A study of consumer behaviour in family planning would investigate the kinds of consumers using it, why they use it, when they use it, where they get the supply, and how often they buy and use family planning products or services. The study might found that among some consumers, the practice of family planning is tied to socio-cultural factors; among others, with economic demand or health needs. The socio-cultural elements are namely the belief systems and cultural norms which prevail in the society. The greater the consumer resistance to change for reasons rooted in belief systems, the more precise marketing efforts will tend to be, particularly in the promotion of goods and services. This may manifest in several ways. Advertising research will be undertaken where it had not been done before, or by more sophisticated means, to find ways of linking a product to an existing belief system. Some of the most creative and effective advertising programmes in family planning have been achieved in area where resistance to family planning has been high and the conventional "IE&C" strategies (information, education, and communication) have failed. Proponents

of family planning in the Philippines, for example, developed well-researched communication programmes that linked the concept of family planning with an existing central and strongly held beliefs rather than attempting to change existing beliefs or introduce a new ones (Zaltman and Jacob 1977). The techniques used and the care exercised by the country's family planning organization in the selection of appeals, personnel, contexts, and audio and visual background rival the best marketing research efforts displayed by commercial organizations.

Furthermore, Anderson (1968) argued that fertility behaviour in the perspective of general health behaviour is being influenced by two factors: predisposing factors and enabling factors. Predisposing factors include sociological and psychological forces that cause an individual or group to take or not to take the action in question and enabling factors include such variables as cost and distribution of the service. Research has shown that there is a wide array of socio-cultural variables which have a logical and intuitive relationships to health. Among those empirically shown to be relevant are reference group aspirations, family relationship, education, race, cultural background, beliefs, attitude and income (Zaltman and Vertinsky 1971).

b) Importance of conducting a study in a specific setting

For the last decade, international business research has changed more drastically than before. The focus of attention has been shifting from North American to Western Europe and Asia-Pacific region. This can be seen from an increasing

number of journals articles (e.g., Tan and Farley 1987; Redding 1984; Tse, Wong and Tan 1988) published during the past ten years. The literature on consumer behaviour has its roots in American culture. The literature largely tends to disregard fundamental cross-cultural variations which would probably make the process of decision making different in other cultures. In order to achieve a cross-cultural perspective on consumer decision making process, there is an urgent need to conduct research in specific culture settings so that similarities or differences among cultures can be compared.

Recently, there have been several incidence in the literature of consumer behaviour which strongly support this point of view. Most important of all, Engel (1985) confessed in an international conference that his model has not worked. Engel perceived that models and perspectives developed in American suffer to a great extent from lack of cross-cultural validity. Any generalization from them can be a fatal trap. He also warned that direct transplanted of models and perspectives to other culture without considering their relevance is extremely dangerous, because people in different cultures have different world views and individual choices are made by a very complex cultural influences. Hence, there is a genuine need to return to basic premises and to "contextualise" consumer behaviour. Contextualisation is the process by which marketing strategies are designed to be culturally relevant and meaningful, taking into account of differences in consumer motivation and behaviour. Researchers should go back to the philosophical and religious premises of life. In each culture, there is a rich literature in values which reflects these premises

of life. These values have received little consideration in consumer research, and might have been uncovered by research done culturally or cross-culturally.

On the same occasion, Sheth (1985) also confessed that his model does not work well. He suggested that it is crucial to focus on comparative consumer behaviour so as to pinpoint relative perceptions and behaviour of the market rather than absolute perceptions and behaviour. Therefore, to expect 'global consumer behaviour' research and theory to emerge, it is necessary first to understand consumer behaviour in each individual culture so that comparison could be made. Conducting consumer research in a specific setting can contribute greatly to our knowledge of "global consumer behaviour". It is in fact, a basic but mandatory step if generalization is to be made later when cross-cultural comparison become feasible. Realising the importance of returning to basic premises and contextualising consumer behaviour, this study attempts to explore a fertility behaviour which incorporates the values of a particular culture.

c) Soul Searching

The third motivation for this study attaches an emotional value to the researcher. This is how it begins. After having a first baby in 1990, planning for the next one is a logical idea since the emotional and economic demands will not be too great. It was a pleasant surprise for us because the second one is a twin. Having three children in hand, the researcher thought it was enough for the time being. But things did not seem to sail smoothly as the third

pregnancy came at the end of 1991. Being naive, the researcher presumed that the traditional methods are effective enough for spacing childbirth. Moreover, using of modern contraceptive was ruled out as it was thought as a religiously and societal's taboo. And it is a colossal task in coping with the emotional demands of the family, at the same time the "fifth" child (the research work) is taking a tremendous amount of time and energy. It was then the questions began to emerge: do we really understand our behaviour with respect to family planning and family development? Is family planning compatible with Islam? Is it acceptable to the Malay society? How do religion, society, and family orientation shape our perception and motivation towards family planning?. In addressing these "grey" areas, the underlying sociological and psychological characteristics of family planning behaviour should be investigated. By understanding these phenomena, it is hoped that the misconception will be clear out and thus, the decision to practice family planning is made without guilt and fear.

1.4 Significance of the Study

a) Conceptualization: culture and cultural values need to be conceptualized in a specific setting or society. As been mentioned earlier, most consumer research is largely "made in UK" or "made in the USA". Concepts and instrument have been developed in the United States and not in "other" cultures. However, problems will arise when these concepts are tested in a different cultural setting. Does Islamic religiosity carries the same meaning as Christianity? How do Muslims define success and gender role? These are among other dimensions

which should be understood from the Malay perspective. In addition, the concepts of religiosity, ethnicity, and familial orientation within the Malay society is not mutually exclusive, but rather multidimensional. A Malay is born into a culture and a religion simultaneously, and the society places a great importance on family institution in promulgating both sets of religious values and normative ethnic values. Thus, it is quite impossible to delineate the essential cultural elements in measuring the Malay identity in such a unique structure. It is hoped that this study will unfold these complexities by looking at various concepts of Muslim religiosity, Malay ethnicity, and family structure and how these operationalizations can be useful in understanding the fertility behaviour among the Malays. Although fertility behaviour can be viewed in the traditional consumer behaviour and social psychology literatures, the operational concepts in treatment choice situation have different meanings in their usage across specific cultural context. Thus generalized expectancies should not necessarily be formulated. Family planning should be viewed as a domain-specific expectancy determined by various cultural constructs.

b) Measurement: Conceptual definition logically precede operational definition and guides its development. An operational definition describes how the construct or concept is to be measured. A good measurement for cultural orientation must be able to establish whether the "substance" of the cultural concept is a phenomenon which is widely accepted by members of a society. In other word, instrument must be able to identify whether attitudes, beliefs, values, and behaviour of people in the society is in line with that demanded by

the cultural concept. In order to be effective, a society must make sure that the elements of cultural orientation are being absorbed and translated in the attitudes, values, beliefs, and behaviour of all the people within it.

Research into the relationship between people's cultural values and their actions as consumers is still in infancy in Malaysia. However, it is an area that is destined to receive increased attention, for it taps a broad dimension of human behaviour that could be explained effectively with the availability of a comprehensive cultural value measure. It is of paramount importance for the researcher to develop an instrument which can measure the degree of cultural orientation of the Malay society by analyzing the attitudes, values, beliefs, and behaviour of its members. This is because the true nature of the society, whether they are cultural oriented or not can be best described by the attitudes, values, and behaviour of people within it. A set of attitudinal and behavioural questions is required to operationalise various elements of Malay cultural orientation viz. religious, ethnic, and family orientations.

c) Application: social marketing activity such as family planning requires the knowledge of each target adopter group, including its socio-demographic, behavioural characteristics, and the psychological profile. The knowledge gained by investigating the consumers' behaviour and their cultural variables will help to promote the marketing strategies and policy formulation for private firms as well as government agencies. Family planning needs a consumer orientation perspective, where it should begin and ends with the need of consumer. The

operational procedures for this consumer orientation should:

- a) determine the primary target market;
- b) classify adopters of family planning as customers and family planning personnel should be customer-oriented
- c) enhance the service quality and
- d) adapt the service according to customers' needs.

It is suffice to say here that cultural variables have strong intuitive links with family planning behaviour but yet few researchers have tried to address the phenomenon. It is the premise of this study in trying to examine this issue in the context of a specific cultural setting. It is expected that the current study will supplement the limited body of knowledge within the domain of culture and family planning behaviour. It also serves as a starting point for further research in the areas of consumer behaviour and social marketing such as health behaviour, voting behaviour, and charity behaviour. In addition to these, it is also hoped that the study will provide some useful information to planners and policy-makers in Malaysia in formulating ideas, strategies and programmes of family planning.

1.5 Presentation of the study

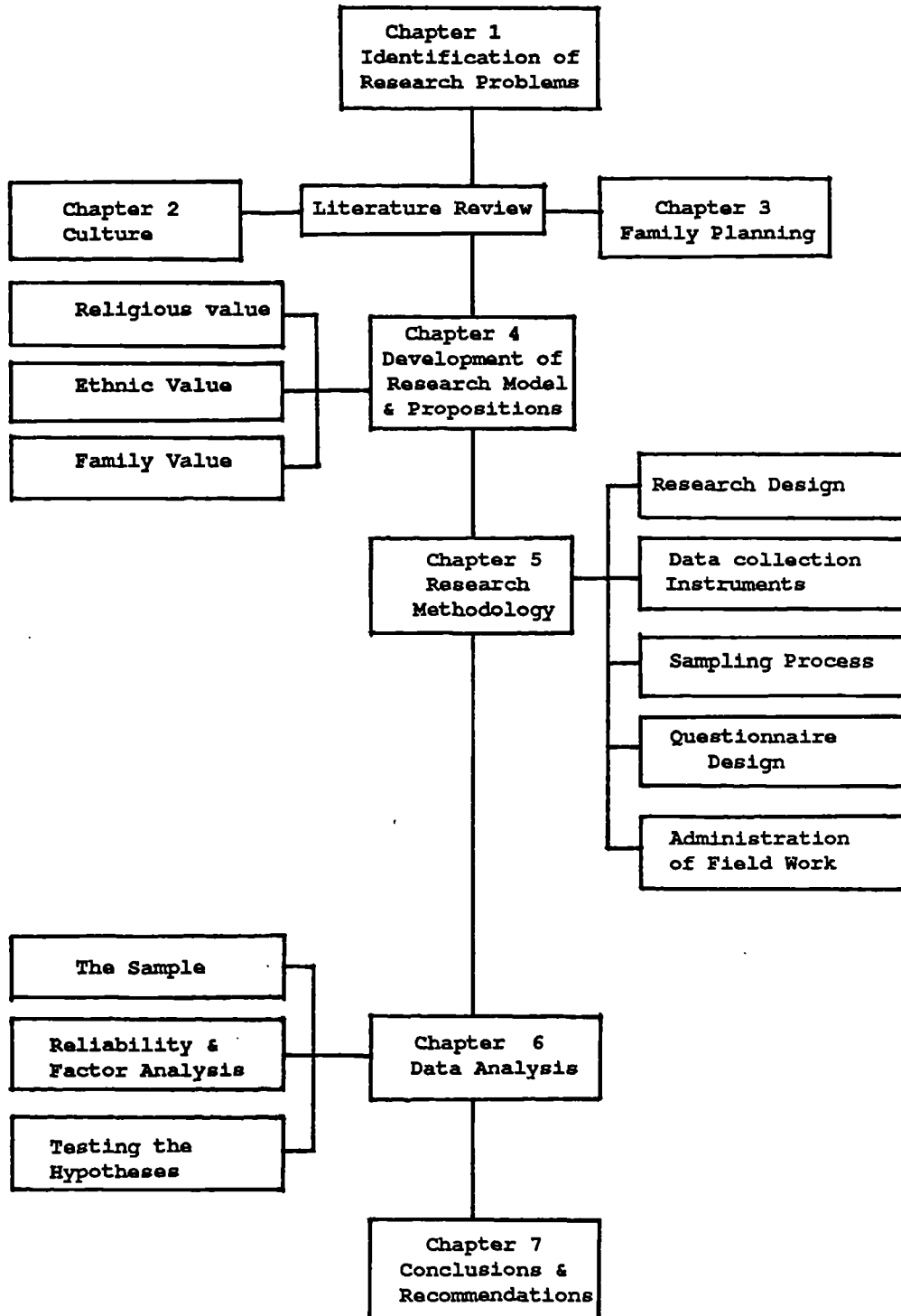
This study is reported in seven chapters, the structure of which will now be explained. Following this introductory chapter, **Chapter Two** reviews the definition of culture and decision-making models and discusses the theoretical framework of culture and consumer behaviour from the literature.

The **third chapter** details the overview of literature relating to family planning behaviour related to its social and psychological contexts. The next step is to develop the research model and propositions (**Chapter 4**). This chapter also presents an intensive review of the literature germane to the influence of religion, ethnic group, and family on consumer behaviour.

Chapter Five presents a detailed, step-by-step procedural examination of the methodology employed in this research. After outlining the research design and description of the sample, there is a discussion of the questionnaire design and the implementation of the field work undertaken by the researcher. Data analysis and research findings are laid out in **Chapter 6**. This chapter also summarises the dimensions and conclusion of the empirical aspects of this dissertation research.

The theoretical and policy implications of the study are then presented in **Chapter 7**. The researcher then gives some suggestions on the direction for future research. Figure 1-1 outlines an overview of the research process which been employed to accomplish the study objectives.

Fig 1-1 Research Process



CHAPTER 2 CULTURE AND CONSUMER BEHAVIOUR

Introduction

This chapter will review the concept of culture and consumer decision-making models in explaining the relationship between culture and consumer behaviour. It will firstly introduce the definition of culture from various disciplines and then move on to consider the characteristics of culture. Secondly, a review of general models of consumer decision-making is discussed in an attempt to show the interrelationship between various concepts seen as important by academics and to provide a framework for further work. Thirdly, a review of literature which discusses theoretically the relationship between culture and consumer behaviour is presented. Therefore, this chapter consist of three parts which answer the following questions :

- 1- what is culture
- 2- what is the general theory of consumer decision process
- 3- what is the relevant theoretical literature on culture
and consumer behaviour

2.1 CULTURE

2.1.1 Definition of culture

In the English language, "culture" has a number of meanings, all deriving from its original Latin meaning: the cultivation of soil (Oxford Dictionary 1991). The other meaning which leads to most confusion, especially in communication with the French is: the training and refining of the mind,

manners, taste, etc. or the result of this. "He or she has no culture" is almost as bad as "he or she has no personality" (Hofstede 1980). Culture is to a human collectively what personality is to an individual. Personality is the interactive aggregate of personal characteristics that influence the individual's response to the environment. Culture as pointed out by Hofstede is the interactive aggregate of common characteristics that influence a human group's response to its environment. Culture determines the identity of a human group in the same way as personality determines the identity of an individual.

Due to its salience feature to mankind and their behaviour, culture is regarded as a major theme in cultural anthropology and behavioural science and therefore there are several definitions of culture which have been offered by anthropologists, psychologists, sociologists, consumer researchers and other writers. The classic definition is by Tylor (1891) who is often regarded as the father of cultural anthropology and he viewed culture as "a complex whole which includes knowledge, beliefs, art, morals, law and customs acquired by man as member of society".

For the purpose of conceptualization, the definition of culture can be catalogued into three types. Each was represented by a typical definition which reflects a different orientation of culture.

i) Dynamism of culture

Linton (1973) defined culture as:

"the total way of life of any society, not simply those parts of this way which the society regards as higher or more desirable. It is the configuration of learned behaviour and results of behaviour whose components elements are shared and transmitted by the members of a particular society."

In this definition, there are few underlying issues which are perhaps worthwhile to elaborate for understanding the concept. First, the term "learned behaviour" refers to activities which are being conditioned and modified by the learning process. This limitation has the sanction of long usage. Neither instinctive behaviour nor the basic needs which provide the ultimate motivations for behaviour of the individual can be regarded as part of culture in spite of their obvious influence upon culture.

Second, the term "results of behaviour" refers to two phenomena: psychological and material. Psychological situation includes the results of behaviour which are represented in the individual by psychological status such as attitudes, value systems and knowledge. Thus, an individual will act and react based on his attitudes, values and knowledge which he has acquired as a result of his past experience. The latter, i.e., material culture, includes objects which are habitually used by members of any society and regarded as an integral part of culture configuration. The material culture is elaborated in the next definition of culture.

Concluding the discussion of this definition, Linton (1973) proposed that behaviour should be considered "... in the broadest sense to include all the activities of individual, whether overt or covert, physical or psychological". The emphasis in Linton's definition is on learned behaviour as opposed to genetically inherited capabilities; configurations of behaviour, rather than on isolated behavioural elements; the results of behaviour, which include such things as ideas, value systems and knowledge; shared behaviour, which indicates that culture involves two or more people and transmitted behaviour which implies that culture is passed from one generation to the next.

ii) Meaning system of goods

The second definition emphasizes the meaning system and flow of material at various stages. Sherry (1986) defined culture as "constituted and constituting". It is composed of two significant phenomena: meaning systems and materials flow. Meanings represent the world creating cultural entities, direct people to behave in particular ways, and evoke particular feelings. Material flow denotes the movement of potentially countable entities - goods, services - in space and time. Human groups adapt to their environment and structure interpersonal activity through these two phenomena. Meaning system and material flow are mutually influential and differentially distributed across persons.

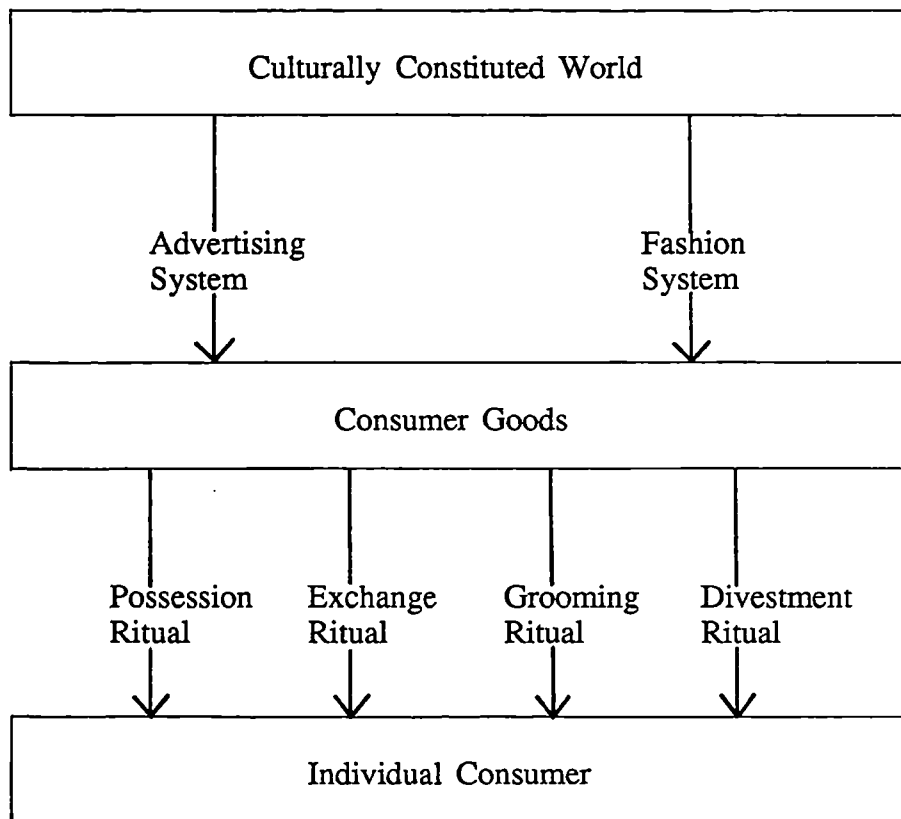
The challenge to consumer researchers is to describe and interpret both the meaning systems and material flows underlying consumer behaviour, as well as to analyze the relationship between meaning and flow (Douglas and

Isherwood 1979; Agnew 1983).

McCracken (1986) stated that meaning moves first from the culture of a nation or groups to consumer goods and then from these goods to individual consumers. From the culture, products absorb meaning through advertising, fashion systems, retailing presentation, and many other ways not influenced by marketers. The individual consumer develops meaning through possession, exchange, grooming and divestment rituals. (see Figure 2-1). He further explains:

"Culture constitutes the phenomenal world in two ways. First, culture is the 'lens' through which the individual views phenomena; as such, it determines how the phenomena will be apprehended and assimilated. Second, culture is the 'blueprint' of human activity, determining the co-ordinates of social action and productive activity, and specifying the behaviours and objects that issue from both. As a lens, culture determines how the world is seen. As a blueprint, it determines how the world will be fashioned by human effort. In short, culture constitutes the world by supplying it with meaning."

Figure 2-1 The Movement of Cultural Meaning



Source : McCracken 1986, p.72

The meaning system has a profound effect on the behaviour of consumers and is of significance for the marketing managers. Most consumers faced with products which originate in other cultures are simply not willing to go through the process of wondering whether their own cultural expectations are necessarily universally "right", finding out about the meanings attached to the product in another culture and making an effort to comprehend the product in a new light. By far, the easier thing to do is to select products which are familiar and the meanings of which are readily apparent and to reject those that are

strange and the meanings of which are ambiguous. The vast majority of consumers react in this manner and there have been some spectacular cases of products failing in overseas culture simply because their marketing managers failed to understand the cultural imperatives involved in their overseas operations.

What individuals perceive of their world is not a result of physical factors alone or even their motives and attitudes. It depends also on "cultural frames of reference" and the interpretation of whatever items are perceived according to the cultural framework into which it is fitted by the perceiver (Foxall 1984). Krech and Crutchfield (1948) have provided the example of a Mexican bullfight of which the Mexican native perceives the performer's skill and bravery while an American tourist might notice only the pain of the animal and the smell. Cultural context is therefore important because it supplies the meaning which become attached to objects, events, and these meanings determine the interpretation of whatever is perceived.

Gould (1990) adapted the McCracken model for a cultural framework of health among AIDS patients where it is proposed that health care consumption is related to various meanings people found with respect to different healing modalities. Gould considers in health, individual is faced with a wide variety of conflicting choices and they have to decide what care modalities to use under a changed existential perspective. From a consumer behaviour perspective, how consumers in similar, dire medical straits come to make such different medical

choices could be analyzed from the cultural meanings attached to different healing treatments. While the focus of the article is on the AIDS patients, the cultural framework provides a context for considering consumer health behaviour in various settings, be it preventive or holistic health.

iii) Cultural values as norms of behaviour

The third type defined culture as the:

"culture consists of patterns of behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts. The essential core of culture consists of traditional ideas and especially their attached values"
(Kroeber and Kluckhohn 1952, p.181)

This definition stresses the patterned system of values which are objects or orientations of actions for members of a given society. It explicitly shows that culture consists of values which serve as norms of behaviour. Culture in this sense can be treated as a type of "social glue" which binds people together with a set of shared beliefs and values that form a kind of backdrop against which they carry on their daily lives. It focuses on the values and beliefs within a society and as an analytical framework for penetrating people's ideologies. Few domains of this phenomena are:

* Language

A vocabulary which reflects a social textures. At the back of vocabulary lie sets of collective actions and ideologies

* **Symbols**

These are objects, acts, relationships or linguistic formations that stand ambiguously for a multiplicity of meanings which evoke emotions and impel people to action

* **Ritual**

The symbolic use of bodily movement and gesture

* **Beliefs and Myths**

Myths justify and sustain values and they are more powerful when they are implicit. Beliefs are strong convictions which are usually explicit

* **Ideologies**

An ideology is a set of beliefs about the social world and how it operates, containing statements about the rightness of certain social arrangements and what action would be taken in the light of those statements

In this dissertation, the third type of definition is adopted because it is well oriented to the purpose of the study - the cultural values. Culture, in this sense, includes system of values; and values are among the building blocks of culture. It is a normative dimension of a society which focuses the values within a culture.

The definitions of culture have also drawn a greater interest from consumer researchers. Howard and Sheth (1969) viewed culture as "a selective man-made way of responding to experience, a set of behaviour patterns". In their interpretation, culture consists essentially of traditional ideas and in

particular, the values which are attached to these ideas. They postulated that cultural influence affect motives, brand comprehension, attitude and intention to purchase.

Engel et.al (1990) refer to culture as "a set of values, ideas, artifacts, and other meaningful symbols that help individuals communicate, interpret, and evaluate as members of society". Culture does not include idiosyncratic behaviour occurring as one-time solution to a unique problem. Culture provides people with a sense of identity and an understanding of acceptable behaviour within society. They concluded that culture includes both abstract and material elements. Abstract elements include values, ideas, personality types, and summary construct such as religion. Material components include such things as books, computers, tools, buildings and other specific products. Material elements of culture are sometimes described as artifacts or the material manifestation of culture, thereby restricting the use of culture to abstract concepts.

Summary

Even though there is no single definition of culture is fully accepted, the differences in concerning culture are difference in emphasis rather than of total content. These definitions are not mutually exclusive. Yet, the differences have led to the understanding of culture itself. Since our objective is to understanding the influence of culture on consumer behaviour, the descriptions by Kroeber and Kluckhohn (1952), Howard and Sheth (1969), and Engel et.al.

(1990) are most appropriate to this study.

Based from these definitions, this study defines culture as "the sum of learned beliefs, values and customs that serve to direct the consumer behaviour of members of a particular society". As a conclusion, marketing theorists have accepted culture, as well as cultural values, is one of the underlying determinants of consumer behaviour. However, it is disappointing that little theoretical and empirical works have been conducted to date in the field of consumer behaviour concerning culture.

2.1.2 Characteristics of Culture

The processes by which people develop their values, motivations and habitual activity is a process of absorbing a culture. This process continues throughout the lifetime, causing people to adopt values that influence consumptions - such as thrift, pleasure, honesty and ambition. In order to comprehend the scope and complexity of culture more fully, it is important to examine a number of its characteristics which are particularly relevant to consumption behaviour.

i) The Invisible Hand of Culture

The impact of culture is so natural and so automatic that its influence on behaviour is usually taken for granted. For example, when consumer researchers ask people why they do certain things, they frequently answer, "Because it's the right thing to do". This seemingly superficial response partially reflects the

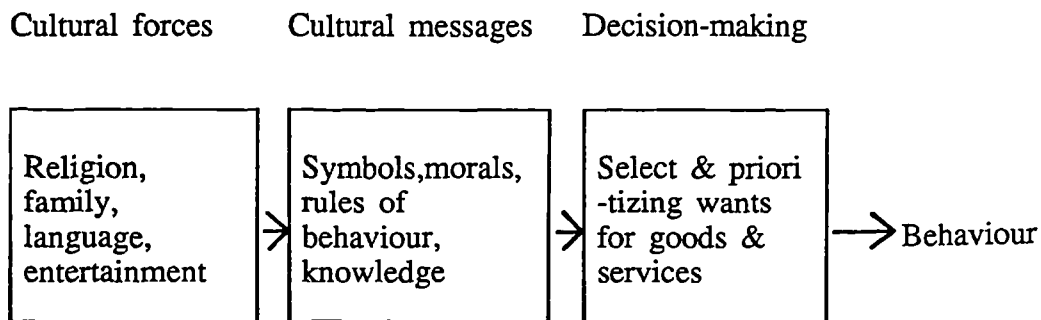
ingrained influence of culture on our behaviour. Often, it is only when we are exposed to people with different cultural values that we become aware of how culture has moulded our own behaviour.

ii) Culture Satisfies Needs

Culture exists to satisfy the needs of the people within a society. It offers order, direction, and guidance in all phases of human problem solving by providing "tried and true" methods of satisfying physiological, personal and social needs. For example, culture provides standard and "rules" about when to eat, where to eat, and what is appropriate to eat for breakfast, lunch, dinner and snacks.

Cultural beliefs, values, and customs continues to be followed as long as they yield satisfaction. In the cultural context, a firm's products and services can be viewed as offering appropriate or acceptable solutions for individual or societal needs. If the product is no longer acceptable because a value or custom that is related to its use does not adequately satisfy human needs, then the firm producing it must be ready to revise its product offering. The way in which culture satisfies needs and wants may be best discussed with reference to major aspects of culture, for instance, religion, family, reference group, education and language. These cultural forces entail messages such as symbols, morals, rules of behaviour which will affect the consumer decision-making process (see Figure 2-2).

Fig. 2-2 Cultural Influences on Buyer Behaviour

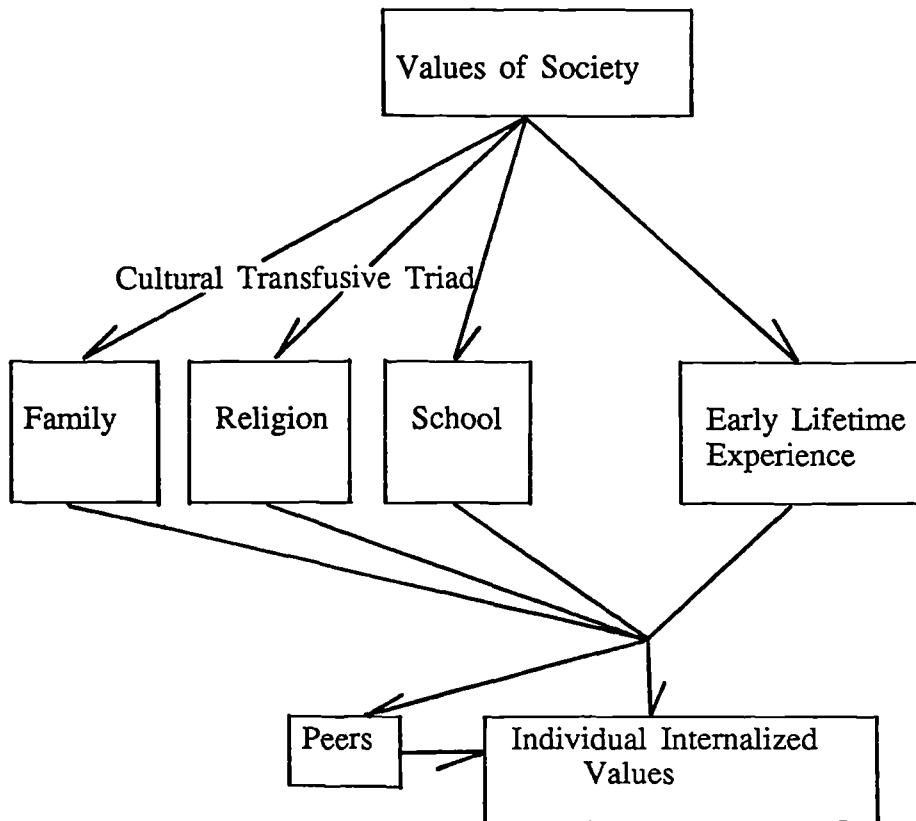


Source: Jeannet and Hennesey (1988), p.68

iii) Culture Is Inculcated

Culture is passed from one generation to the next, primarily by institutions such as family, religion, and schools. Early lifetime experience and peers also transmit values; this process is shown in Figure 2-3. An understanding of future cultural prescriptions on behaviour requires an analysis of how these institutions are changing. As long as these institutions are stable, the values transmitted are relatively stable. When these institutions change rapidly, the values of consumers change, creating the need for corresponding changes in marketing and communication programmes.

Fig.2-3 Environmental Influence on Consumer Decision: Cultural Transfusive Triad



Source: Engel et.al (1990), p.65

2.1.3 The Need to Study Culture

Cultural beliefs and values intervene in the economic decisions made by individuals as consumers. Individuals have been known to react quite differently to the same situations according to their cultural background and general experience. To therefore understand the behaviour of people, some knowledge

of the influence of cultural norms and value is necessary. Consumer analysts need to develop the understanding of cultural analysis. This involves the ability to understand and be effective in communicating with the core values of a society. Ethnographic analysis of marketing focuses on the interactive processes of exchange with a particular attention on the subtle nuances and orderliness of the selling process (Prus 1989).

Cultural analysis provides an approach toward understanding the consumer behaviour not only of diverse nations but of diverse groups within a nation. In South-East Asia, for example, ethnic cultures within the countries of Malaysia, Indonesia, and Thailand may be more influential than differences that exist between countries. Many of the ethnic influences cut across national boundaries established by colonists with little regards for cultural boundaries.

The role cultural analysis in consumer behaviour is becoming more pronounced, and this is evidenced by many current textbooks on consumer behaviour and marketing which have at least one or more chapters on the contributions of behavioural sciences to consumer research. In addition, modern marketing managers are expected to be familiar with the following concepts:

i) social class; ii) consumption values; iii) family structure and decision-making process; iv) cross-cultural analysis.

Another evidence for the role of cultural analysis in marketing is the number of people trained in anthropology or sociology who are working in

marketing firms. Marketers need to be familiar with cultural anthropology which examines all human behaviours that have been learned, including social, linguistic, and family behaviours (Winick 1961). It is also concerned with finding out about how people's lifestyles are affected by the environment in which they live and work; it investigates the meaning of rituals and taboos; it attempts to study the significance of national cultural patterns. Apart from these, consumer researchers and marketing practitioners need **cultural empathy**, defined as the ability to understand the inner logic and coherence of other ways of life (Engel, Blackwell and Miniard 1990). It includes restraint not to judge the values of other ways of life. Consumer analysis focuses on "meaning systems" of consumers in a nation which are intelligible within the cultural context of that country. Marketing strategies will thus, need to be adapted to meaning systems of the market rather than to change the market to the customary marketing programmes of the firm.

Culture also influences marketing activities. Marketers and consumer analysts should realise the importance of cultural influences in product positioning, packaging, communication and distribution decisions. Attention should be given to examine the implications of culture for the development of marketing strategies, especially in international markets. The current trend of internationalisation suggests for a market segmentation on a cross-national basis and thus, further probing of how cultural influences may provide ideas for international market development and strategies. Young and Hamill (1990) outlined four main areas whereby cultural environment could have a major

impact on the international marketing strategies. These are:

- i - impact on the international marketing mix such as price, promotion, and distribution
- ii - the approach of conducting marketing negotiations across borders which involves individuals from different cultural background
- iii- the choice of foreign markets to develop and the entry mode may be affected by cultural factors
- iv - the management of overseas subsidiaries and the transferability of home country business practices, technology and management style

Chisnall (1985) noted that cultural influences affecting human behaviour should not be regarded as merely of academic interest - some esoteric branch of studies which has some significance for students of history and sociology than for business executives. He maintains that cultural values of a society find expression in the products and services that are demanded; the acceptance of new products, for instance, may be very dependent on the cultural implications involved in changing some pattern of consumption.

The next section will review the major models of decision process which have been published to explain the choice behaviour of consumers and various intervening variables which influence the process.

2.2 CONSUMER DECISION-MAKING MODELS

This section will set out and briefly examine four comprehensive models of consumer behaviour. These models reflect an effort to order and integrate the huge number of bits and pieces of knowledge currently known about

consumers decision-making process and their behaviour, also the cultural inputs of these models.

The four models reviewed are Howard and Sheth's, Engel, Kollat and Blackwell's, Sheth and Sethi's and a recent model by Sheth, Newman and Gross. The first two models focus on consumer decision-making, especially how individual consumers arrive at brand choices. The third model attempts at developing a framework of decision making within the international environment. The fourth model and final model examined is a new consumer behaviour model. This model is of particular interest to this study because it is concerned with consumption values, especially why consumers choose to use or not to use a specific product or service.

2.2.1 Howard-Sheth Model

The Howard-Sheth (1969) model is a major revision of an earlier systematic effort to develop a comprehensive theory of consumer decision-making. A simplified version of the Howard-Sheth model is shown in Figure 2-4. The model consists of four sets of variables:

* **Inputs**

The input variables consist of three distinct types of stimuli in the consumer's environment. Physical brand characteristics (significant stimuli) and verbal or visual product characteristics (symbolic stimuli) are furnished by the marketer in the form of product or brand information. The third type of stimulus is provided by the consumer's

social environment (family, reference group). These three types of stimuli provided inputs concerning the specific brands to prospective consumer.

* **Perceptual and Learning Construct**

The central component of the Howard-Sheth model consists of psychological variables that are assumed to operate when the consumer is contemplating a decision. These constructs are treated as abstractions, and are not operationally defined or directly measured. Some of the variables are perceptual in nature and are concerned with how the consumer receives and processes information acquired from the input stimuli and other parts of the model. Learning construct serve the function of concept formulation. Included in this category are the consumer's goals, information about brands in the evoked set, criteria for evaluating alternatives, preferences, and buying intentions. The proposed interaction between the various perceptual and learning variables and the variables in other segments of the model give the Howard-Sheth model its distinctive character.

* **Outputs**

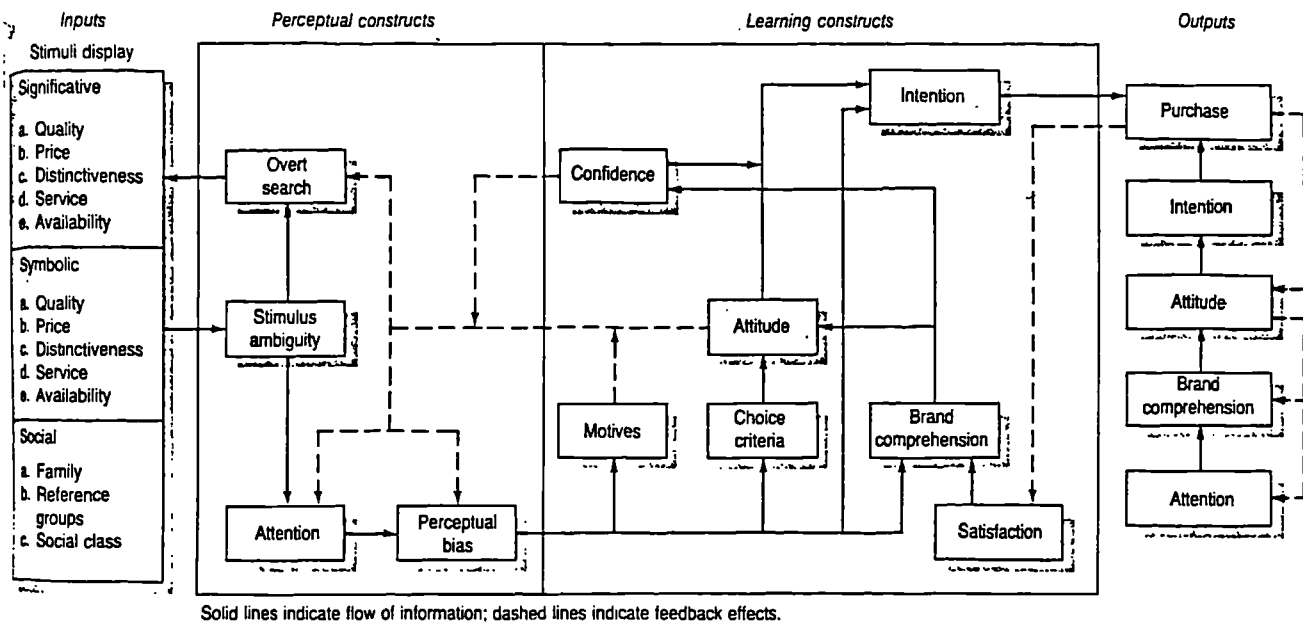
The model indicates a series of outputs that correspond in name to some of the perceptual and learning construct variables (attention, brand comprehension, attitudes, intention), in addition to actual purchase

* **Exogenous Variables**

Exogenous variables are not directly part of the decision-making process and these influences come from the buyer's social environment. Relevant exogenous variables include the importance of purchase, consumer

personality, traits, culture, time pressure, social class and financial status. These variables will provide the control essential to obtaining satisfactory predictive relations between the inputs and outputs of the system.

Fig 2-4 Howard-Sheth Model of Buyer Behaviour



Culture, as part of exogenous variables is postulated as affecting the Motives, Brand Comprehension, Attitude and Intention. These, in turn influence the searching for and perception of information. Howard and Sheth viewed culture as a set a social influences which generally have four effects:

- 1- to provide the buyer with socially appropriate motives that have a variety of implications for his behaviour
- 2- to inform the consumers of brand availability
- 3- to provide him with the facts about the merits of the brands before the purchase
- 4- to provide the buyer the reassurance for his purchase

As with most of the models, Howard-Sheth model did not explicitly show the relationship between culture and consumer behaviour. The exogenous variables are literally outside the main model; they are not caught up in the web of inter-relationship that define the internal (endogenous) variables. In order to fully understand the precise relationship between culture and buyer behaviour, the motives and attitude of consumers need to be addressed in the context of cultural system of a specific society. From this it enables us to see how and to what extent culture will impose a lifestyle pattern to the consumers.

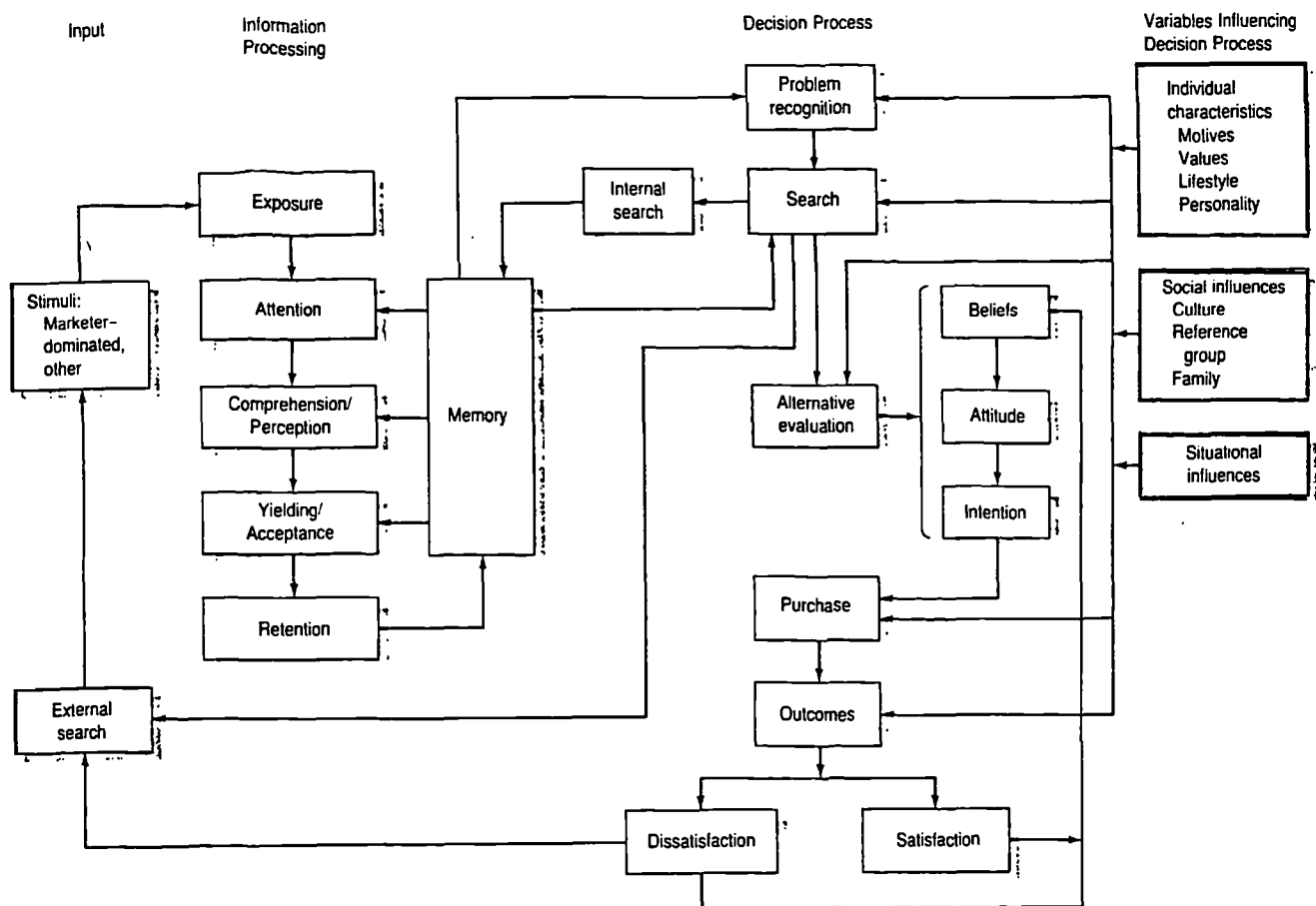
2.2.2 Engel, Kollat and Blackwell Model

The **decision process** has always been a major part of the Engel, Kollat and Blackwell (1968) approach and indeed they could be said to have popularized this theoretical viewpoint. Broadly speaking, consumer decision-making takes the form of the following steps:

- 1- **Need recognition** - the consumer perceives a difference between the desired state of affairs and to the actual situation sufficient to arouse and activate the decision process
- 2- **Search for information** - the consumer searches for information stored in memory (internal search) or acquires decision relevant information from the environment (external search)
- 3- **Alternative evaluation** - the consumer evaluates options in terms of expected benefits and narrows the choice to the preferred alternative
- 4- **Purchase** - the consumer acquires the preferred alternative or an acceptable substitute if necessary

- 5- **Outcomes** - the consumer evaluates whether or not the chosen alternative meet needs and expectations once it is used

Fig 2-5 Engel-Kollat-Blackwell Model of Consumer Behaviour



Source: Engel, Blackwell and Miniard 1986

From this generic model of decision process, it is further developed with other components of information input, information processing and the variables influencing the decision process. Figure 2-5 depicts the model with its four components and their interrelationship between the components.

* **Decision-Process Stages**

The central focus of the model is on five basic decision-process stages: problem recognition, search, alternative evaluation (during which beliefs may lead to the formation of attitudes, which in turn may result in a purchase intention), purchase and outcome.

* **Information Input**

Information from marketing and non-marketing sources feed into the information-processing section of the model. After passing through the consumer's memory, which serves as a filter, the information has its initial influence at the problem recognition stage of the decision-making process. Search for external information is activated if additional information is required in order to arrive at a choice, or if the consumer experiences dissonance because the selected alternative is less satisfactory than expected.

* **Information Processing**

The information processing section of the model consists of the consumer's exposure, attention, comprehension, acceptance, and retention of incoming information. Before a message can be used, the consumer must first be exposed to it, allocate information-processing capacity to it, interpret the stimulus, be persuaded by it, and retain the message

by transferring the input to long-term memory. In order to be retained memory as information and experience, the message must pass through both the sensory and short-term memory.

* **Variables Influencing The Decision Process**

The last section of the model consists of individual and environmental influences that affect all five stages of the decision process. Individual characteristics include motives, values, lifestyle, and personality; the social influence are culture, reference groups, and family. Situational influences, such as consumer's financial condition, also influence the decision process.

So far the researcher has confined the discussion to the two most widely accepted comprehensive consumer behaviour models. There are several others - Nicosia (1966), Andreasan (1965), Bettman (1979), to name a few. None of these models concern themselves with the international environment. They basically assume the uni-national environment to be a frame of reference within which consumer behaviour conceived as a system process.

2.2.3 Sheth-Sethi Model of Cross-Cultural Model

Sheth and Sethi's model (1977) was the most serious attempt at developing a comprehensive model of inter-national consumer behaviour. The following are some of the characteristics of the model:

* **Endogenous Variables**

constitute the focus of the model with a propensity to change forming the

central core. This core factor is affected and determined by cultural lifestyle, strategic opinion leadership and communication about innovation. A positive propensity to change will affect the evaluation of innovation leading to adoption

* **Exogenous Variables**

the adoption tendency will be affected by exogenous variables like income distribution, value of time and marketing institutions. Permanent adoption will be constrained by unpredictable situations like political stability

* **Input and Output Variables**

Communication about innovation, conceived as an input variable, can be cognitively distorted because of the influence of certain exogenous variables like language and product familiarity. Output variables cover behavioural and cognitive responses including adoption tendency and adoption

This model has been able to unify and integrate concepts from various disciplines particularly cultural anthropology and diffusion of innovation. It makes a pioneering contribution to theory building in the conceptualization of international consumer behaviour.

2.2.4 Sheth-Newman-Gross Model of Consumption Values

The Sheth, Newman and Gross model (1991) was introduced recently to explain "why" consumers make the choices they do. Compared with the other comprehensive models, it has fewer component parts and stresses on a series of

specific measurement approaches to secure the necessary consumer inputs required to apply the model. This model is rooted in three central predispositions:

- 1- consumer choice is function of a small number of consumption values;
- 2- specific consumption values make differential contribution in any given choice situation;
- 3- different consumption values are independent

Fig 2-6 Sheth-Newman-Gross Model of of Consumption Values

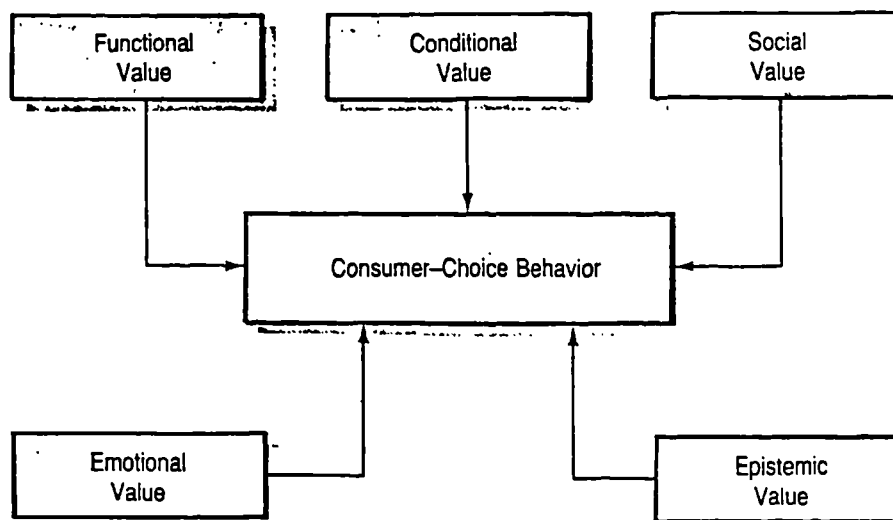


Figure 2-6 illustrates five consumption values that are the core of the model namely:

* **Functional Value**

The functional value of a consumer choice is the perceived functional, utilitarian, or physical performance utility received from the choice's attributes. At the heart of the functional value are such consumer-relevant attributes as reliability, durability and price. For example, the decision to purchase a particular car might be based on purchase price and promised fuel economy.

* **Social Value**

The social value of a choice is the perceived utility acquired because of the association between one or more specific social groups and a consumer's choice. A consumer's choice gains social value by being linked with positively or negatively stereotyped demographic, socioeconomic and cultural-ethnic groups.

* **Emotional Value**

The emotional value of a choice is the perceived utility acquired from its capacity to stimulate the consumer's emotions or feelings. A choice acquires emotional value when associated with specific feelings or when it triggers or sustains those feelings. Products and services are frequently associated with emotional responses, for example, the excitement of watching a favoured football team in action or the anticipation of driving a new car.

* **Epistemic Value**

The epistemic value of a choice is a perceived utility that comes from the choice's ability to foster curiosity, provide novelty, and/or satisfy a desire for knowledge. New purchase or consumption experiences, especially, offer epistemic value.

* **Conditional Value**

The conditional value of a choice is the perceived utility acquired by a choice as an outcome of some particular situation or circumstance facing the consumer.

Summary

Until recently culture has not gained attention from academics in the area of consumer behaviour. Nevertheless, the relationship between culture and consumer behaviour seems debatable. Kassarian and Robertson (1973) attributed the lack of recognition of culture as an important variable in the past to the fact that the influence is indirect. However, many experts have expressed their confidence and consensus in the specific link between culture and consumer behaviour. Markin (1974) strongly proposed that:

"knowledge of a culture makes it possible to predict a good many actions of the persons who share that culture. Because behaviour is somewhat orderly, one familiar with the culture of a group can, to a certain extent, predict its future behaviour"
(Markin 1974,p.469)

Along the same line, Sheth and Sethi also suggested that

"an understanding of the process and condition by which different cultures move on the continuum can help in

understanding and predicting the circumstances under which a given product or idea tends to be accepted in a society".

(Sheth and Sethi 1977, p.374)

Among the two highly acclaimed models of consumer behaviour: Howard-Sheth Model of Buyer Behaviour (1969), and Engel-Kollat-Blackwell model (1968), only Engel et.al's model incorporates culture as an environmental variable which yields impact on problem recognition of a consumer. Sheth and Sethi model leans heavily on the discipline of cultural anthropology which implies that marketing international products face significant cultural differences. It emphasizes more with the cross-national flow and diffusion of products or services. The recent model of Sheth-Newman-Gross incorporates consumption-related values that explain why consumers choose to buy or not to buy (or to use and not to use) a specific product or service. The model can be applied to consumer choices involving a full range of product types - consumer durable and non-durable goods, industrial goods and services. Even though the model did not mention the cultural value explicitly as an indicator for consumers' choice, it is classified under the social value category. The attractiveness of the Sheth-Newman-Gross model lies in the fact that the developers have not only considered the conceptual composition of the model, but have also given considerable attention as to how the consumption values should be measured (Schiffman and Kanuk 1991). This will allow the model to validate the relationship among the constructs proposed and thus, amenable to the real-world testing and application.

2.3 THEORETICAL BACKGROUND OF CULTURE AND CONSUMER BEHAVIOUR

Previously brief introduction of various definitions of culture and the models of consumer decision-making were outlined and this section will examine the theoretical framework pertaining to culture and consumer behaviour. Then, the concepts and ideas of this framework are consolidated with other empirical findings in order to build up the conceptualization upon which this research is based. This conceptualization and the research model will be discussed in the next two chapters (Chapters 3 and 4).

In the early 1960's Winick (1961) observed that specific knowledge of a particular tradition, the awareness of cultural tradition and themes, and the sensitivity to cultural taboos provides anthropologists with an insight into consumer behaviour which frequently eludes researchers whose disciplines are less informed by holistic and inductive approaches. Almost two decades later, Levy (1978) resurrected this line of thought in his call for an anthropology of contemporary market transaction attuned to the combination of holistic perspective, functional and symbolic analyses and the "deep structure" of human behaviour.

Wadia (1967) introduced a theoretical background regarding the concept of culture and its relationship to consumers. This conceptualization is explained in the context of rational, irrational and non-rational forms of behaviour. Rational behaviour refers to actions whereby consumers are almost perfect in

their actions and reasonings, their knowledge and skills are unlimited and therefore they are able to justify their choices with the best reasonings. Whereas the non-rational dimension of behaviour relates to actions of consumers where they are neither totally incompatible with reason nor is totally incompatible with reason but brought about through cultural conditioning. Thus, behaviour such as three meals a day, or wearing a tie; and beliefs such as validity of monogamy, have their roots, not in reason or against reason, but in culture. In order for marketers to operate successfully in the domestic and international market, they have to consider these complex non-rational consumer behaviour into account. People are behaving in a distinct manner due to culture and yet they could not explain the logic behind this. Understanding the conscious nature of cultural behaviour will assist marketers to appreciate the values attached to products and services, and the construction of motivations and attitudes pertinent to these products and services.

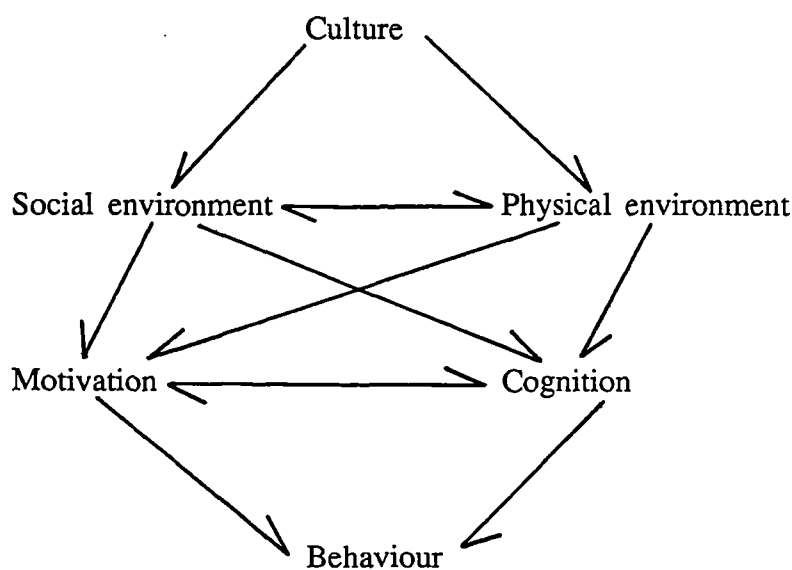
Howard and Sheth (1969) attempted to tighten the relationship between culture and consumer behaviour by suggesting how culture affects buyer's behaviour through several hypothesized intervening variables. The values implicit in culture are said to affect consumption motives which in turn partially set the choice criteria used by individual consumers. Culture may also act as an inhibitor for specific products. Their model is one of the earliest theoretical documents to establish the causal relationship between culture and consumer behaviour. The shortcoming of this model in the context of decision-making process is that cultural variables are only treated as exogenous

variables: that is, they do not affect directly the buyer's formation of decision-making. While the model has some descriptive utility, it fails to provide predictive test or quantified analysis to support their argument about the significance of culture. The tendency for consumer researchers to rely on psychology rather than anthropology can most likely be traced to their objective which is to examine individual behaviours and then aggregate these behaviours to form a generalised model. These model will sometimes overlook the importance of understanding the network between man, culture and his environment.

Serpell (1976) outlined the aspects of culture that will influence the human behaviour. These are the social and physical characteristics of the environment. Social characteristics consist of the interpersonal relationship between individuals of a society and the norms and customs governing the relationship. Physical characteristics are the cultural artifacts or the material manifestations of culture which will also influence on the community habitat. These environments will consequently affect the psychological constructs of motivations such as attitude and personality. It is also conceived as affecting cognition the level of broad structure of intellect and of specific process of reasoning, communication and perception. This web of inter-relationship is illustrated by a model as shown in Figure 2-7. As the model suggested, the physical and social environments are not mutually exclusive and each of them can affect both the motivation and cognition constructs of the individuals. This model depicts that culture will initially influence the consumers at the macro-

level i.e., the environments of a society and eventually influencing them at the micro-level, which are the stages of cognition, perception and decision-making process.

Fig 2-7 Causal Relationship Mediating the Relationship Between Culture and Behaviour



Source: Serpell (1976), p.18

The study of consumer behaviour has, for the most part, been neglecting a large chunk of phenomena which are sociological in nature. The main use of sociology in consumer research is to study the influence of group memberships on individual awareness, preferences, and decisions. Nicosia and Mayer (1976) pointed out that studying consumption at the societal level is more effective because it will highlights different consumption characteristics of societies and their cultural values and institutions associated with these characteristics.

Understanding some of a society's characteristics could provide some context necessary to help the study of individual consumer choices. For example, understanding the effect of cultural values concerning achievement and the use of time is at least as important as understanding whether consumers process information in an additive or multiplicative manner.

The distinctive feature of the sociology of consumption is that it studies group rather than individuals; hence, consumption rather than consumer behaviour. Group properties can be either "aggregate" or "global" (Mayer and Nicosia 1977). Aggregate properties are derivable from the attributes of individuals and global properties are features which are inherent to a group. Consumption per se is an activity, so it is an aggregate characteristics of groups. However, institutions in which consumption occurs, consumption rituals, and cultural values pertaining to consumption may also characterize and differentiate groups, and these would be global properties. Mayer and Nicosia suggested that the sociology of consumption can (i) illuminate the meanings and motivations behind some types of consumer behaviour; (ii) help identify more precise market segments; (iii) improve the content of promotional material; (iv) aid new product introduction, and (v) improve the public perception as well as business in general. On the same light, Zaltman and Wallendorf (1977) identified seven areas of sociological interest which are important for understanding consumer behaviour. These are: (i) social roles; (ii) societal level analysis; (iii) social class; (iv) demography; (v) collective decision-making; (vi) lifestyle; and (vii) illegal exchange.

Kinsey (1988) re-asserted the point that culture is one of the most significant aspect which may be used to explain the differences in consumer behaviour. While the basic needs are the same the world over, the drives to satisfy them are affected by the compulsions, checks and guidance system which originates in culture. The cultural overlay therefore forms the foundation for all motivational differences between groups. The way in which culture influence needs and wants may be best discussed with reference to the major elements of culture such as religion, family, ethnic structure, language, education and reference group.

Summary

This chapter outlined the definition of culture and its characteristics which are relevant to consumption. The researcher further discussed the importance of considering culture and its elements in understanding the marketing activities and formulating strategies of business planning. Understanding culture alone is not sufficient. What is more important is how cultural inputs play its role in decision-making process of individuals. Toward achieving this comprehension, several models of decision-making were reviewed which are Howard and Sheth's model, Engel's model, Sheth and Sethi's model and Sheth-Newman-Gross model. Finally an overview of theoretical literature on culture and consumer behaviour was discussed for the purpose of laying a framework on the relationship between the two concepts.

Following these conceptualizations, the next chapter will explore the literature on culture and behaviour with specific reference to family planning.

CHAPTER 3 FAMILY PLANNING BEHAVIOUR

Introduction

This chapter examines family planning as a topic for consumer research. It begins with a review of literature on the sociological dimension of family planning, with particular emphasis on culture and its three major components i.e., religion, ethnic (community), and family. The presentation then turns to psychological elements in family planning, comprising of knowledge, attitude and behavioural intention. The measurement of each elements are discussed in the context of family planning behaviour. These behavioural and sociological factors will form the basis of formulating the research model which will be discussed in the next chapter (Chapter 4).

3.1 SOCIOLOGICAL DIMENSIONS

There is a general consensus that social psychology contributes substantially to an understanding of the variations in fertility and family planning behaviour. If we examine the previous literature on family planning, few salient factors of sociological and psychological dimensions could be identified. Rainwater's study (1960, 1965) perhaps represents some of the most insightful qualitative inquiry to date. His principal finding is that important psychological needs and motivations forces are at work in influencing family size. For lower class fathers, for example, children are seen as important sources of self-esteem. There is even evidence to suggest that children provide these fathers with an escape or compensation for moral or other failings

(Rainwater 1960). For the middle class, Rainwater feels that attitudes toward family planning efficacy would be essentially the same if it were not for the "sense of conflict between religious beliefs and middle class values" (Rainwater 1965, p.202). Overall, Rainwater finds evidence suggesting that either psychological motives overwhelm economic or social class variables or else these latter determinants operate through the filter of psychological needs.

Sociologists have also spent so many years in trying to isolate the key factors responsible for the variation in family planning behaviour. It has been suggested about the importance of social psychological variables in elucidating the relationship between socioeconomic status and fertility behaviour (Fawcett 1970). One specific suggestion, for example, is that "the complex of socioeconomic factors exerts its influence on fertility through the determination and reinforcement of certain value orientations" (Clifford 1971, p.39). However, the impact of these social psychological variables, such as values, on fertility behaviour has been investigated with a modicum of success (Poston and Singelmann 1975). Stolnitz (1956, p.743) has remarked that a significant amount of time and money has been spent in examining the impact of these variables on fertility, but the fact still remains that "the associations so far established between fertility and socio-economic factors have been more revealing than those involving psychological factors". Freedman (1962) has noted his reservation by commenting, "although we probably know more about the fertility and family planning of the American population than about half of any other country in the world ... our large-scale fields surveys have been

much more successful in measuring and describing variations in fertility and family planning than in finding the causes of these variations."

The failure in to find some social psychological correlates in explaining the variations of family planning behaviour is discouraging since these kind of variables should have their greatest influence. In searching for useful relationship between these two dimensions, the most important concept to be investigated is culture (Freedman 1987). Thoughtful research about specific elements of culture that impinge on fertility and reproduction is the key frame of reference in understanding family planning.

Culture is germane to the most basic questions about family planning. In countries such as Myanmar (Burma), Mongolia, Cambodia, and the Democratic People's Republic of Korea, the government does not wish to limit fertility (Warwick 1988). In other countries there is interest in fertility control, but very low demand due for services due to lack of awareness, cultural constraints and setbacks of distribution structure. Is family planning programme compatible with a particular culture and how should the programme be presented to the public? How can family planning be incorporated into the domain of consumption activity whereby users of this practice can be treated as consumers? Some light can be set on these questions by considering a country's cultural situation as a whole and the behavioural traits of its population.

For example, given the environment in sub-saharan Africa, one can question the wisdom of large investments in family planning until there is evidence of "consumer" demand. The case for a programme should be made on its own merit rather than on the basis of universalized assumptions about the need for such interventions. In Arab countries, the society is dominated by Islamic Arab culture and it incorporates strong kinship bonds and a strong pronatalist view. The influence of religion and family on an individual's life supersedes all other social institutions, including the state (Fauor 1989). The society and its members believe that procreation is one of the most important objective of marriage.

By contrast, Asian societies contain an example of success. China, with a total population of over one billion, for the period of 1985-90, growing at estimated rate of 1.18 percent per year (Hull and Larson 1987). Also between 1985 and 1990 Thailand is growing at an estimated rate of 1.61 percent per year. Knodel et.al. (1984) argue that the demand for birth control in Thailand was stimulated in part by economic pressures and rising aspirations for children. This change was further helped by the extent of female autonomy in Thai culture and by the absence of either strong pronatalist pressures or opposition to birth control from Buddhism, the main religion. Other Asians countries with estimated annual growth rates under 2 percent are Singapore (1.09), Republic of Korea (1.66), Hong Kong (1.68), Indonesia (1.74), and Myanmar (1.89) (Hull and Larson 1987).

It is the researcher's contention that the demand for family planning resulted from socioeconomic and cultural influences, particularly in the Southeast-Asian countries. Different religious attitudes toward contraceptive use, different attitudes toward the women's role in the family and society, the predominant role of husband in decision making, and different pronatalist attitudes could all be important. The cultural differences are thought to be strongest where the group maintains distinct identities and ways of life. Beyond showing the substantial differences seen across countries in the demand for and cultural acceptability of family planning, this study highlights the importance of three cultural issues in family planning behaviour: religion, ethnic and racial issues, and family structure and orientation.

3.1.1 Religion

The first area of culture that is significant for family planning is religion. In this context, it means a social institution drawing many citizens together in common belief rather than situations of confessional rivalry. In Islamic countries such as Indonesia, Pakistan, Saudi Arabia and Malaysia, the dominant religious traditions have played a crucial part in shaping the behaviour of the population towards birth control. This phenomenon also prevailed in the countries of Catholic predominant such as Mexico and the Philippines.

A person's religion does to some extent affect the probability that he or she will use contraceptives. Contraceptive usage is found among Hindus (Basu 1990; Nichter and Nichter 1987), Muslims (Bernhart and Moslehuddin 1990;

Fauor 1989; Sukkary-Stolba 1985; Mernissi 1975; Folch-Lyon et.al. 1981), Protestants and Catholics (Goldscheider and Mosher 1991; Mosher and Goldscheider 1984), and the followers of Confucianism (Freedman 1987). In spite of these patterns, those opposed to family planning frequently cite religious opposition as an explanation. Bernhart and Moslehuddin's study (1990) in Bangladesh found that Muslim wives quoted the religious objection as one of the reasons for not using contraceptives. Sukkary-Stolba (1985) in her research identified two cultural variables i.e., religious and cultural norms which influence the acceptability of family planning in Egypt. Even though she realised the importance of those cultural factors, the discussion emphasizes on the attributes of birth control method rather than the salient features of culture which determines its acceptability. In the province of Bali (Indonesia), which is mainly Hindu, the family planning programme has had fewer problems than in Islamic areas in promoting IUCD (intrauterine copper device). Among Muslims, there is a religious prohibition against insertions of the IUCD by male doctors and other male medical personnel. This rule is given a different interpretations across Indonesia, but there is no doubt that it has caused difficulties in promoting IUCD use and raise the level of anxiety about this method among Muslim women (Warwick 1988).

Similarly, the variations happened in the Christianity domain. Goldscheider and Mosher (1991) study found that in the United States, Catholics are twice as likely as Protestants to object to family planning on religious grounds. The authors' investigation of religious commitment revealed

that the frequency of church attendance did not alter previously reported differences between Protestants and Catholics. Catholics who attended church frequently were as likely as infrequent attenders to practice family planning. There has been arguments that secularization, the general decline in the centrality of religion in family and related spheres of decision making has been associated with the converging of fertility differences among Protestants, Catholics, and Jewish in the United States. However, it is premature to dismiss the continuing influence of some form of religious values on family, fertility, and contraceptive usage (Goldscheider and Mosher 1991). Those who are more committed to religious values, who have been socialized in religious institutions, who are more involved in religious communities are more likely to emphasize family-oriented values and behaviour and greater sex role segregation (see Goldscheider and Goldscheider 1988; Thornton and Camburn 1989; Studer and Thornton 1987). These family and sex role orientations derived from religious communities may be translated into larger family size goals and reliance on particular methods of contraception.

While religion may not influence individual behaviour, some religious institutions' opposition to family planning may affect its availability. In countries where Catholicism and Islam dominate, for instance, some family planning services are not always available (e.g., sterilization). In some cases they may be illegal; in others the medical community may simply not offer them. While religious institutions in these countries may not actually do anything to stop contraceptive usage, political and medical leaders may

anticipate conflict, and thus avoid active support of family planning. Rather than causing public opposition to family planning, such practices seem to result in a total ignorance of existence. In Mexico and the Philippines, the government tried to ensure that neither of the national programme nor the language in which it was presented would be offensive to the Roman Catholic church (Warwick 1988). The church in both countries was nominally against artificial birth control. However, it did not launch a public campaign against a government programme that stayed within reasonable limits. In Mexico, the government did choose a strategy and a language that seemed tolerable to religious leaders, while in the Philippines, church representatives were involved in discussions about programme design. In the formative stages of campaign development in Indonesia, the government involved Islamic leaders and tried to make the programme acceptable to them. This step was taken to overcome moral objections of birth control, which were common, but also deal indirectly with political opposition, which was concentrated in Islamic groups. In Malaysia, the government has to change the name of the family planning agency from National Family Planning Board to National Population and Family Development Board in order to avoid conflict and opposition from religious and political groups. The acceptability of the programme increased as the image changed from simply a birth control agency to a body which promotes the development of family within the Malaysian society.

3.1.2 Ethnicity and Community

The second area which may affect the possibilities of any differences in family planning behaviour is ethnic or racial division. A community of any particular region or place will be having certain ethnic values and norms which are salient to that community. And people residing in the community are subjected to pressure to adhere to these societal norms. Community influences of many kinds are involved in consumers decision about the adoption or rejection of family planning (Bulatao 1984; Potter 1983; LeVine and Scrimshaw 1983). They may also preclude discussion of family planning, stir rumours about the 'real motivation' behind the family planning programme, create suspicions for those adopting the practice, and establishing societal norms for spacing births.

Within the United States, one research has compared family planning usage among blacks and whites, undertaken by Mosher and Goldscheider in 1984. This study indicates that differences in contraceptive use by race are larger than those by religion. Black Protestants are more similar to Black Catholics than either is to white couples in the same religious groups. Moreover, it was found that white wives with no religious affiliation are quite similar to Jewish wives in their very high levels of contraceptive use but are unlike them in specific methods used. Research has also been done in comparing sterilization rates among blacks and Hispanics (DeStefano et.al. 1982). However, male sterilizations are common only among whites (Hollerbach and Nortman 1984). The low rate of sterilization among black and Hispanic

men is usually explained by a cultural value, such as the relationship between the ability to conceive and masculinity, and this phenomenon might happen to other methods of contraception.

Basu (1990) reported in his study on two regional groups in India that cultural differentials exist in the medical services sought for childbirth and in the treatment of morbidity between these two distinct groups. What is important to note from the study are the cultural variables which affect the health care utilization which are summarised as:

- a) traditional beliefs about disease
- b) customs of the society
- c) women's role
- d) exposure to health care system

These variables will be a major influence in the choice of medical treatment among the consumers as well as the health policy implication. Nichter and Nichter (1987) examined the cultural perception of fertility in South India and Sri Lanka and found that cultural notions of fertility prevailed in different perceptions about fertility and conception in terms of safe period for sexual activity and menstrual cycle. However, the impact of ethnic value orientations of the subjects in shaping their perception are not being discussed in detail by this study.

A study by Immerwahr (1981) shown that Sinhalese Buddhists had higher contraceptive use than Tamil Hindus; Tamil Hindus had somewhat higher use than Moor Muslims; and Sinhalese and Tamil Christians had higher levels of contraceptive usage than Sinhalese Buddhists and Tamil Hindus respectively. Immerwahl used a scaled measure of contraceptive use that weighted the various contraceptive methods, since the choice of method reflects both contraceptive effectiveness and the contraceptive's own motivation. Poston and Singelmann's study (1975) among a sample of married Indian tried to look at some relationship between value orientations and fertility behaviour. Their study supports the general hypothesis that value orientations are related to fertility behaviour but on the other hand, value orientations provide neither the sole nor the partial interpretation of relationship between socioeconomic status and fertility behaviour. Their rationale is without the effect of socioeconomic status, value orientation could not predict the variation in fertility behaviour.

Differential reactions to family planning along ethnic line have been reported in other countries such as Malaysia, Singapore, and Thailand (Smithsonian Institution 1973); Kenya (Warwick 1982); and other African countries (Mazrui 1971). Murty and De Vos (1984) reported that in Sri Lanka the Sinhalese show higher use of family planning than the Tamils. One reason is differential access to family planning services stemming from the widespread use of Sinhalese implementers. Other discussions of ethnic question have dealt with Guatemala (Bertrand et.al. 1979), Guyana (Mandle 1975), and Fiji (Hull and Hull 1973).

3.1.3 Family

Decisions about family planning are embedded in a cultural context that may itself be changing at any given time. In many societies an element of that context is the family system of which the fertile couple is a part. An understanding of the links between family and fertility behaviour is often vital to the effective design and organization of family planning programmes. This point is illustrated by Dyson and Moore (1983). Differences in family relations between the north and south of India families have critical implications for interspouse communication, female autonomy, and decisions on fertility. In a study done among married women in Jakarta, Surabaya, Semarang, Medan and Ujung Pandang (all are in Indonesia), Joesef et.al.(1988) found that husband's approval is one of the most important factor in contraceptive usage. Husbands have a major role in the decision to seek family planning services. Under Islamic law, consultation with the husband is necessary. They make decisions about matters affecting marital and family life, and therefore, their authorization is crucial.

Another framework for considering family and fertility views fertility as adjustment to risk. Two key assumptions are that the security asset value of children to parents is potentially high, and it can affect fertility decline (Cain 1980). Particularly where economic insecurity is widespread and derives from several sources, children may be the best insurance against risk, better than agricultural land. They are not without costs, and they may die or become disabled. Nonetheless, they provide a versatility that is difficult to match in

harsh circumstances.

Family can influence the consumers attitudes toward family planning in many ways. Families may be open to outside influences or resistant to changes. Parent and child in some societies may be accustomed to discussing about matters of sexuality and family planning, while in others such communication is absent or taboo. Marriage may be arranged and new couples are expected to live with the parents of one spouse, often the husband. In such an arrangement, the delivery of one child is evidence that the marriage is sound and infertility is a ground for sending the bride back to her own home. In most traditional societies, marriage started at a very early age and the women obtained only a minimum time of schooling. They have little knowledge about modern methods of family planning and this somehow creates reservation about certain methods of contraceptive such as IUCD and sterilization.

Family planning behaviour can also be considered as a process of social exchange (Bagozzi and Van Loo 1978). In one of the few tests of such an approach, Bagozzi and Van Loo (1977) hypothesized that fertility will be a direct function of social exchange processes within the family and an indirect function of socioeconomic forces operating through these exchanges. Using the data from two samples, one in Turkey and one in Mexico City, it was found that families exhibiting more egalitarian relationships and more modern attitudes were also those desiring fewer children. The authors eventually proposed that more egalitarian and modern couples are (i) more likely to engage in family

planning and the use of contraceptive; (ii) more susceptible to anti-natalist constraints and; (iii) more likely to desire a life-style and mode of consumption requiring trade-offs and choices competing for large families.

It seems from the literature review above that mere existence of family planning services is not enough. As several observers have now begun to stress, the demonstration of laboratory effectiveness of various contraceptive technologies may not be synonymous with their usefulness in practice. The level of successful diffusion of any innovation depends on several attributes and one of it is compatibility to social norms (Rogers 1983). It is important to realise the success of family planning interventions rest on the ability to conform to people's lifestyle and their social and religious norms. This ability, in turn, requires a knowledge of the health culture of a population. In some cases, this culture may be compatible with the behaviour that is expected or desired by the family planning providers; in other cases, it may be completely divorced. Hence, a need exist to design services that suit the culture of a population and to seek to transform patterns of behaviour that are detrimental to actual family planning provision.

It is the premise of our hypothesis that cultural values play a major role in influencing the acceptability of family planning and eventually meet the needs of consumers. Family planning programmes will only be successful only when we could understand the cultural value orientation of a society and how they are related to behaviour. An understanding of the cultural variables permits

design of effective programmes capable of reaching the target groups in the population. Failure to consider these differences will increase the perceived risks, reduce satisfaction, and result in poor performance.

Next, selected aspects of psychological correlates of family planning will be discussed. The conceptualization of these behavioural dimensions is presented, together with the issue of measuring those variables.

3.2 PSYCHOLOGICAL DIMENSIONS

The basis for family planning assessment was often the Knowledge-Attitude-Practice survey (Stephan 1962; Berelson 1966; Caldwell and Gaisie 1971; Marshall 1972; Cone and Hayes 1984; Warwick 1988). It is a process of soliciting self-report information from persons about family planning knowledge, attitudes and practice. More than 400 KAP studies have been reported in the literature (Cone and Hayes 1984) and probably the most popular research tool in the area of population control. However, there are some discrepancies or gap arising from the attitude-practice sequence which received many criticisms from the sociologists and psychologists (Hauser 1983; Freedman 1987; Mbizvo and Adamchak 1991). Unfortunately, we seldom know what relationship, if any, exists between these verbal statements and the actual fertility behaviours. Thus the reliability and validity of KAP studies are almost always a suspect. The most likely explanations for this gap are could be attributed to the invalidity of survey measures of fertility desires and in many cases (especially in

developing countries) women fail to use contraception due to their husbands opposition.

In light of the above arguments, this study will also include the behavioural intention element in explaining the psychological correlates of family planning, together with the usage variable.

3.2.1 Knowledge

An understanding of consumer knowledge is important to marketers and public policy-makers since knowledge is a major determinant of consumer behaviour. What consumers buy, where they buy, and when they buy depend on the knowledge relevant to the decision. Consumer who believes that generic products contain the same ingredients as their branded counterparts, for instance, are unlikely to pay additional price for the brand name. Thus, knowledge can influence the favourability of consumer's product preferences (Alba and Marmorstein 1987; Sujan 1985).

What is knowledge At a general level, Engel et.al (1990) defined knowledge as the information stored within a memory. The subset of total information relevant to consumers functioning in the marketplace is called **consumer knowledge**. Knowledge is closely related to cognition and experience. Consumer researchers have and continue investigating the full range of issues associated with consumers' cognitions - the way individuals acquire, process, and use product information. In an effort to further enrich the

discipline, there has been a movement to study the influence of cultural factors on a wide range of consumer cognitions and behaviours (e.g., Delener 1990; Deshpande, Hoyer and Donthu 1986; Wallendorf and Reilly 1983; Hirschman 1983; Hirschman 1981).

A particular issue which transcends all of these streams of research concerns the knowledge and beliefs which are acquired, processed, and used in the consumption contexts. Both the anthropology literature (e.g., D'Andrade 1981; Quinn and Holland 1986; Wolcott 1982) as well as that from consumer behaviour (e.g., McCracken 1986; Mick 1986) posit that knowledge held by individuals is often culturally influenced. Yet clearly the acquisition of knowledge can only occur at an individual level, making such process innately cognitive. Hence, studying knowledge may best be facilitated when "cultural approach to cognition" is used - i.e., when individuals' cognitive processes are examined in a specific socio-cultural context (Roth & Moorman 1988). Engel, Blackwell and Miniard (1990) explained that consumer knowledge falls into three general ideas:

- i) product knowledge
- ii) purchase knowledge
- iii) usage knowledge

Product Knowledge It is a conglomerate of many different types of information stored in memory about various products which would encompass:

- * awareness of the product category and brands
- * product terminology
- * product attributes
- * beliefs about the product and brand image

- * product misperception
- * price knowledge/product prices

A common approach to assessing product and brand awareness is the 'top-of-the-mind' awareness measure. As the name suggests, consumers are asked to recall all of the brands or products types that are applicable to the probe. Take for example family planning, there are various methods of contraceptive available such as:

- * pill
- * injectable contraceptives
- * intrauterine device (IUCD)
- * diaphragm, sponge and cap
- * spermicide
- * condom
- * sterilization
- * rhythm (natural method)

Those products familiar to the consumer comprise the **awareness set**. An important marketing objective would be to move the product into the awareness set. **Terminology** refers to knowledge of the meanings of terms used within a family planning domain, for example, knowing that "IUCD" refers to one type of contraceptive.

Product attributes refers to knowledge at which attributes are available for evaluating a brand/product. It includes knowledge of attributes that a person would use in making a decision and also those that he would not use but is aware of their existence. Consumers have different levels of knowledge about product attributes (Hirschman 1980). Some attribute knowledge is abstract, in that it represents intangible, subjective characteristics of the product such as the

quality of a jacket or the stylishness of a car. Other attribute knowledge is somewhat less abstract in that it stands for less subjective, more tangible features such as the warmth of a jacket or how comfortable a car is. Finally, some attribute knowledge is concrete, in that it represents tangible, physical characteristics of a product such as the type of leather in a jacket or the front-seat leg room in a car (Gestfeld, Sproles and Badenhop 1977). Thus, consumer's attribute knowledge refers to the subjective meanings or cognitive representations of the types of product features mentioned above. In addition, it may also contain representations of consumers' affective evaluations of each attribute (like or dislike). **Product misperception** refers to inaccuracies and incorrect beliefs in consumers' knowledge. For example, many people believe that contraceptives would result in impotence; a very unfavourable belief in the practice of family planning.

The concept of product knowledge is considered being of crucial importance among consumer researchers, not at least due to the following:

- First**, knowledgeable consumers are expected to possess superior ability in approaching new information. Due to more developed knowledge structures such consumers are assumed more able to interpret and integrate new information than their less informed counterparts (Johnson and Russo 1984; Chase and Simon 1973)
- Second**, product knowledge is assumed to impact the decision-heuristics applied in handling buying decisions. A few examples may clarify this point. Informed consumers make more use of functional attributes than

did their less knowledgeable counter-parts. Consumers low in product knowledge are assumed to be more inclined to seek external information than are consumers high in product knowledge (Newman 1977; Punj and Staelin 1983).

Purchase Knowledge Purchase knowledge encompasses the various pieces of information consumers possess that are germane to acquiring products. The basic dimensions of the purchase knowledge involve information concerning the decision of where the product should be purchased or solicited. Many products can be acquired through very different channels. Cosmetics and apparel, for example, may be purchased by visiting a retail store, ordering from a catalogue, or contacting a field representative of cosmetics/apparel firms that utilizes a sales force. Family planning products are rather limited in term of their acquisition. Folch-Lyon et.al.(1981) cited three main sources where contraceptives can be obtained:

- 1- pharmacy
- 2- public clinics; including family planning clinics
- 3- private doctors

Usage Knowledge Usage knowledge encompasses the information available in memory about how a product can be used and what is required to actually use the product. The adequacy of consumers' usage knowledge is somewhat important for several reasons. First, consumers are certainly less likely to buy a product when they lack sufficient information about how to use

it. Marketing efforts designed to educate the consumer about how to use the product are often needed. A similar barrier to purchase occurs when consumers possess incomplete information about different ways or situations on which a product can be used. The discovery of aspirin's ability to reduce heart attack risks prompted Bayer to inform consumers of this new use (Engel et.al. 1990). Such efforts are quite common, as marketers often identify and promote new product uses to enhance demand, particularly in the case of mature products. Inadequate usage knowledge can have detrimental effects on consumer satisfaction. A misused product may often not perform properly, causing the users to feel dissatisfied. Even worse, misuse may lead to bodily's injury, such as frequent accidents involving hand-held power saws (Staelin 1978). The use of various contraceptive methods is quite complicated. The frequency of taking pills and injection; the insertion of intrauterine device; the usage of cap, diaphragm, spermicide and condoms all present different set of procedures which apparently need an elaborate consumer's understanding on how the products work. Therefore, the consumers need to be informed about the procedures of using contraceptive in trying to persuade them to practice family planning without any fear or anxiety.

3.2.1.1 Products as Bundles of Benefits

Some marketers have pointed out that consumers usually tend to think about products and brands in terms of their **consequences**, not their **attributes**. Consequences are specific events that happen to a consumer when the product is purchased and used. For instance, a facial cream might cause an allergic

reaction or cost too much. Or, other consumers think a person is either wise or foolish for using a certain type of contraceptives.

For a better understanding of the product consequences it is useful to distinguish between two types of product consequences - functional and psychosocial (Peter and Olson 1990). **Functional consequences** are less abstract outcomes of product use that are more tangible and more directly experienced by consumers. For instance, functional consequences include the physiological outcomes of product use. Functional consequences also include the physical, tangible, performance outcomes of using a product - a car gets a certain number of miles per gallon, a toaster browns bread evenly, and an ink pen writes smoothly without skipping. In contrast, psychological consequences of product use are less tangible and more personal outcomes, such as how the product makes we feel. For instance, wearing Benetton sportswear might make we feel more attractive or stylish. Consumers also have knowledge about the relatively abstract, intangible social consequences of product use ("My friends will like/respect/envy me if I buy a Sony Walkman"). The outcomes of both types are termed as **psychosocial consequences** (Peter and Olson 1990).

It is also important to distinguish between the positive and negative consequences of product purchase and use (perceived benefits and perceived risks respectively). Benefits represent the desirable consequences consumers seek when buying and using products. The cognitive representations of benefits

may also include the positive affects associated with these desirable outcomes (favourable evaluations, positive feelings and emotions). On the other hand, perceived risks represent the undesirable consequences consumers seek to avoid when buying or using products. Consumers' knowledge about risk also contains representations of the unpleasant affects associated with these negative consequences (unfavourable evaluations, negative feelings and emotions).

Rejection of modern contraceptives may be caused by a variety of factors, which includes the promotion issue and product attributes. To understand the lack of acceptability of contraceptive products, Cohen (1990) identified those attributes of the product itself which are unacceptable to users, i.e., the perceived side effects of the product. Table 3-1 shows a variety of perceived negative side effects from the most promoted contraceptives in family planning programmes (IUCD and oral contraceptives) as well as the injectable contraceptive. Perceived side effects can be classified into three categories (Cohen 1990):

- 1- those which are based on misunderstanding of physiology
- 2- those which are based on ethnomedical beliefs, especially those dealing with the concept of 'hot' and 'cold'
- 3- those which may be based on fact

For example, Warwick (1982) found that fears that the pill causes cancer are based on reports in Western medical journals that the pill does, in fact, increase the risk of cancer. Mernissi (1975) suggests that Moroccan women's fears that

the pill causes weakness among poor women may not be unfounded. Similarly DeClerque et.al. (1986) found Egyptian women, based on their own experiences, felt the pill causes weakness in poor women who are malnourished. Perhaps a combination of high dosages and health problems do cause weakness. For methods which cause excessive bleeding, such as the IUCD, anaemia may result (Corea 1980). The potential effects of injectable contraceptive may also be severe. Corea (1980) notes that side effects may include cancer, a weakened immune system, and, for women who are breastfeeding, the passing of the drug to the infant.

Given the plethora of negative side effects, it is not surprising that many women have not adopted the products being marketed. They are acting as rational consumers. For these women, the risks of using modern forms of birth control far outweigh the benefits of fewer children. For women in developing countries whose health may be marginal at best, the risk of compromising one's health has unacceptable consequences. In a weakened state, women would not be able to perform their household duties or would not be able to work to help bring in income (Caldwell et.al 1987; Warwick 1982).

Table 3-1 Perceived Negative Side Effects of Modern Contraceptive Products

PRODUCT side effect	SOURCE
<u>PILL</u>	
causes cancer	Warwick (1982) Shedlin & Hollerbach (1981)
causes weakness (eg. fatigue, dizziness and lethargy)	DeClerque (1986) Low and Newman (1981) Mernissi (1975) Warwick (1982)
causes haemorrhage and amenorrhoea	Shedlin & Hollerbach (1981) Mernissi (1975)
attacks heart	Low and Newman (1981)
causes aches in joints	Low and Newman (1981)
causes short tempers	Low and Newman (1981) Warwick (1982)
causes womb to dry	Caldwell et.al. (1987) Low and Newman (1981)
causes aging & menopause	Low and Newman (1981)
if breastfeeding, causes fever in child	Caldwell et.al. (1987)
cause permanent fertility	Low and Newman (1981) Warwick (1982)
causes epilepsy	Warwick (1982)

....contd/

<u>IUCD</u>	
injures uterus	Mernissi (1975)
causes body pain	Caldwell et.al. (1987)
causes excessive bleeding	Caldwell et.al. (1987) Warwick (1982)
causes breakthrough bleeding	Shedlin & Hollerbach (1981)
can move around body,	Caldwell et.al. (1987)
injuring vital organs	Brody (1985) Shedlin & Hollerbach (1981)
baby born with scalp	Warwick (1982)
causes vaginal ulcers	Warwick (1982)
<u>INJECTABLE</u>	
causes bleeding, amenorrhoea, and irregular menstruation, nausea, headache, weight gain	Narkavonnakit, Bennett and Balakrishnam (1982)

Source: Cohen 1990, p.63

3.2.1.2 Sources of Knowledge

There are two basic sources of knowledge about family planning (Folch-Lyon, Macorra and Shearer 1981):

- 1- formal sources : advertising campaigns, government clinics, social workers, health visitors, doctors, and pharmacists
- 2- informal sources : family, friends, neighbours

Research done by Suyono et.al. (1981) has shown that men and women might use different sources in acquiring the knowledge about family planning. The most important sources for women are doctors, professional workers in clinics, friends and neighbours, and, to a lesser extent and primarily for detailed information about specific products, pharmacy personnel. The main sources for men, in addition to advertising campaigns, are male peer group and their wives. Suyono et.al. (1981) conducted a study on the family planning attitudes in Indonesia and they identified several distinct patterns of information flow regarding family planning. Word of mouth is a key source, particularly for poorly educated women who do not read. To a lesser extent these women rely on radio and television. Better educated women derive information from magazines and other printed matters.

3.2.1.3 Measurement of Knowledge

There are two measures of knowledge (Selnes and Gronhaugh 1986):

- 1- **Objective measure:** these measures assess the contents of memory stored by consumers. This by no means an easy task, given the vast array of relevant knowledge that consumers may possess. Table 3-2 lists some of the questions that might be used in measuring consumers' objective knowledge. These questions represent various aspects of consumers' product, purchase, and usage knowledge about contraceptive.

Table 3-2 Measuring Objective Knowledge

Product Knowledge Measures
<ol style="list-style-type: none"> 1. Terminology <ol style="list-style-type: none"> a.IUCD b.spermicide c.coitus interruptus 2. Attributes <p>What attributes are important to you in deciding which type of contraceptive to use?</p> 3. Brand Awareness <p>List all of the brands of condom you can remember</p> 4. Product Beliefs <p>Is IUCD insertion painful? Which has less side-effects, pill or IUCD? Does the use of condom interfere with sexual gratification?</p>
Acquisition Knowledge Measure
<ol style="list-style-type: none"> 1. Getting the supply <p>Where to get the product and service - pharmacy, private clinic or family planning clinic?</p> 2. Which clinic is better in term of service and cost?
Usage Knowledge Measures
<ol style="list-style-type: none"> 1. Usage procedures <p>Describe the steps involved in inserting foam and spermicide</p>

2. Usage situations
At which hour should we take the pill?

Source: adapted from Engel, Blackwell and Miniard 1990

- 2- Subjective measure: these measures tap the consumers' perceptions of their own knowledgeability. In essence, consumers are asked to rate themselves in terms of their product knowledge or familiarity. Unlike measures of objective knowledge, which focus on specific pieces of information that may be known to consumers, subjective knowledge measures centre around the consumers' impression of their total knowledge and familiarity. Table 3-3 lists some of the questions that might be used in measuring consumers subjective knowledge with respect to family planning.

Table 3-3 Measuring Subjective Knowledge

1. How knowledgeable are you about family planning?
very knowledgeable ----- very unknowledgeable
2. Rate your knowledge of family planning, as compared to the average consumer
one of the most ----- one of the least
knowledgeable knowledgeable
3. How familiar are you with contraceptive methods?
very familiar ----- very unfamiliar

4. If you were going to use contraceptive today, how comfortable would you feel making such decision based on what you know about family planning?

very comfortable ----- very uncomfortable

Source: adapted from Engel et.al. (1990)

3.2.2 Attitudes

Attitude has been one of the most important concepts marketers use to understand consumers. Over the years, researchers have tried a variety of approaches to studying attitude in an attempt to provide a more complete understanding of behaviour. Psychologists have developed at least 100 definitions and more than 500 different measures of attitudes (Fishbein and Ajzen 1975). Although the dominant approach to attitudes has changed over the years, most definitions of attitude have one thing in common: they refer to the person's affective reaction to, or overall **evaluation** of an object or concept (Fishbein 1975).

One the earliest definitions of attitude was introduced Allport (1935) who explained that attitude is a mental and neural state of readiness to respond, organized through experience, and exerting a directive and/or dynamic influence on behaviour. Triandis, as quoted in Peter and Olson (1990) combined three response types (thoughts, feelings and actions) into tripartite model of attitude. In this scheme, attitude was seen as comprising three related components -

cognition (knowledge about the object), affect (positive or negative evaluations of the object), and conation (intentions or actual behaviour toward the object). Later, Fishbein (1975), like Allport, argued that it is most useful to consider attitude as a simple, unidimensional concept -the amount of affect a persons feels for an object. Looking at the contemporary definition, East (1990) explained that attitude is "... about some concept which may be a brand, a person, an ideology, a behaviour, or any other entity which we can think of and to which we can attach our feeling". Furthermore, it can be seen as a single identity or as a cluster of attributes. Today, most researchers agree to the simple concept of attitude proposed by Fishbein is the most useful. That is, attitude represents a person's favourable or unfavourable feelings toward the object in question. Beliefs (cognition) and intentions to behave (conation) are seen as related to attitude, but are separate concepts, not part of attitude itself. This is the perspective taken in this study.

Religion, among other external variables, has a great influence on the formation of attitude of individuals. Muslim, for example may refrain from buying and drinking alcohol, and have a quite restricted diet. Born-again Christians are less materialistic and less interested in consumers goods than other Americans, have low use of credit, and weaker-than-average preferences for national brands. They have higher per capita consumption, however, of cars and motorcycles, groceries and fast-food, apparel stores, sporting goods, insurance, and products from hardware stores (LaBarbera 1987). Attitudes are also formed as a result of direct contact with the attitudinal objects. Consumers

can enjoy a pleasant shopping trip to a retailer are likely to develop favourable attitudes toward the retailer. In contrast, a product that fails to perform as expected can easily lead to a negative attitudes. An important characteristics of attitudes based on direct experience is that they usually held with more confidence and conviction.

3.2.2.1 Attitude Related to Family Planning

Consumers' attitude are always toward some concept (East 1990). Marketers often distinguish between two broad of concepts - objects (things in the environment) and behaviours. That is, consumers can have attitudes toward various objects -including products, brands, models, stores, people, and aspects of marketing strategy in their environments - as well as imaginary objects such as concepts or ideas. Consumers also have attitudes toward their own behaviours or actions - either their past actions or future behaviours.

Consumers' attitudes toward family planning could vary from those who favour the practice and those who are against. These attitudes may be rational or emotional in nature, or more often, a mixture of both. They may be conditioned by perceived social norms and standards, or they may derive mainly from deeply held personal-level drives and needs; typically, they reflect some blend of these. Folch-Lyon et.al. (1981) analyzed the attitudinal findings from their research and summarized three levels of attitudes which are:

- * attitudes dealing with community-level topics; including the political and social matters that do not directly involve the consumer or his family,

also it deals with largely impersonal topics

- * attitudes dealing with family-level topics; the consumer's own family, the members of family or family in general
- * attitudes dealing with personal-level topics; matters that directly relate to the consumers's well-being and aspiration

Attitude related to family planning can be discussed under few concepts associated with reproductive and family development activities which could be categorised as i) marriage; ii) family size; iii) concept of family planning; v) contraceptive decision-making and vi) attributes of contraceptive.

i) Attitude Towards Marriage

Marriage is a cultural ideal - the goal of most women and men. Marriage is a desirable institution and a necessity. To enter into matrimony necessarily implies the fulfilment of the human nature. Depending on the societal norms of a particular society, the ideal age of marriage for women is from 20 to 25, and for men it exceeds that of women due to a desire for financial independence. In most cases the level of education attained and socioeconomic status will affect the timing of marriage. The more educated individuals tend to see completion of education and financial independence as important prerequisites to marriage.

The natural result of marriage is producing children; but it is futile to enter upon marriage if one cannot shoulder the responsibilities it entails.

Marriage in traditional societies is usually a contracted affair. Although it is primarily a relationship between the spouses, it, in fact, builds relationship between two families, and even more. That is why other members of the family, particularly the parents of the spouses play a much positive role in it.

In Muslim societies, premarital contraception is not recognized and marriage is considered as an alternative to the shame of premarital pregnancy. Illicit sexual relations reflect irresponsibility and are regarded as heinous crime in Islam. It is precisely to prevent such a crime that Islam admonished its followers to marry. The institution of marriage was created by God and therefore it is morally good to engage in sex with one's lawful wife. Sex is a natural desire like food and drink, growth and death. The institution of marriage legitimatizes the fulfilment of this desire, which is otherwise forbidden, and fosters equally important other purposes, namely, the happiness of the person and the well being of the community.

ii) Family Size

The attitude towards family planning is also related to the ideal family size and the place of the child in the family structure. People's perception on the ideal family size could ranged broadly between two and ten. A "large" family size is eight to ten or more; a "small" family is three or fewer. In traditional families, the economic consideration or fatalistic conviction is the dilemma faced by the married couples. The concept of "affording" children is quite alien whereby a proper moral and religious upbringing is more important for the child than

benefits deriving from the family's economic well-being. However, in modern societies, people are more concerned about the economic constraints of having a big family, in addition to emotional demands which need to be fulfilled. In most traditional societies, a big family and strong kinship has always been considered a big asset. It gives the family high social prestige, and even safeguard its interests from the security point of view. A person without this strong kinship feels most insecure and there exist hardly any other arrangements to fulfil this function in the absence of social security schemes.

iii) The Concept of Family Planning

Family planning is being interpreted differently in different cultures. These variations in interpretations could militate the acceptance of family planning programmes in most traditional societies. For Muslim societies, the accepted meaning of "family planning" should be spacing childbirth rather than limiting family size. Spacing childbirth is widely appreciated in the sense of keeping the first year of marriage free of pregnancy, and spacing the child between three to four years. Family planning has often being seen as an action taken voluntarily to space child-birth in order to reach the ideal family size. It includes the freedom to choose any contraceptive methods, modern or traditional. In principle, family planning is classified under two categories:

1. Avoidance of pregnancy
2. Termination of pregnancy

Islam does not allow any kind of family planning which involves terminating the pregnancy without a valid excuse, for instance, health reason.

Avoiding pregnancy is an action done to prevent a woman from conceiving which include the activities of (Azis 1980):

- a) preventing mature egg of the ovary from being fertilized by the sperm;
- b) preventing fertilized egg from being planted at the uterus wall

Terminating pregnancy on the other hand is an action undertaken to prevent a pregnant woman from giving birth. There are basically two activities of this nature, which are (Azis 1980):

- a) preventing zygote from permeating at the wall of uterus. This are done by inserting IUCD after five days of fertilization or opening the mouth of uterus and sucking out the foetus
- b) terminating the life of the foetus in woman's womb using various abortion methods such as inserting urine or prostaglandin into the amniotic sac, hysterotomy, Dilation and Curettage or Dilation and Evacuation.

Another perspective of looking at the concept of family planning is the use of contraceptives in avoiding contraception. The elements involved here could be short-term or long-term factors. Most of the long-term factors involve the benefits and cost of having children, while the short-term factors typically have more to do with specific contraceptive. The long-term factors are very related to societal norms which normally expect the married couples to have children, and this pressure comes in many forms, including (Cone and Hayes 1984):

- i) religion: in most religions, "barrenness" is a curse, while children are considered a heavenly blessing. There are differences between religions as to ideal number of children for each family where Catholics, for example, as a group say that they want to have considerably more children than do

Protestants (Rainwater 1965).

- ii) ethnicity: some racial groups (e.g. Chinese in Malaysia) may view it essential that members reproduce at a high rate.
- iii) consolidation of the family: having children demonstrates stability in the marriage and creates an indissoluble marriage bond.
- iv) pleasure from children: children are considered a blessing and a source of happiness in life.
- v) monetary value and old-age security: children are treated as a source of labour for the family. Apart from this, subsistence-based economies cannot afford to support older person at a societal level, so parents must turn to their children for help. In some agrarian societies, only sons are of value in this respect because daughters have to live with their husbands. Thus, the goal is to have many sons as possible (Poffenberger 1968).

The family planning approach has been implemented mostly through the programmes of information, motivation, and delivery of family planning procedures. These programmes attempt to alter the attitude of the population so they are convinced that: i) family can be planned; ii) small family is better than large family; iii) spacing children over time is desirable and; iv) specific procedures are available to prevent conception (Dholakia 1984). In designing the strategies to influence and motivate the target population, few assumptions of individual's sets of attitude is inevitable in understanding their behaviour. These attitudinal assumption or "model of man" portrays the different attitudes which individuals held about family planning and their relation to social and

cultural environments. Dholakia (1984) described these assumptions by grouping them into five categories which are as follows:

- i) macro man: individual who is aware of and motivated by the aggregate effects of his choice, likely to favour small families, believe in active control of fertility.
- ii) social man: motivated to conform to societal norms, favour large families and decision making is strongly influenced by family, society or religious counsellors.
- iii) rational: individual who is conscious about maximising one's own welfare, preferences for specific family size and will be able to justify the preferences in terms of family needs and welfare.
- iv) risk averse: desire small family, but actual family size will be larger to provide the "margin of safety" to cover risks of not having heirs to carry on the family name and of not having earning members to support at old age.
- v) psychoanalytic: emphasize on deep personal psychological expectations and experiences, favourable towards family planning.

By speculating that there is likely to be variation of attitudes in explaining family planning behaviour, strategic choices will be available to the implementers of the family planning programmes. The type of strategies adopted will take into consideration the structural environments such as economic well-being and cultural factors as well as the individual psychological factors in the process of designing the appropriate programmes. The goal of

such exercise is to develop plans and strategies which are acceptable to the target population and eventually improve their quality of life with respect to family development.

iv) Family Planning Decision Making

The contraceptive decision-making is very complex. A wide range of situations exists - for example: a secret decision by the wife or informing the husbands afterwards; predominantly the wife's decision, but informing the husband before seeking outside advice; a joint decision after discussion, with only the wife seeking outside advice; a totally joint decision, with the husband taking an active role; a husband-initiated discussion; a decision influenced by parents, in-laws, relatives, doctors, and/or religious counsellors (Suyono et. al. 1981). Mumford (1983) described the decision-making process that leads to vasectomy (sterilization) of male adopters which requires a long period of time - from two to more than ten years. Six events common to almost all men seeking vasectomy are identified as:

- i. became aware of vasectomy
- ii. first talked to a vasectomized man
- iii. decided to have no more children
- iv. started seriously considering vasectomy
- v. decided temporary contraceptives were no longer acceptable
- vi. decided vasectomy was the best contraceptive method

In one of the few treatments of contraceptive decision making in the literature, Hass (1974) conceptualized the process as proceeding through three stages:

Stage 1 - Preconception decision making

This typically involves the formation of attitudes toward conception including the perceived consequences of conception in terms of cultural norms and situational factors. Attitudes are felt to be influenced by structural characteristics (e.g., race, education, age, religion, state of economic development), personality characteristics (e.g., risk-taking, locus of control), physical factors (e.g., susceptibility to stress, fecundity, frequency and timing of intercourse), beliefs (e.g., efficacy of birth control), and life-cycle variables.

Stage 2 - Pregnancy decision making

The salience of this aspect of family planning is modeled through attitudes toward pregnancy and the perceived consequences of pregnancy in terms of cultural norms and situational factors. Important determinants of these attitudes include the influence of significant others, educational background, denial and risk-taking predisposition, and knowledge and acceptability of birth control related practice such as postnatal replacement.

Stage 3 - Postnatal decision making

The salience of fertility is depicted through attitudes toward child rearing and the perceived consequences of having children. Past experience with conception,

pregnancy and other births, and knowledge and acceptability of postnatal planning behaviours affect these attitudes.

v) Attitude Towards Attributes of Contraceptive

Consumer may also have different opinions about the attributes of various contraceptive methods. Contraceptives are mostly perceived as items that reduce sensory pleasure, or potentially causing harm to the user. The most positive feature of contraceptives is perceived to be the result they provide: an end to unplanned pregnancies. Folch-Lyon et.al. (1981) identified nine product attributes which are considered most important to people when they select a contraception method:

- 1- safety
- 2- effectiveness
- 3- acceptability to one's partner
- 4- lack of interference with sexual behaviour
- 5- mode of application and use
- 6- reversibility
- 7- cost
- 8- ease of acquisition
- 9- 'oldness' or 'newness' of the contraceptive

Nair and Smith (1984) analyzed the main reasons for not using contraceptives by married women in six countries (Bangladesh, Korea, Thailand, Barbados, Colombia and Costa Rica). The most common reasons cited are:

- * permanent sterility : menopause or other types of biological sterility
- * temporary fecundity : postpartum state, breast-feeding, sexual inactivity
- * side effects/health reasons : fear of side effects, actual side effects, and physical conditions identified as contraindications to contraceptive use

- * desire for (a) next child
- * disapproval of contraceptives : disapproval by partner based on religious beliefs

Lack of acceptability of contraceptives due to perceived negative side effects are quite common. This has been explained in the previous section on what are the side effects which could happen as a result of contraceptive usage (refer to Table 3-1). The goal of family planning programmes is to decrease population growth. Marketers of family planning who are focusing primarily on this goal tend to choose products which are preferred by most advocates of decreased population growth. These products are effective, easy to distribute, and acceptable to consumers (Korenbrodt 1980). But the presence of negative side effects is positively related with the benefits of effectiveness and ease of distribution (Keyfitz 1989; Korenbrodt 1980) and this causes consumer rejection.

3.2.2.2 Measurement of Attitude

Suppose we wanted to measure consumer's attitude towards family planning. There are some possible ways in which this could be done. We can ask the consumers how much they favour or disfavour the family planning methods or we can evaluate the strength of people's beliefs on the attributes of family planning methods. Figure 3-4 summarizes some of the possible ways in which this could be done. Although these measures differ in their wording and response scales, each of them focuses on consumers' overall evaluation of some object (in this case, contraceptives).

Table 3-4 Alternatives Measures of Attitudes

<p>1. How much do you like family planning methods?</p> <p>like very much ----- dislike very much</p>
<p>2. How favourable is your overall opinion of family planning methods?</p> <p>very favourable ----- very unfavourable</p>
<p>3. Family planning is:</p> <p>good ----- bad</p> <p>useful ----- beneficial</p> <p>foolish ----- wise</p>
<p>4. Indicate how strongly you agree with the following statement:</p> <p>"Smaller families are better than larger families"</p> <p>strongly agree neither disagree strongly disagree</p>

Source: adapted from Engel, Blackwell and Miniard (1990)

3.2.3 Practice and Behavioural Intention

As mentioned earlier in this chapter, research in family planning behaviour which were based on KAP (knowledge-attitude-practice) measure have shown some discrepancies between the attitude and practice elements. The rationale underlying in this classic "KAP-gap" is the ambiguity of relationship between verbal statements of attitude and the actual behaviour.

On the other hand, the proposition about attitude and behavioural intention from general consumer behaviour theories seems to be more powerful in explaining the likelihood of using/buying the product (Fishbein and Ajzen 1975; Ajzen and Fishbein 1980; Sheth 1974). Behavioural intention refers to the plan or commitment of individual about how likely he is to behave in a specific way toward the object or concept (Sheth 1974). Sheth hypothesized behavioural intention to be a function of:

- 1- evaluative beliefs about the object, and therefore, also the affect about the object
- 2- the social environment that surrounds the individual and normatively guides his behaviour
- 3- anticipated situation, which includes the situational factors related to behaviour that he could anticipate, and thus forecast at the time of expressing his plan or commitment.

The term intention is used in two different, but related senses (Horton 1984). The most common use of the term is as "propensity to buy". A buyer, for example, might be asked whether his chance of buying a new car in the

next six months is 1 out of 10, 2 out of 10, and so on to 10 out of 10. The most frequent, and seemingly the most appropriate, use for each measure of intention is for major durables, where there is often a long lead time and many secondary factors to consider prior to purchase. The second use of the intention concept is as a plan for implementing purchasing decisions for the product class in question. This plan may allow for contingencies that could cause the buyer to purchase a brand other than his favourite brand, possibly one that may not even be in the evoked set.

Behaviour is sometimes more affected by pressures from the social environment than by personal attitudes. We have all probably experienced a situation where we did something not because of our personal desires but because of social influences (e.g., smokers who try to avoid 'lighting up' when accompanied by nonsmokers). Consequently, as could be noticed in the discussion of behavioural intention models, attitudes measures are often accompanied by measure of social influence for predicting behaviour. For the purpose of this study, the researcher is using the former concept i.e., propensity to buy or use, whereby the usage of contraceptive can only be explained by looking at various attitudinal, cultural and social factors which may influence its usage. This is important to emphasize because we cannot predict the actual behaviour since anticipated social and situational factors may change, and therefore, behaviour may not materialize as planned. Apart from this, other unanticipated factors may impinge on the behaviour in a manner that deviates considerably from the individual's plan.

3.2.3.1 Family Planning Behavioural Intention

Understanding and analyzing the determinants of a person's intentions to engage in various family planning behaviour (e.g., to use a contraceptive, to have children, etc.) involve both the psychological and socio-cultural factors. Fishbein (1972) has proposed the application of the Behavioural Intention model to the issues in family planning area. This model, also known as the **"Theory of Reasoned Action"** (Ajzen and Fishbein 1980) assumes that consumer consciously consider the consequences of the alternative behaviour under consideration and choose the one that leads to the most desirable consequences (see also Fishbein and Ajzen 1975). The outcome of this choice process is an intention to engage in the selected behaviour. Formally, the theory of reasoned action can be presented as follows:

where

$$B \sim BI = A_B (w_1) + SN (w_2)$$

B = a specific behaviour

BI = consumer's intention to engage in that behaviour

A_B = consumer's attitude toward engaging in that behaviour

SN = subjective norm regarding whether other other people want the consumer to engage in that behaviour

w_1 w_2 = weights that reflect the relative influence of the A and SN components on BI

According to this theory, people tend to perform behaviours that are evaluated favourably and are popular with other people. They tend to refrain from behaviours that are regarded unfavourably and that are unpopular with others. Fishbein elaborates that a person's intention to perform any given behaviour should change if:

- 1- his attitude toward performing that behaviour changes and the attitudinal component has a significant regression weight in the prediction of the intention;
- 2- the normative component changes and the normative component has a significant regression weight in the prediction of the behaviour; and/or
- 3- the relative importance of the two components (i.e., their regression weights) changes.

Further, a person's attitudinal component can be changed by influencing either:

- 1- his beliefs about the consequences of performing a given behaviour - that is, changing the strength of beliefs he already holds or teaching him new beliefs;
- 2- the evaluative aspects of those beliefs, that is, changing his evaluation of the perceived consequences

Similarly, a person's normative component [NB(MC)] can be influenced by changing either: (a) his normative beliefs or, (b) his motivation to comply with the norms.

The theory of reasoned action suffers from some disagreements from consumer researchers who seek to apply it (see for example Bass and Talarzyk 1972; Sheth and Talarzyk 1972; Cohen, Fishbein and Ahtola 1972; Songer-Nocks 1976a, 1976b, Fishbein and Ajzen 1976a, 1976b). Bagozzi and Van Loo

(1978) note that the theory is primarily concerned with mental events in that attitudes, normative beliefs, and motivation are posited as determinants of behavioural intention. The exact mechanism for the relation between intention and actual behaviours are not fully specified, and empirical evidence for such relationship is lacking, despite the existence of hundreds of studies searching for such relationship (Deutscher 1973; Schuman and Johnson 1976). Second, this attitude model fails to consider the interrelationship between attitudes, beliefs, motivations and intentions, and other mental events such as affect, personality, or cognitive styles which could be the important antecedents to these beliefs and attitudes. Furthermore, the authors said "... the attitude model neglects the processes leading to the formation of attitudes and normative beliefs. Yet, socialization plays a major role in the learning of sex-role and other norms, and people's attitudes are continually challenged and influenced by family planning ...". This model also overlooked the interpersonal side of fertility, particularly the decision making process between husband and wife in adopting family planning. Attitude, microeconomic, and macrosociological models all share the same characteristics of looking at family planning and fertility as the behaviour of single actors (e.g., husband or wife). If, however, fertility is more social in nature - the result of interactions between actors - then theories of family planning behaviour must model these processes or risk failing to fully explain this social behaviour.

Bhatia (1982) survey among 1817 nonusers of family planning in Bangladesh was done to examine the extent to which intentions as to future use

of contraception were realized within a given period of time since initial survey. From this sample, 1046 (59 percent) women had expressed their intention to contracept in future. By the subsequent survey, it revealed that 360 women, or 34 percent were doing so. This may lead one to the interpretation that behavioural intention could be a good predictive value in investigating the use of family planning. However, there could be some reservations in employing the intention statements among those people from developing countries. Due to the different cultural meanings, it is difficult to assess the effect of abstract thinking, particularly about the future. The deeply rooted religious and cultural beliefs imply that the future is decided by the Almighty. This could, in some cases, be responsible for the subsequent behaviour contrary to stated intentions. Moreover, the concept of "future" carries different interpretations. It could be "a year from now" or "after you have had three children", or in other such terms. It is likely that "future use" had a different time reference for childless women than it had for those with five children. This could possibly explain some of the discrepancy between the expressed intentions and actual behaviour.

The validity of the Fishbein Behavioural Intention model was also criticized on the differences of assumptions cross-culturally. Cote and Tansuhaj (1991) found that time orientation, locus of control and probabilistic thinking ability vary among the Jordanians, Thais and Americans. Behavioural Intention model assumes people have a linear time orientation, an internal locus of control, and the ability to think in probabilistic terms and forming accurate

intentions. On the same premise, Lee (1988) suggested current conceptualizations of the Fishbein model are inappropriate for Koreans consumers who emphasize on group conformity and face saving, and proposed a modification of the subjective norms to suit the Korean culture.

These disagreements show that the theory is quite complicated in application, especially in commercial consumer research. However, it has been widely used in social research, particularly in health and voting applications (East 1990). Despite the criticisms, the Behavioural Intention model has received support in studies examining the use of contraceptives and family planning (Jaccard and Davidson 1972; Fishbein and Jaccard 1973; Jaccard and Davidson 1975; Roberto and Valbuena 1976), having two children and using birth control pills (Davidson and Jaccard 1975), and premarital sexual intercourse (Fishbein 1966). Other social behaviours investigated by this model includes blood donation (Burnkrant and Page 1982; Bagozzi 1981; Pomazal and Jaccard 1976), health exercise behaviour (Smith and Scammon 1987), smoking cessation (Marsh and Matheson 1983; Moreton and East 1983), watching Breakfast TV (East, Whittaker and Swift 1984) and marriage intention (East 1985).

3.2.3.2 Measurement of Behavioural Intention

Behavioural intention statement which is normally used to measure the formation of probabilistic actions or likelihood which could be a general statement or specific behavioural scale. Few examples of phraseology are shown

in Table 3-5 below.

Table 3-5 Measure of Behavioural Intention

<p>1. I intend to practice family planning by using condom most likely ----- most unlikely</p> <p>2. I intend to use condom within the next two months most likely ----- most unlikely</p> <p>3. Indicate the likelihood of your using contraceptive sometime during the next six months? definitely won't use ----- definitely will use</p> <p>4. If you wish to practice family planning, how likely is it that you would use pills? not at all likely -- somewhat likely -- extremely likely</p> <p>5. My () [parents] think I should/should not use family planning [neighbours] [religious counsellor]</p> <p>6. Generally, I want/do not want to do what my [parents] [neighbours] [religious counsellor] think I should do.</p>

Source: compiled by the author

It must be mentioned at this outset that the researcher is only using the intention statements in assessing the future likelihood of respondents in practising family planning and how it is related to the cultural factors. Testing the reasoned action theory is beyond the scope of this study whereby salient determinants of attitudinal beliefs and normative beliefs are explored in predicting the intention and outcome of an action.

Summary

The stated objective of this chapter was to provide an overview of the socio-psychological context of family planning. There is a general consensus that culture contributes substantially in explaining the variation in family planning behaviour. However, little effort had been done in Malaysia in investigating this phenomenon. This is further compounded by the absence of studies examining the cultural measure of the Malays. The prerequisite for examining such phenomenon is to demonstrate the differences on the level of knowledge, attitude and usage among individual Malays. Empirical studies done in other cultures and countries have indicated fertility behaviour can be expected to vary by religion, ethnic and family orientation.

In the second part of this chapter, the feature of consumption behaviour were discussed from three salient points: (i) knowledge; (ii) attitude and (iii) behavioural intention. In the context of family planning research, this KAP paradigm (Knowledge-Attitude-Practice) is the most popular tool. Based from the literature, the researcher is able to draw some insights on how to measure

these variables.

Much of the work to date has taken an overly restrictive view on how culture can influence family planning as one of the consumption activity. Most of the emphasis has been on durable and non-durable consumer goods. Looking at the Malaysian society today, the researcher realised that the causes of the present attitude and usage should be searched within the cultural perspective. People's mentality, values and social outlook have all been moulded by religion, society and family. Most of the arguments that are given in support of family planning are generally based upon the circumstances and conditions of life generated by Western culture and civilization. People sometimes overlooked the specific cultural framework of the Malay society. Unless a different approach is adopted, Malays cannot solve the confusion and misunderstanding surrounding them about family planning. Family planning is not a mere process which could be transplanted from the Western society. It is a product of a particular culture and certain socio-cultural framework. Therefore, Malays should organised the development of their families in accord with the values, tenets and principles given by the present cultural institutions in Malaysia.

The next chapter will explore further the cultural implications on various facets of consumer behaviour. This review will then be translated to a set of research hypotheses which is the basis of the study empirical analysis.

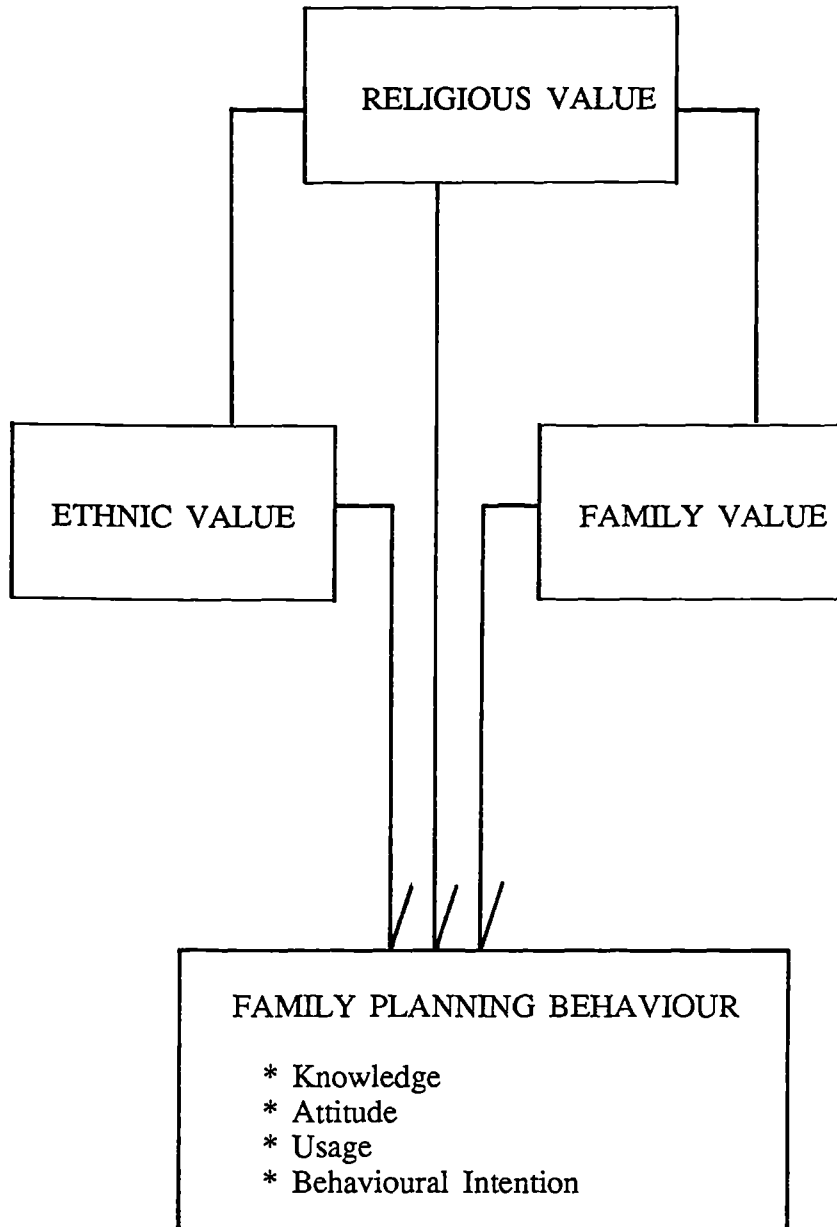
CHAPTER 4 RESEARCH MODEL

Introduction

A review of literature pertaining to culture, consumer behaviour and family planning was presented in Chapters 2 and 3. It was concluded that no study had investigated in detail on the measure of religiosity, ethnicity, and family value orientations of the Malays in Malaysia and how this set of values is interrelated with family planning behaviour. This dissertation is therefore an attempt to fill this gap in the literature. More specifically, the primary objective of this study is to define the dimension of Malay cultural value and to investigate whether, and if so, how, cultural values in a specific setting influence the consumer behaviour. To achieve this objective, a theoretical model has been developed, to explain consumer attitude towards family planning under the conditions of religious, ethnic and familial values. The model is presented in this chapter, together with its components to provide a background for the hypotheses formulated for this study. The conceptual framework of the study is exhibited in Figure 4-1.

The discussion of this chapter revolves only on the cultural components: first by elaborating the concept of each component and its relevant literature. Secondly, the operationalization of the components is explained, and finally the value statements are formulated together with the associated hypotheses.

Figure 4-1 Structural Model of Cultural Value
and Family Planning Behaviour



4.1 STRUCTURE OF THE MODEL

The model is built up from the notion that family planning choice and behaviour is influenced by a complex interaction of various dependent and independent variables. It is adapted from the Sheth-Newman-Gross model (1991) which was developed to explain "why" and "how" consumers make the choices they do. The relevancy of this model to our investigation is that it concentrates on assessing the consumption-relevant values that explain why consumers choose to use or not to use a specific product or service, why consumers choose one product type over another, and why consumers choose one brand over another. The Sheth-Newman-Gross model is applicable to consumer choices involving a full range of product types such as consumer durables and non-durables, industrial goods and services. Furthermore, this model emphasizes on the conceptual composition of the component values and how it be measured in the case of different consumer-choice situations. This makes the model of significant value to this study in understanding the behaviour of user and nonuser of family planning in Malaysia and the underlying attitudes and perception toward its services and products.

Taking this model as a basis, our proposed model incorporates few modifications in order to be in line with the objective of the study. The independent variables are constructed into four major components:

- 1- Religious values
- 2- Ethnic values
- 3- Familial values

The choice behaviour of consumer pertaining to family planning is divided into four components:

- 1- Knowledge
- 2- Attitude
- 3- Practice/Usage
- 4- Behavioural Intention

These two sets of variables are identified based on the literature reviewed in the previous chapters. A deeper understanding of consumer behaviour can be obtained by examining the values consumers hold and how this values influence behaviour. The sources of values are many. Family, religion, schools, the mass media, peers and society, and major life experience such as wars, depression, marriage, and the birth of children are all sources of values (Engel et.al. 1990; Horton 1984). One point that should be drawn into attention from the review of previous chapters is that, for the purpose of our investigation, we will treat religious values, ethnic and familial values as part or subsets of cultural values.

The transmission of values from these three institutions namely, religion, family, and race/ethnic are reflected in the influence of religious values (e.g., Engel, Blackwell and Miniard 1990; Delener 1990; Hirschman 1983; LaBarbera 1987; Wilkes, Burnett and Howell 1986), ethnic values (e.g., Bauer and Cunningham 1970; Sexton 1972; Hirschman 1981; Wallendorf and Reilly 1983; Tan and McCullough 1985; Ellis et.al.1985; Saegert et.al.1985; Deshpande

et.al.1986) and family values (e.g., Childers and Rao 1992; Moschis and Moore 1979; Moschis, Prahasto and Mitchell 1986; Moschis et.al. 1983; Tan and Farley 1987) on various facets of consumer behaviour such as perceived risk, lifestyle, information seeking, attitude toward advertisement, and many others.

It is also noted from the literature reviewed that all aspects of fertility and family planning behaviour are profoundly affected by culture - the system of beliefs that guide behaviour in each society (Bernhart and Moslehuddin 1990; Warwick 1988; Sukkary-Stolba 1985; Nichter and Nichter 1987; Polgar and Marshall 1976). The literature of family planning behaviour, be it empirical or theoretical, is mainly based in the plethora of Knowledge, Attitude and Practice (KAP) studies - asking the consumers for self-report response about family planning knowledge, attitude and practice (Warwick 1988).

Our research model will only focus on three components of consumption values i.e., religious, ethnic, and family values. Other consumption values such as epistemic, emotional and conditional will not be addressed in this study. Apart from time limitation, the researcher feels that these values are not so much relevant to the issue of family planning. With regard to the family planning behaviour, the investigation of consumer choice will revolve in the context of knowledge, attitude, practice, and behavioural intention. The "practice" element is still included in our investigation even though there are studies showing that there are great discrepancies between expressed attitudes and actual behaviour - saying more children is wanted but not practising birth

control (Freedman 1987). This "KAP-gap" (a gap between attitude and practice) will be minimized in this study as the behavioural intention or likelihood of consumers using various methods of family planning will also be investigated.

4.2 COMPONENTS OF THE MODEL

4.2.1 Religiosity

Although researchers have long recognized the significance of a religious value system in sociology (e.g., Anderson 1970; Greely 1977; Roof 1979) and in psychology (e.g., Arietti 1976; Pargament, Steele, and Tyler 1979; Patai 1977), they have yet not seriously acknowledged its role in consumer research.

Religion has been examined from a variety of theoretical perspectives due to its centrality to socioeconomic structure. Such diverse behavioural theorists such as Allport (1957), Frankl (1967), and Jung (1938) suggest that religion may have a positive effect on behavioural (psychological) well-being by forming a basis of integration for different facets of life, thereby providing meaning and initiating greater emotional stability. An alternate position has been suggested by Freud (1953), who saw a relationship between religious behaviour and psychoneurosis. Religious behaviour is interpreted within an obsessive-compulsive paradigm and can be related to a delusional effort of wish fulfilment. In some societies (e.g., Muslim), religion is a major cohesive force, if not the only one. Because it is sacred, its value system is accepted unquestioningly by all members of the society. The inevitability of punishment

provides a powerful deterrent to potential deviants, and rituals maintain the salience of norms.

The influence of religion on the value systems of the society and the effect of these value systems on consumer behaviour cannot be underestimated (Luqmani, Quraeshi, and Delene 1980). In general, the religions practised in a society influence the emphasis placed on the material life and the attitudes toward owning and using goods and services. Religious traditions may prohibit the use of certain goods and services altogether (e.g., Muslim teachings forbid drinking of liquor and eating pork). Religion also influences male-female roles, as well as societal institutions and customs, such as marriage and funeral rites. Religion affects the sanctity of different acts and rituals, for example, officially prohibiting the use of certain method of contraception.

Religious behaviour is hereby proposed to be a useful conceptual vehicle for interpreting consumers' psychosocial symbolic behaviour. As a form of social symbolic behaviour, ritual practices are performed for some target audience. Even the solitary rituals of prayer or personal grooming are commonly performed with significant others in mind. Ritual behaviours are symbolic expressions through which individuals articulate their social and metaphysical affiliations (Rook 1984). Religious values serve to define the ways to do things and to provide a series of tools and techniques for social behaviour. They crystallize customs (Weber 1958), fix public meanings (Douglas and Isherwood 1979), and define social order (Campbell 1972).

Religion, therefore, constitutes an important element of society in most cultures, greatly influencing lifestyle, which in turn affects marketing. Following this logic, religion could work out to be a viable criterion for grouping markets. Formal study of religious values will improve the understanding of the normative dimensions of consumption behaviour; social symbolic aspects of market behaviour which have been largely neglected by the research community.

Religion and religiosity are significant constructs in explaining numerous aspects of consumer behaviour. A review of current consumer behaviour texts suggests two generalizations concerning the role of religion in consumer choice. First, religion functions as a macro-level transmitter of values (Engel, Blackwell and Miniard 1990). From this perspective, religion assists in the socialization processes by mediating the influence of religious institutions and encouraging consumers to embrace certain values and precepts. Second, denominational affiliation may influence various aspects of choice behaviour of its members (Delener 1990; Hirschman 1983; LaBarbera 1987; Schiffman and Kanuk 1991).

A more comprehensive examination of an extant research on religiosity supports the above view. Hirschman (1981) noted Jews to be more innovative than non-Jews and to be potentially less store and brand loyal. In a later study (Hirschman 1983), she found religious affiliation is evidenced linking to several consumer behaviour aspects such as the number of children desired and produced, the relative degree of socioeconomic status and asset accumulation,

sexuality as a means of achieving reproductive and/or hedonic objectives. The study was done among the Catholic, Protestant, and Jewish and it is concluded that Catholics are more conservative whilst the Protestants and Jewish are more liberal in those aspects of behaviour.

LaBarbera's study (1987) demonstrates that born again Christians are characterized by lifestyle market behaviour and attitudes that are biblically based and are distinct in several aspects from other consumers. These observations and other empirical findings support the proposition that specific spiritual values and religious precepts may have a direct impact on various aspects of consumer decision-making.

Delener (1990) further constructed the significance of religion and religiosity in explaining the behaviour of consumers. His study was done on the affluent Catholic and Jewish households in the Northeast of United States for the purchase of new cars and microwave ovens. The objective of his study is to investigate the relationship between religiosity and perceived risks in purchase decision. The empirical findings of the study suggested that religious individuals perceived a higher risk in their decisions. This attitude also relate to the tendency of highly-religious individuals to be less secure and self-confident than less religious individuals.

What is important to realise now is the ubiquitous influence of religion upon consumption processes even in a modern society today. Religion serves to

link consumers to a style of life that determines not only what and how much is consumed, but why it is consumed. Composing this lifestyle are set of consumption values, expectations, and beliefs that may affect the buyer's choice. It is part of cognitive system of consumers. Hence, it is possible to speculate that religious affiliation may prove to be a causal element underlying a variety of psychological consumption phenomena.

Religious orientation has also been shown to influence several aspects of one's makeup and lifestyle (Wilkes, Burnett and Howell 1986). Compared to non-feminists, feminists tend to be less religious or even antireligious and often criticize religion for causing or perpetuating injustices suffered by women (McClain 1979). More religious persons have also been found to be more conservative and less dominant than non-religious persons (Barton and Vaughn 1976; Hamby 1973).

Another stream of research which examined the religiosity construct associated to consumption behaviour was done by McDaniel and Burnett in 1988. The researchers concluded that religious commitment influences the consumer's evaluative criteria of various retail stores. Consumers with a high degree of cognitive religious commitment viewed sales personnel friendliness, shopping efficiency, and product quality as being of greater importance in selecting a retail store than did those low in cognitive religious commitment. Similarly, behavioural religious commitment is positively related to these store attributes together with product availability and store attractiveness.

Looking at the evidence on how religion plays a significant role in charting the consumption behaviour of the contemporary society might stir our interest in understanding what is religion all about. Therefore, it is incumbent to explore the definition of religion in helping us to appreciate more about its significance.

4.2.1.1 Definition of Religion

There is no generally accepted theory or definition of religion (Guthrie 1980). In fact there are nearly as many definitions as there are writers. For example, while Taylor (1979) defines religion as the belief in spiritual beings, Durkheim (1976) seems the real topic of religious thought as the distinction between "sacred" and "profane" for a unified systems of beliefs and practices. Perhaps the best known - although not necessarily widely accepted - definition is provided by Geertz (1966):

"A system of symbols which acts to produce powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic".

Delener (1990), on the other hand, defined religiosity as "the degree to which beliefs in specific religious values and ideals are held and practised by an individual". Religiosity can thus be a major cohesive force among members of a society. Religiosity has frequently provided the values system around which groups and nations have coalesced. It is a critical system of a culture

which may provide a fruitful focus in the search for the value and attitude structure of people. Another definition of religion is proposed by Terpstra and David (1991):

"Religion is a socially shared set of beliefs, ideas, and actions that relate to a reality that cannot be verified empirically yet is believed to affect the course of natural and human events".

Because such belief conditions people's motivations and priorities, it affects their actions. Thus, all religions deal with certain generic problems: 1) problems of meaning; 2) problems of motivation; 3) problems of social conflict and; 4) problems of scepticism (Terpstra and David 1991).

In the Muslim context, religion is defined beyond the system of faith and worship. It covers the whole spectrum of human activity, spiritual and material, individual and social, educational and cultural, economics and political, national and international (Ahmad 1987). They cater for the aspirations of the soul as well as for the demand of the law and social institutions. Islam's uniqueness lies in spiritualising the whole matrix of life. Every activity, whether related to things like prayer and fasting, or to economic transaction, sexual relationship, diplomatic dealings or scientific experimentations, is religious if it is undertaken with God-consciousness and accords with the values and principles laid by Him; and it is irreligious if in opposition to them.

4.2.1.2 Measurement of Religiosity

Much prior research has conceptualized religion as a multidimensional construct (Fukuyama 1961; King and Hunt 1972; Stark and Glock 1968). DeJong et.al (1976) identified six dimensions of religiosity: belief, experience, religious practice, religious knowledge, individual moral consequences and social consequences. They observed, however, that while beliefs, experience and religious practices are operationally and conceptually different, these dimensions are closely tied together by a more global concept - a generic religiosity factor - of which they can be considered as sub-dimensions.

Consumer behaviour literature often equates religious value orientation with religiosity. Delener (1990) incorporates religious value orientation and perceived strength of religious affiliation in his measure. These measures may achieve high validity for most consumer research because if one perceives him/herself as being religious (to some degree that is likely to be person specific), that perception will tend to influence both cognitive and conative aspects of behaviour. Hirschman (1983) viewed religion as cognitive systems which comprise of a set of beliefs, values and expectations, and behaviours that are shared by members of the group. In this perspective, adherents to a particular religious creed are viewed as possessing a common cognitive system. Wilkes, Burnett and Howell (1986) used four items to assess religiosity:

- 1- church attendance;
- 2- importance of religious values;
- 3- confidence in religious values;

4- self-perceived religiousness

The importance and confidence of religious values were determined through respondents' evaluations of a set of statements on religious and spiritual issues. These measures were dispersed among a larger set of life-style statements about a variety of topics in the domain of consumer choice behaviour. Self-perceived religiousness was measured by requesting the respondents to evaluate their feelings of religiousness and to characterize themselves as being either very religious, moderately, slightly, not at all or antireligious.

Fatalism Fatalism or fate orientation is another measure of religious orientation. Fate orientation may be defined as the belief that all events are predetermined by fate and therefore unalterable by man (Gentry et.al 1988). The concept is similar to Henry's (1976) value orientation with respect to man's relation to nature, classified as subjugated by, in harmony with, or mastery over nature. People with a relatively high degree of fatalism would be similar to those who behave that man must simply take events as they come, instead of being able to plan, avoid, or master the environment. Hirschman (1983) cites literature indicating that Catholics are relatively fatalistic (Callahan 1963; Gleason 1969), that Protestants are lower in fatalism (Anderson 1970; Greeley 1977) and that Jews are high in terms of internal locus of control (Patai 1977). Finally, Hoover, Green and Saegert (1978) proposed that fatalism may explain cross-cultural differences in levels of perceived risk.

4.2.1.3 Construction of Religious Value Scale (RVS)

The construction of religious value scale follows the process of first conceptualizing the ideas and phenomena; then attempts are made to operationalize these dimensions, and finally constructing several statements which are believed to measure the dimension of Islamic religiosity. As had been mentioned earlier in the structure of the model, the concept of religiosity is best treated as a multidimensional phenomenon and by using multiple items it is possible to capture the domain of religiosity from various dimensions (e.g., Allport and Ross 1967; Cornwall et.al. 1986; Delener 1990; DeJong et.al. 1976; Wilkes, Burnett and Howell 1986).

The construct of religious value orientation in this study is viewed from both cognitive and affective perspectives. The cognitive component is the religious belief or ideology comprising of a set of beliefs, values, expectations, and behaviours that are shared by members of a group (Hirschman 1983). Logically, adherents to a particular religious creed (e.g., Muslim) are viewed as possessing a common cognitive system. In this study, fatalism scale was used to measure the cognitive dimension of the respondents. The scale is conceptualized from the works of Farris and Glenn (1976) and Lumpkin (1985) which then operationalized according to the belief structure of Islam. The following items are developed as a measure of fatalism:

- a) Good or bad outcome is in God's will
- b) We just plan, but the ultimate decision is with God
- c) Success does not depend on fate, but through efforts

Affective The affective component is the feeling dimension and encompasses feelings toward religious beings and institutions (Cornwall et.al. 1986). It is also known as religious commitment. The definition of religious commitment in this study is to convey a mechanism for maintaining religious identity and focuses on emotional attachment for a specific focus of identity. There are two commitment measures used in this study. First is the spiritual commitment and the other is religious group commitment. The distinction between the two is in the object to which commitment is given.

1- Spiritual Commitment

Spiritual commitment is a dimension of religiosity which encompasses personal faith relationship with the transcendental. It is the affective orientation of the individual towards deity and is personally subjective mode of religion. The following items are developed as the indicators of spiritual commitments:

- a) Religious teachings should be compatible with the present situation
- b) My ideas on religion have a great influence on my views about other subjects
- c) Success in religion is more important than worldly gains
- d) Every action should be done according to the Islamic way
- e) Women should be wearing veil to cover their "aurat" (physical appearance)
- f) There should be segregation between men and women in every activities
- g) We should be saving at the interest-free Islamic Bank

2- Religious Group Commitment

The affective orientation towards religious organisation and mosque covers the attachment, identification, and loyalty of the individuals toward religious community in general. The following two items are developed as a measure of religious group commitment:

- a) Every man should pray with congregation at the mosque
- b) We should be actively involved in any religious group

The use of behavioural component of religiosity such as how many times do you pray daily or how much do you contribute to religious organisation or mosque does not seem to be appropriate in this study. This is due to the nature of most Muslim to treat personal religious observances strictly as personal affair. The tendency of respondents refusing to response to this type of question or concealing the true answer is quite high. Therefore, only the cognitive and affective measures are used to capture the domain of religiosity among the respondents in the study area.

In light of the above evidence, our research model therefore seeks to answer the first research question:

"Do religious values adhere by consumers explain the variability in their behaviour with regards to family planning?"

To answer the above question, a hypothesis of interest is proposed:

H1.0 Religious value orientation is likely to influence the family planning behaviour of individual Malays

Specifically, to the extent that differences in religious value orientation exist, the researcher hypothesizes that those consumers who are higher in their religiosity measure will show less willingness to try family planning, are likely to be against family planning and are less aware of the contraception methods. Specific hypotheses for each variable identified in the model are:

- H1.1 Religiosity is negatively related to knowledge of family planning. Specifically the more religious consumers are less aware of contraception methods and exposed to little amount of information sources
- H1.2 Religiosity is negatively related to attitude towards family planning. More religious consumers are less receptive to family planning practice
- H1.3 Religiosity is negatively related to concept of restricting family size. Specifically, more religious consumers favour a large family
- H1.4 Religiosity is negatively related to practice of family planning. More religious consumers are not practising any method of family planning
- H1.5 Religiosity is negatively related to behavioural intention of using family planning. Specifically, more religious consumers are less likely to use any methods of family planning in future

4.2.2 Ethnicity

The second component of the model focuses on the contribution of ethnic value orientation in influencing or shaping the consumer's attitude and choice decision. Interest in ethnic research in marketing and consumer behaviour has been stimulated by the growth of large market segments with strong ethnic affiliation particularly in the United States, for instance, the Black, Hispanic, Jew, and other ethnic groups (e.g., Bauer, Cunningham and Wortzel 1965; Bauer and Cunningham 1970; Deshpande, Hoyer and Donthu 1986; Henry 1976; Hirschman 1981; McCarthy and Hattwick 1991; Pitts, Sheth and Valencia 1986; Saegert, Hoover and Hilger 1985; Sexton 1972; Stayman and Deshpande 1989; Wallendorf and Reilly 1983).

Consumer behaviourists have become interested in the relationship between ethnicity and consumption largely because of the diversity of behaviour found in ethnically affiliated consumers and the usefulness of the ethnic consumers as a vehicle for examining other important behaviour constructs. The empirical research conducted by consumer researchers relevant to ethnicity and behaviour are numerous. For instance, Bauer et.al. (1965) discovered the underlying dimensions of black consumer behaviour which are documented by the researchers in a leading marketing journal. Blacks, for example, are found to have a high degree of involvement with material goods of high symbolic value. Black shoppers manifested great anxiety in shopping situations, according to these authors, because of a desire to avoid mistakes: "Shopping can be an especially serious business for a social group that is moving up in society and

very concerned with whether their funds are sufficient for buying goods to which they aspire (p.4)".

Henry (1976) related the idea of culture and its affect on consumer behaviour by producing an empirical evidence to support his theory. Specific cultural dimensions are assumed useful to predict consumer behaviour such as man's relation to nature, time dimension, personal activity, and man's relation to others. These value dimensions were developed to study the cultural dimensions within the American society and they were found to correlate with ownership of generic car categories. The implication from such study is far-reaching. Beside proving the importance of culture and consumer behaviour, value orientations can be used as predictors for shifting consumption activities. Cultural value and ethnic value will eventually change the lifestyle of people and their motivations toward buying and consuming.

Hirschman's (1981) seminal work on Jewish consumption behaviour examined the relationship between ethnicity and the level of consumer innovativeness and marketing-related characteristics. For three of the characteristics - information seeking from mass media, innovativeness, and transfer of information - the relationship examined is posited to be linear positive function i.e., the greater the Jewish ethnicity, the more likely they are to exhibit these buying characteristics. The implication of this study suggests that the domain of ethnic influence may extend beyond the information seeking/processing/transferring as undertaken by Hirschman's research. It should

include the evidence of how ethnicity affects consumption processes as diverse as voting behaviour, fertility levels and family planning behaviour, and the demand for educational and medical services.

Deshpande et.al. (1986) work found that differences in the strength of ethnic identification between Hispanic leads to some differences in selected consumption activities such as Spanish media usage, brand loyalty, and brand prestige. Differences were also noted in the attitudes toward business and government institutions and advertisements among those Hispanic individuals. The authors reaffirmed on the importance of using ethnic identification strength as a measure of ethnicity. This reinforces Hirschman's (1981) as well as other ethnicity scholars (Glazer and Moynihan 1975; Valencia 1985) exhortations that more attention be focused on the unique norms and values that characterize a particular ethnic group.

According to Stayman and Deshpande (1989), situational factors (i.e., social surroundings and type of product) influence the relationship between ethnicity and consumer behaviour. In other words, such behaviour is a function of ethnicity, social surroundings, and type of product. "Felt ethnicity" is a new concept identified by Stayman and Deshpande; it is defined as a transitory psychological state of individuals that is manifested in different ways in different situations. It is distinguished from the idea of ethnicity as a stable, sociological trait which prevailed in the same way at all times. The theoretical rationale underlying this idea of dynamic ethnicity is the contention by

sociologists (Yancey et.al.,1976) and psychologists (McGuire et.al.,1978) who argue in different literatures that ethnicity is not just who one is, but how one feels in different situations. In specifying ethnicity as a dynamic concept, Stayman and Deshpande have found consistent support for the effect of situational factors on consumer behaviour. They discovered that Hispanic, Asian, and Anglo subjects switched the type of food consumed (among Mexican food, Chinese food, and American food) based on their social context. Their use of situation-specific, felt ethnicity increased the explained variance in likelihood of choice over that explained by either self-designated ethnicity alone or use of non-situation specific, felt ethnicity.

Cross-cultural comparison between different ethnic groups are becoming of interest to consumer researchers in the recent years. The notion that ethnicity influences behaviour has been explored by Lee and Ro Um (1992) on ethnic differences between Korean immigrants and Americans in their evaluation of consumer products. The findings indicated that variation exist among these two ethnic groups in their evaluation of four product attributes across four product categories (car, stereo system, laundry detergent, and coffee).

Apart from the American society, literature on ethnicity and consumer behaviour from other parts of the world are mainly discussed in the context of Chinese and Japanese ethnic groups (e.g., Ellis et.al.,1985; McCullough, Tan and Wong 1986; Redding 1984; Tse, Wong and Tan 1988; Yau 1986). The Chinese exist as an ethnic sub-group in most countries and as the dominant

group in many parts of Asia. In recent years, the phenomenal growth of Asian economies such as Hong Kong, Singapore, Taiwan and Japan has attracted much attention among business scholars to investigate the motivation factors of these societies. Many have in fact attributed the success to similarity in cultural values and ethnic attitudes of these countries. In Asia, these societies and also South Korea all have one thing in common. They are influenced to some extent by value and norms of Confucian philosophy (Yau 1986). Today, Confucianism still remains a vital part of these Oriental cultures and is a strong influence in people's attitude.

Despite the proliferation of the findings in the area, the fundamental issues concerning the conceptualization and operationalization of ethnicity are in need of clarification and refinement. Criticisms have been directed at the overly simplistic treatment of the concept and the operationalization inadequately reflecting the complex domain of ethnicity (O'Guinn and Faber 1985; Valencia 1985). In addressing these issues, this study has outlined the following sequences: first is to examine more closely the concept of ethnicity; second is to apply this concept to a specific context i.e. the Malays in Malaysia and how it will influence their family planning behaviour.

4.2.2.1 Definition of Ethnicity

The concept of ethnicity, as depicted in the anthropological and sociological literature, in a loose sense, refers to the character or quality encompassing several cultural identifiers which is used to assign people to

groupings. According to Cohen (1978), ethnicity is defined as a series of "nesting dichotomizations of inclusiveness and exclusiveness". The process of assigning persons to groups is both subjective and objective, carried out by self and others, and depends on what diacritics are used to define membership. Yinger's (1985) definition of an ethnic group encompasses a similar conception. He defines it as "a segment of a larger society whose members are thought, by themselves and others, to have a common origin and to share important segments of a common culture and who, in addition, participate in shared activities in which the common origin and culture are significant (p.159)".

Four elements often cited in the existing definitions of ethnicity are (Barth 1969):

- 1- a self-perpetuating population;
- 2- sharing of cultural values;
- 3- a field of communication and interaction and;
- 4- a membership which identifies itself, and is identified by others as constituting a distinguishable category.

The important point is that the concept characterizes solidarity and loyalty among the group members generated by sharing of common cultural traits. Such traits, according to Weber (1961), may be as diverse as to include common customs, language, religion, values, morality, and etiquette.

4.2.2.2 Measurement of Ethnicity

While most researchers tend to share a similar conception of ethnicity, with respect to its operationalization, there are two schools of thought whose perspectives are in disagreement. They are labelled as "subjective" and "objective" approaches. The difference between the two is significant for the reason that the groupings resulting from each approach do not coincide (Nagata 1974; Anderson and Frideres 1981). In the subjective approach, ethnicity is viewed as a matter of personal belief and its operational definition reflects the individual's own psychological identification based on internal beliefs relating to his/her cultural attributes that are perceived relevant (Barth 1969). The cultural attributes could be a set of beliefs, attitudes, values, and behaviours without regard for race, religion, or national origin. Using this measurement, it is not surprising to find Americans who are as Chinese as Singaporean (McCullough, Tan and Wong 1986). Both groups share the same values, attitudes, and beliefs, and exhibit similar behaviour. Although their social role may be different - the Chinese in Singapore are the dominant group while the traditionalist in the United States does not play a strong role - but they exhibit similar consumption behaviours.

In contrast, the objective approach dictates that researchers measure ethnicity with a set of objective cultural attributes such as religion, language, and cultural tradition which they perceive relevant. While the subjective approach is sometimes criticised for its extreme subjectivism, the objective approach has drawn criticisms for the imprecision inherent in determining the

"objective criteria". Some researchers (cf., Van den Berghe 1975, Handleman 1977) propose a combination of the both approaches in conceptual and operational definitions to overcome the limitations in each.

Much of the traditional marketing research of consumer ethnicity relied on a single objective indicator in identifying ethnic membership. Hirschman (1981) points out that this practice may have been largely due to the lack of well-conceived a **priori** conceptual and operational scheme. Rather, classification of subjects into the ethnic group of interest was frequently **post hoc** in design. A more elaborate multidimensional operationalization is found in the study of Hispanic ethnicity by Valencia (1985). The author in developing an "Hispanicness" index, combines six indicators: self-identification, English language ability, the extent of Spanish language used at home, language preference, relative length of residence in the United States, and miscegenation.

With respect to the issue of subjective/objective operationalization of ethnicity, the tendency in the current consumer behaviour literature has been to emphasize the subject's self-perception in the ethnic identification process. Except for a few studies which incorporate both subjective as well as objective measures (Valencia 1985; Bergier 1986), self-identification has become a prevalent approach in operationalizing ethnicity (Deshpande, Hoyer and Donthu 1986; Hoyer and Deshpande 1982; Hirschman 1981; Barth 1969; Schiffman and Kanuk 1991). The degree of identification the individual feels with a given ethnic group may largely determine the level of commitment he/she experience

regarding the norms of the group and thus, the degree of influence the group has on his/her actions and attitudes.

Another conservative measure of ethnicity is using demographic or racial basis. The increase intermingling of races and nationalities, however, makes these traditional ethnic determinants less reliable. More significantly, if ethnicity is a behavioural construct, using a demographic variable may prove unreliable. This is always the case when culture is usually defined in terms of values and behaviours, and ethnicity is generally considered closely related to culture (Engel, Blackwell and Miniard 1990; Mowen 1990).

4.2.2.3 Multidimensionality of Malay Ethnicity

Ethnicity is commonly conceived as a multidimensional concept. Without reference to one specific identity, the existing literature reveals, among others, the following facets of ethnicity: language use (Tzu 1984; Kim 1985), religion (Yinger 1985, Hirschman 1981); social interaction (Driedger 1975); endogamy (Driedger 1975); media communication (Kim 1985).

This is why ethnicity is not easily a definable term for the Malays in Malaysia, logically, due to the presence of Islamic religion which is seen as an integral part of Malay culture for five hundred years. To conceptualize and operationalize Malay ethnicity will somehow or rather need to overlap with religious dimension. When one is born a Malay, he/she is born into a culture and religion simultaneously. Malay ethnicity is believed to exert a relatively

stronger effect on the individual's behaviour because it is multidimensional. One set of values is promulgated both by informal social interaction and religious instructions; therefore, the individual experiences greater normative consistency. This congruence between culture and religion stands in contrast to conditions prevailing in some other ethnic groups. Irish ethnicity, for instance, may be exhibited quite differently, depending upon whether one is Irish Protestant or Irish Catholic.

Thus, the magnitude of ethnicity indicators will determine the identity of a particular society. For instance, religion plays a significant role in the Malay society than language or media communication. While there is a consensus regarding the multidimensionality of Malay ethnicity, delineation of essential elements in measuring its identity remains a challenge faced by consumer researchers.

4.2.2.4 Construction of Ethnic Value Scale (EVS)

Various concepts of the Malay lifestyles, customs, values, and norms are conceptualized based from the literature and attempts are then made to operationalize these concepts using multiple emic measures. An emic measure of ethnicity is one which permits the individual to ascribe religious and cultural identity to him/herself. It is based on the individual's subjective self-perceptions and not on the perception of the researcher, which may be biased by ethnocentrism. This method of measuring ethnicity is the approach deemed most appropriate by cross-cultural behavioural researchers (e.g. Hirschman 1981;

Deshpande et.al. 1986), and especially those in cultural anthropology and social psychology (e.g. Cohen 1978; Ember 1977; Jorgenson 1979). In fact, Cohen insightfully argues that subjective self-labelling is the only valid measure of ethnicity, since it represents the internal beliefs of the individual and hence reflects the salience and reality of the ethnic affiliation he/she experiences.

For the purpose of this study, multiple item are used to measure the Malay ethnicity which are:

- 1- self-identification of Malay ethnicity intensity
- 2- membership of ethnic-based political party
- 3- Likert-scaled statements pertaining to various concepts of Malay ethnicity such as courtesy, good manners, gentleness, hospitality, pleasant disposition in the society, materialism and leadership qualities

These statements are measured on a 5-point scale from "strongly agree" to "strongly disagree". The investigation of values and attitudes reported by the respondents can lead to an understanding of how people consistently behave in a given situation. When consistency can be established, it is then possible to infer a degree of liking and commitment to certain kinds of behaviour.

In light of the above discussion, our research model pursue further to answer the following second question:

"Does ethnicity explain the variability in family planning behaviour of Malay consumers?"

To answer the above question, a hypothesis of interest is proposed:

H2.0 Ethnic value orientation is likely to influence the family planning behaviour of the individuals Malays

The underlying assumption from this hypothesis is that consumers who consider themselves as strong ethnic identifiers and strongly adhering to ethnic values will show a negative attitudes toward family planning, have little knowledge about family planning, and less willing to use the contraceptive methods.

Specific hypotheses for each variable identified in the model are:

H2.1 Malay ethnicity is negatively related to knowledge of family planning. Specifically, strong Malay identifiers possess a limited amount of knowledge about family planning practice and methods

H2.2 Malay ethnicity is negatively related to attitude towards family planning. Strong ethnic identifiers are less receptive towards family planning practice

H2.3 Malay ethnicity is negatively related to concept of restricting family size. Specifically, strong ethnic identifiers favour a large family

H2.4 Malay ethnicity is negatively related to practice of family planning. Specifically, strong Malay consumers are not practising any method of family planning

H2.5 Malay ethnicity is negatively related to likelihood of using family planning. Strong Malay consumers are less likely to use any method of contraception in future

The investigation of the religiosity and ethnicity of a Malay is not complete without looking at his or her family system. This institution is gaining its significance in the Malay's society as its values and norms are permeating in every activities of the Malays, including the consumption activities.

4.2.3 Family

The family occupies a unique place in the society; it is the fundamental social unit. The norms and sentiments that rule it have their sources partly in the wider community; the community is in part, the repository of family ideals and a source of family stability. The influence of a family on its member is pervasive. The effects of family traditional attitudes, interests, motivations, etc., will be felt not only in the formative years but are likely to extend throughout their lives. During their early years, children may acquire consumption habits - including learning brand names of certain types of product - which become part of their way of life (Parson, Bales and Shiles 1953; Reisman and Roseborough 1955).

In the consumption process, family is the unit of usage and purchase for many consumer products. Homes and cars is an example of these products. Both husband and wife, perhaps children, grandparents, or other members of the extended family are normally involved in this type of purchase. A favourite form of leisure for many families is visiting a shopping mall. The visit often involves multiple family members buying a variety of household items, clothing, and perhaps groceries. More often, the buying decision of an

individual is heavily influenced by other members of the family. The consumer may like the same foods and clothing as other family members, or he/she may prefer the same furniture style as the family which they were raised.

4.2.3.1 Definition of Family

A family is a group of two or more persons related to blood, marriage, or adoption who reside together (Schiffman and Kanuk 1991). In a more dynamic sense, the individuals who constitute a family might be described as members of the most basic social group who live together and interact to satisfy their personal and mutual needs.

The literature of sociology draws a distinction between two types of family: nuclear families and extended families (Schaninger and Buss 1986). A typical nuclear family is the immediate group of father, mother and child(ren) living together. However, extended family includes the nuclear family, plus other relatives, such as grandparents, uncles and aunts, cousins and in-laws and who all live in one large joint-family arrangement. Such an arrangement provides a considerable different environment for interaction and interpersonal influences on all members of the household, relative to the nuclear family environment. In particular, in extended families, multiple sources influence based on observation and interaction can exist, and therefore, the influence of family members on the individuals' consumption behaviour will likely be relatively strong. Further, family members are likely to be of greater importance to the individual, because they identify with their relatives to a greater degree.

This argument is based on the rationale that, in communalistic societies (which typically comprise of extended families), individuals tend to identify more closely with their family than with outsiders, whereas the opposite would prevail in individualistic societies (which typically comprise nuclear families).

The extended or three-generation family, which at one time was most representative of the Western family, has declined in recent years as increased mobility has in many cases separated parents from their adult offspring. However, extended family is still prevalent in countries with kinship-based cultures particularly the Asian society.

4.2.3.2 Family Socialization and Orientation

Through the family, individuals are introduced to society; they learn acceptable standards of behaviour. Within the family, cultural values are transmitted and specific roles are assumed in the household. Members of the family will influence a young person on every facet of basic values such as moral and religious principles, manners and speech, educational motivation, occupational goals, and consumer behaviour norms. They also interact with one another, and this may lead to conflict on occasions, particularly when those in authority constraints the behaviour of dependents. The processes by which people develop their values, motivations, and habitual activity is called **socialization**, the process of absorbing a culture (Schiffman and Kanuk). From the time a baby looks up and begins cooing and smiling, he or she starts forming values through socialization within family members. It is important to

recognise that early socialization of children provides a foundation for family value-orientation which continue to develop and reinforce throughout life as the child grows into adolescence, the teenage years, and eventually into adulthood.

There are three basic functions provided by the family by which will impart the family values to its members viz. family-member socialization, emotional support and economic well-being (Schiffman and Kanuk 1991; Moschis and Churchill 1978; Ward 1974).

i) Consumer Socialization

The aspect of childhood socialization that is most relevant to the study of consumer behaviour is consumer socialization. Ward (1974) defined consumer socialization as "a process by which people acquire skills, knowledge, attitude relevant to their functioning as consumers in the marketplace (p.2)". A variety of studies have focused on how children develop consumption skills. It appears that children's consumer behaviour norms are acquired through observation of their parents, who function as a role model. While preadolescent children tend to rely on their parents and older siblings as the major source of cue for basic consumption learning, adolescents and teenagers are also likely to look for outside friends for models of acceptable behaviour (Moschis, Roy and Smith 1983; Carlson and Grossbart 1988; Moore and Moschis 1981; Moschis and Moore 1979).

The socialization of family members, especially young children, is a central family function. In large part, this process consists of imparting to children the basic values and modes of behaviour consistent with the culture; these generally include moral and religious principles, interpersonal skills, dress and grooming standards, appropriate manners and speech, and instilling the acceptable consumer behaviour norms (Schiffman and Kanuk 1991). These socialization factors are imparted to a child directly through instruction, and indirectly through observation of the behaviour of parents and older siblings. Authoritarian parents seek high levels of control over children because they view children as dominated by egotistical and impulsive forces. These parents judge children's conduct by religious and other standards endorsed by authority figures, expect unquestioned obedience, strictly enforce rules, and discourage and punish wilful behaviour. Authoritarians believe in parental omnipotence, keeping children in subordinate roles, expecting disciplined conformity, and not encouraging verbal exchanges between parents and children (Crosby and Grossbart 1984). Consensual family stresses on the communication process among the family members, encouraging open discussion of ideas without insisting on obedience to authority and without fear of retaliation (Moschis 1985).

Consumer socialization has two distinct components (Ward 1974): socialization directly related to consumption, such as acquisition of skills, knowledge, and attitudes concerning with budgeting, pricing, and brand attitudes; and socialization indirectly related to consumption, such as the

underlying motivations that spur the behavioural intention of consumers to purchase or use specific products or services, for example, a couple who decided not to use family planning in response to the norms prevailing in a particular society. What is important for understanding this decision is their knowledge and attitude about marriage and fertility and the associated role requirements adopted by them. The socialization process is not confined to childhood; rather, it is an ongoing process where it begins in early childhood and extends throughout a person's entire life. The value orientations instilled during the process will eventually determine his/her views about life, lifestyle, and consumption norms.

ii) Psycho-Emotional Stability

Another functioning of family is to attain psychological, emotional, and spiritual companionship. The relationship in the family, between all its members, is not merely a utilitarian relationship. It is an extension of spiritual relationship and sustaining and generating love, kindness, mercy, compassion, mutual confidence, self-sacrifice, solace, and succour. The best in human nature expresses itself in the flowering of these relationships. It is only in the context of the family that what is spiritually potential in men and women becomes real and sets the pace of blossoming of goodness and virtue within the family and outside it.

In marriage companionship each partner seeks ever-increasing fulfilment. With children in the family, the values of fellow-feeling, of love and compassion, of sacrifice for others, of tolerance and kindness are translated into reality and implanted in character. It is the family that provides the most

congenial climate for the development and fulfilment of human personality.

4.2.3.3 Family Communication

The study on the effect of the family in the socialization of offspring often termed "intergenerational influence" (Moschis 1985, 1987) is rather new. Recent research findings include the impact of family on the individual's norms, attitudes, and values (e.g., Heckler, Childers, and Arunachalam 1989). In particular, intrafamily communication can influence brand preferences and loyalties, information search and examination patterns, media reliance, price sensitivity, and adherence to price-quality beliefs (Rao, Childers, and Dutta 1991).

The recent stream of research on the influence of family on consumption was done by Childers and Rao in 1992. It is an extended research of Bearden and Etzel's (1982) in investigating the intergenerational and peer group influence on individual's product and brand purchase decisions. This impact was measured on the individuals in the United States and in Thailand. For the intergenerational or family members influence, it was found that Thai respondents are highly influenced by parents and family members for the brands chosen in the purchase of private products, both necessities and luxuries categories. The insights obtained from this research shows that extended family, which is a common family type in developing countries, exerts a strong influence on the family members in their consumption behaviour.

The understanding of family-orientation influence on attitude and behaviour will not be complete without looking into the previous empirical evidence on family communication and consumer socialization. As an agent of socialization, the family can have a significant influence on the child's acquisition of consumer skills. Earlier sociologists speculated that young people learn basic "rational" aspects of consumption from their parents (Riesman and Roseborough 1955; Parson, Bales and Shiles 1953). Recent data on consumer socialization appear to support this contention. For example, research by Ward and Wackman (1973) shows that parents "general consumer goals" included teaching their children about price-quality relationships. Similarly, Moore and Stephens (1975) shows that overall parent-adolescent communication about consumption predicts fairly well a child's knowledge of prices of selected products.

Past approaches to understanding on how the family influences its individuals members ranged from very broad of global nature to situation specific. The first category includes structural variables relating to family characteristics such as social class, family size and ethnic background. Situational variables are more specific and "closer" related to the particular type of socialization such as parental consumer behaviour and parent-child interactions about consumption (Ward et.al.1977). Situational variables appear to have an advantage over global variables because they often explain specific information regarding the influence.

One type of situation specific variable, parent-child communication about consumption, appears to be important in the socialization of children and adolescents (e.g., Ward et.al.1977; Moschis 1976). However, little is known on how specific communication patterns affect consumer socialization. The typology of parent-child communication structures and patterns as developed by McLeod and Chaffee (1972) provides a useful vehicle for analyzing the quality of family interaction and its effect on consumer learning. The family communication patterns typology utilizes Newcomb's (1953) co-orientation model. Family communication structures refer to the two relatively uncorrelated dimensions which have been found repeatedly: the first is called socio-oriented, the type of communication that is designed to produce deference and to foster harmonious and pleasant social relationships at home. The child in home characterised by such a communication structure may be taught to avoid controversy and repress his feelings on sensitive and personal topics, for example, by not arguing with adults and giving in on arguments rather than risk offending others. The second type of communication is called concept-oriented, a pattern that focuses on positive constraints helping the child to develop his own views about the world. The parents may, for example, encourage the child to weigh all alternatives before making a decision (McCleod and Chaffee 1972).

Although various studies have examined the consumer learning and family communication patterns among children and adolescents, none have looked specifically at the effects of communication patterns on the development of

consumption behaviour for adults. One evidence suggests that "the influence of family communication, as generalized to other situations, persists well into adulthood; it appears to become part of the developing individual's personality that he carries outside the home" (Chaffee et.al.1971, p.331). Social scientists have argued that what is learned early in life has an important and lasting effect on people. In areas such as criminology and psychiatry, theorists have noted that behaviours shown in early life tend to persist into adulthood. Some evidence exists that consumption behaviours learned early in life also persist. Studies have found that brand loyalty may be transmitted from parents to offspring and that favoured brands may persist of twelve years or longer (Guest 1955). This study attempts to extend this issue by investigating the influence of family communication on family planning behaviour of the individual Malays in Malaysia. Before summing up the discussion of family value dimension, it will be proper to mention on the measurement and construction of family value scale to be used in this study.

4.2.3.4 Measurement of Family Orientation and Communication

While some of the normative and behavioural variation in family patterns reflects the overlap of socioeconomic status and ethnic and religious group membership, most of the variation seems to reflect values and preferences. Such differences are not usually measured directly and are often attributed to "culture". However, this inference needs to be studied directly. Thus, the measure of family orientation can be better understood by considering the sociological dimensions rather than economic dimensions such as cohesion,

communication, and adaptability.

Cohesion is the emotional bonding that family members have toward one another. It is a measure of how close to each other family members feel on an emotional level. Cohesion reflects a sense of connectedness to or separateness from other family members. The intensity of cohesiveness among the family members will develop the sense of affection and intimacy, and consequently influences the formative ideas and thinking of siblings. Tan and Farley (1987) used the sense of affection, parental influence on thought, tendency to compromise subject needs with family needs, and interaction with family members as the measure of family orientation in their study. These measures were adopted from a large inventory of lifestyle/value items compiled to reflect traditional Chinese value orientation.

Another measure of family orientation is conformity with others. In order for a family to function, its member develop norms, or informal rules that govern behaviour. While norms change slowly over time, there is a general agreement within a family about which ones should be obeyed. The learning process of behaving according what others expect and giving up personal desire can come through: 1) normative influence and; 2) informational influence. Normative influence occurs when a person conforms to meet the expectation of other members of the family, especially his/her parents. In contrast, informational influence refers to conformity that occurs because the family's behaviour is taken as evidence about reality. If the parents respond in a certain

way in an ambiguous situation, the children will mimic their behaviour because this appears to be the correct thing to do. Family conformity is not an automatic process and some of the factors that affect the likelihood of conformity include: 1) family commitment; 2) fear of deviance; 3) religious awareness and; 4) sex differences

The second dimension of measuring family orientation is communication pattern. It is a facilitating dimension, and critical to mobilising the family cohesion. Positive communication skills (such as empathy, reflective listening, supportive comments) enables family to share with each other their changing needs and preferences as they relate to family cohesion and adaptability. Negative communication skills (such as double messages, double binds, criticism) minimize the ability of a family to share feelings, thereby restricting movement on the dimensions of family cohesion. Family communication is normally used to refer to both parent-child overt and cognitive (nonverbal) communication processes and to patterns of interaction, without specific reference to content (Moschis 1985). Family communication process are best viewed from its structure, namely either "socio-oriented" or "concept-oriented". From the previous discussion, socio-oriented refers to communication designed to produce deference and to foster harmonious relationship; whereas concept-oriented focuses on specific positive constraints that help the child to develop his own views about the world (McLeod and Chaffee 1972; Moschis 1985).

Measurements of communication process often focus on overt family members interaction, with emphasis on the:

- 1) frequency - how often the members communicate; measured on the of "never, sometimes, rarely, often or very often".
- 2) content - examination of the content of the messages or cues delivered. It focuses on the content of verbal, written, or pictorial communication.
- 3) structure - the effects of family communication patterns on consumer learning i.e., cognitive, affective, and behavioural outcomes; measured in relation to some norms or expected direction in much the same way one measure advertising effects.

Most studies of consumer research have used frequency measure of overt parent-child communication about consumption (e.g. Moschis 1981). Considerably less attention has been devoted to the measure of content, which is usually inferred from correlational data. Lastly, the structure of interaction has been investigated in relatively few studies, such as examining the effects of communication structure on communication patterns (e.g. Moore and Moschis 1981; Moschis and Moore 1979; Moschis, Prahasto and Mitchell 1986). Finally, family orientation can also be measured by examining the family adaptability i.e., the ability of a family system to change its power structure and role relationship. It is a measure of how well a family can meet the challenges presented by changing needs. The power structure in the family decision-making can be categorised as (Solomon 1992):

- 1) autocratic - husband only or wife only dominant
- 2) autonomic - an equal number of decisions is made by each spouse, but each decision is individually made by one spouse or the other
- 3) syncratic - most decisions are made by both husband and wife

Next discussion will integrate the concepts and measures of family value orientation in constructing the family value scale which then be used as an instrument to assess the family orientation of the respondents in this study.

4.2.3.5 Construction of Family Value Scale (FVS)

There are two measures used to investigate the family orientation in this study, namely; cohesion and communication measures. The cohesion dimension revolves around formulating several statements which reflects the emotional bonding among members in the family, which include respect to parents, maintaining harmonious environment, sense of affection, obedience, caring, and the value place on the family institution as a thrust of the society and source of inculcating morality. Apart from this, one item is included to gauge the respondents reaction on the issue of discussing sexual matters with parents. All these statements were measured using a 5-point Likert scaling, ranging from "strongly agree" to "strongly disagree" with indifferent attitude in between.

The second measure is the frequency of communication for the purpose of investigating the socio-oriented communication structure between the respondents and their parents. Since the variable is consumption-related in nature, some of the traditionally-used items to measure the general

communication were revised to reflect communications more directly relevant to the consumer behaviour field. Responses to these items are measured on a 3-point scale of "very often, sometimes, and never". The list of these family orientation statements included in the questionnaire is shown in the Appendix 1.

In light of the above discussion, our research model seek to answer the third question:

"Does family value orientations help explain the variability in family planning behaviour of Malay consumers?"

To answer the above question, a hypothesis is proposed:

H3.0 Family value orientation is likely to influence the family planning behaviour of the Malay individuals

The underlying assumption from this proposition is if the differences in family value orientation exist, the researcher anticipates those consumers who are strongly family-oriented will display less favourable attitude toward family planning, have little knowledge about family planning, and are less likely to use contraceptive methods in future.

Specific hypotheses for each variable identified in the model are:

a) Family Communication Structure

- H3.1 Family communication structure is negatively related to knowledge of family planning. Specifically, strong socio-oriented consumers expose themselves to a little amount of information about family planning
- H3.2 Family communication structure is negatively related to attitude towards family planning. Strong socio-oriented consumers held less favourable attitude towards family planning practice
- H3.3 Family communication structure is negatively to practice of family planning. Strong socio-oriented consumers are not using any method of contraceptive
- H3.4 Family communication structure is negatively related to behavioural intention. Specifically, strong socio-oriented consumers are not likely to practice family planning in future

b) Family Cohesion

- H3.5 Family value orientation is negatively related to knowledge of family planning. Specifically, strong family-oriented consumers possess limited amount of knowledge about family planning
- H3.6 Family value orientation is negatively related to attitude to family planning. Strong family-oriented consumers are held less favourable attitude about family planning and its effect

H3.7 Family value orientation is negatively related to practice of family planning. Strong family-oriented consumers are not using any method of contraception

H3.8 Family value orientation is negatively related to behavioural intention. Specifically, strong family-oriented consumers are less likely to practice family planning in future

Summary

In summary, it is clear from the presentation of the model in this chapter that religiosity, ethnicity and family-orientation ought to have a great influence on consumer behaviour. Against this backdrop, throughout this chapter, empirical studies on culture and consumer behaviour have been reviewed. Two conclusions could be drawn from this review:

- 1) Religiosity constitutes an important construct in explaining behaviour and lifestyle, which in turn affects marketing. Religion functions as a macro-level transmitter of values and by the virtues of its values and precepts various consumption activities are affected. Similarly, the notions of ethnicity and family-orientation did have similar implications on consumer behaviour as with religiosity.
- 2) It was found from the literature that religiosity, ethnicity and family-orientation are distinct concepts which can be measured using various procedures. The search for extensive conceptualizations and operationalizations of these concepts present a great task to consumer researchers. The issue of measurement is central to any research. The

success and failure of a particular research depends heavily on how well the measurement is made. The use of the right measurement will facilitate the analysis of the research and make it easier for researchers to test their theory.

The remainder of this dissertation will deal with the process of carrying out the research, that is, research methodology. The data collected will then be evaluated and used to falsify or accept the hypotheses (Chapter 6). The concluding chapter will tie together the conclusions of the empirical findings and the literature reviews.

CHAPTER 5 RESEARCH METHODOLOGY

Introduction

The overall objectives of this chapter is to describe the steps taken and methodology used for the current study. The design of the research methodology is formulated through seven successive stages. These are:

- 1 Problem formulation and research objectives
- 2 Formulation of the study variables and hypotheses
- 3 Research design
- 4 Data collection instrument
- 5 Sampling process
- 6 Development of questionnaire
- 7 Administration of fieldwork

5.1 RESEARCH PROBLEMS AND OBJECTIVES

In the previous chapters, a series of issues related to culture and family planning was reviewed. A theoretical paradigm was formulated to conceptualized the framework of inter-relationship among these issues.

The main conclusion drawn from the literature reviewed is that culture, as prevails in any society through the mechanisms of religion, ethnic group and family plays a significant role in influencing the behaviour of consumers, particularly their family planning behaviour. The consumer's attitude and usage of either modern or traditional treatment indicates the level of commitment and

affiliation of an individual towards his or her culture. Family planning implementers in Malaysia need to take into account the differences of cultural commitment within the population in order to enhance its acceptability.

Many people in Malaysia are still using the traditional methods of family planning on the reasons that they do not interfere with Islamic jurisprudence (Syariah) and the practice is accepted by society. Making this injunction as an excuse is depriving them of an effective measure for family planning. The main problems of family planning acceptability lie in the level of awareness among individuals and the concept perceived by them. What is family planning all about? Is it compatible with Islamic teachings and how does the society view family planning practice?

These phenomena need to be addressed in the perspectives of socio-cultural and psychological characteristics of the population. If the people really understand the need of family development according to Islam, this may change their opinion and attitude towards family planning. There should be a behavioural and attitudinal changes amongst the Malays and education, together with communication play a vital role towards achieving this goal. The world and social system surround them should act as agents for such changes.

Having outlined the study background, the purpose of this present study is to examine the role of culture in influencing the behaviour of consumers with regard to family planning practice. This goal is derived from a set of research

problems which are central to our investigation:

- 1) how do we measure culture with specific reference to the religiosity, ethnicity and family orientation of individuals?
- 2) how will culture influence the knowledge, attitude and usage of family planning amongst the Malays?
- 3) what are the marketing implications to the government and businesses which arised from such relationship of culture and consumer behaviour?

To address these research problems, relevant components should be transformed to the study variables whereby the inter-relationship among them can be identified. From this, research propositions or hypotheses can be formulated and testing of hypotheses will verify the strength of their relationship.

5.2 FORMULATION OF STUDY VARIABLES AND HYPOTHESES

Building from the notion that family planning behaviour results from a complex interaction of numerous socio-cultural and psychological variables, the independent variables are divided into three major sets:

- 1- religious values
- 2- ethnic values
- 3- family values

The family planning variables are constructed into four major elements:

- 1- knowledge
- 2- attitude

3- usage

4- behavioural intention

A theoretical model introduced in Chapter 4 illustrates the relationship between the above-mentioned cultural variables and consumers' family planning variables together with the research hypotheses. It should be mentioned at the outset that the scope of these hypotheses is limited to those which are amenable to measurement and testing in the field survey. They were formulated in such a manner that reflects the relationship among numerous variables in the area of family planning practice as illustrated in the study's model. Taking these observations into consideration, it is useful to reiterate the main hypotheses formulated to guide the direction of this study:

Hypothesis 1

Religious commitment plays a significant role in influencing the level of knowledge and exposure, attitude and usage of the Malays on family planning.

Hypothesis 2

Malay ethnicity has a great influence in determining the level of knowledge, attitude and practice of the Malays' family planning behaviour.

Hypothesis 3

Finally, the influence of family is said to be significant in determining the knowledge and exposure, attitude and practice of family planning among the Malays in Malaysia.

Once the research objectives and the nature of data to be collected have been determined, the next task is choosing an appropriate research design, which, in turn will influence the tasks involved in the remainder of this study.

5.3 RESEARCH DESIGN

Undertaking a research begins with outlining the research objectives and eventually a framework or plan need to be formulated in achieving the stated objectives. A question posed here should be: How to gather or collect the necessary data for analysis later on. This is to say that what is the research design that will be required in satisfying or meeting the stated objectives. The discussion below will serve into this direction.

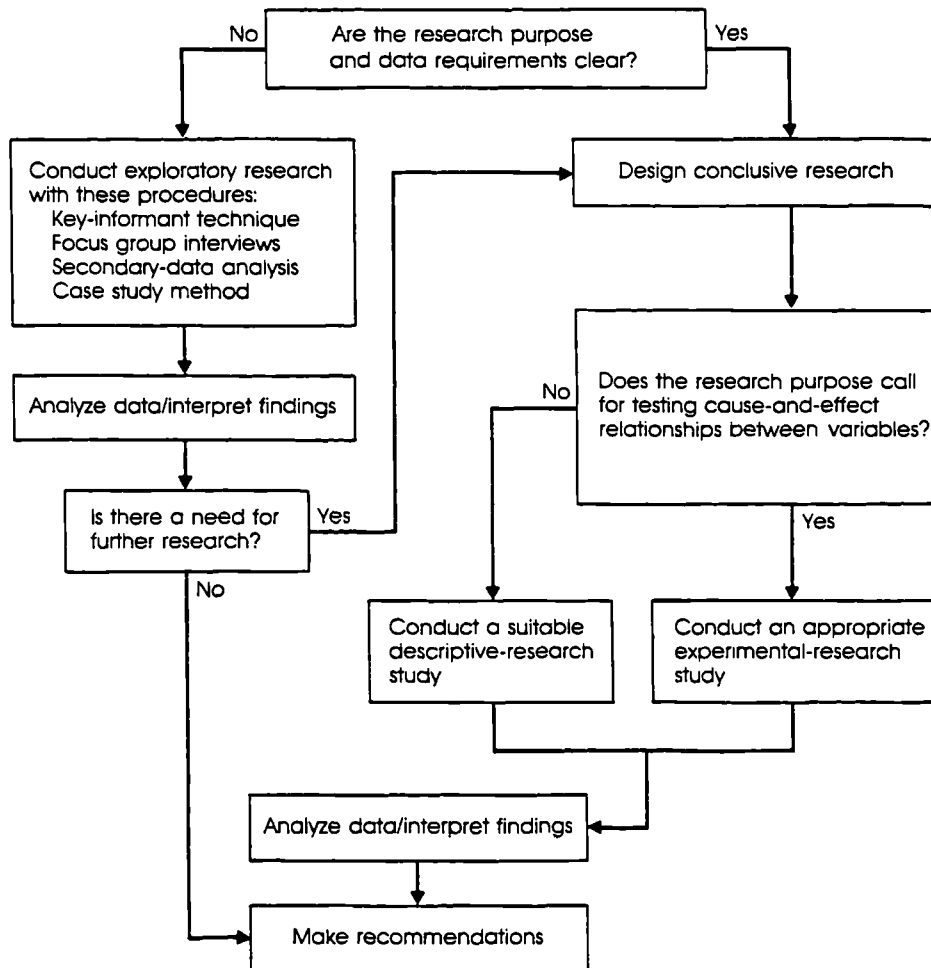
5.3.1 The Approach

A research design is "the framework or plan for a study used as guide in collecting and analyzing data" (Parasuraman 1986 :145). Choosing the most appropriate type of research - exploratory or descriptive - in a situation is somewhat subjective. The choice depends not only on the nature of the situation but also on how the decision makers and researchers perceive it. Figure 5-1 shows a flow diagram that offers several guidelines for identifying the most appropriate research types to be employed in a situation calling for research.

In general, exploratory research emphasize on the discovery of ideas and insights (Selltiz, Wrightsman and Cook 1976). It is most appropriate where the research objectives and data requirements are unclear. The descriptive research study is typically concerned with determining the frequency with which something occurs or the relationship between two variables and normally guided by an initial hypothesis (Churchill 1987).

The study to be undertaken is designed to be descriptive in nature. As have been stated in the previous section, the purpose of this study is to investigate the influence of culture on consumer behaviour. In other words, attempts are being made to determine the degree of association between cultural and consumer behaviour variables. In this context the researcher is trying to investigate the phenomena or concepts embedded in those objectives. To support the use of descriptive research for this study, one can consider the argument that had been put forward by Marshall and Rossman (1989: 78), as shown in Table 5-1. Here, descriptive research helps to document the phenomenon of interest and more importantly, with this type of research, some pattern of generalizations can be derived. This will be discussed in the following subsection.

Figure 5-1 Flow Diagram For Selecting The Appropriate Research Type



Source : Parasuraman 1986, p.144

Table 5.1. Matching Research Questions with Strategy

Purpose of Study	Research Question	Research Strategy	Examples of Data Collection Techniques
EXPLORATORY To investigate little understood phenomena; To identify important variables To generate hypotheses for further research	What is happening in this social programmes? What are the salient themes, patterns, categories in participants' meaning structure?	Case study Field study	Participant observation In-depth interviewing
EXPLANATORY To explain the forces causing the phenomenon in question; To identify plausible causal networks shaping the phenomenon	What events, beliefs, attitudes, policies are shaping this phenomenon? How do these forces interact to result in the phenomenon?	Multisite case study History Field study Ethnography	Participant observation In-depth interviewing Survey questionnaire Document analysis
DESCRIPTIVE To document the phenomenon of interest	What are the salient behaviors, events, beliefs, attitudes, structures processes occurring in this phenomenon?	Field study Case study Ethnography	Participant observation In-depth interviewing Document analysis Unobtrusive measures Survey questionnaire
PREDICTIVE To predict the outcomes of the phenomenon To forecast the events and behavior resulting from the phenomenon	What will occur as a result of this phenomenon ? Who will be affected ? In what ways ?	Experiment Quasi-experiment	Survey questionnaire Content analysis

Source: Marshall & Rossman (1989). p.78

5.3.1.1 Descriptive Research

Marketing research or consumer research studies that go beyond exploratory research, the vast majority of them involved descriptive research which rely heavily on interrogation of respondents (Parasuraman 1986; Kinnear and Taylor 1987). Kinnear and Taylor (1987) indicated that descriptive research is appropriate when the research objectives include:

- a. portraying the characteristics of marketing phenomena and determining the frequency of occurrence;
- b. determining the degree to which marketing variables are associated and;
- c. making predictions regarding the occurrence of marketing phenomena.

Descriptive research is more appropriate for this study because the objectives is trying to describe the cultural characteristics of Malay consumers who could be user or non user of family planning and how these phenomena could have an impact on their family planning behaviour. In fulfilling the stated objectives, descriptive research is used here to generate the data describing the units of interest and to enable the researcher to identify the association between variables.

In term of confirmation, causal research is more effective in establishing the cause-and-effect relationship, but the nature of this study will not allow the researcher to manipulate any presumed causal variables and to control other

relevant variables in order to establish the causation (Parasuraman 1986). Moreover, a small cross-sectional sample will undermine the reliability of causal study and longitudinal sample is more appropriate for such research.

Other explanations to support for selecting descriptive research to fulfil the research objectives are also explored here. For instance, Zikmund (1986) said that "the major purpose of descriptive research is describing characteristics of the population". Here, according to him, "descriptive research seeks to determine the answer to what, when, where, and how questions". In addition, by means of descriptive research, conclusive evidence to answer factual questions need to be collected as well. Consequently, this will enable the researcher to obtain the extent of differences of knowledge, attitudes, and opinions of the subgroups in this study.

The arguments from these authors: Parasuraman (1986), Zikmund (1986), Kinnear and Taylor (1987), Marshall and Rossman (1989) serve as the justification for choosing descriptive research in the investigation of this study.

5.3.1.2 Cross-Sectional Data

A majority of descriptive research projects involved cross-sectional samples (Parasuraman 1986). Since a cross-sectional study involves merely a onetime measurement, the study sample is usually chosen on an adhoc basis and disbanded after data collection. This study is making use of a cross-sectional sample population i.e., taking a sample of population elements at one

point in time. The reasons for using a cross-sectional sample are, first, the researcher is trying to generate a representative sample which its statistics could be compiled and the relation of the summary statistics could be established. Secondly, this study attempts to generalize the data collected from the sample, particularly of the family planning user group, and making some recommendations from these generalizations. In contrast, longitudinal studies typically used permanent samples, called panels, from which data are collected on a periodic basis. It provides a continuous series of events and the changes that are occurring.

The differences between cross-sectional and longitudinal samples are not as clear as in practice as they may seem in theory. Many cross sectional studies of consumers collect data relating to past and future behaviour, although the accuracy of such data is questionable. Likewise, some longitudinal studies employ a series of cross sectional samples rather than a true panel i.e., fixed sample. However, in general, longitudinal studies would be a better way of doing research because it is more informative, but due to time and financial constraints, a cross-sectional sample is more appropriate for this study.

This research design will be accomplished after choosing an appropriate data collection instrument to be employed during the field work. Therefore our next task is to identify the available data collection method which best suit with the design of this research.

5.4 DATA COLLECTION METHOD

5.4.1 Qualitative or Quantitative Issue

There are endless and sterile debates on the superiority of quantitative research over qualitative and vice versa (Deshpande 1983; Gordon and Langmaid 1988). Both have their strengths and weaknesses and in fact many hybrid methodologies have now been developed. Whatever means used (either qualitative or quantitative), the ultimate goal is to fulfil the research objectives and address the problems under investigation. Somehow, it is also important to address the issue of qualitative or quantitative because this will determine the direction of the study to be conducted.

In doing so, one has to understand the two concepts. Aaker and Day (1986) wrote that qualitative research design is usually intended to generate ideas and hypothesis. This is done through: a) expert opinion; b) depth interviews and; c) focus-group interviews. Goodyear (1990) considered qualitative research as a disciplined approach of getting and analyzing information using a repertoire of open-ended interviewing techniques and formal and informal analyzing methods. It aims to give insights into perception, motivation and attitudes - to answer what? why? and how? (Chisnall 1991; Goodyear 1990; Gordon and Langmaid 1988).

The essence of qualitative research is that it is diagnostic; it explores certain kind of behaviour, for example, brand loyalty, and seeks explanation. It probes rather than counts; intrinsically, it is subjective for its finding cannot be

supported by statistical tests. Qualitative research main strength is that it enables the decision-maker to see the world through the consumer's eyes, and understand the bases for their attitudes and behaviour. According to Douglas and Craig (1983), qualitative data collection techniques are useful in the initial phases of research, since they enable identification of constructs, or relevant attitudes and behaviour to be examined in the subsequent phases of research. In international marketing research such techniques are particularly advantageous insofar as the researcher is often unfamiliar with the market environment and needs information about such parameters. Furthermore, where the data is not quantifiable, the qualitative approach is more plausible.

On contrast, quantitative survey deals with the quantification of behavioural and informant characteristics (Meier 1990). In general it can be said that quantitative research is concerned with describing and measuring concepts or variables. By using the quantitative research the conceptual approaches to problem-solving are explicit and fixed, using an agreed conventional tool for measuring. Statistical tests, for example, will indicate if a particular measurement is significant, and probabilistic sampling will help the researcher to know if the findings from the interviews with respondents can be held true for the whole of his target market.

To better understand the two procedures, Deshpande (1983) clearly outlined their characteristics as in Table 5-2 and Gordon and Langmaid (1988) summarized their strengths as in Table 5-3.

Table 5-2 Characteristics of Quantitative and Qualitative Paradigms

Qualitative Paradigm	Quantitative Paradigm
* Concerned with understanding behavior from the actors's frame of reference	* Seeks the facts of social phenomena without advocating subjective interpretation
* Phenomenological approach	* Logical - positivistic
* Uncontrolled, naturalistic observational measurement	* Obtrusive, controlled measurement
* Subjective; "insider's" perspective; close to the data	* Objective; "outsiders", distanced from the data
* Grounded, discovery-oriented, exploratory, descriptive, deductive	* Ungrounded, verification-oriented, confirmatory & inferential
* Validity is critical, "real", and deep data	* Reliability is critical; "hard" & replicable data
* Holistic - attempt to synthesize	* Particularistic - attempt to analyze

Source: Deshpande (1983), p.103

Table 5-3 Strengths of Qualitative and Quantitative Research

Qualitative	Quantitative
* open-ended, dynamic, flexible	* statistical & numerical
* depth of understanding	* subgroup comparison
* taps consumer creativity	* survey can be repeated in future & results compared
* database - broader & deeper	* taps individual responses
* penetrates rationalised or superficial responses	* less dependent on research executive skills
* richer source of ideas for marketing & creative teams	

Source : Gordon and Langmaid (1988), p.3

Having reviewed the two approaches to meet the research objectives, it was found that quantitative method is more appropriate for the study to be undertaken here. The explanation and justification for the choice will be discussed in the next subsection.

5.4.1.1. The Choice - Quantitative

Apart from meeting the objectives of this study, quantitative approach was chosen for various reasons (see also Tables 5.2 and 5.3). For instance, Blum (1977) stated the basic "goodness" of quantitative research hinges on two

factors. The first is the sample and its ability to project to the total population. The second is the method of inquiry, which usually a questionnaire. Based on statistical inferences which, in turn, are based on "laws of probability", the probable error of a sample reporting certain results is readily established. This then allows one to say that in 90 or 95 cases out of 100 the results will not vary by more than 2 percent to 5 percent. However, a number of factors in addition to sample size account for the validity and reliability of the conclusions. The probable error of the findings is important, but it would seem that it has been over-emphasized. Importantly, in addition to being representative, the sample sizes are controllable and sufficiently large for generalization, which makes it valid, and thus the results have the great advantage of producing quantitative estimates of known reliability. Hence this will give confidence in accepting the generalizability of the findings.

The second factor on which the validity of the results hinges is the questionnaire used. The type of questions asked may vary, depending on whether the respondent is contacted in person, by phone, or by mail. The questions and the responses they elicit create a pattern and actually determine the nature of the findings. Moreover, Hague (1987) states that "quantitative research encompasses any finding which can be factorised or quantified". According to him, it is possible to : (1) show the factors which individual weighs when making decisions, and (2) produce a finding that shows a certain percentage in rank-order.

The emphasis on standardisation of information and controllable set of measured is another valuable characteristics of quantitative research. This means that the answer obtained from each question and all questions asked of every respondents is in identical fashion to supply a standard stimulus (Galtung 1970).

Once the decision on the research method has been made, the next question is : What methods are available to collect the data required? This is to say that, following the decision to use quantitative research method as the basis of the study, the researcher must review the available methods for collecting the primary data. This will be discussed in the next section.

5.4.2 Data Collection Method

The collection of any type of data in consumer or social research may utilize one or more types of instruments. Depending on time, funds, research objectives and research type, primary data can be collected through survey, observation, and experiment (Cox 1979; Parasuraman 1986; Kinnear and Taylor 1987; Luck and Rubin 1987; Churchill 1987). Cox (1979) has categorised these collection methods as:

1. Survey : the process of asking questions of people who believe to possessed the required information
2. Observation : the process of noting and recording information about people or behaviour without asking questions
3. Experiment : the manipulation of one or more variables in order to test hypotheses regarding cause-and-effect relationship

Kinnear and Taylor (1987) outlined three basic sources of marketing data which are : (1) respondents, (2) analogous situation, and (3) experimentation. According to the authors, respondents are a major source of marketing data. There are two principal methods of obtaining data from respondents i.e., **communication and observation**. Communication requires the respondent to actively provide data through verbal response, while observation requires the recording of the respondent's passive behaviour. This is often less costly and/or more accurate than asking than asking the respondent to recall the same behaviour at another point of time. While observation can accurately record what people do and how it is done, it cannot be used to determine the motivations, attitudes, and knowledge that underlie the behaviour.

Table 5-4 illustrates the categorisation of those methods that are better suited to one category of research than the other. It serves as a guideline for the selection of an appropriate data collection method to be employed. From this table and the arguments presented by the above-mentioned authors, it clearly shows that survey method is the most appropriate method and logical choice for the study to be undertaken.

**Table 5-4 Data Collection Methods That Best Suits
Research Types**

Data Collection Method	Category of Research		
	Exploratory	Descriptive	Causal
Secondary sources			
Information system	**	*	
Data banks	**	*	
Syndicated services	**	*	*
Primary sources			
Qualitative	**	*	
Surveys	*	**	*
Experiments		*	**

**** Very appropriate method**

*** Somewhat appropriate method**

Source : Aaker and Day (1986), p.55

5.4.2.1 The Method Chosen - Survey Method

Survey method is based on the concept of random sampling. Using statistical techniques, characteristics of the population can be estimated from a small representative sample group drawn at random. Survey data is collected using a set of questions directed to respondents and thus, a good questionnaire is absolutely essential to obtaining accurate and useful data.

For this study, its purpose is to investigate the influence of cultural factors on the behaviour of consumers and the survey method is more suitable due to the facts that:

1. the researcher wishes to obtain a small amount of information from a large number of respondents;
2. survey is the appropriate mode of inquiry because the researcher want to make inferences about a particular ethnic group based on the data collected from a relatively small number of people;
3. the basic purpose of the study is to describe and explain statistically the variability of certain features of users and non-users of family planning

Apart from the above arguments, survey research strategy is chosen because it does not require control over behavioural actions and mainly focuses on contemporary events (Yin 1984). Table 5.5 illustrates the relevant situations which best suited for different strategies.

With survey method, it is possible to measure statistical reliability of results obtained from the sample. That is, the researcher can measure the differences between results from the sample and what the result would be if we can canvassed the entire target population. The smaller the difference, the greater the reliability of the result, and the more confidence the researcher in making generalizations based on the survey (Dodge, Fullerton and Rink 1982).

Table 5.5 Relevant Situations for Different Research Strategies

Strategy	Form of Research Questions	Requires Control Over Behavioural Events	Focuses on Contemporary Events
Experiment	how, why	yes	yes
Survey	who, what, where how many, how much	no	yes
Archival analysis	who, what, where how many how much	no	yes/no
History	how, why	no	no
Case study	how, why	no	yes

Source : Yin 1984 p.17

Apart from the arguments stated above, survey method are chosen for the study to be undertaken for the following reasons:

1. The research objectives require data that are attitudinal, behavioural, and factual. Thus this requires the researcher to obtain quantitative data to fulfil those objectives (Zikmund 1986: 177). On the other hand, Aaker and day (1986) said that surveys can collect a great deal of data
2. The versatility of survey method for the investigation is another important criteria for its selection. This means survey can be employed in virtually any setting which are adaptable to research objectives particularly descriptive and causal designs, so does for the descriptive part of the investigation at hand (Aaker and Day 1987: 141)

3. The "scientific nature" of the survey research which are: logical, deterministic, general, parsimonious, and specific make it the logical and useful choice for the investigation (Babbie 1973).

The survey approach provides objectivity and allows for making more accurate generalizations than are possible with alternative methods (Dodge, Fullerton and Rink 1982). Another advantage of the survey method is the anonymity of the individuals responding to the questions. This means that individuals are more likely to participate in the study, and it is possible to ask questions not usually feasible with the case study method.

In general, consumer behaviour researchers typically used the survey method, either cross-sectional surveys, longitudinal, or experimental research designs (Kollat, Engel and Blackwell 1970). Cross-sectional surveys are the most common because the effects of several types of variables can be efficiently measured, even though it suffer from few limitations such as biases arising from inaccurate memory, interaction and inability to isolate the cause-and-effect relationship. There are three methods of administration of survey research:

1. personal interview;
2. telephone interview; and
3. mail survey

The decision on what data collection method to use is basically determined by the research design, the information to be gathered, and the

purpose of study (Dodge, Fullerton and Rink 1982). In general authors such as Aaker and Day (1986), Parasuraman (1986), Luck and Rubin (1987), Kinnear and Taylor (1987) and Chisnall (1991) based their comparisons for the selection of data collection techniques on: (i) versatility; (ii) time; (iii) cost; (iv) accuracy and (v) respondent convenience.

One of the major advantages of personal interview is that it offers the highest flexibility of data collection which stems from the benefits of the face-to-face relationship between the respondent and the interviewer. Through personal interview, the interviewer can administer complex questionnaires, explain and clarify difficult questions and even utilize unstructured techniques to add variety to questions asked. The interviewer can also create and control the appropriate environment in which the interview is conducted. However, the potential of interviewer bias is greatest under personal interview (Douglas and Craig 1983). The bias can be the results of the role adopted by the interviewer; the manner in which the respondents are selected; research questions asked; and the way the answers are recorded.

As mail survey is essentially self administered and devoid of interaction between interviewer and the respondents, it is rated lowest in terms of flexibility. Nevertheless it offers several advantages. The method offers wider population coverage. Respondents can complete the survey questionnaires at their own pace; anonymity is ensured; the possibility of interviewer bias is eliminated; and is considerably cheaper than personal interview (Douglas and

Craig 1983). However, mail survey is plagued with the problem of low response rate (Oppenheim 1966).

Of the three alternative methods of administering the survey research, only personal interview will be used. The adoption of only personal interview approach is an attempt to maximise the response rate from the survey. The use of mail survey is ruled out in this study because of the social and educational background of the population under study. People in Kelantan (the study area) are not truly exposed to any kind of academic or business surveys and they do not place a great sense of urgency of responding to questionnaire surveys. Moreover, the researcher was advised by one statistician at the National Family Planning Board of Malaysia to use only personal interview in conducting the survey as this is the best possible way to solicit responses from the population. The use of telephone survey is considered unsuitable as the information desired is quite substantial and the design of the scales would make it difficult to execute this study over the telephone. Furthermore, in consumer research undertaken in developing countries, the feasibility of using telephone surveys depends on the level of telephone ownership, and the specific target population. In the area where the study is to be conducted, only 2.8 percent of the population have phone (personal communication with Malaysian Telecom), while even in relatively affluent societies such as France and Italy, there are only 29 and 27 public and private telephones, respectively per 100 inhabitants (Douglas and Craig 1983). Effective interviewing will be limited as a result of this low rate of penetration.

The basic limitations of telephone interview also relate to the limited amount of data that can be obtained and the potential bias that can result from an incomplete listing of the target population (i.e., unlisted telephones and non-phone ownership). Telephone linkages in Malaysia varies substantially in quality and this often impedes the process of efficient interviewing. As in the case of mail surveys, respondents may be reluctant to respond to strangers or to questions posed by an anonymous interviewer. Consequently, telephone survey may only be appropriate where the research is designed to reach relatively upscale consumer segments who are accustomed to business transactions by telephone, or those who are able to express themselves easily.

5.5 SAMPLING PROCESS

The next task is to discuss the sampling process by which the survey will be conducted. It will be discussed in four aspects; firstly, defining population and secondly, sampling for user of family planning. Third, sampling for non user of family planning will be outlined and finally, determining the sample size is discussed.

5.5.1 Population

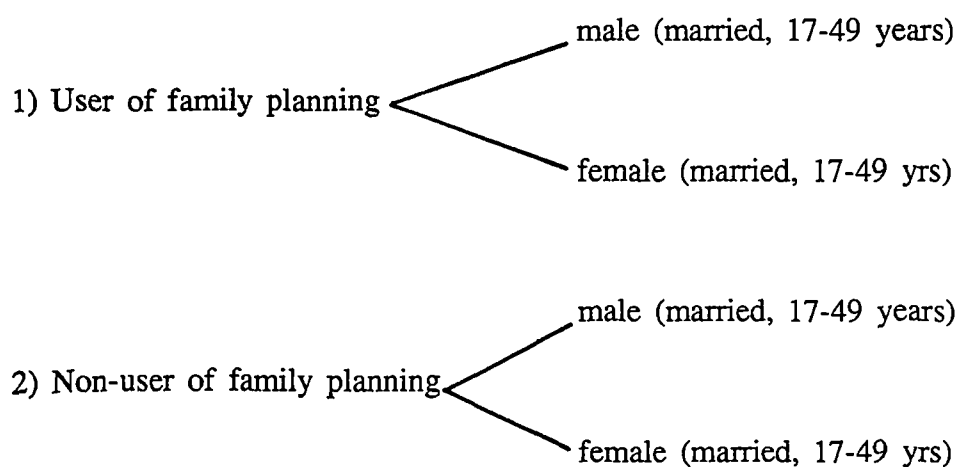
The fundamental question need to be asked when selecting any sample is "what is the definition of the population from which the sample is to be selected?" It is critical at this outset to identify the population properly and accurately because in any survey, results will refer to that defined population and to none other. In this study population is defined as the totality of cases

that conform to the designated specifications (Churchill 1987). This specifications define the elements that belong to the target group and those that are to be excluded. In sampling, the population (sometimes called the universe) is the aggregate of items (e.g., people, users, addresses) from which the sample is to be taken.

In this study, the population to be studied comprise of Malay ethnic group in the Kelantan state. They are further selected from a sample of married men and women aged 17 to 49 years old. The reason for choosing this particular category is due to the fact this stage is the reproductive period for both men and women. The sample includes users and non-users of family planning. The inclusion of non-users is very important because their knowledge, attitude, and cultural adherence can be discovered and comparison can be made with the users group.

Married women with reproductive age are considered the key target for any family planning programmes. This study also includes male target groups in investigating their attitudes toward family planning. Men make most of the household buying decisions in the Malay society, and this is most certainly in the case of condoms and possibly other family planning methods. Understanding the husband's role in deciding which methods to use is considered crucial.

Unmarried men and women are not included in the sample due to socio-cultural constraints prevailed in the Malay society which differs from the Western society. In Many Western countries, unmarried women are likely to have knowledge, if not experience of family planning methods even before marriage is contemplated. Although it is realised that it would be highly important to include the unmarried group of people but the inclusion is not practical because in the context of the Malay culture, the practice of family planning among unmarried person is very low. The use of contraceptives could be associated with having sexual relationship before marriage or adultery and this is considered as a shameful act. The selection process of respondents is summarized as follows:



The focus area of study is at Kelantan state, situated at the north-east of Peninsular Malaysia. The reasons for limiting the study to be undertaken only at this state are:

1. Kelantan is a state which is well-known for its Islamic environment where there are numerous traditional religious schools and Islamic teaching institutions being established for quite a long time
2. Historical facts revealed that Kelantan at one time is a well-known centre for Islamic teaching and development in the region of South-East Asia
3. In term population distribution, more than 98 percent of the state's population consists of Malays who are at the same time Muslim (Malaysia Yearbook 1989)
4. Kelantan is governed by an Islamic political party at the state level and this government is introducing various laws and enactments according to Islamic law

5.5.2 User of Family Planning

The sampling method used to select the user of family planning is two-stage area sampling where clusters are formed on the basis of geographic locations of the population units. Two-stage area sampling involves the following steps (Parasuraman 1986):

1. Segment a total geographic area of interest (e.g., a city or state) into subareas (e.g., counties or districts);
2. Select a few of the subareas randomly;
3. Study a sample of units randomly selected from each subareas

For the given sample size, two-stage area sampling allows the researcher to examine a wider, more representative geographic area than one-stage area sampling; hence it will be statistically more efficient (Parasuraman 1986; Churchill 1987). However, on the negative side, two-stage sampling will

generally require more time and money than one-stage sampling, owing to the wider geographical area to be covered. In addition to this, it may be subjected to loss of precision, since sampling errors accumulate from one stage to another (Douglas and Craig 1983). The sampling process employed by the researcher in determining the number of respondents for interviewing is as follows:

Stage 1

The study area, which is Kelantan, is divided into nine districts. These are:

1. Kota Bharu
2. Pasir Mas
3. Tumpat
4. Pasir Putih
5. Bachok
6. Tanah Merah
7. Kuala Krai
8. Machang
9. Gua Musang

From these nine districts, a random sample of districts (or subareas) were chosen. The selection of districts are based on the availability of family planning clinics at these districts and their status, whether urban or rural. Two districts are selected for undertaking the survey:

1. Kota Bharu: representing the population from Kota Bharu, Pasir Mas, Tumpat, Pasir Putih and Bachok. This subarea is categorised as **Urban Area**
2. Kuala Krai: representing the population from Kuala Krai, Machang, Tanah Merah and Gua Musang. This sub-area is categorised as **Rural Area**.

There are three family planning clinics located at the districts of Kota Bharu, Pasir Putih and Kuala Krai respectively. The responding individuals are drawn from the family planning registers available at the clinics of Kota Bharu and Kuala Krai as the basis of our investigation.

Stage 2

A listing was made for all the family planning users from the two clinics (Kota Bharu and Kuala Krai). It is based on the active user of family planning (or contraceptive) in the past twelve months (July 1991 to July 1992). The definition of active user includes those who came to visit the clinics for regular check-up, getting the supply of contraceptive pills, or having an IUCD insertion within the specified period of time. This also include new acceptors. From these listings, a probability sample of respondents is selected, based on the interval of every 9th names in the register. The performance measure of this sampling process is explained in the forthcoming section of field work administration (section 5.7).

5.5.3 Non-User of Family Planning

For the purpose of selecting the non-user of family planning in the study area, there is no readily available sampling frame. Therefore there is a need in such situation to create our own frame. In this case, the researcher used a hybrid of area sampling and quota sampling procedures in drawing the number of respondents eligible for interviewing. It involves the steps of:

- 1) The population is divided into 9 districts and two districts are chosen based on their development status i.e., representing the urban and rural categories
- 2) A listing of housing estates are identified from these two districts and they are randomly chosen to represent their respective district. As a result, five housing areas are chosen which are:

- | | | |
|-----------------------------|---|------------|
| 1. Taman Uda Murni | } | Urban Area |
| 2. Taman Binjai Manis | | |
| 3. Perumahan Kubang Panjang | | |
| 4. Taman Kuala Krai | } | Rural Area |
| 5. Taman Melati | | |

- 3) From these housing schemes, a quota of responding units are selected on the basis of few control characteristics which are:
 - i) nonuser of family planning, ii) sex, and iii) age

Layout plan are used for each of these housing estates and the respondents selected for interviewing are based on the control characteristics specified. Quota sample is a special type of purposive sampling. In this study, the researcher took explicit steps to obtain a sample that is similar to the population on some prespecified characteristics such as urban-rural dichotomy, sex and age categories.

5.5.4 Determination of Sample Size

Quantitative research does not necessarily mean very large samples. While it is true that some quantitative studies are based on large samples of 20,000 informants or more, most commercial marketing research uses samples of (typically) 200, 250, 800, 1000 or 2000 informants (Meier 1990).

A consumer research study is always a compromise between technical elegance and practical constraints faced by the researcher (Kinnear and Taylor 1987). In this study the constraints which affect the sample size decision are:

1. Time: the time period agreed upon which is three to four months is too short to use anything except a small sample size. The larger the study, more time is needed.
2. Cost: a limited amount of money is available for this study and this obviously limit the sample size.
3. Manpower: the field-work i.e., interviews were undertaken by the researcher with the help of one assistant and thus, small sample size is appropriate.

Different data analysis techniques require different sample sizes to allow researchers to make valid estimates of the population parameter. In general, the more parameters we are estimating, the larger the sample size must be. Beyond this statement it is difficult to make simple generalizations. Some multivariate techniques can be used legitimately with a small sample size such as cluster analysis, multidimensional scaling, small regression, analysis of variance models

(Kinneer and Taylor 1987).

Using statistical procedure to determine appropriate sample size poses some difficulties in the context of this study, since in order to apply these procedures, some estimation of population variance is required (Cochran 1977; Hoinville and Jowell 1982). Hence, determining sample size of consumer research in developing countries is more likely to be done arbitrarily, depending on the judgment of the researcher.

In this study, taking into consideration of the limitations faced and the requirement for statistical analysis, a sample size is anticipated. It should be clear at this stage that the choice of the sample size is situation-specific. It depends on the statistical precision requirements, concern for nonsampling error, time and financial availability, and the data analysis plan. There is no correct answer for the choice of sample size for any study.

Once the sampling process is outlined, the next step is to explore on the design of questionnaire. It is a very important exercise in the research process because the questions and responses solicited from the questionnaire will actually determine the nature of the findings of this study.

5.6 DEVELOPMENT OF QUESTIONNAIRE

Questionnaire was used in conducting the interview in this research and this section describes the process of developing the data collection instrument, or questionnaire design. Questionnaire design permits a gathering of necessary data to enable segregation of respondents and answering the research questions. Realising the limitations associated with personal interviews (Luck and Rubin 1987; Kinnear and Taylor 1987; Chisnall 1991), particular attention was paid in designing questionnaire. In this study, the formulation of the survey instrument can be divided into three phases:

Phase 1: Sources of ideas

The conceptualization of ideas and operationalization of variables were done during the initial stage of the study undertaken which is illustrated as follows:

- a. thorough review of the literature to determine the appropriate concepts to be included;
- b. construction of research hypotheses which serve to guide the desired information and specify which relationships to be investigated.

The conceptualization of the study variables and hypotheses were presented in the AMETS class (Association of Management Education Training of Scotland) at Glasgow University in April 1992 and the feedback gathered from this presentation were used in the process of designing the questionnaire.

Phase 2: Initial Construction of the Survey Questionnaire

The questionnaire was created by the researcher with the help from his supervisor for the purpose of operationalisation of major sets of variables, clarification of questions in the questionnaire, and the appropriateness of the proposed scales. In addition to this, comments were solicited from few postgraduate students from the Universities of Strathclyde and Glasgow i.e., Mr. Ismail Hashim and Mr. Ishak Ismail (Management Science), Mr. Nasaruddin (Islamic Jurisprudence) and Mrs. Rohaya Daud (Education).

Phase 3: Translation of Questionnaire

The questionnaire was then translated to Malay language, a language commonly used in the study area. The translation process entails a direct translation approach, whereby the questionnaire was translated directly from English (base language) to Malay language. The translated version was then checked by a language teacher to verify the simplicity and clarity of the sentences and also grammatical flaws. The questionnaire was also checked by Mrs. Asma Hussein from Malaysian Family Planning Board for the purpose of clarifying the concepts and checking the terminology used.

Another translation procedures which are widely advocated in social sciences is that of back-translation (Brislin 1970; Werner and Campbell 1970) and parallel translation (Frey 1970). In back-translation procedure, a questionnaire is translated from the initial or base language by a bilingual who is a native speaker of the language into which the translation is to be made. The version is

re-translated back into the original language by a bilingual who is a native speaker of the initial language.

Parallel translation employs a committee of translators conversant with at least two of the languages employed and compared the various translated questionnaire. The adequacy of the alternative versions can then be discussed until agreement is reached on a final version.

Phase 4: Pre-test of the Translated Questionnaire

The translated questionnaire was pre-tested among twenty (20) postgraduate students from Malaysia who were then pursuing their studies at the Universities of Strathclyde, Glasgow and Glasgow Caledonian. Comments were solicited from these students on every aspect of the questionnaire particularly the measure of religiosity and ethnicity of the Malays, clarity of questions and what changes should be done in order to make the questions simpler. These students also gave their comments on understanding the instructions about the scaling and the time taken to answer the questionnaire.

Few changes were made on the phrasing of the statements and questions used to measure religious intensity of the Malay population. This was done because the measuring instrument should be adapted in accordance to Malay culture and religious adherence of the Malay population. After taking into consideration of the feedback received from this pre-testing and the comments from a statistician of National Population and Family Development Board (NPFDB), a final

version of questionnaire was prepared and this is used as an instrument distributed to the actual respondents.

5.6.1 Issues in Questionnaire Design

a) Types of Question

A highly structured close-ended questions were mostly used to solicit the information. The main reason of using closed questions is that analysis will be considerably facilitated. Responses can precoded and key-punched directly from the questions. However, one advantage of open-ended question is the absence of any structure or response categories which consequently avoid the imposition of cultural bias by a researcher (Douglas and Craig 1983). Considering the literacy level and communication skill of respondents chosen for this study, the only mechanism motivating them to respond is to use closed-questions type. This is so because it does not require the respondents a high level of comprehension on the topic.

The arrangement of questions included in the questionnaire is as follows:

Section 1 : a) Religious Commitment

b) Opinion on the statements pertaining to religious commitments

Section 2 : a) Ethnicity intensity and political affiliation

b) Opinion on the statements pertaining to Malay ethnic values

Section 3 : a) Parent-children communication

b) Opinion on the statements regarding of family value orientation

Section 4 : a) Self-report judgement on the knowledge of various methods of
contraceptive

Section 5 : a) Self-report attitude towards family planning

b) Opinion on the statements regarding to family planning and
development concepts

Section 6 : a) Behavioural practice of family planning

Section 7 : a) Background details of the respondents such as age, marital status,
number of children

The questionnaire and its translated version are shown in the Appendix I.

b) Scaling

Self-report technique was used in this study to assess the attitude of the respondents. They were asked directly to report their attitude or feelings by responding to one or more questions in the questionnaire. There are two possible rating approaches used for this technique i.e., graphic and verbal rating scales (Churchill 1987). Verbal rating scales are probably the most frequently used scales in marketing research and employed in this study. This requires the respondents to indicate their position by selecting among verbally identified categories.

In general, verbal rating scales appear to be most effective, even among less educated respondents. Even illiterate respondents are accustomed to expressing their feelings in words. Verbal rating scales are quick to administer, requires little additional explanation, and are easily grasped by respondents. There are

four issues that should to be addressed surrounding the construction of rating scale in this study:

- i. number of categories
- ii. odd or even number of categories
- iii. extent of verbal description
- iv. forced versus unforced scales

i. Number of Categories

While there is no established number of categories which is deemed optimal for a scale, in practice scales of five or six categories are typical (Lehman and Hulbert 1972; Matell and Jacoby 1972). Some researchers argue that more than five or six are needed in situations where small changes in attitude are to be measured (Hughes 1967). Other argues that it is doubtful that the majority of respondents can distinguish between more than six to eight categories. Beyond this point, additional categories do not increase the precision with which the attitude is being measured (Green and Rao 1970). This study utilized a five-category scale because it is easy to administer among the respondents, taking into consideration of their literacy level and exposure to survey practices.

ii. Odd or Even Number

There are differences of opinions among researchers regarding the merits of using odd versus even-numbered scales (Albaum and Munsinger 1973). An even-numbered scale such as four or six point scales has the advantage of forcing the respondents to either agree or disagree to a particular question. An

odd-numbered scale such as three, five or even seven on the other hand allows for an indifferent response. In this study, with few exceptions, all conceptual variables are measured on a five-point Likert scale and Semantic Differential (SD) scale. The reason for choosing a five-point scale is that it conveys an interval properties to the questions asked. Moreover, each conceptual variable is measured by multiple indicators i.e., asking more than one question for each concept.

iii. Extent of Verbal Description

Some researchers believed that clearly defined response categories increase the reliability of the measurements (Selltiz et.al. 1959). It is argued that each category should have a verbal description which should be clear and precise in wording such that each response category is differentiated. As mentioned earlier, in this study the researcher treats the respondent's judgments as an interval data on the assumption that the respondents views the differences between verbal descriptions to be equally spaced. The description assigned to the scales in this study are:

- 5 - Strongly Agree
- 4 - Agree
- 3 - Neither Agree nor Disagree
- 2 - Disagree
- 1 - Strongly Disagree

The values assigned to this set of responses carry certain weights and the differences between adjacent response categories are equal which demonstrates

that they are sufficient enough to be treated as interval scales for analysis purposes. The number 5, 4, 3, 2 and 1 communicate to the respondents that the intervals between response categories are intended to be of equal distance.

iv. Forced versus Nonforced

A force-choice scale does not give the respondents the option of expressing a neutral or middle ground attitude. A nonforced choice scale does give respondents the means of expressing neutral attitude. The issues of whether scales with forced response choices are better than those with nonforced response choices (or vice versa) has no unambiguous answer. Intuitively, a prudent choice is to include a neutral position to accommodate those respondents with no definite attitude towards the subject matter (Hughes 1967). But the provision of neutral position may tempt certain respondents, especially those who for some reasons are reluctant to reveal their true position, to select it as a fake response.

An attitude is a construct which exists in the minds of individuals. Attitude scaling refers to operational definition for the measurement of this construct. Debate still rages over whether they can be measured at interval level or only at ordinal level. Nevertheless, scales used to measure the variables in the study are almost always assumed to have interval properties. It is a common practice to treat rating scale as interval scale in order to have a more powerful statistical analysis of the data. However, we should also be aware of the potential for measurement error in the research findings.

Having discussed the research design and the data collection process of this study, the research methodology chapter is concluded with the discussion of field-work administration and the limitations of the undertaken research methodology.

5.7 ADMINISTRATION OF FIELD OPERATIONS

The administration of the field operations is the phase where the researcher make contact with the respondents, administer the data collection instrument, record the data, and return the data for processing. This section will first discuss the issues in planning and controlling the field-work. Next more specific aspect of data collection method i.e. personal interview will be discussed.

5.7.1 Planning the Field-Works

There are four aspects of field-work management to be discussed in this study which are: i) time schedule; ii) budget; iii) personnel and iv) performance measurement.

i) Time Schedule

Every research should have a time schedule specifying when the study is to begin and end. In this study, it was anticipated that it should take three months to complete the interviewing process but unfortunately the time schedule was dragged to five months due to few problems encountered. Such problems are the failure of the mail survey at the first trial, the difficulties of getting access

to the register of family planning users from the two clinics, and the nature of the interview itself which consumed a lot of time persuading the respondents to participate in the study. Apart from this, the monsoon season which started from November until January affects the interviewing process remarkably particularly in the month of December where the field work was virtually halted.

ii) Budget

Most of the expenses incurred during the field works was borne by the researcher. The activities which involve a substantial amount money are travelling expenses and allowance for one field assistant. For printing of the questionnaire, the job was undertaken by the departmental office at the Marketing Department.

iii) Personnel

The researcher was assisted by one field assistant in the process of interviewing. He was briefed on the guidelines on how to conduct the interviews, recording and editing responses, along with clear assignment of responsibilities for various aspects of the field work. These guidelines, combined with the practice sessions, are useful in improving his skills, and reducing interviewing errors.

iv) Performance Measurement

The total number derived from the list of family planning register are 3103 for urban users and 1227 for rural users. From these list, the researcher assigned the interval of every 9th names to be chosen for interviewing and this result in drawing 344 names and addresses for urban category and 136 for rural category. The interviews were conducted based from these sample size. The breakdown of the performance is as follows:

<u>USERS - URBAN</u>		
<u>Performance</u>	<u>Expected</u>	<u>Actual</u>
1. Total eligible respondents	344	142
1.1 Interviews		142 (41%)
1.2 Refusals		69 (20%)
1.3 Non-contacts		94 (27%)
1.4 Ineligible		41 (12%)
<u>USERS - RURAL</u>		
<u>Performance</u>	<u>Expected</u>	<u>Actual</u>
2. Total eligible respondents	136	51
2.1 Interviews		51 (38%)
2.2 Refusals		27 (20%)
2.3 Non-contacts		41 (30%)
2.4 Ineligible		17 (12%)

For the number of interviews conducted among the nonusers, it was based on the prespecified control of urban-rural dichotomy, i.e., the area where the respondents are residing. Layout plans of selected housing estates were then been used in choosing the actual responding unit for interviewing. The number of interviews solicited are as follows:

<u>NONUSER - URBAN</u>		
<u>Performance</u>	<u>Expected</u>	<u>Actual</u>
3. Total eligible respondents	144	88
3.1 Interviews		88 (61%)
3.2 Refusals		19 (13%)
3.3 Non-contacts		16 (11%)
3.4 Ineligible		21 (15%)
<u>NONUSER - RURAL</u>		
<u>Performance</u>	<u>Expected</u>	<u>Actual</u>
4. Total eligible respondents	155	78
4.1 Interviews		78 (50%)
4.2 Refusals		35 (23%)
4.3 Non-contacts		25 (16%)
4.4 Ineligible		17 (11%)

5.7.2 Administration of Personal Interview

In this study, personal interviewing was undertaken where there is a personal interface between interviewer and respondents. In establishing the rapport for the start of the interviews, the researcher introduced himself as a Ph.D student doing a research on family development and planning and how religion and society play their role in such situation. A very important point that need to be mentioned to the respondents (particularly, those users of family planning) that the researcher obtained their addresses from the clinics where they have registered and prior approval was obtained from these authorities before commencing interviews. Respondents were then explained about the nature of the study whereby it is done under the supervision of three organizations i.e., Malaysian University of Science, University of Strathclyde, and National Family Planning Board. Whenever necessary, the researcher will show the letters from the universities and Family Planning Board as a proof of identification. The respondents were also reassured that the study is conducted solely for academic purposes and all information obtained are treated confidential. It is common for most respondents to be sceptical about the survey initially, thinking that it might be a sales gimmick or a disguised investigation of the security agency.

After the rapport was established, then only the interview will proceed. This process started with the explanation on how to answer the questions. The respondents were shown the numbers (scales) and the assignment of each number to each category of opinion. This was clearly expressed because once

they understood these rating scales, responding to the questions asked will be much easier.

The respondents were given the option of whether to fill up the questionnaire personally or they will be asked verbally by the researcher and the answer were recorded spontaneously. In most cases, the latter choice was preferred by the respondents. As mentioned in the earlier section, most of the questions included in the questionnaire are structured and direct questions. Due to the nature of the questions, respondents found easy to comprehend with the concepts and scales presented. In some cases the researcher need to clarify certain statements where the respondents could not fully understood the concepts and this was done carefully in order to avoid any leading or bias consequences.

The interview session was closed by thanking the respondent for his/her cooperation and they were reassured of the confidentiality of the whole exercise. Normally one interview took about 20 to 30 minutes but sometimes it would dragged for 45 minutes due to the difficulties in explaining the concepts and scales to the respondents. Sometimes interview sessions were beyond control where the respondents deviated from the main theme especially when expressing their opinions on the matters of religion and family planning.

5.8 LIMITATION OF THE RESEARCH METHODOLOGY

No research design is perfect, and the one adopted for investigation in this study is no exception. Factors such as resources (e.g. human and financial); circumstances and environment and the research design itself possibly contribute to the overall research success. Nevertheless, the presence and absence of these factors can limit the ideal approach of achieving the research objectives.

For the research undertaken, firstly, the most important limitation is that of financial resources. The expenses incurred in completing the personal interviews is quite substantial and this was borne by the researcher alone. Should the funds is not a constraint in this study, interviews can be conducted for a larger sample, and covering a wider area.

Secondly, the time constraint and as a result from this the researcher is not being able to have qualitative data (e.g. by employing focus-group interviews). The analysis can be more informative if qualitative research is undertaken as a precursor to or compliment the quantitative research undertaken. This is to say that by combining the qualitative and quantitative, the study benefits from the strengths of both research techniques and offsets the weaknesses of the other.

Thirdly, the overall research design employed to achieve the research objectives is another source of limitation. The disadvantages of the research approach, techniques, and data collection methods all contribute or regarded as

the weaknesses of the research methodology of this study. The situation is quite obvious in respect to sampling procedures and the absence of proper sampling frame in the case of non-users of family planning.

Personal interview technique employed in this study should also be taken into consideration. It is subject to a number of interviewing errors such as: 1) interviewer-respondent rapport, 2) the way of asking questions, and 3) recording responses. In this respect, the choice of the research methodology is made involving trade-off among sampling error, the study objectives, time constraint, cost constraint and data analysis plan.

The discussion of the research methodology and implementation of the survey will be accomplished after looking into the process of analyzing the data gathered during the field works. The next chapter will discuss on the techniques of data analysis and how these information will be useful to the overall study.

Summary

This chapter detailing the research design which serves as the direction to fulfil the research objectives. This includes the research approach and data collection method among other issues. For research approach, descriptive research is used to generate and analyze data - describing the characteristics of the population and to portray an attitude profile of users and nonusers of family planning in the study area.

Quantitative technique is used to collect the primary data required in this investigation. The technique is employed because its findings can be quantified and more important is its scientific rigourness: specificity, parsimony, and deterministic features. Personal interview is used to solicit the data on the reasons of: lack of sampling frame, low response rate, inadequate mail services, indifferent attitude of people on the importance of the study, and high level of illiteracy.

This study is not without its limitations. These include: limited funds, human resources, and the overall research method employed - only quantitative research was undertaken (data would more informative if both quantitative and qualitative techniques were used).

CHAPTER 6 DATA ANALYSIS AND RESULTS

Introduction

In the previous two chapters, the researcher discussed the development of the measuring instruments and research methodology for this study. In this chapter the researcher presents the analysis of data collected during the field work concerning the dimension of culture and its inter-relations with consumers' family planning behaviour. Three hundred and fifty-nine responses were solicited during the field work.

The analytical methods used in analyzing the data collected are organised as follows:

- 1) The sample: presentation of distributional characteristics of the variables through frequencies and percentages
- 2) The scale: analyses of the scale or measure instruments where reliability and factor analyses will be widely used for the purpose of scale computation
- 3) Cross-tabulation techniques are used to examine the relationship between predictor variables on one hand and criterion variables on the other hand. The Chi-Square test of independence is used to verify the relationships

6.1 SURVEY RESPONSE

6.1.1 Responses Analysis

Out of 780 expected number of responses, the researcher managed to secured 359 responses (46%). The breakdown of the total number of responses

is as follows:

User -	urban	:	142 (40%)
	rural	:	51 (14%)
Nonuser -	urban	:	88 (24%)
	rural	:	78 (22%)

Compared to other similar studies of culture and consumer behaviour, it was found that the sample sizes are from 350 to 500. Few examples are:

Hirschman (1983) - 363

Deshpande (1986) - 530

Delener (1990) - 350

6.1.2 Characteristics of the Sample

Prior to the empirical analysis being undertaken on the relationship between cultural and behavioural variables, it is important to review the background information of the respondents participating in this study. The discussion aims to provide some insights into the characteristics of the respondents with respect to their demographic and attitudinal profiles. This will subsequently serve as a basis for further analysis which are then inferential in nature. The major classification of the respondents are those users and nonusers of family planning and their profiles are presented in the tables below.

Table 6-1 Background Information

<u>Practice of family planning</u>	
User	193 (54%)
Nonuser	166 (46%)
	359
<u>Residence</u>	
Urban	230 (65%)
Rural	129 (35%)
	359
<u>Sex</u>	
Male	112 (31%)
Female	247 (69%)
	359
<u>Educational Level</u>	
Primary	49 (14%)
Secondary	192 (53%)
College/university	118 (33%)
	359
<u>Number of Living Children</u>	
Less than 5	248 (69%)
5 and more	111 (31%)
	359

From this table the following observations can be made:

The general outlook of the sample distribution shows that 54 percent of the respondents (193) comprised of family planning user and 46 percent are nonuser (166). Urban respondents make up 46 percent of the sample whilst rural respondents are 36 percent which are 230 and 139 individuals respectively. In term of sex breakdown, 31 percent (112) are male and 69 percent are female (247). Half of the respondents (192) achieved a secondary-level education and one-third (118) are with college and university training. Finally more than two-third of the respondents having children less than 5 (248) and the rest of them having five or more children (111).

Table 6-2 Religious Commitment

<u>Self-Perception of Religious Commitment</u>	
Very Weak	16 (4%)
Weak	20 (6%)
Neither	138 (38%)
Strong	142 (40%)
Very Strong	43 (12%)
	<u>359</u>

...contd/

<u>Involvement in Religious Group</u>	
Yes	31 (9%)
No	324 (90%)
No answer	4 (1%)
	359
<u>Religious Group</u>	
ABIM	5 (16%)
Tabligh	6 (19%)
PAS	10 (32%)
Others	10 (32%)
	31

Self-report statement was employed to measure the level of religious commitment of the respondents. From the table it shows that 36 out of 359 (10%) reported that they have a weak commitment, whilst 185 respondents claimed to be strongly religious committed (52%). Surprisingly, 38% (138) are indecisive whether they have a strong or weak religious commitment. With respect to religious behaviour, only 31 respondents (9%) are actively involved in religious groups and the majority of them (90 percent) reported of none active involvement in any religious groups whatsoever. The major religious groups found in the study area are ABIM (Malaysian Islamic Youth Movement), PAS (a youth wing of the Islamic Party) and Tabligh; an international missionary

movement. It is observed that only a small number of respondents revealed their religious group affiliation. However, in reality, the situation is reverse. People tend to conceal their affiliation for various reasons. Some may think that their group affiliation should not interfere with their normal lifestyle in the society. This phenomenon also happens for political affiliation - people are reluctant to reveal their political affiliation even if they are committed to one political party.

Table 6-3 Ethnicity Identification

<u>Ethnic Self-Identification</u>	
Very Weak	14 (4%)
Weak	26 (7%)
Neither	126 (35%)
Strong	143 (40%)
Very Strong	50 (14%)
	<u>359</u>
<u>Political Party Membership</u>	
Yes	99 (27%)
No	258 (72%)
No answer	2 (1%)
	<u>359</u>

...contd/

<u>Name of the political party</u>	
UMNO	60 (64%)
PAS	25 (27%)
Semangat 46	7 (7%)
Others	2 (2%)
	— 94

From the data above, the following observations can be made:

Only 11 percent of the respondents identified themselves as weak Malay (40) and more than half (54 percent) are strong Malay identifiers. A sense of indifferent is also obvious here as in the case of religious commitment whereby 126 respondents (35 percent) reported themselves as neither weak nor strong in relation to their ethnic affiliation.

Ninety-nine respondents reported to be member of a political party whilst the majority of them (72 percent) did not reveal their party membership. This observation is rather strange in the sense of the predominant role played by the political parties in the study area. One reason that could explain this peculiarity is people do not want to admit their political affiliation fearing that any revelation might jeopardize their relationship with government bureaucracy. The study area is governed by an opposition local government but still the government machinery (for instance, government departments and machineries) is in the hands of the central government. Among those who reported of their party

membership, 60 are UMNO (United Malays National Organisation) members; the governing party in Malaysia. Only a few respondents (25) report as being a member of opposition parties such as PAS (Islamic Party) and S46.

Table 6-4 Knowledge of Family Planning

<u>Knowledge about Family Planning</u>		
Very Unknowledgeable	52 (14%)	
Unknowledgeable	74 (21%)	
Neither	125 (35%)	
Knowledgeable	98 (27%)	
Very Knowledgeable	10 (3%)	
	<u>359</u>	
<u>Familiarity With Different Types of Contraceptives</u>		
	<u>Familiar</u>	<u>Not Familiar</u>
Pill	189 (53%)	170 (47%)
Injection	95 (26%)	264 (74%)
IUCD	152 (42%)	207 (58%)
Condom	125 (35%)	230 (65%)
Coitus	184 (51%)	157 (44%)
Vasectomy	43 (12%)	310 (86%)

From the data in this table, the following observations can be made:

The knowledge level about family planning among the Malays in Kelantan is quite low. 35 percent (126) of the respondents are not knowledgeable about family planning, 30 percent (108) are having a sound knowledge, and 35 percent (125) are not quite sure of their understanding on family planning. In term of familiarity with different types of contraceptive, pill and coitus interruptus are being the most familiar to the respondents, followed by IUCD and condom. Vasectomy is least commonly known because this method of contraceptive is not permissible in Islam.

Table 6-5 Attitudes Toward Family Planning

<u>Attitude towards Family Planning</u>	
Very Unfavourable	55 (15%)
Unfavourable	41 (12%)
Neither	80 (22%)
Favourable	161 (45%)
Very Favourable	21 (6%)
	358
<u>Is family planning good or bad?</u>	
Very Bad	52 (14%)
Bad	42 (12%)
Neither	98 (27%)
Good	122 (34%)

Very Good	45 (13%)
	<hr/>
	359

Is family planning beneficial or harmful?

Very Harmful	42 (12%)
Harmful	47 (13%)
Neither	111 (31%)
Beneficial	122 (34%)
Very Beneficial	36 (10%)
	<hr/>
	358

From this table, the following observations can be made:

Only 27 percent (96) of the respondents viewed family planning unfavourably and more than half (51 percent) are in favour of family planning.

On the question of how they perceived the benefits and risks of practising family planning, 167 respondents (47 percent) perceived family planning as good and 94 said it as a bad practice (20%) and there are 98 indifferent respondents. On the same occasion, 89 respondents report that family planning is harmful (25%) and 158 viewed it as beneficial (44%).

From these observations, one is able to conclude that family planning is being viewed favourably by most respondents. It forms an integral effort of family development measures particularly for the reason of spacing child-birth. The incongruency that prevails with usage is maybe due to some reservations about biological effect of contraceptive and religious judgment which reflect on the indecisiveness of these respondents.

Table 6-6 Usage of Family Planning

<u>Ever Use of Contraceptive?</u>	
Yes	193 (54%)
No	166 (46%)
	<u>359</u>
<u>Method Used by User of Family Planning</u>	
Pill	71 (37%)
Injection	2 (1%)
IUCD	104 (54%)
Condom	15 (8%)
	<u>192</u>
<u>Supply of Contraceptive</u>	
Family Planning clinic	152 (78%)
Private clinic	30 (16%)
Pharmacy	12 (6%)
	<u>194</u>

It is noted from this table that out 359 respondents, 54 percent (193) are users and 46 percent (166) are nonusers. The methods commonly used by those users are IUCD and pill (54% and 37% respectively). Most of the respondents interviewed report that they procured the supply of pill and IUCD insertion

from government's family planning clinics (78%) and only a small number went to private clinics and pharmacies for supply and this is usually for the case of condom and injection.

Table 6-7 Likelihood to Practice Family Planning

<u>Nonuser: Plan to use Family Planning in Future</u>		
Yes	31	(19%)
No	134	(81%)
	<u>165</u>	
<u>What Method Likely to Use</u>		
	<u>Will be Using</u>	<u>Not Likely to Use</u>
Pill	19 (61%)	12 (39%)
Injection	7 (22%)	25 (78%)
IUCD	11 (35%)	20 (65%)
Condom	22 (73%)	8 (27%)
Coitus	29 (91%)	3 (9%)

Finally the researcher asked those nonusers of family planning about their intention in future of using contraceptive. Thirty-one replied in affirmative (19%) and 134 said "No". Apart from the cultural orientations (which is the theme of this study), other explanation for less likelihood of future usage could be these nonusers had been using traditional methods of contraception such as

fruit potion and herbal medicines. Among those who are willing to use contraceptive in future, coitus interruptus was mentioned as the most preferred method followed by condom, pill, IUCD and injection is the least preferred method.

6.2 SCALE RELIABILITY AND VALIDITY

All the three sets of the measuring instruments used in this study were subjected to two stages of data computation. The first stage was reliability analysis, followed by factor analysis. This method of computation has been suggested by Churchill (1979). The researcher will first discuss briefly the basic concepts and mechanic of these two analyses before presenting the results.

A. Reliability Analysis

Cronbach's (1951) popular unidimensional coefficient alpha was used to test the reliability of items which rely on the effect of comparing every item to every other item. It is an estimate of the correlation between random samples of items from a universe of items and is an appropriate index of equivalence. The measurement, in effect, produces the mean of all possible split-half coefficients resulting from splitting of the measurement instrument (Anatasi 1976). The general formulae for this computation can be shown as follows:

$$\alpha = \frac{n}{n-1} \left[1 - \frac{\sum V_i}{V_t} \right]$$

where V_i is the variance of items scores after weighting

V_t = variance of test scores

n = number of subtest

As a rule of thumb, Nunally (1967) has suggested that for basic research, reliabilities of .50 to .60 suffice and increasing reliabilities beyond .80 are a waste of time and funds. The researcher always should strive, however, for reliabilities in excess of .70 (Nunally 1978).

B. Factor Analysis

The remaining items in each of the instruments were then analyzed using factor analysis. The main objective of this analysis is to reduce the wide ranging number of items tested by the instruments to a more manageable and parsimonious set (Lehmann 1985). This process will then be used to generate the factor scores coefficients. The sub-sections below will discuss the issues related to the mechanics of the factor analysis in greater detail.

i) Level of Measurements Requirements

Brown (1991) cites several researchers (Sproul 1988) who maintain that factor analysis requires variables to be at least of interval scale. They argue that there is no factor analytic model that incorporates the level of measurement lower than interval level. Nevertheless, according to Brown (1991 p.223):

" ... it is generally assumed (Kim and Mueller 1978) that many ordinal variables may be given numeric values without distorting the underlying properties. Kim and Kohout (1975) suggests that the correlation coefficients are fairly robust with respect to ordinal distortions in measurement. Hence, as long as one can assume that the distortions introduced by assigning numeric values to ordinal categories are not very substantial, treating ordinal variables as if they are metric variables can be justified".

The questionnaires used in this study were all using a 5-points Agree-Disagree interval scales. Thus, they qualified for the requirements described above, and can be used in factor analysis.

ii) Factor Extraction Method

The main objective of the factor extraction process is to determine the minimum number of common factors that satisfactorily explain the observed correlations among the observed variables (Kim and Mueller 1987). There exist several different factor extraction methods, for example, principal component analysis (PCA), principal axis factoring (PAF), alpha factoring, image factoring, and maximum likelihood (ML). PCA factor extraction method is suitable for research issues "that are concerned about prediction and determining the minimum number of factors to account for the maximum amount of variance in the data" (Edgett 1991, p.223). The criteria used in the factor extraction process and evaluating the final numbers of factors are:

a) Eigenvalues

In PCA, one of the most commonly suggested criterion is the eigenvalues. Eigenvalue is a "mathematical property of a matrix and is used both as a criterion for determining the number of factors to extract and as a measure of variance accounted for by a given factor" (Brown 1991, p.227). Factors that account for variance greater than 1.0, that is, with eigenvalues greater than 1.0 should be used and are therefore considered significant (Everitt and Dunn 1983).

b) Communalities

According to Hair et.al. (1987), the communality can be defined as "the amount of variance an original variable shares with all other variables included in the analysis". The communalities can range from 0 to 1, where 0 indicates that the common variance factors explain none of the variance, and 1 indicates that all the variance is explained by the common factors (Norusis 1988). The existence of high communalities is a sign of high degree of confidence in the factor solution.

c) Factor Loading and Factor Naming Process

To identify the factors, it is necessary for the researcher to group the variable items that have large loading for the same factors. In making the process of interpreting the factors easier, it is advisable for the researcher to sort the factor pattern matrix so that variables with high loading on the same factor appear together. A factor loading is the correlation between an item and a given factor (Norusis 1988). Therefore in this process, the researcher only need to maintain items that possess significant factor loading, that is, items that are highly correlated to the factor that they belong to. Finally, the factor naming should be done. Although it is a subjective process, this step can be described as the most important part of factor analysis process. If the selected factors are not interpretable, then the factor analysis presents little value to the researcher (Edgett 1991).

6.2.1 Construction of Religious Value Scales (RVS)

6.2.1.1 Item Analysis

The objective of this item analysis is to evaluate the subset of statements or items that best discriminates among those of strong religious commitment and weak commitment groups. This was done by examining the correlation between responses to each religious value statement and a total score obtained by summing the responses to all other statements. The assumption is that the total score generated by the response to the complete set of religious value statements is a good proxy for the measure of religiosity, even though it might include items that have little relationship to overall score, either because they are ambiguous or because they are measuring something else.

All the twelve items used as the religiosity scale were correlated with the total score of the statements and the correlation coefficients are exhibited in the table below.

Table 6-8 Item Analysis of RVS

	<u>MOSQUE</u>	<u>BANK</u>	<u>SEGREG</u>	<u>COMPTBLE</u>	<u>INFLUEC</u>	<u>SUCCES</u>
RELVAL	.39	.45	.37	.21	.46	.54
	<u>ACT</u>	<u>DAKWH</u>	<u>VEIL</u>	<u>WILL</u>	<u>PLAN</u>	<u>FATE</u>
RELVAL	.45	.50	.44	.36	.29	.26

From this it can be concluded that the affective items such as "Success in religion is more important to me than worldly gains" (SUCCES) and the influence of religious ideas (INFLUEC) are good measures of religiosity compared to the cognitive items such as WILL (Good or bad outcome is in God's will), PLAN (.29), and fatalism statement (FATE). Item COMPTBLE (Religious teachings should be compatible with the present situation) has the lowest coefficient factor and can be treated as an ambiguous measure of religiosity.

By running a t-test, the discriminating strength for each item can be observed.

<u>Item</u>	<u>Religiosity Scale (Mean value)</u>	
	<u>High</u>	<u>Low</u>
MOSQUE	4.56	4.17
BANK	4.40	3.72
SEGREG	3.66	4.41
COMPTBLE	2.73	3.12
INFLUEC	4.30	3.58
SUCCES	4.42	3.40
ACT	4.80	4.28
DAKWH	3.73	2.81
VEIL	4.87	4.36
WILL	4.82	4.58
PLAN	4.86	4.71
FATE	4.27	4.02

Nine items registered a mean value of 4.00 and above which is equivalent to "strongly agree" on a 5-point scale. Based on the mean values, item VEIL is ranked highest by those strong religious respondents. The same item is ranked fourth by the weak religious respondents. Item PLAN is ranked second by the

Cornwall's study are as follows:

- * spiritual commitment - .88
- * church commitment - .80
- * religious behaviour - .83
- * Christian behaviour - .75
- * home religious behaviour - .87

The marginal reliability index observed in this study could be attributed to two factors:

- 1- there are no previous studies undertaken before to measure the Islamic religiosity and the researcher has to rely on subjective judgement as to what domain to be included to measure the religious intensity of a Muslim. So far most studies on religion and social behaviour centred around measuring the religious index for Christian and Jewish subjects.
- 2- Islamic revival in Malaysia is quite new and the development of religious orientation of the Malays still involve continuous adjustment to one's environment along with learning new values, attitudes, norms, or modifying the existing ones. Because not all the religious orientations develop simultaneously, interrelationship among religious value items formulated to measure religious orientation is expected to be low. Thus it is more likely to achieve a higher reliability of religious constructs when working with subjects who are expected to have developed certain attitudes, values, and behaviour than with subjects who are in the process of developing these orientations.

There might be some dangers associated with borrowing measures from other disciplines, in this case, such as sociology, anthropology and religion. Such measures need a thorough revision to reflect a consumption behaviour, and the revised instrument should be validated using the original measures. Perhaps this study will mark as a point of departure in pursuing further research about Islamic religiosity and how it correlates with consumption behaviour.

strong religiosity group and it is ranked first by the weak religiosity group.

All items are significant at .05 level except for items COMPTBLE and FATE.

From this tabulation one is being able to conclude that most of the items can discriminate between those high religiosity and low religiosity respondents.

6.2.1.2 Scale Reliability

The investigation of the religiosity scale is then pursued by assessing the reliability of the scale in order to check for its internal consistency. This measure was then further analyzed for its internal validity by factor analyzing various items in the questionnaire. The attitude scale for the measure of religiosity is composed of multi-items that presumably measure the same underlying unidimensional attitude.

In this study, the Cronbach alpha for religious value construct is .62. Compared to previous studies which explored the dimension of religiosity, it is noted that they also shown a marginal reliability such as:

- * Farris and Glenn's fatalism scale (1976) - .56
- * Lumpkin's locus of control scale (1985) - .68
- * Gentry's et.al. cultural adherence measure (1988) - .36
- * Delener's religious value orientation (1988) - .67

But there are also studies which produced a high measure of reliability such as Putney and Middleton (1961) religious commitment index (.92) and Cornwall's (1986) religiosity index. The Cronbach's coefficient of homogeneity of

6.2.1.3 Validity of the Scale

Validity is more extensive objective than reliability. Hughes (1974) defined validity as:

"an instrument is valid when it measures what it is supposed to measure; but since attitude are elusive, attitude-scale validation is difficult"

A measuring instrument is valid to the extent that differences in scores among objects or items reflect true differences in real world by which the instrument tries to measure. One does not normally know the true score of an object with respect to a given characteristics. If it is already known, there is no need to measure the object on that characteristic. The only alternative is to infer the validity of the measure by looking for evidence of its pragmatic, content (face), and construct validity.

i) Content Validity

Content or face validity focuses on the adequacy with which the domain of characteristic or phenomenon is captured by the measure (Churchill 1987). The "completeness" and "exhaustiveness" of the measuring instrument in including all elements representing the variable under study is the focus of this test. In using this test, the researcher must make sure that there is a considerable agreement on the domain investigated. There is no statistical criterion for assessing the degree of content validity. Subjective judgement of the researcher and experts in the subject is needed to determine the content validity of the scale.

Pertaining to the religious orientation construct in this study, it is measured by using a self-report question on how the respondents perceived their level of religious commitment. This measure is further validated by asking the subjects to respond to several religious orientation statements by which the total score of these statements will reflect their level of religiosity. Furthermore, prior to conducting the survey, several discussions were initiated with the researcher's supervisor, postgraduate students of Islamic Studies at the University of Glasgow in conceptualizing and defining this religious orientation construct.

ii) Pragmatic Validity

The pragmatic approach to validation focuses on the usefulness of the measuring instrument as a predictor of some other behaviour of the individual (the criterion). It can be determined by looking at the correlation between the two measures - if the correlation is high, the measure is said to have pragmatic validity. Assessing the pragmatic validity of religious orientation involves correlating the religious orientation items such as self-report religious commitment (RELCOMT), religious group affiliation (RELGRP1), and religious value items (RELVAL) with knowledge, attitude and usage. The coefficients measure is shown in the table below.

there are twelve items used in measuring religious orientation of the respondents which is shown in Table 6-10. The data were collected on a 5-point Likert scale from strongly agree to strongly disagree.

Table 6-10 Religious Value Orientation Statements

- 1) Every man should pray with congregation at the mosque
- 2) We should be saving at the interest-free Islamic Bank
- 3) There should be segregation between man and woman in every activities
- 4) Religious teachings should be compatible with present situation
- 5) My ideas on religion have a great influence on my views about other subjects
- 6) Success in religion is more important than worldly gains
- 7) Every action should be done according to Islamic way
- 8) We should be actively involved in any religious group
- 9) Woman should be wearing veil to cover their physical body
- 10) Good or bad outcome is in God's will
- 11) We just plan, but the ultimate decision is with God
- 12) Our success does not depend on fate, but through efforts

The correlation matrix between the various combinations of statements and the principal factors extracted from the correlation matrix (plus the orthogonally rotated factors) are shown in the Appendix 3.

Table 6-9 Pragmatic Validity of RVS

	<u>Knowledge</u>	<u>Attitude</u>	<u>Usage</u>	<u>Intention</u>
RELCOMT	-.053	-.052	.121	-.001
RELGRP1	.028	.029	.017	-.060
RELVAL	.005	-.158	.095	.242

From the table it is noted that only predictor RELVAL shows quite a good correlation with attitude (-.158) and behavioural intention (.242). Variable RELCOMT is correlated with usage at .121 and variable RELGRP does not show any significant correlation with any criterion variable. Even though the correlation values are quite marginal, pragmatic validation measure is not so much concern in this study because it is related to prediction procedure whether item(s) measures certain characteristics or not. We should be more concerned with "what the measure in fact measures" rather than simply whether it predicts accurately or not.

6.2.1.4 Factor Analysis

Factor analysis was used in this study to identify the underlying dimensions or constructs and to reduce the number of variables by eliminating redundancy (Aakers and Day 1986; Churchill 1986; Kinnear and Taylor 1987). In reducing the number of variables, factor analysis procedures attempt to retain as much of the information as possible and also to make the remaining variables as meaningful and as easy to work with as possible. For religiosity dimension,

Interpretation of Factors

Interpretation was based upon those factor loadings, which are the correlations between the factors and the original variables. From Table 6-11, clearly variables INFLUEC, SUCCES, ACT, and DAKWH combine to define the first factor, which might be labelled as "enduring commitment" factor. The second factor is correlated most highly with variables WILL and PLAN which might be labelled as "fatalism" factor. Variables SEGREG and MOSQUE are correlated highly with the third factor and this can be termed as "man-woman role" factor. Finally the fourth factor is only correlated highly with variable FATE which is "control over nature" factor. This is summarized as follows:

Table 6-11 Factor Loading & Naming

<u>Factor 1: ENDURING COMMITMENTS</u>		
<u>Variable</u>	<u>Statement</u>	<u>Factor Loading</u>
INFLUEC	Religious values greatly influence my life	.650
SUCCES	Success in religion is more important than worldly gains	.584
ACT	Every action should be done according to religion	.548
DAKWH	We should be involved in any religious group	.596
	Total variance	20.7 percent (eigenvalue = 2.47)

Factor 2: FATALISM

WILL	Good or bad decision is in God's will	.841
PLAN	We just plan, but the ultimate decision is with God	.811
Total variance 12.2 percent (eigenvalue = 1.49)		

Factor 3: MAN-WOMAN ROLE

SEGREG	There should be segregation between man and woman	.729
MOSQUE	Every man should pray with congregation at the mosque	.408
Total variance 9.8 percent (eigenvalue = 1.18)		

Factor 4: CONTROL OVER NATURE

FATE	Our success does not depend on fate but through efforts	.871
Total variance 8.9 percent (eigenvalue = 1.07)		

6.2.1.5 Discussion of Religious Dimension

Based on the factor analysis, several dominant religiosity dimensions emerged and these dimensions could be used to explain the understanding of religiosity among the Malay respondents.

i) Enduring Commitments

Most of the respondents in this study viewed religion and its value system as a major cohesive power in shaping their lifestyle in general. Due to the sacred nature of the Islamic doctrine, its acceptance among the Muslims is sometimes without question. To them, Islam is not just a religion which centred around a system of faith and worship, but it is a way of life.. It governs every aspect of human activities, be it personal and interpersonal in the minutest detail. The influence of religion covers both worlds: private and public. The private behaviour might be centred around family, friends, neighbourhood, and personal observances, whilst public behaviour is the areas of politics, economic, and national security.

Malaysia is experiencing a sudden waves of Islamic revival which started in the early 1970's and the public role of religion is widely accepted. Religious values are becoming more important in people's life and more pragmatic. The consequential effects of these are being translated in their consumption activities such eating habits, dress and clothing, buying activities, innovativeness, and many others. Yet what is unique in such environment is that Malays have not totally rejected the secular or Western values. Secular values are seen as an integral part of society's advancement and together with religious values, both are being assimilated without much conflict. By the virtue of taking secular values in the process of modernisation, the religious identity is not discarded. It is a matter of striking a balance between both orientations.

Another important issue emerged from this findings is how Malay people interpret success. They put more emphasis on religious success rather than worldly gains. This is not surprising because in Islamic teaching where success is defined in term of the "consent of Allah (God)" and not in the accumulation of wealth. Virtue, righteousness, and the fulfilment of the servanthood to Allah are the key to His consent. Virtue and righteousness can be achieved through good actions and purification of human behaviour from evil and vice. Therefore it is the relationship with Allah which promotes greater happiness and self-worth rather than acquisition of wealth.

ii) Fatalism

Another dimension of Islamic religiosity can be seen through the fatalistic behaviour of its followers. Fatalism in general sense is a cognitive trait of people where they belief all events are predetermined by fate and therefore unalterable by man. This submissive attitude of inevitability of events is widely adhered by the Malays. Man is considered basically good by the Malays, which is somewhat different from the Protestant ethic and the concept of original sin in Western Christianity. Throughout the Western history, an underlying belief has been that man can overcome nature. Mastery and control over nature is becoming more evident in view of how industrialised nations are attempting to deal with the shortages of fuel, water, and food. In the Islamic faith, the position concerning man's relationship to nature is one of being subject to or living in harmony with nature. At times, a Malay feels subject to the elements of nature because of his fatalistic attitude and belief of the supremacy of God's will. A sense of strong

fatalism is indicated by the common expressions such as "God willing" or "If God wants me to be something I will, if not, God's will be done."

Anyhow this concept of fatalism is not accepted in total, without having a motivation to strive for worldly success, financially and socially. Malays do also believe in hard work to acquire wealth and at the same time contributing to the nation's progress. They will strive at the utmost to achieve their ambitions, but if failure comes through they will endure the frustration (Tawaqal). The secret of happiness is not to expect too much out of life and being contented with what comes their way. The consumption implication for this fate orientation will be the varying levels of self-confidence and anxiety of Malay consumers. More religious and fatalistic consumer will exhibit lower self-indulgence, and higher anxiety. They are less flexible, self-reliant, sceptical, and quite sentimental. Less fatalistic consumer tend to be more secure, innovative, likely to try new products, and less sensitive.

iii) Definition of Success

Success is defined in Islam in terms of the "consent of God" and not in those of the "accumulation of wealth". Virtue, righteousness, and the fulfilment of the servanthood to God are the key to His consent. Service and obedience to God may be rendered by the positive use of human capabilities and resources, given by God. This includes full use and exploitation of everything given to mankind. According to Islamic teachings, if a man really wants to serve God, the utilization of natural and human resources made available to him is not only

a privilege but also a duty and obligation prescribed by God. Therefore, material progress and perfection are in themselves moral values in Islam. Abstention and withdrawal from enjoyment and satisfaction from material life is in direct opposition to Islamic doctrines. Efficiency and the value of time are concepts made alive in the human consciousness by the religion of Islam. After all, Islam urges and requires people to spend part of their time and energy for the remembrance of Allah (God), the improvement of spiritual and moral surroundings, the propagation of virtue and goodness etc.; all this can only be done if part of the human resources can be spared and liberated from the pursuit of consumption.

iv) Man-woman role

Historically, the role of women in the modern societies have been major focuses of anthropological research (Heskel and Semenik 1983). The studies of the role of women have emphasized the importance of economic contribution and social position women have in a number of different modern societies. Islamic culture clearly defines the gender role as part of the society's structure. Islam affirms the equality of men and women as human beings. This, however, does not entail non-differentiation of their respective roles and functions in society. Islam disapproves of the free mixing of sexes and regards this as conflicting with the role it assigns to the gender in society.

The primary responsibility of woman is to concentrate on the home and the family, and all that is required to operate and develop this institution. She, too,

has certain social responsibilities, rights, and duties, but her primary concern is the family. This is a functional distribution of roles and activities and is regarded as essential for the proper and social health and well-being. The responsibility for earning a living rests with the husband, while that of proper education, training and upbringing of the children and the optimal functioning of the home and wider family relationships rest with the wife. There is no question about equality or inequality of men and women in this context. Different roles or functions do not mean difference in basic status as human beings. It also does not mean that some are superior and others are inferior. Each role is important and participants in them are to be judged according to their performance in their area of work. And one is assigned to the area one can serve best. Man also has to play a role in the family, but that is not his major role. Here he plays a role secondary to the woman. In the same way, the woman has a role to play in society and its economy. But this is secondary to her role in the family.

Islamic law is just and fair for both men and women. A woman in Islam has the right to hold property, and to manage her estates. She has the right to lease, or bequeath, or exploit property for her own benefit. Although a woman's main domain is the house, she is not excluded from making financial transactions such as selling and buying, lending and borrowing, investments, etc. In the different schools of law, women are judged legally competent and fully entitled to carry out any of these transactions.

6.2.2 Construction of Ethnic Value Scales (EVS)

6.2.2.1 Item Analysis

As been discussed in the previous section, the ethnic value scale was analyzed in looking for the most suitable statements that discriminate among those with strong ethnic identification and weak ethnic identification categories of respondents. The correlation score of the items are exhibited in Table 6-12 below.

Table 6-12 Item Analysis of EVS

	<u>ADAT</u>	<u>WELFAR</u>	<u>HARMONY</u>	<u>HOME</u>	<u>COURTSY</u>
ETHVAL	.346	.326	.262	.309	.367
	<u>TRUST</u>	<u>TOLERAT</u>	<u>MONEY</u>	<u>MANNER</u>	<u>FAMILBAK</u>
ETHVAL	.383	.352	.379	.379	.442
	<u>HUMBLE</u>	<u>LOYAL</u>	<u>RIGHT</u>	<u>OBSESS</u>	<u>HOSPITL</u>
ETHVAL	.424	.428	.405	.269	.384

Most of the statements shown a moderate correlation with the total score of the statements (ETHVAL). Only items FAMILBAK (family background is a measure of respect) and LOYAL (show loyalty to rulers at all times) can be treated as a good measure of ethnicity among the sample.

A t-test analysis was done to assess the usefulness of each item in discriminating the sample according among those who have strong ethnic identification and those having a weak identification. The comparison between both groups in term of their mean values is presented in the table below.

<u>Item</u>	<u>Ethnicity Scale (mean value)</u>	
	<u>Strong</u>	<u>Weak</u>
ADAT	2.65	1.98
WELFAR	3.96	3.46
HARMONY	4.82	4.59
HOME	3.85	3.33
COURTESY	4.78	4.38
HOSPITAL	4.66	4.24
TRUST	4.69	4.43
TOLERAT	3.93	3.36
MONEY	4.21	3.71
MANNER	4.35	3.74
FAMILBAK	3.84	3.05
HUMBLE	4.72	4.30
LOYAL	4.28	3.62
RIGHT	4.41	3.83
OBSESS	3.67	3.28

Nine items registered a mean value of 4.00 and above which is equivalent to "strongly agreed" on a 5-point scale. Based on the mean values, item HARMONY is ranked highest by both groups. Item COURTESY is ranked second by the strong Malay identifiers and the same item is ranked third by those weak identifiers. Item HUMBLE is ranked third by strong ethnic group and fourth by weak ethnic group. It is also observed that items ADAT and OBSESS are not considered highly important by both groups of respondents. All the items

are significant at the .05 level. Therefore, it shows that they can discriminate between those strong ethnic identifiers and weak ethnic identifiers.

6.2.2.2 Reliability

Reliability analysis was done to check the internal consistency of the scale. The Cronbach's alpha for ethnic value scale is 0.50 and presumably this indicates a marginal reliability. Comparing with other similar studies of ethnicity, the reliability results are just as mediocre. Quoting a few examples are:

- * Stayman and Deshpande Hispanic measure (1989) - 0.63
- * Laroche et.al. ethnicity measure (1991) - 0.77
- * Belk materialism measure (1985) - 0.68

The marginal reliability index obtained for the ethnic value scale could be attributed to the reason that there are no previous studies undertaken to develop a measure of Malay ethnicity. Consequently, the researcher had to rely on intuitive judgements, based on the experience of being a Malay himself and recollecting ideas from few discussions held with other Malay students. This shortcoming can be improved if further research is to be done in purifying the measure. The process of adding, retaining, and omitting of items will result in producing a set of items which are homogeneous and share a common core of dimensionality.

6.2.2.3 Validity

i) Content Validity

As with religious value scale, the content validity of ethnic value scale was established by the subjective judgement of the researcher. It is considered appropriate to use such procedure after the review of literature about Malay ethnicity and its related studies on other Asian ethnic scales such as Chinese and Japanese. Apart from this, the discussion with some Malaysian postgraduate students studying at Glasgow add some insights about the domain of Malays ethnicity in Malaysia.

ii) Pragmatic Validity

Correlation analysis was done between the predictor variables (ETHVAL, PARTY, POLITIC) and criterion variables (KNOWL, ATTID, EVERUSE, FUTUSE) in order to test for pragmatic validity of the scale. High correlation between the measures indicated a good predictive measure i.e. the ethnic value scale is useful in predicting the variation across the sample on their behavioural characteristics such as attitude, knowledge and usage. The correlation coefficient of the measures are shown in Table 6-13.

Table 6-13 Pragmatic Validity of EVS

	<u>Knowledge</u>	<u>Attitude</u>	<u>Usage</u>	<u>Intention</u>
PARTY	.071	-.121	.654	.211
POLITIC	.020	-.272	.080	.259
ETHVAL	.022	-.009	-.017	-.023

From the result above, it is observed that predictor PARTY (which political party involved) shown a good correlation with usage of family planning (.654). Predictor POLITIC (are you member of any political party) shown a marginal correlation with attitude and intention, whilst ethnic value scale (ETHVAL) did not correlate very well with all the criterion variables.

6.2.2.4 Factor Analysis

Malay ethnicity dimension was measured using multiple items by which the strength of ethnicity was assessed on the overall total score of the statements.

These ethnicity statements are:

- 1) Let the child perish, not the Adat (custom)
- 2) The public welfare should be placed ahead of individual welfare
- 3) There should be a harmonious disposition in the family and neighbourhood
- 4) A woman's place is in the home
- 5) An individual has a responsibility to show courtesy at all times
- 6) Showing respect to guests is our practice
- 7) Interpersonal relationship is based on trust
- 8) We should be tolerance with other races such as Chinese and Indian
- 9) Money cannot buy happiness in life
- 10) A person should be evaluated in terms of his manners, not accomplishments
- 11) Family background is a measure of respect of an individual
- 12) A good leader should be honest and humble
- 13) We should show our loyalty to rulers at all times
- 14) Malays' rights should not be questioned by other races

15) We should not be too obsessed with our Malay's spirit

These items were reduced to some meaningful factors using principal component factor analysis. It was further rotated (varimax) in getting a clearer picture of the salient factors which underlies the whole construct of ethnicity. The result of these correlations are shown in the Appendix 4.

Interpretation of the Factors

From this factor analysis, it is observed that variables COURTESY, HOSPITAL, and TRUST are highly correlated to Factor 1 and as a combination they define the first factor. This factor can be named as "social interaction". The second factor is correlated highly with variables MONEY and HUMBLE which could be labelled as "materialism" factor. The third factor is correlated highly with variables ADAT and MANNER which can be named as "adherence to customs and traditions". Variables RIGHT and LOYAL combined to define Factor 4 which might be termed as "Malay's privilege". Finally, only variable HOME is highly correlated to Factor 5 (women's role), and variables WELFAR and HARMONY are highly correlated to Factor 6 which could be termed as "collectivism". This interpretation is summarized as follows:

Table 6-14 Factor Loading and Naming

<u>Factor 1: OBLIGATION TO EXTEND HOSPITALITY TO OUTSIDERS AND INSIDERS</u>		
<u>Variable</u>	<u>Statement</u>	<u>Factor Loading</u>
COURTESY	We should display courtesy at all times	.638
HOSPITAL	Being respectful to guests is our tradition	.706
TRUST	Interpersonal relationship is based on trust	.624
Total variance explained 14.9 percent (eigenvalue = 2.24)		
<u>Factor 2: MATERIALISM</u>		
MONEY	Money cannot buy happiness in life	.564
HUMBLE	A Malay leader should be humble	.507
Total variance explained 9.9 percent (eigenvalue = 1.49)		
<u>Factor 3: ADHERENCE TO CUSTOM & TRADITION</u>		
ADAT	Let the child perish, not the Adat	.757
MANNER	An individual is evaluated based on his manner; not accomplishments	.604
Total variance explained 9.0 percent (eigenvalue = 1.35)		

...contd/

Factor 4: NATIONALISM

RIGHT	Malays' right should not be question by other races	.670
LOYAL	Display our loyalty to rulers at all times	.771

Total variance explained 7.6 percent (eigenvalue = 1.15)

Factor 5: WOMEN'S ROLE

HOME	A woman's place is at home	.830
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Total variance explained 7.3 percent (eigenvalue = 1.09)

Factor 6: COLLECTIVISM

WELFAR	Public welfare should be placed ahead of individual welfare	.682
HARMONY	There should be a harmonious disposition in the family and society as a whole	.586

Total variance explained 6.9 percent (eigenvalue = 1.03)

6.2.2.5 Discussion of Ethnicity Dimension

From the factor analysis, several ethnicity dimensions emerged which are useful in explaining the domain of Malay ethnicity in Malaysia. These dimensions are discussed briefly as below.

i) Trust, Respect, and Leadership

Trust for a Malay is fundamental to a successful interpersonal relationship regardless of the nationality of the person with whom he is interacting. A person's capability for loyalty, commitment, and companionship are the key characteristics upon which the Malay overall base his trust. In contrast, Western societies base their trust on a person's capacity for performance, level of expertise, and position at the working place. For Malays, the process of developing trust is more internal and personal with little emphasis on the external and professional aspects. Malays also evaluate an individual based on his/her family background and social position, and then only accomplishments. This attitude reflects that Malay society is a very "being" or "existing" oriented society rather than "doing" oriented.

Among the Malays, status is attributed according to family heritage and social position of an individual. The concept of leadership is viewed from the capability of a leader to display confidence and the ability to understand the people. A Malay leader is expected to be religiously devout, humble, sincere, and tactful. One's position in the Malay society is also important in reinforcing the leadership quality. Even if a person is not worthy of respect, his position might demand that he receive it. A Malay feels most comfortable in a hierarchical structure with a clearly defined role, and emphasis is on room for growth in interpersonal relationship.

ii) Group Orientation or Collectivism

The dimension of individualism-collectivism relates to human's relationship with one another and it has been investigated by several social scientists (Hofstede 1984; Kluckhohn and Stroedbeck 1961; Triandis 1989). Individualistic societies are those which value the individuals relative to group. Individual achievement, recognition, etc. are encouraged and rewarded. Collectivistic societies, on the other hand, place an emphasis on the group rather than individual. Individuals are important only in that they are members of the group. Collectivistic cultures stress cooperation among group members and the importance of group goals rather than individual goals. Countries such as United States, Sweden, Great Britain and Germany are individualistic cultures, while most Asian countries such as Malaysia, Thailand, Indonesia, Japan, and Korea are relatively collectivistic cultures.

Malays people place the utmost importance on relationship with relatives, friends, and colleagues. Individualism and ambitions are strange concepts in Malaysia which are at contrast with Western society. The collectivistic nature among the Malays is reflected in the family and kinship structure of the society. The primary concern of a majority of Malays is to protect and enhance their kinship interest. The teachings of Islam lays emphasis on specific acts of kindness and defines the responsibilities and rights of various relationships. In a widening circle of relationship, the first obligation is to one's immediate family-parents, husband or wife and children, then to relatives, neighbours, friends and acquaintances, orphans and widows, the needy of the community, and all fellow

human beings and animals.

iii) Obligation to Extend Hospitality to Outsiders

It has been a tradition of the Malays respect their guests and friends and extend their hospitality towards them. If someone happens to be a guest of a Malay family or individual, it is an obligation for the host to fulfil the rights of his guest, that is, by providing accommodation for three days. People are willing to accommodate their guests in any circumstances, without being concerned about the inconvenience which might arise. This sense of obligation is been accepted as part of the Malay tradition and it is also been stressed in Islam.

iv) Materialism

Materialism, or consumption-based orientation to happiness seeking, has generally been seen as a Western trait which achieved an elevated place in industrial and post-industrialised life. Belk (1985) defined materialism as "the importance a consumer attaches to worldly possessions assume a central place in a person's life and are believed to provide the greatest sources of satisfaction and dissatisfaction". While the concept is far from being precise, the literature suggests that four distinct measures, namely money orientation, possessiveness or tendency to maintain control over material objects, non-generosity or unwillingness to share or give possessions to others, and envy over possessions of others can together provide a satisfactory measure of materialism of an individual.

However, the materialistic trait and its presumed motivation have been heavily criticized, especially from religious philosophy. In organised religions such as Buddhism, Hinduism, Judaism, Christianity, and Islam all condemn concentrating on building excessive material wealth. For instance, the key to salvation in Buddhism lies in reflecting the material world and turning to an inward contemplative focus (Weber 1958). The list of vices or "seven deadly sins" which were popularized in the Middle Age by the Judeo-Christian faith when Catholic confessors need a convenient list of damning sins for their works are mostly related to materialism. This set of sins are: pride, anger, envy, greed, sloth, gluttony, and lust (Belk 1983). Of these, greed, pride, gluttony and envy involve the most direct criticism of consumer behaviours.

In Islamic culture, there is no limit to what one might consume to lead a good life, so do increasing efficiency and playing the role Islam envisages for a true Muslim in the service of society. But indulgence in luxurious living is undesirable. Muslim consumers should abstain from extravagance defined as expenditure in excess of what is necessary to fulfil a need. Extravagance is related to the average standards of consumption obtaining in a society; the idea being that big departure from these standards should not be permissible. The concept of wealth and income (Mal) is unique in Islam. Wealth or income is a bounty from God; it is not an evil. Poverty is, in some instances, associated with disbelief and riches are considered a gift from God. Since riches are a bounty from God, it must be used for the benefit and satisfaction of human wants. This is an implication to a humble service to God. Since wealth is a tool of goods

and services which bring about satisfaction, it should be spent for that purpose and not hoarded. The concept of real income as outlined in Islam is defined as the total of what is used for the purchase of goods and services that produce immediate satisfaction in this life plus that which is given away for causes that enrich one's lifeafter.

6.2.3 Construction of Family Value Scale (FVS)

6.2.3.1 Item Analysis

Item analysis was done among the family value items to evaluate the ability of these items in differentiating between those respondents who are strong family oriented with those who are weak family oriented.

All the eleven items used as the family value scale were correlated with total score of the statements and the correlation values are shown in table as follows:

Table 6-15 Item Analysis of FVS

	<u>PROSPES</u>	<u>REPORT</u>	<u>DECIS</u>	<u>LIVEIN</u>	<u>SEXUAL</u>	<u>CARIN</u>
FAMVAL	.291	.319	.341	.461	.344	.326
	<u>OBEDIE</u>	<u>FAMSOC</u>	<u>BEHAV</u>	<u>OPINIO</u>	<u>MOTHER</u>	
FAMVAL	.299	.471	.390	.615	.471	

Most of the items shown a mediocre correlation with the total score of statements (FAMVAL). Only items LIVEIN (living with parents after marriage creates problems), FAMSOC (family is a thrust of society's development), and

MOTHER (we should respect our mother more than father) shown a good measure of family orientation among the sample.

By running a t-test, the discriminating strength of each item can be observed and the result is exhibited as follows:

<u>Item</u>	<u>Family Value scale (mean)</u>	
	<u>Strong</u>	<u>Weak</u>
PROSPES	4.85	4.55
REPORT	4.54	4.01
DECIS	3.44	2.77
LIVEIN	4.06	3.32
SEXUAL	3.66	3.03
CARIN	4.81	4.52
OBEDIE	4.73	4.46
FAMSOC	4.79	4.39
BEHAV	4.87	4.56
OPINIO	4.19	3.11
MOTHER	3.67	2.80

Eight items registered a mean value of 4.00 and above which is equivalent to "strongly agree" on a 5-point scale. Based on the mean values, item BEHAV is ranked first by both strong and weak family-oriented respondents, item PROSPES is ranked second and item CARIN came third for both groups. It is also observed that items DECIS and MOTHER are not considered highly important by both groups of respondents.

All items are significant at .05 level. From this result, one is being able to conclude that all items are able to discriminate between those strongly family-oriented and those who are weak family-oriented.

6.2.3.2 Reliability

A reliability test was carried out on the family value scale in order to check for its internal consistency. In this case, the researcher looked at both groups of statements i.e. family value orientation and family communication structure statements. The Cronbach alpha for family value orientation scale is 0.46, whilst the family communication structure items exhibited a higher alpha, which is 0.77. From this results, it shows that family communication index is a better and reliable measure compared to the family value orientation index.

The marginal reliability index for family value scale in this study could be attributed to the fact that the study was done on a small scale with limited amount of time and funds available. Purification of scale can be carried out should there will be more resources. This could be achieved by computation of item-to-total of the instrument. This is one of the most commonly method utilised by researchers in ensuring the reliability of their multi-item scale questionnaires (Churchill 1979). This process will also helped them to make sure that the items making up each dimension share a common core and being homogeneous.

6.2.3.3 Validity

i) Content Validity

The procedure used to assess the content validity of the family value scale is the same as what was undertaken to the religious and ethnic value scale. Because the respondents were asked to response to a set of self-report questions on how

they perceived their strength of family orientation, this measure will be appropriate to capture the domain of family orientation among the sample.

Apart from this, the discussion held with one statistician at National Family Development Board (NPFDB) and few postgraduate students at Strathclyde and Glasgow Universities added some insights on how to effectively capture the phenomena under investigation.

ii) Pragmatic Validity

Correlation between predictor variable (FAMVAL) and criterion variables (KNOWL, ATTITUDE, USAGE, INTENTION) was done in measuring the pragmatic validity of the scale. If the correlation between the two measures is high, the scale can be said to have pragmatic validity, and vice versa. The coefficient measures are shown in the table below.

Table 6-16 Pragmatic Validity of FVS

	<u>Knowledge</u>	<u>Attitude</u>	<u>Usage</u>	<u>Intention</u>
FAMVAL	.037	-.054	.003	.044

It is noted that for most cases, the pragmatic validity of the predictor variable (FAMVAL) is quite nominal. Even though the correlation values are mediocre, pragmatic validation is not so much concern because it is related to prediction procedure whether item(s) measures certain characteristics or not. As mentioned earlier, more importantly, concern should be "what the measure in fact measures"

rather than simply whether it predicts accurately or not.

6.2.3.4 Factor Analysis

For measuring the level of familial value orientation among the respondents, eleven statements were used. The responses were solicited using a 5-point scale ranging from "strongly agree" to "strongly disagree". The statements are as following:

- 1) A family will be prosperous if it is in harmony
- 2) Children should report everything to their parents
- 3) Children have to respect the decisions of their parents
- 4) To live with your parents after marriage create problems
- 5) Discussion of sexual matters in the family is a taboo
- 6) Caring for one's age parents is a duty of every person
- 7) Family cohesion is endured through obedience of children towards their parents
- 8) Family is the thrust of a society's development
- 9) Good behaviour begins at home
- 10) Parents should also listen to their children's opinion
- 11) We should respect our mothers more than fathers

The statements were then correlated between them, and subsequently being rotated (varimax) to extract the principal factors. These correlation matrix are shown in Appendix 5.

Interpretation of the Factors

This interpretation was based upon the factor loadings extracted; which are the correlations between the factors and the original variables. From the result produced, Factor 1 represents a "good behaviour begin at home" dimension which comprised of statements on the importance of family institution (FAMSOC) and how good behaviour can be inculcated at homes. Factor 2 illustrates a "respect and understanding" dimension which comprised of statements about being respectful to mother more than father (MOTHER) and parents should listen to their children's opinion (OPINIO).

Surprisingly, Factor 3 captures the "obligations towards parents are sacred" dimension whereby high factor loading are observed on the statements about family cohesion are endured through obedience (OBEDIE) and caring for one's aged parents is a duty of every children (CARIN).

Factor 4 and Factor 5 basically capture the same phenomenon i.e. "socio-oriented communication" dimension where there are high factor loadings on the statements DECIS, SEXUAL, and LIVEIN. This interpretation is summarized as follows:

Table 6-17 Factor Loading and Naming

<u>Variable</u>	<u>Statement</u>	<u>Factor Loading</u>
<u>Factor 1: GOOD BEHAVIOUR BEGINS AT HOME</u>		
FAMSOC	Family is the thrust of a society	.634
BEHAV	Good behaviour begins at home	.778
Total variance explained 19.1 percent (eigenvalue = 2.09)		

Factor 2: RESPECT AND UNDERSTANDING

MOTHER	Respect mother more than father	.823
OPINIO	Listen to children's opinion	.602

Total variance explained 12.4 percent (eigenvalue = 1.37)

Factor 3: OBLIGATIONS TOWARDS PARENTS ARE**SACRED**

CARIN	Caring for one's age parents is a duty	.796
OBEDIE	Family cohesion is endured thru obedience	.753

Total variance explained 10.6 percent (eigenvalue = 1.16)

Factor 4 AND 5: SOCIO-ORIENTED STRUCTURE

DECIS	Respect one's parents decisions	.815
SEXUAL	Discussion of sexual matters is a taboo	.788
LIVEIN	Living with parents after marriage creates problems	.699

Total variance explained 19.1 percent (eigenvalues= 1.08)
= 1.03)

6.2.3.5 Discussion of Family Orientation Dimension

Based on the factor analysis, several significant family orientation dimensions can be constructed, and these dimensions will be mentioned briefly in the preceding discussion.

i) Rules of Respect

In Malay society, family is the first world. A safe world. A world which is, for the first few years at least gentle, kind and good. It is the world in which an individual learns to obey and respect his elders and other members of the family. The family makes a Malay. Individual quickly learns that by behaving in a way that openly demonstrates consideration for the feelings of others, obedience, humility, politeness and respect, he can make people like him and nice to him. This behaviour may be summed up in the Malay word as **bertimbang-rasa**. "Bertimbang-rasa" is usually translated as "considerate". It is more than that. It is a feeling. A father might consider the welfare of his children but he would not feel "bertimbang-rasa" towards them. His children, in considering his feelings and adjusting their behaviour to give him peace of mind, do feel "bertimbang-rasa". Rules of respect, strongest in the relationship between children and parents, are also very evident between children. The younger should obey the elder, the elder is responsible for the behaviour of the younger.

The Malays have a very strong respect for authority. They are prone to trust totally without questioning. In a family, a child is brought up to understand the legitimate role of him/herself in front of others. Malays are used to believing in modesty and self-effacement, two important virtues that a child uses to cultivate his/her mind.

ii) Obligation Towards Parent is Sacred

In the Malay society, the relationship between children and parents imposes a heavy responsibility on children towards their parents. There are none who better deserve a child's kindness, patience, and good manners than his parents. Similarly, parent-child relationship is strongly emphasized in Islamic teachings. If good manners toward others are a form of politeness, they are an obligatory duty in case of parents. Though both parents deserve a child's kindness, the most deserving of friendly care from a child is his mother, then his father. This point is given a significant emphasis in Islam where according to the Prophet: "Paradise lies at the feet of mother".

Children are responsible for the support and maintenance of their parents. It is an absolute religious duty to provide for parents in case of need and to help make life as comfortable as possible. A child should try to avoid anything that might irritate his parents. One of a child's duties toward his parents entails patience and compassion. Even if parents ask a child for something that is beyond his capacity, it is his duty to apologize in a polite manner for not being able to fulfil their wish. It is a child's duty to take care of his parents when they get old by having them live with him in his house. To get rid of them by sending them to a home for the aged is considered not only discourteous but also obnoxious. Getting old causes parents to grow physically weak and mentally feeble. This is often accompanied by impatience, degeneration of energy, heightened sensitivity and perhaps, misjudgment. Therefore, it is a child's duty to take cognizance of that fact when it occurs and increase his patience and

kindness to his elderly parents. Family feelings and obligations are so stressed in Malay's society because the family is the formative ground of the whole range of human sentiments, and therefore the best foundation for a healthy, stable society is a healthy, stable family life.

iii) Increasing Importance of Family Institution

The family is the heart of society in Malaysia. Above all, the Malays feel a responsibility to their family. Children, particularly sons, are expected to care for their parents and provide for those less fortunate in their family. The result is an extended family structure, with members of this extended family (parents, children, grandparents) living together in the same dwelling. Family in the Malay's society is becoming a significant institution of transmitting values and moral awareness among the youngsters. Somehow it is more prominent than school or peer group influences. This is contrary to what is happening in the industrialised societies where there is a declining trend of family influences (Engel et.al 1990). This is partly due to the increase in divorce rates and more children are socialized in one-parent households. Other factors are lesser time spend at home for children and parents with the increased enrolment in preschool and day-care facilities, and geographical separation of the nuclear family from grandparents and other relatives. The family provides the environment within which human values and morals develop and grow in the new generation; these values and morals cannot exist apart from the family unit. The family system and the relationship between the sexes determines the whole character of a society and whether it is backward or civilised. Khurshid (1987) outlined the

functions of the family in the Islamic context which are:

- 1) preservation and continuation of human race
- 2) protection of morals
- 3) psycho-emotional stability
- 4) socialization and value-orientation
- 5) social and economic security
- 6) widening the family cohesion and producing social cohesion in the society
- 7) motivation for effort and sacrifice

Family socialization will remain as a central role for the family institution in Malaysia and no other institution or even a number of institutions can replace this function. It is a misconception that nursery, school, lodging house, and work-place have taken these functions in modern society. None of the original functions of the family have been totally or effectively taken care of by any of these institutions. What has happened is that some roles have been partially taken over by these institutions with the result that some other aspects remain totally neglected today, and what is more important, the integrated personality that would develop through the family fails to emerge. Other influences had always been there in some form, but in different proportions. But the family has been the institution where all other influences would converge and lead to the evolution of well-balanced personality.

Summary

The computation process in developing the measures for religiosity, ethnicity, and family orientation was done through item analysis, reliability analysis and factor analysis. The used of reliability analysis is to check the internal validity of the scales and purifying them. The main objective of the factor analysis is to reduce the wide ranging number of items to a more manageable and parsimonious set.

Based from these purification and computation processes, the researcher then discussed on the salient dimensions of religiosity, ethnicity and family orientation which could be used to build up a framework of the Malay cultural value scale. In the next section, crosstabulation and chi-square analysis will discussed in testing the hypotheses laid down in Chapter 4. The discussion will revolve on the question of searching for a relationship between the cultural variables and selected aspects of behaviour.

6.3 RESULTS OF 2-WAY RELATIONSHIP

In order to test the predictive and explanatory power of the theoretical model formulated in this research, a chi-square analysis was carried out on the data collected. The criterion variables were based on the respondents' behavioural factors which are knowledge, attitude, usage, and behavioural intention. The predictor variables on the other hand were based on cultural factors which comprised of religious, ethnic, and family value orientations.

The discussion of these relationships is guided by a set of hypotheses which are summarised in the table below. The findings of the analysis will eventually confirm or infirm the stated hypothetical statements.

Table 6-18 Summary of the Predicted Relationship with Family Planning Behaviour

Predictor Variable	Criterion	Relationship
Religious Orientation	Knowledge	Negative
	Attitude	Negative
	Usage	Negative
Ethnic Orientation	Knowledge	Negative
	Attitude	Negative
	Usage	Negative
Family Orientation	Knowledge	Negative
	Attitude	Negative
	Usage	Negative

6.3.1 Religious Value Orientation

6.3.1.1 Religion and Knowledge

H1.1 More religious consumers are less knowledgeable about family planning than less religious consumers

Table 6-19 Knowledge About Family Planning

<u>Knowledge</u>	<u>Religiosity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Knowledgeable	28%	32%	29%
Neither	33%	40%	31%
Unknowledgeable	39%	28%	40%
	n=36	n=138	n=185

Chi-Square = 5.81
df = 4
significance = .21

Not significant at .05

H1.2 More religious consumers are less familiar with any methods of contraceptive than less religious consumers

Table 6-20 Familiarity With Contraceptive

<u>Familiarity</u>	<u>Religiosity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Familiar	26%	45%	33%
Not Familiar	74%	55%	67%
	n=35	n=128	n=175

Chi-Square = 6.82	Significant at .05 level
df = 2	
significance = .03	

There is no great difference in term of the level of knowledge and familiarity about family planning between strong religious and weak religious respondents. 40 percent of the strong religious respondents are unknowledgeable of family planning compared to 39 percent of the weak religious respondents. Similarly, more than two-third of the strong religiosity individuals are not familiar with any method of contraceptive, while the majority of the weak religiosity respondents (74%) are also unfamiliar with different types of contraceptive.

For the knowledge of family planning, two hypotheses were tested i.e. H1.1 for knowledge in general and H1.2 for familiarity of contraceptive. The result in Table 6-19 yields a chi-square value equal to 5.81 is not significant at .05 level. However, for the analysis between familiarity and religious intensity, there is an evidence of association between the two variables as the chi-square value is found to be significant (6.82). One would therefore have to conclude that there is a partial relationship between the level of religiosity of the individuals and their knowledge about family planning.

6.3.1.2 Religion and Attitude

H2.1 More religious consumers are less receptive towards family planning than less religious consumers

Table 6-21 Attitude Towards Family Planning

<u>Attitude</u>	<u>Religiosity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Favourable	42%	64%	43%
Neither	14%	22%	24%
Unfavourable	44%	14%	32%
	n=36	n=137	n=185
Chi-Square = 22.48		Significant at .05	
df = 4			
significance = .00			

H2.2 Strong religious consumers held a negative perception about contraceptive in term of its benefits and risks compared to less religious consumers

Table 6-22 Perceived Outcome of Family Planning

<u>Outcome</u>	<u>Religiosity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Favourable	44%	67%	48%
Neither	14%	15%	16%
Unfavourable	42%	19%	36%

	n=36	n=135	n=183
Chi-Square = 15.98		Significant at .05	
df = 4			
significance = .00			

The above analysis describes the attitudes toward family planning among men and women in the sample. Analysis H2.1 deals with the general perception or attitude on family planning, whilst analysis H2.2 deals specifically on the outcome of using contraceptive i.e., good-bad, beneficial-harmful, wise-foolish. These attitudinal responses are compared with the different levels of religiosity in the search of any association between the variables. 32 percent of the strong religious consumers held a negative attitude on family planning and 44 percent of the weak religious consumers held a similar negative attitude. While 36 percent of strong religious consumers perceived contraceptive as risky, a greater proportion of weak religious consumers (42%) perceived contraceptive as risky.

The results of the crosstabulation as in Table 6-21 and 6-22 yield the chi-square values of 22.48 and 15.98 respectively which are both significant at .05 level. From these observations, one would have to conclude that there is a systematic relationship between the level of religious intensity of respondents and their attitudes toward family planning. On the influence of religious factors on attitude, the finding is in line with the works done by, among others, Bernhart and Moslehuddin (1990), Sukkary-Stolba (1985), Folch-Lyon et.al. (1981) and Goldscheider and Mosher (1991).

H2.3 Strong religious consumers favour a large family compared to weak religious consumers .

Table 6-23 Attitude Towards Large Family

<u>Large Family</u>	<u>Religiosity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Agree	61%	62%	68%
Disagree	39%	38%	32%
	n=36	n=138	n=183
Chi-Square = 1.55 df = 2 significance = .46		Not significant at .05	

The assumption pertaining to the size of family preferred is that more religious respondents would prefer a large family compared to those less religious respondents. The item used to investigate about the preferred family size is "A large family creates more sense of affection". Respondents were asked to indicate their agreement to this statement on a 5-point scale. The responses were compared with varying levels of religiosity among the respondents to search for its relationship.

Even though the result is not significant, it reveals that a greater number of strong religious consumers (68%) favour a large family compared to weak religious respondents (61%). The chi-square value is 1.55 which is not significant. Therefore there is enough evidence to conclude there is no systematic relationship between religiosity and the family-size preferred.

6.3.1.3 Religion and Practice of Family Planning

H3.1 More religious consumers tend to be nonuser of family planning than less religious consumers

H3.2 Among those nonusers of family planning, more religious consumers are not likely to use contraceptive in future compared to less religious consumers

Table 6-24 Family Planning Practice

<u>Usage</u>	<u>Religiosity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Yes	47%	73%	42%
No	53%	27%	58%
	n=36	n=137	n=185
Chi-Square = 32.55		Significant at .05	
df = 2			
significance = .00			

<u>Intention</u>	<u>Intention to Use Family Planning</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Yes	20%	27%	16%
No	80%	73%	84%
	n=20	n=37	n=108
Chi-Square = 2.32		Not significant at .05	
df = 2			
significance = .31			

Of course, universal knowledge about family planning and favourable attitude does not mean all men and women have ever used contraceptive methods, still

less are those who are currently doing so. Religion plays a significant role in this situation. It is the researcher's contention that more religious consumers are not using family planning compared to less religious consumers.

As the result revealed, there is a small difference between strong and weak religious consumers in term of their family planning practice. 59 percent of strong religious consumers are not using or practising family planning compared to 53 percent of the weak religious respondents. From the cross-tabulation analysis, the chi-square value is 32.55 which is significant at .05 level. It confirms the assumption about a systematic relationship between religiosity and family planning. On the influence of religion on family planning practice, the result is not unexpected. The finding is in line with Bernhart and Moslehuddin (1990) and Sukary-Stolba (1985) studies which identified that religious norms are likely to influence the acceptability of family planning in Bangladesh and Egypt respectively.

The strength of one's religiosity or the degree of one's adherence to the norms of a given religion (for example, Islam) may exert an influence on one's mode of life, including reproductive behaviour. Self-report intensity of religious commitment, religious observance of various ceremonies, daily attendance at religious rituals, commitment to religious values, practices of fasting, frequency of saying prayers, and so on, are all considered as indicators of one's religiosity. Further analysis was done for those nonusers from the sample of their likelihood of using family planning in future. Cross-tabulation between religiosity

and intention to use was done and it revealed that 84 percent of the strong religious consumers are not likely to use family planning in future while 80 percent of weak religiosity consumers are saying "No" to future usage. However, the chi-square value (2.32) is not statistically significant. Therefore the hypothesis is rejected and there is not enough evidence to conclude there is an association between religiosity and intention to use family planning.

6.3.2 Ethnic Value Orientation

6.3.2.1 Ethnicity and Knowledge

H4.1 Strong Malay identifiers are less knowledgeable about family planning than weak Malay identifiers

<u>Knowledge</u>	<u>Ethnicity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Knowledgeable	40%	32%	36%
Neither	35%	39%	32%
Not Knowledgeable	25%	29%	32%
	n=40	n=126	n=193
Chi-square = 2.24 df = 4 significance = .69	Not significant at .05		

H4.2 Strong Malay identifiers are less familiar with contraceptive methods than those weak Malay identifiers

<u>Familiarity</u>	<u>Ethnicity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Familiar	27%	42%	36%
Not Familiar	73%	58%	64%
	n=40	n=119	n=179
Chi-Square = 2.95 df = 2 significance = .22		Not significant at .05	

This section describes the association between knowledge of family planning and ethnic intensity. Malay ethnicity is hypothesized to have an influence on knowledge of family planning (H4.1) and the familiarity of various methods of contraceptive such as pill, injection, IUCD, condom, and etc (H4.2).

Crosstabulation analysis was carried out and the results yield the chi-square values equal to 2.24 and 2.95 for knowledge and familiarity respectively. Both results are insignificant and thus the above hypotheses can be rejected which implies that there is not any systematic relationship between ethnicity and knowledge on family planning. Strong Malay identifiers do not differ from weak Malay identifiers with respect to their knowledge on family planning. The findings of the study provide a contrary argument to the suggestion by Basu

(1990) that cultural or ethnic differentials exist in influencing the traditional beliefs about disease and the type of medical treatment sought for childbirth.

Even though the results are not statistically significant, strong Malay identifiers are more unknowledgeable (32%) than weak identifiers (25%). On the contrary, a greater number of weak Malay identifiers are not familiar with different methods of contraceptive (73%) compared to strong ethnic identifiers which is only 64 percent of them.

6.3.2.2 Ethnicity and Attitude

H5.1 Strong Malay identifiers are less receptive toward family planning than those weak Malay identifiers

Table 6-27 Attitude Towards Family Planning

<u>Attitude</u>	<u>Ethnicity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Agree	35%	56%	51%
Neither	22%	20%	24%
Disagree	43%	24%	25%
	n=40	n=126	n=192

Chi-Square = 7.52
df = 4
significance = .11

Not significant at .05

H5.2 Strong ethnic identifiers perceived family planning as more risky than weak ethnic identifiers

<u>Outcome</u>	<u>Ethnicity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Favourable	41%	55%	57%
Neither	13%	17%	15%
Unfavourable	46%	28%	28%
	n=39	n=126	n=189
Chi-Square = 5.71		Not significant at .05	
df = 4			
significance = .22			

The attitude towards family planning was considered at two levels. Firstly, at general family level (e.g., what is your attitude toward family planning) and secondly, at personal level where matters relating to consumer's well-being and aspiration are probed (e.g., do you think family planning is harmful or beneficial).

It is surprising to note that half of the strong Malay identifiers (51%) agreed with family planning practice and only 35 percent of the weak ethnic identifiers agreed with the practice. Similarly, more than half of the strong identifiers (57%) held a favourable attitude towards the outcome of using family planning and only 28 percent of them had a negative attitude on the outcome of contraception. On the other hand, the proportion of those in favour and against family planning

in the weak ethnic group is almost the same, i.e. 41% and 46%. The general attitudinal level was crosstabulated with three different levels of ethnicity (Hypothesis 5.1) and also the personal-level attitude (Hypothesis 5.2). The results of the chi-square test clearly shows there is no statistical significant relationship between ethnicity and attitude towards family planning as both chi-square values are not significant at .05 level. The result therefore suggest the above hypotheses can be rejected. Thus, the assumption that ethnic identification has certain influence on attitude of the Malays has no basis for confirmation.

The contrary empirical evidences are provided by Nichter and Nichter (1987) and Poston and Singelmann (1975) research. Their studies support the hypothesis that ethnic value orientations are related to different perceptions about fertility. Both studies were done among the Indians subjects in India and the contexts are totally different from the present study.

H5.3 Strong ethnic identifiers favour a large family compared to weak ethnic identifiers

<u>Large Family</u>	<u>Ethnicity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Agree	72%	58%	69%
Disagree	28%	42%	31%
	n=40	n=126	n=191
Chi-Square = 4.83	Not significant at .05		

df = 2 significance = .08

It is hypothesized that ethnicity has a great influence on the size of the family i.e., strong ethnic identifiers would favour a large family and weak ethnic identifiers would favour a small family. Crosstabulation analysis was done to verify this assumption and based from the analysis, it was found that strong Malay identifiers do not differ from weak identifiers with respect to family size preference. Both groups share the same preference i.e. large family. While 72 percent of the weak identifiers agreed with a large family, the proportion for strong Malay identifiers is almost the same (69%).

The chi-square value obtained is 4.83 which is not significant at .05 level. It is therefore imperative to conclude that there is no significant association between ethnicity and the size of family preferred. It would appear from the fact that the actual family size preferred within the traditional societies does not solely depend on cultural motivation, but other factors such as economic reasons and interpersonal decision between husband and wife.

6.3.2.3 Ethnicity and Practice of Family Planning

H6.1 Strong Malay identifiers tend to be nonuser of family planning compared to weak Malay identifiers

H6.2 Among those nonusers, strong Malay identifiers are less likely to practice family planning in future than weak Malay identifiers

Table 6-30 Practice of Family Planning

<u>Usage</u>	<u>Ethnicity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Yes	48%	65%	49%
No	52%	35%	51%
	n=40	n=126	n=193

Chi-Square = 9.08 Significant at .05
df = 2
significance = .01

Intention to Use Family Planning

<u>Intention</u>	<u>Ethnicity</u>		
	<u>Weak</u>	<u>Neither</u>	<u>Strong</u>
Yes	-	16%	24%
No	100%	84%	76%
	n=21	n=45	n=99

Chi-Square = 7.10 Not significant at .05
df = 2
significance = .03

This analysis describes the practice of family planning and its relationship with ethnic identification. To determine the usage of contraceptive, all respondents were asked whether they are currently using any method of contraceptive and their responses are crosstabulated with different levels of ethnic intensity.

Given a strong influence of ethnic values in the study area, it is hypothesized that strong ethnic identifiers are not practising any method of birth control and they also are not likely to use contraceptive in future. The chi-square analysis yields a result of 9.08 for usage which is statistically significant at .05 level. Therefore, it can be concluded that ethnicity plays a significant role in influencing the usage of family planning among the Malays in Kelantan. The finding is in line with the studies done by Immerwahr (1981) and Mosher and Goldscheider (1984). However, Murty and DeVos's study (1984) found little support for cultural explanation of ethnic differences in the use of family planning.

Looking at the relationship between ethnicity and behavioural intention, the result reveals that all nonusers (100%) who are weak ethnic identifiers are not likely to use family planning in future while 76 percent of strong ethnic identifiers are saying "No" for future usage. The chi-square value for ethnicity and behavioural intention analysis is 7.0967 which is statistically significant at .05 level. This reinforces the proposition that ethnicity have a significant relationship with usage of family planning among the individual Malays.

6.3.3 Family Communication and Family Planning

6.3.3.1 Family Communication and Knowledge

As explained earlier in the research model (Chapter 4), family communication structure consists of two categories i.e. socio-oriented and concept-oriented. Socio-oriented structure refers to communication designed to produce deference and to foster harmonious relationship; whereas concept-oriented focuses on specific positive constraints that help the child to develop his own views about the world. In this study, the researcher only employed the socio-oriented communication statements and this orientation was measured by the frequency of interaction between parent and children. High communication level indicates a strong socio-oriented consumer and low communication level indicates a weak socio-oriented individual.

H7.1 Strong socio-oriented consumers are less knowledgeable about family planning than weak socio-oriented consumers

Table 6-31 Knowledge About Family Planning

<u>Knowledge</u>	<u>Communication</u>		
	<u>High</u>	<u>Moderate</u>	<u>Low</u>
Knowledgeable	28%	40%	18%
Neither	50%	40%	35%
Unknowledgeable	22%	30%	47%
	n=57	n=176	n=124
Chi-Square = 25.56		Significant at .05	
df = 4			
significance = .00			

H7.2 Strong socio-oriented consumers are less familiar with contraceptive methods than weak oriented consumers

Table 6-32 Familiarity with Contraceptive			
<u>Communication</u>			
<u>Familiarity</u>	<u>High</u>	<u>Moderate</u>	<u>Low</u>
Familiar	38%	37%	36%
Not Familiar	62%	63%	64%
	n=52	n=169	n=115
Chi-Square = 0.06 df = 2 significance = .97		Not significant at .05	

This section describes the relationship between knowledge and communication intensity of the respondents. It is hypothesized that strong socio-oriented consumers, that is, those who foster a harmonious relationship with parents and at the same time avoiding conflict, are less knowledgeable about family planning (H7.1) compared to weak socio-oriented individuals. They are also assumed to be less familiar about different methods of contraceptive (H7.2).

Crosstabulation was done for the first hypothesis and the result yields a chi-square value of 25.56 which is significant at .05 level. From this it shows that there is an association between communication level and knowledge about family planning. However, in the case of familiarity of different types of contraceptive, there is no systematic relationship between communication intensity and

familiarity (chi-square value is .06 which is insignificant). From the tabulation, it appears that majority of the respondents in all the three categories i.e., high, moderate and low level of communication are not familiar with various methods of modern contraceptives available in the market.

6.3.3.2 Family Communication and Attitude Toward Family Planning

H8.1 Strong socio-oriented consumers are less receptive toward family planning than weak socio-oriented consumers

Table 6-33 Attitude Towards Family Planning			
	<u>Communication</u>		
<u>Attitude</u>	<u>High</u>	<u>Moderate</u>	<u>Low</u>
Agree	56%	50%	50%
Neither	23%	24%	20%
Disagree	21%	26%	30%
	n=57	n=175	n=124
	Chi-Square = 2.02		Not significant at .05
	df = 4		
	significance = .73		

H8.2 Strong socio-oriented consumers perceived family planning as more risky than weak socio-oriented consumers

Table 6-34 Perceived Outcome of Family Planning

<u>Outcome</u>	<u>Communication</u>		
	<u>High</u>	<u>Moderate</u>	<u>Low</u>
Favour	60%	53%	54%
Neither	7%	17%	18%
Unfavour	33%	30%	28%
	n=57	n=172	n=123
	Chi-Square = 4.00 df = 4 significance = .41	Not significant at .05	

This analysis describes the attitude of different groups of respondent towards family planning. They are grouped according to their level of communication which consequently implied their obedience orientation toward parents and how these variations are associated with attitude in general, and the perceived outcome of using family planning. The result of crosstabulation analysis yield the chi-square values of 2.02 for H8.1 and 4.00 for H8.2, which are both not statistically significant. From these results, one is being able to conclude that there is no association between family communication orientation and attitude towards family planning.

H8.3 Strong socio-oriented consumers favour a large family than weak socio-oriented consumers

<u>Large Family</u>	<u>Communication</u>		
	<u>High</u>	<u>Moderate</u>	<u>Low</u>
Agree	23%	34%	33%
Neither	53%	30%	29%
Disagree	24%	35%	38%
	n=57	n=175	n=123
Chi-Square = 11.38	Significant at .05		
df = 4			
significance = .02			

To obtain information about the attitude of different communication groups on the size of family preferred, cross-tabulation was done between communication intensity and attitude towards a large family. It is hypothesized that high communication level i.e., strong socio-oriented consumers favour a large size family than weak socio-oriented consumers. By looking at the frequency distribution of the responses, it reveals that majority of the high communication group are indecisive about their attitude; whereas for moderate and low communication groups, the responses are fairly distributed among those "agree", "neither" and "disagree" attitude. Chi-square analysis was further undertaken. The result is not unexpected as it shows the chi-square value of 11.38 which is statistically significant at .05 level. Therefore we can conclude that there is a

systematic relationship between communication orientation and attitude toward a big family.

6.3.3.3 Family Communication and Practice of Family Planning

- H9.1 Strong socio-oriented consumers tend to be nonuser of family planning compared to weak socio-oriented consumers
- H9.2 Strong socio-oriented nonusers of family planning are less likely to practice family planning in future compared to weak socio-oriented nonusers

Table 6-36 Family Planning Practice

<u>Practice</u>	<u>Communication</u>		
	<u>High</u>	<u>Moderate</u>	<u>Low</u>
Yes	60%	53%	55%
No	40%	47%	45%
	n=57	n=176	n=124
Chi-Square = .81 Not significant at .05 df = 2 significance = .67			

Intention to Use Family Planning

<u>Intention</u>	<u>Communication</u>		
	<u>High</u>	<u>Moderate</u>	<u>Low</u>
Yes	9%	20%	21%
No	91%	80%	79%
	n=23	n=83	n=57
Chi-Square = 1.86 Not significant at .05			

df = 2 significance = .39

Prior assumption for this analysis is that high communication level or strong socio-oriented consumers is related to usage and likelihood of practising family planning. From the results shown above, both chi-square values are not statistical significant and there is enough evidence to say that there is not any systematic relationship between communication intensity and practice of family planning.

Even though the results are not significant, from the table above it indicates that only 9 percent of the strong socio-oriented individuals are likely to use family planning in future, while 21 percent of weak socio-oriented intend to use family planning in future. Similarly, the proportion of respondents saying "No" for future usage is higher for strong socio-oriented group (91%) compared to only 79 % of the weak socio-oriented individuals.

6.3.4 Family Orientation and Family Planning

6.3.4.1 Family Orientation and Knowledge

H10.1 Strong family-oriented consumers are less knowledgeable about family planning than weak family-oriented consumers

Table 6-37 Knowledge About Family Planning

<u>Knowledge</u>	<u>Family Orientation</u>	
	<u>Strong</u>	<u>Weak</u>
Knowledgeable	31%	28%
Neither	31%	39%
Unknowledgeable	38%	33%
	n=170	n=183

Chi-square = 2.28 Not significant at .05
 df = 2
 significance = .32

H10.2 Strong family-oriented consumers are less familiar with different methods of contraceptive than weak family-oriented consumers

Table 6-38 Familiarity With Contraceptive

<u>Familiarity</u>	<u>Family Orientation</u>	
	<u>Strong</u>	<u>Weak</u>
Familiar	32%	42%
Not Familiar	68%	58%
	n=161	n=173

Chi-square = 3.10 Not significant at .05

df = 1 significance = .08

One of the central issues of this research is to examine the relationship between family orientation and knowledge on family planning and also familiarity with various types of contraceptive. It is hypothesized that strong family-oriented consumers are less knowledgeable (H10.1) and less familiar about family planning (H10.2) compared to weak family-oriented consumers. Regarding the knowledge of family planning, 38 percent of strong family-oriented consumers are in the "unknowledgeable" category, whereas 33 percent of those weak family-oriented fell under the same category. From this finding, it can be inferred that although the result is not statistically significant, strong family-oriented consumers appeared to have little knowledge on family planning than weak family-oriented consumers.

For the familiarity factor, crosstabulation analysis revealed that 68 percent of strong family-oriented consumers are not familiar with different methods of contraceptive, whereas 58 percent of weak family-oriented fell within the same category. Chi-square analysis was also used to determine the relationship between family orientation and familiarity of contraceptive methods. Both variables are found not to be statistically related at the .05 level. Therefore, one is being able to conclude that there is no systematic relationship between family orientation and familiarity of family planning methods. Thus, strong family-oriented consumers do not differ from weak family-oriented individuals with respect to

their familiarity of different contraceptives such as pill, injection, IUCD, condom, and sterilization method.

6.3.4.2 Family Orientation and Attitude

H11.1 Strong family-oriented consumers are less receptive on family planning than weak family-oriented consumers

<u>Attitude</u>	<u>Family Orientation</u>	
	<u>Strong</u>	<u>Weak</u>
Agree	34%	20%
Neither	21%	25%
Disagree	45%	55%
	n=169	n=183
Chi-square = 8.88 Significant at .05		
df = 2		
significance = .01		

H11.2 Strong family-oriented consumers perceived family planning as more risky than weak family-oriented

<u>Outcome</u>	<u>Family Orientation</u>	
	<u>Strong</u>	<u>Weak</u>
Favour	48%	60%
Neither	14%	16%
Unfavour	38%	24%
	n=167	n=181
Chi-square = 8.06 Significant at .05		
df = 2		
significance = .02		

Table 6-39 indicates that strong family-oriented consumers agreed with family planning (34%) compared to weak family-oriented (20%). On the other hand, a larger proportion of strong family-oriented consumers perceived family planning as risky (38%) compared to weak family-oriented consumers (24%).

As crosstabulation analysis was carried out, it shown that both chi-square values are statistically significant at .05 level. The result confirmed the study's hypotheses which state that there is a systematic association between family orientation and attitude towards family planning.

H11.3 Strong family-oriented consumers favour a large family compared to weak family-oriented consumers

<u>Large Family</u>	<u>Family Orientation</u>	
	<u>Strong</u>	<u>Weak</u>
Agree	39%	24%
Neither	34%	33%
Disagree	27%	43%
	n=168	n=183
Chi-square = 12.28 Significant at .05 df = 2 significance = .00		

As being discussed earlier on the preference of the size of family among the respondents, it was also hypothesized that strong family-oriented consumers would favour a large family which would provide the source of affection and happiness, old age security, and economic well-being. 39% of the strong family-oriented consumers agreed with such attitude, while only 24% of weak family-oriented consumers agreed with it. Chi-square analysis was done for this relationship and it yields a chi-square value of 12.28 which is significant at .05 level. This reaffirmed the assumption that there is a systematic relationship between family orientation and attitude toward large family. Strong family-oriented consumers would prefer a large family and weak family-oriented consumers may have a different opinion.

6.3.4.3 Family Orientation and Practice of Family Planning

H12.1 Strong family-oriented consumers tend to be nonuser of family planning than weak family-oriented consumers

H12.2 Among those nonusers, strong family-oriented consumers are less likely to practice family planning in future

Table 6-42 Practice of Family Planning

Family Orientation

<u>Usage</u>	<u>Strong</u>	<u>Weak</u>
Yes	44%	63%
No	56%	37%
	n=169	n=183

Chi-square = 12.43 Significant at .05
df = 1
significance = .00

Intention of Using Family Planning

<u>Intention</u>	<u>Strong</u>	<u>Weak</u>
Yes	19%	19%
No	81%	81%
	n=96	n=68

Chi-square = .003 Not significant at .05
df = 1
significance = .95

Finally, analysis was done on the relationship between family orientation and usage and behavioural intention of family planning. It was hypothesized that strong family-oriented consumers are not using any method of modern contraceptive and they are less likely to use it also in future.

Crosstabulation analysis was carried out on the responses solicited and from the table above, it indicates that 56% of strong family-oriented consumers are not practising family planning compared to only 37 percent of the weak family-oriented consumers. Furthermore, from the chi-square analysis, it yields a chi-square value of 12.43 which is significant at .05 level. From this, one is able to conclude that there is an association between family orientation and usage of family planning.

Contrary to the above finding, majority of the strong and weak family-oriented consumers who are currently not using any method of modern contraceptive are not likely to practice it in future. The chi-square analysis on behavioural intention reveals a chi-square value which is not statistically significant. In other words, strong family-oriented consumers do not differ from weak family-oriented with respect to their future likelihood of practising family planning.

Summary

After going through the analyses, it is useful to ponder at the summary of these analyses and to what extent have these findings have answered the research's objective.

Table 6-43 Summary of the Analyses

Cultural characteristic	Behavioural variable	Significance
Religiosity	Knowledge	NS
	Familiarity	significant
	Attitude	significant
Ethnicity	Outcome	significant
	Usage	significant
	Intention	NS
Family Orientation	Knowledge	NS
	Familiarity	NS
	Attitude	NS
Family Communication	Outcome	NS
	Usage	significant
	Intention	NS
Family Communication	Knowledge	significant
	Familiarity	NS
	Attitude	NS
Family Communication	Outcome	NS
	Usage	NS
	Intention	NS

From the above table, one is being able to conclude that religion does influence the attitude on family planning and its usage among the Malays consumers. There is a partial relationship between religion and knowledge where the influence is only significant on the familiarity of contraceptives. Finally, religion does not has any influence on intention to practice family planning in future.

On the ethnicity factor, its influence is not quite remarkable. Apart from the usage of family planning, the variable does not has any influence on the knowledge, attitude and behavioural intention factors.

Family has a significant influence on the attitude and usage of family planning among the respondents. On the other hand, it is not significantly related to their knowledge and future likelihood of practising family planning. The influence of family communication is not promising; it is noted only for its partial influence on the knowledge.

It is noted that religious orientation and family orientation are more remarkably in terms of their influence on family planning. What do these findings imply to the family planning implementers and body of knowledge as a whole? The end-piece of this dissertation will discuss on this issue, that is, what are the theoretical and managerial implications of the study, and finally suggest few recommendations for future investigation.

CHAPTER 7 CONCLUSION AND RECOMMENDATION

Introduction

This chapter will conclude the writing of this dissertation by linking the earlier theoretical discussions and empirical findings, and eventually highlighting the salient implications of this synthesis. Future avenues of research will then be suggested. The limitations experienced by the researcher in conducting the study will also be presented at the end of this chapter.

7.1 THEORETICAL IMPLICATIONS

As mentioned earlier, one of the objectives of this study is to develop a series of cultural measures of the Malay ethnic group in Malaysia. From the empirical findings revealed, the researcher is being able to comprehend the issues pertaining to this Malay cultural value orientation. The salient dimensions of religiosity, ethnicity, and family orientations had emerged from a series of purification processes. It is also notable from these findings that certain criteria can be used to measure the cultural intensity of the Malay consumers. These measures are at least acceptable at the common sense level as a suitable indicator of their religiosity, ethnicity, and family orientation intensity. These cultural indicators are summarised as follows:

- i) Religiosity - fatalistic attitude
 - spiritual success
 - inequality of sexes
 - strong religious commitment

- ii) Ethnicity
 - respect to elders
 - collectivistic
 - less materialistic
 - greater hospitality
 - nationalistic

- iii) Family Orientation
 - sacredness of obligation to parents
 - high regards placed on family
 - harmonious parent-child communication

A question that was normally posed to any researcher with regard to his/her piece of academic work is: what is the contribution of the study toward the body of literature? This sounds alarming to the researcher, looking to the facts gathered during the study was so little compared to the ocean of knowledge available in the study area. However, it is suffice to say at this stage that Malay cultural value is a concept that can be translated to various attributes of religiosity, ethnicity, and familial orientations. Individual Malay absorbs and assimilates these attributes in constructing their values, attitudes, beliefs, and eventually transforming into actions or behaviour. This cultural perspective will assists the researcher in achieving a comprehensive understanding of the consumer behaviour of the Malays; which is a synthesis of consumer's native intuition and the researcher's understanding.

The conceptualization of various cultural concepts in this study had enabled the researcher to delineate the essential cultural elements in measuring the Malay identity. In term of their numbers, Malays represent the largest ethnic group in Malaysia. Hence, it is an important subculture that should be studied by consumer researchers and marketers. Theories of consumer behaviour presently recognize that

on the macro-level, cultural institutions transmit values, which eventually may affect choice behaviour. The empirical findings reported in this study support the inclusion of religious, ethnic, and family-orientation values in a deeper study of consumer behaviour. It is the expectation of the researcher to make a modest contribution to the body of knowledge based on the findings gathered from this study.

In the process of formulating the attributes of Malay cultural value, the researcher began to realise that these attributes are only meant to apply to the Malay society. The boundaries of these cultural constructs only explain the phenomena or characteristics of Malay individuals in the study area. In searching for the rigourness of these theories, they need to be tested cross-culturally. There might be some degree of comparability with other cultures (for instance, Chinese or Indian cultures). One reason for this would be when there is not enough variation in the Malay culture, using several other cultures can provide the needed variation to understand the phenomena of interest. From this it will also help in making some generalizations of the Malay cultural constructs.

There is also another point where the researcher need to register some reservations in this study: cultural value orientation should be situation-specific. Drawing a pan-cultural values in the context of consumer behaviour theory seems to be an idealistic venture. No doubt there are certain value orientations which are universal, for instance, the value dimensions as proposed by Kluckhohn and Strodtbeck (1961). But the interpretation and application of these orientations

varies across cultures. To quote one example of such dimension, man's relation to nature, British and Americans are likely to master over it, Chinese and Japanese are in harmony, and Malays could be subjugated by the nature. There will be lot of confusions arise if we try to generalize the mechanic of these orientations in various contexts.

A piece of an academic work should be able to bridge the gap of both worlds; academics and practitioners. At least, the researcher will not be isolated with the reality after spending a long period of time going through the "maze-house" with numerous efforts of literature search, field work, and data analysis. The following discussion will argue on some managerial implications of this study which could be beneficial to the practitioners.

7.2 MANAGERIAL IMPLICATIONS

The influence of culture upon consumption process is of great potential importance to consumer researchers. The theoretical review and empirical findings of this research could be an example. First, religion and religious value appear to be linked directly to one pattern of behaviour, i.e., family planning behaviour. It could also influences other consumption patterns. Marketing strategists in Malaysia who want to understand the Malay consumers may find it useful to view religion as generator of consumption patterns rather than simply as correlates of item purchasing.

Islam emphasizes on spiritual rather than material gains. In a logical conclusion, goods and services to be promoted in Malaysia should not display any kind of extravagance or conspicuous consumption. The fact is that consumption behaviour in Malay society should be seen as an extension of Islamic cultural values rather than a relentless pursuit of material possessions, lifestyle and standard of living of the West. Islam does provide a substitute or alternative lifestyle - "moderation in onsumption". To the researcher, to understand the Malay's consumption behaviour lies not merely in few prohibited items (i.e., eating pork, drinking wine, wearing gold jewellery for men), but in the concept of "moderation" in consumption guided by the altruistic behaviour of the consumers. While the consumption of prohibited items have their definite validity in the Shariah (Islamic legislation), they cannot influence the consumption pattern of a Malay unless he or she is imbued with all the cultural values and the spirit behind such prohibitions. To mention few products and the "moderation" spirit could be microwave oven and dishwasher. To a Malay housewife, to own these products could be wasting of money because the works of warming-up food and washing dishes could be done manually without much efforts. The use of credit cards among the affluent Malays is somewhat lower than other races because interest paying transaction is forbidden in Islam. Also in the case of insurance coverage, particularly life assurance, where this transaction is considered as a taboo. The significance of colour is noted in the choices of products for the Malay consumers. Green, light blue and white is preferable, while yellow has a connotation with gold which is not preferable. These are few examples to show how religion serves a rationale to the consumption behaviour of the Malays.

From the empirical evidence found in this study, it is possible to point out that religiosity, ethnicity and family influence could determine the consumption behaviour of the Malays. This is more remarkable with respect to religious influence. Hence, the whole ideology of consumption in Malaysia is inclined towards moderation and something sacred. This type of consumption places primary importance on virtues such as love, honour, and integrity. Being sacred consumers, Malays display little interest in acquiring technologically produced material goods. They are not fashion conscious and do not use products in a competitive manner. Sacred consumption ideology permeates many aspects of marketing experience. Many products and events should be treated as Islamic in nature, or at least associated with religion. Adapting products to be compatible with religion would be one of the challenging tasks for marketers in Malaysia. In fact, the domains of sacredness can be noticed in a variety of places, people, and events in this country.

Secondly, the intensity of ethnic identification also has a significant impact on the Malays' consumption behaviour. The Malays possess a distinct lifestyle which is different from Chinese and Indians (other ethnic groups in Malaysia). Their lifestyle is mostly shaped by those cultural elements, viz., religion, society, and family. Marketers sometimes failed to notice this distinction. Let us mention few examples: Is the style of eating out or buying burger at a fast-food outlet compatible with the traditional Malay values which stress upon the importance of family and its "togetherness"? Showing a perfume advertisement with an Eurasian model is not going to attract the Malays to buy such product. What is needed by

them is an alcohol-free perfume which can be used by the whole family, rather than the wife only. These are a few examples which indicate the distinct behaviour of Malays which is influenced by various cultural elements which ultimately reflected in their lifestyle. Religion, society, and family serve therefore must be examined closely before the way in which consumer needs are fulfilled can be fully understood.

The increasing influence of family should not be taken for granted. It is becoming a powerful institution in the Malay society, since it nurtures and passes on the values of society to children and adults. In this research, even though only one aspect of behaviour was investigated, still the family influence has a wider implications. It dictates the rules of parent-child communication, maintaining obedience, the degree of freedom allowed in the choice of products, the gender role, and so on, all of which ultimately affect consumer purchases.

The present study should also provides some insights and opportunities for international market development strategies for marketers. Malay people are located in Malaysia, Indonesia, Brunei, southern part of Thailand and the Philippines. They share a common culture. The investigation of Malay cultural value can aid in identifying opportunities for the transfer of products and services, and designing the most effective marketing strategies which suit the needs of these communities.

On the wider perspective, greater advantage can be taken if marketers have a more comprehensive understanding of Islamic principles and culture. Malays, who are also Muslim, could display a model of a Muslim society. Marketers can reap substantial benefits by identifying the religious values adhered by Muslims and consequently introducing products and services which are essentially Islamic in nature. It is also hoped that from the findings revealed in this study, some of the commonly held stereotypes about Muslim could be dispelled and others could be taken as advantages. There are some differences between the Islamic and Western philosophies. Yet, these variations are more in degree than in substance. One common stereotype for Malays which emerged from the present study is fatalism. While a devout Muslim believes that one's fate is preordained, this does not mean one has foreknowledge of that fate. Islam encourages initiative and self-sufficiency. However, if the outcome of a particular undertaking is not successful, one is expected to accept it pragmatically and cope with the situation realistically. The implication from this phenomenon is to conclude that Muslims are less risk-taking and more anxious about product failure. Thus, the products to be introduced by manufacturers should be compatible with these characteristics. Finally, the empirical evidence of this study is discussed in the perspective of policy implication where some insights are suggested to family planning decision-makers in aiding them to formulate their policies and strategies.

7.3 POLICY IMPLICATIONS

Many of the social marketing programmes in various developing nations are gaining support from the public. More people are becoming aware about the adverse effects of smoking, drug abuse and high cholesterol intake. Family planning is encountering the same experience, especially in term of its awareness and knowledge dissemination. Public attitudes and also behaviour may change as a result of this awareness. Family planning organisations are turning themselves into a marketing-oriented entities by adopting a marketing philosophy and implementing its technological know-how (Khan 1991). This is really an encouraging venture. The broadening concept of marketing as proposed by Kotler and Levy (1969) provides an impetus for this turnabout. However, is it sufficient to note that by adopting the philosophical and technological dimensions of marketing will entails success to the family planning programmes? Family planning agencies can pool a huge amount of resources - financial and manpower - and the marketing tools to achieve the goals. But, alas, they overlook one thing - the "crowd". This "crowd" comprise of men and women who need to be understood of their characteristics and social environment. It is this understanding which this research is looking for.

Family planning implementers in Malaysia should never underestimate the influence of culture in explaining the behaviour of Malays with respect to family planning. Culture should be given its due importance. Religion and religiosity is the main factor for scrutiny. There is enough evidence from this study which shows that religion can influence the usage, attitude and knowledge of family

planning among the Malays (as shown in the summary of Table 6-43). Thus, a concrete understanding on the part of the policy-makers on this account is really necessary. It will be difficult to convince people about the benefits of family planning if the implementers themselves are ignorant about the status of family planning in Islam. Does Islam permit birth control and/or family planning? To what extent it is permissible and on what grounds? This underlying problem need the urgency to be solved. In formulating policies and strategies, there should be consultations with religious scholars and political leaders at various levels. The policy of limiting the number of children for each couple or law imposing married couples to use contraceptive when they attained a certain number of offsprings is considered against Islamic teachings and moreover it is not compatible with human nature.

This does not mean the government cannot initiate something. Actually there are numerous strategies and programmes which could be implemented, especially at the community level. For example, educating the public on the practice of family planning from Islamic viewpoint and its malpractice. Apart from this, it is vital also to educate them on how to plan and develop their families accordingly. A quick glance at the enormous body of Islamic legislation relating to the family, its structure and its internal and external relationships clearly shows that Islam has probably shown more concern for the family than any other social system. Despite the religious character of Islamic legislation as a whole, it is flexible enough to allow adaptability to the new needs of society. This flexibility is due mainly to the fact that Islam is a highly humanistic religion which takes

cognizance of human weaknesses and therefore does not seek to burden the believers beyond their power.

Looking at the summary of the empirical findings of this research (Table 6-43), there are a few marketing implications which can be drawn from this. Religiosity is a remarkable domain which influences the familiarity of different types of contraceptive, attitude of the Malays on family planning and subsequently their usage or practice of family planning. Social marketers in Malaysia, particularly the family planning agency, should be aware of these phenomena and tailor such programmes accordingly. The importance of social marketing should be realised by the National Population and Family Development Board (NPFDB) in disseminating the information about family planning and activating the Malays to practice it. Social marketing, as defined by Kotler and Zaltman (1971) as:

"... the design, implementation, and control of programmes calculated to influence the acceptability of social ideas and involving considerations of product planning, pricing, communication, distribution and marketing research".

Thus, it was conceived to be an application of marketing concepts and techniques to the marketing of various socially beneficial ideas and causes. Social marketing assures that the marketer understands consumer wants and needs, and then foster exchange that satisfy these needs in the desired ways. The social marketer must develop an integrated marketing mix of product (consisting of tangible and/or intangible elements), price, place and promotion to make the behaviour change desirable and feasible, even easy.

7.3.1 Communication Strategy

Drawing this into the perspective religion and behaviour of the Malay society, several marketing strategies can be employed in changing the behaviour of the individuals. These strategies programmes must operate on the assumption that contraceptives are no more than somewhat "sensitive" consumer goods and should be actively promoted by the Family Planning Board like any other product, to the limit of good taste and social tolerance. Naturally, the promotional campaign strategy should take into consideration the prevailing religious climate and market research. The mechanics of contraceptive promotion for the Malays should focus on the creation of consumer demand through various communication means such as mass media communication, direct mail and personal communication. The people need to be informed about the benefits of family planning and its compatibility with Islamic teachings. It should be the prime objective of the agency to disseminate information on family planning from the Islamic viewpoint. Prior to any informational campaign, segmenting various clusters of consumer according to the level of religiosity is a logical starting point. Malays can be categorised as fundamental Muslim, born-again Muslim, "split-level" Muslim (that is those who claimed to be religious but acted differently) and moderate group. The knowledge of socio-demographic and behavioural characteristics, as well as the psychological profiles of these groups will aid the social marketer in formulating appropriate promotional messages. Exposure to different kinds of media and different messages will activate the people to move from intention stage to action. As Simon (1968) pointed out, family planning campaign should first aim at the best prospects and only later move on successively to the less

promising customers. In this case, the moderate and "split-level" groups should be first targeted. The effectiveness of different methods of contraceptive is the theme message of communication. The best possible way of disseminating the information is through selective communication such as direct mailing. The virtues of direct mail in conveying the information about contraceptives are:

- 1) ability to segment the population into more uniform and definable clusters, e.g., moderate and "split-level" groups and thus, cut down on wasted media reach.
- 2) personalized communication where each individual can receive a letter or brochure with specific messages that are tailored to his or her needs and attitudes
- 3) providing directions on how to adopt the practice, unlike mass media advertising, which seek primarily to generate awareness

The next step is to inform and motivate the fundamentalists and born-again individuals. Promoting the benefits of family planning for these groups can prove much more difficult because their attitudes will be more hostile and there may be no pre-existing demand. Their decision about family planning will be more likely depends on social norms about motherhood and masculinity; on religious beliefs and on concern about the side-effects of contraceptive use. Heavy use of mass media communication is appropriate to these target groups. This will enable the family planning agency to inform and persuade the largest number of religious Malays about how family planning suits into their needs and what is the level of compatibility between family planning and Islamic precepts. The message to be delivered should take into consideration the cultural sensitivity of the Malays. The emphasis is to disseminate the concepts which are religiously approved rather than trying to promote the benefits of adopting family planning. The benefits of a small

family are not immediate and may not even be particularly valued. Balanced against the health and economic benefits, religious approval may outweigh these virtues. The only benefit which is likely to be acceptable to a Malay is: family planning can help to space pregnancies which consequently protect maternal health and ensure a better start for each newborn baby. Therefore what is more important to be incorporated in the campaign is the salient religious issues related to family planning. It is beyond the discussion of this dissertation to discuss about this issue. However, suffice to note that consultation with religious scholars and academics is prerequisite for formulating any promotional campaign. Newspapers and magazines are the best means to execute the strategy, especially for those urban middle-class group. Radio and television would be less effective for such a rational information dissemination.

Another promotional strategy which is more appropriate for the rural and lower-class segment of population is personal communication. The promotion of any product in Malaysia under the conditions of high illiteracy and low disposable income is both expensive and difficult, although the creation of existing mass consumer markets in this country is evidenced of what can be achieved. To a greater extent, personal communication should be used as the main vehicle of communication in motivating the Malays to practice family planning.

Of the three main promotional communication tools, personal communication exercises the most powerful influence, particularly at the adoption stage. Gaining widespread adoption is often difficult among the rural and highly

religious Malays. The sensitive nature of the subject and sensitivity of the people could hinder the use of mass media for active programme so far. Some individuals will know about contraception; for others the concept of birth limitation will be new. Actions to limit family size are frequently in conflict or ambiguous with relation to religious and social values. Thus family planning implementers in Malaysia must acknowledged the considerable cultural incompatibility with the innovation and utilize the most effective campaign to overcome this problem. By the virtue of personal communication, the family planning personnel should be working together with selected opinion leaders such as religious counsellors, political leaders and social workers. The messages to be conveyed should include the information and instruction, persuasion, advice and motivation to the target adopters. Kotler and Roberto (1989) pointed out that personal communication is highly influential because of its three distinctive characteristics:

- 1) it entails numerous and diverse interactions between communicator and target adopter. Thus, there is a continuous feedback about each other's reaction
- 2) it provides the opportunity for the communicator to build and maintain a full range of relationship with the audiences
- 3) as interactions intensify, the target adopter's sense of obligation "to return the favour" grows and brings him/her closer to adopting the social product.

While communication strategy continues to be of critical importance in creating the demand for family planning services and in associating its usage with culturally appropriate settings, opportunities also lie in the distribution structure. In the efforts of increasing family planning usage, the extent of contraceptive outlets should also be enhanced simultaneously.

7.3.2 Distribution Strategy

The second marketing issue which need to be addressed based on the empirical findings of this study is the distribution strategy of contraceptive. There are significant relationships between family planning usage and religion, also with the society and family. Consequently these relationships have a wider implications as to how the Malay consumers procure their supply of contraceptives. At present the contraceptive distribution structure in Malaysia comprise of three distinct systems:

- 1) Family Planning clinic: supply of pills, IUCD, injection, condoms and others at nominal cost
- 2) Private clinic: commercial supply of different contraceptives which is based on market price
- 3) Pharmacy/drugstore: supply of limited types of contraceptive, particularly condoms

In term of numbers, family planning clinics (which are administered by National Population Board) is very scarce. For example, in the state investigated by the researcher there are only three clinics. The same case goes to the number of drugstores and pharmacies. However the distribution of private clinics (run by general practitioners) are quite extensive, where in any small town there are two or three clinics. Since most of the family planning programmes in Malaysia are developed according to medical and public health considerations, the basic outlet for services is those family planning clinics. This kind of structure has several advantages, including a high degree of medical acceptance, due to its ability to handle technical or medical problems. However a complete reliance on

family planning clinics is questionable, especially when one considers the high cost per client visit and societal acceptability of the clinics.

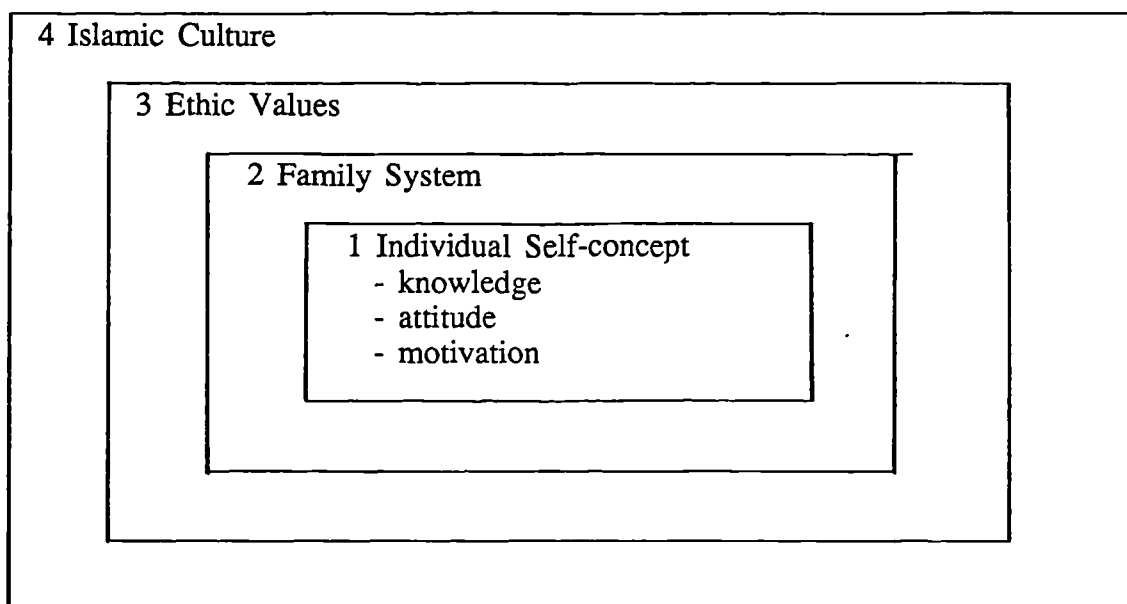
Few suggestions to overcome these problems and enhance the logistical network of contraceptive in the study area will be:

- i) family planning services are incorporated into the administration of Health Centre and Midwife Clinic. These two entities are governed by Ministry of Health. Their networks are more extensive as in every small town there is one Health Centre and supported by few midwife clinics. This will be an extension of maternity services provided by these clinics, in addition to the regular provision of medical and services for mothers.
- ii) it is possible to include private clinics as another channel of distribution, especially in helping to resolve the cultural barriers and shyness among women. These feelings normally hinder the women from visiting the government clinics. The contraceptive materials will be sold to the general practitioners at subsidized prices, giving them a fair margin for their services. By this arrangement the contraceptives can be made available to customers at an affordable cost.
- iii) concurrently with the personal communication activities, the communicator can distribute contraceptive materials, particularly condoms and pills to the target adopters. This arrangement is most appropriate for the population living in remote areas where they are not easily accessible to family planning clinics or private clinics.

All the channels suggested above will help to resolve the shortage of distribution outlets for contraceptives, particularly to the remote areas of the countryside. Perhaps in future, retailers and wholesalers in Malaysia are willing to play an active role in distributing contraceptive materials. Their network is intensive and provides relatively anonymous outlets which are physically close to the customers. This will eventually supplement the present logistical network of the clinic system.

Family planning has been a major focus of social marketing efforts, reflected in a growing literature. Roberto (1975) provides an excellent exposition of social marketing theory applied to the problem of family planning. It is something which should not be overlooked by the Malaysian family planning agency. Despite complex cultural and religious patterns governing high birth rates, the notion of controlling birth (particularly of spacing births) is acceptable to many women in the Malay culture. This is particularly the case among those with several children and those who bear their first few children rather early. Therefore being culturally sensitive to the prevailing culture, marketing efforts could proved to be a successful endeavour. The researcher is in the opinion that family planning in Malaysia is a dynamic process, consisting of three inter-related systems, i.e., individual, family, and social systems. This theory is depicted in the diagram below (Fig 7-1). Every facet of cultural influence is working within the framework of Islamic culture which ultimately shape an individual behavioural characteristics. Religion is a central force in cultivating the beliefs, values, attitudes and motivations of the Malay individuals.

**Figure 7-1 A Theory of Family Planning Process
in Malaysia**



It is imperative for the government and particularly the National Population and Family Development Board (NPFDB) to recognize these salient issues in formulating their policies, strategies, and programmes for the promotion of family planning knowledge and practice. The most remarkable influence is religion, followed by family orientation. The agency should trained all personnel involved in family planning extension work to be religiously conscious while providing the counselling services and technical assistance to the Malay families. If the barrier of religion can be overcome, then the reservations or constraints imposed by the community and family will eventually be removed.

Concluding the discussion of this marketing implication, the researcher believes that it is necessary to understand family planning and fertility behaviour within a cultural perspective. And the implementation of effective strategies will require the fullest possible appreciation of socio-psychological factors within which family planning decision is made. From this appreciation, family planning programmes will encounter a minimal opposition from the public.

7.4 SUGGESTION FOR FUTURE RESEARCH

Beyond remedying the obvious limitations experienced in conducting this research, few potentially fruitful avenues for future research are identified. First, the validation of cultural measures should be pursued further. To the extent the measures in this study are valid, yet further improvements are needed. It is noted that the ethnicity and family orientation indexes are quite marginal. By repeating the process of computation and selection of items/statements, a more reliable measure could be achieved.

The fundamental issues concerning the conceptualization and operationalization of the domain of Malays' religiosity, ethnicity, and family orientation also need further refinement. Employing few self-report and attitudinal statements in an attempt to capture the domain of cultural orientation might be over-simplistic. Therefore, numerous operational mechanisms should be used in future research so that the treatment of these concepts will be more extensive and valid. Attempts should also be made to explore the cross-cultural equivalence of the present study measures. This is to maintain its comparability with the cultural

orientation of other similar societies in the region of South-East Asia.

Secondly, other consumption issues should also be explored. The influence of culture is not restricted to only family planning, but covers a whole range of consumption activities for durable and non-durable goods and also services. How culture influence the choice of food and drinks, clothing, and housing appliances are few issues that deserve mentioning. Culture also has a significant influence on the choice of departmental stores to patronize or entertainment places to visit. Apart from these, replicative research should be taken on other social issues such as smoking, additive behaviour and health care behaviour in searching the relationship between culture and consumer behaviour variables.

It is anticipated that religion and religious value is becoming remarkably prominent in Malaysia. More people are gradually changing their lifestyle according to the precepts of Islam. A new segment of "born-again" consumers has emerged. Therefore, more research need to be taken to explore their consequential religiosity on consumption and purchase activities.

Finally, since the results and ideas presented in this study are basically exploratory (even though they were analyzed quantitatively), additional studies are needed to validate the conclusions. In order to secure a clearer picture of cultural influences, some amount of qualitative data is needed, especially on the dimension of cultural characteristics. Perhaps a triangulation of these two techniques will produce a better picture of "culture and consumer behaviour".

7.5 LIMITATIONS OF THE STUDY

No research is perfect, particularly when it is a postgraduate research. The researcher would like to acknowledge these shortcomings and perhaps remedying is possible by further research. Firstly, the most fundamental limitations are financial and time constraints. The researcher observed that because of these factors, the sample area was confined to only one state in Malaysia. Similar samples could have been obtained from other states in the country and thereby making the sample more representative. Moreover, only Malay consumers were interviewed for the study. If other races were to be included, the information gathered would be more comprehensive, and hence more elaborate analysis could be done.

The information solicited also imposed some constraints to the researcher. More powerful statistical analysis could be employed by the provision of more extensive and discrete data.

Finally, the analysis could be more informative if qualitative research was undertaken as a precursor to or to compliment the quantitative research. By combining these two techniques, the study would benefit from the strengths of both research techniques and offset the weaknesses of the other.

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APPENDICES

Appendix 1

UNIVERSITY OF STRATHCLYDE
CULTURE AND FAMILY PLANNING BEHAVIOUR

I am conducting a survey on family planning behaviour in assessing the society's attitude on family planning. In assisting you to answer the questions, the following is the guideline about the numbers or scales which appear in most of the questions of this questionnaire.

Good manners begins at home [5] [4] [3] [2] [1]

If you agree very much with the statement, you can tick [/] at the box 5 [5] [4] [3] [2] [1]

If you disagree very much with the statement, you can tick [/] at the box 1 [5] [4] [3] [2] [1]

The values of 4, 3 and 2 are for the middle grades of opinion.

If you agree, but not very much with the statement, please tick [/] at the box 4 [5] [4] [3] [2] [1]

If you disagree, but not very much with the statement, please tick [/] at the box 2 [5] [4] [3] [2] [1]

If you are not sure whether you agree or disagree, please tick [/] at the box 3 [5] [4] [3] [2] [1]

A. RELIGIOUS VALUE ORIENTATION

1. How would you rate yourself of your strength of religious affiliation?

Very Strong [5] [4] [3] [2] [1] Very Weak

2. Do you involve in any religious group or organisation?

YES [] NO []

If YES, please indicate the group or organisation

3. Below are 12 general statements regarding the role of religion plays in your life. Please indicate your agreement or disagreement with the statements by ticking [/] the appropriate number

Every man should pray with congregation at the mosque [5] [4] [3] [2] [1]

We must keep our money in Islamic Bank in avoiding the interest payment (riba) [5] [4] [3] [2] [1]

Men and women should be segregated every activities	[5]	[4]	[3]	[2]	[1]
To practice the religious teachings should be compatible with the present situation	[5]	[4]	[3]	[2]	[1]
I find my ideas on religion have a considerable influence on my views in other areas	[5]	[4]	[3]	[2]	[1]
To be succesful in religion is more important than worldly gains	[5]	[4]	[3]	[2]	[1]
Every action that we do should be according to religious teachings	[5]	[4]	[3]	[2]	[1]
We should be actively involve in any religious group	[5]	[4]	[3]	[2]	[1]
Women are obliged to cover their physical appearance	[5]	[4]	[3]	[2]	[1]
We should be contented with the good or bad things happened to us	[5]	[4]	[3]	[2]	[1]
We just plan, it is God who decides	[5]	[4]	[3]	[2]	[1]
Fate has nothing to do with success; but it is the efforts that we put	[5]	[4]	[3]	[2]	[1]

B. ETHNIC VALUE ORIENTATION

4. How would you rate the strength of your ethnic affiliation?

Very Strong [5] [4] [3] [2] [1] Very Weak

5. Do you affiliate yourself with any political party?

YES [] NO []

If YES, please indicate the political party or group

6. Below are 15 general statements on a wide range of issues pertaining to Malay cultural values and norms. Please indicate your agreement or disagreement with these statements by ticking [/] the appropriate number

Let the child perish,
not the Adat (custom) [5] [4] [3] [2] [1]

The public welfare should
be placed ahead of indivi-
duals welfare [5] [4] [3] [2] [1]

There should a harmonious
disposition in the family
and society as a whole [5] [4] [3] [2] [1]

The best job for a woman
is to be a housewife [5] [4] [3] [2] [1]

We should show our
courtesy to outsiders
at all times [5] [4] [3] [2] [1]

To respect our guest is
the Malay's way of life [5] [4] [3] [2] [1]

Interpersonal relationship
is based on trust [5] [4] [3] [2] [1]

We should be tolerance with
other races such as Chinese
and Indians [5] [4] [3] [2] [1]

Money cannot buy happiness
in our life [5] [4] [3] [2] [1]

A person should be evaluated
in terms of his behaviour,
not his accomplishments [5] [4] [3] [2] [1]

Family background is a
measure of respect in the
eye of our society [5] [4] [3] [2] [1]

A Malay leader should be
humble and sincere [5] [4] [3] [2] [1]

We should be loyal to
rulers at all times [5] [4] [3] [2] [1]

Malays' privileges & rights
should not be questioned
by other races [5] [4] [3] [2] [1]

We should not be obsessed
with the spirit of Malay
nationalism [5] [4] [3] [2] [1]

C. FAMILY VALUE ORIENTATION

7. Did your parents ever: Often Sometimes Never

advice you about things that
should be or should not be bought [] [] []

asked about your financial
situation and expenses [] [] []

told you that they knew things
which are better for you in
your decision making [] [] []

voiced their dissatisfaction
with things you bought [] [] []

advice you not to buy or use
certain goods/products [] [] []

8. Below are 11 statements to assess your family value orientation and the extent of parental influence in a family. Please indicate your agreement and disagreement to these statements by ticking [/] the appropriate number

A family will be prosperous
if it is in harmony [5] [4] [3] [2] [1]

Children should report every-
thing to their parents [5] [4] [3] [2] [1]

Children should not necessarily
obey every decision made
by their parent [5] [4] [3] [2] [1]

To live with your parents
after marriage creates a lot
of problems [5] [4] [3] [2] [1]

Discussion of sexual matters in the family is a taboo	[5]	[4]	[3]	[2]	[1]
Caring for one's age parent is a duty of every person	[5]	[4]	[3]	[2]	[1]
Family relationship is based on obedience of children toward their parents	[5]	[4]	[3]	[2]	[1]
Family is a thrust to society's development	[5]	[4]	[3]	[2]	[1]
Good manners begin at home	[5]	[4]	[3]	[2]	[1]
Parents should listen to their children opinions in making decision	[5]	[4]	[3]	[2]	[1]
We should respect the mother more than the father	[5]	[4]	[3]	[2]	[1]

D. KNOWLEDGE ABOUT FAMILY PLANNING

9. How knowledgeable are you about family planning practice?

Very Knowledgeable	[5]	[4]	[3]	[2]	[1]	Very Unknowledgeable
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10. How familiar are you with the following methods of
contraceptive?

	<u>Familiar</u>	<u>Not Familiar</u>
* contraceptive pill	[]	[]
* injection	[]	[]
* IUCD	[]	[]
* condom	[]	[]
* coitus interuptus	[]	[]
* vasectomy	[]	[]

E. ATTITUDE TOWARDS FAMILY PLANNING

11. How favourable is your overall opinion of family planning

Very Favourable	[5]	[4]	[3]	[2]	[1]	Very Unfavourable
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12. In your opinion, to use family planning is

Good	[5]	[4]	[3]	[2]	[1]	Bad
Beneficial	[5]	[4]	[3]	[2]	[1]	Harmful
Wise	[5]	[4]	[3]	[2]	[1]	Foolish

13. Below are 12 statements about family planning and contraceptive use. Please indicate your agreement or disagreement with the statements by ticking [/] the appropriate number

A happy family is a small family	[5]	[4]	[3]	[2]	[1]
----------------------------------	-----	-----	-----	-----	-----

Spacing children over time is desirable	[5]	[4]	[3]	[2]	[1]
---	-----	-----	-----	-----	-----

Too many children will jeopardize their future because it will be difficult to provide for them adequately	[5]	[4]	[3]	[2]	[1]
--	-----	-----	-----	-----	-----

We can enjoy family life by having a small family	[5]	[4]	[3]	[2]	[1]
---	-----	-----	-----	-----	-----

Repeated pregnancies for women will affect her physical well-being	[5]	[4]	[3]	[2]	[1]
--	-----	-----	-----	-----	-----

Contraceptive use may cause serious health problems	[5]	[4]	[3]	[2]	[1]
---	-----	-----	-----	-----	-----

We need to have a large enough family so that at least some of the children may make "good"	[5]	[4]	[3]	[2]	[1]
---	-----	-----	-----	-----	-----

We feel less secure if we have too few children to count on for help in old age	[5]	[4]	[3]	[2]	[1]
Large families generate love and affection more often than do small families	[5]	[4]	[3]	[2]	[1]
Maintaining a large family creates a sense of personal worth within a society	[5]	[4]	[3]	[2]	[1]
Women should be encouraged to work in helping their husbands' income	[5]	[4]	[3]	[2]	[1]
Islam is opposed to family planning	[5]	[4]	[3]	[2]	[1]

F. PRACTICE OF FAMILY PLANNING

14. Have you ever used any contraceptive method?
 YES [] NO []
 If YES, please answer questions 15, 16 and 17. If NO, please go to questions 18, 19 and 20.
15. What is the contraceptive method that you have ever used

16. If you have stopped using the method, please state the reason(s) why you stop using

17. If you ever used any family planning method, which of the following source(s) did you buy the product?
 * family planning clinic []
 * private clinic []
 * pharmacy/drugstore []
18. Do you intend to use or practice family planning in the near future?
 YES [] NO []

19. If you to use any family planning method, how likely is it that you would use each of the following methods?

	<u>Most Likely</u>	<u>Likely</u>	<u>Not at all Likely</u>
* pill	[]	[]	[]
* injection	[]	[]	[]
* IUCD	[]	[]	[]
* condom	[]	[]	[]
* coitus interruptus	[]	[]	[]

20. What source(s) of reference would you seek in deciding to use family planning? (please tick all the relevant answer)

* your partner (husband/wife)	[]
* parents, mother-in-law	[]
* friends and peer	[]
* neighbours	[]
* doctors and midwives	[]
* religious teachers	[]
* information gathering and media exposure	[]

BACKGROUND OF THE RESPONDENT

Please indicate your background by ticking the appropriate box

Age	17-30	[]
	31-40	[]
	above 41	[]
Sex	Male	[]
	Female	[]
Marital Status	Married	[]
	Single	[]
Educational Level	Elementary or less	[]
	Secondary or more	[]
	University or college	[]

Residence	Urban	[]
	Rural	[]
No. of living children	Less than 5	[]
	5 or more	[]

TINGKAHLAKU PENGGUNA PERANCANG KELUARGA

Berikut ini adalah soal-selidik yang bertujuan untuk menilai sikap masyarakat terhadap amalan perancang keluarga. Untuk membantu saudara/i menjawab soal-selidik ini, berikut adalah garis panduan tentang nombor-nombor yang terdapat pada soalan-soalan yang berkenaan, sebagai contohnya:

Pembentukan akhlak bermula di rumah [5] [4] [3] [2] [1]
 Sekiranya saudara/i sangat bersetuju dengan kenyataan ini, sila tandakan [/] pada kotak nombor 5 iaitu:

~~[5]~~ [4] [3] [2] [1]

Sekiranya saudara/i sangat tidak bersetuju dengan kenyataan ini, sila tandakan [/] pada kotak nombor 1 iaitu:

[5] [4] [3] [2] ~~[1]~~

Nombor-nombor 4, 3 dan 2 adalah tingkatan pertengahan bagi pendapat saudara/i. Sekiranya saudara/i bersetuju dengan kenyataan ini, tandakanlah [/] pada kotak nombor 4 iaitu:

[5] ~~[4]~~ [3] [2] [1]

Sekiranya saudara/i tidak bersetuju dengan kenyataan ini, sila tandakan [/] pada kotak nombor 2 iaitu:

[5] [4] [3] ~~[2]~~ [1]

Sekiranya saudara/i tidak pasti samada bersetuju atau tidak dengan kenyataan ini, sila tandakan [/] pada kotak nombor 3 iaitu:

[5] [4] ~~[3]~~ [2] [1]

A. PENGHAYATAN NILAI-NILAI AGAMA

1. Bagaimanakah saudara/i menilai diri sendiri dalam menghayati amalan agama dalam kehidupan?

Sangat Kuat [5] [4] [3] [2] [1] Sangat Lemah

2. Adakah saudara/i bergiat dalam sebarang kumpulan/pergerakan agama?

YA [] TIDAK []

Sekiranya YA, sila nyatakan kumpulan tersebut

3. Berikut ini ada 12 kenyataan berkenaan penghayatan agama secara umum. Sila nyatakan persetujuan/tidak setuju saudara terhadap kenyataan tersebut dengan menandakan [/] pada ruangan-ruangan yang berkenaan

	<u>Sangat Bersetuju</u>		<u>Sangat Tidak Bersetuju</u>		
Setiap lelaki mesti mengerjakan solahnya di masjid atau surau	[5]	[4]	[3]	[2]	[1]
Kita mesti menyimpan dalam Bank Islam untuk mengelakkan dari menerima faedah (riba)	[5]	[4]	[3]	[2]	[1]
Pengasingan antara lelaki dan perempuan dalam setiap aktiviti adalah satu tuntutan agama	[5]	[4]	[3]	[2]	[1]
Mengamalkan hukum agama hendaklah bersesuaian dengan keadaan masa	[5]	[4]	[3]	[2]	[1]
Nilai2 agama banyak mempengaruhi pandangan saya terhadap aspek-aspek kehidupan dunia	[5]	[4]	[3]	[2]	[1]
Kejayaan dalam agama adalah lebih penting dari kejayaan duniawi	[5]	[4]	[3]	[2]	[1]
Setiap perbuatan yang kita lakukan hendaklah berdasarkan kepada hukum agama	[5]	[4]	[3]	[2]	[1]
Kita perlu bergiat aktif dalam apa-apa pergerakan dakwah	[5]	[4]	[3]	[2]	[1]
Wanita perlu diwajibkan untuk menutup aurat dengan sempurna	[5]	[4]	[3]	[2]	[1]
Kita perlu menerima segala ketentuan baik dan buruk dengan penuh redha	[5]	[4]	[3]	[2]	[1]
Kita hanya merancang; Allah yang menentukan segalanya	[5]	[4]	[3]	[2]	[1]
Kejayaan seseorang tidak bergantung pada nasib, tapi lebih kepada usaha beliau	[5]	[4]	[3]	[2]	[1]

B. PENERAPAN NILAI-NILAI BUDAYA MELAYU

4. Bagaimanakah saudara/i menilai diri sendiri dengan semangat kemelayuan?

Sangat Kuat [5] [4] [3] [2] [1] Sangat Lemah

5. Adakah saudara/i menganggotai sebarang parti/kumpulan politik?

YA [] TIDAK []

Sekiranya YA, sila nyatakan parti berkenaan

6. Berikut ini ada 15 kenyataan mengenai nilai hidup Melayu secara umum. Sila nyatakan persetujuan saudara/i dengan kenyataan tersebut dengan menandakan [/] pada ruangan yang berkenaan

	<u>Sangat Bersetuju</u>				<u>Sangat Tidak Bersetuju</u>
Biar mati anak, jangan mati adat	[5]	[4]	[3]	[2]	[1]
Kebajikan masyarakat adalah lebih utama dari kepentingan individu	[5]	[4]	[3]	[2]	[1]
Suasana harmoni perlu diwujudkan dalam keluarga & jiran tetangga	[5]	[4]	[3]	[2]	[1]
Sebaik-baik pekerjaan bagi wanita adalah menjadi surirumah	[5]	[4]	[3]	[2]	[1]
Kita mesti menunjukkan amalan bersopan santun sepanjang masa	[5]	[4]	[3]	[2]	[1]
Menghormati tetamu adalah amalan masyarakat Melayu	[5]	[4]	[3]	[2]	[1]
Persahabatan yang berkekalan berasaskan sikap amanah sesama sendiri	[5]	[4]	[3]	[2]	[1]
Kita mesti bersikap toleransi dengan bangsa-bangsa lain seperti Cina dan India	[5]	[4]	[3]	[2]	[1]
Duit tidak dapat membeli kebahagiaan hidup	[5]	[4]	[3]	[2]	[1]

Penilaian seseorang individu berdasarkan kepada budi-bahasa beliau; bukan pencapaian	[5]	[4]	[3]	[2]	[1]
Latarbelakang keluarga menjadi ukuran seseorang di kacamata masyarakat	[5]	[4]	[3]	[2]	[1]
Seorang pemimpin yang baik perlu bersifat jujur dan rendah diri	[5]	[4]	[3]	[2]	[1]
Kita mesti senantiasa menunjukkan sikap taat setia kepada pemerintah	[5]	[4]	[3]	[2]	[1]
Hak2 bangsa Melayu tidak boleh dipertikaikan	[5]	[4]	[3]	[2]	[1]
Kita tidak boleh taksud dengan semangat kemelayuan (asabiyah)	[5]	[4]	[3]	[2]	[1]

C. PENERAPAN NILAI-NILAI KELUARGA

	<u>Seringkali</u>	<u>Jarang2</u>	<u>Tidak Pernah</u>
7. Adakah ibubapa saudara/i:			
* menasihati tentang apa yang patut dibeli dan tidak patut dibeli?	[]	[]	[]
* menanyakan tentang perbelanjaan kewangan	[]	[]	[]
* memberitahu bahawa mereka mengetahui apa yang lebih baik untuk saudara dalam setiap pilihan	[]	[]	[]
* menyuarkan rasa tidak puashati dengan apa yang saudara beli	[]	[]	[]
* menasihati saudara supaya tidak membeli/mengguna sesuatu	[]	[]	[]

8. Berikut ini ada 11 kenyataan tentang nilai-nilai kekeluargaan dan peranan ibubapa secara umum. Sila nyatakan persetujuan saudara/i dengan kenyataan berkenaan dengan menandakan [/] pada ruangan yang berkenaan

	<u>Sangat Bersetuju</u>		<u>Sangat Tidak Bersetuju</u>		
Keharmonian keluarga akan mewujudkan kemakmuran pada ahlinya	[5]	[4]	[3]	[2]	[1]
Anak-anak perlu memberitahu ibubapa setiap apa yang mereka lakukan	[5]	[4]	[3]	[2]	[1]
Anak-anak tidak semestinya mematuhi setiap keputusan ibubapa mereka	[5]	[4]	[3]	[2]	[1]
Tinggal bersama orangtua selepas berkahwin banyak menimbulkan masalah	[5]	[4]	[3]	[2]	[1]
Membincangkan masalah2 seks dengan ibubapa adalah perkara yang memalukan	[5]	[4]	[3]	[2]	[1]
Adalah menjadi tanggungjawab setiap anak untuk menjaga ibubapa mereka semasa tua	[5]	[4]	[3]	[2]	[1]
Jalinan hubungan keluarga perlu dalam suasana kepatuhan anak terhadap kedua ibubapanya	[5]	[4]	[3]	[2]	[1]
Keluarga adalah teras pembentukan ummah	[5]	[4]	[3]	[2]	[1]
Pembentukan akhlak bermula dirumah	[5]	[4]	[3]	[2]	[1]
Ibubapa perlu mendengar pendapat anak-anak bila membuat keputusan	[5]	[4]	[3]	[2]	[1]
Kita perlu menghormati seseorang ibu lebih dari bapa	[5]	[4]	[3]	[2]	[1]

D. PENGETAHUAN PERANCANG KELUARGA

9. Setakat manakah pengetahuan saudara/i tentang amalan perancang keluarga?

Sangat Berpengetahuan [5] [4] [3] [2] [1] Sangat Tidak Berpengetahuan

10. Adakah saudara/i mengetahui atau biasa tentang cara-cara pengamalan perancang keluarga yang berikut?

	<u>Biasa</u>	<u>Tidak Biasa</u>
* pil perancang	[]	[]
* suntikan	[]	[]
* IUD	[]	[]
*	[]	[]
* kondom	[]	[]
*	[]	[]
* inzal	[]	[]
* pemandulan	[]	[]

E. SIKAP TERHADAP PERANCANG KELUARGA

11. Apakah pendapat saudara/i secara keseluruhannya terhadap perancang keluarga?

Sangat Bersetuju [5] [4] [3] [2] [1] Sangat Tidak Bersetuju

12. Pada anggapan saudara/i, mengamalkan perancang keluarga adalah satu langkah yang:

Baik	[5]	[4]	[3]	[2]	[1]	Tidak baik
Berguna	[5]	[4]	[3]	[2]	[1]	Membahayakan
Bijak	[5]	[4]	[3]	[2]	[1]	Bodoh

13. Berikut ini ada 12 kenyataan tentang perancang keluarga secara umum. Sila nyatakan persetujuan saudara/i terhadap kenyataan tersebut dengan menandakan [/] pada ruangan yang berkenaan

	<u>Sangat Bersetuju</u>		<u>Sangat Tidak Bersetuju</u>		
Keluarga yang bahagia terdiri dari bilangan ahli yang kecil	[5]	[4]	[3]	[2]	[1]
Adalah lebih baik untuk menjarakkan kelahiran anak-anak	[5]	[4]	[3]	[2]	[1]
Bilangan anak yang ramai mungkin mengancam masa depan mereka disebabkan susah untuk memberi tanggungan yang sempurna	[5]	[4]	[3]	[2]	[1]
Kita boleh menikmati kebahagiaan rumahtangga dengan mempunyai bilangan anak yang sedikit	[5]	[4]	[3]	[2]	[1]
Kehamilan yang kerap bagi wanita akan membahayakan kesihatan	[5]	[4]	[3]	[2]	[1]
Menggunakan alat pencegah kehamilan mengakibatkan bahaya pada tubuh badan	[5]	[4]	[3]	[2]	[1]
Kita perlu mempunyai bilangan anak yang ramai supaya sekurang2-nya ada yang menjadi 'berguna'	[5]	[4]	[3]	[2]	[1]
Jaminan semasa tua akan ter gugat sekiranya kita tidak mempunyai anak yang ramai	[5]	[4]	[3]	[2]	[1]
Keluarga yang besar akan mewujudkan suasana kasih-mesra yang lebih dari keluarga yang kecil	[5]	[4]	[3]	[2]	[1]
Mempunyai keluarga yang besar akan memperolehi penghargaan peribadi di kalangan masyarakat	[5]	[4]	[3]	[2]	[1]
Wanita perlu digalakkan untuk bekerja bagi membantu suami mereka	[5]	[4]	[3]	[2]	[1]
Islam melarang amalan perancang keluarga	[5]	[4]	[3]	[2]	[1]

F. PENGGUNAAN PERANCANG KELUARGA

14. Pernahkah saudara/i mengguna sebarang alat atau ubat perancang keluarga?

YA [] TIDAK []

Sekiranya YA, sila jawab soalan 15, 16 dan 17. Sekiranya TIDAK, sila pergi kepada soalan 18, 19 dan 20

15. Apakah cara atau alat perancang keluarga yang saudara/i gunakan?

16. Sekiranya telah berhenti dari menggunakan perancang keluarga, sila nyatakan sebab-sebab berhenti

17. Dari manakah saudara/i biasa membeli ubat atau alat perancang keluarga?

- * kedai ubat/farmasi []
- * klinik swasta []
- * klinik perancang keluarga []

18. Adakah saudara/i bercadang hendak mengamalkan perancang keluarga di masa hadapan?

YA [] TIDAK []

19. Sekiranya saudara/i ingin mengamalkan perancang keluarga, apakah cara yang akan saudara/i gunakan:

	<u>Akan Menggunakan</u>	<u>Mungkin Menggunakan</u>	<u>Tidak Akan Menggunakan</u>
* pil perancang	[]	[]	[]
* suntikan	[]	[]	[]
* IUD	[]	[]	[]
* _____	[]	[]	[]
* kondom	[]	[]	[]
* inzal	[]	[]	[]

20. Sekiranya saudara/i bercadang hendak mengamalkan perancang keluarga di masa hadapan, apakah sumber rujukan saudara bagi menentukan keputusan tersebut?

- * suami atau isteri []
- * ibubapa dan mertua []
- * rakan-rakan sebaya []
- * jiran []
- * doktor/bidan []
- * guru agama []
- * maklumat dari media []
seperti radio, TV & akhbar

LATAR BELAKANG RESPONDEN

Sila nyatakan latar-belakang saudara/i:

- | | | |
|-----------------------------|-------------------|-----|
| Umur | 17-30 | [] |
| | 31-40 | [] |
| | 41 keatas | [] |
| Jantina | Laki-laki | [] |
| | Perempuan | [] |
| Taraf
Perkahwinan | Berkahwin | [] |
| | Bujang | [] |
| Persekolahan | Sekolah rendah | [] |
| | Sekolah menengah | [] |
| | Universiti/maktab | [] |
| Tempat
Tinggal | Bandar | [] |
| | Luar-bandar | [] |
| Bilangan anak
yang hidup | Kurang dari 5 | [] |
| | 5 atau lebih | [] |

Abdul Razak Kamaruddin
Department of Marketing
University of Strathclyde
173, Cathedral Street
Glasgow G4 0RQ, UK
10 June 1992

Director-General
National Population & Family Development Board,
Prime Minister's Department,
LPPKN Building,
12-B, Jalan Raja Laut,
50530 Kuala Lumpur

Dear Sir,

I am a doctoral student at the Department of Marketing, University of Strathclyde. Currently I am conducting a study about the influence of culture on consumer behaviour using family planning as an example. I am writing to ask you to help me with this study.

The study will consist of both mail survey and personal interviews with user and non-user of family planning in Malaysia. I will be carrying out the personal interviews myself to cover the knowledge and attitude to family planning. It is hope that the results should help to achieve a better understanding of family planning in Malaysia.

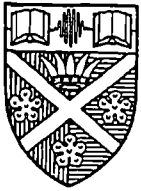
I would stress that the research will be confidential and nothing will be reported which could be identified with your organisation and individuals involved in the study. This study will produce some recommendations for the marketing of family planning services that might be helpful to your organisation. I would be please to present you with the recommendations or a complete copy of the final report.

I will appreciate if you could arrange a discussion either with you or someone in your department who could help me with this study. I can send you a draft of the questionnaire and interview schedule for your approval. Hopefully we can arrange a meeting for further discussion when I come to Malaysia in August this year.

Thank you in anticipation for your co-operation.

Yours faithfully,

Abdul Razak Kamaruddin



University of Strathclyde

Student Research Projects*

Stenhouse Building, 173 Cathedral Street, Glasgow G4 0RQ

Abdul Razak Kamaruddin
10 Jun 1992

Ketua Pengarah
Lembaga Penduduk dan Pembangunan
Keluarga Negara (LPPKN)
Jabatan Perdana Menteri
Bangunan LPPKN
12-B, Jalan Raja Laut
50530 Kuala Lumpur

Tuan,

Penyelidikan Sikap Pengguna Terhadap Perancang Keluarga

Merujuk perkara di atas, sukacita di maklumkan bahawa saya sedang menjalankan satu penyelidikan tentang kesan budaya dan agama terhadap perlakuan pengguna. Penyelidikan ini merupakan thesis Ph.D saya dibawah penyeliaan Dr.Stephen Tagg di Jabatan Pemasaran, University of Strathclyde, UK. Saya bercadang untuk menggunakan isu perancang keluarga di Malaysia sebagai bidang kes di dalam kajian ini.

Atas maksud tersebut, saya ingin meminta jasa baik dari pihak tuan agar dapat membantu saya menjalankan kajian ini. Proses kajian ini akan terdiri dari soal-selidik secara pos (mail survey) dan temu-bual dengan pengguna2 perancang keluarga di Malaysia. Ianya akan meliputi tentang pengetahuan dan sikap pengguna terhadap perancang dan pembangunan keluarga dan pengaruh budaya dalam proses ini.

Perlu saya tekankan di sini bahawa penyelidikan ini adalah sulit dan sebarang laporan tidak akan diterbitkan tanpa persetujuan dari pihak tuan. Penyelidikan ini bertujuan untuk menghasilkan satu kefahaman tentang sikap masyarakat di Malaysia tentang perancang keluarga dan pengaruh budaya terhadap sikap ini, juga apakah implikasi pemasaran dalam masalah ini. Adalah diharapkan dengan kajian ini, ianya dapat mengemukakan beberapa saranan yang boleh membantu sebarang program atau kempen perancang keluarga di jabatan tuan.

Saya amat berbesar hati agar tuan dapat membantu saya dalam kajian ini. Sekiranya perlu, saya akan mengirinkan satu deraf soal-selidik bagi kajian ini untuk persetujuan tuan. Saya berharap untuk membuat satu temu-janji dengan tuan pada bulan Ogos nanti untuk membincangkan dengan lebih lanjut tentang kajian ini.

Kerjasama dari pihak tuan terlebih dahulu saya ucapkan ribuan terima kasih. Sekian.

Yang benar,

1CB
Dispositively
1/11/92
7/9/92

*Student Research Projects are an integral part of the undergraduate and postgraduate curricula of the department.



لماك فنودون دان تمباغوننكلواركنكارا

LEMBAGA PENDUDUK dan PEMBANGUNAN KELUARGA NEGARA, MALAYSIA

(Jabatan Perdana Menteri)

Bangunan LPPKN, No.12B, Jalan Raja Laut, Peti Surat 10416, 50712 Kuala Lumpur.

Tel : 03-2937555

Kabel : FAMILI K.LUMPUR

Telex : POPMAL MA 31911

Ruj. Tuan:

Ruj. Kami: Bil.(16)dlm.LPPKN/38 Jld.VII

Tarikh : 23hb. Julai, 1992

Abdul Razak Kamaruddin
Department of Marketing
University of Strathclyde
173, Cathedral Street
Glasgow G4 ORQ,
UNITED KINGDOM

Tuan,

Per: Penyelidikan Sikap Pengguna Terhadap Perancang Keluarga

Merujuk kepada surat tuan bertarikh 1 Julai 1992, kami telah mengambil maklum tentang kajian dan deraf jadual soalselidik yang dilampirkan.

2. Memandangkan tuan akan berada di Malaysia pada bulan Ogos 1992 akan datang, satu perjumpaan di antara tuan dan pihak LPPKN boleh diaturkan untuk membincangkan tujuan dan jadual soalselidik dengan lebih terperinci. Tuan boleh menghubungi kami melalui telefon 03-2937555 samb. 280 (Puan Asma Hussein - Perangkawan) untuk menetapkan tarikh dan masa mesyuarat yang sesuai untuk kedua-dua belah pihak

3. Sekian dimaklumkan. Semoga kita berjumpa lagi, saya ucapkan Selamat Maju Jaya.

Saya Yang Menurut Perintah,

(TEY NAI PENG)

b.p. Ketua Pengarah,
Lembaga Penduduk dan Pembangunan Keluarga Negara,
MALAYSIA.

- - - - FACTOR ANALYSIS - - - -

ANALYSIS NUMBER 1 LISTWISE DELETION OF CASES WITH MISSING VALUES

	MEAN	STD DEV	LABEL
ISQUE	4.36061	.70622	PRAY AT MOSQUE WITH CONGREGATION
ANK	4.05758	.92238	SAVING MONEY WITH ISLAMIC BANK
GREG	4.03939	1.07258	MEN-WOMEN SEGREGATION
MPTBLE	2.92727	1.45683	COMPATIBLE WITH THE PRESENT SITUATION
FLUEC	3.93939	.84117	RELIGIOUS VALUE INFLUENCED MY LIFE
CCES	3.90909	1.07651	SUCCESS IN RELIGION VS WORLDLY GAINS
T	4.53939	.56220	EVERY ACTION SHOULD BE ACCORDING TO RELI
KWH	3.26364	.99858	ACTIVE INVOLVEMENT IN ANY RELIGIOUS GROU
IL	4.61212	.59469	WOMAN AND VEIL
LL	4.70000	.48472	GOOD/BAD IS IN GOD WILL
AN	4.78485	.41155	MAKE PLANS,BUT THE ULTIMATE DECISION IS
TE	4.14545	1.00910	FATE VS EFFORT

NUMBER OF CASES = 330

MORE

- - - - FACTOR ANALYSIS - - - -

CORRELATION MATRIX:

	MOSQUE	BANK	SEGREG	COMPTBLE	INFLUEC	SUCCES	ACT
MOSQUE	1.00000						
BANK	.22933	1.00000					
SEGREG	.15373	.10830	1.00000				
COMPTBLE	-.08965	-.03080	-.17907	1.00000			
INFLUEC	.09830	.13771	.06330	-.00857	1.00000		
SUCCES	.15919	.13079	.08998	-.10889	.19529	1.00000	
ACT	.08277	.19783	.14612	-.11896	.22359	.28215	1.00000
DAKWH	.19235	.24417	.10663	-.14139	.20725	.26270	.18989
VEIL	.13865	.15166	.11933	-.10984	.16553	.23437	.21858
WILL	-.01154	.03875	.02865	.01205	.08200	.18057	.18292
PLAN	.04814	.02472	.15009	-.07180	-.03778	.10665	.13527
FATE	-.00132	-.10373	-.03620	.09406	.03906	.04299	.04880

	DAKWH	VEIL	WILL	PLAN	FATE
DAKWH	1.00000				

MORE

- - - - FACTOR ANALYSIS - - - -

	DAKWH	VEIL	WILL	PLAN	FATE
VEIL	.28021	1.00000			
WILL	.10738	.30157	1.00000		
PLAN	.02750	.20443	.49824	1.00000	
FATE	-.06532	-.10830	-.01616	.07558	1.00000

DETERMINANT OF CORRELATION MATRIX = .2939948

MORE

--- FACTOR ANALYSIS ---

VERSE OF CORRELATION MATRIX:

	MOSQUE	BANK	SEGREG	COMPTBLE	INFLUEC
MOSQUE	1.11920				
BANK	-.19876	1.15319			
SEGREG	-.11178	-.04683	1.09818		
COMPTBLE	.04062	-.05414	.14699	1.08314	
INFLUEC	-.03567	-.06015	-.03030	-.04336	1.12711
SUCCESS	-.10420	-.01586	-.00794	.06396	-.10565
DAKWH	.03336	-.15976	-.09548	.08856	-.16671
VEIL	-.11073	-.18223	-.02698	.10645	-.13068
WILL	-.07595	-.04305	-.04556	.05173	-.09089
PLAN	.09939	.02852	.09246	-.10908	-.07053
FATE	-.05250	-.00407	-.17377	.08329	.14327
TE	-.03265	.11778	.03504	-.10300	-.06500

	SUCCESS	ACT	DAKWH	VEIL	WILL
SUCCESS	1.20555				

MORE

--- FACTOR ANALYSIS ---

	SUCCESS	ACT	DAKWH	VEIL	WILL
SUCCESS	1.20555				
ACT	-.21133	1.21103			
DAKWH	-.18045	-.04916	1.23160		
VEIL	-.11554	-.10159	-.20912	1.26299	
WILL	-.11859	-.10515	-.04686	-.26106	1.47274
PLAN	.00030	-.04365	.07193	-.09417	-.68771
FATE	-.07171	-.08443	.03683	.12842	.07412

	PLAN	FATE
PLAN	1.41661	
FATE	-.14178	1.06110

BIAS-CORRECTED MEYER-OLKIN MEASURE OF SAMPLING ADEQUACY = .68960

WILKS' LAMBDA TEST OF SPHERICITY = 396.84264, SIGNIFICANCE = .00000

HERE ARE 32 (24.2%) OFF-DIAGONAL ELEMENTS OF AIC MATRIX > 0.09

MORE

----- FACTOR ANALYSIS -----

TRACTION 1 FOR ANALYSIS 1, PRINCIPAL-COMPONENTS ANALYSIS (PC)

INITIAL STATISTICS:

VARIABLE	COMMUNALITY	*	FACTOR	EIGENVALUE	PCT OF VAR	CUM PCT
SQUE	1.00000	*	1	2.47898	20.7	20.7
NK	1.00000	*	2	1.45831	12.2	32.8
GREG	1.00000	*	3	1.17790	9.8	42.6
MPTBLE	1.00000	*	4	1.06414	8.9	51.5
FLUEC	1.00000	*	5	.97654	8.1	59.6
CCES	1.00000	*	6	.86428	7.2	66.8
T	1.00000	*	7	.80321	6.7	73.5
KWH	1.00000	*	8	.73285	6.1	79.6
IL	1.00000	*	9	.71945	6.0	85.6
LL	1.00000	*	10	.67129	5.6	91.2
AN	1.00000	*	11	.60918	5.1	96.3
TE	1.00000	*	12	.44389	3.7	100.0

PC EXTRACTED 4 FACTORS.

MORE

----- FACTOR ANALYSIS -----

FACTOR MATRIX:

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4
SQUE	.38486	-.34995	-.10345	.19903
NK	.43830	-.36798	-.00917	-.20691
GREG	.35866	-.09348	-.42550	.48225
MPTBLE	-.28668	.16135	.52615	-.32361
FLUEC	.40852	-.23687	.48463	-.04134
CCES	.57123	-.04829	.26032	.09957
T	.56877	-.00556	.23317	.17100
KWH	.57021	-.30425	.04701	-.18117
IL	.61908	.12291	-.08061	-.30000
LL	.48162	.67974	.01100	-.22094
AN	.40795	.70363	-.18908	.12187
ITF	-.06686	.20587	.55466	.64581

MORE

----- FACTOR ANALYSIS -----

UNAL STATISTICS:

VARIABLE	COMMUNALITY	*	FACTOR	EIGENVALUE	PCT OF VAR	CUM PCT
SQUE	.32090	*	1	2.47898	20.7	20.7
INK	.37041	*	2	1.45831	12.2	32.8
GREG	.55100	*	3	1.17790	9.8	42.6
MPTBLE	.48978	*	4	1.06414	8.9	51.5
FLUEC	.45957	*				
CCES	.40631	*				
T	.40714	*				
KWH	.45274	*				
IL	.49486	*				
LL	.74294	*				
AN	.71212	*				
TE	.77157	*				

MORE

----- FACTOR ANALYSIS -----

VARIMAX ROTATION 1, EXTRACTION 1, ANALYSIS 1 - KAISER NORMALIZATION.

VARIMAX CONVERGED IN 6 ITERATIONS.

ROTATED FACTOR MATRIX:

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4
SQUE	.37113	-.11758	.40803	-.05332
INK	.49191	-.07303	.11880	-.33013
GREG	.07501	.09667	.72943	.06293
MPTBLE	-.00598	-.03333	-.68810	.12309
FLUEC	.65019	-.05559	-.14770	.10912
CCES	.58434	.19786	.10422	.12185
T	.54797	.22851	.15575	.17433
KWH	.59573	.03672	.13036	-.28195
IL	.41310	.45435	.06373	-.33721
LL	.13058	.84124	-.12290	-.05568
AN	-.05620	.81184	.18924	.11859
TE	.09978	.00185	-.04155	.87171

- - - - FACTOR ANALYSIS - - - -

ALYSIS NUMBER 1 LISTWISE DELETION OF CASES WITH MISSING VALUES

	MEAN	STD DEV	LABEL
AT	2.30662	1.21905	LET THE CHILD PERISH, NOT THE ADAT
LFAR	3.70035	1.04150	COLLECTIVE VS INDIVIDUAL WELFARE
RMONY	4.69686	.49694	HARMONY WITHIN FAMILY AND NEIGHBORHOOD
ME	3.57840	1.10938	WOMEN PLACE IS AT HOME
URTESY	4.56794	.63803	DISPLAYS COURTESY AT ALL TIMES
SPITAL	4.44251	.74983	HOSPITALITY IS OUR WAY OF LIFE
UST	4.55401	.57608	INTERPERSONAL RELATION IS BASED ON TRUST
LERAT	3.63763	1.00404	TOLERANCE WITH OTHER RACES
NEY	3.95122	1.02302	MONEY CANNOT BUY HAPPINESS
NNER	4.03136	.83774	A PERSON IS ASSESSED FOR HIS GOOD MANNER
MILBAK	3.43206	1.09101	FAMILY BACKGRD IS A MEASURE OF RESPECT
MBLE	4.50523	.60227	A LEADER SHOULD BE HUMBLE
YAL	3.93728	.91772	SHOW LOYALTY TO RULERS AT ALL TIMES
GHT	4.10801	.91156	MALAY RIGHT IS UNQUESTIONABLE
SESS	3.46690	.96700	SHOULD NOT BE OBSESSED WITH MALAY IDENT.

- - - - FACTOR ANALYSIS - - - -

CORRELATION MATRIX:

	ADAT	WELFAR	HARMONY	HOME	COURTESY	HOSPITAL	TRUST
ADAT	1.00000						
WELFAR	.10567	1.00000					
HARMONY	-.08268	.16842	1.00000				
HOME	.00802	.13540	-.06139	1.00000			
COURTESY	-.06284	-.00609	.09276	.04308	1.00000		
HOSPITAL	.22591	.02711	-.03286	-.00192	.20370	1.00000	
TRUST	-.09337	.03289	.23449	.01113	.19689	.24803	1.00000
TOLERAT	.05396	-.07411	.03836	-.17531	.07132	.10227	.07627
NEVEY	-.08049	.08468	.11524	.02187	.10152	.01912	.15874
INNER	.14804	.11901	.03131	.13467	.00581	.12255	.07255
FAMILBAK	.12088	-.08260	.01670	.03836	.20381	.09458	.12964
HUMBLE	-.06410	.04152	.17471	.01639	.20608	.13035	.21837
LOYAL	.15789	.07172	.04250	.02202	.09090	.05572	.19823
RIGHT	.02358	.00475	.07253	.12471	.15266	.13956	.11203
OBSESS	-.06848	.01095	.17914	.08310	.10142	-.04965	.04873

MORE

- - - - FACTOR ANALYSIS - - - -

	TOLERAT	MONEY	MANNER	FAMILBAK	HUMBLE	LOYAL	RIGHT
TOLERAT	1.00000						
NEVEY	.15294	1.00000					
INNER	.08007	.03851	1.00000				
FAMILBAK	.15619	.13486	.09989	1.00000			
HUMBLE	.16504	.10824	.12095	.16683	1.00000		
LOYAL	.14601	.06749	.07079	.06208	.17140	1.00000	
RIGHT	.06966	.02817	.06881	.12167	.12953	.23801	1.00000
OBSESS	.02001	.07259	.03366	.00035	.18191	-.04963	-.02568

OBSESS

OBSESS 1.00000

DETERMINANT OF CORRELATION MATRIX = .3164380

MORE

--- FACTOR ANALYSIS ---

VERSE OF CORRELATION MATRIX:

	ADAT	WELFAR	HARMONY	HOME	COURTESY
AT	1.20811				
LFAR	-.13362	1.11001			
RMONY	.03722	-.20290	1.17115		
ME	.01712	-.14244	.13078	1.11555	
URTESY	.11526	.00432	-.03767	-.03177	1.16332
SPITAL	-.31479	-.01443	.12091	.03095	-.20665
UST	.19636	.01588	-.24666	-.01076	-.08265
LERAT	-.03116	.08633	-.00129	.21564	-.00115
NEY	.10219	-.10420	-.05452	-.03012	-.03937
NNER	-.12752	-.09774	-.00962	-.13987	.05926
MILBAK	-.18519	.13021	.01723	-.05192	-.18552
MBLE	.12405	-.03415	-.11002	.00425	-.11600
YAL	-.22750	-.05722	.03525	-.00696	-.04657
GHT	.04043	.03677	-.08298	-.14656	-.09205
SESS	.00396	.03835	-.17012	-.11040	-.08960

MORE

--- FACTOR ANALYSIS ---

	HOSPITAL	TRUST	TOLERAT	MONEY	MANNER
SPITAL	1.23397				
UST	-.31224	1.26338			
LERAT	-.06770	.02099	1.13795		
NEY	.01682	-.10765	-.14874	1.08994	
NNER	-.07697	-.03637	-.07609	-.00549	1.08807
MILBAK	.03900	-.09133	-.11214	-.12068	-.06458
MBLE	-.09745	-.09984	-.11952	-.01199	-.09477
YAL	.11748	-.21940	-.12309	-.03156	-.00448
GHT	-.11944	.00967	-.03112	.02417	-.02136
SESS	.07501	.00584	-.01958	-.04419	-.02058

	FAMILBAK	HUMBLE	LOYAL	RIGHT	OBSESS
MILBAK	1.14820				
MBLE	-.12657	1.20508			
YAL	.05336	-.14815	1.18315		
GHT	-.07701	-.04772	-.23770	1.12938	
SESS	.04880	-.18128	.08501	.05784	1.09498

MORE

--- FACTOR ANALYSIS ---

BISEK-MEYER-OLKIN MEASURE OF SAMPLING ADEQUACY = .59613

WILK'S TEST OF SPHERICITY = 322.36760, SIGNIFICANCE = .00000

THERE ARE 54 (25.7%) OFF-DIAGONAL ELEMENTS OF AIC MATRIX > 0.09

MORE

--- FACTOR ANALYSIS ---

FACTOR 1 FOR ANALYSIS 1, PRINCIPAL-COMPONENTS ANALYSIS (PC)

INITIAL STATISTICS:

VARIABLE	COMMUNALITY	* *	FACTOR	EIGENVALUE	PCT OF VAR	CUM PCT
AT	1.00000	* *	1	2.24135	14.9	14.9
_FAR	1.00000	* *	2	1.48894	9.9	24.9
ARMONY	1.00000	* *	3	1.34865	9.0	33.9
ME	1.00000	* *	4	1.14733	7.6	41.5
COURTESY	1.00000	* *	5	1.08824	7.3	48.8
HOSPITAL	1.00000	* *	6	1.03295	6.9	55.6
JUST	1.00000	* *	7	.97435	6.5	62.1
_ERAT	1.00000	* *	8	.87231	5.8	68.0
KEY	1.00000	* *	9	.83128	5.5	73.5
INNER	1.00000	* *	10	.78993	5.3	78.8
MILBAK	1.00000	* *	11	.77384	5.2	83.9
EMBLE	1.00000	* *	12	.69781	4.7	88.6
LYAL	1.00000	* *	13	.65883	4.4	93.0
IGHT	1.00000	* *	14	.58427	3.9	96.9
OBSESS	1.00000	* *	15	.46990	3.1	100.0

MORE

--- FACTOR ANALYSIS ---

PC EXTRACTED 6 FACTORS.

FACTOR MATRIX:

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5
AT	.09207	.69168	.11816	.27946	.17783
LFAR	.13882	.01836	.65002	.38644	-.11205
ARMONY	.35299	-.48115	.20165	.33963	-.16934
ME	.09226	.08905	.62563	-.48210	.14396
COURTESY	.50792	-.11859	-.11952	-.41835	.00892
HOSPITAL	.42993	.40517	-.07386	-.09558	-.01357
JUST	.58143	-.17455	-.02316	-.01517	-.28734
_ERAT	.36885	.08039	-.48251	.38466	.19538
KEY	.35851	-.26030	-.03464	.19847	.16578
INNER	.30285	.29038	.34578	.16770	.40347
MILBAK	.43615	.16565	-.24400	-.21032	.39321
EMBLE	.58450	-.20991	-.01966	.00048	.10809
LYAL	.43914	.26429	.02301	.17069	-.44854
IGHT	.42497	.19984	.07066	-.31247	-.37433
OBSESS	.19493	-.47141	.20193	-.03550	.41926

MORE

--- FACTOR ANALYSIS ---

FACTOR 6

AT	-.12512	HUMBLE	.03088
LFAR	-.09061	LOYAL	.39357
ARMONY	-.14010	RIGHT	.33325
ME	.24030	OBSESS	-.03117
COURTESY	-.21984		
HOSPITAL	-.60865		
JUST	-.29478		
_ERAT	.23753		
KEY	.26599		
INNER	.03915		
MILBAK	.17163		

MORE

--- FACTOR ANALYSIS ---

COMMUNALITY STATISTICS:

VARIABLE	COMMUNALITY	*	FACTOR	EIGENVALUE	PCT OF VAR	CUM PCT
AT	.62624	*	1	2.24135	14.9	14.9
LFAR	.61224	*	2	1.48894	9.9	24.9
ARMONY	.56042	*	3	1.34865	9.0	33.9
ME	.71874	*	4	1.14733	7.6	41.5
COURTESY	.50976	*	5	1.08824	7.3	48.8
HOSPITAL	.73423	*	6	1.03295	6.9	55.6
JUST	.53875	*				
CLERICAL	.61789	*				
WIDENESS	.33511	*				
INNER	.48805	*				
MILBANK	.50551	*				
IMBLE	.39873	*				
RYAL	.64844	*				
RIGHT	.57435	*				
SESSIONS	.47902	*				

MORE

----- FACTOR ANALYSIS -----

THERE ARE 66 (62.0%) RESIDUALS (ABOVE DIAGONAL) THAT ARE > 0.05

VARIMAX ROTATION 1, EXTRACTION 1, ANALYSIS 1 - KAISER NORMALIZATION.

VARIMAX CONVERGED IN 10 ITERATIONS.

MORE

----- FACTOR ANALYSIS -----

ROTATED FACTOR MATRIX:

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5
WAT	-.01503	-.18082	.75713	.09358	-.10370
WLFAR	-.05136	.04657	.31575	.06967	.19355
WARMONY	.21278	.36739	-.16009	-.00546	-.10688
WAME	-.02294	.04621	.11609	.11370	.83029
WURTESY	.63756	.18240	-.11591	.04504	.14827
WSPITAL	.70614	-.20703	.42197	-.01028	-.11477
WUST	.62374	.16984	-.09304	.19253	-.09818
WLERAT	-.01628	.46980	.20223	.18584	-.51970
WNEY	-.01809	.56382	-.01581	.09438	-.06508
WNNER	.00698	.27057	.60399	-.01382	.21320
WMILBAK	.21991	.39402	.23190	.08941	.05176
WMBLE	.35555	.50725	.01498	.11275	.01993
WYAL	.03147	.12096	.11629	.77136	-.09367
WGHT	.21610	.04404	-.04989	.67020	.25145
WSESS	.08674	.50459	-.07966	-.37086	.24608

MORE

----- FACTOR ANALYSIS -----

FACTOR 6

WAT	-.02370
WLFAR	.68222
WARMONY	.58574
WAME	-.01715
WURTESY	-.18043
WSPITAL	-.03746
WUST	.25592
WLERAT	-.22670
WNEY	.05910
WNNER	.06587
WMILBAK	-.48728
WMBLE	.04102
WYAL	.12456
WGHT	-.10403
WSESS	.11157

MORE

- - - - FACTOR ANALYSIS - - - -

ALYSIS NUMBER 1 LISTWISE DELETION OF CASES WITH MISSING VALUES

	MEAN	STD DEV	LABEL
OSPES	4.69122	.54184	A FAMILY PROSPERS WHEN IT IS IN HARMONY
PORT	4.26062	.79061	CHILDREN SHOULD RPT EVERYTHING TO PARENT
CIS	3.08782	1.07961	RESPECT THE DECISIONS OF OUR PARENTS
VEIN	3.67422	1.13008	LIVE TOGETHER WITH PARENT AFTER MARRIAGE
XUAL	3.33711	1.22808	DISCUSSING SEXUAL MATTERS IS A TABOO
RIN	4.66006	.54148	CARING FOR ONE AGED PARENT IS OUR DUTY
EDIE	4.59207	.54683	FAMILY BONDAGE IS ENDURED THRU OBEDIENCE
MSOC	4.58357	.53774	FAMILY IS A THRUST OF A SOCIETY
HAV	4.71105	.50713	GOOD BEHAVIOUR BEGINS AT HOME
INIO	3.63173	1.10284	PARENT SHOULD LISTEN TO THEIR CHILD OPIN
THER	3.22096	1.18317	RESPECT MOTHER MORE THAN FATHER

NUMBER OF CASES = 353

MORE

----- FACTOR ANALYSIS -----

CORRELATION MATRIX:

	PROSPES	REPORT	DECIS	LIVEIN	SEXUAL	CARIN	OBEDIE
PROSPES	1.00000						
REPORT	.10881	1.00000					
DECIS	-.00208	-.15337	1.00000				
LIVEIN	.04867	-.00327	.13761	1.00000			
SEXUAL	.02880	.02629	-.09310	.14691	1.00000		
CARIN	.13504	.16773	-.03626	.01349	-.00661	1.00000	
OBEDIE	.08184	.10862	-.02576	-.01339	-.00616	.26911	1.00000
FAMSOC	.16194	.10232	.08275	.13142	-.01912	.10760	.20321
BEHAV	.26368	.12459	-.03654	.05835	-.04386	.12752	.12694
OPINIO	.08490	.08758	.22528	.12913	.01641	.15607	.08465
MOTHER	-.04837	.09922	.03369	.00087	-.01817	.05550	.06946

	FAMSOC	BEHAV	OPINIO	MOTHER
FAMSOC	1.00000			
BEHAV	.39091	1.00000		

MORE

----- FACTOR ANALYSIS -----

	FAMSOC	BEHAV	OPINIO	MOTHER
OPINIO	.25324	.20540	1.00000	
MOTHER	.16736	.13985	.25849	1.00000

DETERMINANT OF CORRELATION MATRIX = .4430770

MORE

- - - - F A C T O R A N A L Y S I S - - - -

INVERSE OF CORRELATION MATRIX:

	PROSPES	REPORT	DECIS	LIVEIN	SEXUAL
PROSPES	1.11114				
REPORT	-.07531	1.08597			
DECIS	-.01615	.17782	1.13067		
LIVEIN	-.01797	.00281	-.13556	1.07243	
SEXUAL	-.03949	-.01458	.12943	-.17041	1.04313
CARIN	-.09598	-.12800	.04564	-.00424	.01752
OBEDIE	-.01759	-.04728	.02106	.04249	-.00245
FAMSOC	-.06949	-.04357	-.07516	-.11695	.01993
BEHAV	-.25488	-.04640	.11189	-.01818	.07047
OPINIO	-.02616	-.06450	-.26854	-.08391	-.04476
OTHER	.12165	-.07681	.00830	.04048	.01186

	CARIN	OBEDIE	FAMSOC	BEHAV	OPINIO
CARIN	1.13414				
OBEDIE	-.26715	1.12201			

MORE

- - - - F A C T O R A N A L Y S I S - - - -

	CARIN	OBEDIE	FAMSOC	BEHAV	OPINIO
FAMSOC	.00935	-.18556	1.29107		
BEHAV	-.04217	-.02363	-.40628	1.28683	
OPINIO	-.13950	.00070	-.16169	-.12924	1.23450
OTHER	.00285	-.02588	-.10113	-.08478	-.25283

	MOTHER
OTHER	1.10918

KAISER-MEYER-OLKIN MEASURE OF SAMPLING ADEQUACY = .63769

MARTLETT TEST OF SPHERICITY = 282.86904, SIGNIFICANCE = .00000

THERE ARE 28 (25.5%) OFF-DIAGONAL ELEMENTS OF AIC MATRIX > 0.09

MORE

----- FACTOR ANALYSIS -----

EXTRACTION 1 FOR ANALYSIS 1, PRINCIPAL-COMPONENTS ANALYSIS (PC)

INITIAL STATISTICS:

VARIABLE	COMMUNALITY	* *	FACTOR	EIGENVALUE	PCT OF VAR	CUM PCT
PROSPES	1.00000	*	1	2.09954	19.1	19.1
REPORT	1.00000	*	2	1.36555	12.4	31.5
ECIS	1.00000	*	3	1.16094	10.6	42.1
VEIN	1.00000	*	4	1.07918	9.8	51.9
EXUAL	1.00000	*	5	1.02555	9.3	61.2
ARIN	1.00000	*	6	.88056	8.0	69.2
BEDIE	1.00000	*	7	.81567	7.4	76.6
AMSOC	1.00000	*	8	.72829	6.6	83.2
EHAV	1.00000	*	9	.68599	6.2	89.5
PINIO	1.00000	*	10	.60108	5.5	94.9
OTHER	1.00000	*	11	.55764	5.1	100.0

PC EXTRACTED 5 FACTORS.

MORE

----- FACTOR ANALYSIS -----

FACTOR MATRIX:

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5
PROSPES	.41369	-.19659	.33985	-.51435	-.03379
REPORT	.35373	-.44629	.02920	.30422	-.18385
ECIS	.10988	.71957	-.11772	-.15968	.35342
VEIN	.21324	.41405	.59341	.12104	.12996
EXUAL	-.00202	-.04320	.70395	.46370	-.03320
ARIN	.45278	-.33605	-.06522	.13974	.55008
BEDIE	.43892	-.30549	-.14287	.08027	.51732
AMSOC	.67342	.13493	.01476	-.16922	-.16786
EHAV	.64580	-.06787	.03917	-.32863	-.35630
PINIO	.57244	.41274	-.10133	.22944	.02526
OTHER	.38709	.19293	-.38257	.50166	-.34892

MORE

- - - - F A C T O R A N A L Y S I S - - - -

FINAL STATISTICS:

VARIABLE	COMMUNALITY	*	FACTOR	EIGENVALUE	PCT OF VAR	CUM PCT
ROSPES	.59098	*	1	2.09954	19.1	19.1
EPORT	.45150	*	2	1.36555	12.4	31.5
ECIS	.69412	*	3	1.16094	10.6	42.1
IVEIN	.60058	*	4	1.07918	9.8	51.9
EXUAL	.71354	*	5	1.02555	9.3	61.2
ARIN	.64431	*				
BEDIE	.58045	*				
AMSOC	.52873	*				
EHAV	.65814	*				
PINIO	.56159	*				
OTHER	.70682	*				

MORE

- - - - F A C T O R A N A L Y S I S - - - -

VARIMAX ROTATION 1, EXTRACTION 1, ANALYSIS 1 - KAISER NORMALIZATION.

VARIMAX CONVERGED IN 7 ITERATIONS.

ROTATED FACTOR MATRIX:

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5
ROSPES	.68520	-.30991	.12364	-.04289	.09117
EPORT	.15401	.23335	.24253	-.55600	.07332
ECIS	.01513	.16273	.04209	.81470	.04367
IVEIN	.15447	.04549	-.00909	.29241	.69933
EXUAL	-.11204	-.01784	-.02541	-.28073	.78817
ARIN	.06804	.03192	.79588	-.06548	.03078
BEDIE	.08576	.04312	.75302	-.02724	-.05881
AMSOC	.63446	.32185	.11730	.08380	.04268
EHAV	.77776	.18664	.00790	-.11714	-.06797
PINIO	.23624	.60223	.18938	.27871	.17191
OTHER	.00892	.82681	-.02499	-.13199	-.07127