

## **A scientific study of the relationship between leisure and religious lifestyle and attitudes toward childbearing (Case study: 15-49 years old women of reproductive age in Fasa)**

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### **Abstract**

The present study aims to investigate the relationship between religious lifestyle and leisure with women's attitudes toward childbearing. The survey approach was employed in this study. Women in Fasa, aged 15 to 49, make up the statistical population. A total of 400 participants were chosen as a sample utilizing a multi-stage sampling approach. The research instrument is a questionnaire that has been tested for validity using the face validity technique and reliability using the internal coordinated method and Cronbach's alpha method. According to the study's descriptive findings, the mean score of women's attitudes toward childbirth in Fasa city is moderate to high. The findings of the study reveal that there is a positive and significant relationship between leisure lifestyle and women's attitudes toward childbearing. Still, no such relationship exists between religious lifestyle and women's views toward childbearing. The relationship between age, number of children, employment, and education and women's views about childbearing is significant among the demographic factors. When the dependent variable is explained in terms of the sum of independent variables, the five variables of the duration of the marriage, occupation, marriage, years of education, and ethnicity are the strongest predictors of women's attitudes toward childbearing, explaining 23 percent of the variance in attitudes toward childbearing, respectively.

**Keywords:** Religious lifestyle, leisure lifestyle, childbearing, women, Fasa city

### **INTRODUCTION**

#### **Introduction and problem statement**

The globe has changed dramatically in social, cultural, and demographic qualities. The influence of demographic change on other social, political, and cultural elements is significant. Paying attention to the population is one of the essential aspects of development, and the population can independently influence economic growth, manpower, and resource availability. The presence of a large population can readily lead to an increase in labor. Increased manpower is also a result of high population growth. Although each of these scenarios has a bad side and will provide severe obstacles in the lack of facilities, the population may be regarded as one of the key sources of

growth and progress in emerging countries if properly managed. The impact of demographic characteristics on other economic and social variables, including economic growth, security, and the environment, among others, emphasizes the need to focus on the people. The population and its past, present, and future changes are the essential variables that are the foundation of calculations in many development strategies and plans (Mushfeq et al., 2012).

Generally, Iran's population shifts have been dramatic in recent decades. Demographic changes in Iran are quite visible globally, and demographers see it as an outstanding case. According to McDonald (2005), birth rate changes in Iran in recent decades have been among the least experienced experiences related

to the transfer of fertility in the history of human societies, with the total fertility rate dropping from around seven children per woman in 1980 to 6.2 children in 1985 and 4.38 children in 1991. In 1996, this figure fell to 2.72 once again. According to the "Survey of Health-Demographic Characteristics of Iran," the overall fertility rate fell to around 1.2 in 2008, and many metropolitan districts had fertility levels below the replacement limit (Abbasi Shavazi et al., 2004). Politicians and demographic experts have recently been concerned about whether the country's fertility rate is increasing or dropping. The major source of worry in childbearing is the population replacement rate. The total fertility rate that substitutes for a deceased population with a new population is known as the population replacement rate. The replacement rate will be approximately 0.2 if no woman dies before reproductive age. Because some women die before giving birth, the rate in rich nations is somewhat greater than 0.2, which is between 2.5 and 3.3 in underdeveloped countries (Spanshid et al., 2003).

The very moderate trend of declining fertility rates in Iran from 1956 to 1986 is quite sluggish, which is an intriguing point in the transfer of fertility in Iran. Iran's birth rate has been steadily declining over the past two decades, with the fertility rate dropping from almost six children per woman in 1986 to around two children per woman in 2001. This indicates that such a major shift in fertility transfer has occurred in Iran in a very short period (Froutan, 2009). Such a significant and quick demographic transition can serve as actual evidence of the thesis that, while change in traditional cultures is typically sluggish, when it begins, it will become a storm and uncontrolled force (Weeks, 1994).

Although socio-political factors influenced fertility changes before and after the revolution, research suggests that fertility fluctuations were unaffected by changes in population policy (Abbasi Shavazi and Ali Mandgari, 2010). Reduced child mortality, urban development, development and improvement of the health care network system, rural development, re-establishment of family planning programs in 1990, increasing the level of education, especially girls' literacy and women's employment, reducing child mortality, reducing the number of children of choice, and finally

improving the relative position and status of women have all been cited as reasons for the transfer of fertility in Iran (Abbasi Shavazi, 2000; Abbasi Shavazi, 2002; Aghajanian, 1992; Mirzaei, 2005; Aghajanian and Mehryar, 1999; Jibavi, 1995; McDonald, 2000; File, 2004). The population of a country is impacted by several variables that affect attitudes toward childbirth and then fertility practices in a community; one of the most important influences is religion and leisure lifestyle. A person's lifestyle may be defined as a collection of actions that he or she engages in because they not only suit his or her immediate requirements. It also represents a certain story that he has chosen to represent his own identity in public (Giddens, 2003: 140). In today's society, varied lifestyles dictate how individuals contribute to social, cultural, and economic ties to attain their goals. As a result, all members of society strive to live a lifestyle so that they do not fall behind in enjoying individual and collective interests in social exchanges because of the quality of life, the quantity and manner of social interactions, and the types of meanings of action that are exchanged are all very important to men and women in society. Lifestyle is one element that influences the desire to have children and the number of children in a family. It should be investigated whether or not the city of Fasa's lifestyle and dimensions influence the number of children or the inclination to have children.

The increasing trend of modernization in the Iranian family in the form of changes in social support, access to various communication networks, increasing the presence of women in the public sphere, reducing childbearing, fading religious beliefs of families, changing gender attitudes, change Huff's leisure time, increased media use, changes in girls' and boys' relationships, new forms of family, changes in the emotional life of families, etc., which can lean towards modernization. Families' cultural and social growth, as well as a surge in divorce (Mohammadpour et al., 2009).

In Iran, the family is now going through a terrible time. This problem arises because, due to changing lifestyles, traditional family planning rules are no longer relevant in marriage and family relationships. Emerging practices in the sphere of family relations, on the other hand, are not yet institutionalized enough to provide societal, regulatory standards. This conflict between conserving traditions and attracting modernity has

created a crisis in the family and in the link between the family system and the broader societal system, one of which is decreased childbearing and increased disintegration of the family unit (Arjmand Siahpoosh et al., 2016). According to the researcher's findings, the inhabitants of Fasa's lifestyle have lowered the number of children and the propensity to have children in recent years. However, as Fasa progresses through the stages of modernity and the consequences of urbanization on people's life, we can witness a decrease in interest in having children, particularly among young couples. So, what influence do lifestyle modifications have on childbearing? This is the primary subject that the researcher investigates. What role do leisure and religious lives have in the proclivity to have children?

#### **Literature review**

In their study "Study of social and cultural factors affecting the tendency to have children in the city of Andimeshk with emphasis on lifestyle," Arjmand, Siahpoosh, and Boroumand (2016) found a significant negative relationship between sexual preference, following traditions, level of education, lifestyle, and socio-economic status with the tendency of women to have children. However, there is no relationship between the components of a woman's lifestyle (leisure, cultural consumption, and body control) and her proclivity to have children. According to regression analysis, independent variables (lifestyle, socioeconomic status, sexual preference, and adherence to traditions) account for 17.3 percent of changes in women's proclivity to have children, with sexual preference and adherence to traditions having a greater impact on children. Mahmoudian et al. (2015) found that controlling age, using the Internet, and managing the appearance of the body, as well as consumption of foreign media, have a positive effect on reproductive behavior in a study titled "Media Consumption, Body Management, and Reproductive Behavior" conducted among female teachers in Yasuj with a sample of 287 people and a survey method. By controlling age, internet and foreign media intake, and bodily appearance, he could explain more than 42% of the changes in reproductive behavior within the research group. Kaveh Firooz et al. (2016) studied "The influence of lifestyle components on attitudes toward childbearing in Tehran." According to the

findings, 83.3 percent of women had a moderate negative view of childbirth and its functions. In addition, there was a significant relationship between lifestyle components (body control, leisure, cultural consumption, and socioeconomic position) and attitudes toward childbearing, which explained 32 percent of the changes in attitudes toward childbearing. The socioeconomic status variable is the greatest predictor of the dependent variable among the lifestyle components. In addition, following socioeconomic status, the component of body control has affected women's attitudes regarding childbearing. In a study titled "The relationship between religiosity, attitudes toward gender maps, and attitudes toward children, with the real and ideal number of children," Soroush and Bahrani (2013) investigated the question of how effective cultural factors such as religiosity are in reducing fertility rates and what is the ideal number of children for married women, as well as how religiosity is related to attitudes toward children and married women's gender attitude. Three hundred and seventy-seven married women from Shiraz were researched in this study. The findings reveal that, while religion has a substantial association with the actual number of children, married women have a strong consensus on the optimum number of children, which has nothing to do with their religiosity. The optimal number of children has a substantial link with attitudes regarding gender mapping, which remains significant after controlling for contextual factors. A multivariate study reveals that religion has little role in predicting the number of children, accounting for only 1.4 percent of the variation. It's worth noting that education alone accounts for 40% of the variance in the number of children. A research named "Lifestyle that supports women's health at reproductive age in Shiraz" was undertaken by Ali Yarahmadi and Fatemeh Roustae (2014). The findings reveal a relationship between a health-oriented lifestyle and education, health education, communication technologies use, class identification, social support, self-efficacy, self-reported overall health, and health behavior knowledge. The study's findings, on the other hand, demonstrate that the dependent variable has no significant link with the respondents' age, marital status, work status, family dimension, income, or experience with particular diseases. Regression models revealed that four factors, including health self-efficacy, self-reported

general health, health study, and health behavior awareness, account for 51% of lifestyle changes that increase women's health at reproductive age, with health self-efficacy being the most effective. Kahlo and Steele (2011) conducted research entitled "To have or not to have? Australian women's fertility desires, expectations and outcomes". They underline that the factors of female fertility in Australia are not well understood, and it is unclear whether low fertility rates are a "desired" or "unwanted" effect of women's reproductive behavior. They investigated the significance of a wide variety of psychosocial variables, the influence of women's health state on fertility, and identifying women's reproductive preferences and expectations in this study. The study included 569 Australian women between the ages of 30 and 34. The findings demonstrate that most women have fewer children than they desire and that many would like to have more children if their circumstances were different. According to Kahlo and Steele, women's health is the most important element in their fertility. The findings of Khatoon's (2011) study, "Optimal and Real Fertility in Bangladesh: The Role of Mass Media and Social Interactions," show that social norms are a significant predictor of desirable fertility and that the ideal size of a family with more than two children remains the same in Bangladesh. Access to mass media and social contacts, on the other hand, enhances the probability that people would consider small families to be optimal. Women's empowerment is crucial in making reproductive decisions and carrying them out.

#### **Summary of literature review**

Regarding research methodologies, most studies on fertility and childbearing patterns in Iran have employed survey methods and questionnaire instruments, with just a few studies using qualitative approaches. Most of the studies' statistical populations were women aged 15 to 49 and married males, with a little study on women's fertility attitudes. However, a reasonably excellent study has been done in the north, northwest, northeast, southwest, and center of the country, based on the geographical region of the research. However, little study has been done in the country's south, west, east, and southeast, and no particular statistics on fertility are available in these areas, other from generic data released by Iran's Statistics and

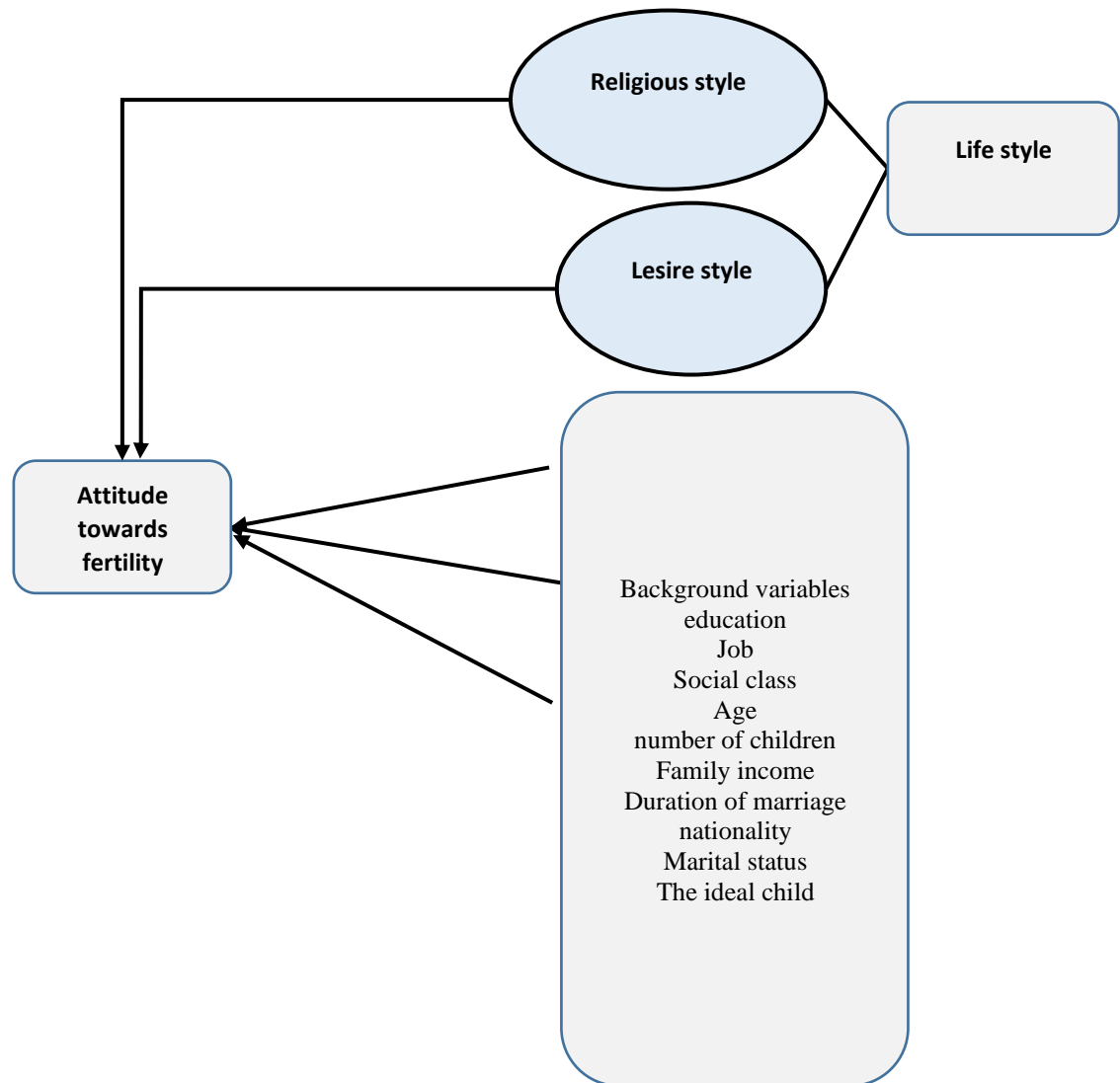
Registration Center. The majority of research in the northern cities is focused on Tehran. Based on the content of the papers, it should be noted that numerous elements have influenced childbearing inclinations depending on the places where the research was conducted and the unique social and cultural conditions that prevailed in these areas. Also, we may state that the same factors have had various impacts, such as income having a favorable influence on childbearing preferences in one research (Jamshidiha et al., 2011) while having the opposite effect in another study (Ali Mohseni et al., 2010).

#### **Theoretical framework**

The lifestyle theories of Giddens and Bourdieu (Khajeh Nouri, 2011; Niazi, 2011; Ebrahimi, 2009; Majdi, 2010), as well as fertility theories such as modernity theory, sociological theory of fertility explanation, and Liebenstein's theory, were chosen as the research's theoretical framework. The body, according to Giddens, is a dynamic system with a set of actions and reactions, and practical participation in everyday life exchanges is critical to preserving and deepening the notion of personal identity. Some features of the body that are associated with self and personal identity, according to him, differ. The visible aspects of the body, such as attire, kind of clothing, and cosmetics, are apparent to both the subject and others and are frequently used as a marker to interpret conduct. Individuals' look reflects their social identity rather than their identity (Giddens, 2013: 144). The body and the self are crucial realms of reproduction in today's culture. Both social and human survival are referred to as reproduction by Giddens. Biological reproduction, or reproduction in general, has now become social; that is, it has been stripped of its solitary systems and reconstituted via reflection. Biological reproduction, according to Giddens, has never been a question of external math, as seen by the prevalence of various forms of contraception in all pre-modern civilizations. However, fertility was largely valued in those days, and with the development of new, low-risk, and effective contraceptive techniques and numerous fertility technologies, multiple options in the field of childbirth have now become available. As a result of the departure of nature and appreciation of the reproductive process, as well as the emergence of decision-making capabilities in this field, not only the reproductive process but also the natural structure of the body

and external manifestations of gender will be subject to inevitable changes (Giddens, 2013:

homogenous schooling, according to this hypothesis, are linked to shifting fertility patterns



306-307). As a result, according to Giddens, body management can have a detrimental impact on views about fertility since it moves the body out of the ideal state that society has established for individuals. According to Simmel, in the independent study variable (lifestyle), the consumption of products and the construction of lifestyles are both distinguishing and distinctive for the person. According to the notion of modernity, the modernization of people's lifestyles and thoughts leads to the expansion of forward-thinking thoughts and a more wealthy living, resulting in a decrease in human attention to the family. The three currents of industrialization, urbanization, and Theoretical framework

through structural changes (transition from agrarian to industrial economy). According to the sociological model of fertility, individual fertility has been impacted by variables such as increased urbanization, people's desire to complete their education, automation of employment, and the transfer of portion of family obligations to other institutions. Liebenstein aims to explain the factors and impacts on the desirable number of births in each household in his thesis, *The Economic Theory of Reproduction*. He theorizes that children's economic advantage or non-benefit is a deciding factor for parents when deciding how many children to have.

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### **Research hypotheses:**

The following hypotheses can be given in general, based on the theoretical framework and scientific background:

#### **Main hypothesis:**

There is a significant relationship between women's lifestyle and the tendency to have children in Fasa.

#### **Sub-hypotheses:**

There is a significant relationship between women's religious lifestyle and the tendency to have children in Fasa.

There is a significant relationship between women's leisure lifestyle and the tendency to have children in Fasa.

There is a significant relationship between women's education and the tendency to have children in Fasa.

There is a significant relationship between women's jobs and the tendency to have children in Fasa.

There is a significant relationship between women's occupations and the tendency to have children in Fasa.

There is a significant relationship between women's social class and the tendency to have children in Fasa.

There is a significant relationship between the number of children and women's tendency to have children in Fasa.

There is a significant relationship between age and women's tendency to have children in Fasa. A significant relationship exists between family income and women's tendency to have children in Fasa.

There is a significant relationship between the duration of marriage and women's tendency to have children in Fasa.

There is a significant relationship between women's ethnicity and the tendency to have children in Fasa.

There is a significant relationship between the number of ideal children and women's tendency to have children in Fasa.

There is a significant relationship between women's marriage and the tendency to have children in Fasa.

### **Method**

Quantitative techniques and surveys were utilized as typical approaches in quantitative research in this study. Survey data may be collected using various methods, including observation, in-depth interviews, content analysis, and questionnaires. The questionnaire, on the other hand, is the most often utilized method. Each responder is asked an identical set of questions in a questionnaire, a relatively organized method of gathering data (De vaus, 2011).

The study's statistical population comprises married women aged 15 to 49 who live in Fasa, a city in Fars province's south. Each married woman in Fasa city between the ages of 15 and 49 is used as a unit of analysis in this study. The sample size was determined using Cochran's method and considering the standard deviation values ( $t = 1.96$ ), a probable accuracy of 5%, and a likelihood of sampling error of 5%, or in other words, a 95 percent confidence level. This study was carried out using a systematic sampling strategy. We must first calculate the sampling ratio by dividing the population by the sample size to choose a systematic sample. The sample is then chosen by determining the beginning point using the sampling ratio. A questionnaire created by the researcher was utilized to gather data in this investigation. The questionnaire was finalized in such a way that 30 members of the statistical community were pre-tested, and research issues were examined, particularly concerning the content of the questionnaire, leading to some revisions in the questionnaire, such as the removal of some items and the modification of the design of some questions.

Cronbach's alpha coefficient is the most reliable approach to measure the reliability of measuring devices. Internal consistency of measurement equipment, particularly questionnaires, is calculated using this approach. The alpha coefficient for the fertility attitude variable, which is the research's primary variable, was 0.79 in this study. Formal validity was used to determine the

study tool's validity. Indeed, based on numerous notable university professors' feedback, the questionnaire prepared before completion was amended. The questionnaires were coded after collecting the needed data, and the data of each responder was loaded into the SPSS environment for analysis. The gathered data were evaluated at two levels in this study:

Table 3. Cronbach's alpha coefficient of questionnaire scales

Scale	Number of items	Cronbach's coefficients	alpha
Attitudes towards childbearing	30	0.790	
Religiosity style	8	0.830	
Leisure style	19	0.860	

The inclination and desire to have children socially and biologically among respondents, which has been a research-dependent variable, has been a research-dependent variable. We utilized the Likert scale of 5 alternatives to operate this variable, and some of the items on it are as follows: Children support the family and the cane of the parents; a person becomes flawless when he has a kid; the birth of a child completes a man and a woman's pleasure; having a child protects us from people's ridicule. In this study, leisure style was also considered an independent variable. Leisure activities are a group of jobs that people engage in after being released from work, family, and social obligations to rest, relax, learn new things, participate in non-profit education, and socialize (Fekouhi, 2003). The indicators of computer, mobile, membership in social networks, traveling with relatives and friends, going to parks and recreational places, going on domestic and foreign pilgrimage and recreational trips, listening to traditional and pop music,

Table 4. Operational and conceptual definition of variables

Variable name	Role	Conceptual definition	Operational definition	Assessment classes
<b>Attitudes towards childbearing</b>	Dependent	Tendency to have children socially and biologically	Family life without children has no meaning; children support the family and the cane of the parents; a person becomes perfect when he has a child; the birth of a	To measure the attitude towards fertility of 30 items in the form of a Likert spectrum

descriptive statistics and inferential statistics. Table 1 shows the determined Cronbach's alpha coefficient for each scale used in this study (3). As can be observed, the internal consistency of each of the scales and indicators under consideration is adequate. Variables are defined theoretically and operationally as follows:

participating in friendly parties, watching domestic and foreign movies and series, and so on were used to measure and measure the variable of leisure. The Likert scale was used to test 20 items related to leisure time. Religious style is also considered an independent variable in the study. In general, religiosity is a religious concern that influences one's attitude, habits, and behaviors (Modiri, 2016). Watching religious programs on TV, performing religious activities at home individually, listening to religious programs on the radio and lectures, helping the needy, attending places of pilgrimage, participating in congregational prayers at the neighborhood mosque and school and Friday prayers, attending prayers or the Qur'an or religious tables, participating in mourning ceremonies and fasting during Muharr are all indicators used to measure and measure religious style. To determine religious style, an eight-item Likert scale was used.

#### **Operational and conceptual definition of variables**

			child completes the happiness of a man and a woman; having a child helps us to be safe from people's sarcasm and sarcasm	ranging from 30 to 150
<b>Religiosity style</b>	Independent	Generally, religiosity is a religious concern that influences one's attitude, inclinations, and behaviors.	Watching religious programs on TV, doing religious activities at home individually, listening to religious programs on the radio and lectures, helping the needy, attending places of pilgrimage, attending congregational and neighborhood mosque congregational prayers and Friday prayers, participating in prayers or the Qur'an or religious tables, participate in mourning ceremonies and fasting during Muharram and Ramadan	To measure religiosity from 8 items in the form of the Likert scale, the range is from 8 to 40
<b>Leisure style</b>	Independent	It is a collection of vocations that individuals engage in after being released from their job, family, and social obligations to rest, relax, create information, participate in non-profit education, and participate in social activities.	Entertainment with computer, mobile, social networking, traveling with relatives and friends, going to parks and places of entertainment, going on pilgrimage and leisure trips inside and outside, listening to traditional and pop music, attending friendly parties, watching domestic and foreign movies and series	To measure leisure from 20 items in the form of a range of scores from 20 to 100
	Independent	Age	Number of years of life	Spatial



<b>Contextual variables</b>	Independent	Ethnicity	Belonging to an ethnic group	Nominal (Fars, Lor, Turkish, Arab, Kurdish)
	Independent	Family income	Mean monthly income	Spatial
	Independent	number of children	Number of children born	Spatial
	Independent	Education level	Number of years of study	Spatial
	Independent	Type of job	Working in one of the governmental, non-governmental, student, student sectors	Sequential
	Independent	Job	Employed, housewife	Sequential
	Independent	Social class	Low, medium, high	Sequential
	Independent	Duration of marriage	Number of years of marriage	Spatial
	Independent	Marital status	Single, married	Nominal
	Independent	Ideal child	Number of children	Spatial

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**Research Findings**

*Descriptive findings*

The mean lifespan of 400 respondents is 30.99 years, the mean number of children is 1.32, the mean number of ideal children is 2.31, and the mean income is seven million and five hundred thousand tomans, according to the descriptive results of demographic characteristics. One hundred thirty-five people (33.8%) have a bachelor's degree, 85 people (21.3%) have a diploma, 70 people (17.5%) have a master's degree, 38 people (9.5%) have an upper diploma, 53 people (13.3%) have an under-diploma, and 19 people (4.8%) have a doctorate. The mean educational attainment is 14.52. (above diploma and above). The mean marriage lasts 9.96 years, and the longest marriage lasts 40 years. There are 230 workers (57.5%) and 170 housewives on staff (42.6 percent). Two hundred eleven persons (52.8%) are from the middle class, 172 from the lower class (43%) and 17 from the upper class (4.3%). However,

mean attitude toward childbearing is 106.59, religious style is 22.66, and leisure style is 51.51, according to the descriptive results of the study structures.

**Analytical findings**

**Main Hypothesis:** The relationship between religious lifestyle and attitudes toward childbearing among women

The more religious beliefs you have, the more likely you are to have children, and the less religious beliefs you have, the less likely you are to have children. The linear regression test was performed to study the association between religious views and the desire to have children, and the findings are displayed in Table 5. The Pearson correlation coefficient is 0.007, according to the data. The coefficient of determination is 0.000, indicating that religious views cannot predict changes in the likelihood of having children. The computed value of f denotes that the regression is not significant, whereas the calculated value of t denotes that the regression coefficient is not significant.

Table 4.20. A study of the relationship between religious beliefs and the tendency to have children

	Mean	SD	correlation coefficient	coefficient of	F value	Sig	t value	Sig
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				determination				
Tendency for childbearing	106.59	12.67	0.007	0.000	0.021	0.885	0.145	0.885

**Main Hypothesis:** The relationship between leisure lifestyle and attitudes toward childbearing

The more leisure programs available, the less likely people are to have children, and the fewer leisure programs available, the more likely people are to have children. The results of a linear regression test were used to investigate the relationship between leisure time and propensity to have children, as shown in Table 6. The Pearson correlation coefficient is 0.146, according to the results. The coefficient of

determination is 0.021, implying that leisure activities can predict changes in the likelihood of having children. The determined value of f denotes the significance of regression, whereas the value of t denotes the significance of the regression coefficient. In other words, a reaction of 0.021 in the standard deviation produces a change in the inclination to have children for every unit of change in the standard deviation of leisure. With 99 percent confidence, the Pearson correlation coefficient data demonstrate a substantial association between the two variables.

Table 4-22. Studying the relationship between leisure time and the tendency to have children

	Mean	SD	correlation coefficient	coefficient of determination	F value	Sig	t value	Sig
Tendency for childbirth	106.59	12.67	0.146	0.021	8.517	0.004	-2.918	0.004
Leisure time	51.51	8.68						

**Sub-hypotheses:** A study of the relationship between demographic variables and women's attitudes toward childbearing

Tables (6) and (7) show the association between seven variables: employment, kind of work, social class, ethnicity, age, family income, education, number of children, marital duration, Table 6. Studying the relationship between the job and social class with women's attitudes toward childbearing

number of desired children and women's attitudes about childbearing (7). As a result, as seen in Table 6, the mean attitude toward childbearing is unaffected by job type, social status, or ethnicity. However, the mean for housekeeping and employment are different, resulting in a large disparity in the likelihood of not having children.

Job	Mean attitude towards childbearing	F value	df	Sig
Employed	266	4.074	395	0.044
Housewife	134			
Type of job	Mean of attitude towards childbirth	1.589	4	0.185
Governmental	153			
Non-governmental	113			
Student	44			
Student	55			
Other	35			
Social class	Mean of attitude towards childbirth	0.970	376	0.380
Low	166			
Medium	198			

High	36			
<b>Ethnicity</b>	<b>Mean of attitude towards childbirth</b>			
Fars	221	2.08	4	0.082
Lor	21			
Tork	80			
Arab	77			
Kord	1			

Table (7) illustrates a substantial association between women's attitudes regarding childbearing and their age, education, and a number of children. As a result, the older individuals get and the more children they have, the more optimistic they are about having children. However, there is no relationship between family wealth, marital length, or the

number of desired children and women's attitudes regarding childbirth. The findings also suggest that women's attitudes regarding childbearing may be predicted by their age and the number of children they have. Changes in women's views about childbearing were unaffected by marital length or family wealth.

Table 7. Studying the relationship between age, income, education, number of children, number of ideal children, duration of marriage and women's attitudes toward childbearing

	correlation coefficient	coefficient of determination	F value	Sig	t value	Sig
Women's attitude towards childbearing	0.131	0.017	6.947	0.009	-2.636	0.009
Age						
Women's attitude towards childbearing	0.015	0.00	0.077	0.781	0.278	0.781
Family income						
Women's attitude towards childbearing	0.110	0.012	4.832	0.029	2.198	0.039
Education level						
Women's attitude towards childbearing	0.119	0.014	4.530	0.034	2.128	0.034
Number of children						
attitude towards childbearing	0.037	0.001	0.540	0.436	0.735	0.463
Marriage duration						
attitude towards childbearing	0.057	0.003	1.300	0.255	-1.140	0.255

### Explaining women's attitudes toward childbearing in terms of the sum of independent variables

Multiple regression analysis was used to investigate the relationship between the sum of independent variables and attitudes toward childbearing, as well as to determine the extent to which independent variables can explain women's attitudes toward childbearing and which of them is a stronger predictor. In this case, the multiple correlation coefficient is 0.482. The coefficient of determination is 0.232,

indicating that independent factors may account for more than 0.232 percent of the variation in women's views regarding childbirth. Considering standardized beta coefficients, independent variables of marriage duration with beta  $b = 0.293$ , job with beta  $b = 0.282$ , marriage with beta  $b = 0.254$ , level of education with beta  $b = 0.235$ , ethnicity with beta  $b = 0.168$ , Number of ideal children with beta  $b = 0.045$ , income with beta  $b = 0.038$ , religious and leisure style with beta  $b = 0.160$ , number of children with beta  $b = -0.141$ , social class with beta  $b = -0.116$ , and age with

beta of  $b = -0.05$ , respectively, have the largest share in the attitude towards female childbearing.

Table 8. Multivariate regression results explain women's attitudes toward childbearing

Predictors (independent variables)	B	beta	t	sig	Multiple correlation coefficient	Determination of coefficient	F value	sig
Fixed value	93.467		6.158	0.000	0.482	0.232	1.167	0.064
Marriage duration	0.503	0.293	1.757	0.083				
Job	7.609	0.282	1.008	0.317				
Marital status	7.890	0.254	1.818	0.073				
Education level	0.860	0.235	1.755	0.083				
Ethnicity	2.072	0.168	1.594	0.115				
Number of ideal children	0.770	0.045	0.360	0.720				
Income	4.65	0.038	0.339	0.735				
Type of job	-1.983	-0.261	-0.903	0.369				
Religious style	-0.357	-0.160	-1.414	0.161				
Leisure style	-0.183	-0.160	-1.376	0.173				
Number of children	-1.827	-0.141	-0.751	0.455				
Social class	-2.359	-0.116	-1.006	0.318				
Age	-0.146	-0.095	-0.545	0.587				

### Discussion and conclusion

In the past, one of the most prominent characteristics of Iranian households was the importance placed on fertility. The importance of the number of children was so strong that many people believed that having a kid or having a family without children was a sign of immaturity; hence having a child or having a family without children was frowned upon in Iranian society. In the existing setting of Iranian society, a fall in the birth rate will change the composition and structure of the population, in addition to having a negative impact on population growth. The continued drop in fertility, as well as the shift from natural to managed reproduction, is progressively pushing the population's age structure out of its young condition, resulting in an aging population.

Iran's society has seen substantial economic and social transformations in recent years. Fertility practices and attitudes, as well as some historical structures controlling the family, have all changed due to these changes. People's hedonistic views of marriage and childbirth have diminished their desire to have children due to the popularity of various lifestyles. As a result of society's industrialization, modernity, and high birthing expenses, couples' attitudes regarding childbirth have radically altered. Women are one of the most important variables in human reproduction. Hence programs aimed at increasing population size and quality are increasingly focused on them. It has always been a measure of success in implementing these policies if they were able to change their minds and attitudes regarding the number of children. As a result, one of the concerns necessary to determine the variables driving Iran's ongoing drop in fertility is the research of attitudes about childbirth. As a result, the current research looked at the sociological explanations of the factors influencing the desire to have children among working and unemployed women of reproductive age in Fasa. As a result, in light of the relevance of this topic, the current study looked at the link between leisure and religious lifestyle and women's proclivity to have children in Fasa. A sample of 400 participants was chosen and examined utilizing a multi-stage sampling process. The theoretical framework of the

research was chosen from Giddens and Bourdieu's lifestyle theories, as well as fertility theories such as modernity theory, sociological theory of fertility explanation, and Liebenstein's theory.

According to the findings of the study, women's typical proclivity to have children is somewhat greater than the mean. This finding is consistent with the findings of Kaveh Firooz et al. (2016), who found that 83.3 percent of women surveyed had a moderate to poor attitude toward childbearing and its functions, as well as the findings of Enayat and Parnian (2013), who believe that approximately 29 percent of women tend to have children, and Kalantari et al. (2009), who believe that the tendency to have children is low among the young people studied.

Religious programs are used at a moderate to low rate on the mean. There is no relationship between religious program participation and the likelihood of having children among women of reproductive age. This study's findings are in line with those of Abbaszadeh et al. (2015) and Parvinian et al. (2015), and others (2015). However, it differs from the findings of Kalantari et al. (2010) and Modiri (2017). The mean leisure time is higher than the national mean. There's a link between leisure time and the likelihood of having children among women of reproductive age. This research conclusion contradicts and does not validate the findings of Siahpoosh and Boroumand (2016), a well-respected study. This study's findings are in line with Giddens' lifestyle theories and the theory of modernity and modernity, which hold that people's lifestyles and ideas contribute to the development of forward-thinking thoughts and a more wealthy existence, reducing human attention to the family.

- Women are 30.99 years old on average. Women's tendency to have children is affected by their age, and as they become older, their propensity to have children scores drop. This research finding aligns with Mahmoudian et al.'s findings (2015). Because education raises the age of marriage, the age of marriage should be lowered to lower the age restriction for women to have children. In addition to having a kid at a certain age, the elderly have limited flexibility. As a result, as the age of childbearing falls, so does the amount of delay

in making decisions. Indeed, it is worth noting that indirect childbearing conditions have improved. If indirect measures such as employment loans, housing, gifts, and increased maternity leave are implemented, population adjustment will undoubtedly occur. Such data is consistent with the modernity theory, which holds that improving women's educational attainment by postponing marriage might increase their marriage age. It also fits with the societal conception of fertility. According to this theory, women's reproductive behavior is substantially determined by the socioeconomic and cultural structure through the involvement of mediating variables such as marriage age, family size standards, the number of preferred children, and so on.

- There is a large and inverse association between women's fertility and educational attainment. The greater one's degree of education, the lower one's proclivity to have children, and the lower one's proclivity to have children, the higher one's proclivity to have children. The obtained result is consistent with Max Weber's theories and the findings of Hassani (1986) and Pourrahim (2002), Akbari et al. (2008), Mansoorian and calligrapher (2006), and Shahnoushi and Sami (2009), but not with Mehryar et al.'s research on the diminishing effects of women's education and labor force participation on their childbearing (Mehryar, 2002). In evaluating this, it may be claimed that education creates individual modifications and transformations in personal ideas and attitudes. It also values its offspring by broadening individuals' perspectives beyond conventional societal limitations. Education can also lead to fundamental shifts in parental expectations, questions about conventional beliefs and power structures, and ultimately, women's independence and bargaining power in reproductive decisions. Furthermore, education may modify the value of children by increasing the expenses of childbearing and rearing children among educated households, as well as improving parents' comprehension of the costs of childbearing, affecting attitudes and desire for children. This conclusion is consistent with the research's theoretical framework, namely the idea of modernity. Thus, modernization lowered couples' fertility through changing

family structures due to industrialization, urbanization, and education, as well as boosting women's status via access to media and updated amenities.

Women's fertility is unaffected by their occupation. This conclusion contradicts Miarska's research on the impact of Polish women's economic circumstances, such as money and employment, on the continuation of their low fertility rate, particularly after the second child (Minorska, 2008). According to him, many working women lose their jobs and social position after having children. Thus it is conceivable to encourage moms to have children by providing employment stability for working mothers. To move toward having children, a person's biological needs must be met, and he or she must feel secure and at ease. As long as people are preoccupied with their basic wants and needs, the decision to pursue higher needs, of which childbearing is a part, is postponed. Other demographic factors such as ethnicity, length of the marriage, number of children, and average family income had little bearing on women's desire to have children. Women's proclivity to have children is unaffected by their socio-economic situation. The acquired result contradicts Bourdieu's, George Simmel's, and Anthony Giddens' theories, as well as Hassani's (1986), Azizkhani's (1985), and Jafarpour's (1988), and Arjmand Siahpoosh's and Boroumand's discoveries (1995). This study contradicts the findings of Hasheminia et al., Honored in Black and White. They found that improving a family's socioeconomic position reduces unfavorable views toward childbearing and diminishes their desire to have children. People's worldviews and attitudes about life alter as their socioeconomic standing rises, and they desire an ideal and reasonably high quality of living for themselves and their offspring. Indeed, the higher classes are aware of the psychological and even opportunity costs of having a kid and feel that if the number of children is reduced, they will be able to prepare for their interests and their child's education. When explaining women's tendency to have children in general, the duration of the marriage, occupation, marriage, years of education, and ethnicity are the strongest predictors of women's attitudes toward childbearing, explaining 0.232 of the

variance changes in attitudes toward childbearing, respectively.

Several factors contribute to the declining tendency to have children in Iran. Still, the impact of modernity and the influence of the modern lifestyle on different layers of individual, family, and social life of Iranians are important factors in reducing the country's tendency to fertility and childbearing. The contemporary (Western) way of life, founded on the belief in human-centeredness, strives to persuade people that to be happy and enjoy life more, the number of family members should be limited by regulating the inclination to have children and lowering fertility. It is important to emphasize that most of the growth of contemporary lifestyles in our country's public culture is done through foreign media such as satellite networks and online. Women are represented in these media in social and non-family roles rather than as moms and children. Indeed, the new media actively portrays working women, educated single women, artists, sportsmen, and other successful women in society as role models, subtly conveying to their audience that parenthood is not a luxury and thereby reducing the desire to have children. Finally, as previously said, part of the conditions and driving forces for decreased childbearing tendencies are connected to current societal views, ideas, and lifestyles, which are also heavily impacted by the greater global cultural and social environment on fertility and childbirth. Family education regarding the benefits and drawbacks of having the correct number of children may be quite successful.

Given the study findings and the considerable association between leisure time and views about women's childbearing, it is proposed that people in charge of society's culture take these crucial social categories into account as much as feasible. Other variables included in this study account for a considerable portion of the changes in attitudes about fertility. As a result, it is advised that to better understand women's attitudes regarding childbearing and the variables that influence them, a study in this field should be continued first. Then other theoretical frameworks should be employed second.

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