



Sociology AND Anthropology March Krchn 2017 Class-2-1(0) 112351

community health nursing (Kenya Medical Training College)



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SOCIOLOGY AND ANTHROPOLOGY

In this unit you will cover familiar information on human societies and their interactions within communities (anthropology). In sociology you will study how societies are structured and the terms used in studying societies.

This unit is composed of eleven sections:

Section one: Definition of terms

Section two: Man and culture

Section three: Social group concepts.

Section four: The Socialisation Process.

Section five: Social Stratification.

Section six: Social Mobility

Section seven: Cultural Beliefs, Practices, Social Changes and Effects on Health.

Section eight: Social Change.

Section nine: Social Institutions.

Section ten: Conflict Resolution and Negotiation Process.

Section eleven: Application of Sociology and Anthropology in Nursing.

Unit Objectives

By the end of this unit you will be able to:

- Describe the concepts used in sociology and anthropology in the delivery of health services.
- Describe the cultural beliefs, practices and social change that affect health.
- Identify and describe various social institutions.
- Describe conflict and conflict resolution.

SECTION 1: Definition of terms;

Objectives

By the end of this section you will be able to:

- Describe the definition of sociology
- Describe the definition of anthropology
- Define the differences between sociology and anthropology
- Describe the concepts in sociology

Introduction to Sociology and Anthropology

Sociology

Sociology is the study of social life, social change, and the social causes and consequences of human behaviour. Sociologists investigate the structure of groups, organisations, and societies, and how people interact within these contexts. Since all human behaviour is social, the subject matter of sociology ranges from the intimate family to the hostile mob; from organised crime to religious cults; from the divisions of race, gender, and social class to the shared beliefs of a common culture; and from the sociology of work to the sociology of sports.

Auguste Comte (1837) defined sociology as dealings with all aspects of human activities and relationships, their outcomes, rules and regulations. On such a base, society is organised and controlled. Peil (1977) explained how relationships between individuals or groups function, and how changing circumstances and relationships influence these. For example, a school child is as much a part of a family as a grown up of 18 years who after college, is employed and may marry thus forming a new family unit.

According to Akinsola (1983) sociology is explained as a social science that deals with the organisation of societies, people's patterns of behaviour within the social structure, and how these social structures are arranged in the society.

Anthropology

Anthropology is the scientific study of the origins, the behaviour and the physical, social, cultural development of humans. It is the study of human kind, past and present in all aspects especially human culture or human development.

Anthropology is divided primarily into physical anthropology and cultural anthropology.

Physical Anthropology

Physical anthropology focuses on the problems of human evolution, including human palaeontology and the study of race and of body build features or constitution (somatology). It

uses the methods of anthropometry, as well as those of genetics, physiology and ecology.

Cultural Anthropology includes:

- Archaeology, which studies the material remains of prehistoric and extinct cultures.
- Ethnography, which is the descriptive study of living cultures.
- Ethnology, which utilises the data furnished by ethnography, the recording of living cultures, and archaeology, to analyse and compare the various cultures of humanity.
- Social anthropology, which deals with human culture and society.
- Linguistics, the science of language.

How Can You Differentiate Sociology from Anthropology?

Sociology	Anthropology
Deals with all aspects of human activities and relationships, their outcomes, rules and regulations.	Deals with the classification and analysis of humans and their society, descriptively, culturally, historically and physically.

Here are some terminologies used in sociology that you should familiarise yourself with:

- Group - this is a combination of more than two persons with common values and objectives, for example, a group of boys walking to the market, a family.
- Role - this is defined as an expected behaviour attached to social status.
- Status - this refers to one's position in a society or social group.

Concepts in Sociology

Concepts are ideas, they are expressed through certain words, which are understood to have a particular meaning that defines an underlying reality. Many specific cases are grouped together and a word is used which expresses what representatives of this group or category have in common.

Culture and Civilisation

The general public often thinks of culture as the aesthetic code of society: art, music, drama and

literature. In their definition of culture, social scientists include everything passed down by human society except its biology. This consists of language and technology, laws and customs, beliefs and moral standards. The child is born into a society and learns its culture in the process of growing up. For each individual, there is a specific culture that is the social heritage of a particular society at a given time. The sense of time is an example. Africans are culturally and socially conditioned to divide days and years into regularised patterns. Even with many of us now owning watches there are still marked differences between 'African time' and 'European time'. Punctuality has not yet acquired a cultural value for many Africans.

There is sometimes also considerable cultural diversity within a society and if boundaries can be drawn around certain groups, they may be referred to as subcultures. The subculture would incorporate sets of beliefs, norms and customs among others. For example, in Tanzania most people speak Kiswahili in addition to their local language but there are other differences like some being Christians while others are Muslims. This brings about cultural diversity.

Language is also especially important to culture because it allows human beings to express their symbols and meanings in a way, which can be understood by others. Language must be learned. A child growing up with animals would have no language just as it would have no other culture. It is the main means of passing on the cultural heritage. It allows the development of abstract principles in science and morality, which would be impossible without it.

Civilisation was originally identified with the city because the growth of cities ushered in improvements in man's standard of living, which raised him from the 'primitive' subsistence state. The word comes from civis, the Latin word for citizen, which can be contrasted with the pagani, residents of country districts. A notable component for being identified as 'civilised' in English-speaking African countries is being educated.

Role

A society can be seen as a system of roles, each of which involves relationships between people, patterns of behaviour and rights and duties associated with a particular position. Everyone has more than one role. For example, you may be a son or a daughter, a student, a friend, a citizen, and so on. You also have other

kinship, economic, political, religious and recreational roles.

The social structure of a society includes all of its roles and social organisations. An individual's behaviour in society is structured by the roles that they fulfil and the organisations they belong to. Role relationships may be specific or diffuse, broad or narrow or generic or proper. They also differ from one culture to another. All the relationships involved in a particular role can be summarised as the role-set.

Role conflict and role strain may arise if a person cannot meet all the demands of their various roles. An African woman, for example, is expected to hold a full-time job as well as care for a household and several children. In addition to conflict between roles, which are wholly or partly incompatible, there may be psychological strain in carrying out a single role satisfactorily because various members of the role-set make conflicting demands.

A example of system of roles held by an individual Values, Norms and Institution

Kluckhohn defines value as 'a conception, explicit or implicit, distinctive of an individual or characteristic of a group which influences the selection from available modes, means and ends of action.'

Values

Values are usually inferred from observed behaviour. If a person regularly associates with certain people, it can be assumed that they value this relationship. It would be more correct though, to treat values as either dependent variables, that is, the values of a person are the result of their experiences and the society in which they live or intervening variables, that is, given certain causes or pressures, the result will vary according to the person's values rather than as independent variables, which refers to values that directly cause people to act in certain ways.

Norms

Norms are the standards that govern behaviour in roles. They are societal expectations of what is normal. Sometimes, they have been formalised as law, but most norms are less formal. However, many people do not follow norms exactly in their daily lives because they

may think it is impossible or just inconvenient. Therefore, a distinction should always be made between behaviour and norms. Often, for example, when you are conducting a study, people do not tell you about societal norms but refer mostly to what it is that they actually do.

Sumner, an early sociologist, divided norms into folkways, mores and laws or stateways:

Folkways

Folkways are customary practices that are considered appropriate behaviour but are not rigidly enforced. For example, if one builds their house in a somewhat different shape from the others, they may be considered eccentric or an individualist but people will not be particularly bothered by their behaviour.

Mores

Mores are subject to strong sanctions because they are considered much more important to the welfare of the society. For instance, wives should be faithful to their husbands and not commit adultery. Mores also include taboos, for example, certain communities are not allowed to eat certain animals.

Laws or Stateways

Laws on the other hand, may be customary or enacted. When the chiefs or elders hold court to deal with disputes over land or wives, they are enforcing customary law based on tradition and public opinion about norms. Large societies often cannot rely solely on customary laws because they comprise a mixed group of people. Consequently, written rules are needed to deal quickly with a changing situation and to make clear to everyone what is expected of them. Thus, the political system gradually develops enacted law, known as stateways. Mores may be embodied in the laws.

Institution

An institution may be defined as an enduring complex of norms, roles, values and sanctions embracing a distinct segment of human life. When certain patterns of behaviour have become a well-established part of the social structure, it can be said they are institutionalised. The family and kinship institutions are basic to social relations as they give every member of the society a place at birth and are essential for the continuance of the society. The word institution is sometimes used when organisation or association would be better, for a specific group of individuals

pursuing a common goal, for example, a university. These provide a focus for research on the political, religious and educational institutions of the society, in which they are found, for instance, studying the effect of participation in the university community on placement in the stratification system after graduation.

Social Group and Community

The study of social groups is fundamental to sociology because patterns of interpersonal behaviour are often structured by membership in one or more groups. The word group may refer to a categorical group, that is, any set of people that the speaker wants to treat as a unit. On the other hand, it is also used for corporate groups, that is, people who interact over a period of time and who have some form of organisation, a sense of solidarity and common values, norms and goals which allow them to undertake joint action. A study of the relations between individuals within the group provides information on factors affecting role performance and the way power, authority and influence are exercised. We may also analyse the relations between groups, the role of social groups in forcing institutional change or change in personal behaviour, or the way various social groups together form the building blocks of the society.

The word community usually implies some idea of locale, frequent social interaction and close ties between members of a group. These ties may be based on kinship, common occupation and so on, as long as they are sufficiently important to provide the members of the community with common interest and goals.

Wolpe notes three characteristics of the communal group: a common identity and culture; male and female representatives of all age groups; and differentiation by power, status and wealth.

Function and Dysfunction

Sociologists are concerned with how a society works as a whole and with how each of the parts fit together. As such, they study the functions of norms, roles and institutions. It is easy to assume that any patterns one finds are functional, that is, that they help a society to reach its goals. However, frequently one finds patterns which give rise to conflict and seem to work contrary to what the participants intend. Activities that are detrimental to the system are termed dysfunctions. You should note, however,

that behaviour that is functional in certain circumstances may be dysfunctional for other goals or individuals.

SECTION 2: MAN AND CULTURE

Taylor (1902) defined culture as a complex which includes knowledge, beliefs, arts, morals, laws, customs and other capabilities acquired by man as manmade.

Culture is specific to a particular society.

Each individual society has its own body of customs, beliefs and social institutions.

Can also define culture as accepted way of living of a particular human group.

Causes of cultural change

Cultural change can be both internal exogenous and external endogamous

Endogamous change

Originates within a specific society.

a) Technological innovations-e.g computers, television, mobile telephones. These technology based products have transformed peoples ways of life.

b) Ideology- ideology refers to a set of interrelated religions or political beliefs values or norms that justify pursuit of a given goal e.g politics.

c) Social cultural conflicts- conflicts also bring about change, once a conflict is brought into surface, ways and means of resolving it must be found. The solution agreed upon initiates change.

d) Planned change- education falls under planned change and is used to bring new ways of thinking about politics, work and general outlook to life through the curriculum in school system.

Exogamous cultural change

a) Biological and natural calamities e.g. floods, drought, landslides and earth quakes, while biological disasters comprise emergence of new diseases like Ebola, Aids and severe acute respiratory syndrome

b) Diffusion- diffusion is the transmission of culture traits from one culture to another.

It occurs when different cultures come together.

Content of culture

a) Speech- this includes languages and the writing system.

b)Material traits-this component of culture includes food and dietary habits, dressing, mode of grooming, and type of shelter.

c)Art- music, painting, drawings

d)Religious practices- modes of worship and view of creator, understanding of sickness, illness and treatment of sick.

e)Family and social practices-e.g inheritance, marriage, customs.

Characteristics of culture

- 1) Culture is a product of human interaction and therefore it is not inborn.
- 2) Culture extends beyond the life of each member of the society- when some individuals die others continue to initiate new members into the cultural heritage
- 3) Culture is cumulative and transmissible from one generation to the next by language and non verbal symbols.
- 4) Culture provides people with identity- it tells them who they are, where they came from and where they are heading.
- 5) Culture is both ideal and manifest. Ideal culture prescribes what people should do while manifest culture stand for actual behavior of people.
- 6) Culture is both adaptive and integrative- culture must adapt for instance to the environmental force. Depending on people geographical region they learn how to live in it.
- 7) Culture possesses some degree of stability and dynamism e.g norms and values

SECTION 3: SOCIAL GROUP CONCEPTS

Objectives

- Define a social group
- Differentiate between primary and secondary group.

A social group is a given aggregate of people playing interrelated roles and recognized by themselves or others as a unit of interactions.

A social group can also be defined as a collection of two or more individuals interacting on each other, who have some common objects of attention and participate in similar activities.

Classifications

- 1) Primary group
- 2) Secondary group

Primary group

Primary groups are characterized by intimate face to face association and cooperation.

Characteristics

- Primary groups are small in size.
- To make the relations of the people close, it is necessary that their contacts also should be close, physical proximity provides an opportunity for the development of the primary groups.
- To promote intimacy of relationship the primary group should be stable.
- Members join this group with aims of satisfying self interest.

Secondary groups

When face to face contacts are not present in the relation of members, we have secondary group.

Characteristics

- Relation of members in secondary group are formal and impersonal
- They are large in size
- The membership is not compulsory
- The members of the group hardly meet face to face-they communicate with each other through indirect means.
- A secondary group is regulated by formal rules.
- The purpose of a secondary group is to fulfill a specific function.

Reference groups

Primary and secondary groups can both act as our reference groups or groups that guide our behavior and attitudes.

Characteristics

- The individual or group considers the behavior of other individuals or groups and imitates it.

- In reference group a group feels its weaknesses or defects and desire to rise higher in social scale.

Assignment; Define spatial groups and name examples.

SECTION 4: THE SOCIALISATION PROCESS

Introduction

In this section you are going to continue to cover the concepts in sociology focussing on the socialisation process.

Objectives

By the end of this section you will be able to:

- Define the socialisation process
- Describe the two parts of the socialisation process
- Identify the agents of socialisation

The Socialisation Process

As you cover the socialisation process you need to note that this process draws attention to the individual and how they fit within the society through the adaptation process, that is, the ability to cope with life changes. Individuals need to develop coping abilities since all situations in life keep changing (Gelder, 2000).

What do you understand by the term socialisation process?

The Socialisation Process

According to Peil (1977) it refers to all the things that a child needs to know in order to function as a confirmed member of society.

Akinsola (1983) defines socialisation as the fundamental social process by which a person is introduced to be part of society into which one was born and learns its culture. Although much of this learning takes place in the first two or three years of life, socialisation continues throughout life. When we attend school, move to a new place, take a new job or whenever we are called to make changes in customs, norms or behaviour, additional socialisation is necessary. Socialisation integrates a child into the community by teaching them the disciplines, aspirations, social roles and skills necessary for group membership.

By comparing the two definitions it can be observed that socialisation is a process or

adjustment and this adjustment starts from birth and continues throughout one's life (Myles 1983). This definition was further expanded by Joseph (1986), who explained that parents, teachers and other social agents define roles for people in society.

Socialisation refers to the development of the individual from infancy upwards; it is intertwined with the educational system, whether through formal education in schools, through non-formal programmes, or through informal education such as family upbringing. It is intrinsically based upon the right to education and hence the maximisation of the potential of the individual in the process of development.

Human infants are born without any culture. They must be transformed by their parents, teachers, and others into cultural and socially adept animals. The general process of acquiring culture is referred to as socialisation. During socialisation, we learn the language of the culture we are born into as well as the roles we are to play in life. For instance, girls learn how to be daughters, sisters, friends, wives and mothers. In addition, they learn about the occupational roles that their society allows them. We also learn and usually adopt our culture's norms through the socialisation process. Norms are the conceptions of appropriate and expected behaviour that are held by most members of the society. While socialisation refers to the general process of acquiring culture, anthropologists use the term enculturation for the process of being socialised to a particular culture. You were educated in your specific culture by your parents and the other people who raised you.

Socialisation is important in the process of personality formation. While much of human personality is the result of our genes, the socialisation process can mould it in particular directions by encouraging specific beliefs and attitudes as well as selectively providing experiences. This very likely accounts for much of the difference between the common personality types in one society in comparison to another.

Successful socialisation can result in uniformity within a society. If all children receive the same socialisation, it is likely that they will share the same beliefs and expectations. This fact has been a strong motivation for national governments around the world to standardise education and make it compulsory. Deciding what things will be taught and how they are taught is a powerful political tool for controlling people. Those who internalise the norms of

society are not likely to break the law or want radical social changes. In all societies, however, there are individuals who do not conform to culturally defined standards of normalcy because they were 'abnormally' socialised, which is to say that they have not internalised the norms of society. These people are usually defined by their society as being deviant or even mentally ill.

Parts of the Socialisation Process

Having defined the socialisation process you will now identify the parts that make up the socialisation process.

The socialisation process is made up of two parts:

- Primary socialisation
- Secondary socialisation

You will study each of these individually.

Primary Socialisation

This is the type of socialisation that starts from infancy with parents and other family members who are in close contact with the young one. The mother plays an active role in bonding with her infant. As the child advances in age, they are taught the expected roles according to age and sex. For example, children are taught to be obedient to parents and other older persons in the neighbourhood. Children also learn by observing and imitating others. Therefore, parents should be role models if they expect their children to attain acceptable behaviour. In due course children will learn how to dress, use the toilet facilities, feed themselves and so on. In the traditional African family, parents and the extended family members were involved in socialising the child. According to Peil (1977), at this stage, the child also develops a personality, that is, identifies the self in relation to society.

In modern times, although parents are still the basic agents of socialisation, there are additional agents. These developments are often associated with the tendency for mothers to be in full time employment. Usually, the infant stays with the mother for six weeks following birth. The baby is then left in the care of hired female domestic help. The mother does this in order to resume her duties in either the government, private or self-employment. It is no longer possible to have extended family members to help in the care of the young. When the child reaches the age of six years, they are ready to be introduced to socialisation outside the home and they are then able to communicate using a

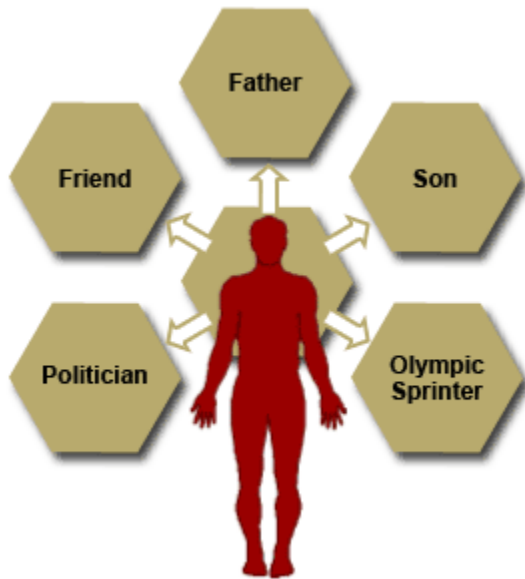
common language. This leads to secondary socialisation.

Secondary Socialisation

This takes us outside the home with playmates in the neighbourhood, at school and with other community agents, for example, religious forums. According to Peil (1977), rearing children in an urban area of western Africa is very much the same as in the countryside. For example, parents who are well educated prefer to move from rural to urban areas. They may work as employees of the government and children are encouraged to go to school early and join church groups. All these offer secondary socialisation. In addition, children in various neighbourhoods play with their peers who also influence their behaviour and attitudes. As these children continue their education through primary, secondary and college levels, they come into contact with several social groupings, all of which are in a position to influence their behaviour.

During adolescence, the youth often confide in their peers. They no longer feel compelled to express their needs to the parents. When this happens, it is possible for the youth to imitate negative behaviours from their peers, behaviour which is often contrary to their parents' expectations. On the other hand, youths who move to boarding secondary schools may get secondary socialisation from their teachers, who become their new parent figures and role models. The youth of today often develop their own pattern of language for communication, known as sheng in Nairobi, that parents and teachers are unable to communicate in.

As a member of one group, the individual recognises that there are several roles one is expected to fulfil. For example, when one joins the nursing profession as a student, they are expected to continue being a daughter or son, a learner while in class and clinical areas, a member of the student nurses' association, a choir member, a parent and a spouse. All these roles demand the attention of the same individual. This calls for emotional and physical maturity in order to fulfil all these roles without conflicts. For example, as you continue studying, you will need to share out some of your social roles with family members in order to have adequate time for your assignments.



In general, a child is 'socialised' in various ways, for instance, by watching adults. This is often noticeable in the way much of children's play imitates adults. Some socialisation is deliberate, for example, when a teacher or a parent shows a child how to do something. At other times, it is casual or even accidental. A parent or another child indicates that performance has been unsatisfactory and the child must pick up the knowledge they need informally through observation. In addition to verbal instructions and observed behaviour, the child responds to the attitudes expressed through physical posture, tone of voice and other signs, which gradually acquire meaning for them, for example, a raised arm signals trouble. The prime source of socialisation, though, is language. A person who cannot hear or speak has great difficulty communicating with others and is often excluded from groups. Although all members of the society are socialised, they do not all turn out the same. Each individual comes under various influences and responds to them differently. A child's socialisation may therefore not be exactly the same as that of their parent's. Personality and innate capabilities are important in secondary socialisation. Given the same socialisation, one man may turn out to be much more independent than his brother, or more scholarly or a better drummer.

Listed below are the other classifications of socialisation.

Natural and Planned Socialisation

Socialisation	Natural	Planned Socialisation
Natural socialisation occurs when infants and youngsters explore, play and discover the social world around them.		Planned socialisation occurs when other people take actions designed to teach or train others - from infancy on.
Natural socialisation is easily seen when looking at the young of almost any mammalian species (and some birds).		Planned socialisation is mostly a human phenomenon; and all through history, people have been making plans for teaching or training others.

Both natural and planned socialisation can have good and bad features: It is wise to learn the best features of both natural and planned socialisation and weave them into our lives.

Positive Socialisation

Positive socialisation is the type of social learning that is based on pleasurable and exciting experiences. We tend to like the people who fill our social learning processes with positive motivation, loving care, and rewarding opportunities. Negative socialisation occurs when others use punishment, harsh criticisms or anger to try to 'teach us a lesson'; and often we come to dislike both negative socialisation and the people who impose it on us.

Mixed Positive and Negative Socialisation

There are all types of mixes of positive and negative socialisation; and the more positive social learning experiences we have, the happier we tend to be - especially if we learn useful information that helps us cope well with the challenges of life. A high ratio of negative to positive socialisation can make a person unhappy, defeated or pessimistic about life.

Deliberate Socialisation

Deliberate socialisation refers to the socialisation process whereby, there is a deliberate and purposeful intent to convey values, attitudes, knowledge, skill and so on.

Examples of deliberate socialisation include

- School situation

- Parents telling a child to always say 'please'

Unconscious Socialisation

Unconscious socialisation occurs as a result of spontaneous interaction, with no purposeful or deliberate attempt on the part of anyone involved to train or educate and so on. An example of unconscious socialisation is, for example, when a child learns how to use vulgarity by observing a parent caught up in a frustrating traffic situation.

Having covered the various types and classifications of socialisation, you will now cover the agents of socialisation.

Agents of Socialisation

You have already noted that parents and close relatives are the first to socialise children. As the child reaches school age, most socialisation begins to take place outside the home. The primary agents of socialisation make the deepest impression on the personality of the child because they provide the first training. The other agents must, therefore, compete for attention on the already established framework.

Family

The family is made up of parents, children and close relatives. These are the primary agents of socialisation who influence the child's behaviour and attitudes within the society. You will study more on the family in section four on social institutions.

Social Institutions

These are explained as social organisations each with a specific function (Akinsola 1983). Examples of social institutions are the family, schools, religious organisations, government and hospitals. Each of these social institutions is organised to offer a service to community members. When a child enters school they start experiencing secondary socialisation through the teachers, schoolmates and the school environments. All these factors play a part in the child's socialisation.

Peers, School Friends and Neighbours

The peers, schoolmates and neighbours that a child spends most of their waking hours with also become major agents. Children have friends whom they want to be similar to. However, sometimes what their peers tell them may not conform with what the parents are

telling them and so they have to make a decision between the two. The decision made depends on the strength of the foundation laid by the parents.

Electronic and Printed Media

These include books, magazines, journals, television, radio, computer (internet) and others. A child may begin to emulate what they are seeing on television and may act negatively if they are not able to filter the good and the bad based on earlier teachings. This can have both positive and negative influences on the child or even an adult.

Generally, it can be seen that various socialising agents encountered by an individual may support each other by promoting the same goals, or they may provide contradictory advice. The child may be taught one thing at home and another at school. The influence of either the parents or the school thus becomes weakened and the child may not fully internalise any norms because they are not sure which ones are most valuable. This becomes more and more frequent as the child grows up. This is because the child encounters other agents of socialisation like the church and other peers and they may not always be carrying the same message. In the end, the child has to choose whom to learn from - either the parents, the friends, the church, etc and so one becomes weakened as another is strengthened.

Aims of Socialisation:

1. To instil discipline (for example, don't walk in front of a moving car).
2. To develop aspirations and ambitions (for example, I want to be a nun, rock star, great sociologist).
3. To develop skills (for example, reading, driving and so on).
4. To enable the acquisition of social roles (for example, male, student and so on).

SECTION 5: SOCIAL STRATIFICATION

Introduction

In this section, you will cover how societies are differentiated. In every society, there are those who take the lead, for example, the elders, chiefs, successful farmers, teachers, lecturers, managers, business tycoons and so on. The difference between those who lead and those who are led may result from factors relating to gender, age and social roles. For example, in some cultures older men are viewed with higher regard than young men, women and children in that order. This is the traditional type of differentiation common in Africa (Peil 1977). In addition, in every society some people are identified as senior and others junior. In the nursing profession, there are similar relationships, for example, the matron and staff nurse. Each is assigned special roles and obligations according to their respective authority.

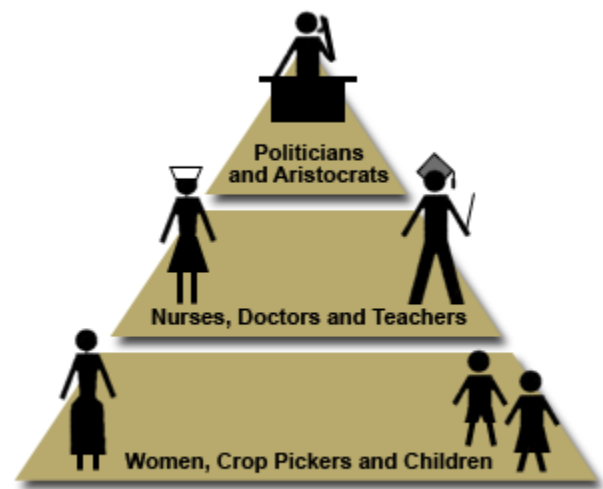
Objectives

By the end of this section you will be able to:

- Define social stratification
- Identify the theories of social stratification
- Identify the types of social stratification

Social Stratification

The basic idea of social stratification is a series of layers, rather as one bolt of cloth might be piled on top of another. It was developed in European society to explain clashes between the old aristocracy of landed wealth, the new industrial capitalists and the workers, over political and economic power and cultural dominance. Stratification is the organisation of society resulting in some members having more and others having less. Social stratification is thus defined as a process ranking members of society according to wealth, prestige and power. This definition mainly applies in European communities where defined explanation is acceptable. In African societies, members are ranked according to sex, age, ethnic origin and occupation (Peil 1977).



Social Stratification in African Society

Other definitions of social stratification include the arranging of members of a society into a pattern of superior and inferior ranks, which is perhaps determined by their birth, wealth, power, education, and so on. It can also be said to be the way societies are organised, for example, into clans, castes, chiefdoms, or states within a society.

Systems of social inequity exist in all human societies. This assertion emphasises two features that are basic for analysis of social inequalities and equalities.

Firstly, the inequalities, no matter what their origin, appear in a social context. Biological differences, real or presumed, may be used as a basis for social stratification, but biology alone does not make a social difference. It is more likely that biology is invoked as a rationale to support established social inequalities. When social definitions with respect to equality change, so do the biological justifications that are used.

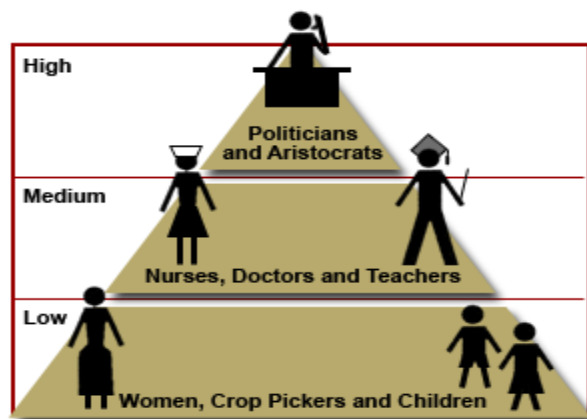
Secondly the equalities are systematic. They are organised into patterns that are recognised and accepted by most, but not all, members of the society. Social differences are interlaced in the dominant values of a society; the inequalities are justified by the very beliefs that regulate a society and give it continuity.

A stratification system has both a moral/cultural base and a structural base. Each culture has some view of an admirable person against which individuals may measure their own and others'

conduct, an ideal that people try to live up to. This may be generalised or specified as behaviour that is expected of holders of certain roles, for example, a father. Stratification arises from the division of labour, whereby certain roles are admired more than others. Members of the society are valued according to the roles they fill and also according to the way the role is carried out.

Much more attention is usually paid to the structural aspect of stratification (the processes for allocating people to roles and the societal structure which results) than to the cultural aspect (beliefs about how and why people are allocated and the justice or injustice of the process). Some roles are held to be important, but are in fact given to less able people or are poorly rewarded.

How an Individual is Rated in Different Roles



Theories of Stratification

The Functional Theory of Stratification

The functional theory of stratification holds that a society, through its members, makes certain decisions about the allocation of desirable roles. Choice is limited by the number of these roles and the number of people available to perform them. The rewards attached to various roles (wealth, prestige or power) are justified by the service to society involved (especially to societal survival) and the rarity of the abilities needed to fill them.

The Conflict Theory of Stratification

The conflict theory of stratification draws largely on the writings of Karl Marx, though adjustments have been necessary to adapt in the changing nature of twentieth century capitalism. Marx saw

society as divided into two major groups (capitalists and proletarians or workers) who are inevitably in conflict. Whereas Marx was particularly concerned only with the economic or market hierarchy, which he termed class, Max Weber suggested that people are also stratified according to status (prestige or lifestyle) and power. These three hierarchies may be closely related, but this is not necessarily so. Marx assumed that those with a high economic position would also have power, but rich businessmen often have less power than higher civil servants on moderate salaries; clergymen and teachers usually have higher status than either wealth or power - though this was more likely some time back.

Status

Another way of ranking society members is according to their status. Status can be defined as any position within the stratification system. This definition says nothing about the basis for status in a stratification system. Thus a particular status or position can be high or low on the basis of the property, prestige or power (or all three) associated with that position. There are two types of status.

Ascribed Status

This is explained as grouping of individuals according to their social position, for example, by virtue of one's age, sex or position of birth (indicates that the holder of this position was born within or inherited a given status in society). Ascribed status is a position based on who you are not what you can do.

A good example of ascribed status can be found in India, where the caste system is practised. Members of the upper caste do not in any way interact with those of the lower caste or the untouchables. Members of the upper caste are usually well educated, while those of the lower caste are poor with limited opportunities and are usually manual workers. These two caste level societies do not intermarry (Joseph 1986). This system is also known as a closed system of social stratification.

Therefore, when a society uses ascriptive status rules, people are placed in status positions because of certain traits beyond their control such as family background, race, sex or place of birth.

Achieved/Acquired Status

Achieved status is a position gained on the basis of merit or achievement. This is defined as the position in society earned through the individual's efforts or choice, for example, being a father, mother, nurse or a teacher.

SECTION 6: SOCIAL MOBILITY

Introduction

What is the outcome of social stratification? Some positive results do occur in the case of open systems that appreciate one's changing status, for example, acquired/achieved status. In Kenya individuals who pursue education to college and university are viewed as being of a higher status than those who are schooled up to primary and secondary levels respectively. Therefore, the daughter of a peasant farmer who pursues her education to the level of a graduate nurse, will have uplifted herself and her parents, thereby acquiring higher status for herself and at times, her parents, this is social mobility. In this section you are going to study social mobility.

Objectives

By the end of this section you will be able to:

- Define social mobility
- Identify the types of social mobility
- Define social mobilisation
- Identify its benefits in the community

Social Mobility

The ability to move up or down the social level is referred to as social mobility. The amount of mobility in a society depends on two factors. First, the rules governing how people gain or keep their position may make mobility difficult or easy. Secondly, whatever the rules, structural changes in society can influence mobility. Social mobility occurs in an open social system while closed systems offer no room for any movement.

Types of Social Mobility

There are two types of social mobility:

- Vertical social mobility
- Horizontal social mobility

You will look at these types in more detail.

Vertical Social Mobility

This refers to the ability of the individual to move up the social ladder, thereby raising their social status and role. It also refers to any upward or downward change in the absolute or relative

rank of an individual or group. An example of this would be the nurse, who joins the profession as a community nurse and, by increasing their knowledge through in-service education, acquires the new position of a professor in nursing.



Vertical mobility is often inferred from occupational mobility, and the inference is generally justified because the position of the individual in a pattern of inequality largely depends on their occupation. The change in status between father and son is called intergenerational mobility whereas changes during the individual's work life are known as intragenerational or career mobility. In Africa, intergenerational mobility of females is usually made by comparing the occupations of her father and her husband. For instance, the daughter of a skilled worker who marries a professional man is considered upwardly mobile. Some of the conditions that affect intergenerational mobility include differences between parents and offspring. Thus, if a parent occupies an important position requiring high capacity, their children, if they are less capable are likely to be downwardly mobile. In the same way, children who are more capable than their parents are likely to be upwardly mobile, especially in open class societies.

Another condition affecting mobility rates is population change where in industrial and industrialising societies, greater population

expansion at the lower levels than at the higher levels contributes to upward mobility. Changes in occupational structure can also affect mobility. Changes in the amount of inequality, in the proportion of people at each social level, and in the relative rewards and resources attached to different social positions are not merely a matter of individuals changing their positions within the system of stratification.

Horizontal Social Mobility

This refers to the type of social mobility where the individual maintains the same status. It is also defined as an alteration of position with no significant movement up or down in the system of social stratification, for example a general nurse who trains as a midwife but has no change in salary. This nurse maintains the same status although their role may have changed.

Certain characteristics can affect the individual's chances of moving up the social ladder.

Community Size

This is where a large community often results in greater economic differences. This is more apparent in larger cities and thus may be more likely to impart incentives to lower level children.

Number of Siblings

Number of siblings is where an only child or children having one sibling have the best chance of being upwardly mobile.

Mother Dominance

Mother dominance is where the strong mother family seems to be more conducive to upward mobility than the egalitarian or father-dominant family.

Late Marriage

Late marriage, as it has been argued that early marriages encourage downward mobility whereas late marriages encourage upward mobility.

Few Children

Few children, where upwardly mobile couples tend to have fewer children than immobile couples in the social levels into which they move.

Other Types of Social Mobility

There are two other types of social mobility based on different classification systems:

Structural Mobility

Structural mobility is social mobility that results from changes in the distribution of statuses in society. Structural mobility occurs regardless of the rules governing status.

Exchange Mobility

Mobility that is not structural is called exchange mobility. The word exchange indicates a trade-off. In exchange mobility, some people rise to fill positions made available because other people have fallen in the status system. There is little exchange mobility when the ascriptive status rule operates, but if status depends on achievement, there is a fair amount of such movement. Many children of talented and ambitious parents do not inherit the talent or ambition that earned their parents a high rank. Conversely, many children of low status parents are more talented and ambitious than their parents.

Application

As nurses you are the main health care providers to various groups of people. Therefore, in line with the nursing code of ethics, you will have to provide health care services to people of whichever status in society. This enables the nurse to provide the basic health care that people deserve.

The role of the nurse can be related to that of the anthropologist who has to live, stay and work with the particular group. Just like the anthropologist, the nurse may have to live, stay and work with a particular group or a particular community or society and hence learn and understand all their ways of social life.

What is the difference between a community and a society?

Definition of a Society

A society is defined as a group of people who interact together, within a specified territory and have a unique culture, for example, the Nubians living in the Kibera slums of Nairobi, the Maasai who live in parts of Loitokitok/Kajiado District in Kenya and Pokomo society living along Tana River in Tana River District (Peil 1977).

Definition of a Community

The term 'community' refers to a small group of people who are part of a larger society. For example, the Masai community in Nairobi form part of a larger society that lives in Kajiado District. While in Nairobi, however, this community sticks together and helps one another as necessary.

The Concept of Social Mobilisation

The concept of social mobilisation emerged from the recognition that a genuine participatory approach to development is essential for success and sustainability. Civil society participation in development efforts is therefore increasingly recognised by development agencies and governments. They are seen as essential for promoting good governance - improving responsiveness of national policies and programmes to citizens' needs and ensuring transparency and accountability in policy making and implementation processes.

Genuine participation of citizens however, goes beyond dialogue with or contracting a few non-governmental organisations. It must engage all citizens (women and men, in their various capacities, socio-economic status, affiliations and locations) beyond elections to active participation in making decisions that affect their lives. Engaging people requires efforts and mechanisms that can empower all, but most especially the disadvantaged members of society, to participate effectively in development processes.

Social mobilisation is an approach and tool that enables people to organise for collective action, by pooling resources and building solidarity required to resolve common problems and work towards community advancement. It is a process that empowers women and men to organise their own democratically self-governing groups or community organisations which enable them to initiate and control their own personal and communal development, as opposed to mere participation in an initiative designed by the government or an external organisation.

Effective social mobilisation goes beyond community organisations, harnessing the potential and efforts of government, non-governmental sector and citizens to work towards sustainable social, economic and political development. The benefits of social mobilisation to community organisations and its impact locally and nationally can be best sustained within an enabling political, policy and

regulatory environment and where mechanisms for linking experiences and lessons at the community level to policy are developed.

The Key Elements of Social Mobilisation

From worldwide experience there are four basic elements of social mobilisation.

a) Organisational Development

Organisational development is a process in which community members and, especially the poor, form their own groups or organisations based on common development interests and needs that are best served by organising themselves as a group. 'Before one becomes a member of a Community Based Organisation (CBO), the individual struggles against a harsh environment. Once they are organised in a broad-based group, the individual has the leverage with which to address and tackle problems which they could not have done alone' (Pandey 2002).

Organisations can be created with a specific focus (for example, a tenants' association, a credit union or cooperative) or as broad-based, multipurpose groups or community organisations with an overall aim to improve the situation of their members and the community in which they live. Organisations with a holistic focus are more inclusive of the poor, (who have a much broader array of needs), and can be effective vehicles for poverty alleviation, community-wide development and establishing strong links with local government. Mobilisation can start with small groups, as the first step for participation in larger community-wide organisations, which are in some cases, associations of small groups. In other cases, community organisations mobilise the poorer members of their organisations into small groups in order for them to work on alleviating their poverty. In both cases, the larger organisations serve as a support network for small groups and an important link to local government (Atwood 2001) and external organisations that provide various forms of services and support (for example micro-finance, marketing, business development support, and so on).

In countries with a longer history of civic engagement, social mobilisation can involve working with existing community organisations to boost their capacity and power in engaging with government and other actors in addressing their common needs and promoting their

interests. So whilst the basic principles of social mobilisation are universal, the approaches used must be appropriate and relevant to the local context.

Lessons learned have indicated the following factors as essential in promoting effective organisational development:

- Homogeneity to the extent possible is an important and essential factor for group or organisational survival.
- Building organisations that are operated on democratic principles, based on a group or organisational constitution. The constitution would often reflect the objectives of the organisation and the norms, values and principles which govern the way the group functions. Promoting norms and values such as tolerance, inclusion, cooperation, equality and good practices early in the building process of an organisation fosters commitment and prevents diversion of the organisation into activities that can destruct the common good.
- Building leadership capacity within the organisation - beyond one individual to several members, to avoid dependency and capture.
- Building incentives into the early stages of development to create interest among community members for organising, especially in communities that are very passive or sceptical about organising.
- Ensuring an inclusive approach (involving all or most community members) in the social mobilisation activities to promote equal opportunities and prevent conflict. A community organisation must leave room for new membership.
- Promoting self-reliance, especially of the poor members of the organisation which would in turn enhance their ability to participate in the organisation's affairs on an equal basis.

b) Capital Formation for Development through Community Savings

Capital formation (through mobilisation of savings) enhances a community organisation's power to realise its full potential. 'Savings generated by individual members are the assets

of the community organisation and are the first step towards their self-reliance' (Pandey 2002). Accumulated savings can be used for internal credit with interest, to enable individual members to engage in income generation activities whilst at the same time, accumulating the organisation's capital base. They can also be used for enterprise development at the community level. Savings can serve as the basis for access to external services, for example, micro-finance. They can also form the basis for community organisations' contribution to local development initiatives, which is essential in localities, where government capacities to address all social needs of a community are very limited.

c) Training for Human Resource Development

Community members can maximise their potential not only by organising themselves but also by upgrading their existing skills to better manage new inputs and establish effective links with local government and other actors. The Change Agent (for instance, the organisation or individual facilitating the social mobilisation process) can support direct training, exchange visits and other capacity building activities based on needs identified by the members of the community organisations. These can cover organisational development, leadership, savings and credits programmes, agriculture, natural resource management, and other key areas. Local human resource development can best be promoted when trained individuals take up the responsibility to train other community members.

d) Socio-economic Development

Socio-economic development initiatives are a great incentive for community members to organise themselves. It is important, therefore, that an initiative which includes social mobilisation provides support in the form of matching grants or access to credit, marketing and other services that will lead to tangible improvements in social economic conditions within the community. The process of identifying community priorities, participatory planning, implementing and monitoring of community projects and managing partnerships with local government, private sector and other actors helps not only to improve local conditions but also to empower people and their organisations. If well facilitated, this process can result in

increased institutional capacity, enhanced social status and voice (especially for disadvantaged people, including women, the poor and youth). These results in turn motivate people to remain organised as they begin to enjoy the benefits of collective action and recognise its potential to create or influence change in their communities.

Facilitating the Process of Social Mobilisation

Whilst there are grassroots or social movements that have emerged from within communities, the isolation, poverty and resulting passivity or powerlessness of citizens, particularly in rural areas in developing countries, calls for external support at the initial stages of the process of social mobilisation.

In practice, social mobilisation is usually an element within a broader strategic framework or development programme/initiative. Since such programmes or initiatives are time bound (in most cases due to donor funding cycles), a clear exit strategy is needed right at the beginning of the initiative, to ensure that the national capacities are created for replication and sustainability. Experience in Central Asia suggests a minimum donor commitment of five years (with gradual withdrawal) and continuous commitment of central and local government to supporting social mobilisation initiatives.

In countries with limited experience of social mobilisation, a combination of international and national community mobilisers brings to bear international experience and local knowledge which are both essential factors for success.

Selection of the right people for this work is critical – emphasising good attitudes, behaviour and the ability for one to work on an equal basis with community members is critical. Knowledge of participatory development concepts and approaches is essential but can be gained through an effective training strategy.

The Benefits of Social Mobilisation

The benefits of social mobilisation are listed below, you will look at each in more detail.

- Poverty Alleviation
- Promoting Democratic Governance
- Environment
- Conflict Prevention

Poverty Alleviation

Social mobilisation is an important tool in the poverty alleviation process, as it enables communities and the poor themselves to engage actively in solving their own problems and

effectively tackling poverty in its multi-dimensional form. The principles of social mobilisation ensure equity, hence issues of gender based, racial and ethnic based discrimination are most likely addressed.

Promoting Democratic Governance

Experience shows that poverty and bad governance mutually reinforce each other, as they foster exclusion of citizens from decision making processes, lack of access to basic services, lack of opportunity, dependency, and limit availability of public goods. Social mobilisation must be institutionalised within government for it to be effective. This would encourage participation in decision making, build capacity for participatory planning, build a common vision on development and ensure transparency. Institutionalisation of such efforts can only be effective if a decentralised system of governance, including fiscal decentralisation, is in place and functional. Social mobilisation can facilitate tripartite leadership at the local level, making civil society more effective as a third and legitimate partner in development.

Creating demand for good governance through social mobilisation must be complemented with increased capacity of the local government to manage and effectively respond to this demand and improve its governance practices. Capacity building efforts must therefore target civil society organisations (including CBOs, elected representatives, etc.) and government.

Environment

By organising people to better manage their natural resources and fight against practices and organisations that degrade the environment through promoting appropriate legal, regulatory and institutional frameworks and policy dialogue.

Conflict Prevention

As people prepare to address common problems, and to collectively improve their socio-economic conditions in an equitable, democratic and transparent manner, possibility of conflict can be significantly reduced.

Conclusion

Social mobilisation is an approach that empowers people to participate actively in development processes – through their own local initiatives and through well informed and constructive dialogue at the policy level. It is an essential tool for mobilising and engaging isolated, passive and poor members of society, hence its popularity with poverty reduction and decentralised governance programmes worldwide. Its effectiveness depends to a large extent on the appropriateness of the approaches used within a given cultural, socio-economic and political environment. On the whole, it is an effective tool for building a well informed, proactive and strong civil society, making it a valuable partner for government and the private sector in shaping national development that is equitable and sustainable.

SECTION 7: CULTURAL BELIEFS, PRACTICES AND EFFECTS ON HEALTH

Introduction

In this section, you will use your knowledge on culture and experiences of the effects of cultural beliefs and practices on health. Everyone comes from a family with a cultural background. As you learnt in section one, culture derives from all that members of a society teach one another. It is dynamic because it keeps changing and it is passed on from parents to children. Therefore, the way in which each society relates with its surroundings and its culture may affect the community's health. For example, in communities where foodstuffs like honey and wine are gathered or tapped high up in the trees, many may suffer falls leading to fractures of limbs and spinal cords. Therefore, as you carry out community health service, you should always keep in mind the cultural behaviour of your patients.

Objectives

By the end of this section you will be able to:

- Define culture
- Identify the components of culture
- Describe the elements of culture
- List the characteristics of a culture
- Define cultural beliefs and practices

- Explain selected cultural beliefs and practices that affect health of mankind

What is Culture?

Culture is defined as the totality of socially transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human work and thought. According to Coxa and Maed (1975), culture is defined as a group of learned values or acquired beliefs that a person copies from other persons with whom they interact.

It may also be defined as all that members of a societal group teach one another. Kroeber and Kluckhorn (1952) identified 164 definitions of culture. In summary culture can be defined as socially transmitted behaviour patterns, arts, institutions, as well as the values and beliefs that a person copies from other persons with whom they interact.

Culture is also knowledge, some of it conscious and made into coded or traditional forms, such as myths and rules, some of it quite unconscious and automatic, such as the rules and structures that allow language speakers to understand each other. This knowledge is learned both formally and unconsciously within human groups and is heavily dependent upon language as a medium for transmission. Culture is shared between generations and within generations, but this sharing is neither completely uniform, nor without error. There are esoteric (or specialist) compartments of culture in all societies, and various factors affect the accuracy with which culture is reproduced as it passes between individuals.

Humans, as individuals and as members of groups, use cultural assumptions to make sense of the world around them as they live out their lives. They also use culture to create strategies with respect to their group and individual interactions.

Components of Culture

The two components of culture are:

- Non-material culture - these are things that are observed through the behaviour of societal members.
- Material culture - these are the physical things in society.

You will now cover the various forms of each of these two components of culture.

Non-material Culture

There are four various forms of non-material culture, they are listed below.

Language

Language refers to the pattern of spoken or written words used by a particular society in order to communicate. The mother tongue refers to the language of one's parents. You may notice that each one of us learnt a mother tongue that also reflects on our cultural group. For example, the table below illustrates the relationship between the cultural group and the language used.

Cultural group	Language
Maasai	Masai
Agikuyu	Kikuyu
Luo	Dholuo
Giriama	Giriama

Mores

Mores are explained as social norms, which emphasise the expected moral behaviour for societal members. If an individual breaks the mores, the individual receives severe punishments. Some examples of mores are: do not lie, do not steal or destroy other's property and so on. All society members are expected to obey the mores or else they receive punishment. Therefore, it can be said that mores refer to all things that each one of us would like others to do to us. Where mores are written down, they are referred to as laws.

Norms

Norms are defined as socially accepted patterns of behaviour. You should note that norms differ from society to society. They may include children respecting parents and older people in society, as demonstrated by a young person offering an older person a seat in a bus and so on. Another example is that both the young and the old are expected to dress properly according to the occasion. All are expected to observe certain table manners while eating. In some communities, children should be served first,

followed by the men and lastly the women. All these norms aim to maintain order. Norms can be further subdivided into two categories, that is, mores and laws.

Laws

Laws are written, socially confirmed rules and regulations of conduct, which if violated, are punishable. Laws are enforced by a socially identified agency. For an example of medically related laws, refer to module four, unit one, section two on the mental health act.

Material Culture

According to Akinsola (1983) material culture is defined as the part of culture that includes physical things in any society. Examples of material culture include the type of clothing used, ornaments such as necklaces, bangles, and earrings, kitchenware, type of houses and many more. Akinsola also explains that the importance of identifying material culture relates to how these items are used by individuals in the society. For example, among the Agikuyu people, women and girls learnt to use pots for cooking and gourds for serving food and storing liquids such as milk.

In modern days, nurses are expected to learn how to use computers, new types of blood pressure machines, digital thermometers and others in order to improve the health care they provide. In addition, they are expected to provide nursing care to persons of varying cultural ethnic background. For further details refer to the module one, unit one on professionalism.

Elements of Culture

The elements of culture include:

- Material life
- Language
- Social interactions
- Religion
- Education
- Values

What are the main characteristics of culture?

The main characteristics of culture are that:

- It is learned
- It is shared
- It is an adaptation
- It is a dynamic system changing constantly

Cultural Beliefs

A cultural belief is a personal conviction and disposition to retain and abandon actions taking into account values of one's own culture. Cultural beliefs may pertain to child rearing or housing.

Several studies have noted that, besides inadequate availability of health care services in many areas, especially the less developed countries, certain disease specific and non-disease specific cultural beliefs may influence people's health seeking behaviour. It has even been noted that health services may be under-utilised and health and child care instructions may be ineffective or ignored in traditional and transitional societies where people's ideas and behavioural patterns conflict with the knowledge being passed to them (Feyisetan and Adeokun 1992;

Feyisetan 1992).

Feyisetan and Adeokun (1992) argue that non-adoption of modern preventive and curative measures cannot be attributed to poverty alone since the costs of some of these measures are not exorbitant in several of these societies. Rather, they suggest that the gap between awareness of modern health measures and health seeking behaviour must be sought in the social and cultural determinants of behaviour in such matters as childcare and disease management, since, for most mothers, perceptions of the aetiology of the childhood diseases are rooted in cultural beliefs.

You will now cover a brief review of disease specific cultural beliefs.

Food Taboos

Outbreaks of malnutrition among children in this country may not only be associated with lack of food but also with culture patterns affecting food. For example, in some parts of Kenya, children and women are not given eggs in the belief that the child will learn to be a thief when grown up or that a mother feeding on eggs may harm her unborn baby. Instead, the eggs are reserved for the men to eat or to be sold at the market. In many homes that keep poultry, these eggs could serve as source of protein for young ones, were it not for these cultural beliefs.

Overcrowding

When several family members live in congested homes with a low standard of hygiene, this may contribute to poor health. This mainly occurs in urban centres, where a family may rent one

room, which serves as the kitchen, bedroom and dining room. There may be communal water but often there is none, and in such cases the family has to buy water or fetch it from a stream. Under such living conditions children suffer from diarrhoea, intestinal worms and sometimes malnutrition.

Due to the increased expenses associated with hospital care, parents may decide to take their child to traditional medicine men. Often traditional healers are more easily accessible and services can be paid for later when the parent earns some money and so on. The child will only be brought to hospital much later, if their condition fails to improve.

If you were the nurse on duty, how would you handle this parent and their child?

This is a difficult situation and that is why you covered professionalism module one, unit one and looked at ethical issues in nursing. Adhering to professionalism means you should provide health care to all clients in need, irrespective of their social background and health seeking behaviour.

Having had an overview of the cultural beliefs, you shall now look at some examples of effects of cultural beliefs and how they affect the way of living among people.

An Example of the Effects of Cultural Beliefs on the Diet of the Somalis

'Fat and healthy' is how parents prefer their kids to be, even to be overweight or obese by western standards. Increased interest by Somali parents in the use of high calorie nutrition supplements for their children to boost weight gain has been observed. This practice is leading to feeding mismanagement. Other effects of culture on their diet are:

- Camel milk is believed to be the best of all milks.
- Eating chicken injected with hormones is believed to be bad for the human heart and to contribute toward being fat.
- Breastfeeding women believe that tea increases milk production and therefore they increase their consumption of tea, which is usually very much sweetened with sugar. Women in the educated groups have reported not liking the idea of pumping breast milk, for fear of disfigurement.

An Example of the Effects of Cultural Beliefs on the Diet of the Somalis

Oral Health: Infant Nutrition

Most Somali mothers living in Mogadishu prefer to give birth in a hospital. Somali women who choose to give birth at home use a midwife, who is usually a hospital worker with some western medical training who is paid privately for assisting in the home birth. Whether giving birth in the hospital or at home, a woman relies on the help of midwives and will rarely see a doctor unless birthing complications arise. Somali mothers receive information about how to feed and care for their babies from their mothers and other relatives, and from those who deliver their child.

Infant Nutrition

Breastfeeding

It is culturally important for Somali mothers to breastfeed their babies. Not doing so is seen as a sign of poor mothering. Somali children are breastfed until they are two years old, or until the mother becomes pregnant again. Children raised in Mogadishu are fed breast milk supplemented with goat's milk at six months. Nomadic Somali mothers feed their child cow's milk mixed with water at three months. Few Somali mothers use canned formula milk because it is expensive and is believed to cause stomach problems.

In addition to breast milk, children of urban Somalis are fed soft foods such as bananas and rice at eight months. Children of nomadic Somalis are not fed any solid food until they are one year old. Most Somali children are fed normal solid foods at eighteen months. Normal adult food mainly consists of carbohydrate such as rice, bananas and meat; such foods are cooked until they are soft enough for the child to chew.

Bottle Feeding

In both urban and rural areas, when babies are one year old, most drink from a glass or cup without their parent's help. Bottles are difficult to keep clean and are not usually used. Children who are born outside of the city are given their milk in a traditional hand-made wooden cup. If their children have stomach sickness and the mothers were bottle feeding them, they will stop feeding bottled milk and give them sugar water for three or four days. Children are also fed breast milk during this time. If the symptoms do not abate, the child is taken to a hospital or medication is sought.

Teething

Somalis associate teething with diarrhoea, fever, nausea, and vomiting. Children usually begin teething when they are between nine months and one year old, although it can occur as early as four months. Those who get their teeth earlier are thought to have more difficulties. A soothing oil is sometimes placed on the gums to calm teething children, but pacifiers are not used.

Another example relating to the effects of cultural beliefs and practices on health standards relates to the Muslim community. A report published by the National Bureau of Asian Research, based in the U.S.A., authored by Kelley and Eberstadt, examines the growing HIV/AIDS crisis in the Muslim world. This is a largely unexplored problem and one that is beginning to pose potentially serious dangers at the national, regional and international levels. One of the main factors contributing to lack of action against HIV/AIDS in the region is the belief that premarital sex, adultery, commercial sex work, sex between people of the same gender and injection drug use either do not exist or happen very infrequently in the Muslim world. However, the United Nations Programme on HIV/AIDS (UNAIDS) estimates that nearly one million people in North Africa, the Middle East and predominantly Muslim countries in Asia are HIV-positive. It should be noted that these figures are probably 'severely understated' because UNAIDS figures rely on surveillance data, and a lack of data can be interpreted as a lack of HIV cases, according to the report. The report praises the predominately Muslim nations of Iran and Bangladesh for implementing effective HIV/AIDS prevention efforts. This is another example of the effects of culture on the health of a community.

SECTION 8: SOCIAL CHANGE

Introduction

In this section you will study the effects of social change on health.

Objectives

By the end of this section you will be able to:

- Define the term social change
- Explain the theories of social change
- Describe the three types of social change
- Explain the process of social change
- Explain the steps in social change

- Describe how social changes affect people's health

Social Change

What is Social Change?

Social change is the transformation of culture and social institutions over time. All societies experience change in their social structure and culture over time, explanations of the causes and nature of this change have been part of the sociologist's task from the beginning of this discipline. Societies change because they are in contact with other societies. As a result the ideas, norms and institutions spread from one society to another. Even the most isolated society changes from time to time as its members adjust to varying environmental conditions (such as prolonged drought) or invent new ways of doing things.

In addition, social change takes place when the present cultural patterns are modified, or when new ideas are introduced.

In the past, particularly in most African societies, traditional healers met communities' health needs but on coming into contact with people of European origin, health practices have changed. Hospitals and trained hospital workers are now in place to meet the health needs of societies. However, traditional healers provide health services, though to a lesser extent, to people who still subscribe to traditional healing.

Social change may be studied as a short-term or as a long-term phenomenon. An example of the latter is the Industrial Revolution, which happened during the 18th and 19th century. Social change takes place in various aspects of the society, for example, cultural patterns (religious values, symbols of status), social structure (family adjustment to the absence of migrant fathers), aggregated attributes (the proportion of the population which is illiterate or engaged in farming), and rates of behaviour (increased crime, decreased self-employment).

Change may also be examined from the point of view of the social system, that is, the whole society or from the view of an individual. Mitchell (1999), a sociologist, calls the first view historical or processive change and the second, situational change. The major theories of change have been concerned with historical or processive change, which is concerned with the evolution of institutions over time and the

processes by which societies move from one type to another.

Theories of Change

Before looking at the types of social change, you will briefly take a look at the theories of change. Three major theories have been advanced to explain social change.

Evolution and Differentiation

Early sociologists were concerned chiefly with the origins of society and the transformations necessary to reach the type of society that people are now experiencing. Since Darwin's ideas of biological evolution were gaining acceptance at this time, the theory of societal evolution also became popular. Theories of structural differentiation take humankind somewhat further than the evolutionism from which they are derived. The basic idea is that as societies develop, they become characterised by increased separation and specialisation.

Equilibrium and Conflict

The equilibrium and conflict theory maintains that the basic function of any society is to maintain equilibrium (stability, order) and eliminate conflicts that may arise in the process of change. Conflict may arise mainly during the process of adjustment to forced change, when consensus is imperfect or among people who were inadequately socialised so that they do not fully share the consensus of the majority. The equilibrium theory is better for explaining gradual, long-term change such as the Industrial Revolution and changes applying to the society as a whole, than in accounting for the more sudden political revolution and smaller endogenous changes where conflict often plays an obvious part.

Modernisation

The modernisation theory assumes that change is synonymous with improvement of social conditions, for the benefit of societies. Modernisation is the process by which agricultural societies were transformed into industrial societies. Modernisation theorists tend to see only the front end of the process of social change (what the modern society should look like) and ignore the traditional end of the process. Nevertheless, some attention must be given to modernisation theories because they

are so prevalent and because they alert us to ways of examining long-term change.

Types of Social Change

You have already studied what social change is, that is, an alteration of what makes the society and its relationships. There are three ways in which society changes and you will now cover each of these in detail.

Evolution

The term evolution refers to slow or gradual change, which occurs with very low human effort, with almost unnoticeable changes in social structure. Examples are language, marriage patterns, child rearing practices and so on.

Revolution

This term refers to a rapid and deliberate change, which can radically change a society's way of doing things. Revolutions are planned for a specific purpose and are initiated by direct human action. For example, the Russian revolution and in East Africa, the Ugandan revolution that brought a new political system under President Idi Amin.

Reform

This term refers to a deliberate effort by humans to alter the society's way of doing things. Reforms apply lesser force than revolutions and their effects are much more extensive than revolution. An example is the changes that occurred when Kenya's educational system switched from the 7-4-2 to the 8-4-4 system of education. These changes have influenced the whole education institution in this country so that all institutions of higher learning have had to re-do their curriculum. In addition, other colleges and universities, which accepted Kenyan students based on the old 7-4-2 system, have also re-adjusted their entry requirements to cater for the new system. You must have noticed this widespread type of social change.

How Does Social Change Occur?

Social change takes place when people choose to modify their environment. The changes occur mainly when existing cultural patterns are altered either due to innovations or when new ideas are introduced into the society.

Here is one example. In many Kenyan communities, like the Kalenjin and Kikuyu many houses were built using mainly grass for thatching. However, social change has since brought about the use of corrugated iron sheets for roofing. One possible explanation for this change follows. In the 1960's, many changes began taking place countrywide, including increased access to education. This resulted in a higher level of education and more young professional women trained for jobs such as nursing, teaching and engineering to name a few. This meant that there was more money to buy iron sheets, which are easily available in the shopping centres.

Another example of change is the function of the family as a source of labour in the farms. In previous years, each family head strived to have a large family who would help in digging, planting and harvesting food crops. However, today farmers increasingly have to hire labour. Why is this so? One reason is that many homes have fewer children due to increased education, improved health care and a rise in the standard of living. Another reason may be that more children are able to access formal education and after completing their schooling they move into the formal sector and are not available for family labour.

Another change, involves technological advances. For example, a few years ago, people were using the landline telephone to pass messages. Today landlines are being gradually replaced by mobile phones. The mobile phone is convenient because one can communicate wherever they are. In health care facilities, it is now possible to quickly reach a health care provider, for example, the consultant to attend to a very sick patient, which decreases the chances of mortality.

These are just a few examples of social changes that have occurred in our country in the last few decades.

Process of Change

There are two processes under which social change occurs. These are diffusion and innovation. You will cover each of these individually.

Diffusion

Diffusion is defined as a process of change involving the selection and adoption of cultural items from another society. The diffusion of culture can be a one-way or a two-way process. For example in Kenya, people have accepted the western way of dress while some of them have adopted our way of dressing such as the Maasai 'shukas' and the Waswahili 'kikoi's'.

Today, westerners are expressing an interest in indigenous knowledge found in traditional medicine while Kenyans have accepted the western type of medicines in addition to our own. Another example, can be found in the way many Kenyans have embraced different religions, for example, Christianity and Islam.

Innovation

Innovation is the second type of change process and is defined as the process of introducing new items to the society. The innovations come in two forms, known as inventions and discoveries.

Inventions

Inventions refer to existing culture items, which are recombined to form a new item that did not exist before, for example vaccines, intravenous drugs, mobile phones and so on.

When the society accepts these inventions, they affect change. For example, the invention of vaccines against childhood diseases has led to a reduction in infections and better health of the children.

Discovery

A discovery involves finding things that already exist, for example, archaeological findings such as cooking wares and implements, which are then preserved in museums.

You will now cover the basic steps of implementing change in our health set up.

Basic Steps of Implementing Change

Situations may come up when you as a team leader need to implement some form of change at your place of work or even at home. Some of the basic steps that you will need to follow so as to attain your goal are shown below in the following broken cycle diagram.

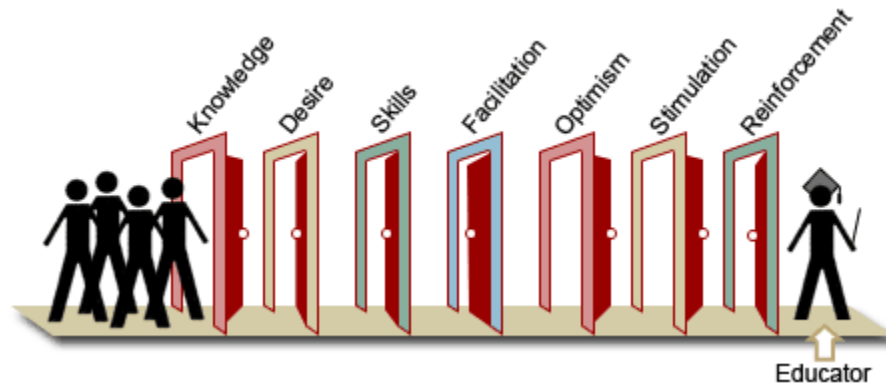


Each one of these conditions is actually an obstacle, so you can think of this model as a set

of seven doors, click next to view this diagram in the way just described.

The Seven Steps of Social Change (The Seven Doors)

This model helps to identify which elements are already being fulfilled so resources can be concentrated on the gaps. The seven elements are listed across the top of each door; knowledge, desire, skills, optimism, facilitation, stimulation and reinforcement.



Knowledge/Awareness

An obvious first step is that people must:

- Know there is a problem.
- Know there is a practical, viable solution or alternative. This is important. People are practical and they will always demand clear, simple, feasible road maps before they start a journey to a strange place.
- Identify the personal costs of inaction and the benefits of action in concrete terms that people can relate to, that is, allow them to 'own' the problem.

An awareness campaign aims to harness people's judgement.

Desire

Change involves imagination. People need to be able to visualise a different, desirable future for themselves. Desire is an emotion, not a kind of knowledge. Advertising agencies understand this well - they stimulate raw emotions like lust, fear, envy and greed in order to create desire. However, desire can also be created by evoking images of a future life, which is more satisfying, healthy, attractive and safe.

Skills

Skills allow you to easily visualise the steps required to reach the goal. People often learn skills best by seeing someone else perform them. The best way to do this is to break the actions down into simple steps and use illustrations to make visualisation easy.

Optimism (or Confidence)

This is the belief that success is probable or inevitable. Strong political or community leadership is probably an important ingredient of optimism.

Facilitation

People are busy with limited resources and few choices. They may need outside support in the form of accessible services, infrastructure and support networks that overcome practical obstacles to carrying out the action.

Stimulation

An inspiration to do something has many times happened in a collective context. This is a kind of inspirational mass conversion, which is based on our human social instincts, like the mass meeting where a personal commitment is made. You need to instil this in your team members. The stimulation could be an imminent threat (like a cost increase), a special offer or competition (based on self-interest), or, better still, some communally shared event, which galvanises action (for example, a public meeting or a festival).

Feedback and Reinforcement

It is always important to get feedback at the end of the day and know whether the change was approved or not and gain perceptions and views on the area of that change.

Social Changes Affecting Health

Social change influences health in a complex way. Health status is changing with the development of societies, but it is not invariably for the better.

Industrialisation

Social change caused by industrialisation leads to mismanagement of natural resources, excessive waste production and associated environmental conditions that affect health. Environmental quality is an important direct and indirect determinant of human health. Poor environmental quality is directly responsible for around 25% of all preventable ill-health in the

world today, with diarrhoeal diseases and acute respiratory infections heading the list. Other diseases such as malaria, schistosomiasis, other vector-borne diseases, chronic respiratory diseases and childhood infections are also strongly influenced by adverse environmental conditions.

Lack of basic sanitation, poor water supply and poor food safety contribute greatly to diarrhoeal disease mortality and morbidity. In addition, the incidence, severity and distribution of vector-borne diseases are affected substantially by human activities such as water and agricultural developments and by urbanisation.

Population

Due to innovations in the provision of health care such as vaccines, availability of drugs, increase in the number of health workers and health care facilities, mortality rate has decreased compared to that of the early 20th century. This has resulted in pressure on available public health care facilities that offer services to increasing populations. Also social change brought about by population increase leads to cumulative effects of:

- Inadequate and hazardous shelter
- Overcrowding
- Lack of water supply and sanitation
- Unsafe food
- Air and water pollution
- High accident rates

All of these factors impact heavily on the health of a society.

Education

Today, many people in Kenya have had basic education. Further, due to easy access to the internet through cyber cafes, more and more Kenyans are becoming better informed about their health and the various treatment alternatives available. As a result, nurses and other health professionals have to strive to keep informed and up to date by achieving higher levels of education in order to meet professional needs and demands for quality care by an informed public.

SECTION 9: SOCIAL INSTITUTIONS

Introduction

Social institutions are organs, which perform some of the functions that benefit society, for example, the government and schools. Each society should have social institutions for survival. In this section you will look at the differences and relationships in social institutions, associations and other institutions.

Objectives

By the end of this section you will be able to:

- Define a social institution
- Describe a family institution
- Describe the educational institution
- Describe the religious institution
- Describe the political institution
- Describe the health care institution

Associations and Institutions

What is an Association?

Associations are official (formal) groups set up for a special purpose, for example, a hospital that provides health care. An association should have a name, prescribed location and a record of rules and regulations to govern its functions. Members of the association have a recognised social structure with specific status and rules. For example, members of a hospital team include the senior nurse, the doctor and administrator in charge. Each of these in charge oversee the activities of the respective qualified specialists.

What is an Institution?

Institutions are organisations, or mechanisms of social structure, governing the behaviour of two or more individuals. Institutions are identified with a social purpose and permanence, transcending individual human lives and intentions, with the making and enforcing of rules governing human behaviour. As structures and mechanisms of social order among humans, institutions are one of the principal objects of study in the social sciences, including sociology, political science and economics. Institutions are a central concern for law, the formal regime for political rule making and enforcement.

Having seen the difference between associations and institutions, you will now look at the various institutions briefly.

The Family

The definition of the family, which is the basic unit of social structure, can vary greatly from time to time and from culture to culture. How a society defines family and the functions it asks families to perform, are by no means constant. However, for the purpose of this study you shall define the family as a universal human institution in a small kinship structured group with the key function of nurturing the socialisation of the newborn.

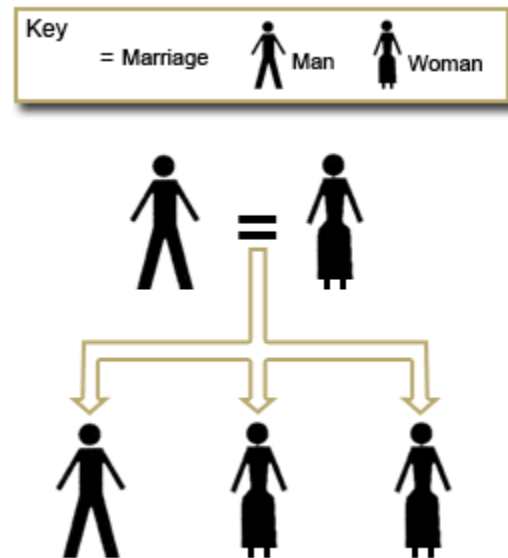
There has been much recent discussion of the nuclear family, which consists only of parents and children, but the nuclear family is by no means universal. In pre-industrial societies, the ties of kinship bind the individual both to the family of orientation, into which one is born, and to the family of procreation, which one finds at marriage and which often includes one's spouse's relatives. The nuclear family also may be extended through the acquisition of more than one spouse (polygamy), or through the common residence of two or more married couples and their children or of several generations connected in the male or female line. This is called the extended family.

The primary functions of the family are reproductive, economic, social and educational. It is through their kin (also variously defined) that children first absorb the culture of their group. Some family institutions include gender, marriage, parenthood and kinship. All these institutions are basic to society because they provide and protect new members, and without them the society would disappear. The bundle of relationships that have come to be identified with the family vary within and between societies.

Kinship Relationship

This consists of parents and children.

Kinship implies ties of blood (biological kinship), descent (jural or legal kinship) and marriage (affiliation). People descended from a common ancestor are referred to as cognatic kin or cognates; those who become kin through marriage are affinal kins or affines. As a basic principle of social organisation, kinship gives a person his place in society; he is the son of X and grandson of Y.



Extended Family

This is the type of family that consists of several generations of relatives all living together or near each other. The relationship is based on birth or marriage, for example, auntie, in-laws, grandparents and so on.

Institutions

Functions of the Family

Can you list at least two functions of the family?

According to George Peter Murdock (1983), the four primary functions of the family are sexual relationships, economic cooperation among members, reproduction and the educational function by which he meant the socialisation of infants and children.

There are other functions of the family some of which you will now cover together with the primary functions.

Functions of the Family

Control of Sexual Behaviour

When a man and a woman marry, they are expected to have a sexual relationship with each other. It is only in marriage that sexual behaviour should be practised. It is within the marital setting that sex is legitimised. This functions to control illegitimate sex and indecencies such as incest, child abuse, rape, and risk of contracting Sexually Transmitted Infections (STIs) like syphilis and gonorrhea and HIV/AIDS.

Nurturing Children

Couples are expected to have children and nurture them. Primary socialisation also takes place within the family. If mothers have jobs outside the house, house helps and other family members (such as grandparents and older siblings) are engaged to continue with this function of nurturing the child while the mother is away.

Protection

The family should provide basic needs to its members, for example, food, shelter, clothing and health care.

Education

Even today, children are taught at home, for example, social skills such as table manners, washing hands after visiting the toilet and before eating and so on. Parents are expected to continue showing an interest in their child's learning throughout school life.

Legal Function

The parents give a child the birth right as confirmed by the provision of a birth certificate by the government officials. They also have other rights that they should give to the child such as the right to an education, the right to basic needs such as clothing, food and shelter among others.

Spiritual Function

The family instils sense of religious beliefs and thoughts in their children. This could be the traditional African religious belief or the modern belief in one God worshipped in churches, mosques or synagogues.

Educational Institutions

Education is the deliberate instruction through which a society's social and technical skills are acquired (Casper Odegi Awuondo, 1993). It is a lifelong process that begins as soon as a child is conceived. What happens to the mother during pregnancy affects the child's personality development and learning process.

There are two aspects of education: formal and informal.

- Formal education is acquired through formally established institutions of learning. Learning takes place within these while following the laid down curricula of education.
- Informal education takes place in informal places, for example, the work

place, recreational place, among peer groups, in the church or other religious settings. Informal education also takes place during political rallies, voting and wedding ceremonies.

What are the Functions of Education?

Secondary Socialisation

One of the functions of school is to offer secondary socialisation to children. As various teachers tutor them, children not only gain knowledge but also assimilate the values instilled to them by their teachers.

Custodial Functions

Schools take charge of children as learning takes place. This provides parents with freedom to work without distraction. While at school, children are protected from playing dangerous games, for example, playing along the road, throwing stones at each other and so on.

Cultural Transmission

The communication of received beliefs and understandings is a major function of formal education. Education is especially relied on in societies that are culturally self-conscious. Awareness of a cultural heritage is usually associated with concern that traditional values and cultural 'mysteries' will be lost if no one has special knowledge of them. While cultural transmission tends to emphasise respect for tradition, values of criticism and inquiry may be passed on as well as conservative values.

Social Integration

Formal education is a major agency for transforming a heterogeneous and potentially divided community into one bound together by a common language and a sense of common identity

Innovation

To some degree, even the most tradition-bound educational institution is a source of innovation because the teacher is called on to apply their wisdom or expertise to new situations. Early innovations were often accidental and unanticipated, perhaps the result of religious rather than practical intent.

Selection and Allocation

In traditional society, when only a few select members of the community were educated, the school played a smaller role to that of family membership in determining the student's

ultimate role and status. However, under the conditions of mass education, the school system takes over the job of screening and allocating status. How the individual performs in school and the course of study they choose often determines their future occupation, income and prestige

Personal Development

Formal education communicates skills and perspectives that cannot readily be gained through other socialising experiences. The school is also often a place of transition from a highly personal to a more impersonal world and habits such as punctuality may be learned here.

Religious Institutions

Paul Taylor (1996) presents a minimal definition of religion as a belief. Durkheim (1912) defines religion as 'a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community ...all those who adhere to them.' Religion is as old as humankind. Sociologists have noted that in different societies religious beliefs and practices are different. As important as the universality of religion is, it has remarkable diversity.

What are the Foundations of Religion?

Religion has its foundations in the nature of human personality as well as in the requirements of social solidarity. They are:

- Overcoming fear and anxiety to the extent that our world is dangerous and unpredictable, people must endure and try to overcome specific fears and more general anxiety and hence the need for religion.
- Self-justification and the quest for ultimate meaning. We seek an organising principle that will validate our most important strivings and make sense of our sufferings.
- The search for transcendence. Most human experiences are routine and do not evoke strong emotions or strange feelings but there are circumstances that lift us out of ourselves and in which we seem to transcend our everyday self which some religions do through dance.
- Celebration of human powers and achievements. Many religious beliefs and activities reflect pride and exultation rather than humility and despair.

- Making the world comprehensible. In all societies, some effort is made to explain and interpret our environment and religion tries to do this too.
- Supporting social norms and values. By adding divine sanction to human values, religion buttresses the norms of society and unites its adherents into a moral community, whose members feel a deep common bond because they share a belief in what is normally true.

Having covered these, you shall now look at the various functions of religion.

Functions of Religious Institutions

Religious institutions perform several functions.

Unity of Group Members

This happens when members have a common creative belief.

For example, in traditional religion, all community members would take part in a religious ceremony. Men would take the lead as the high priest and medicine men made sacrifices when appearing before their gods. By doing so the calamity, be it famine or drought, was resolved. In modern day, religion has the same unifying function.

Humanitarian

Religious organisations usually provide emergency care during disasters, like floods, earthquakes, fires and wars. Organisations such as the Red Cross have their origin from religious organisations for the provision of emergency care.

Reduction of Stress

Religion provides explanation for things inconceivable by the human mind, such as why people die, or what happens after death. This explanatory function serves to alleviate anxiety. Religion also helps members cope with anxiety due to togetherness among most of its members. Religion also helps to meet the psychological and counselling needs of people with chronic or terminal conditions. Some people even consult their religious leaders to pray for healing.

There are many more functions of religion. Next, you shall look at political institutions.

Political Institutions

As you studied earlier, historically in African families the man took the leadership role. However, as a result of population increase amongst other social changes, the family as an institution was unable to continue with its political/leadership functions. More and more people moved away from their kinsmen in search of basic needs and work. The control system of the family was weakened gradually. This led to the formation of political institutions such as governments in order to create and enforce laws so as to maintain functions. The government rules its people through various styles of leadership. The three styles of leadership are:

Autocratic (Authoritarian)

This type of leader controls all the power to make and enforce laws and they assume all responsibility for the actions. This method is used when the leader tells their employees what they want done and how they want it done, without allowing them to participate in the decision making process. They elect themselves into a leadership position. Examples include leaders like Babangida of Nigeria and Adolf Hitler in Germany. This type of leader achieves a lot of power by allowing only political parties that support him and any resistance is stopped using force.

The authoritarian method is sometimes appropriate under particular conditions. When you have all the information to solve the problem, you are short on time, and your employees are well motivated, you may use an authoritarian style. Some people think that this style includes yelling, using demeaning language, and leading by threats and abuse of power. This is not the authoritarian style. It is an abusive, unprofessional style of leadership!

If you have the time and you want to gain more commitment and motivation from your employees, you should use the participative style.

Democratic (Participative)

This style involves the leader, including one or more employees in the decision making process (determining what to do and how to do it). However, the leader is the final decision making authority. Using this style is not a sign of weakness. It is a sign of strength that your employees will respect. A democratic type of government always aims at being responsible to the needs of the common people who elected it.

The participative style is normally used when you have some of the information and your employees have some of the information. This allows them to become part of the team and allows you to make a better decision.

Laissez-faire (Delegative, Free-reign)

In this style, the leader allows the employees to make the decision. However, the leader is still responsible for the decisions that are made. This is used when employees are able to analyse the situation and determine what needs to be done and how to do it. You cannot do everything! You must set priorities and delegate certain tasks.

You will now cover the functions of government.

Functions of Government

For the smooth running of a large society, governments carry out three main functions.

Maintenance of Social Order

The government has the responsibility of keeping social order. In order to fulfil this function, the government enacts laws, which it enforces. It also identifies law enforcement agents who ensure that citizens abide by the laws. Those who do not abide by the laws are arrested and charged in a court of law and may either be fined or jailed. Examples of the law enforcement agents are police officers, magistrates, health officers and prison wardens.

Coordination of Essential Services

Similar to a family unit, the government has to coordinate various activities useful for the effective functioning of the society. To meet this need, the government establishes ministries, each of which has specific activities it is responsible for. In Kenya, nursing services are under the Ministry of Health while education is under the Ministry of Education, Science and Technology. The head of each ministry is a Minister and the technical head is the Permanent Secretary.

Protection of all Citizens

In order to fulfil the function of maintaining security, armed forces are developed to meet these needs.

You have covered some of the leadership styles and functions of the government. On a micro-level, it is important to understand the functions of the local government. These include:

- Providing democratic and accountable government for local communities

- Ensuring the provision of services to communities in a sustainable manner
- Promoting social and economic development
- Promoting a safe and healthy environment
- Encouraging the involvement of communities and community organisations in the matters of local government

You will now learn about one more social institution, the health institution.

Health Care Institutions

In order for the society to meet its health needs, various health care institutions are established. In Kenya there are several types of health care institutions with different functions, as you will now see.

Traditional Medicine

Many African societies had traditional healers, whose indigenous knowledge of folk medicine was respected. They used herbs and some practised magic and divination as they strived to meet the health needs of their clients. Today, fewer people subscribe to services of traditional healers. They mainly provide emotional and social treatment for illness such as mental illness, bereavements and disasters.

Private Health Facilities

These are health facilities owned and/or run by religious and private organisations. They are popular in areas without government health facilities.

Public Health Facilities

These are government-run health facilities and are present in most parts of the country. In Kenya, health facilities are classified according to their structure (mainly size and catchment population) and by extension, their functions. The facilities range from national hospital, provincial general hospital, district hospital, sub-district hospital, health centre to dispensary. The largest hospital in Kenya is the Kenyatta National Hospital. It serves as a teaching, research and national referral hospital. Many nurses, doctors, pharmacists, laboratory technologists and other health professionals have trained here.

In each provincial and district headquarters, there is a general hospital that receives all patients referred from the health centre and district hospitals. All provincial and some district hospitals are also involved in the training of nurses, clinical officers and laboratory

technologists. They also conduct continuing education for their health workers.

In the location and subdivision unit of administration there are health centres and dispensaries respectively. Nurses and clinical officers run these. They offer basic health services to the immediate neighbourhood. Each refers its patients either to district or provincial hospitals.

For further details on the management of health care services refer to unit four of this module.

SECTION 10: CONFLICT RESOLUTION AND NEGOTIATION PROCESS (PEACE BUILDING)

Introduction

In this section you will study conflict resolution and the negotiation process. As you have already noted, the society assigns different status to individuals according to their roles. Following these differences in status, there is bound to be tension between persons with high status and those with lower status.

For example, there may be a conflict between a matron in charge of a ward and a group of nurses over the allocation of various duties in the ward. Some nurses may feel that some of their colleagues always get lighter duties in the shift such as drug administration and conducting rounds, while they are left to do the rest of the work like bed making, distributing bedpans and such like duties. The group that feels discriminated against may even threaten to take their complaints to the Hospital's Chief Nurse if they are not addressed. The matron then has to come up with a quick solution to this conflict before it reaches the Chief Nurse. One option for the Matron would be to call a meeting of all the nurses in order to come up with an agreement that both sides are happy with. Once an agreement is reached, it should be written down and signed by all present.

A general principle of resolving conflict is acknowledging the needs of each group and reaching a compromise for both. Remember that conflicts will always occur where there are power relationships, for example,

employee/employer, student nurse/nursing officer in charge, parents/children and many more. This may be because of different roles and needs (see section three on social stratification).

Objectives

By the end of this section you will be able to:

- Define conflict
- Identify factors that may contribute to conflicts
- Explain the steps used in conflict resolution
- Describe the negotiation process

Conflict

Conflict is a person's struggle with him/herself, another person, or a thing. It is a problem or disagreement and results in a situation that needs resolution. Conflict is present in every person's life. According to Fowler, conflict is defined as a fight, a struggle with others or groups, also as a collision or clashing of opposed principles. It is inescapable. However, conflict can be dealt with creatively, if a person has the right tools.

What is Conflict Resolution?

Conflict resolution is the process of finding a way to manage or solve a problem. There are several methods of conflict resolution. Some result in win-lose solutions, while others can be win-win. Through programs like peer mediation, children learn to go for the win-win solution!

Situations That May Lead to Conflict

Factors that may contribute to conflict are varied. Here are some examples of the situations where conflict may arise:

- During the process of adjustment to forced change
- When various groups are not in agreement
- When some societal groups feel left out when new agreements are being implemented

Conflict Resolution Styles

There are many different ways of resolving conflict. The three most common ways are fight, flight and flow.

Fight

In a fight, two or more people are aggressive with one another. Fighting can be done with words, weapons or fists. Following a battle of some description there will be a winner and a loser, or both may lose.

Flight

In a flight situation, one party walks away from the conflict. The problem is left unresolved and there may be a winner and a loser. Common 'flight' language includes 'never mind', 'just forget it' and 'whatever'.

Flow

In a flow situation both people walk away from the conflict satisfied with the solution which they have reached together. Conflict resolution encourages everyone to 'go with the flow' and create solutions!

Skills to Resolve Conflict Peacefully

The first thing you need is a willingness to work toward a win-win solution.

Then there are several helpful skills to guide you through the process:

- Be an active listener
- Look and listen for the other person's feelings
- Look for anger cues and triggers
- Maintain good eye contact
- Use a calm voice
- Make sure you have 'cooled down' before trying to work things out

Resolving Conflicts at a Government Level

There are several ways of resolving conflicts at the government level. You will look at each of these in detail.

Appointing a Commission

A commission is a group of people, usually professionals in a certain field who are selected to look into a problem more keenly, so as to come up with a solution. One example is if the prices of basic items continue rising, the government may establish a commission to look into the effect of this increase on workers' wages. The commission/committee is given the mandate to suggest ways to improve the workers' wages, actual remuneration, perhaps to

suggest possible sources of funding and ways of handling future government/workers conflict.

Elections to Change the Leaders

On some occasions due to strained relationships between the current government and populace, an election may be called. In this case the population may elect a new government with new political leaders of their choice. When this happens, the masses feel that they have picked their choice of leaders, thereby averting conflict.

Meeting with Concerned Persons

At times in the work place, conflict may arise between the in-charge persons and other staff members. One of the ways to avert this misunderstanding is to call a meeting where all stakeholders are invited. This provides for an opportunity to speak out, discuss and agree on solutions to be effected by all. Mediators may also be chosen to represent one of the parties. In this way, harmony in the work place is restored.

The Negotiation Process

The process of negotiation consists of three important phases.

The Information Phase

During this phase, you should collect and evaluate information on all factors that will have an effect on the negotiation. Work out a defensive plan to protect sensitive information that the opposition is likely to inquire about. Decide whether the negotiations will be carried out by yourself or an agent.

The Competitive Phase

The bargaining begins during this phase. You should decide who should go first on particular issues. Support your position on an appropriate rationale and actively manage the concession process.

The Cooperative Phase

It is important to understand that, ultimately, cooperation is a worthy and necessary stage in the negotiation process. While acknowledging that negotiations are inherently competitive, it helps to remember the following:

- Be cooperative.
- Do not use threats.
- Assess the value of your position accurately.
- Be willing to share information.

- Approach negotiations in an objective, fair, trustworthy manner.
- Seek agreement in the open exchange of information.
- Get a settlement that is fair to both sides.

SECTION 11: APPLICATION OF SOCIOLOGY AND ANTHROPOLOGY IN NURSING

Introduction

In this section you will see how to apply the information and knowledge you have just learned on sociology and anthropology to your job. It is important to understand why nurses need to study sociology and anthropology. Nursing involves caring for people and the nursing professional is a specialised member of the community that plays a key role in how the society functions as a whole.

Objectives

By the end of this section you will be able to:

- Describe the relevance of sociology and anthropology to nursing
- Describe application of sociology and anthropology in the nursing profession

The Relevance of Sociology and Anthropology to Nursing

Over time, sociologists and anthropologists have deepened our knowledge of the influence and interactions of such variables as social class, race, age, cultural and social contexts in determining health status on individuals and communities. They have provided a body of rich data and have posited different conceptual schemes and hypotheses to explain some of the epidemiological findings on social factors and health.

The importance of social factors in the etiology of health cannot be over emphasised. Studies have directed attention on the importance of social science (including sociology and anthropology) concepts and methods in the study of health and illness. For example, the health status of an individual, including life expectancy and prevalence of chronic disease and disability, is related to marital status, social supports, as well as simple health habits such as hours of sleep and physical activities.

Although social and behavioural scientists have long stressed the importance of cultural factors in people's health behaviour in perceiving symptoms, seeking health care, adhering to medical regimens and responding to health promotion programs – they are now directing attention to the role of cultural factors in determining health status. This forms rationale for community based public health interventions. Different disciplines are now contributing to the growing body of knowledge of the relationship between society and health.

It is useful for nurses to study sociology and anthropology because it enables them to appreciate that individuals behave in a unique way. It is important to understand that every patient will react in a different manner when under stress. The nurse should recognise this and specifically tailor the nursing process to the individual patient, in order to assess, plan and implement nursing care that will suit the particular needs of the patient. Additionally, the nurse should always remember that individuals are part of a wider community, and try to involve all significant members of the family in the management of the patient.

The Influence of Sociology and Anthropology on Nursing Skills

In the process of interacting with patients, the application of sociological concepts and knowledge facilitates delivery of professional skills of nurses, as they will acknowledge the influences and interactions of such variables as social background and cultural contexts. During this contact period, you should use your observation skills to assess the patient's style of dressing, use of language, age and accompanying relatives. All these observations will provide additional background information for the patient's history.

As you take a detailed history from the patient, you will be in a position to inquire about specific points unique to them. For example, a Somali girl is brought to your ward accompanied by her parents and older brother. Start by greeting the parents, then the patient. If you are familiar with the language use it when greeting them, make them comfortable by offering chairs and explaining that you need to take detailed history then continue. By doing this, the family and the patient feel accepted and welcomed, and this

may make it easier for you to gather all necessary details and record them for sharing information.

How Sociology and Anthropology Influences Nursing Skills

Equipped with sociological and anthropological knowledge nurses should remember that humans are social beings whose physical environment plays an important role. You should be aware of the patient's surroundings, type of housing, ventilation systems, the availability of water and sanitation. You should also be aware of their social background, for example, relationships with the family and spiritual group members and psychological factors, for example if they are grieving, coping with the spouse and/or work. All these factors will influence the health of your patient. These facts should be confirmed with a significant family member or guardian where possible. The information you collect during this process will help the health team in planning immediate and follow-up care. In addition, it will enable you to provide care that centres on the patient and family members, and in so doing you will be in a position to positively influence the patient's health seeking behaviour.

Professional Socialisation

Sociology assists all nurses in the process of professional socialisation and adaptation. As a nurse, you may have joined the profession straight from school. At that time, you were required to undergo a prescribed training process in order to learn the ways of the profession. Then you qualified and now you are a recognised nurse. This whole process is referred to as professional socialisation, that is, you learnt to behave and function as a nurse.

On your part you have had to adapt to the world of nursing, patients, shift duties, examination instructors and being involved with other team members. You have also had to maintain the rules and regulations governing nursing practices as recorded by the Nursing Council of Kenya. You joined the 'family' of the nursing profession. Studying sociology and anthropology helps you understand how to fit in with this family in order to meet the health needs of all humans.

