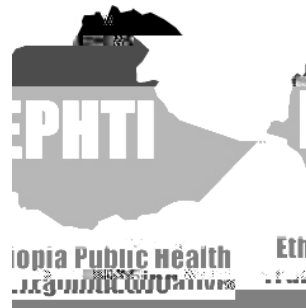


LECTURE NOTES

Teaching Anthropology

For Health Extension Workers



Zerihun Doda

Debub University

In collaboration with the Ethiopia Public Health Training Initiative, The Carter Center,
the Ethiopia Ministry of Health, and the Ethiopia Ministry of Education

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Essentially, it required the consolidation and merging of existing in

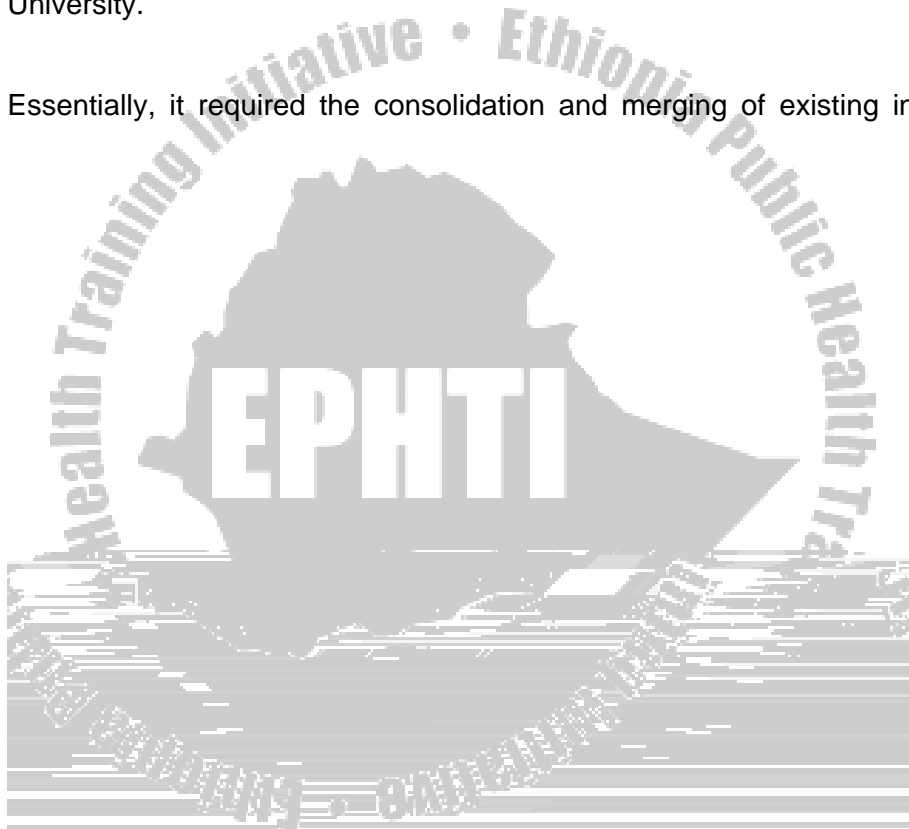


Table of Contents

Content Topic	Pages
Acknowledgments -----	i
Table of contents -----	ii
Introduction -----	1
UNIT ONE: Definition, Subject-matter, History, Sub-fields, Uses and Methods of Anthropology	
1.0 Objectives -----	4
1.1 What is Anthropology? -----	5
1.2 Subject-matter, Concerns and Questions of Anthropology -----	6
1.3 Brief History of Anthropology -----	9
1.4 Fields of Anthropology -----	12
1.4.1 Physical Anthropology -----	12
1.4.2 Social Anthropology -----	13
1.4.3 Archeology -----	14
1.4.4 Linguistic Anthropology -----	15
1.5 Uses and Contributions of Anthropology -----	16
1.5.1 Uses of Anthropology -----	16
1.5.2 Contributions of Anthropology -----	18
1.6 Anthropology and Other Related	

Disciplines -----	19
1.6.1 Misconceptions about Anthropology-----	19
1.6.2 Similarities and Interdependence between Anthropology and Other Disciplines -----	21
1.6.3 Differences between Anthropology and Other Disciplines-----	22
1.7 The Methods of Anthropology -----	23
1.8 Summary and Review Questions -----	25
1.8.1 Unit summary-----	25
1.8.2 Review Questions -----	26
UNIT TWO: The Concept of Culture	
2.0 Objectives-----	28
2.1 The concept and Definition of Culture -----	28
2.2 Main Features of Culture -----	30
2.3 Components of Culture -----	33
2.4 Some Important Related Concepts of Culture -----	35
2.4.1 Culture and Its Different Levels -----	35
2.4.2 Universality, Generality and Particularity -----	36
2.4.3 Ethnocentrism and Cultural Relativism -----	38

2.4.4 Language and Culture	39
2.5 Culture and Its Influence on People's Behavior	40
2.6 Unit Summary and Review Questions	42
2.6.1 Unit Summary	42
2.6.2 Review Questions	44
 UNIT THREE: Kinship, Marriage, the Family and Health Issues	
3.0 Objectives	45
3.1 What is kinship?	46
3.2 Defining Marriage	47
3.3 Types of Marriage	48
3.4 Rules of Marriage	49
3.5 Marriage Payments	50
3.6 Definition and Types and the Family	50
3.7 The Social Functions of Family	51
3.8 Trends in, and Problems of, Contemporary Marriage and the Family	52
3.9 Unit Summary and Review Questions	56
3.9.1 Unit Summary	56
3.9.2 Review Questions	57

UNIT FOUR: Gender, Ethnicity, Race and Health Issues

4.0 Objectives -----	59
4.1 Defining the Concept of Gender -----	59
4.2 Gender Role Socialization -----	60
4.3 Gender Stereotypes and Stratification -----	60
4.3.1 Gender Stereotypes -----	60
4.3.2 Gender Stratification-----	61
4.4 Implications of Gender Role Socialization for Health -----	62
4.5 Differentiating Ethnicity and Race -----	63
4.6 Ethnic and Racial Stereotypes and Discrimination and Inequalities in Access to health Care -----	66
4.7 Summary and Review Questions -----	69
4.7.1 Unit Summary -----	69
4.7.2 Review Questions -----	71

UNIT FIVE: The Anthropology of Religion

5.0 Objectives -----	72
5.1 What is the Anthropology of Religion? -----	72
5.2 Definition of Religion -----	73
5.3 Types and Functions of Religion -----	74
5.4 Religion and Health/Medicine -----	76
5.5 Unit Summary and Review Questions -----	77
5.5.1 Unit Summary -----	77
5.5.2 Review Questions -----	80

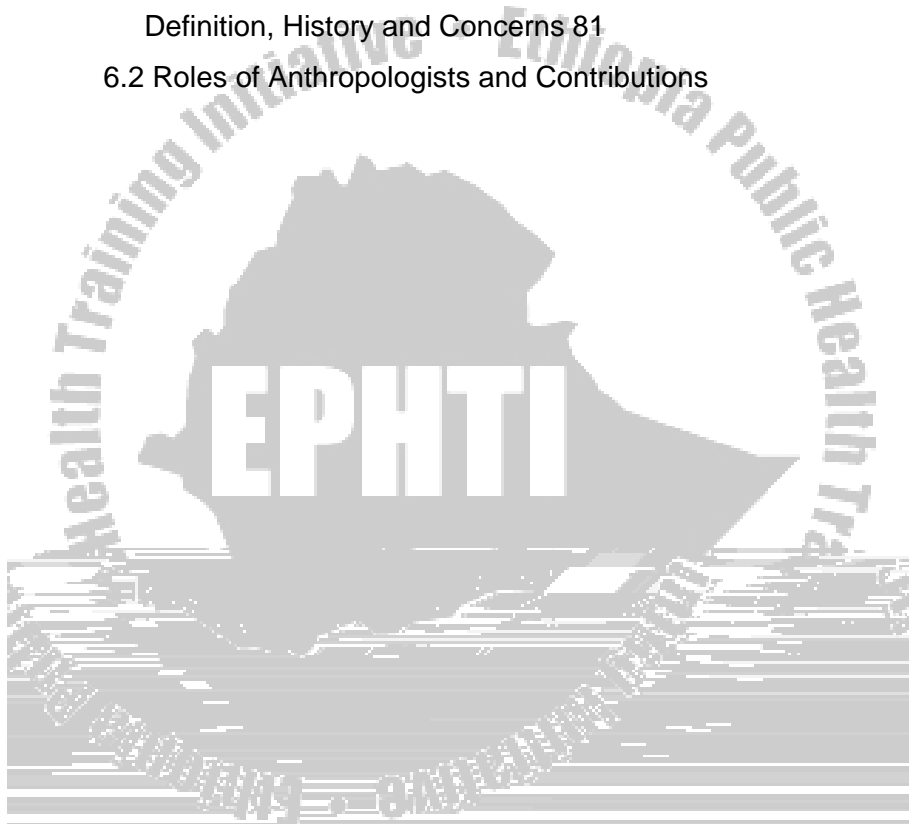
UNIT SIX: Anthropology and Health

6.0 Objectives 81

6.1 Medical Anthropology:

Definition, History and Concerns 81

6.2 Roles of Anthropologists and Contributions





Introduction

Anthropology is a social science which studies mankind in its entirety. The term in its literal sense means, “study of mankind”, as it is a combination of two Greek words, namely, *anthropos* and *logos*. Anthropology has gained popularity rapidly within the social/ behavioral sciences circle. Through its various fields of specializations, it offers us great insights into the ways of lives of human societies across time and space. Health science students learning this discipline have a great advantage of gaining fresh insights and practical benefits in their personal lives and professional practices. Anthropology along with other sisterly disciplines such as sociology and psychology has now become an essential part of the curriculum in universities and other training institutions abroad. Following this example, similar institutions in Ethiopia have also included it in their curricula.

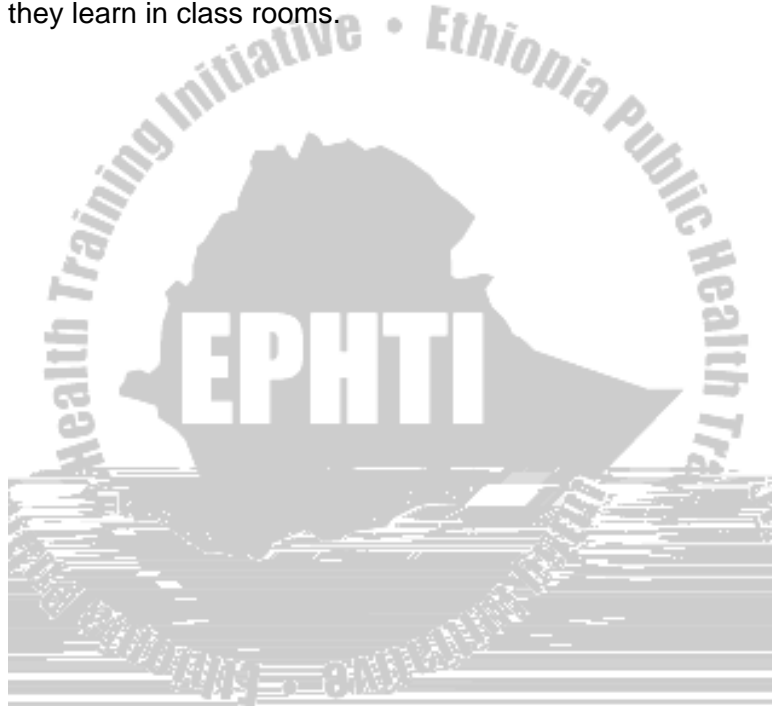
This lecture note in introductory anthropology is prepared for the health extension workers (HEWs). Its purpose is to provide the prospective trainees with elementary ideas and knowledge in anthropology. It aims at helping the prospective health extension workers gain some insight

into the social, cultural, and behavioral dimensions of health and disease. The material is prepared as part of the curriculum for health extension package designed by the Ministry of Health. By learning the materials presented in this lecture note, it is believed that students will be able to understand and appreciate the elementary issues, principles and approaches of anthropology.

The writer makes no claim of originality for this material. The issues and concepts discussed in the material are adapted from text books and other reference materials on anthropology. Attempt is made to incorporate examples from the Ethiopian society and culture context. The materials used as resources books are acknowledged in the reference section (see *appendix 1*). The course is organized into six major units. To help the students internalize the issues learned and make effective use of the teaching material, each unit begins with list of objectives and ends with unit summary and review questions.

This teaching material may be used in conjunction with other references. The prospective teacher may use his/ her own discretion in the choices of various issues in the material. It would be desirable if the teacher raises various

issues as points of discussion from the Ethiopian contexts. Group discussion, if time allows, would be very important in helping the students grasp the concepts and issues. Individual and team based mini-projects may also be helpful. This will enable the students internalize the issues they learn in class rooms.



UNIT ONE
Definition, Subject Matter, History,
Sub-Fields, Uses And Methods Of
Anthropology

1.0. Objectives

After completing this unit, the students are expected to:

Define anthropology and its basic concerns and subject matter;

Describe the different fields of anthropology;

Explain how and why anthropology as a science emerged;

Appreciate the uses and applications of anthropology in personal and professional lives;

Compare and contrast anthropology with other related behavioral or social sciences and;

Describe the methods of anthropology.

1.1. What is Anthropology?

The term 'anthropology' is a combination of two words derived from Greek language: *anthropos* and *logos*. The term *anthropos* is equivalent to the word *mankind* or *human being*; while *logos* means *study* or *science*. So putting the two words together, anthropology is the study or science of mankind or humanity. The following are two important, simple, definitions of anthropology:

Anthropology is the study of humanity.

Anthropology is a broad scientific discipline dedicated to the comparative study of mankind as a group, from its first appearance on earth to its present stage of development.

In a more specific term, anthropology is a social/behavioral science which, among other things,

investigates the strategies for living that are learned and shared by people as members of human social groups;

examines the characteristics that human beings share as members of one species (*homo sapiens*) and the diverse ways that people live in different environment; and



to give birth during labor, how the Nuer practice birth control methods and why they put horizontal line marks on their forehead, or why the Wolayta put a circular body mark on their cheek while the Tigreans put a cross mark on their foreheads, etc.

The main distinguishing characteristic of anthropology, the thing that makes it different from the many other fields that also include people as their subject matter is its broad scope. A good way to emphasize this *broad scope* is to say that anthropologists are interested in all human beings, whether living or dead, "primitive" or "civilized" and that they are interested in many different aspects of humans, including their skin color, family lives, marriages, political systems, tools, personality types, and languages. No place or time is too remote to escape the anthropologist's notice. No dimension of human kind, from genes to art styles, is outside the anthropologist's attention.

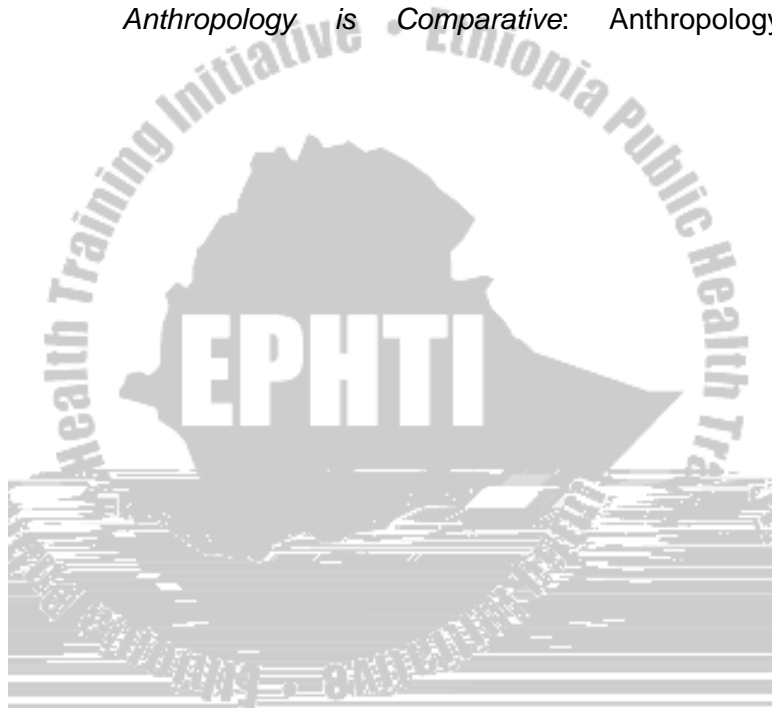
The three distinguishing marks of anthropology are:

- 1. Its broad scope**
- 2. Its unique approaches**

Anthropology is Holistic: Studying one aspect of the ways of life of a group of people by relating it to other complex related aspects of life.

Anthropology is Relativistic: Anthropology tries to study and explain a certain belief, practice or institution of a group of people in its own context. It does not make value judgment, i.e., declaring that 'this belief or practice is good' or 'that is bad.'

Anthropology is Comparative: Anthropology



before their cultures were corrupted and transformed by contact with the modern, western world.

In 1920's, anthropology focused on the way that different cultural traits functioned to satisfy basic human needs, both biological and psychological. This approach was called Functionalism.

Early anthropologists mainly studied small communities in technologically simple societies. Such societies are often called by various names, such as, *traditional, illiterate, non-western, non-industrial, tribal, or simple societies*. Anthropologists of the early 1900's emphasized the study of social and cultural differences among human groups. The study of the cultural and social differences between the various groups of people is called *ethnography*. Here, many of the indigenous peoples of the non-western world and their social and cultural features were studied in detail. By the mid-1900, however, anthropologists attempted to discover universal human patterns and the common bio-psychological traits that bind all human beings. This approach is called *ethnology*.

1.4. The Sub-fields of Anthropology

Anthropologists usually divide the discipline into four branches. These are:

1.4.1. Physical Anthropology

This sub-field studies the biological dimensions of human beings, including biological evolution, the physical variations between contemporary (present day) populations, and the biology and behavior of non-human primates (mammals which feed their young with breast). Physical anthropology itself is further divided into three special fields of study: paleo-anthropology, primatology and anthropometry.

Paleo-anthropology is a subspecialty in physical anthropology which is interested in the search for fossil remains from prehistoric times to trace the development of outstanding human physical, social and cultural characteristics.

Primatology: studies the animals that most closely resemble human beings in terms of physiological and

anatomical structure. These include gorillas, chimpanzees, and other apes.

Anthropometry: studies physical differences among human groups. These physical differences may be in terms of blood types, skin colors, skull shape, facial shape, hair type, and the like.

1.4.2. Cultural Anthropology

This can also be called social anthropology or socio-cultural anthropology. It is concerned with the social and cultural dimensions of the living peoples. Cultural anthropologists conduct studies of living peoples, most often by visiting and living among a particular people for an extended period of time, usually a year or longer. They conduct fieldwork among the people they study and describe the results of their investigations in the form of books and articles called **ethnographies**. Cultural anthropology is also concerned with making generalizations about, and seeking explanations for, similarities and differences among the world's people. Those who conduct comparative studies to achieve these theoretical goals are called **ethnologists**. Thus, two

important aspects of social/ cultural anthropology are ethnography and ethnology. The former is more of empirical study or description of the culture and ways of lives of a particular group of people, while the latter is more of a theoretical study of the similarities and differences among the human groups of the world, past or present.

There are many other specialized fields of study in social or cultural anthropology. Some of these include: anthropology of art, medical anthropology, urban/rural/economic anthropology, political anthropology, development anthropology, anthropology of religion, population studies, legal anthropology, etc.

1.4.3. Archeology

Archaeology studies the ways of lives of past peoples by excavating and analyzing the physical remains they left behind. Tools, ornaments, pottery, animal bones, human skeletal material, and evidence of how people lived in the distant past are collected, and systematically analyzed. Archeology is divided into two major branches: **historic** and **prehistoric** archeology. Historic archaeology uses the evidence provided by excavated remains to enhance our

understanding of historic peoples; that is, peoples who had writing and about whom written records are available. **Classical archeology**, an aspect of historic archeology, deals primarily with the ancient civilizations and empires of Europe and the Middle East, including Egypt, Greece, Roman and Persia, Axum, etc.

In contrast, prehistoric archeology investigates human prehistory; that is the periods of time in a region before the art of writing developed.

1.4.4. Linguistic Anthropology

Linguistics is the scientific study of language. Linguists describe and analyze the sound patterns, combinations of sounds, meanings and structure of sentence in human languages. They also attempt to determine how two or more languages are related. Historically, modern linguists are especially interested in whether all human languages share any universal common feature. Some recent work suggests that human infants are born with knowledge of a set of generalized rules that allow them to discover the specific rules of language around them and to formulate new sentences by applying these rules.

Linguistic anthropology usually focuses on *unwritten languages* (i.e., those languages which have no form of writing, languages used by indigenous peoples of the non-western societies). It is especially concerned with relations between language and other aspects of human behavior and thought. Linguistic anthropologists might describe and analyze a language so far unknown to linguistic science. They are likely also to be interested in how the language is used in various social contexts. For example, what speech style must one use with people of higher social standing? How does a local political leader use language to earn people's allegiance? What can the naming of various parts of the natural and social environment tell us about people's perception of their environments?

1.5. Uses and Contributions of Anthropology

1.5.1. Uses of Anthropology

The uses of anthropology may be categorized into the following four types:

1. Anthropology gives us an insight into different ways and modes of life of a given society, to understand the logic behind and justification for human activities and behavior.

2. Anthropology also helps us to understand our own ways of lives. Many aspects of our lives seem to us normal, so we don't know the logic behind. Eating *injera*, for example, is assumed to be normal to those whose staple (main) food item is *injera*. By studying anthropology, we look into ourselves through the others' ways of lives. As we study anthropology, we encounter a different way of lives from ourselves, and



1.5.2. Some of the Contributions of Anthropology

The following are some of the contributions of anthropology:

1. Because of its broad scope, anthropology allows us to understand the biological, technological and cultural development of humanity over long period of time in human evolution.
2. Because of its *comparative approach* to humanity, anthropology allows us to separate what is unique to our way of life from what is general to all people.
3. Because of its *relativistic approach*, anthropology helps us to be more sensitive and appreciative of cultural diversity and variability. It helps us to avoid some of the misunderstanding that commonly arises when individuals of different cultural traditions come into contact. Anthropology reduces ethnocentrism by instilling an appreciation of cultural diversity. Anthropology can help make us aware that when we interact with people from other cultural traditions, their actions are not always intended to mean what we take them to mean, and therefore much miscommunication

can be avoided. Health workers involved in health care giving in various cultural settings will find it very helpful if they develop this mentality.





cultural practices in museums and anthropologists are advocates of defunct, obsolete culture. True, when anthropologists study primitive society, they study the culture of the people, to reconstruct it, to give meaning to the peculiar behaviors of people. But anthropologists not merely defend primitiveness; they play a great role to bring a change and development by studying and respecting the indigenous ways and knowledge of the community they study.

1.6.2. The Similarity And Interdependence Between Anthropology And Other Disciplines

Anthropology is similar with other social sciences as to its subject matter. All the social sciences such as sociology, psychology, political sciences, economics, history, etc study, in one way or another, the human society and its ways of lives.

Anthropology greatly overlaps with other disciplines that study human society. For example, anthropological field workers are likely to collect information on a society's agriculture, leadership patterns, and beliefs about the universe (physical world), music and art forms. They might



1.7. Anthropological Research Method

The most vital anthropological method of data collection is fieldwork, in which the researchers live among the societies study and observe their way of life intimately. A typical anthropological research method is participant observation, in which the researcher learns about a society living among them and participating in their daily lives. Anthropologists also use several other methods.

A typical anthropological research project has **four phases:**

1. Anthropologists go to the community with two major goals: (a) To establish a role for themselves and (b) gain a basic understanding of life in the community.
2. *Developing hypothesis:* The anthropologist decides to gather what kind of information about the community. He/She formulates research questions and forms hypothesis to answer them. Many new questions will arise from what the researcher has already learned about the society. During this phase, the anthropologists participates in fewer of the peoples activities, chiefly those related to the study.

3. *Collecting evidence*- after developing specific hypothesis, anthropologists gather information to test them, may continue to participate in the life of the community, but may decide to use other methods. (E .g survey, inventories, life histories, interviews, recording special events, making motion pictures, photographs, etc)
4. *Drawing conclusions*: This involutes organizing all the data collected so that it can be used easily and efficiently. They summarize the bulky data notes into similar themes; they count and summarize census data; they may, like all other social scientist use a computer to analyze large amount of data. Finally, they evaluate the hypotheses made initially, and writes up the conclusions and then the findings of the studies are disseminated through scientific journals and books and other means.

Anthropological research is comparative and cross-cultural but social scientists in other fields work mainly in urban, industrial societies and make cross-cultural comparisons less often. Anthropology emphasizes an insider's view of a society. This is what anthropologists call the **emic** view; here, the anthropologist gives value to what the people

he/she is studying know, think, believe, and view; how they explain and understand the world around them, and the logic and rationale of their beliefs, actions, practices, behaviors and institutions. However, the anthropologist also, as a scientist, gives equally much value to the *etic* view; this is what the scientist or the researcher as an outsider thinks about the thing being studied.

1. 8. Unit Summary and Review Questions

1.8.1. Summary

Anthropology is one of the social or human/ behavioral sciences, which was born lately in the 19th century, with the major aim of scientific study and documentation of the physical, socio- cultural and other diversities among people, past and present. It specially studies simple, small scale societies in the non-western world. Its holistic, comparative and relativistic approaches, its unit of analysis and its method of study along with its broad scope, make it unique. However, it shares many things with the other sciences. The science of anthropology has many theoretical and practical uses and contributions. The four main branches of anthropology are physical, social,

linguistic and archeological anthropology. Applied anthropology is sometimes regarded as a fifth sub-field.



way, for example, would you find anthropometry helpful?



UNIT TWO

The Concept Of Culture

2.0. Objectives

At the end of this unit, students will be able to:

Define the concept of culture;

Describe some major characteristics or features of culture;

Understand the relationship that exists between culture, individual behaviors, health and disease.

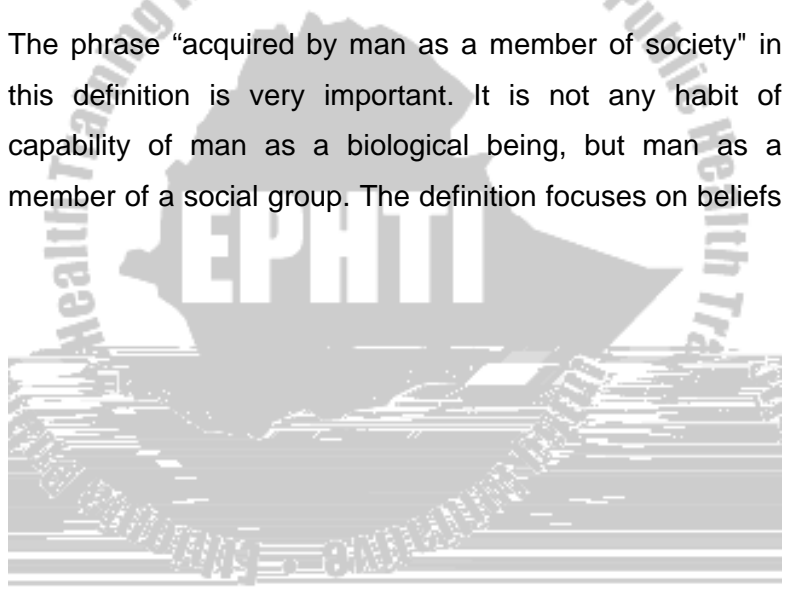
2.1. The Concept and Definition of Culture

The concept of culture is central to anthropology. The capacity for making culture differentiates mankind from nonhumans. The term *culture* is not used with consistent meanings. It is used with various meanings in commonsense usages. It makes the backbone of sociology and cultural anthropology and other related disciplines such as cultural geography and social psychology. As a scientific term, culture refers to all the features of a society's way of life: e.g. productivity, modes of dress, routine living habits, food preferences; the architecture of houses and public

building, the layout of fields and farms; and systems of education, government, law, etc.

Edward B. Tyler defined culture as that complex whole which includes knowledge, belief, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.

The phrase “acquired by man as a member of society” in this definition is very important. It is not any habit of capability of man as a biological being, but man as a member of a social group. The definition focuses on beliefs



techniques, lifestyles, etc that exist in a particular society or group.

2.2. Main Features of Culture

1. *Culture is encompassing:*

Culture encompasses all aspects, which affect people in their day lines.

2. *Culture is general and specific:*

Generally, all human societies of the world have a culture. It distinguishes them from other nonhuman beings. Specifically, there are as specific cultures as there are diverse peoples in the world. Humanity shares a capacity for culture (general), but people live in particular cultures where they are encultured.

3. *Culture is socially learned*

There are different ways of learning something. These are:

Individual situation learning; this means an individual animal or person learns something by himself/herself through as specific situations lead him/her.

Social situational learning; this involves learning from other member of a group, though imitation. Even animals can learn this way.

Cultural learning; this is uniquely human. It is possible only through the utilization of intelligence and the ability to communicate through attaching meanings to words, objects or things. This is called **symbolic communication**. People learn culture directly and through observation and social interaction.

4. Culture is symbolic

Symbolic thought is unique and crucial to humans and to culture. Symbolic thought is the human ability to give a thing or event an arbitrary meaning and grasp and appreciate that meaning. A symbol is verbal or nonverbal within a particular language or culture that comes to stand for something else. There is no obvious natural or necessary connection between a symbol and what it symbolizes. Language is one of the distinctive capacity and possession of humans. Culture encompasses language, and through language, culture is communicated and transmitted.

5. Culture seizes nature

Culture imposes itself on nature. It suppresses the natural, and biological instinct in us and express it in particular ways. For example, we as biological beings feel the desire for food; but what type of food to eat, how many times per day to eat, with whom to eat, how much to eat, how fast or slow to eat, etc are all determined by the cultural values and norms of a particular group of people. Or, we feel the desire to urinate, but one can not do that any time and anywhere, unless one is an animal, an immature child or a mental patient.

6. Culture is shared

It is a possession of individuals as members of a social group; it is learned by observing, listening, talking and interacting with other people. Culture shared give people common experiences.

7. Culture is patterned

Cultures are not haphazard collection of customs and beliefs, but are integrated, patterned systems. The parts are interrelated. If one changes the other changes. For instance, if women joint work outside homes are disrupted

its effect will be felt in marriage, family size, the way children are reared, division of labor in the family, etc.

8. People use culture creatively

There is difference between ideal culture and real culture. What culture-rules say and what people do may be different; cultural rules tell us what to do and how to do it, but we don't always do what the rules dictate. We use culture creatively.

2.3. Components of Culture

The components of culture are the following:

Culture region: is the geographical territory in which a particular culture prevails. It is marked by all the characteristics of a culture, including modes of dress, building styles, farms and field and other material manifestation.

Culture trait: a single element of normal practice in a culture. For example, the wearing of a turban is a culture trait of Muslim society; eating of a raw meat as the culture trait of most Ethiopian people; or eating with



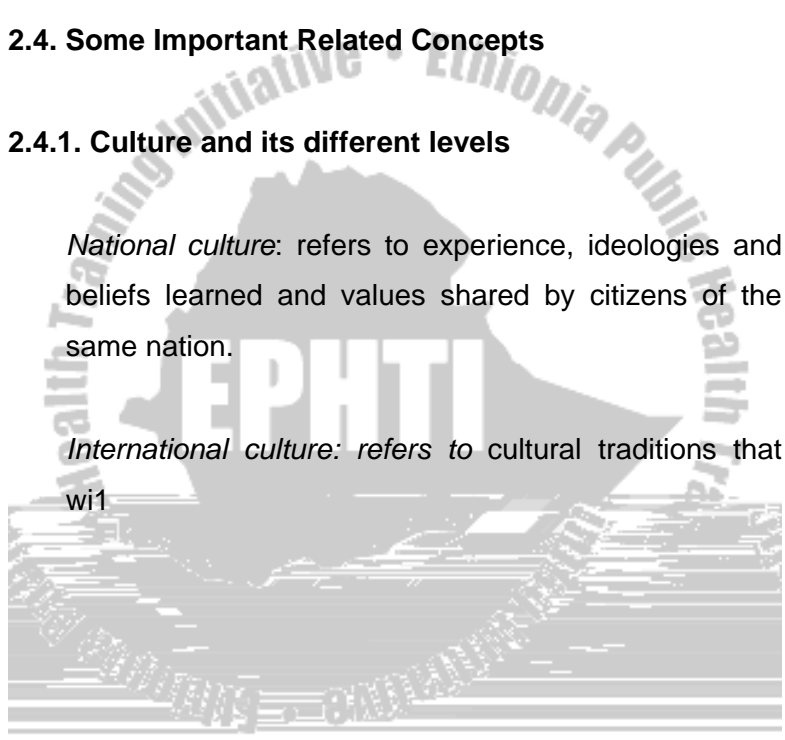
systems. Ethnicity, language, religion, health beliefs and practices, marriage and family system, political organization and economic activity, etc all make up the culture system of a given society or country.

2.4. Some Important Related Concepts

2.4.1. Culture and its different levels

National culture: refers to experience, ideologies and beliefs learned and values shared by citizens of the same nation.

International culture: refers to cultural traditions that
wi1



2.4.2. Universality, Particularity and Generality

Cultural Universality

Anthropology assumes that all human beings are fundamentally alike and they share the same basic interests. All people all over the world have certain common obligations one to another. All people are members of a single community; they all have the same root and destiny. This belief is either explicit or implicit in most of the great world religions. However, it is by no means acceptable to many people in many advanced societies. However, this fundamental anthropological doctrine was accepted as a truth.

Certain biological, psychological, social and cultural features of human beings are universal; others are merely generalities, common to several but not to all human groups. Still other cultural features are particularities unique to certain cultural traditions.

Biological universals: long period of infant dependency; year round sexuality; a complex brain that enables to use symbols, languages,

tools, etc. whether “modern” or “primitive” all



practice independently, not by copying or imitation. Examples for this include: nuclear family, monogamy, strict control over women's virginity, etc.

Cultural particularities:

These are cultural traditions which are unique to only few societies. They occur rarely. For example, Homosexuality or lesbianism as a way of life, polyandrous marriage practice, eating of raw meat, etc

2.4.3. The Concept of Ethnocentrism and Cultural Relativism

Ethnocentrism is the tendency to apply one's own cultural values in judging the behavior and beliefs of people raised in other cultures. It is a cultural universal. People everywhere think that familiar explanations, opinion, and customs as true, right, proper and moral. They regard different behavior as strange or savage.

Cultural relativism is the opposite of ethnocentrism, the argument that behavior in a particular culture should not be judged by the standards of another: The problem with this position is that in its extremeness it argues that there is no

superior, international or universal morality, that the moral and ethical rules of all cultures deserve equal respect. The anthropologists' main aim is to present accurate accounts of cultural phenomena. They do not have to approve customs such as infanticide, cannibalism or torture. Anthropologists respect human diversity. Although they are sensitive to objectivity, sensitivity and a cross-cultural perspective, they respect international standards of justice and morality.

2.4.4. Language as the Component of Culture

Language is one of the corner-stones of national identity, of cultural unity, and of community cohesion. Old languages with historic roots and languages spoken by threatened minorities are nurtured and fostered by their speakers. But language can also be a weapon in cultural conflict and in political strife.

Language is the essence of culture and no culture exists

Language is the essence of culture, and culture is the life of society; without language, culture could not be transmitted. Passion for language is not felt only by small groups whose languages are threatened by extinction. It is also exhibited by cultures whose languages are spoken by tens, even hundreds of millions

2.5. Culture and Its Influence on People's Behavior

Culture is both public and individual, both in the world and in people's minds. Anthropologists are interested in not only in public and collective behavior but also in how individuals think, feel and act. The individual and culture are linked because human social life is a process in which individuals internalize the meanings of public (i.e. cultural) message. Individuals influence culture (either alone or in groups) by converting their private understandings into public expressions.

The issue of culture and the individual is studied in psychological anthropology. This field is interested in the ethnographic and cross-cultural study of differences and similarities in human psychology. Individual personality, lifestyles, basic attitudes and character are all reflections of

the cultural background of the individuals. The processes of enculturation and socialization work a powerful influence in the behavioral pattern and character development of individuals. Health behavior is just an aspect of



2.6. Unit Summary and Review Questions

2.6.1. Unit Summary

The commonsense meaning of culture, as we use it in our ordinary conversations, is often too much limited in scope.

It does not capture the complex aspects of culture. However, culture is defined as being equivalent to all the group learned and shared behaviors, beliefs, practices, institutions, of a society or a group of people; all the material and non-material objects created and used by the group is culture. Anything apart from the naturally, biologically occurring thing is cultural.

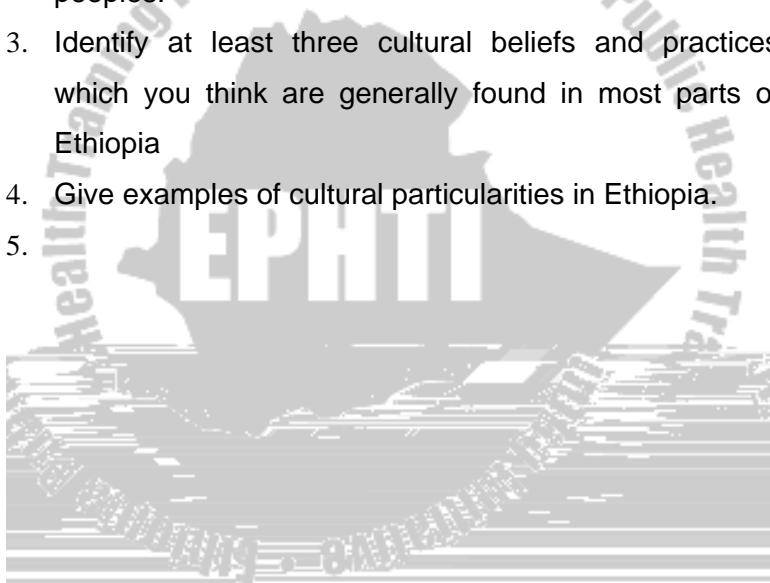
The concept of culture has been defined in quite several ways; there are as many definitions as there are writers in the fields of anthropology or sociology. One of the most often cited definitions of culture was that which was attempted by a British anthropologist by the name of Tyler. His definition basically equates culture with all the habits and capabilities that a person acquires as a member of a group.

All human beings are cultured; there is no cultural superiority or inferiority among societies. Cultures vary according to the ecological, economic and historical backgrounds of people. Some cultural beliefs and practices are universal, meaning they are found among all human groups; others are generalized, meaning they are practiced by most peoples in the world; while others are particular, meaning they are limited to few human groups. Culture has components within it; culture traits represent the simple strands or elements in a people's culture, like the use of knife or fork when eating food; culture traits combined together are culture complexes, and culture complexes combined together give us the culture pattern of a people.

Culture and the behaviors of individual persons in group or society are intimately tied together. Individuals usually behave, act, think, and view things according to the general cultural values, norms, beliefs of the group to which they belong. Peoples' character and personality types are mainly the reflections of their culture.

2.6.2. Review Questions

1. What is culture according to your commonsense understanding? How does this differ from the anthropological definition of culture?
2. Identify at least five cultural beliefs and practices which you think are universally practiced among all Ethiopian peoples.
3. Identify at least three cultural beliefs and practices which you think are generally found in most parts of Ethiopia
4. Give examples of cultural particularities in Ethiopia.
- 5.



UNIT THREE

Kinship, Marriage, The Family And Health Issues

3.0. Objectives

At the end of this unit, the students will be able to:

Define the concepts of kinship, marriage, the family;

Describe the relationship that exists between marriage, the family and health;

Appreciate the diversities in marriage and family practices in Ethiopia;

Understand the changes in and current problems of marriage and family systems in Ethiopia;

Understand and appreciate the psycho-social functions of marriage and the family and the fact that a healthy person is, to a greater extent, the result of a healthy marriage and family.

3.1. The Concept and Definition of Kinship

Kinship is considered as the life blood or the social building blocks of the people anthropologists study. In non-industrialized, non-literate cultures, kinship, marriage and the family form the basis of social life, economic activity and political organization. The behavior and activities of people in such societies are usually kinship –oriented.

Thus, one of the main concerns of anthropologist in studying the ways of life of small-scale, non-industrial societies is to understand the principles of kinship, marriage and the family. In contemporary, modern societies, most people's contacts outside the home are with non-relatives. However, people in non-industrial cultures spend their lives almost exclusively with relatives. Everyone is related to, and spends most of his/her time with, everyone else, and rules of behavior attached to particular kin relationship are basic to every day life.

Kinship is defined as the network in which people are related to one another through blood, marriage and other ties. Kinship is a kind of social relationship that ties people. Kinship can be created through three ways:

1) *Through blood*: this is the principle of consanguinity. A consanguine is a person who is related to another person through blood. Consanguine includes kin, not friends. E.g., a parent's (father/mother/grand-parent) relation to a child; relation between siblings (brothers and sisters); an individual's relation to his/ her uncle, aunt, niece or nephew; etc

(2) *Through marriage*: this is the principle of affinity. E.g. kinship ties between husband and wife; husband and his wife's group; wife and her husband's group, etc

(3) *Through adoption, fostering, god-parenthoods, etc*: This is called the principle of fictitious kinship. Fictitious kinship is, in other words, a kind of relationship in which two individuals create a kind of parent-child relationship without any blood or marriage ties.

3.2. Defining Marriage

Marriage is defined as basically a sexual union between a man and a woman such that children born to the woman are considered as the legitimate off- spring of both parents.

The main purpose of marriage is to create new social relationships, rights and obligations between the spouses and their kin, and to establish the rights and status of children when they are born. In traditional, simple societies,



are found in various social and cultural contexts and occur for many reasons; polygyny is much more common than polyandry. There are demographic, economic, ecologic and other reasons for plural marriages. In Ethiopia, plural marriages, particularly a man marrying more than one woman is common in most south and south west parts and Muslim societies.

3.4. Rules of Marriage

There are two types of rules of marriage: These are endogamy and exogamy. Endogamy is a marriage rule which requires that people marry within their own social group (e.g. their own tribe, nationality, religion, race, community, social class, etc). On the other hand, exogamy requires that people marry outside a group to which they belong. It bars marriage within smaller inner circle, i.e. one's own close relatives. One of the main concerns of

3.5. Marriage Payments

Marriage is regarded as a contractual agreement between different parties (groups). There are two types of marriage payment. These are bride-wealth and dowry. The former is marriage payment made to the bride and/or her group, in terms of money, material gifts and labor service. Dowry refers to marriage gifts made n





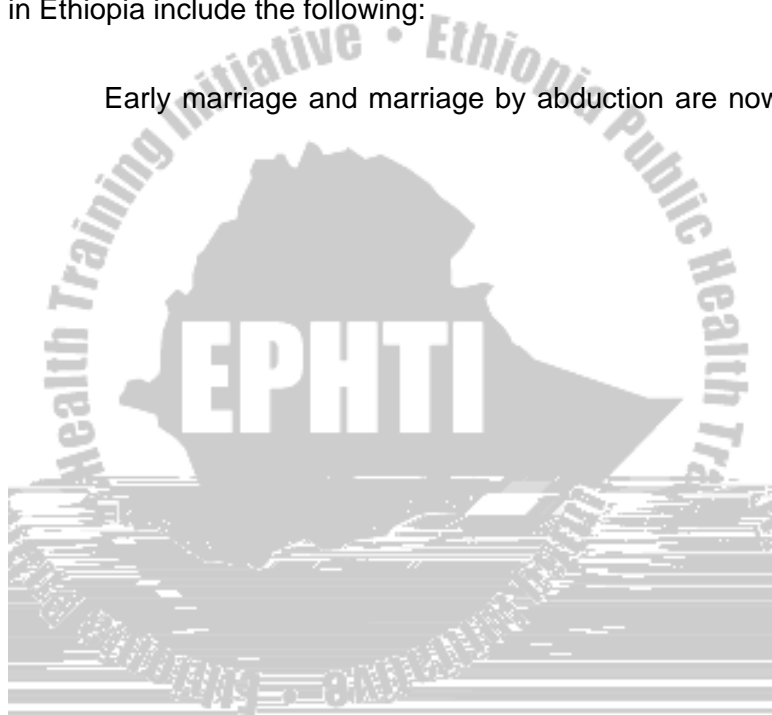
aged. Such families exert powerful authority on the



minor reasons may be regarded as a cause for divorce today. Divorce has many social, psychological and related consequences.

Some of other important aspects of marriage and the family in Ethiopia include the following:

Early marriage and marriage by abduction are now



Arranged marriage is becoming less and less common. Young people are now freer to decide whom to marry, when to marry, where to live after marriage, etc. Parent's or familial intervention was very high in the past. Women particularly had no power to decide about their marriage rights.

Premarital sex is becoming more and more common today. In the past, it was highly probable that the couple starts sex within marriage and children are born within marriage; but now, people exercise sex before marriage, and the woman may get pregnant before marriage.

Society's value on women's virginity is also somewhat declining. In the past, a woman is required to maintain her virginity until marriage and wedding day. If she is found deflowered (i.e., found that she lost her virginity) it would bring much shame and disgrace upon her and her family, and she would be stigmatized.





8. Discuss aspects of family and marriage systems that have changed in your area. Which ones are positive and which ones are negative?



voice, hair distribution over the body, etc. They also differ in average weight, height and physical strength.

The term *gender* includes all the traits or characteristics that a culture assigns to males and females. It refers to the social and cultural construction of male and female characteristics.

4.2. Gender Role Socialization:

Many of the behavioral differences between males and females are the results of gender role socialization. Every society has its own beliefs, values and norms regarding what a female or a male should look like or how they should behave or act. Gender roles are the tasks and activities that a culture assigns to the male and female sexes. Gender roles vary with environment, type of economic activity, peoples' adaptive strategy, and level of social complexity.

4.3. Gender Stereotypes and Stratification:

4.3.1. Gender Stereotypes

Gender stereotypes are over-simplified but strongly held ideas about the characteristics of males and females. A

stereotype is a very strong preconceived idea or attitude in the minds of people about something. It is often very difficult to delete this stereotype. Stereotypes of gender may be negative in most cases and sometimes positive. For example, there are more negative gender stereotypes against females or women than there are against males. Most societies usually hold an undermining stereotype about women. This is especially very common in traditional, rural societies.

4.3.2. Gender Stratification

Gender stratification describes an unequal distribution of rewards (socially valued resources, power, prestige and personal freedom) between men and women, reflecting their different positions in a social hierarchy. Gender stereotypes open the way for gender stratification. This means that men and women or males and females do not have equal access to society's resources. Beginning from childhood, boys and girls are socialized or trained in what the society regards as acceptable and normal way of behavior or life for the sexes. Girls are taught to be submissive to boys; boys are trained to be aggressive, more outgoing, strong, talkative, etc. The male sexes are

provided with more power, prestige, privilege and respect than the female sexes.

Gender stratification has led to more men in positions of influential economic, social and political importance. There are few female sexes in high-ranking social, economic and political positions. Males have more decision making power than females. This is the case in most societies. This is not



be more morbid than males, and males tend to enjoy better health than females. However, mortality rates tend to be higher for males than for females. This may be explained partly by social and cultural reasons and partly by biological reasons.

Some research findings show that, on average, women live longer than men for both biological and socio-cultural factors. Risky social and health behaviors such as smoking, *chat* chewing, drug addiction, fighting, involvement in criminal activities, alcoholism, adventures, etc are mainly the causes for shorter life expectancy for males than for females.

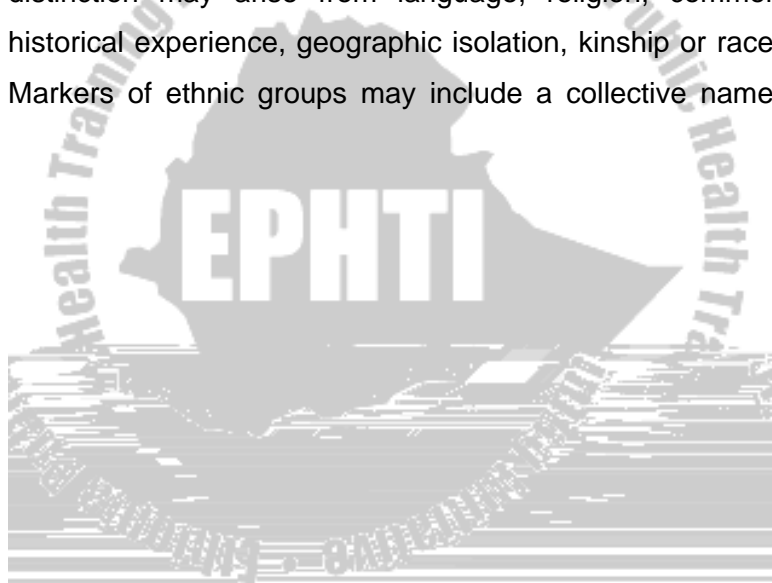
Some gender based traditional obstetric and gynecologic practices also put women in a more disadvantaged position than men. Food avoidance practices during pregnancy for example may affect women adversely.

4.5. Defining Ethnicity and Race

Ethnicity refers to identification with, and feeling part of an ethnic group, and exclusion from certain other groups because of this affiliation. It is based on cultural similarities

and difference in a society or nation. The similarities are with members of the same group; the differences are between that group and others.

Members of an ethnic group share certain beliefs, values, habits customs and norms. They define themselves as different and special because of cultural features. This distinction may arise from language, religion, common historical experience, geographic isolation, kinship or race. Markers of ethnic groups may include a collective name,



category (construction, or product) rather than a biological reality. The different ethnic and racial groups are usually results of peoples' perceptions of how different they are from others.

Thus, it is difficult to define races biologically, even though the average citizen conceptualizes (or understands) it in biological terms. The belief that races exist and are important is much more common among the public than it is among scientists. That is, it is the ordinary people who talk about races in biological terms, not the scientists. As far as anthropology is concerned, all people are fundamentally alike in basic bio-psychic make-up, despite the outward physical variations.

This being the real fact, people since the old times have believed that there are superior and inferior races, and this belief is still rampant even in so-called modern societies. It is the source of exploitation and domination of the minority groups by the majority.

In general, clearly, races are culturally constructed categories that may have little to do with actual biological differences. Furthermore, the validity of race as a biological

term has been discredited. That is it is no longer accepted as a scientific fact.

4.6. Ethnic and Racial Discriminations and Inequalities



Dominant groups may try to destroy the cultures of ethnic



life expectancy, limited or no access to better educational opportunities, etc. The best example of such kind of ethnic and racial discrimination may be that of the former Republic of South Africa, during its Apartheid, racial government. The system legally promoted ethnic and racial discrimination, (*de jure*). The few European white settlers enjoyed all of the good indicators of life, while the black majority of African population suffered from all of the mentioned problems.

Although in the current world system there may be no *de jure* ethnic and racial discrimination, discrimination still exist in many parts of the world in different subtle (that is easily unrecognizable) ways. Minority groups may still be suffering from such discriminations. They may be denied equal access to various opportunities. Our world is now facing huge problems of refugees. Refugees are those people who are made to leave their living areas and countries due to various reasons, including discrimination. Among other things, they face the problems of poor health care, high rates of morbidity and mortality, limited access to social and economic opportunities, although the concerned agencies make efforts to address their problems.

4.7. Unit Summary and Review Questions

4.7.1. Unit Summary

The concepts of gender, ethnicity and race are very important in anthropology. Studies of gender, ethnic and race focus on the social and cultural dimensions of these issues. Anthropology assumes that there is no inferiority or superiority between males and females, as well as between the different groups of people in the world. All people, male or female, white or black, Amhara or Oromo, are fundamentally alike, and share the same basic bio-psycho-social characteristics, despite outward natural or physical differences. However, people from the very beginning have used the sex and physical differences as the justification for the inferiority of one group or superiority of another group. Due to various historical incidents some groups become dominant and others become minority. The dominant group have exploited and oppressed the minority group.

Gender, ethnic and racial stereotypes and ideologies that exist in a given society are the sources for the stratifications and discriminations. These lead to the unequal distribution of economic, social and political power

and resources between males and females as well as between one ethnic group and the other. Throughout the history of human beings, such discriminations have been openly and explicitly practiced. This is called *de jure* discrimination. But now days, due to the advancement in social sciences and wide acceptance of the universal equality of all human beings, such kinds of discriminations have been legally abandoned. However, they still exist in subtle manners.

Wide gaps still exist in the quality of life, educational and economic opportunities, health conditions, etc, between males and females as well as between the various groups of people. Minority groups in different parts of the world are still enduring many social, economic, health problems. Still, the quality of life, etc, are still poor for many of them.

4.7.2. Review Questions

1. What is the difference between sex and gender?
2. Why are females found in lower social, political and economic positions than males in most cases in Ethiopia?
3. Mention at least ten gender stereotypes that may be negative or positive which undermine women and favor men.
4. What are the trends in the status of women in your community? Are there positive changes? If yes, what are the reasons?
5. What health problems do women face in your community due to gender stratifications and discriminations?
6. What is the difference between ethnicity and race?
7. Are there cases of ethnic and racial prejudices, stereotypes and discriminations in Ethiopia, and in your community? Mention and discuss some of them.
8. Are there cases of inequalities in access to opportunities such as better health care services among the different ethnic groups in Ethiopia and in your area? If yes, give examples.

UNIT FIVE

The Anthropology Of Religion

5.0. Objectives

After learning this topic, students will be able to

Define religion;

Describe the religious diversities that exist in the world;

Appreciate the role and function of religion in society;

Appreciate the relation between religion and health.

5.1. What is the Anthropology of Religion?

The anthropology of religion is a specialized field of study, which is concerned with the relation between the sacred and society. The term *sacred* means “that which is set apart or regarded with great respect, fear and reverent (or worshipful) attitude”. The main focus of the anthropology of religion is understanding, analyzing and explaining the relation between man and the supernatural and the

associated beliefs, practices and institutions. The anthropologists of religion investigate, among others,

- The social origins of religion,
- The role of religion in the development of mankind and the society,
- The function of religion in the every-day lives of individuals and communities,
- The relation between religion and other aspects of culture and social life,
- The contents of religious beliefs and practices, and
- Inter-religious (inter-faith) issues.

5.2. Definition of Religion

It is difficult to precisely define what religion is as it manifests itself in so many different ways. However, scholars including anthropologists and sociologists have attempted to define religion in various ways. Generally, religion is defined as *that aspect of culture which relates man with the sacral and the supernatural*. More specifically, religion may be defined as *a system of beliefs, practices and philosophical values concerned with the definition of the sacred, the comprehension of life and salvation from the problem of human existence*.

Religion, like language, lies at the heart of culture. The two are virtual strands (the most easily recognizable, building blocks) in the fabric of society. In many societies less dominated by modern technology, religion is the real binding force, the dominant rule of daily life; from eating habits to dress codes, religion sets the standard for life in such societies. Religion in non-Western societies is so vital a part of culture that it practically constitutes culture. Religion and culture become difficult to distinguish one from the other. In short, it is a vital element of human culture.

5.3. Types and Functions of Religion

Anthropologists generally classify religion into two categories. These are the "world" or global religions and the religions of pre-literate or tribal societies. World religions are those concerned with the interpretation of sacred texts and the spreading of faith to others. These include Christianity, Islam, Buddhism, Hinduism, Judaism, Confucianism, and Shintoism, among others. The religions of non-literate or tribal societies are mainly concerned with the pragmatic (practical) benefits to be gained from the correct performance of rituals or observance of the correct

taboos. They are less concerned with the finer points of theology or personal salvation.

Religion plays a great role in the every day lives of individuals and communities. It is related to other aspects of culture and social life. Some of the main functions of religion include the following:

Religion serves as a form of explanation: Religious beliefs help to explain some puzzling questions and events in human life and the natural world.

Religion serves as an expression of collective life: Religious beliefs and practices unite people into a single moral community.

Religion serves as a means of validating society and its norms: Religious beliefs and practices can help to produce commitment to society's values and

5.4. Religion and Health/ Medicine

The psycho-social functions of religion are having important health curative effects. Religious commitment and adherence to the religious rules and teachings is associated with health status of individuals, families and communities. Some research findings indicate that those persons who have strong religious affiliation and commitment are found to be relatively in better mental and physical health than those with low or no religious commitment. The degree of suicide rates are also considered to be higher among individuals with less religious commitment.

Religious beliefs, practices and institutions have been important parts of the health care sector through out the centuries. As part of traditional, alternative medicine, religion continues to play a very important role in health care provision. Faith based curing and healings of some important health diseases such as mental illness and various other visible bodily and psycho-somatic diseases are witnessed among many organized religious denominations.

terms of time and space. They also study psycho-social functions of religion in the lives of individuals, families, groups and communities and role organized religion in the socio-political and economic lives of countries.

Generally religion may be defined as that part of a people's culture which connects man to his supernatural beings. More specifically, religion is defined as a system of beliefs, practices, institutions and philosophical values which deal with the definition of the sacred and the secular, the explanation of the origins and meanings of life, the place of man in the cosmos, the ways of salvaging man from the problems of life. The two categories of religion are the world or global religions and the traditional religions. The world religions are mainly concerned with the interpretation of sacred texts and propagation of faiths, whereas the traditional religions are mainly concerned with the pragmatic benefits to be gained from the correct performance of rituals.

Religion has important psycho-social functions in the lives

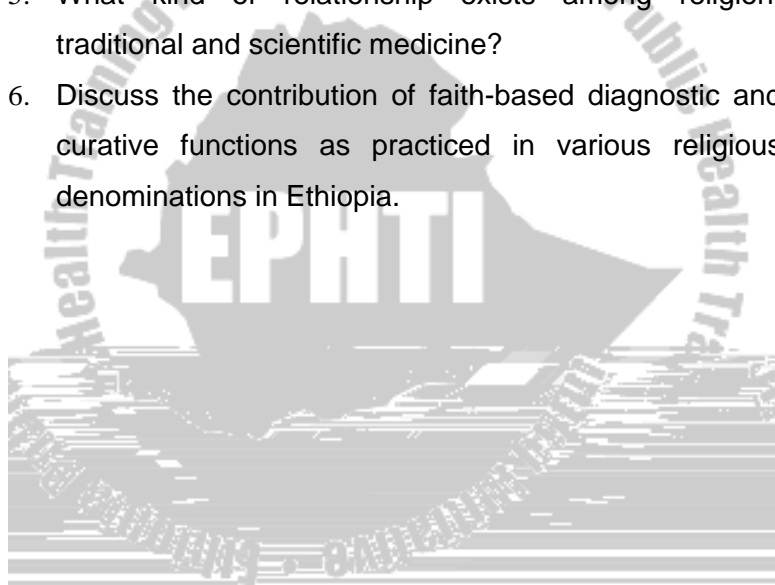
quo, unifying people, and catalyzing social and cultural change.

Religious beliefs and practices make up important component of traditional medicine. Faith based curative and diagnostic practices have been vital parts in the healthcare sector of societies from the very beginning. People still in many parts of the world have religion as their major source of support for health care needs. Integrating religion, traditional medicine and the modern, scientific medicine is thus very important to address the huge health problems of people in specially developing countries



5.5.2. Review Questions

1. What does the anthropology of religion study?
2. Why do anthropologists study religion?
3. How does being strong in religious commitment may help one to be mentally and physically health?
4. Describe the four general social functions of religion.
5. What kind of relationship exists among religion, traditional and scientific medicine?
6. Discuss the contribution of faith-based diagnostic and curative functions as practiced in various religious denominations in Ethiopia.



UNIT SIX

Anthropology And Medicine/ Health

6.0. Objectives

After learning this unit, students will be able to:

Define medical anthropology;

Distinguish between the anthropology *of* health and the anthropology *in* health;

Appreciate the roles, applications and contributions of medical anthropology;

Describe the merits and demerits of traditional and modern medical systems;

Appreciate the social and cultural bases of health and disease.

6.1. Medical Anthropology: Definition, History and Concerns

Medical anthropology is a specialized branch of anthropology whose main concern is with the relationship between cultural factors, perceptions, and beliefs on the one hand and health and health disorders on the other.

Some of the concerns interests of medical anthropologists are the following:

- Investigation of the interrelationship between human health, nutrition and cultural beliefs and practices;
- Cross-cultural aspects of nursing cares;
- How people's eating behavior and sexual habits affect the spread of pathogenic organisms;
- The social and cultural contexts of an illness;
- Health-related behavior of people, the social and cultural correlates of that behavior;
- The social, behavioral, demographic and biological characteristics of persons who develop a disease; and
- The relationship of diseases to geographic, ecological and social locale (environment);

Medical anthropology, in general, is growing very rapidly as a specialty (specialized field of study) in anthropology, particularly since the 1950's and 1960's. The growth of this field is mainly due to (1) the increasing interest of social scientists in general and anthropologists in particular in health and illness, and (2) the increasing awareness of medical professionals and health policy makers to social sciences' role in health issue.

6.2 Roles of Anthropologists and Contributions of Anthropology to Health

Generally, medical anthropologists play the following two important roles:

- 1) They work in collaboration with health professionals and researchers, as consultants, advisers and researchers; and
- 2) They work in the field of health and illness by involving in independent research of their own, for the advancement of anthropological knowledge.

Some of the specific applications or contributions of medical anthropology in the field of health and illness include:

They help hospitals and health agencies to deliver health care more effectively to the people.

They help the national and international health organizations by providing anthropological data on the cultures of peoples of the world.

They work with epidemiologists in identifying-the effects of cultural practices and beliefs on the transmission of disease.

They help health professionals in the area of disease prevention and control.

They involve in the areas of international health and mental health promotion among various cultures.

They help in the fields of general health education efforts relating to family planning maternal and child health, improving community sanitation and nutritional counseling.

They help in enhancing community participation in disease prevention.

They help people to understand psychological and social factors affecting prevention, participation in case finding and treatment.

They help health workers in overcoming the constraints in mass drug administration or vaccination, and in overcoming and dealing with cultural constraints on programs of health education.

Anthropologists work with epidemiologists and psychiatrists in the problem areas of cardiovascular diseases and psychiatric disorders.

6.3 Disease and Health and Their Relation to Socio-economic Organization

Different societies have various conceptions of health, disease and illness. The standards people set for health vary from culture to culture. Behaviors and life styles which are considered as healthy vary from society to society, and from time to time. People's understanding of health and the perceptions of the nature of diseases also vary from culture to culture. Anthropologists argue that, on the basis of



certain infectious diseases such as malaria, typhoid, cholera, etc are more common in sedentary societies (peasants and urban communities). Diseases such as schistosomiasis are results of economic developments, which are highly prevalent among societies who practice irrigation systems. For cultural/ religious reasons, they are more common among Muslims than among Christians. Other infectious diseases, particularly sexually transmitted ones, including the HIV/AIDS pandemic, are more common in urban than rural cultures, and along highways. Towns being the main centers of such diseases in most societies of the world, rural people also get infected via various means of contact with towns.

6.4. Theories of Disease Causation: Traditional Beliefs vs. Scientific Explanations

The bio-medical theory of illness causation is just one from among the various theories of illness people hold. Peoples of different cultures have developed for themselves various ways of explanations of how illnesses and misfortunes (bad lucks or disasters) are caused. Such theories for centuries appeared to have worked for them quite efficiently. In fact, peoples of the world have depended on such kinds of



terms; i.e., diseases are natural occurrences, not supernatural things. Non-western cultures also use naturalistic disease theories. Some people for example believe that eating or drinking hot or cold substances may create a health problem. For example, a menstruating woman in some cultures is not supposed to eat a pineapple; because they believe that the pineapple is a “cold” thing and menstruating is a “hot” thing, the two will clash and cause disease.

Theory number (3) states that illnesses occur due to some intense negative emotional experiences. In some cultures, emotional experiences such as anxiety and fright may cause an illness called *susto*, or what is also called 'soul loss' in anthropological literature. A person who is believed to be caught with this psychological illness may develop symptoms such as lethargy (tiredness or weariness), inactivity, vagueness, distraction (or thought disturbance), etc.

In Ethiopia which is a predominantly a traditional society, traditional, non-scientific explanations of diseases are very important in diagnosis, treatment and management of diseases. Belief in the power of various intelligent agents such as *ginnies*, *mitch*, *seitan*, *ganel*, *budda*, etc to cause

different psychological and physical ailments is very common in most cultures in the country. People in some culture do not go to a modern health care center to seek help for certain types of diseases. They believe that since the diseases is caused by a supernatural power; it should be diagnosed and treated by supernatural ways.

6.5. Health Care Systems

Systems of health vary across time and space. People since time immemorial have developed different health-care systems. Modern systems of health care and its provision as it is practiced in contemporary modern world is a recent phenomenon. People have treated patients and developed means of caring for the sick and the disabled in various traditional ways, and such means of care giving still prevail in almost all non-western societies.

In short, all societies have some form of health care system. Health care system can be defined as "beliefs, customs, specialists, and techniques aimed at [promoting] health and preventing, diagnosing and curing illness." Traditional societies have their own medical practices and specialists who often depend on what specific illness



HIV/AIDS, and identification of various plants of medicinal value.

Traditional medical practitioners may be more effective in treating illnesses having psychological grounds, such as mental problems. People most often consult them and they get cured that might not be possible by modern psychiatrists. Patients often get more psychological/emotional comfort and social support when treated by traditional healers.

But in modern medicine, the context of treatment is often one of isolation and alienation (separation), being separated from the group. Western medicine may learn much from the traditional medicine in which "curer-patient-community relationship" is important. In such cases the patient is not alienated and he/she has the needed emotional and social support. Unlike western medicine, traditional medicine sees the patient as not merely a biological person, and pays attention to the social, biological, spiritual and mental aspects. Traditional medical practitioners treat patients effectively as whole beings, using any combination of methods that prove beneficial. This is usually not the case in modern medicine.

Western medicine, no doubt is better than traditional medicine in many respects, as many of its achievements are based on scientific facts. As such, traditional medicine has much to learn from it. True, traditional medicine may not be as effective against bacteria as antibiotics are. And advances in scientific medicine have made it possible to fight against many of the perennial (persistent, recurrent) health problems. Innumerable drugs have been made and are effective in treating various diseases.

However, anthropologists still draw our attention to some of the problems in western medicine. They argue that growth in the medical sciences and techniques of diagnosis and treatment have occurred at an alarming rate. But many of the procedures and practices of the modern medicine lack convincing justification and logic. They mention cases of inequalities in patient-physician relationship and physician-nurse interactions.

6.6. Unit Summary and Review Questions

6.6.1. Unit Summary

Anthropology and health or medicine have developed a strong collaboration and interdependence over the years.

Medical anthropology studies, among other things, the interaction between human social behavior, culture social and economic organization, ecology climate etc on the one hand and health and the occurrence, distributions and prevalence of diseases on the other.

The anthropology in medicine is the application of anthropological knowledge, techniques and approaches to the addressing of health problems. On the other hand, the anthropology of medicine is the anthropological study of the world of medicine, disease and health. Anthropology has many roles and applications in the areas of health and disease.

The standards of healthy behaviors and life styles and the perceptions of the causes, transmission and treatment of diseases vary from society to society. The types and distribution of diseases also vary according to the type of social and economic organizations of societies. Human societies since the very beginning have held different ways of explaining the causes of diseases and other misfortunes.

The mechanisms of addressing health problems also have depended on the type of disease causation theories people hold. There are generally two types of health care systems: traditional, non-scientific and modern, scientific medical/

health care systems. Each medical/ health care system has its own advantages and disadvantages. In the past the attitude of the modern medicine towards the traditional medicine has been very negative, but this condition has now improved very much. There is now a promising level of collaboration between the two medical systems.



6.6.2.



the present, what change do you observe in the role and influence of these practitioners?



APPENDIX 1

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