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ANTHROPOLOGY IN PUBLIC HEALTH EMERGENCIES: SOCIOCULTURAL AND ARCHAEOLOGICAL

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Abstract

Anthropology is the scientific study of humanity, concerned with human behaviour, human biology, cultures, societies, and linguistics, in both the present and past, including past human species. Social anthropology studies patterns of behaviour, while cultural anthropology studies cultural meaning, including norms and values. A portmanteau term sociocultural anthropology is commonly used today. Linguistic anthropology studies how language influences social life. Biological or physical anthropology studies the biological development of humans. Writing in different academic disciplines is not only different in superficial ways but in deeper ways that are connected to the history and characteristics of each discipline. Although many writing theorists now understand writing in this way, little has been written about these connections in specific disciplines, and even less about student writing in specific disciplines. This article explores the links between epistemology and writing in the discipline of anthropology. It argues that writers in anthropology situate themselves theoretically, thematically and geographically. Furthermore, an open study conducted by 252 physicians throughout Portugal evaluated the tolerability of GS in 1,208 patients. Patients were given, 500 mg GS orally, three times a day, for a mean period of 50.3 days. Most patients (88%) reported no side effects. In the remaining 12% of the study population, the reported adverse effects were mild and predominantly affected the gastrointestinal tract. All the reported complaints were reversible with the discontinuation of GS. While some questions were raised regarding the role of glucosamine in glucose metabolism and the possibility of increased insulin resistance, a detailed review of scientific studies performed with GS ruled out this possibility and re-emphasized the safety of short- and long-term use of GS.

Keywords: Anthropology, Human Biology, Cultures, Physical Anthropology

1. INTRODUCTION

Sporadic use of the term for some of the subject matter occurred subsequently, such as the use by Étienne Serres in 1839 to describe the natural history, or paleontology, of man, based on comparative anatomy, and the creation of a chair in anthropology and ethnography in 1850 at the French National Museum of Natural History by Jean Louis Armand de Quatrefages de Bréau. Various short-lived organizations of anthropologists had already been formed. The Société Ethnologique de Paris, the first to use the term ethnology, was formed in 1839. Its members were primarily anti-slavery activists. When slavery was abolished in France in 1848, the Société was abandoned. Meanwhile, the Ethnological Society of New York, currently the American Ethnological Society, was founded on its model in 1842, as well as the Ethnological Society of London in 1843, a break-away group of the Aborigines' Protection Society. These anthropologists of the times were liberal, anti-slavery, and pro-human-rights activists. They maintained international connections.

Anthropology and many other current fields are the intellectual results of the comparative methods developed in the earlier 19th century. Theorists in such diverse fields as anatomy, linguistics, and ethnology,



making feature-by-feature comparisons of their subject matters, were beginning to suspect that similarities between animals, languages, and folkways were the result of processes or laws unknown to them then. For them, the publication of Charles Darwin's *On the Origin of Species* was the epiphany of everything they had begun to suspect. Darwin himself arrived at his conclusions through comparison of species he had seen in agronomy and in the wild.

2. DISCUSSION

SOCIOCULTURAL

Sociocultural anthropology draws together the principal axes of cultural anthropology and social anthropology. Cultural anthropology is the comparative study of the manifold ways in which people make sense of the world around them, while social anthropology is the study of the relationships among individuals and groups. Cultural anthropology is more related to philosophy, literature and the arts (how one's culture affects the experience for self and group, contributing to a more complete understanding of the people's knowledge, customs, and institutions), while social anthropology is more related to sociology and history. In that, it helps develop an understanding of social structures, typically of others and other populations (such as minorities, subgroups, dissidents, etc.). There is no hard-and-fast distinction between them, and these categories overlap to a considerable degree. Inquiry in sociocultural anthropology is guided in part by cultural relativism, the attempt to understand other societies in terms of their own cultural symbols and values. Accepting other cultures in their own terms moderates reductionism in cross-cultural comparison. This project is often accommodated in the field of ethnography. Ethnography can refer to both a methodology and the product of ethnographic research, i.e. an ethnographic monograph. As a methodology, ethnography is based upon long-term fieldwork within a community or other research site. Participant observation is one of the foundational methods of social and cultural anthropology. Ethnology involves the systematic comparison of different cultures. The process of participant-observation can be especially helpful to understanding a culture from an emic (conceptual, vs. etic, or technical) point of view. The study of kinship and social organization is a central focus of sociocultural anthropology, as kinship is a human universal. Sociocultural anthropology also covers economic and political organization, law and conflict resolution, patterns of consumption and exchange, material culture, technology, infrastructure, gender relations, ethnicity, childrearing and socialization, religion, myth, symbols, values, etiquette, worldview, sports, music, nutrition, recreation, games, food, festivals, and language (which is also the object of study in linguistic anthropology). Comparison across cultures is a key element of method in sociocultural anthropology, including the industrialized (and de-industrialized) West.

ARCHAEOLOGICAL

Archaeology is the study of the human past through its material remains. Artifacts, faunal remains, and human altered landscapes are evidence of the cultural and material lives of past societies. Archaeologists examine material remains in order to deduce patterns of past human behaviour and cultural practices. Ethno archaeology is a type of archaeology that studies the practices and material remains of living human groups in order to gain a better understanding of the evidence left behind by past human groups, who are presumed to have lived in similar ways.

3. CONCLUSION

Recent high-profile public health crises have led to greater integration of sociocultural understanding into emergency response. With their specialist focus on everyday life, regional knowledge and ethnographic methods, it is logical that anthropologists undertake this effort.

This paper gives a basic introduction to anthropological methods and mindset. It hopes to harmonise disciplinary expectations by illustrating what anthropologists can do in public health crisis and how they do it. It attempts to summarise ways in which anthropology has been applied to public health crises in the past and imagines possible future roles for anthropology. By demonstrating how anthropologists are employed in emergency operations contributing to a variety of apparatuses and structures it highlights how hidden social aspects of clinical and public health intervention can be brought to the fore and acted upon for the benefit of all.

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