

Connotations of Anthropologists for the Development of People's Lives: Study of Man by Man



Anthropology

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ABSTRACT

The present informative paper will address an anthropological perspective on human development. Anthropologists using cultural perspective to understand patterns view human populations as biological as well as cultural entities. The objective of paper describes more a profiling nature of the anthropological approaches to culture for proper development of every human society along with the comparisons in terms of distinct aspects of socio-cultural and biological contexts. Conclusively, it can be said based on the study of paper its indicates that anthropological perspective on issues of human development is cross-cultural, and includes an examination of the present social, political and economical theology of globalization, with a clearly articulated emphasis on the context-appropriate rebuilding or retention of economies, with a view toward the protection of the environment, the preservation of cultural diversity, and the empowerment of communities and their members.

INTRODUCTION

As the world becomes more complex it is increasing important to understand human behaviour and cultural diversity, especially as this relates to everyday life. Man must be made to make choices in their life and always feel free to raise questions and jointly searching for meaning of life; hence it is important to expand their capabilities and enabling to lead productive life. Human development is unique to each person; offers an in-depth investigation of how individuals grow and change within their familial, cultural, and social contexts. An anthropological perspective on human development defining anthropology as a holistic approach, which is both diachronic and synchronic; it includes a consideration of all aspects of people's social, economic and cultural life including the social habits of the human population. It not only includes the ways in which people in any society live but also how it is affected on the level by everything that is going on in the regional, national and international arena. There are so many things new about the study of man by man through the scientific approach on the origins, the behaviour and the physical, social, cultural development of humans.

HUMAN DEVELOPMENT WITH ANTHROPOLOGICAL PERSPECTIVE

Development is a deceptive term because it has been used as a catch-all for many different viewpoints; the word 'development' is used to refer to the classical notion of economic and social development with a focus on human needs and human capital. ***It is often thus defined as the process of change whose goal is to increase the wealth of a society or a nation by raising incomes, increasing access to services, reducing unemployment, expanding human capital, and healthy life.*** Human development is unique to each person. The Human Development offers an in-depth investigation of how individuals grow and change within their familial, cultural, and social contexts; that integrates knowledge from anthropology, biology, economics, education, history, medicine, psychology, and sociology; allows examining and exploring the impact of globalization, demographic and policy changes, racial identity, risk and resiliency, and the media. Human development is a well-being concept within a field of international development. It involves studies of the human condition with its core being the capability approach. The inequality adjusted Human Development Index is used as a way of measuring actual progress in human development by the United Nations.

In context of proper human development a central concern of anthropologists is the application of knowledge to the solution

of human problems. In short, anthropologists of one kind or another are liable to investigate almost everything about human beings: our evolution, our genes, our emotions, our behaviours, how people organize their living, our language, our religion, our behaviours and so forth. A good way to emphasize anthropology's broad scope is to say anthropologists are interested in all human beings – whether living or dead, Asian or African or European—and that anthropologists are interested in many different aspects of humans, including their technologies, family lives, political systems, religions and languages. No place or time is too remote to escape the notice of anthropologists. No dimension of humankind from skin colour to dress customs falls outside the anthropologist's interest. While most biological anthropologists work in universities or museums as teachers, and researchers, many people trained in biological anthropology apply their knowledge of human anatomy to solve problems. For instance, specialists in forensic anthropology work with law enforcement and other agencies where they help to identify human remains and identify the circumstances of death.

ANALYSIS OF DIVERSE SOCIO-CULTURAL AND BIOLOGICAL CONTEXTS

Historically, anthropologists in the have been trained in one of four areas: sociocultural anthropology, biological/physical anthropology, archaeology, and linguistics. Because anthropology is such a broad discipline, no single anthropologist can master the entire field. Topics of concern to anthropologists include such areas as health, work, ecology and environment, education, agriculture and development, and social change.

To examine social patterns and practices across cultures, with a special interest in how people live in particular places and how they organize, govern, and create meaning. A hallmark of anthropology is its concern with similarities and differences, both within and among societies, and its attention to race, sexuality, class, gender, and nationality. Research in anthropology is distinguished by its emphasis on participant observation, which involves placing oneself in the research context for extended periods of time to gain a first-hand sense of how local knowledge is put to work in grappling with practical problems of everyday life and with basic philosophical problems of knowledge, truth, power, and justice.

To understand how humans adapt to diverse environments, how biological and cultural processes work together to shape growth, development and behaviour, and what causes disease and early death. In addition, they are interested in human biological ori-

gins, evolution and variation. They give primary attention to investigating questions having to do with evolutionary theory, our place in nature, adaptation and human biological variation. To understand these processes, biological anthropologists study other primates (primatology), the fossil record (paleoanthropologist), prehistoric people (bio archaeology), and the biology e.g., health, cognition, hormones, growth and development) and genetics of living populations.

To understand past peoples and cultures, from the deepest pre-history to the recent past, through the analysis of material remains, ranging from artifacts and evidence of past environments to architecture and landscapes; material evidence, such as pottery, stone tools, animal bone, and remains of structures, is examined within the context of theoretical paradigms, to address such topics as the formation of social groupings, ideologies, subsistence patterns, and interaction with the environment. Like other areas of anthropology, archaeology is a comparative discipline; it assumes basic human continuities over time and place, but also recognizes that every society is the product of its own particular history and that within every society there are commonalities as well as variation.

To explore language practices that define patterns of communication, formulate categories of social identity and group membership, organize large-scale cultural beliefs and ideologies, and, in conjunction with other forms of meaning making, equip people with common cultural representations of their natural and social worlds. Linguistic anthropology shares with anthropology in general a concern to understand power, inequality, and social change, particularly as these are constructed and represented through language and discourse.

Anthropologists are highly specialized in research interests, yet remain generalists in observations of the human condition and advocate for a public anthropology that is committed to bringing knowledge to broad audiences. Anthropologists collaborate closely with people whose cultural patterns and processes we seek to understand or whose living conditions require amelioration. Collaboration helps bridge social distances and gives greater voice to the people whose cultures and behaviours anthropologists study, enabling them to represent themselves in their own words. An engaged anthropology is committed to supporting social change efforts that arise from the interaction between community goals and anthropological research. Because the study of people, past and present, requires respect for the diversity of individuals, cultures, societies, and knowledge systems, anthropologists are expected to adhere to a strong code of professional ethics.

ANTHROPOLOGICAL APPROACHES TO CULTURE FOR PROPER DEVELOPMENT HUMAN SOCIETY

A. Cultural Relativism—the idea that people's values and customs must be understood in terms of the culture of which they are apart.

1. Bias and personal judgment need to cease for they may distort a correct view of that culture

2. Stress Understanding not Judgment

- Moral Relativism—the idea that because no universal standard of behaviour exists people should not judge between good and evil. This is different from cultural relativism.
- All cultures make absolute sense to their own members
- Anthropologists must understand members' logic, even if they do approve of the cultural practice.
- Cultural relativism makes us see that there are many ways to solve similar problems.

3. No Superior/Inferior culture

4. No primitive culture

B. Anthropological perspectives:

1. **Emic** - provides an insider's view of perspective (native or member of culture point of view).

- Attempts thinking and acting as a member of culture
- Helps develop our ability to look at our own culture from the outsider or etic point of view.

2. **Etic** - provides an outsider perspective (an analysis that is not part of the native's cultural awareness.

- It helps outsiders to obtain sense of what it means to be a member of that culture
- Since it lies outside a native's awareness, research can be tested and may be meaningful for the natives and the basis for constructive change
- It aims to generate scientific theory.

3. **Emic and Etic** are complimentary perspectives.

IMPLICATIONS FOR THE DEVELOPMENT OF PEOPLE'S LIVES

Anthropologists are aware of the wealth of human societies, and their diverse ways of empowering people and providing for their basic needs, including a sense of community. While all human beings have certain basic needs, including clean air and clean water, meaningful work and a decent living standard, great inequalities exist both within and between nation states. Thus an anthropologist would ask of any proposed development program whether it will decrease inequality and provide more of what is needed for the whole population, or less. Projected increases in world population imply a need for more food than is currently produced; the problem of hunger is much more a matter of unequal distribution than of supply.

The main focus of anthropology is medical anthropology, psychological anthropology, economic anthropology, political anthropology, business anthropology and so forth. Overall objectives of Anthropology for human development that require certain basic needs be met. These include:

- Studying first hand and reporting about the ways of living of particular human groups.
- Comparing diverse cultures in the search for general principles that might explain human ways of living.
- Trying to understand how various dimensions of human life—economics, family life, religion, art, communication, and so forth—relate to one another in particular cultures and in cultures generally.
- Understanding the causes and consequences of cultural change. Finally, enhancing public understanding and appreciation of cultural differences and multicultural diversity.
- Enough water to meet a range of functions, including drinking, bathing, irrigation, cleaning dwellings, utensils, etc.
- a nutritious diet based on human needs (vitamins, proteins, carbohydrates, and micro nutrients) in forms that are culturally appropriate;
- adequate clothing appropriate to the climate and the social milieu;
- shelter commensurate with cultural expectations, the physical environment, and the political conditions;
- meaningful work, which provides a role and status in society;
- equal access to “modern” as well as “traditional” health care and the possibility of choice;
- Through analyzing fossils, comparing DNA sequences and

other methods, the outlines of human evolution are becoming clear.

Anthropologists contribute significantly to interdisciplinary fields such as international studies and ethnic and gender studies, and some work in academic research centres. Outside the university, anthropologists work in government agencies, private businesses, community organizations, museums, independent research institutes, service organizations, the media; and others work as independent consultants and research staff for agencies such as the *Centres for Disease Control, UNESCO, World Health Organization, and World Bank*. More than half of all anthropologists now work in organizations outside the university. Their work may involve building research partnerships, assessing economic needs, evaluating policies, developing new educational programs, recording little-known community histories, providing health services, and other socially relevant activities.

DEVELOPMENT AND IDEOLOGY

If human development is taken to refer to all of the people on this planet, the critical linkages between ideology and public policy just mentioned cannot be ignored. This includes people's ways of supporting themselves and their families, ways of living, which set the patterns for the very core of human existence, including the integrity of their community's way of life. The ideologies and beliefs of those making policy and those carrying it out have had profound effects on human life. The ideology of development specialists, most Anthropologists, and people in planning is different. The ideology being referred to here consists of a set of closely interrelated beliefs. The most important belief, which informs all the others, is that "Development" is the most important imperative for countries or regions to eliminate poverty. It is supported by a belief that limitless growth is a real possibility for all, and an equation of growth.

CONCLUSION

Conclusively, it can be said that on the basis of observations and analysis based on the paper; anthropologists are problem solvers; they solve problems drawing upon the cultural context for clues about how to address a problem in ways that will make sense to the people of that culture. Anthropologists expertise in government agencies, nonprofits and for profit organizations, and international agencies to investigate the complex interactions among human

health, nutrition, social environment and cultural beliefs and practices; also apply their expertise to the solutions of practical human problems especially in the developing countries. Anthropologists provide information about communities that help agencies adapt projects to conditions and needs. Thus an anthropological perspective on issues of human development is cross-cultural, and includes an examination of the present social, political and economical theology of globalization, with a clearly articulated emphasis on the context-appropriate rebuilding or retention of economies, with a view toward the protection of the environment, the preservation of cultural diversity, and the empowerment of communities and their members.

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