

Editorial

Use of anthropology in everyday life

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EDITORIAL NOTE

Anthropology is the study of what makes us human. They consider the past, through archaeology, to see how human groups lived hundreds or thousands of years ago and what was important to them. They consider what makes up our biological bodies and genetics, as well as our bones, diet, and health. It is relevant to everyday life. It has the power to transform us, to unlock our assumptions about everything like parenting, politics, gender, race, food, economics, and so much more, revealing new possibilities and answers to our social and personal challenges. It also enhances the communication between people, governments, or businesses and a different society. The study has the ability to lower the barrier of peoples' ethnocentric views of the world around them. Anthropologists explore how people acquire cultural values. Because culture often has a strong effect on behaviour, political scientists rely on anthropological studies and methods. It is the discipline that has thus developed an ironic sense of its own social and cultural context, is particularly well equipped to challenge the separation of modernity from tradition and rationality from superstition-perhaps, ironically, in part because it played an enormously influential role in the creation of this antinomy. In the middle of the 20th century, the distinct fields of research that separated anthropologists into specialties were physical anthropology, emphasizing the biological process and endowment that distinguishes *Homo sapiens* from other species, archaeology, based on the physical remnants of past

cultures and former conditions of contemporary cultures, usually found buried in the earth, linguistic anthropology, emphasizing the unique human capacity to communicate through articulate speech and the diverse languages of humankind, and social and/or cultural anthropology, emphasizing the cultural systems that distinguish human societies from one another and the patterns of social organization associated with these systems. By the middle of the 20th century, many American universities also included psychological anthropology, emphasizing the relationships among culture, social structure, and the human being as a person. Beginning in the 1930s, and especially in the post-World War II period, anthropology was established in a number of countries outside Western Europe and North America. Very influential work in anthropology originated in Japan, India, China, Mexico, Brazil, Peru, South Africa, Nigeria, and several other Asian, Latin American, and African countries. The world scope of anthropology, together with the dramatic expansion of social and cultural phenomena that transcend national and cultural boundaries, has led to a shift in anthropological work in North America and Europe. Research by Western anthropologists is increasingly focused on their own societies, and there have been some studies of Western societies by non-Western anthropologists. By the end of the 20th century, anthropology was beginning to be transformed from a Western and, some have said, "colonial" scholarly enterprise into one in which Western perspectives are regularly challenged by nonwestern ones.

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