The Contributions of Physical and Social Anthropology in Enhancing Societies' Understanding and Restitution

Zineddine Bachi

University of Batna 1. LAM Laboratory, Algeria, zineddine.bachi@univ-batna.dz

Saadia Benberkane

University of Batna 1. LDCM Laboratory, Algeria, saadia.benberkane@univ-batna.dz

Taqiyeddine Benfifi

University Center of Tipaza, SCPD Laboratory, Algeria, benfifi.taqieddine@cu-tipaza.dz

Received date: 25/05/2025 Accepted date: 17/06/2025 Publication date: 01/07/2025

Abstract:

The diversity of the anthropological sub-disciplines, which offered for specialists a range array of data about the biological, cultural and social traits of ancient human, has reinforces the ability of researchers to gain insightful understanding about societies. Physical anthropology explores the biological and genetic diversity to retrace the human history and analyze the ecological impacts on population. Simultaneously, social anthropology, as a sub-discipline, significantly contribute in complementing these studies by analyzing the different social structures within the societies, this would shed light on the believe systems of human communities which reflect the social and cultural changes in current societies. This study attempts to integrate these two sub-disciplines, biological and social anthropology with the aid of archaeological remains, in an attempt to reconstruct the different patterns of life and ancient societies.

Keywords: *Physical anthropology; social anthropology; interdisciplinary studies; archaeological discoveries; anthropogenic exhibitions.*

*** Corresponding author: Zineddine Bachi, dzzineddine.bachi@univ-batna.dz**

Introduction:

The process of identifying and exploring ancient ethnic groups, fundamentally, hinges on a multidisciplinary approach that intermingles the methodologies of physical and social anthropology (De Béchillon, 1996, pp. 10-12). Anthropology, through its binary intertwined sub-disciplines, a specialty that aims at exploring, both ancient and modern, human societies.

The archaeological and anthropological discoveries have contributed significantly in making it credible, by its methodologies, not only to unravel and decipher the mechanisms that have enhanced the development of societies, but also to offer a possibility to a concrete reconstruction of these societies, taking into consideration the intricate interactions between the biological and cultural dimensions (Anthony, 1927, pp. 231-232). This contribution constitutes a valuable tool for understanding the social dynamics and contemporary challenges related to the question of heritage identity.

Against this backdrop, in this study we seek to investigate how these two overlapping sub-disciplines of anthropology contribute in enriching our understanding of human societies and what are the different methods and theories they use to reconstruct our heritage in an inclusive manner. To achieve our aim, we ask the following question: what are the initiatives of physico-social anthropology approach that reinforce the archaeological research?

1. Physical and social anthropology as tools for understanding societies:

Various fields of studies in anthropology provide specialists with data on the biological characteristics of ancient hominids, the functional anatomical structure, the study of the skeleton structure and the function of each part of it and the development of the habits and rituals of ancient populations.

Even if incomplete, human remains analysis yields valuable information to the researchers on the anthropological, paleo-pathological, archaeological and sociological levels, especially in the context of funerary ensemble (Grévin, 1990, p. 67).

a. The basis of physical anthropology:

Anthropology is one of the multidisciplinary fields dedicated to the study of humans. It is divided into two major complementary branches: physical anthropology and cultural anthropology. The first studies the physical characteristics of current and fossilized human remains, while the second is related to ethnology and studies the costumes, productions, behaviors, and culture of human populations (Louryan, 2019, p. 41).

Several disciplines are combined for a global understanding of the early stages of humanity that dates back several million years. Prehistoric archaeology is considered a branch of ethnography that focuses on examining the technical and

artistic manifestations of early societies. It aims to understand the behavior of these societies through the analysis of archaeological remains. Moreover, human paleontology is an integral component of biological anthropology aiming to trace the evolution of anatomical and morphological species (Anthony, 1927, p. 232).

a.1. Study of human evolution and biological diversity:

This approach focuses on the variations of the human species over time and aims to understand its origins, based essentially on multidisciplinary approaches including paleoanthropology, genetics, archaeology, and ecology. This study's objective is to reconstruct human evolution by analyzing fossils, tools, and archaeological traces. This effort enables the investigation of the methods used by human populations to adapt to climatic and ecological changes in their ancient environments. Consequently, it enhances the understanding of the evolutionary history of humans and the biological and cultural diversity of these populations.

a.2. Analysis of environmental adaptations and the fossil traces:

Using a paleontological, geological and ecological approach, this analysis provides a clear understanding of the evolution of biodiversity between organisms and their environment. It contributes to studying the evolution and adaptation of these organisms over time by examining fossil traces and imprints.

In addition, this allows for greater comprehension of climatic change and the reconstruction of the paleoenvironment, providing information on the mechanisms of the human species' morphological and ecological adaptability.

b. The relationship between social anthropology with physical and archaeological anthropology:

Scholars tend to describe anthropology as the art of 'making the familiar exotic and the exotic familiar" (EASA, 2015). It is the comparative analysis of persons, their civilizations, and their cultural environments. It examines both human variety and the universal traits shared by all humans. The aim of every science is to obtain and enhance knowledge. Social anthropology, broadly defined, aims to deepen our comprehension of humanity and society through the examination of 'primitive' groups, 'simpler peoples', or 'preliterate cultures.' (Nadel, 2004)

Anthropology encompasses several sub-disciplines: cultural, physical or biological, linguistic, applied, and archaeological. In fact, these sub-disciplines are interconnected. The current study emphasizes the nexus between social, physical and archaeological anthropology. In this context, Anderson-Fye (2012) argues that physical, or biological anthropology, analyses human appearance and body image through two principal ways:

Primarily, physical anthropologists categorize global human physiological diversity. Classifying body size, form, composition, and appearance encompasses stature,

hip-to-waist ratio, genetic makeup, and biological adaptations to harsh environments. They also influence bodily functions and performance, including perception, metabolism, and cognitive function, among others. Biological anthropologists may examine the impact of global diets on cardiovascular disease and puberty. Comprehending stressors in human relationships with the environment and one another is essential for analysing and forecasting human health in physical anthropology. Human skeletons disclose variations in humanity, patterns of activity, utilization of landscapes, dietary habits and food distribution, demographic information, disease prevalence, and stress levels. This means that bio-archaeologists infer past population health and lifestyle from skeletal data (Reitsema & McIlvaine, 2014). It's worth noting that physical biology depends heavily on the theory of evolution. The fundamental premise of evolutionary anthropology is that behaviour can frequently be comprehended as functionally linked to the costs and benefits of actions (Gibson & Lawson, 2015)

Secondly, social and cultural anthropology examines embodiment. Culture is internalized through embodiment. Recent embodiment studies investigate the impact of racism, poverty, and gender inequality on obesity, chronic diseases, and problems related to food and body image. Social anthropology examines the social and cultural dimensions of modern populations, encompassing the description and analysis of human lives and traditions. It analyses the social, symbolic, non-material, and material dimensions of both modern and historically recent human societies (Doda, 2005)

Recent decades have witnessed significant expansion in evolutionary research concerning human behaviour. This growth, though contentious, indicates a growing recognition within the social sciences that evolutionary factors enhance and enrich our comprehension of behavioural diversity and enhance our comprehension of wealth inequality dynamics, encompassing its origins, manifestations, and broader implications (Gibson & Lawson, 2015).

2. Analysis process in physical anthropology through archaeological discoveries:

Anthropological studies, in the strictest sense, necessarily begin with two operations: meticulous methodical sorting, that allows to collect by sieving tiny bone splinters and small debris of teeth and enamel, followed by the anatomical identification of the fragments followed by the gluing of the concordant pieces. This gluing enables the observation of more precise data. For instance, the reconstruction of teeth with their enamel contributes to approach the determination of age. Sieving may also reveal residues from fusion processes (Grévin, 1990, p. 69).

This complex approach relies on several technical and methodological steps to achieve the objective of restitution.

a. Process and techniques during excavation (field work):

There are several steps to follow, starting from the discovery of the burial site to the assembly of all pieces of the excavated skeleton and associated materials. A special care is taken into account during the archaeological excavation of burials, including scientific and medical equipment.

Precise data recording takes place on anthropological files written by a trained field anthropologist, including photographs and notes taken at each stage.

a.1. Samples collection::

Before collection, it is necessary to distinguish between inhumation and cremation burials. A preliminary triage of the bones should be conducted, classifying them by category to prevent loss and fragmentation, especially of incomplete fragments such as cranial bones, spine, thorax, scapular girdle, etc., and fragments that are provisionally difficult to identify.

This initial identification of the skeletal material is essential, as a burial may contain the remains of two or three individuals, for example, superimposed without separation or separated by a layer of infiltration soil.

During this micro-excavation process, all steps must be precisely noted, and all details of the funerary context must be analyzed. This includes data relating to the individual and any objects discovered within the burial, which allows for a better understanding of the ritual practices and living conditions of the individual (Grévin, 1990, p. 69).

a.2. Topographic survey of the burial:

Conducting a topographic survey during excavation is essential for virtual reconstructions of both the internal and external architecture of the burial pit and its contents. This is particularly crucial in light of the destruction of numerous structures and coverings of burials, especially at sites that feature protohistoric monuments. For instance, the megalithic necropolis of Ichouqan in eastern Algeria and the archaeological site of Lambiridi, which has not been subject to study or research, exemplify this challenge; most structures of these monuments have disappeared, complicating reconstruction efforts.

a.3. Consolidation:

Consolidation is a significant step, if not an obligation, for fragile bones during archaeological excavation or laboratory processing.

This involves the application of chemical products with organic solvents such as acetone and alcohol. Solvents should be applied to clean, dry bones and are not recommended for bones mixed with masses of soil, except in exceptional cases that require precise treatment by specialists (LISFRANC & RICHIER, 2005, p. 38).

b. Procedures and Techniques at the Excavation Site:

This phase following excavation encompasses a series of activities aimed at processing the collected data. It represents an important step in the anthropological restitution, involving the collection and analysis of data within digital databases on archaeological finds, leading to the drafting of reports. This process can produce the initial hypotheses of studies and dating that are pertinent to reconstruction.

b.1. Careful Cleaning of Skeletons (Dry or Wet):

Before cleaning the bones, it is essential to ensure that bags are not sealed to prevent condensation and subsequent degradation of bone material. This step may not always follow sampling and should be conducted with caution in the laboratory. Dry cleaning involves removing dirt and stones attached to the bones. Furthermore, it is important during washing to use a gentle spray without scrubbing to avoid fracturing the bones. For skeletal remains of young children, which are typically small and fragile, it is advisable to wash them using a fine-mesh sieve to prevent loss of small fragments (LISFRANC & RICHIER, 2005, p. 41).

b.2. Drying:

When drying washed bones, it is crucial to place them on paper rather than directly on racks with mesh sizes larger than 5mm, which could allow small fragments to fall through. Different parts of the skeleton should be distributed into new plastic bags appropriately sized for the bones, each labeled for identification. All items will be organized in boxes with solid bones, such as long bones, placed at the bottom and more fragile ones positioned on top (LISFRANC & RICHIER, 2005, p. 41).

b.3. Laboratory treatment:

When paleoanthropologists discover a new burial site, they have to analyze it in all its aspects before classifying it to precisely identify the species. Throughout these studies, meticulous care is given to the human remains, encompassing activities related to the research and genetic analysis laboratories. This method includes everything from transferring the bones to the laboratories to restoring the ancient individuals' lifestyles. The findings are presented in archaeological museums, in particular the Universal Museums of Man (ROMAIN, 2007, p. 109).

3. The restitution of societies through a multidisciplinary approach in anthropology:

Anthropogenic discoveries must be studied and examined from all dimensions before being classified within a category of human lineage. A valuable analysis of t physical characteristics of the discovered bones provide valuable insights into the identification of the type of individual.

a. The study phase:

During the study phase of an archaeological site, researching the origin of the discovered site provides data on the region's history. Studying the type of inhumation and the artefacts discovered within the burials, which generally consist of ceramic, glass, metal objects, weapons, jewelry, traces of food offerings, and funerary inscriptions, can help interpret the funerary rites and beliefs. This is exemplified by discoveries at the eastern necropolis from the Roman period in Setif (Colonia Nerviana Augusta Martialis Veteranorum Sitifensium).

a.1. Determining age and sex at death:

Determining age and sex is a difficult aspect of study and is subject to many errors. The characteristics used are imprecise and vary based on growth stages, populations, and living condition.

Archaeological anthropology contributes to the identification of ancient societies and their lifestyles, has an important role in the application of identification tests for determining sex and age at the death of the human being. It can be estimated precisely to the conditions of their state of conservation. This process requires metric studies of the bones and the examination of the stage of formation and dental eruption (mandible and maxilla). To preserve accuracy, it is preferable to avoid washing this part and especially refrain from extracting extract teeth that are in the process of eruption, as these serve as an index of determining the age of children (LISFRANC & RICHIER, 2005, p. 42).

Therefore, sex can be defined from certain bone criteria, in particular a wider pelvis in females. Sexual dimorphism is marked by greater robustness in males and greater slenderness in females.

a.2. Chemistry and dietary habits:

The chemical elements that comprise an organism allow us to determine the environment in which the living individual lived. However, they can also inform us about the dietary habits of the individual. Bone tissue contains collagen, an extremely valuable protein, because its composition varies according to the dietary regime of the living individual. The analysis of the relative proportions of these two isotopes indicates what an individual or animal ate in the last ten years of its existence.

Archaeological sites have shown that the inhabitants mainly consumed certain foodstuffs, while a difference appeared between the diets of young and old women at other sites.

So the difference in results is based mainly on the diversity of food cultures in ancient societies (ROMAIN, 2007, p. 113).

For example, the food culture of the Phoenician-Punic societies, which exhibited considerable diversity in the use of food resources, considering that cereals were their staple diet. Wheat was consumed in the form of porridge, a fundamental

component of pulspunica. Consequently, the food system can be interpreted through chemical analysis and by studying finds of cooking utensils or food remains either inside the burial site or at nearby archaeological sites (BENBERKANE & BACHI, Décembre 2022, p. 626).

a.3. Palaeo-pathological study:

Paleopathology studies the health status of ancient populations, enabling medical interpretations to be applied (Augias, 2017, p. 16).

The study of pathologies in ancient societies plays a fundamental role in understanding various aspects of ancient civilizations, allowing for the reconstruction of sanitary and dietary conditions, and the various medical practices and rituals. This anatomical approach represents an important tool for reconstructing daily life and understanding the historical, socio-economic and cultural impact.

Investigating pandemics and diseases in ancient populations is necessary to understand how people perceived epidemics, whether in individuals or groups, as well as for exploring explanations regarding the causes of disease, its evolution and its nature.

a.3. Genetic study and DNA analysis of populations:

The DNA sequence forms the genetic heritage of the population and plays an important role in the transmission of hereditary traits. This highlights the evolutionary process, migration, interactions between different populations and the origin of biodiversity, thus improving explanations about the interactions and history of ancient populations and understanding their social structures.

Since 1997, DNA has been introduced into the world of archaeology in general and prehistoric studies in particular, enabling the extraction and examination of ancient DNA sequences from fossil remains. This method, often referred to as "ancient heredity," has proven highly valuable in the study of earlyhomenidae. Through advanced sequencing and analytical techniques, it helps to determinewhich species it belongs and how it disappeared (ROMAIN, 2007, p. 119).

b. A socio-ethnographic study:

b.1. Anthropology: theories and methods:

Theories offer a framework for explaining and interpreting evidence, and they should do so with parsimony. Thus, theory is defined as 'a hypothesis or a collection of suppositions intended to elucidate empirical facts.' (Ellen R. , 1984). Many researchers proposed theories that explain the social world, researchers such as: Edward Tylor, Lewis Henry Morgan, Franz Boas, Émile Durkheim, Alfred Kroeber, Ruth Benedict, Edward Sapir, Margaret Mead, Marcel Mauss, Bronislaw Malinowski, A. R. Radcliffe-Brown, Edward Evans-Pritchard, Leslie White, Claude

Lévi-Strauss and Clifford Geertz. All these scholars contributed significantly in the anthropological field for example, Morgan's comparative approach to kin systems, Durkheim's conscience collective, Malinowski's theory of needs, Lévi-Strauss's structural approach to myth, Victor Turner's concept of social drama, Ortner's analysis of key symbols, and so on (Moore, 2004). It is worth noting that the first major group whose theories are recognized as anthropological are the classical cultural evolutionists (Erickson & Murphy, 2013). However, most 'theories' in socio-cultural anthropology do not readily yield testable hypotheses or qualitative correlations, partly due to previous attempts demonstrating the complexities involved (Ellen R. , 2010).

Social anthropology as a sub-discipline is interested in studying, among others, kinship, marriage and affinity, social control (political organization, law and social sanctions), economic and property relations, rituals (magic and religion) and social changes (Beattie, 1964). These themes are approached using different anthropological methods, although writing about research method is a complex task, because it is intertwined with epistemology, ontology and ethics, every scientific discipline has established specific strategies for data collection and management. The methodology relies on three premises: (1) that reality exists outside to be uncovered; (2) that direct observation is the means to uncover it; and (3) that material explanations for observed occurrences are invariably adequate, whereas metaphysical explanations are unnecessary (Bernard, 2011).

Moreover, anthropological fieldworkers rely on immersing themselves in the field, observe, listen, document, and subsequently return with their findings. This renders anthropology a wholly empirical endeavor. A significant portion of anthropological data analysis is conducted within the interpretivist framework, with some empirical anthropologists dismissing the positivist epistemological heritage, while others, align with it (Bernard, 2011). Thus, Social anthropology employs various data collection methods, such as participant observation, interviews, focus groups, and textual analysis, to develop a comprehensive and contextual understanding of the phenomena being examined.

Currently, as Ingold (2018) argue, we often cringe at the term 'primitive' and want to avoid its use, albeit with a degree of dishonesty. When we employ terms such as complex, 'large-scale', or 'modern' to describe societies like ours, we evoke their antonyms: cultures that are simple, small-scale, and traditional. Radcliffe-Brown and his contemporaries suggested 'primitive' in reference to this, rather than any assessment of the abilities or traits of the inhabitants. Social anthropology was established as the comparative analysis of the various living forms present in these societies using the aforementioned methods and techniques.

b.2. A discipline at the crossroads of human and natural sciences:

Social anthropology offers a wide range of social data to be combined with those of natural science which ultimately aim to understand modern and past societies. Phenomena such as sex roles, patriarchy, polygyny, hypergyny, social inequality, and ethnic conflict, among many others, are more fully explained with the aid of sociobiological theory (Lopreato, 2001). For instance, social anthropology is interested in food and consumption cultures of ancient societies. Substantial dietary adjustments in human evolution, including the use of meat, ways of cooking, and changes related to the domestication of plants and animals, have occurred due to cultural innovation and shifts in habitat and ecology. Identifying genomic fingerprints of adaptations to dietary changes in contemporary primates, including humans, may illuminate both the evolutionary history of our species and the mechanisms underlying prevalent metabolic illnesses in modern human populations (Luca, Perry , & Di Rienzo , 2010).

Furthermore, incorporating the anthropological perspective into contemporary dentistry provides insight into the broader context of tooth wear's nature and extent (Kaidonis , Ranjitkar , Lekkas , & Townsend , 2012). Investigations into the correlations among tooth wear and factors such as culture, gender, age, craniofacial morphology, tooth dimensions, dental crown characteristics, food, and environment have yielded several insights throughout the years (Kaifu , Kasai, Townsend, & Richards, 2003).

In the context of social inequality as a social phenomenon, the producer–scrounger game, designed to simulate social foraging, posits that certain individuals within a social group generate food while others obtain it by scrounging. An evolutionary stable strategy arises when neither producers nor scroungers can enhance their Darwinian fitness by altering their strategy. This methodology positions food systems at the core of all manifestations of human inequality, offering a significant perspective for examining many types of gender inequality, socio-economic disparity, and racial or caste prejudice (Wells, 2023).

Understanding these phenomena comprehensibly hinges on recording the past evens, socio-cultural phenomena and artifacts. The fossils are considered to be one of the main tool to understand the social life of ancient societies. The fossil record (paleontology) resembles a jigsaw with several missing and warped parts (Stein & Rowe, 2010). With few exceptions, the fossil record consists solely of skeletal remains; yet, significant conclusions about the body can be inferred from the skeleton, which will be related later on to the findings of socio-cultural anthropologists. Given that human morphology and physiology evolve gradually while needing to adjust to swiftly changing food conditions, one perspective in socio-nutritional anthropology highlights evolved predispositions that may be adaptive or become maladaptive with changing contexts (Ulijaszek , 2024).

Muscle attachment sites are discernible on the bone surface, usually appearing as ridges or roughened areas. This information can be utilized to replicate the shape,

size, and function of various muscles. This is essential for the reconstruction of locomotor patterns. Upon recreating the musculature, we can deduce the organism's appearance by superimposing skin over the muscles (Stein & Rowe, 2010).

The examination of cultural artifacts (archaeology) considerably aids in reconstructing past communities and comprehending their lifestyles. Archaeology is the analysis of physical relics of human activity, artifacts, and their contextual environments. Artifacts and their surroundings are employed to reconstruct how various civilizations have adjusted to different conditions over time, revealing both continuity and transformation. Although some archaeologists investigate contemporary societies, the bulk concentrate on ancient cultures (Stein & Rowe, 2010). Archaeological discoveries, when combined with historical documentation, offer a more thorough comprehension of people and civilization than any singular source could individually supply. Human paleontology is a fundamental aspect of paleoanthropology and archaeological anthropology. The many stages of evolution are reconstructed using the comparative anatomy of contemporary humans and the fossilized remains of early humans. Palaeontologists reconstruct the complete trajectory of human evolution with cultural advancement.

c. Restitution phase of the lifestyle of social organizations:

Paleontology and ethnology are key axis of anthropological studies of ancient populations, facilitating the reconstruction of past societies through comparative analyses with the current world. This approach relies on using funerary and anthropological remains (Crubèzy, 1992).

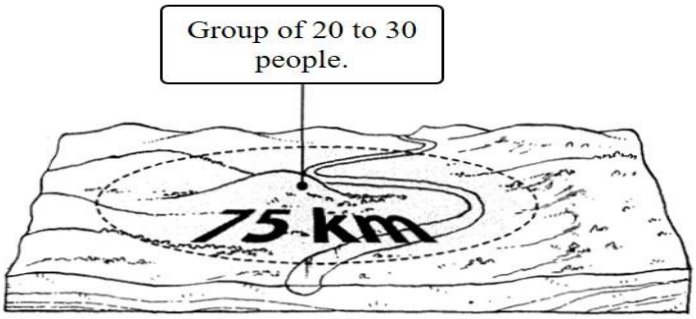
Additionally, archaeological experimentation has become necessary for the restoration of ancient equipment and the environment.

c.1. Paleo-geographical reconstruction:

To achieve demographic restitution, it is important to collect relevant data on the chronological context of each archaeological site under investigation, alongside the anthropic remains found therein. This involves conducting studies of the ancient environment by carrying out comparative studies with contemporary ensembles. This study aims to produce a minimum population estimate for each site, based on the type of activity found there (ROMAIN, 2007, p. 161).

Thus, the field of palaeodemography is dedicated to studying the movements of ancient human populations, to elucidate their structure, dynamics and the factors influencing their evolution. Geographical anthropology can delineate regions and understand the distribution of human races, often confused with ethnology (Anthony, 1927, p. 232).

Figure 1: A hypothesis of an ancient demography of prehistoric man



Source : (ROMAIN, 2007, p. 162)

This estimate can be determined through the examination and analysis of the density and distribution of archaeological sites, particularly those exhibiting evidence of habitation, while considering the area and distances between the sites. The dynamics of the population can also be elucidated by the examination of human remains and burials, evidenced by an analysis of environmental resources, including wildlife and plants.

c.2. Virtual reconstruction based on anthropic remains:

The application of modern technology, notably virtual imaging technologies including X-rays and 3D imaging, has resulted in considerable developments in the study of human remains.

These technologies are essential in the reconstruction of human bones, allowing for the total excision of a skeleton via virtual imaging.

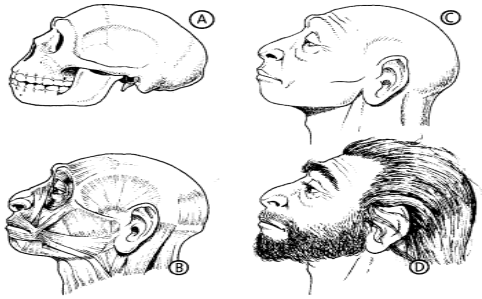
In particular, skull imaging facilitates the reconstruction of the skull capacity by analyzing brain size, making it possible to reconstruct the inner part of the skull and estimate brain morphology. This virtual imaging technique allows us not only to improve the understanding of skeleton construction but also to complete the examination of tools found in burial sites (ROMAIN, 2007, p. 117).

c.3. Facial restitution:

The method of reconstruction consists in recreating the face of an individual from his skull. This aspect requires a precious cleaning of the discovered skulls to reveal the anatomical details. This technique combines anthropological, anatomical and artistic knowledge. This complex process requires multidisciplinary expertise.

After the cleaning of the skull is carried out, we move on to the reconstruction phase with 3D modeling techniques making it possible to virtually recreate the individual's face, which shows the appearances of our ancestors (ROMAIN, 2007, pp. 135-137).

Figure 2: Reconstruction technique, desmoplastic from the cast of the fossil skull



Source: (ROMAIN, 2007, p. 137)

The image holds significant value for anthropologists involved in reconstructing the authentic face of prehistoric hominids. This restitution was accomplished by desmoplastic modeling of skulls., utilizing genetic and morphological data.

4. A tourist approach to anthropological exhibitions in museums:

Among the museum exhibitions that excite a particular interest of the public are those dedicated to anthropogenic remains, offering an exciting exploration of the human lineage and holding significant value in the history of humanity, origins, and evolution.

As a result, anthropological exhibitions constitute great tourist attractions, relying on adapted museographic approaches that ensure both proper preservation conditions and the respect owed to the sacred of the deceased, preventing any form of violation.

Figure 3: Funeral exhibition at the museum Capitolini Centrale Montemartini

Source: photo taken by the author

A funerary exhibition at the Capitoline Centrale Montemartini Museum in Italy features two ancient skeletons displayed in a isolated and furnished space.

This exhibition of the funerary ensemble, presented in two distinct sarcophagi, seeks to enhance archaeological and funerary discoveries to captivate the cultural and tourist interest of a general audience increasingly inclined towards cultural tourism.

Through these exhibitions, the archaeological museums represent scenography and thematic pathways. The integration of new technologies has further enabled the restoration of the past, revealing the daily life of the ancient populations. This approach highlights the role of museums in cultural tourism promotion and the economic development of society while transmitting the lineage of our ancestors to future generations through anthropological exhibitions.

Figure 4: Funerary exhibition in archeological museum

Source: photo taken by the author in the national public museum at Setif Algeria

This anthropological exhibition serves as a more compelling testament to the lives of our ancestors, exerting a significant tourist impact, it consists of a Roman limestone with feminine skeleton dating between 2nd-4th century A.D originated in Eastern Necropolis Sitifis discovery on 1959-1966, accompanied by funeral furniture: ceramic objects, and remains Tiles of a Roman tomb, a square shaped brick tile, and jars. The primary aim of this exhibition is to display for the public visitors the rites and the burial beliefs in ancient necropolises.

Conclusion:

In this article we argued that the examination of past societies revolves around all aspects of the funerary context, based on human remains extracted from archaeological research. However, analyzing the funerary structure and its components requires the use of multidisciplinary approach to gain mare accurate results. Within the framework of anthropological studies, the importance given to the individual focuses on establishing links between archaeological, physical, and social studies, in addition to tourism, with the aim of transmitting the lifestyles and cultures of ancient societies to future generations, through museum exhibitions.

The examination of the evolutionary differences within the human species over time, alongside the comprehension of its origins and its connection to biodiversity, fundamentally relies on the analysis of human environmental adaptation across centuries. This is achieved through multidisciplinary methodologies that collectively facilitate the synthesis of research findings from technical sciences, social sciences, and biology, thereby elucidating the mechanisms of morphological and environmental adaptation in human species.

Bibliography:

1. Anderson-Fye, E. (2012). Anthropological perspectives on physical appearance and body image. Encyclopedia of Body Image and Human Appearance, 15-22. https://doi.org/10.1016/b978-0-12-384925-0.00003-1
2. Anthony, R. (1927). L'Anthropologie : sa définition, son programme, ce que doit être son enseignement. Bulletins et Mémoires de la Société d'anthropologie de Paris, VII° Série., Tome 8(fascicules 4-6), 227-245.
   Anthony, R. (1927). Anthropology: Its Definition, Its Scope, and How It Should Be Taught. Bulletins and Memoirs of the Anthropological Society of Paris, VII° Series., Volume 8 (issues 4-6), 227-245.
3. Augias, A. (2017). Apports mutuels de l'archéologie aux problématiques médicales et médico-légales. Anthropologie biologique. Paris Cité: Université Sorbonne.
   Augias, A. (2017). Mutual contribution of archeology to the medical and medical-legal problematics. Biological anthropology. Paris City: Sorbonne University.
4. Beattie, J. (1964). Other Cultures Aims, Methods and Achievements in Social Anthropology. New York: The Free Press.
5. BENBERKANE, S., & BACHI, Z. (Décembre 2022). Phoenician-punic agro-food resources. Jornal Almuqadimah des etudes humaines et socials, 07(02), 617-631.
   BENBERKANE, S., & BACHI, Z. (December 2022). "Phoenician-Punic Agro-Food Resources." Almuqadimah Journal of Human and Social Studies, 07(02), 617-631.
6. Bernard, H. R. (2011). Research Methods in Anthropology Qualitative and Quantitative Approaches (éd. Sixth Edition). UK: AltaMira Press.
7. Boirrouge, A. (2022). Histoire des grandes pandémies : essai anthropologique, évolution de la thérapeutique et des mesures de santé publique. Aix-Marseille: AMU PHARM - Aix-Marseille Université - Faculté de pharmacie.
8. Boirrouge, A. (2022). History of major pandemics: Anthropological essay, evolution of therapeutics, and public health measures. Aix-Marseille: AMU PHARM - Aix-Marseille University, Faculty of Pharmacy.
9. Crubèzy, E. (1992). De l'anthropologie physique à la paléo-ethnologie funéraire et à la paléo-biologie. Archéo Nil(02), 7-19.
   Crubézy, E. (1992). From physical anthropology to funerary paleo-ethnology and paleo-biology. Archéo-Nil, 2, 7-19.
10. De Béchillon, D. (1996). La transdisciplinarité : méthode pour une anthropologie fondamentale. d'Epistémologie critique et d'anthropologie fondamentale, 1-37.

De Béchillon, D. (1996). Transdisciplinarity: A Method for Fundamental Anthropology, Critical Epistemology, and Fundamental Anthropology, 1-37.

11. Doda, Z. (2005). Introduction to Sociocultural Anthropology. Public Health Training Initiative, The Carter Center, the Ethiopia Ministry of Health, and the Ethiopia Ministry of Education.
12. EASA. (2015). Why anthropology matters. European Association of Social Anthropologists. Récupéré sur http://easaonline.org/outputs/policy/why_en.
13. Ellen, R. (1984). Ethnographic Research: A Guide to General Conduct. Academic Press.
    Ellen, R. (2010). Theories in anthropology and 'anthropological theory. The Journal of the Royal Anthropological Institute, 16(2), 387–404.
14. Erickson, P., & Murphy, L. (2013). Readings for a History of Anthropological Theory. University of Toronto Press.
15. Gibson, M., & Lawson, D. (2015). Applying evolutionary anthropology. Evolutionary Anthropology, 24(1), 3-14. doi: https://doi.org/10.1002/evan.21432.
16. Grévin, G. (1990). La fouille en laboratoire des sépultures à incinération : son apport à l'archéologie. Bulletins et Mémoires de la Société d'anthropologie de Paris, Nouvelle Série., Tome 2(fascicule 3-4), 67-74.
    Grévin, G. (1990). Laboratory excavation of cremation graves: Its contribution to archaeology. Bulletins and Memoirs of the Anthropological Society of Paris, New Series, 2(3-4), 67-74, https://doi.org/10.3406/BMSAP.1990.1744.
17. Ingold, T. (2018). Anthropology: Why It Matters. UK: Polity Press.
18. Kaidonis , J., Ranjitkar , S., Lekkas , D., & Townsend , G. (2012). An Anthropological Perspective: Another Dimension to Modern Dental Wear Concepts. International Journal of Dentistry. 1-6. doi: https://doi.org/10.1155/2012/741405.
19. Kaifu , Y., Kasai, K., Townsend, G., & Richards, L. (2003). Tooth wear and the "design" of the human dentition: a perspective from evolutionary medicine. . ;122(46):. American Journal of Physical Anthropology, Suppl 37, 47–61. doi: https://doi.org/10.1002/ajpa.10329.
20. LISFRANC, R., & RICHIER, A. (2005). Sépulture : mode d'emploi, mémonto à l'usage des fouilleurs de sépultures à l'inhumation. (3. édition, Éd.) France: INRAP-France.
    LISFRANC, R., & RICHIER, A. (2005). Burial: Instructions for use, memo for use by grave excavators at burial (3rd ed.). France: INRAP-France.
21. Lopreato, J. (2001). Biology's Influence on Sociology: Human Sociobiology. International Encyclopedia of the Social & Behavioral Sciences, 1217-1222.
22. Louryan, S. (2019). Histoire de l'anthropologie physique à l'ULB , . Revue médicales de Bruxelles, V40(N°1), 41- 49.
    Louryan, S. (2019). History of physical anthropology at ULB. Brussels Medical Review, V40(N°1), 41- 49.
23. Luca, F., Perry , G., & Di Rienzo , A. (2010). Evolutionary Adaptations to Dietary Changes. Annu Rev Nutr. , 21(30), 291–314. doi: 10.1146/annurev-nutr-080508-141048

24. Moore, J. (2004). Visions of Culture: An Introduction to Anthropological Theories and Theorists. Rowman Altamira.
25. Nadel, S. (2004). The Foundations of Social Anthropology (éd. 1st Edition). London: Routledge.
26. Reitsema, L., & McIlvaine, B. (2014). "Reconciling "stress" and "health" in physical anthropology: what can bioarchaeologists learn from the other subdisciplines?.". American journal of physical anthropology, 155(2), 181-5. doi: https://doi.org/10.1002/ajpa.22596
27. Romain, P. (2007). Comment reconstituer la Préhistoire ? Collection bulletins des sciences. France: édition EDP sciences.
Romain, P. (2007). How to reconstruct prehistory? (Science bulletins collection). France: EDP Sciences.
28. Stein, P., & Rowe, B. (2010). Physical Anthropology. McGraw-Hill Education.
29. Ulijaszek , S. (2024). Nutritional anthropology in the world. Journal of Physiological Anthropology, 43(10). doi:doi.org/10.1186/s40101-023-00345-0
30. Wells, J. (2023). An evolutionary perspective on social inequality and health disparities. Evol Med Public Health, 16;11(1), 294–308.