

Nabil Sobhi Hanna's Contributions To The Establishment Of Medical Anthropology In The Arab World

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Abstract

The history of medical anthropology as a subfield of anthropological studies dates back to the fifties of the last century, although the history of the reciprocal relationship between medicine and anthropology dates back to the nineteenth century, the beginning of prosperity was when medical anthropology contributed to the study of medical problems with the end of World War II, and through this article, we will introduce the reader to this scientific branch by the scientific branch, that is to say medical anthropology in the Arab world through presenting his scientific curriculum and his diploma in Arab and European universities, up to his scientific production.

Keywords: *anthropology; health; disease; contributions; Nabil Sobhi Hanna.*

I. Introduction

Medical anthropology has become one of the most important areas of theoretical and applied research in anthropological studies, as it has attracted many topics related to life and death as a study of health and disease through time and space and ranged from the facts and events of a particular disease to the construction of the human body and its diseases to comparisons of various medical systems within cultures to psychological and physical experiences of human suffering. medical anthropology is the way or method by which people belonging to different sociocultural groups explain the causes of the disease, the types of treatments and therapeutic regimens they believe in and which therapists they will turn to, also it is interested in studying how these beliefs and practices influence biological changes in human beings in health and disease states.

Interest in medical anthropology has increased with the growing awareness of the role of culture in health issues, anthropologists who have studied the socio-objective- cultural aspects of this aspect have noted that beliefs and practices related to health and illness in all societies are a key element of the culture of these societies and are often associated with beliefs related to the source and cause of a large series of bad incidents that include misfortunes, personal conflicts between individuals, natural disasters and damage to crops, theft or loss, of which illness is the only problem, and all these misfortunes in some societies can be attributed to supernatural forces, to divine punishments or the grudges of witches and wizards, also the values and customs associated with illness are part of a larger culture and cannot actually be studied in isolation from this culture, nor can we understand the way people react to illness, death or other forms of misfortune without understanding the mode of the culture in which they grew up or the culture they acquired in the sense that it is lens of the eye through which they perceive and interpret the world.(Atif Khalil.2006.Pp. 138-139)

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I.1-A brief history of medical anthropology:

The history of medical anthropology as a subfield of anthropological studies dates back to the fifties of the last century, although the history of the reciprocal relationship between medicine and anthropology dates back to the nineteenth century through the first revelations of the anthropologist Virchow, known for his interests in the field of social medicine, although his distinctive theoretical vision reached its place in anthropological-medical theory only in the early seventies of the last century. The very first works that could be considered medical anthropological research were written by writers who actually focused on something else, and when they were exposed to describing traditional cultures that they encountered, they paid some attention to treatment systems. (Atif Khalil.2006.P. 140)

With the end of the Second World War, in particular when medical anthropology contributed to the study of medical problems, where Caudill's study in 1953 on applied anthropology in the field of medicine represents the starting point of this prosperity, but there were attempts before Caudill, dealing with the description of etiological concepts and beliefs associated with health and disease, and medical practices in simple societies, and which constituted key axes in ethnographic studies, including the study of Evans Pritchard in 1937 and Gillen in 1948 and Rivers in 1924 and Clement in 1932.(Elmakawi.2007.P. 215)

Medical anthropology examines the foundations of health education which is based on the social values given to the concepts of life, illness and death, and the difference in the specific perceptions of these concepts by different societies and the historical conditions observed by each society, so that they relate largely to the culture, history, civilization and societal characteristics of society; the concept of health education is linked to the concept of general education and to society's perceptions on the issues of life, illness, death and health with their psychological, social and physical dimensions, also the principles of health education are linked to the prevailing atmosphere, to social consciousness, and the nature of social health institutions.(Elakhras, 2001.P. 110)

I.2-Medical anthropological definitions:

Medical anthropology has been defined by a number of researchers and the following definitions are the most commonly used:

Definition of Foster and Anderson Medical anthropology is a biocultural branch that is interested in the biology and culture aspects of human behavior and in the way in which these two aspects interact and their interaction throughout human history to influence health and disease.(Foster.197.p8)

Leiban defined it as including the study of medical phenomena in their impact on social and cultural aspects, as well as socio-cultural phenomena in their impact on medical aspects.(Leiban.1977.p)

As for Landy, he argued that it is the study of human confrontations with illness and fatigue and the adaptive arrangements (drugs and medical systems) that human groups adopt to face these permanent dangers that affect humans.(Nurge .1977 .p138)

Helman also defined it as the study that is interested in the way people from different cultures and social groups interpret the causes of illness, the types of treatments they believe in, who they turn to if they get sick, it studies how these beliefs and practices are related to the biological and physiological changes that occur in the human organism in the state of health and disease.(Moustafa Awad. Handuma.2008.Page 14)

Through the previous definitions, it is clear that there is no single definition that is generally accepted by medical anthropologists, but there is a thread connecting all these definitions, and that is that medical anthropology is interested in the socio-cultural and

biological analysis of the phenomena of health and disease and the ways followed by different peoples to face these phenomena.

Anthropologists who study the socio-cultural aspects of these phenomena have emphasized that beliefs and practices associated with illness are a fundamental characteristic of any human culture, and that values and norms associated with illness are an integral part of the larger culture and cannot be studied in isolation from it. A researcher cannot understand how people react to illness or other misfortunes without understanding the mode of the culture in which they grew up or acquired, and this culture represents the prism through which they see and interpret their world in addition to studying culture, it is also necessary to study the social organization of health and illness in this society, that is, the health care system, this includes the ways in which people are recognized as sick, the ways in which they manifest their illness to other people, the characteristics of those who manifest their disease and the ways in which the disease is treated. (Moustafa Awad.h=Handuma.2008.P. 15)

I.3-the fields of medical anthropology:

The fields of research in medical anthropology are experiencing the same problem of definition, where we also note here that there is no agreement between scientists, there are a number of suggestions for these fields, it has been suggested that there are four main areas, as follows:

Ecology and epidemiology: it appears the importance of cultural factors and their meaning when we study the medical aspects of the adaptation of human groups to their environment or to their maladjustment, the borders of the disease, cultural differences and the relationship of man with the environment play an important role in the presence or absence of the disease(Elmakawi.2005.Pp. 41-43), perhaps the influence of culture on disease in ecological systems manifests itself in numerous manifestations of behavior directed by the dominant culture. The ecological approach is interested in a global vision of the interrelationships between living organisms and their environment, and this is what prompted the science of Medicine and Public Health to pay attention to the multiplicity of causes.this approach also pays particular attention to the multiple effects of human actions, which modify the relationship between people and their environment and the medical results that accompany it. this is a fundamental problem in industrial societies, which have made many adjustments to the environment in a way that threatens health itself. this approach also plays its role in assessing the overall value of economic growth projects in developing societies. (Elmakawi.2007.P. 218)

Secondly-folk medicine: folk medical practices it includes the classification of various diseases, traditional methods of treatment and traditional methods of prevention.

III-medical aspects of social systems: illness is perceived as a basic social punishment in many cultures, and many people understand it as a (supernatural) punishment for evil, and therefore, the health of the population group is an important test of how effectively society functions.

Fourth-medicine and cultural change: the spread of modern medicine and its abundance is one of the main changes that have occurred in most countries of the world, however, we note the presence of medical pluralism in all societies, and so modern medicine is another option that can be added to other sources of traitement.et it is known that health is greatly affected by social inequalities and that the application of medical knowledge to the prevention and treatment of diseases is necessarily determined by other economic and social factors.

In the classification of Foster and Anderson, they suggested that contemporary medical anthropology can be traced in four different branches: (Mustafa Awad. Handuma.2008.Pages 18 and 19)

1- Physical anthropology: the interest of physical anthropology was focused on the themes of nutrition, growth, the relationship between the structure of the body and many types of diseases, the effects of human evolution, the study of genetics, the structure of the population and the physical origins of man, the diversity of the human species. Physical anthropology has also included the so-called biological anthropology or human biology and anthropometry or the measurement of human growth and development, many of these subjects have in common their study with the anthropology of health.

2-folk medicine: it refers to anthropological studies of non-Western medical systems, one of the first examples of which is Rivers' study on medicine, magic and religion, in which Rivers affirms that national medical systems are social systems and that national medical practices are rational actions in the light of prevailing beliefs about the causes of disease.

3- studies on culture and personality: these studies focused on the relationship between the adult personality and the socio-cultural environment in which this personality appeared, and there is a group of the first studies also focused on the problem of personal relationships between white doctors and non-white patients.

4- Global public health: Today health workers working in intercultural contexts believe faster and better than those working in their own culture, that health and disease are social and cultural phenomena as well as biological phenomena.

From the above, we note that Foster and Anderson adhered to the ecological perspective at an early period when they pointed out that there is an interest among medical anthropologists in biocultural environmental problems that can be better studied from an ecological point of view in addition, they point out the growing interest of anthropologists since World War II in cross-cultural studies of medical systems and biocultural and sociocultural factors affecting the appearance of health and disease. (Moustafa Awad. Handuma.2008.Page 21)

I.4-Health and disease are objects of study of medical anthropology:

1- Health and its concepts:

❖ Since the concept of health has been associated with illness since ancient times, The absence of illness in humans and the appearance of signs of illness on him from all these physiological, organic, mental and social aspects mean that he enjoys a variable and relative degree of health.

Attention to health problems began after the emergence of organic and social diseases, which forced man to orient himself towards health, whether in a preventive or therapeutic way, because he needed Health to get away from the spectrum of illness and death, because need is the mother of invention, and the feeling of health in man must be in everything that concerns man, whether direct and visible problems or hidden invisible problems, and we complement all physical or bodily, mental or intellectual aspects, physiological, psychosocial and sociological. (Kadouri, Samour, Hadad..2009.P. 69) therefore, this concept went through several stages and several civilizations, and was linked to each period in a certain sense; in the Greek civilization we find that their concept of Health is mainly oriented towards personal health in the sense of strengthening the health of the individual by taking care of his hygiene, nutrition and other things. they had a special goddess of health called "hygia", from which the word (hygiene) is derived, which means health.

In Roman times, the concept of health represented the concept of a clean environment, which is why health was named to this at that time, the health of the environment, which includes the cleanliness of the house and the workplace, food hygiene and water purification, and the remnants of some of these processes are still present today in Italian cities, and the Arabs were not unaware of the importance of maintaining health, especially the Muslims, by applying what Allah Almighty commanded them through the Holy

Quran, which stipulates the preservation of health by renouncing drinking wine and eating pork, and currently the concept of health has become more than it was before (Shaib.2006/2007.P. 29) which allowed him to have several scientific, cultural and social medical definitions.

❖ The medical-scientific vision of health: it makes it possible to consider the body as a whole, an organ or a body system as being healthy if it effectively fulfills its functions, satisfies the needs and meets the requirements and needs of the environment, whether internal or external needs, and playing its role in growth and reproduction.

❖ The cultural perspective of health: this perspective considers that people's health reflects the way they choose to live, because the types of diseases, mortality rates and their types; in society are greatly influenced by values related to family planning, work and leisure.(Muhammad Ali & all.1989.P86)

The medico-social vision of Health: Health has taken on several concepts from several researchers, Perkins believes that it is "a state of relative equilibrium of the body's functions and that this state of equilibrium results from the adaptation of it to the harmful factors to which it is exposed and the adaptation of the body is a positive process carried out by the body's forces to maintain its balance."(Mulligi.1997.P. 84) and also the health in the human being is defined by the extent of the physical, emotional and mental communication of a person and his social capacities in front of his environment, this definition is characterized by the presence of many points of weakness, such as if bad health is defined by the presence of disease, also good health can be defined by its absence.(Atif Khalil. 2006.P. 27)

The definition of the World Health Organization (WHO) in 1948, considered the most acceptable, declares that health is "the state of aesthetic, mental and social integration of an individual and not only the absence of disease and infirmities" (Elakhras.2001.P. 110) as was the case for a long time, and through this definition, it becomes clear that health is not only the absence of illness or disability, but that it goes beyond the interdependent dimensions that it includes, and which are the following: (Al-duwaibi.2005.P. 54)

- ✓ The "organic" physical dimension of health.
- ✓ for mental and psychological health.
- ✓ Promote health in its social dimension.

From the above, we can say that the concept of health is not limited to physical integration only, but includes psychological and social aspects, we can also say that the definition of the World Health Organization is characterized by its completeness and positivity, since the individual's mind, his body and the society in which he lives constitute an integrated unit that affect each other. Because many physical illnesses are caused by certain mental problems and disorders. And that diseases in general and poor health in particular prevent the individual from earning a living and affect his happiness and psychological stability.(Sadiki.2011.P49)

The disease and its concepts :

The question of illness is one of the important topics that occupy the attention of many researchers in medical sociology and anthropology, and in particular the anthropology of illness and medical anthropology, the latter tends to emphasize the social and symbolic aspects of illness and treatment, while the anthropology of illness tends to focus on the cognitive and symbolic dimensions, meanings and social effects of illness.(Charlotte Seurat.Translation by a group of sociology professors.1998.P. 148) some research has shown the influence of cultural and social elements on diseases, considering that the concepts of health and disease are related to cultural and social aspects as they are related to biological aspects, which means that the disease has a medical and cultural dimension.(Mohamed Lotfi Mohamed Abdellatif.2007.P. 45) numerous anthropological

and social studies have confirmed that there are two fundamental conceptions of disease, one of which is related to science and medical science, in particular disease, and the other is related to the culture of the *maladie*. Health and disease are both cultural phenomena as well as biological phenomena, so it is necessary to distinguish the two concepts, and this is what we will explain later in the biological concept of disease.

❖ The cultural concept of disease: Akerknecht argues that the science of medicine, although it is an independent science, derives its distinctive characteristics from the cultural models existing in society, and he even argues that the meaning or concept of disease is a cultural concept that varies from one society to another and reflects the point of view of the inhabitants of that society and the role of disease in their lives, (Ashmawy.1996.P. 252) he even went further and declared that the disease and its treatment, although they are biological processes in the abstract, some of the facts associated with them depend on the determinations of societies and social facts more than objective facts, and in this sense we find that the disease is a cultural concept in the first place and this is the idea confirmed by many scientists, such as Foster, who have argued that health and disease are cultural phenomena just as they are biological phenomena. (Liéban.1971.p14)

As for Leighton, he argued that the concept of disease is a relative concept that varies from one culture to another since within traditional societies it is linked to culture and the dominant cultural model, while we find that the concept of disease is linked to science in modern societies. (Dorothy C. Leighton .1977.p104) and Risse also emphasizes that health and illness are concepts related to topics such as cultural and religious values, social and cognitive construction, biology, especially within the framework of local and traditional communities. (John B. Risse. p579)

In many societies that do not know scripture, the general and abstract concept of illness does not clearly exist, being dissolved in broader categories of pain, misery and chaos. Even when the existence of this idea is proven, interpretations are often resorted to that include illness in the fateful events that afflict social relations. Just as illness is one of the forms of misery, so health is a manifestation of the harmonious system that manages the individual's spatial and temporal relationships with the world and with others.

Just like birth and death, illness is above all a social event imposed by the biological circumstance of man, however, illness is, unlike birth and death, a fluctuating and recurring event over a lifetime. Like a tragic death, the disease usually strikes in a way that seems sudden and spontaneous, and these two qualities require a clarification that cannot be limited to the pathological mechanism alone.

Illness is an event that has the particularity of processing a significant emotional load and triggering often complex social processes, in terms of its entrenchment in the sick body and because it threatens the safety and survival of the individual as a social body in a particular society, the stages of the disease, in terms of frequency, constitute a distinctive opportunity for communication and interaction, and often for economic mobilization. (Bridge.Isar.2006.Pp. 839-840)

We find that the cultural context plays an important role in determining the conditions and situations that we recognize and perceive as diseases. The concepts of disease reflect many orientations in different cultures, including the general description of the disease, its manifestations, symptoms, classification, causes and moral judgments, the latter therefore is a phenomenon created by society and it will always remain so, in addition to the established reality of the cultural context behind the disease. (Elmakawi.1996.P. 61)

❖ The social concept of illness: From a social point of view, illness is defined as a deviation from correct and normal functioning, whether physical, psychological or social, and this deviation can have undesirable consequences, because it causes inconvenience to

the sick person on the one hand and can create social problems for individuals and the whole society.

The ethnographers who wrote about the disease emphasized the social and symbolic aspects of the latter, Young focused on the social and experimental characteristics and details of the disease and healing as phases of the so-called network of disease semantics, which Chekski defined as words, attitudes, symptoms and feelings that accompany the disease and give it the meaning of suffering, the disease is not only a biological disorder of the individual's system as a living organism but represents a social crisis and a period of reconciliation or organization of the group as a whole.

The socio-cultural framework is in fact a faithful reflection of the way people live, of what they eat, of their beliefs and their values and that our understanding of health and disease will only be complete after their inclusion in the social context and to allow their socialization (Moustafa Awad. Handuma.2008.Pages 46 to 49)

❖ The biological concept of the disease: the disease has biological meanings, in particular it is a loss of normal physical and mental sensation, according to Patrick and Scambler and according to Aubrey he considers it as a state of adaptation of the body to harsh and unusual internal and external conditions, also it is defined by Snow as the result of the insufficiency of one or more organs of the body in the exercise of its functions.

As for Parsons ,he considers the disease as a malfunction of the system, it is often accompanied by a deficit in the ability to fulfill roles sociaux.il also sees that the sick person suffers not only from a biological disorder, but also in his social behavior and in his lifestyle, especially in his social roles.(Ali and others.1984.P. 150) as we have already mentioned, in the biological definition of the disease, it is necessary to distinguish between the disease in the sense of DISEASE and the state of the disease in the sense of ILLNESS.

✓ Disease is a medical biological concept that refers to the study of disease as a biological concept related to medical science, and it is also a pathological concept specific to the science of studying the characteristics of plant and animal diseases, disease is also defined as a change in the natural state of man, and It can affect all organs of the human body or only one organ and can occur as a result of known or unknown causes.(Mohamed Lotfi Mohamed Abdellatif.2007.P. 45)

✓ The state of illness is a cultural concept that means that the disease is a deviation from the normal state of health, however it is a concept that concerns cultural beliefs related to the disease, because the stacker of the appearance of the disease and its impact is a cultural and social phenomenon.

As a result, we find that while the first concept emphasizes the physiological state, the second concept has a wide scope and refers to the perception of the population in a particular culture of the deviation of the physical and mental state of the body. (Moustafa Awad. Handuma.2008.P. 45)

II. Nabil Sobhi Hanna and Medical Anthropology in the Arab world:

II - 1 the scientific path: (Allam et al.2001.Pages 10 and 11)

Dr. Nabil Sobhi Hanna was born on April 13, 1947 in Caire.il received his average certificate from Eltahrir Middle School in Matriya, then he received his high school certificate in 1965. he joined the Faculty of Arts at Cairo University, where he chose to join the Sociology department. he obtained his bachelor's degree in sociology in 1969 with honors, and was appointed assistant to the department the same year.

He obtained the degree of magisterium in literature from the department of sociology with an excellent mention, the title of his thesis was "the dynamics of cultural change in

marginal society: an anthropological study on one of the local communities of the department of Marsa Matrouh" and in the same year 1973 he was appointed assistant professor at the department of sociology, after which the concepts of sociology and anthropology, in particular applied anthropology, were realized in him, and this was reflected in his doctoral thesis, which was discussed in 1979 entitled "Gypsy groups in Egypt: An anthropological study of the personality of gypsies and social integration", for which he obtained a doctorate in literature from the Department of Sociology with honors and was appointed in December 1979 professor at the Department of Sociology. The researcher presented this unique study on the "gypsies" to erase the illusions and fantasies that invade our minds about these groups, because all our information about Gypsies is far from the truth and its solidity; for this, the researcher Nabil Sobhi Hanna was interested in the living embodiment of a new orientation in Arab anthropological studies focused on the study of marginal groups in Arab society through numerous studies that lasted six years.

Without any delays, when he had the right to apply for a promotion, and after completing five years as a teacher, he was deservedly promoted to the position of assistant professor, and the transition to the rank of professor was in 1990, the highest rank in the academic career .

II-2 these studies in European universities:

The extent of Nabil Sobhi's readings and his meticulous training in correct Arabic writing, as well as his mastery of the English language, reading, writing and speaking, have been a positive and fundamental factor in making him eligible for appointment to a number of scientific missions and study internships in European countries. we can summarize them as follows:

✓ Then he was appointed to carry out studies by the British government (Nasser Memorial scholarship) to gather the scientific content of his doctoral thesis, and this lasted almost two years spent at the University of Hull, and there he renewed his anthropology studies and deepened his readings in this science, establishing himself as a first-class specialized anthropologist researcher, then he returned after two years to defend his thesis as it was presented.

✓ But this time the destination was at the University of Amsterdam in the Netherlands in 1981, during this trip he deepened his interests in the anthropology of health and issues of health and disease.

II - 3 his scientific production before teaching: (Allam et al.2001.Pages 15 and 16)

✓ medicine and society (1987): includes the study of the nature of the exchange relationship between medicine and society.

✓ Cancer from a social point of view (1990): a new and exceptional contribution to the service of science and society.

✓ AIDS: Social and psychological dimensions (1990): deals with one of the topics that occupied the thinking and consciousness of the entire world community: AIDS, the deadly disease.

✓ The Arab medical heritage (1990): it is an important contribution that explains and highlights some of the characteristics of the roots of the Arab medical heritage.

✓ In Folk medicine and the treatment of maternal and childhood diseases: a field study field study(1989): its importance derives from

✓ the author's realization that the vision of the disease is no longer just a physical vision, but rather that modern science has turned to examining the causes, comorbidities and consequences of the disease, all of which can include social and cultural dimensions.

✓ ü The methods of traditional medicine in Qatar(1989): this work combines the dominant methods of folk medicine and the quality of traditional healers in Qatar, and this work has been adopted by the Folk Heritage Center of the Gulf Arab States and contributed largely by Dr. Nabil Sobhi as principal researcher and supervisor of the project.

✓ Cauterization: Field study report, Folk Heritage Center of the Gulf Arab States (1989): an important field study was conducted under the supervision of Dr. Nabil, where he assumed responsibility as principal investigator of the bibliographic research process, and also examined the scientific and practical content.

✓ Dr. Elhidjama (Cupping): a field study report, Center for the Folk Heritage of the Arab States of the Gulf, Doha (1989): Cupping is considered as one of the traditional therapeutic processes –as highlighted in the field study report - that dominate in the Arab region and that continue to this day, Dr. Nabil's study aims to record an important aspect of the Arab heritage in the field of folk medicine before change overtakes it under the weight of active change factors in the Arab region.

✓ The Fundamental principles of the study of the life cycle: an important document presented by Dr. Nabil Sobhi at the symposium on customs and traditions of the life cycle held at the Folk Heritage Center of the Gulf Arab States, Doha, (1988.)

✓ All these nine works presented by Dr. Nabil Sobhi Hanna were praised by the scientific committee in its report for his promotion to the rank of Professor as mentioned above, and confirmed that he has dedicated himself to a unique specialty, which is medical anthropology.

✓ Nabil Sobhi has made a tireless effort since graduating as a professor to support the specialty of Medical Anthropology at the Department of Sociology, and in various Egyptian and Arab universities, and we can say that with Professor Maha Hassan has already managed to create a Scientific School in medical anthropology, so in addition to books and research studies (which we will mention later), he has trained a new generation of researchers and students in Anthropological Research in the medical field, a social scientific training that encouraged them to study certain social dimensions related to certain diseases and medical or health phenomena, or by studying the medical team in its relationship with patients and those responsible for the medical service.

✓ Thus, it achieves its main objective of putting all the possibilities of science at the service of health and disease issues ‘revealing each new field It has fulfilled its main mission of adapting anthropological science to the service of individuals in situations of illness and need; thus, Thus, he has become very aware of the importance of the role of health to facilitate human life and achieve his goals, it is considered that medical methods and methods of their treatment alone and without paying attention to their social, cultural and environmental accompaniments - are useless,

✓ perhaps the different accompaniments and dimensions are among the causes of the disease or help to get sick, and can even represent an obstacle to medical treatment and the cure of the disease, something that the doctor or those who administer the medical treatment do not pay attention to. the reason for this clear vision was that he believed in the integrative approach to the study of the medical phenomenon. (Alam et al.2001.Page 18)

II-4 titles of certain publications and contributions to scientific conferences and seminars:

Through these titles of certain publications and communications, there appears the clear tendency and the great contribution of Dr. Nabil Sobhi Hanna to realize medical anthropology, especially in the Arab world, show that until his last days, he died and did not publish a certain number of works in this field.

Published works: (Alam et al.2001.Pp. 428-429)

✓ Using anthropology in the medical department: a field study of systems, interactions and relationships in the men's surgical department of Kingstown Hospital, England. (October 1980) This study belongs to one of the distinguished branches of sociology, medical sociology, where human health is studied in relation to medical organizations and organizations, and also belongs to medical anthropology, where the field study was conducted in one of the medical departments according to the anthropological methodology. The study describes and analyzes some of the phenomena in the men's surgery department, in particular those related to social interaction within the department, whether between the members of the nursing team or between the nurses and the patients, or between the patients themselves, but the greatest attention has been directed to the description of the relationship between the nursing team and the patients, for what the nursing team represents as an effective intermediary between doctors and patients and the impact of this role on the effectiveness of the therapeutic process.

✓ Medical anthropology and service of health and disease issues in Egypt.(1982)

This article is interested in the study of a modern scientific branch of social studies, namely medical anthropology, trying to determine its field and objects of study, the nature of its theoretical and methodological orientation, the concepts associated with it, its relationship with other social sciences, in particular medical sociology, and the most important contributions made to it, focusing on the anthropological and social role in the service and study of health and disease problems in Egyptian society.

✓ Discover the Arab medical heritage. (1986).

This article deals with certain medical heritage landmarks by presenting the basic sources available there after having classified them objectively, which helps us to recognize the most important contributions in this field. And He presented a set of written sources that relate medicine in Egypt in different historical periods, including ancient sources that dealt with the history of medicine in general, sources related to ancient Egyptian medicine, sources related to prophetic medicine and historical sources comparing the development of medicine in different periods. He also presented the sources that contain the dominant medical practices of a certain time, indicated the references of medicinal plants and phytotherapy, explained all the references that describe the treatment, including general sources in medicine and treatment, and specialized sources in the treatment of a disease.

✓ Medicine and society: theoretical studies and field research. (1988).

This book in the field of medical sociology is interested in explaining the relationship between social phenomena and health phenomena, a relationship that still requires research and very long studies . The book contains five chapters, the first chapter presents the social sciences that have been interested in the field of medicine, namely medical sociology, medical anthropology, medical psychology and the medico-social service, the second chapter describes the nature of the contribution that the social sciences can make to the focused on the contribution in the field of medicine and treatment processes in the field of medical education, and the third chapter addresses two issues in the field of medical practice, namely the relationship of the doctor with the patient and then his professional ethics. The fourth chapter revolves around the sociology of medicine, which is the study of social structure and culture in their relationship with health and disease, the fifth chapter consists of three field studies conducted by the author, the first study deals with the social dimensions of the phenomenon of addiction, studying the different dimensions of the problem in an attempt to find an explanation for this social phenomenon and its solutions. The second study concerns those who study traditional medicine in relation to modern medicine, and the study is called "Desert Medicine". The third study is an introduction for those interested in the study of social interactions, organization and relationships within medical units.

- ✓ The study of desert communities in the Arab world (1984).

In this book, the author has exposed the social and cultural structure of Bedouin society, as it is of great importance in the field of health services, since its lack represents a kind of concern, especially since the neglect of patients leads to death. In addition, the difficulty of reaching these remote Bedouin regions pushed their children to look for other ways to cope with diseases, so they became proficient in Arabic medicine and they began to practice cauterization, khirt, khazm and herbal medicine. However, the arrival of health units in the Bedouin regions of the Saharan residential areas, the opening of health offices, the creation of public and central hospitals and medical centers, have led the Bedouins to accept modern medicine for the treatment of diseases related to pregnancy, childbirth and infertility, and they have begun to frequent pharmacies and hospitals, although the Bedouin requesting a medical examination or surgical intervention asks to cover their face and this in the countryside of marsa matrouh (Elmakawi, 1996 P 462)

- ✓ on diving medicine: a field study report.(1990)
- ✓ Dangerous Practices: Female Circumcision,Cairo,1998.

Participation in conferences: (conferences related to our topic)

- ✓ first International Congress of Anthropology-participation in the Automated health care commission Amsterdam, holland April 22-25, 1981.
- ✓ International Congress of Social Sciences and International Medicine, Hungary, 1994.
- ✓ first Arab Symposium on social sciences and Health, Ismailia, December 27-29, 1997.

Scientific supervision: (Allam et al.2001.Pp. 432-433)

- ✓ The social dimensions of nursing care: a study in medical anthropology, master's thesis, Cairo University, 1992.
- ✓ The social dimensions of cancer: a study in medical anthropology applied to Qatari society, doctoral thesis, Cairo University, 1995.
- ✓ Medical anthropology: with an applied study in the field of forensic medicine, master's thesis, Cairo University, 1995.
- ✓ The dynamics of social adaptation of modern medical technology: a study in medical anthropology of the social solidarity of artificial insemination, Cairo University, 1999.
- ✓ Theses registered under his supervision and not finalized: (Allam et al.2001.P434)
- ✓ Understanding the social problems of bone cancer: a study in medical anthropology.
- ✓ Understanding the social dimensions of kidney failure: a study in medical anthropology.
- ✓ Addressing the issue of human organ transplantation from a social point of view: a study in medical anthropology.

III. Conclusion:

Medical anthropology as a subfield of anthropological studies has gone through many stages to reach what it is today, a growing interest in medical anthropology with an increasing awareness of the role of culture in health and disease issues, these are relevant topics for humans and cannot be neglected.the role of pioneers and researchers has been

eminent and effective in this field, among these researchers from the Arab world, in particular from Egypt, Dr. Nabil Sobhi Hanna, where his role and contribution emerged through his publications and participation in conferences, as well as his scientific supervision. Through what has been presented, it shows the degree of interest of Dr. Nabil Sobhi Hanna in the field of medical anthropology. His works were numerous and varied. He did not neglect any aspect. He treated folk medicine and modern medicine with their dimensions and both in their social and cultural framework.

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