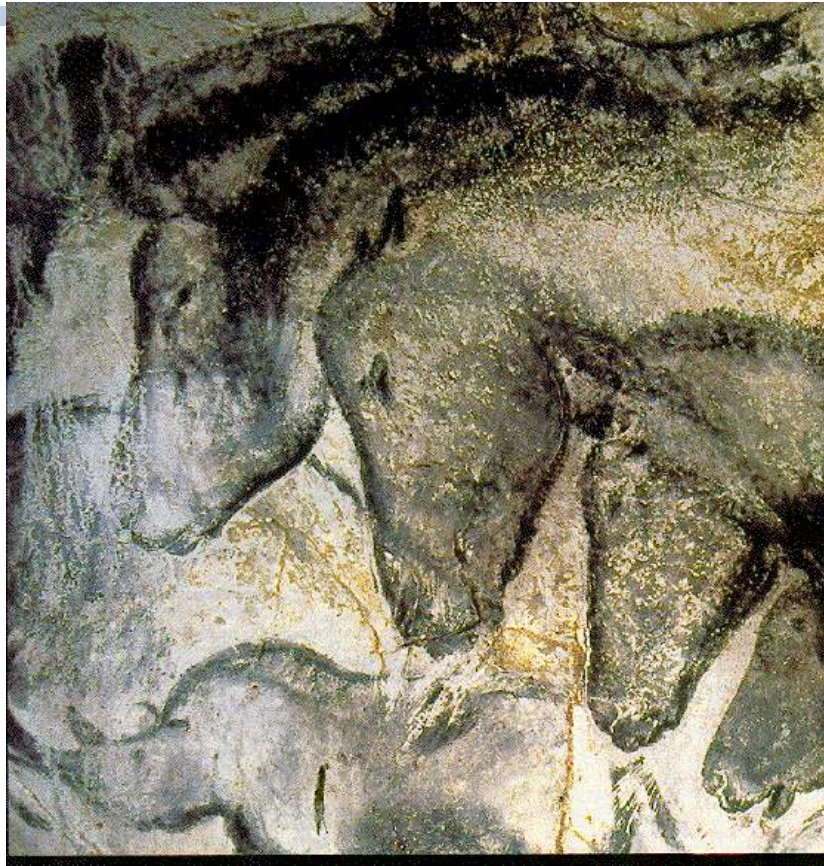




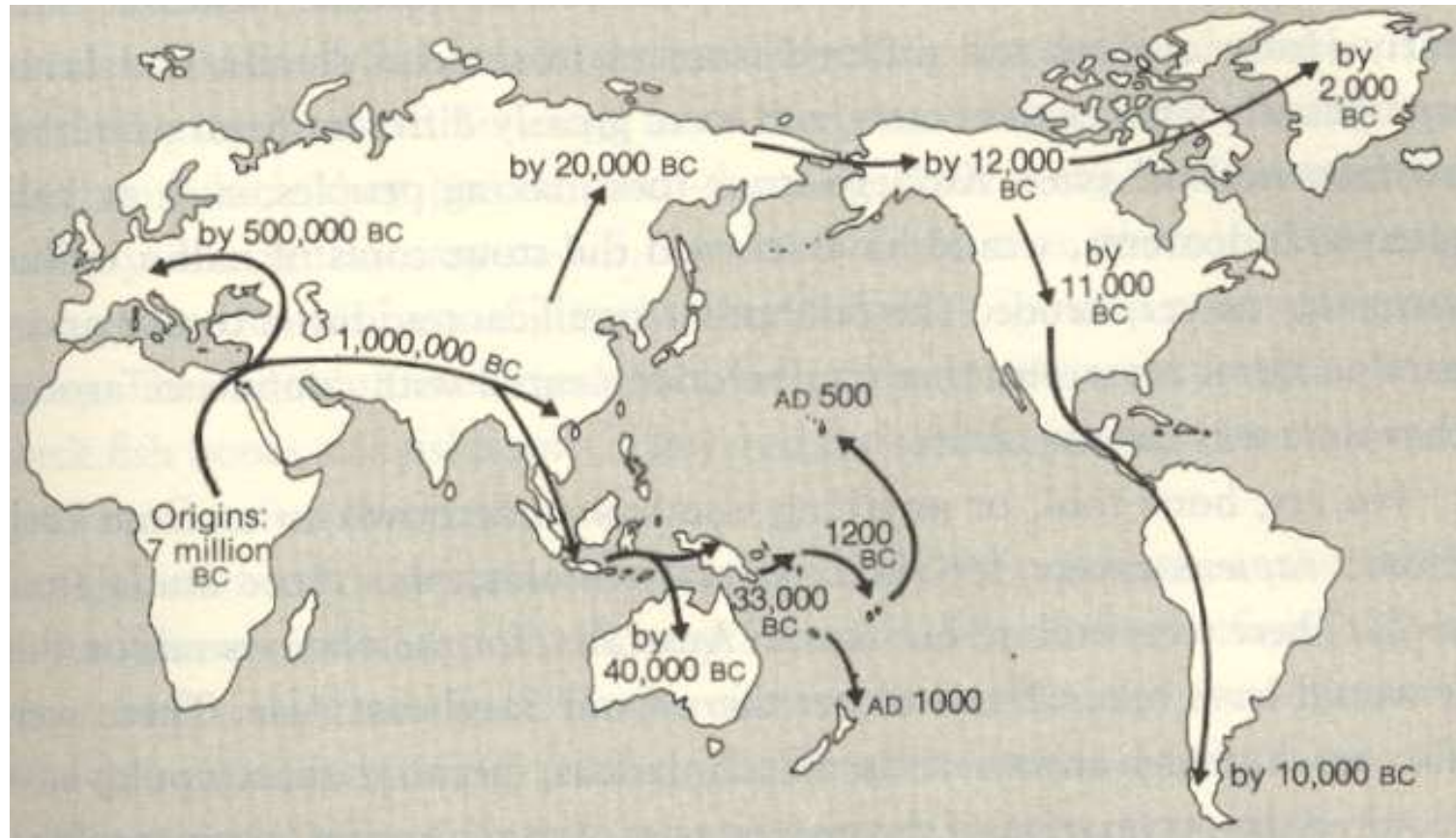
# Hunting and Gathering Society



As told by Dr. Frank Elwell



# The spread of humans around the world





# Mode of Production

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- Even in the most favorable environments the population density rarely reached 10 people per square mile, more commonly 3 per square mile.

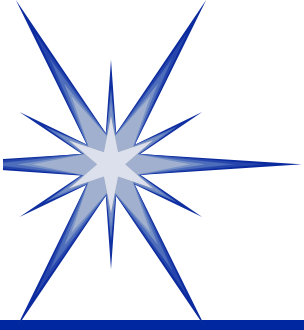


# Mode of Production

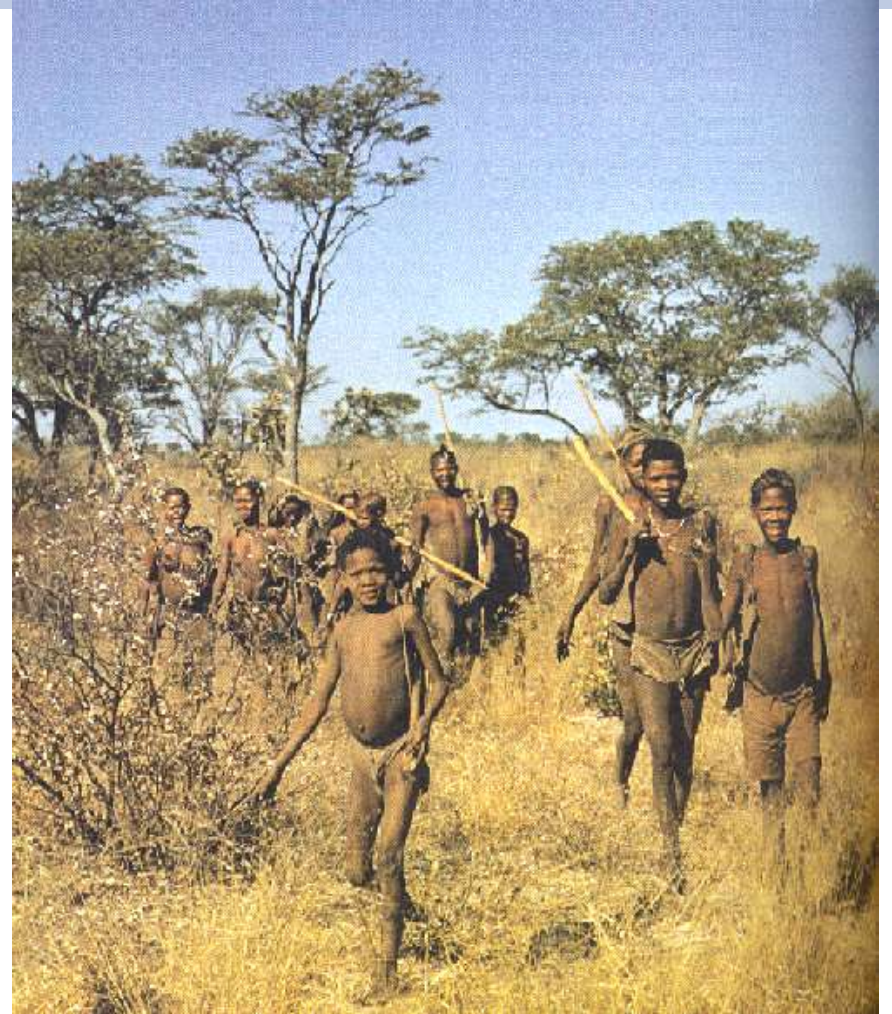
---

- IN ORDER TO SURVIVE, ALL SOCIETIES MUST ESTABLISH TECHNOLOGICAL AND ECONOMIC SYSTEMS.
- TECHNOLOGY AND ECONOMY ARE VERY CLOSELY RELATED IN EVERY SOCIETY, YET THEY ARE NOT THE SAME THING.





The G/wi are contemporary hunter & gatherers living in the Central Kalahari. Anthropological studies of their way of life, and that of the !Kung, have revealed much that throw a light on our early ancestors' lives.





# Mode of Production

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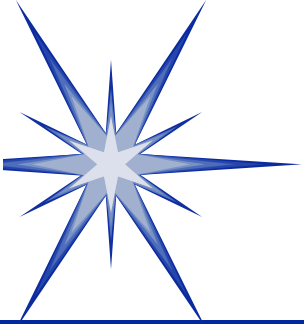
A SOCIETY'S TECHNOLOGY CONSISTS OF THE TOOLS AND TECHNIQUES THAT ITS MEMBERS HAVE CREATED IN ORDER TO MEET THEIR NEEDS AND WANTS. A SOCIETY'S ECONOMY CONSISTS OF THE SOCIALLY ORGANIZED WAY IN WHICH GOODS AND SERVICES ARE PRODUCED AND DISTRIBUTED.



# Mode of Production

---

FOR ABOUT 99% OF THEIR HISTORY,  
HUMANS SUBSISTED ENTIRELY BY  
HUNTING WILD ANIMALS AND  
GATHERING WILD PLANT FOODS.



Early Neolithic man in Europe. (Mural by Charles R. Knight.)





# Mode of Production

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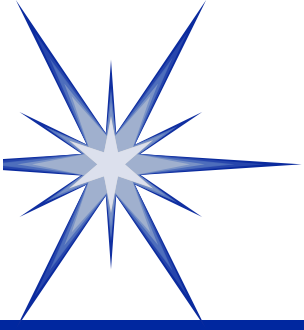
THE TOTAL MONOPOLY OF THE  
HUNTING AND GATHERING WAY OF  
LIFE WAS NOT BROKEN UNTIL SOME  
10,000 YEARS AGO, WHEN SOME  
SOCIETIES BEGAN TO SUBSIST BY  
THE PRACTICE OF AGRICULTURE.



# Mode of Production

---

HUNTERS AND GATHERERS LIVE IN SMALL GROUPS KNOWN AS LOCAL BANDS. THESE ARE GROUPS OF ABOUT 25 TO 50 WOMEN, MEN, AND CHILDREN WHO COOPERATE WITH EACH OTHER IN THE QUEST FOR SUBSISTENCE.



A fire reinforces the social bond: it becomes the focus of the group and allows contact to be maintained during the hours of darkness, as here where a !Kung trance is in progress.

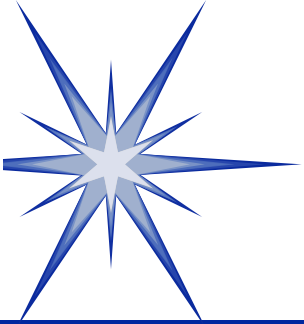


# Mode of Production

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EACH LOCAL BAND IS A MORE OR LESS POLITICALLY AUTONOMOUS AND ECONOMICALLY SELF-SUFFICIENT UNIT. HOWEVER, MANY LOCAL BANDS ARE USUALLY CONNECTED BY TIES OF INTERMARRIAGE INTO A MUCH LARGER CULTURAL UNIT, SOMETIMES KNOWN AS A TRIBE.





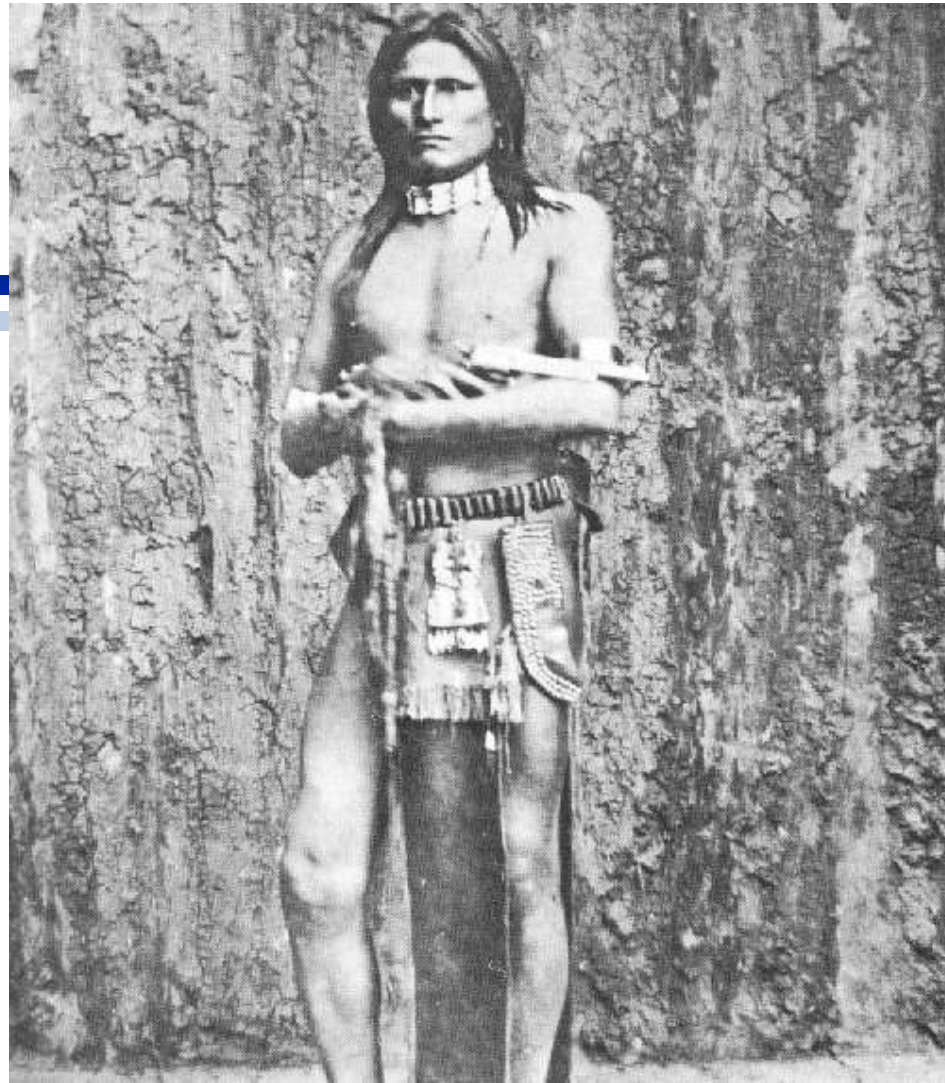
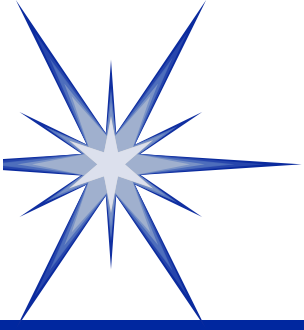
Bushman women returning to camp. They have been out gathering wild vegetables.



# Mode of Production

---

A TRIBE IS A NETWORK OF BANDS ALL  
OF WHOSE MEMBERS SHARE THE  
SAME CULTURAL PATTERNS AND  
SPEAK THE SAME LANGUAGE.



A young Cheyenne in special war dress with European influence providing a pistol and cartridge belt.

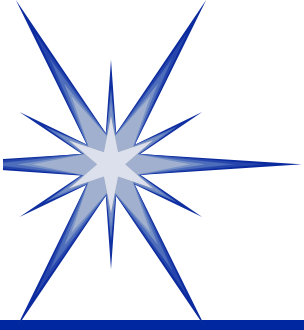


# Mode of Production

---

THE COMPOSITION OF EACH LOCAL BAND IS CONSTANTLY SHIFTING. PERSONS FREQUENTLY MOVE FROM ONE BAND TO ANOTHER. SUCH MOVEMENT MAY ARISE FROM MARRIAGE, OR FROM A NEED TO CREATE A MORE EVEN BALANCE BETWEEN POPULATION SIZE AND THE FOOD SUPPLY.





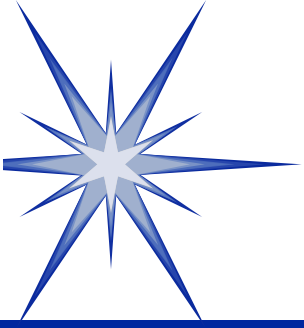
An elaborate system of hand signals is used by hunting people today. The !Kung is giving the sign for a secretary bird. It is likely that similar signals were supplementary to early man's relatively simple language.



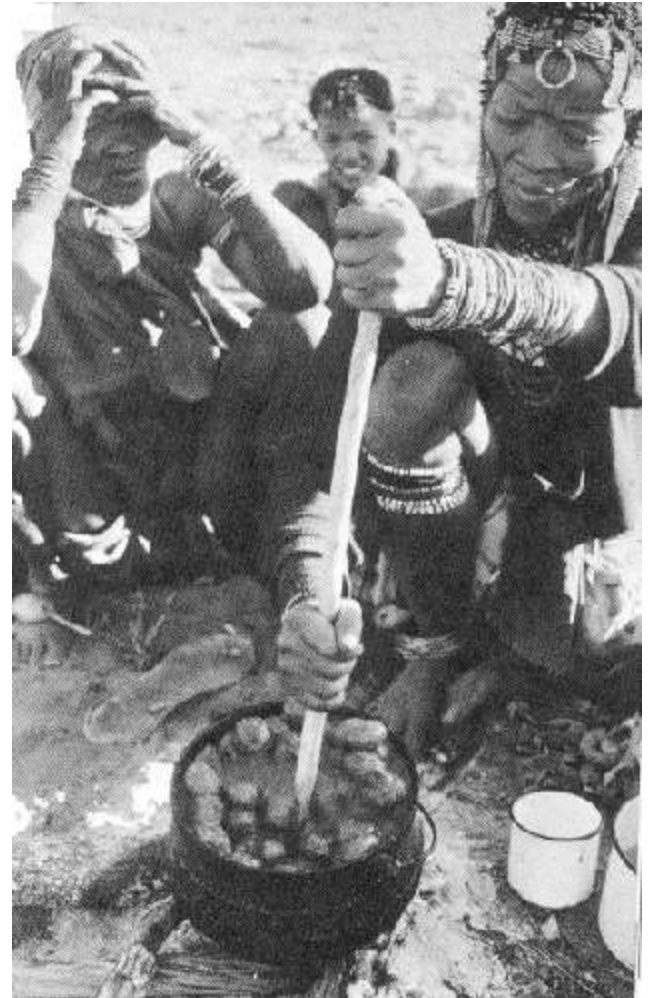
# Mode of Production

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- HUNTER-GATHERERS GENERALLY DEPEND UPON GATHERING FOR THE BULK OF THEIR DIET.
- LEE (1968) HAS ESTIMATED THAT CONTEMPORARY H&Gs DERIVE ABOUT 65% OF THEIR DIET FROM GATHERED FOODS.



Bushman woman cooking mongongo nuts. After the exterior of the fruit is eaten, the nut itself is cracked to get at the edible nut meat.





# Mode of Production

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NEVERTHELESS, MORE TIME IS  
USUALLY SPENT IN HUNTING  
ACTIVITIES, AND MEAT IS A MORE  
HIGHLY VALUED FOOD.

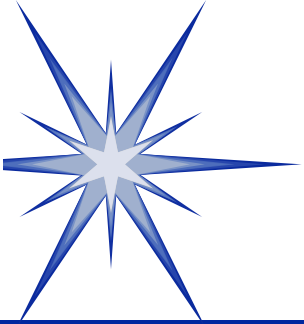




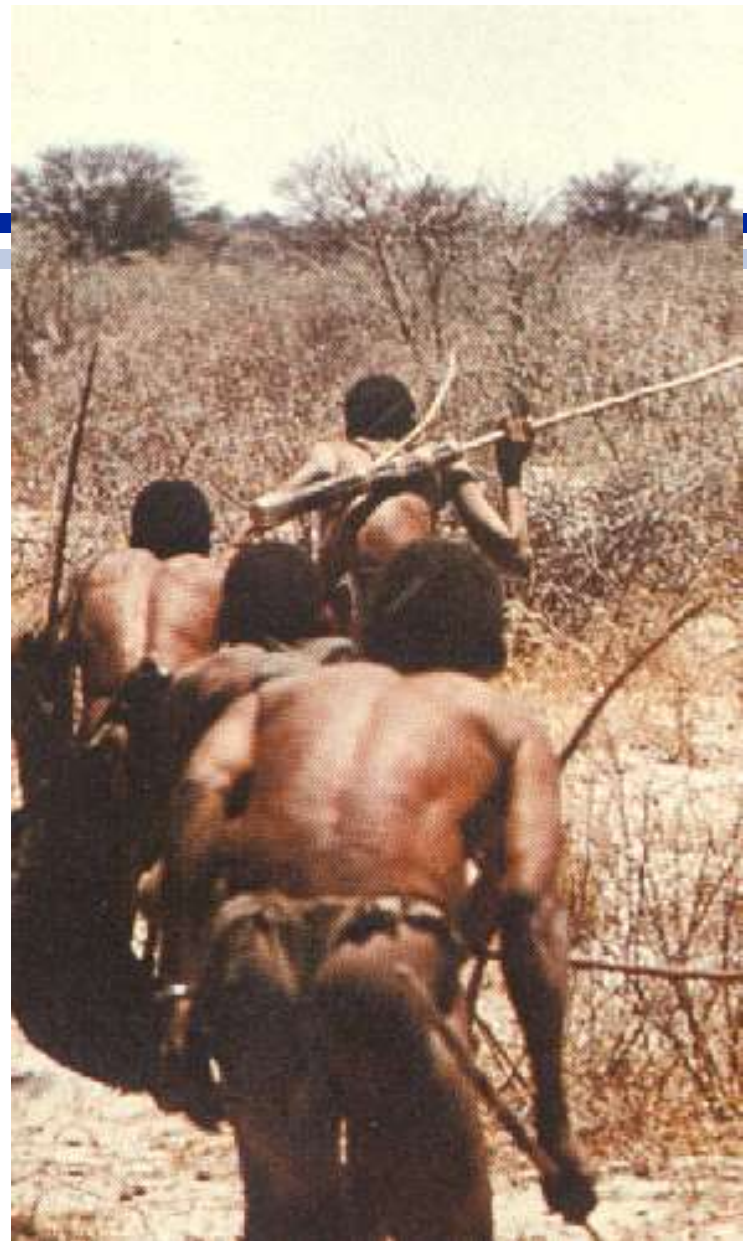
# Mode of Production

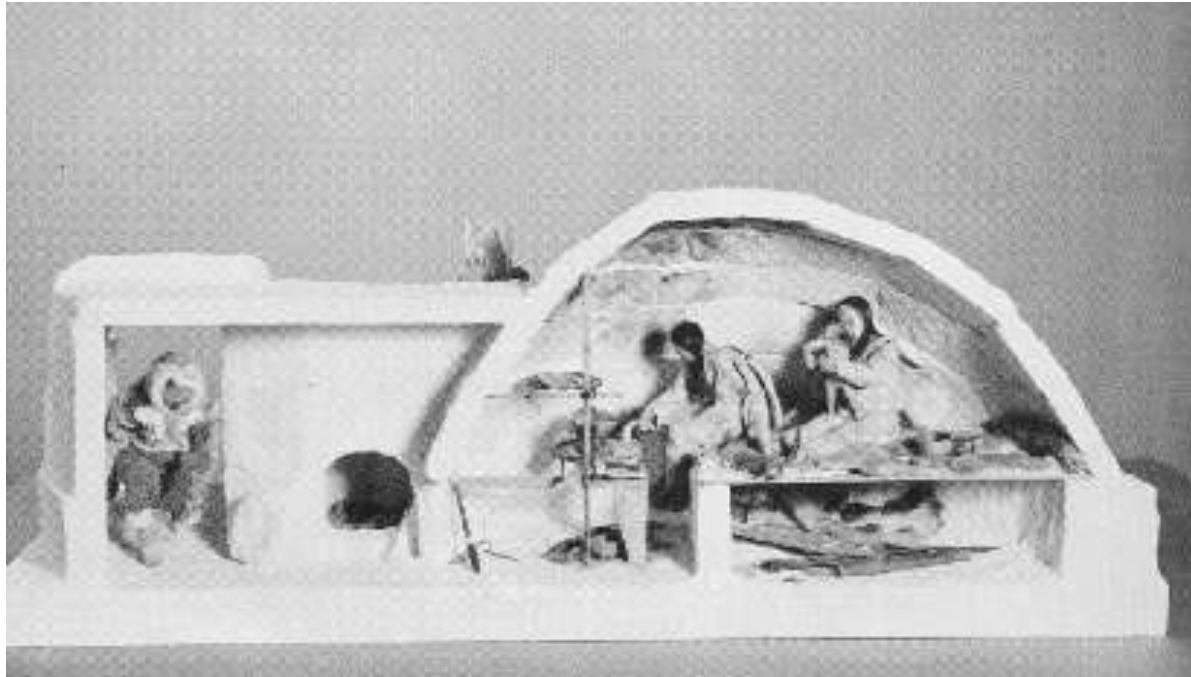
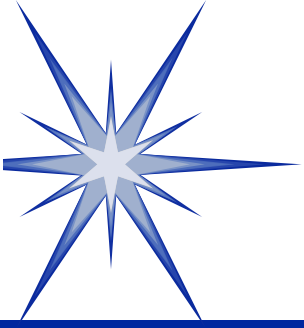
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SINCE HUNTER-GATHERERS ARE FOOD COLLECTORS RATHER THAN FOOD PRODUCERS, THEY MUST WANDER OVER WIDE GEOGRAPHICAL AREAS IN SEARCH OF FOOD.



A band of G/wi stalking  
giraffes in the Central  
Kalahari.





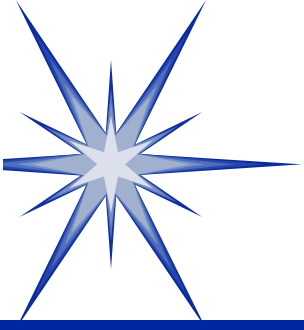
Model of an Eskimo snow house. The house is heated by stone lamps burning seal fat. The curved entryway reduces the wind effect, as does the small door into the main house.



# Mode of Production

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THEY ARE THUS GENERALLY  
NOMADIC, AND THE  
ESTABLISHMENT OF PERMANENT  
SETTLEMENTS IS HIGHLY UNUSUAL.



Winter quarters, Sioux Indians. Part of a group of tipis arranged in a circle in a grove of trees near the banks of the Missouri River.



# TOOLS:

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THE TECHNOLOGICAL INVENTORY OF  
H&Gs IS QUITE LIMITED. THE TOOLS  
AND WEAPONS USED DIRECTLY FOR  
SUBSISTENCE TYPICALLY  
INCLUDES...

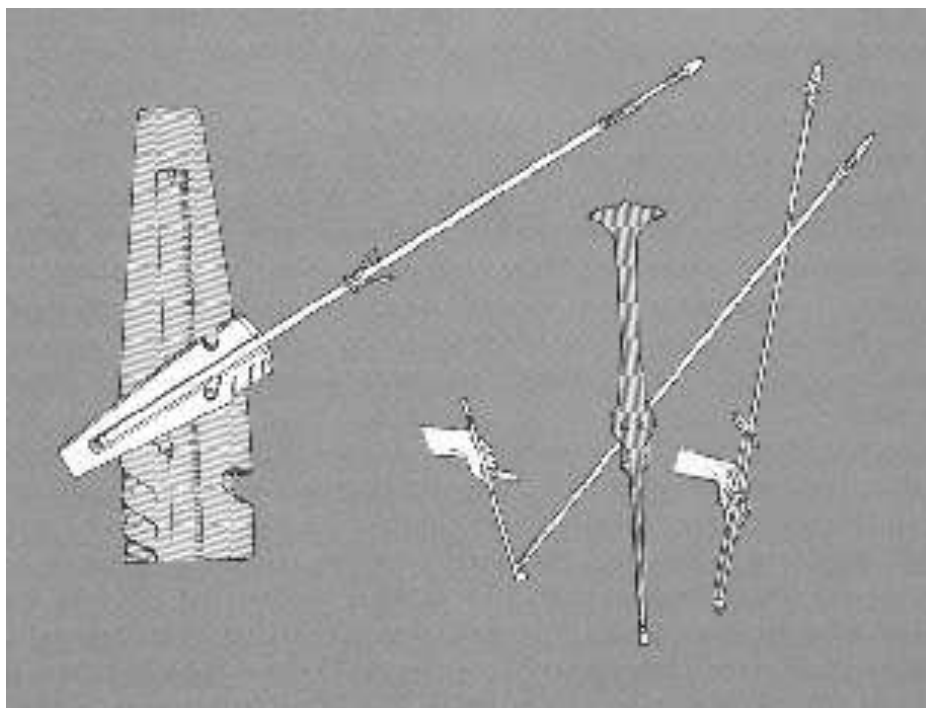
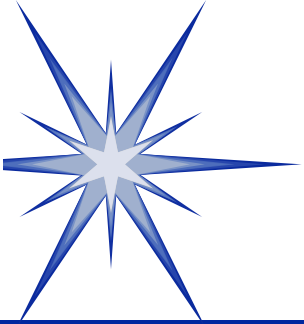




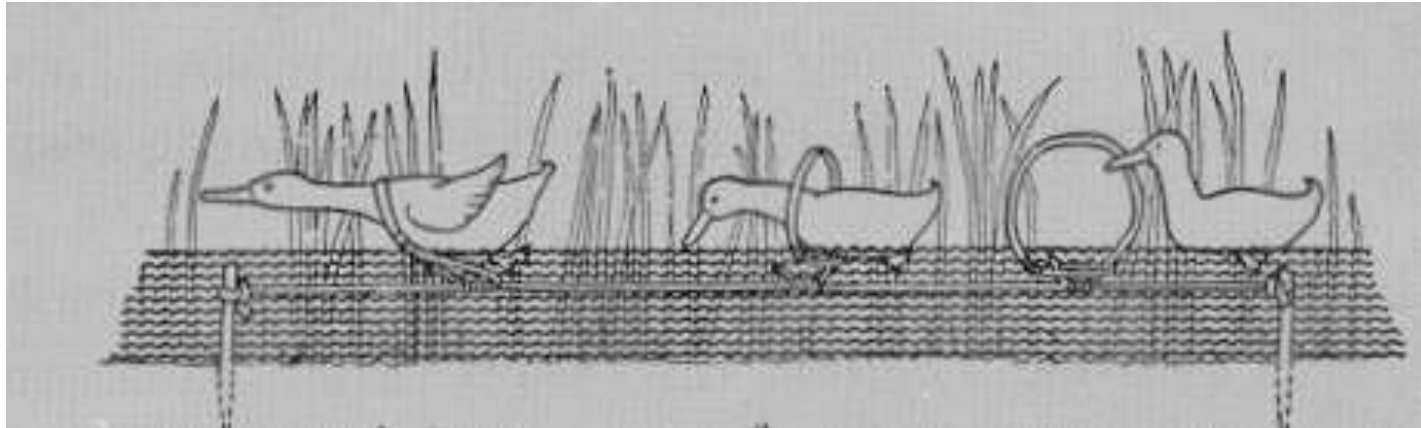
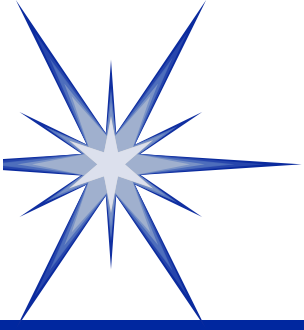
# TOOLS:

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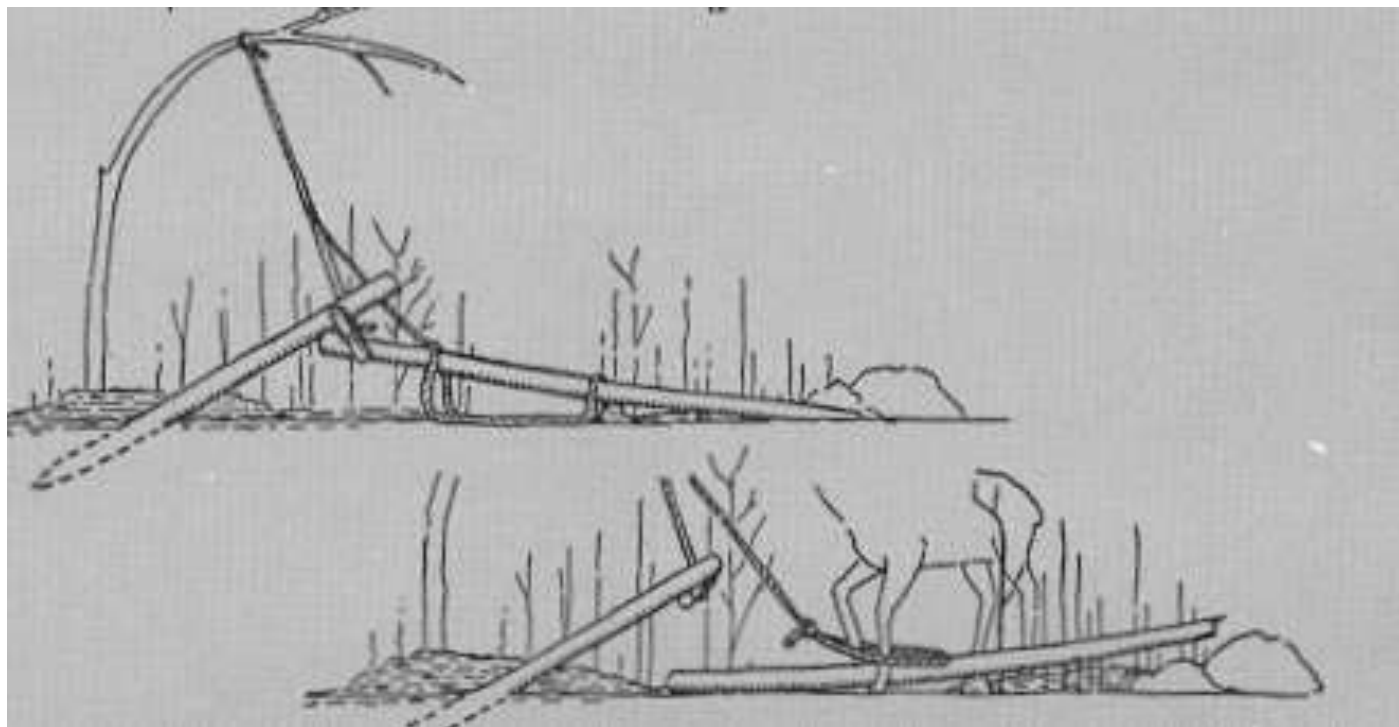
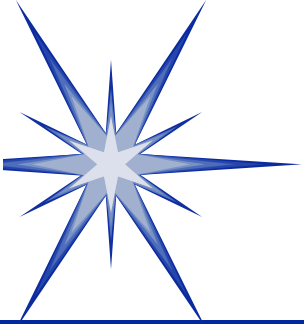
- SPEARS
- BOWS AND ARROWS
- NETS AND TRAPS
- DIGGING STICKS
- NEEDLES, PINS AWLS
- ANTLER HAMMERS
- AXES



Types of spear throwers or atlalts. The spear thrower precedes the bow and arrow in Europe and the Americas.



Traps and snares are widely used. Aluet duck snare.



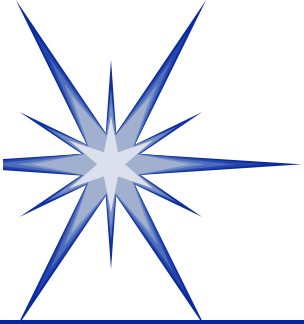
Bushman animal trap.



# TOOLS:

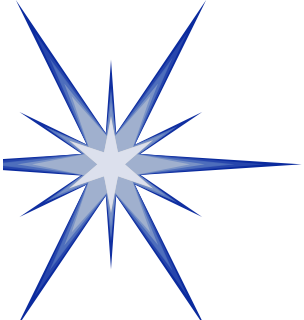
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TOOLS ARE SIMPLE, GENERALLY  
MADE OF STONE, WOOD, BONE, OR  
OTHER NATURAL MATERIALS.  
THERE ARE USUALLY FEW OR NO  
TECHNIQUES FOR FOOD STORAGE  
OR PRESERVATION, AND FOOD IS  
GENERALLY CONSUMED  
IMMEDIATELY.

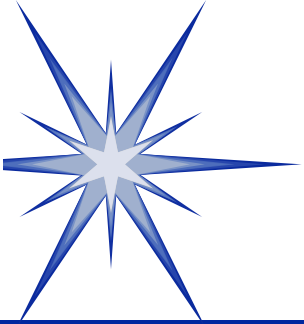


Percussion flaking of stone implements by striking with a hammer stone. (Courtesy of the American Museum of Natural History.)

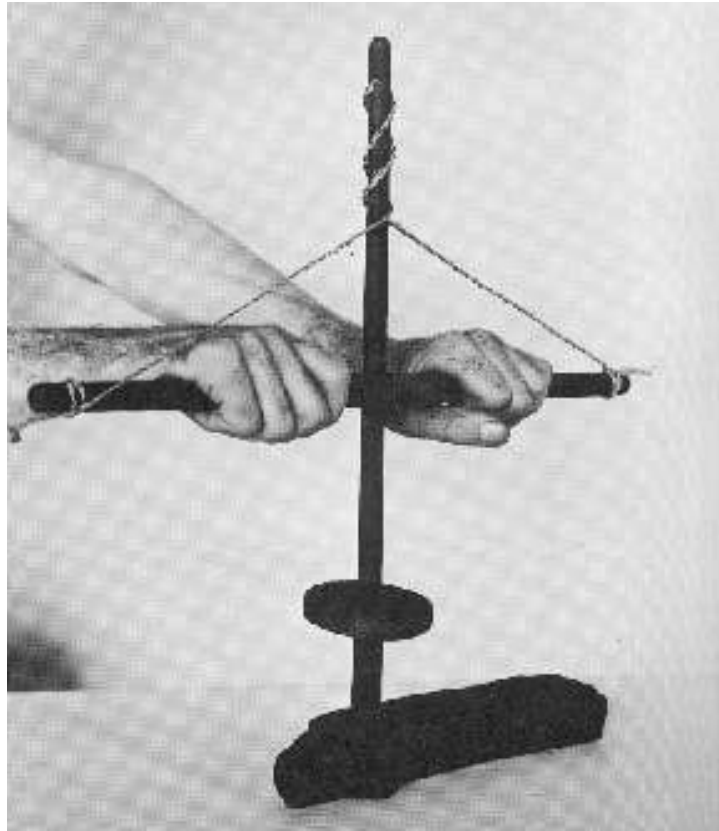
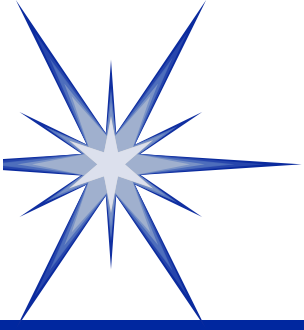




Pressure flaking or chipping of stone implements by applying pressure with a bone or similar instrument. (Courtesy of the American Museum of Natural History.)



The fire plow. Heat is produced by rubbing a stick back and forth in a channel in the block of wood. One of the most common fire-making methods.



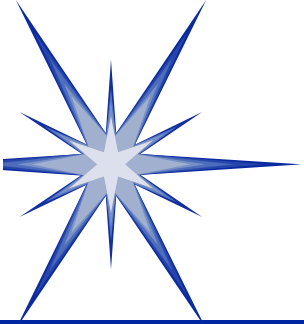
A pump drill used for boring holes and making fires known to some hunters and gatherers.



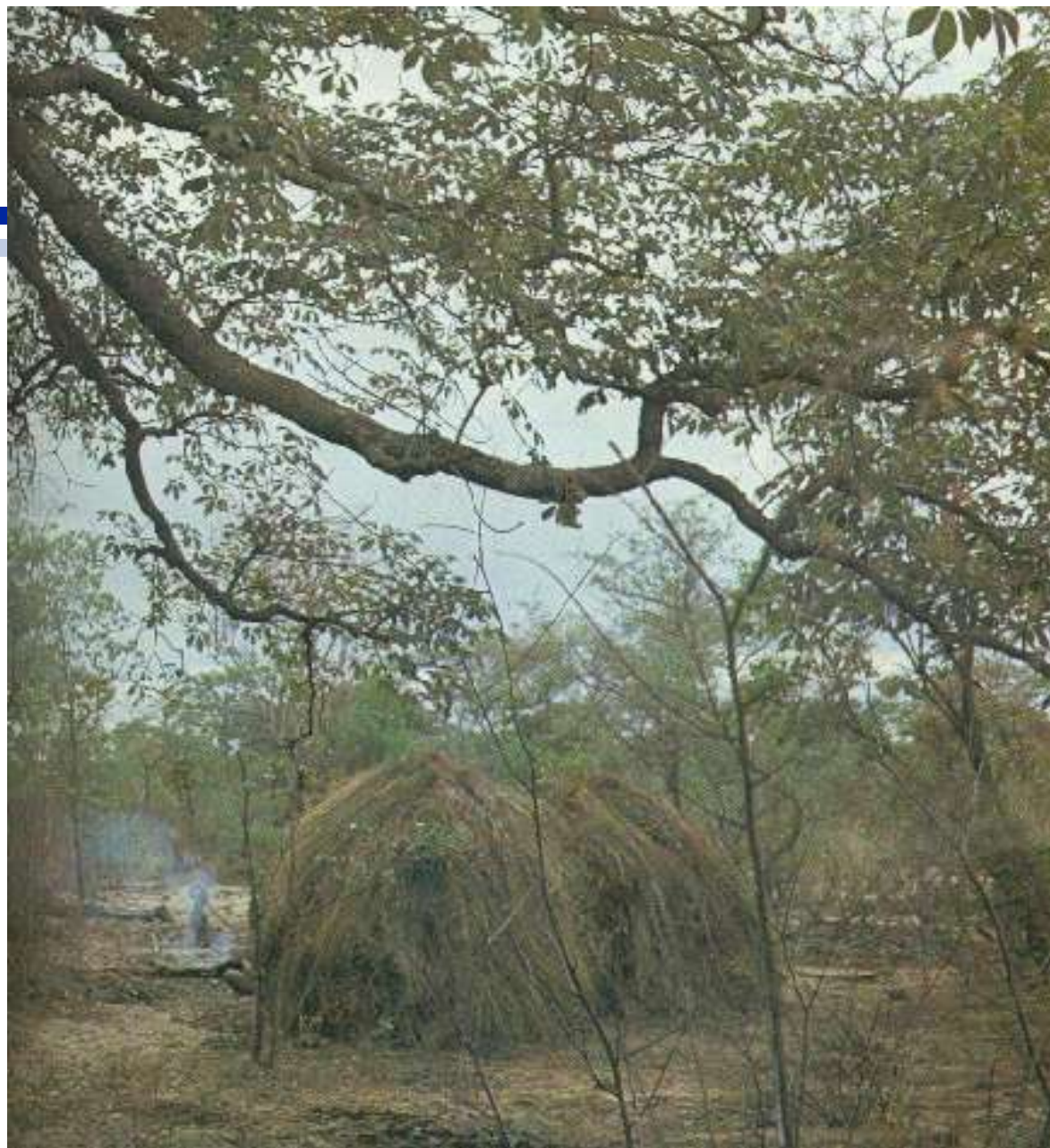
# DIVISION OF LABOR

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H&G SOCIETIES ARE THE SIMPLEST IN STRUCTURE OF ALL HUMAN SOCIETIES. THE DIVISION OF LABOR IS BASED ALMOST EXCLUSIVELY ON AGE AND SEX DISTINCTIONS.



Early morning in a temporary !Kung camp that has been established in a nut-tree grove.





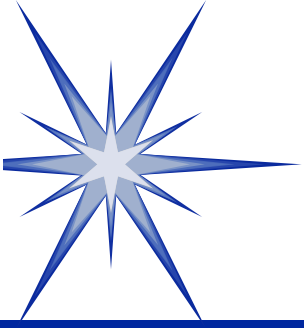


# DIVISION OF LABOR

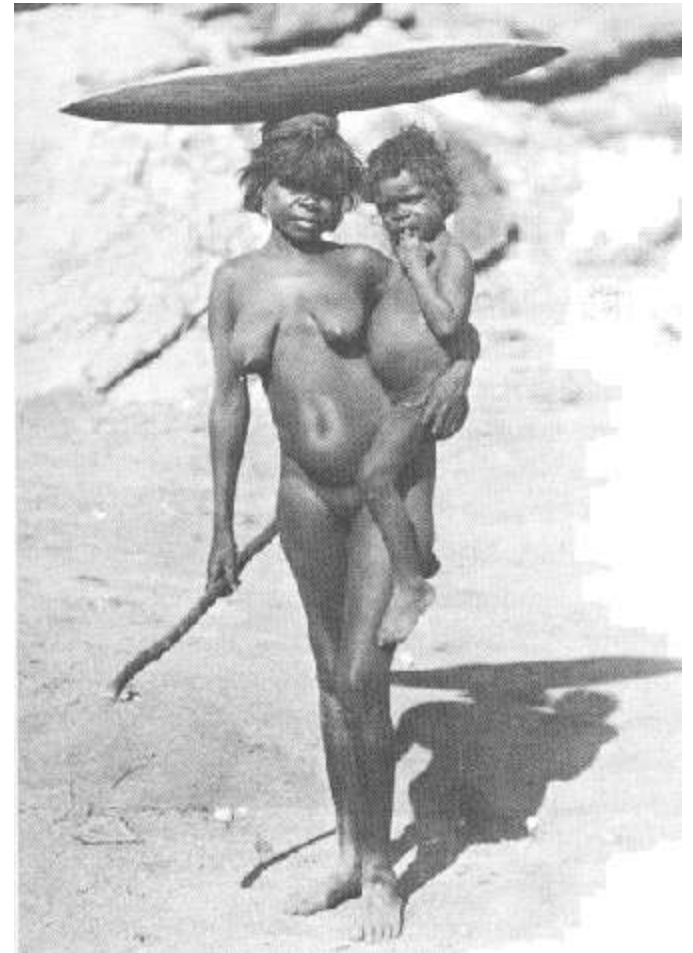
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PRIMARY RESPONSIBILITY FOR  
SUBSISTENCE ORDINARILY FALLS  
TO PERSONS WHO ARE IN MIDDLE  
ADULTHOOD, WITH BOTH YOUNG  
AND OLD MEMBERS CONTRIBUTING  
LESS TO THE SUBSISTENCE NEEDS  
OF THE GROUP.





Arunta mother and child. All purpose carrying dish on head and digging stick in hand.

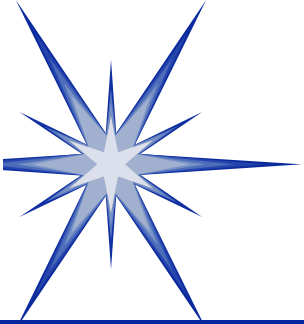




# DIVISION OF LABOR

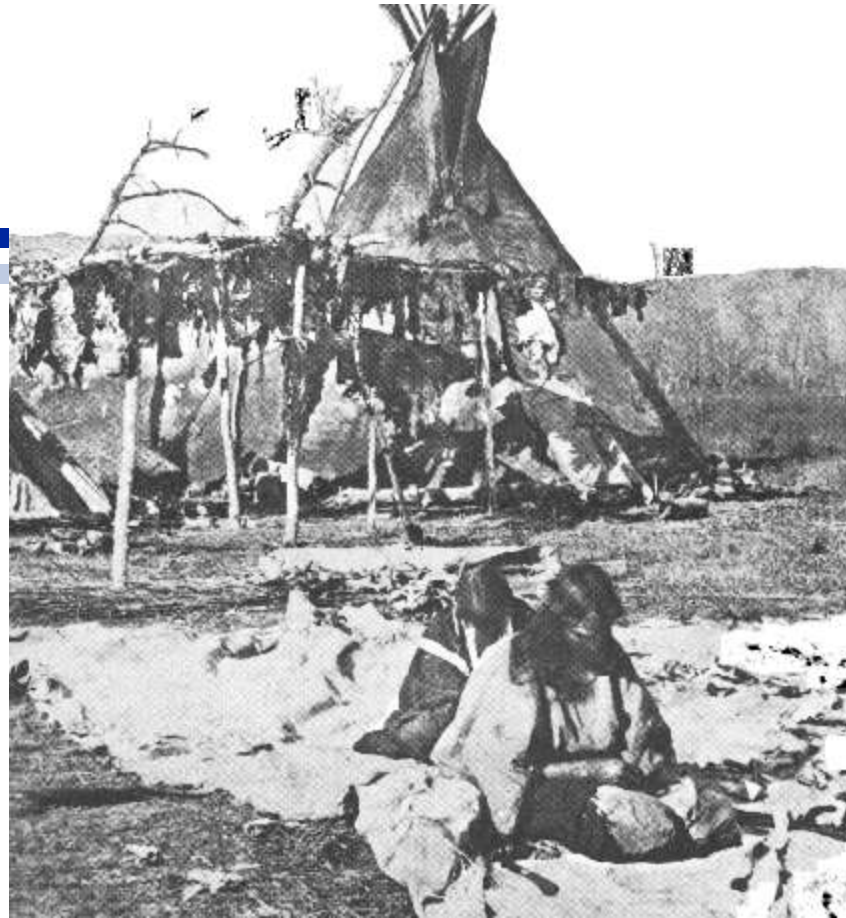
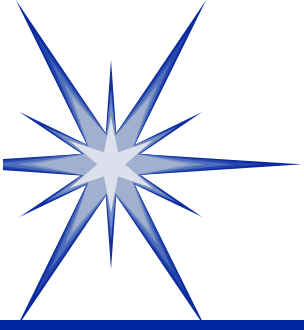
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- HUNTING IS CONDUCTED BY MALES, GATHERING BY FEMALES.
- ALTHOUGH WOMEN MAY OCCASIONALLY ENGAGE IN THE HUNTING OF SMALL ANIMALS, THEY ARE NEVER INVOLVED IN BIG GAME HUNTING.



Bushman women filling ostrich egg shell canteens at a seasonal water hole.





Cheyenne woman sewing together tanned deerskins to make a new tipi cover. Meat drying in the background is essential for the Plains Indians to guard against periodic game shortages.

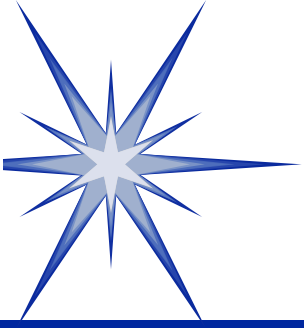


# DIVISION OF LABOR

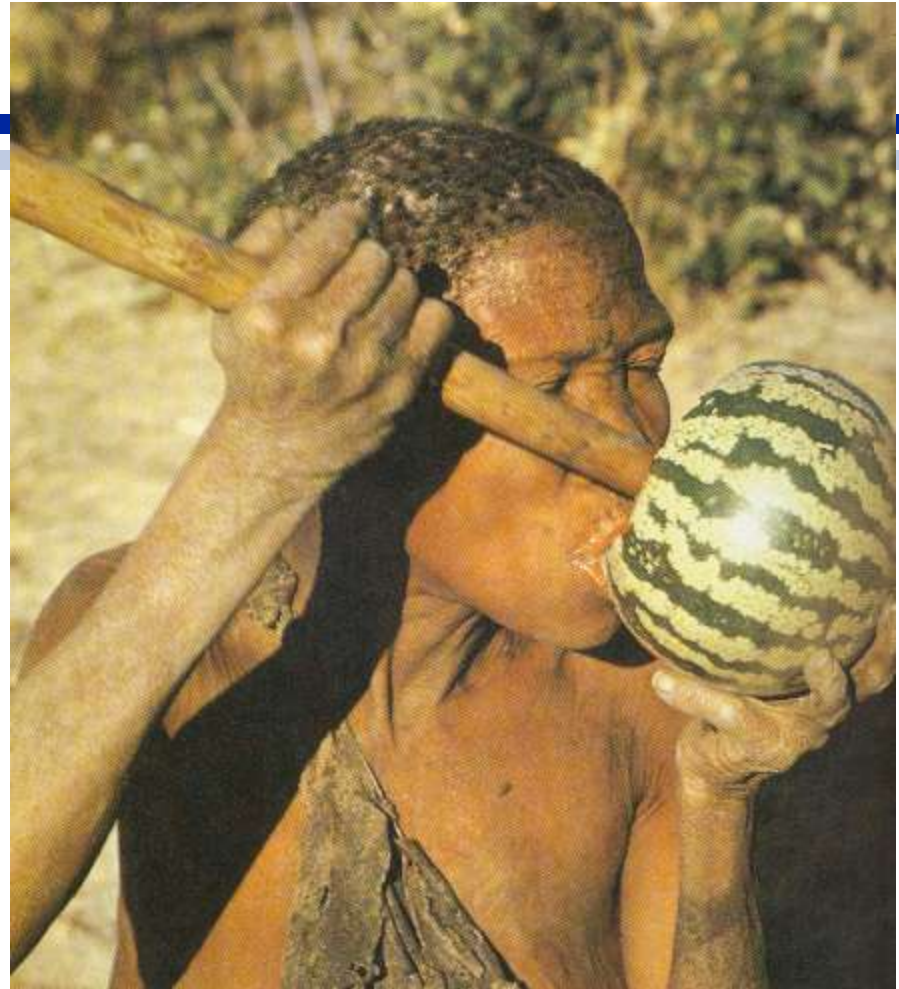
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LIKEWISE, MEN SOMETIMES SHARE IN GATHERING ACTIVITIES, BUT THEY ARE THE PRINCIPAL GATHERERS IN NO H&G SOCIETY.

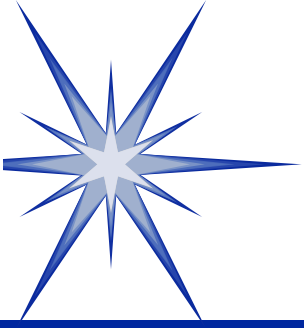




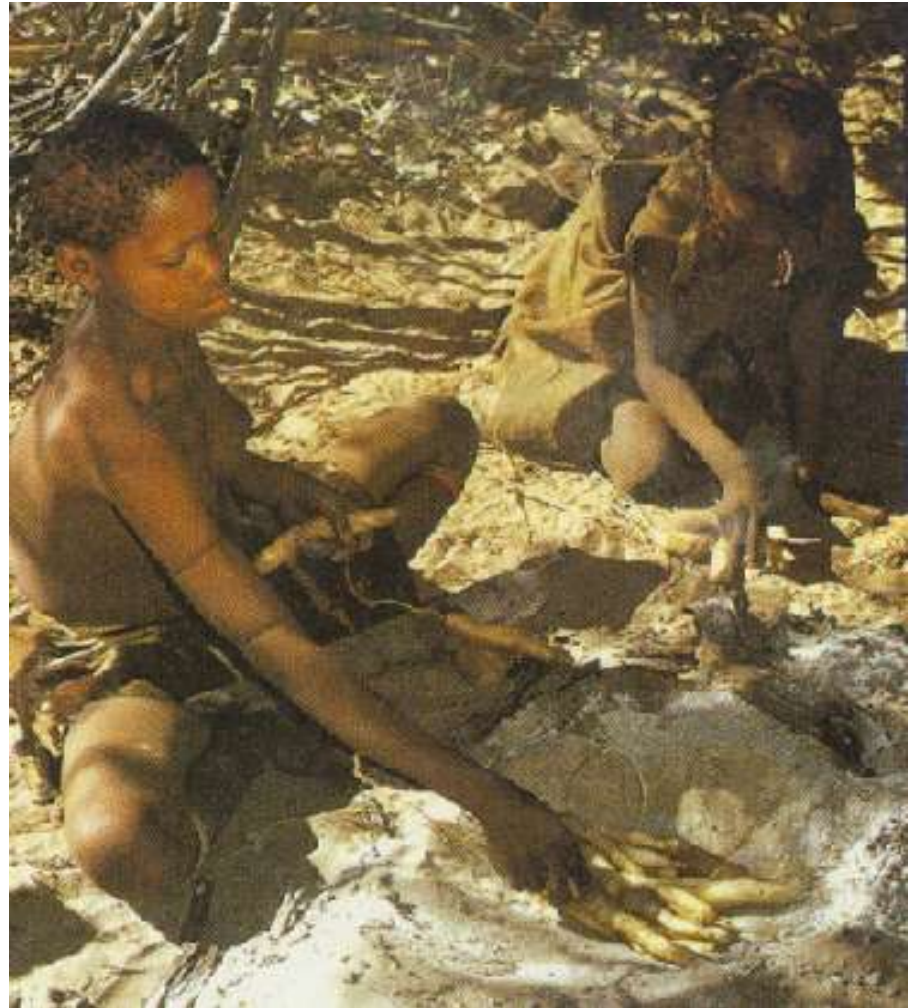
The G/wi people live in an area that is even more marginal than the one inhabited by the !Kung. During the dry season they obtain water by eating succulent plants such as melons.

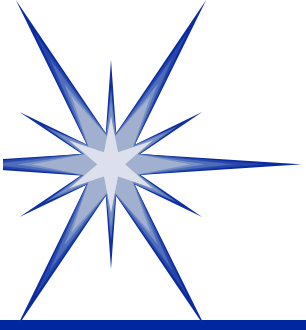




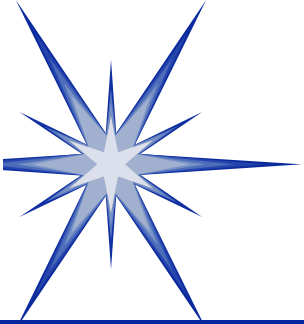


Much of the G/wi food comes from plants such as tubers which are often roasted.





G/wi: after a successful hunt the kill is carried back to the camp.



G/wi shelter.



# DIVISION OF LABOR

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THERE ARE NO SPECIALIZED "ARROW MAKERS" OR "BOW MAKERS." EACH MAN AND WOMAN MAKES ALL OF THE TOOLS THAT SHE NEEDS IN THE SUBSISTENCE QUEST.

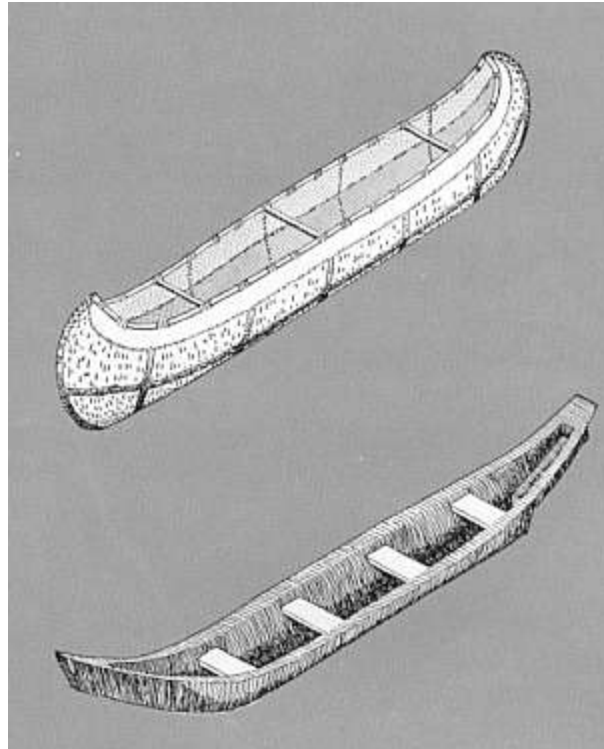
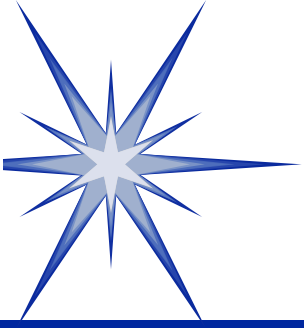


# DIVISION OF LABOR

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H&Gs ARE NOTORIOUSLY LACKING IN  
OCCUPATIONAL SPECIALIZATION  
BEYOND SUBSISTENCE TASKS.





Top: American Indian birch bark canoe; bottom: American Indian dugout canoe.



# ECONOMY

INDIVIDUAL FAMILIES WITHIN EACH  
LOCAL BAND ARE LINKED  
TOGETHER INTO A TOTAL  
ECONOMIC UNIT, THE LOCAL BAND  
ITSELF.

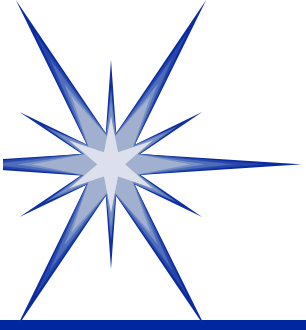




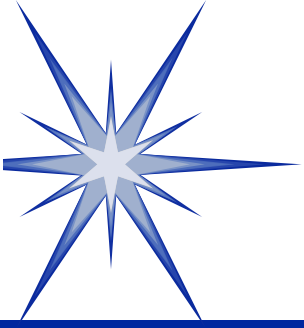
# ECONOMY

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THE PRIMARY UNIT OF SUBSISTENCE AMONG H&Gs IS THE FAMILY, AND ECONOMIC LIFE MAY BE TERMED FAMILISTIC. WHILE INDIVIDUAL FAMILIES PRODUCE THEIR OWN SUBSISTENCE, THEY ALSO CONTRIBUTE IN SIGNIFICANT WAYS TO THE SUBSISTENCE OF OTHER FAMILIES WITHIN THEIR BAND.



Socializing is an important part of life among the !Kung:  
telling a story.



!Kung women playing  
melon toss--a combination  
of a dance and a game.

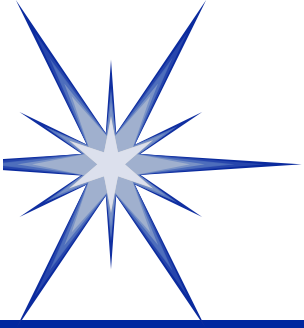




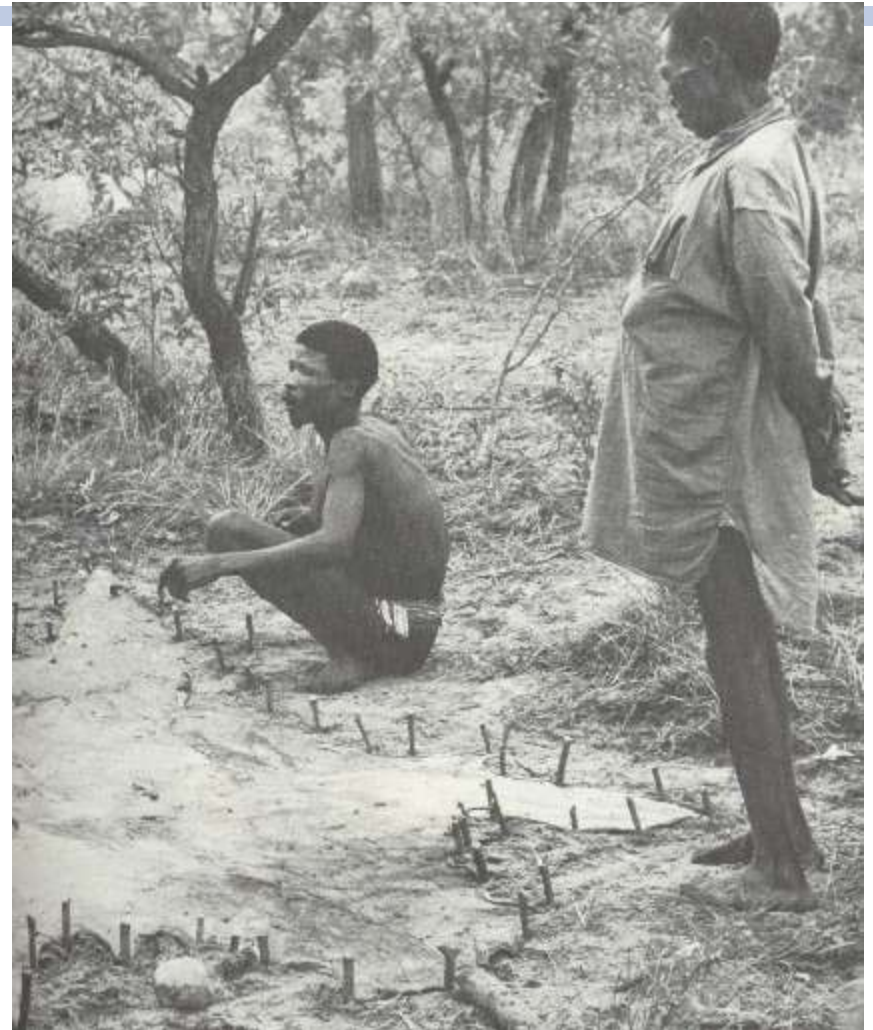
# ECONOMY

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HUNTER-GATHERERS ARE WELL KNOWN FOR THEIR FAILURE TO PRODUCE AN ECONOMIC SURPLUS, AN EXCESS OF GOODS OVER AND ABOVE WHAT IS NEEDED FOR SUBSISTENCE.



!Kung men pegging out  
a skin.

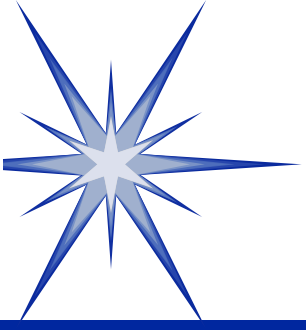




# ECONOMY

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UNTIL RECENTLY IT WAS WIDELY  
BELIEVED THAT THIS WAS DUE  
SIMPLY TO AN INABILITY TO DO SO,  
AN INABILITY RESULTING FROM A  
MARGINAL AND PRECARIOUS  
EXISTENCE.



Artist's conception of mammoth hunters' settlement in Czechoslovakia about 25,000 years ago, based on archaeological finds.





# ECONOMY

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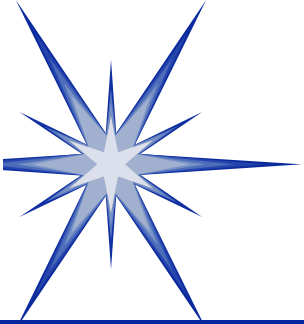
SOCIAL SCIENTISTS NOW GENERALLY  
AGREE THAT THE FAILURE TO  
PRODUCE A SURPLUS IS DUE TO A  
LACK OF ANY REAL NEED.



# ECONOMY

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SINCE THE RESOURCES OF NATURE ARE ALWAYS THERE FOR THE TAKING, NATURE ITSELF BECOMES A KIND OF GREAT STOREHOUSE. CONTEMPORARY EVIDENCE OF H&G SOCIETIES SUPPORT THIS--EVEN THOUGH THEY OFTEN LIVE IN MORE MARGINAL ENVIRONMENTS THAN PREHISTORIC H&Gs.



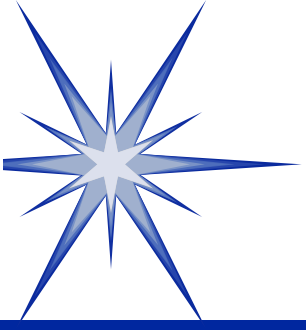
Bushman mother carrying infant while digging roots.



# ECONOMY

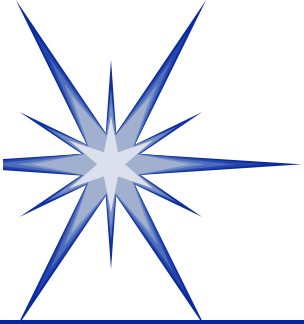
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HUNTERS AND GATHERERS DO NOT  
APPEAR TO WORK HARD OR LONG.  
THEY GENERALLY WORK LESS THAN  
THE MEMBERS OF MORE  
TECHNOLOGICALLY ADVANCED  
SOCIETIES.



Yecuana man is shown  
tying tree cotton to the  
butt of blow-gun darts.  
The points are then  
dipped in curare poison.





Yecuna men using  
blow guns. The  
quiver hangs in front  
where darts can be  
quickly withdrawn for  
reloading.



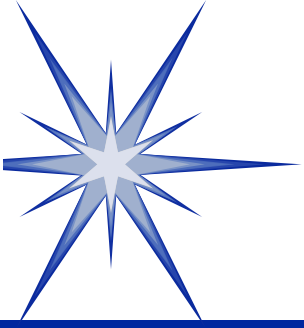




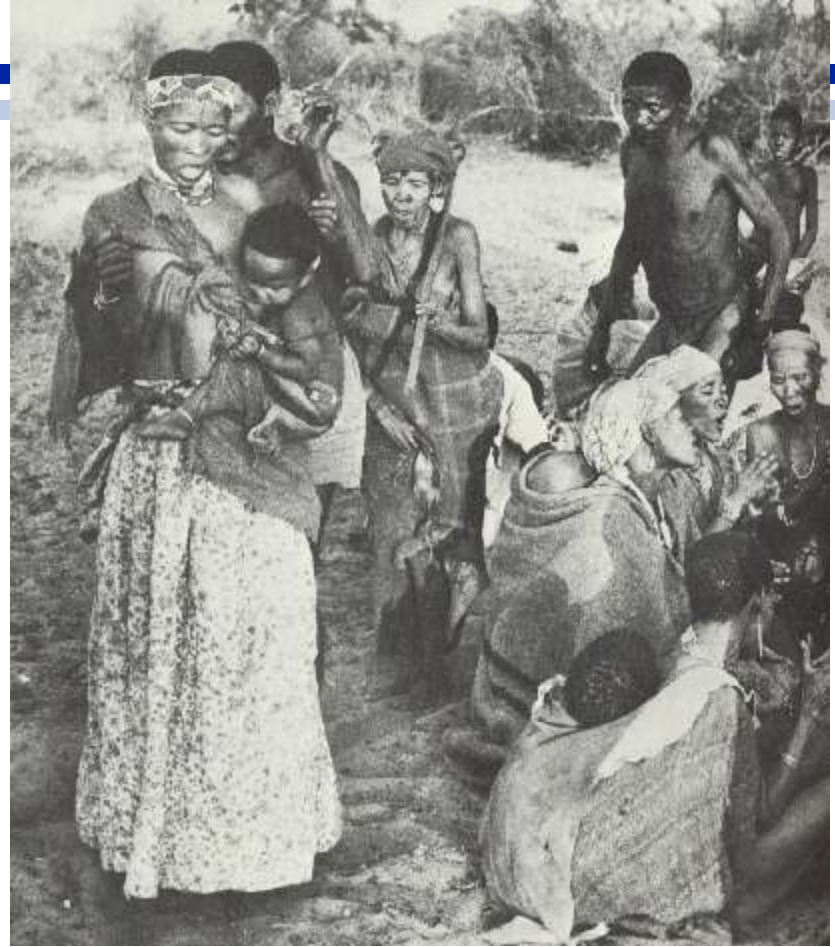
# ECONOMY

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THE !KUNG BUSHMEN ADULTS SPEND ONLY AN AVERAGE OF ABOUT 12 TO 19 HOURS PER WEEK IN FOOD-GETTING ACTIVITIES, AND THUS THEY HAVE A GREAT DEAL OF TIME AVAILABLE FOR RESTING AND FOR VISITING (LEE, 1968).



Life in a !Kung camp is not particularly arduous thus there is a fair amount of leisure time for activities other than hunting and gathering. A !Kung healing dance.

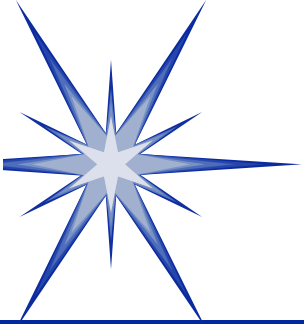




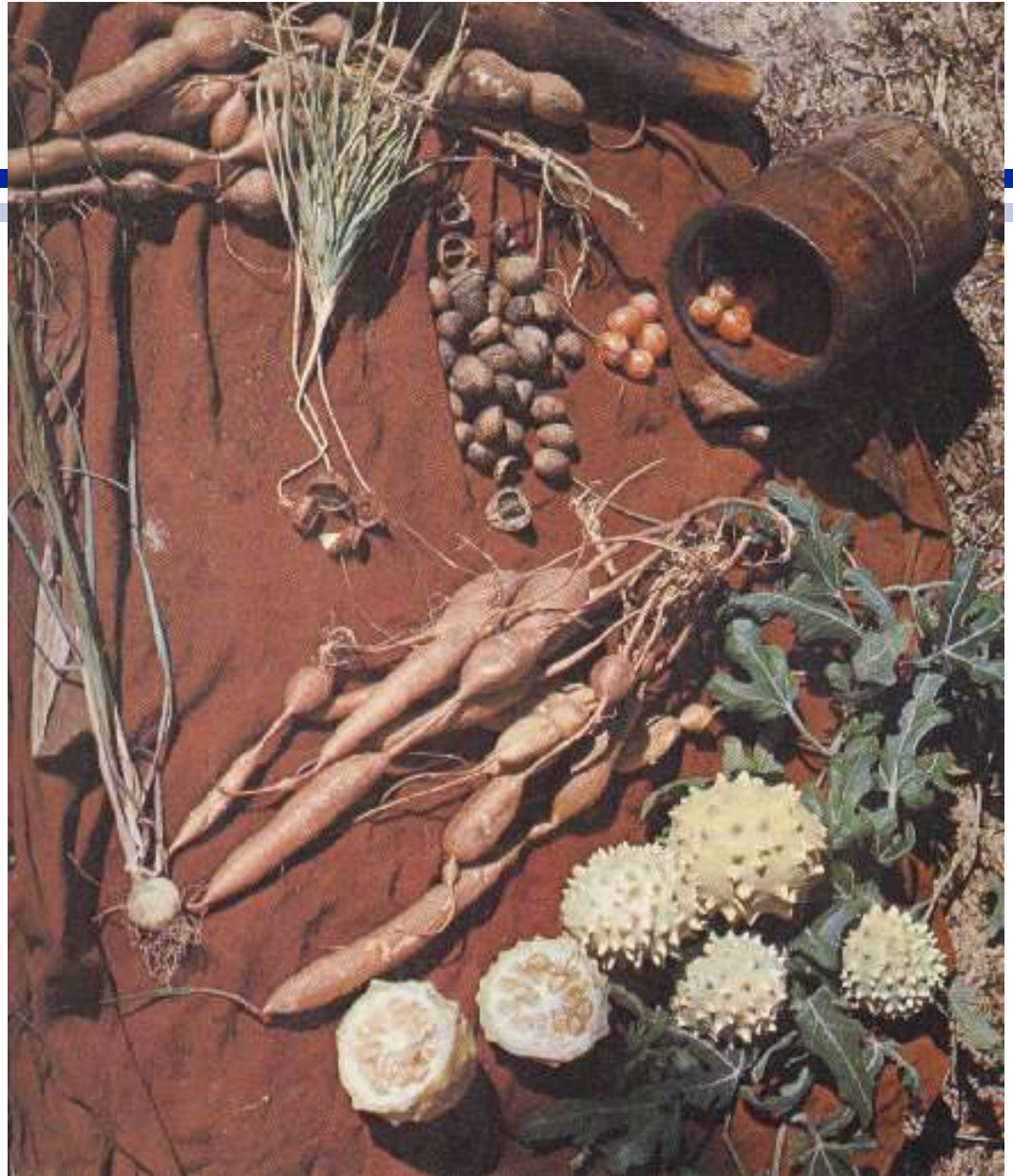
# ECONOMY

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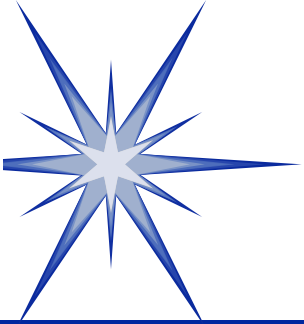
THE HAZDA OBTAIN SUFFICIENT FOOD WITH RELATIVE EASE. THEY SPEND LESS TIME AND ENERGY IN OBTAINING SUBSISTENCE THAN DO THEIR AGRICULTURAL NEIGHBORS (WOODBURN, 1968).



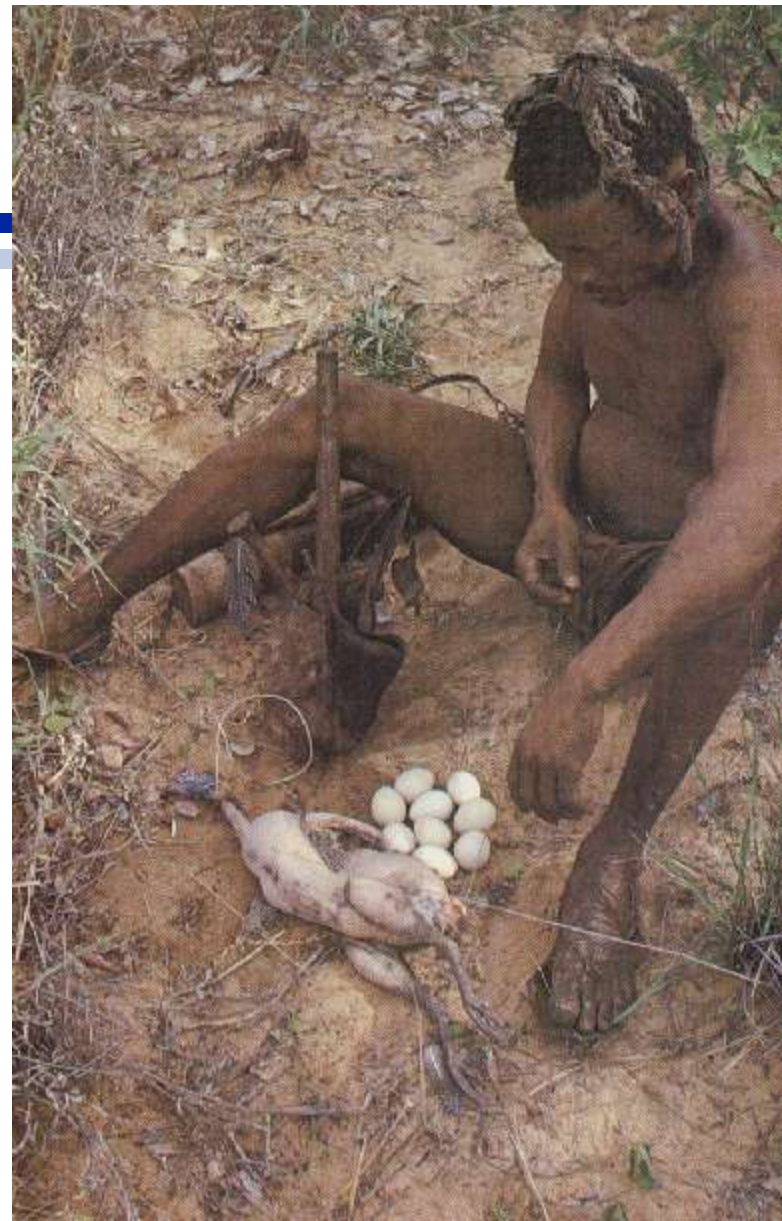
Gathering and trapping are a most important part of the !Kung economy. A kaross of plant food that has been gathered during a day's sortie.







A guinea fowl that has  
been trapped together  
with a collection of eggs.



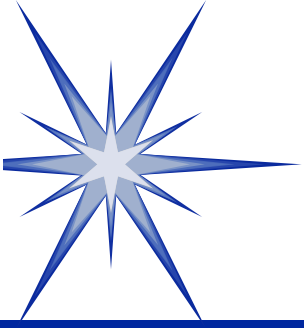


# ECONOMY

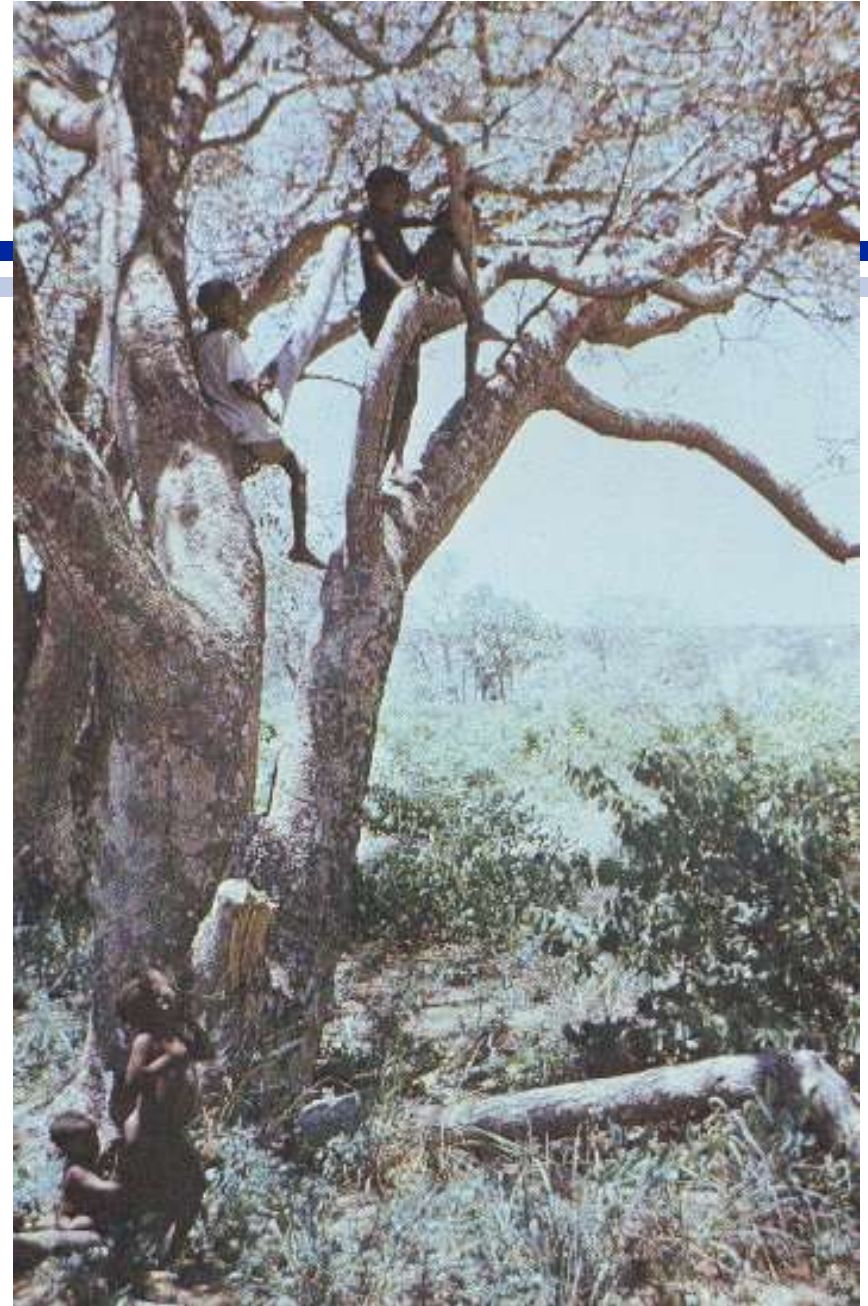
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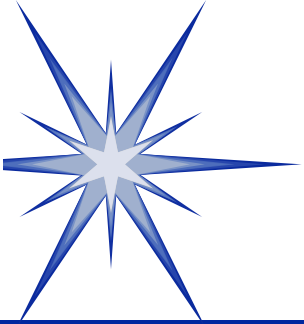
WHILE IT IS DOUBTFUL THAT ALL  
HUNTER-GATHERER SOCIETIES  
CONSTITUTE AN "ORIGINAL  
AFFLUENT SOCIETY," PROBABLY  
THE MAJORITY DO.



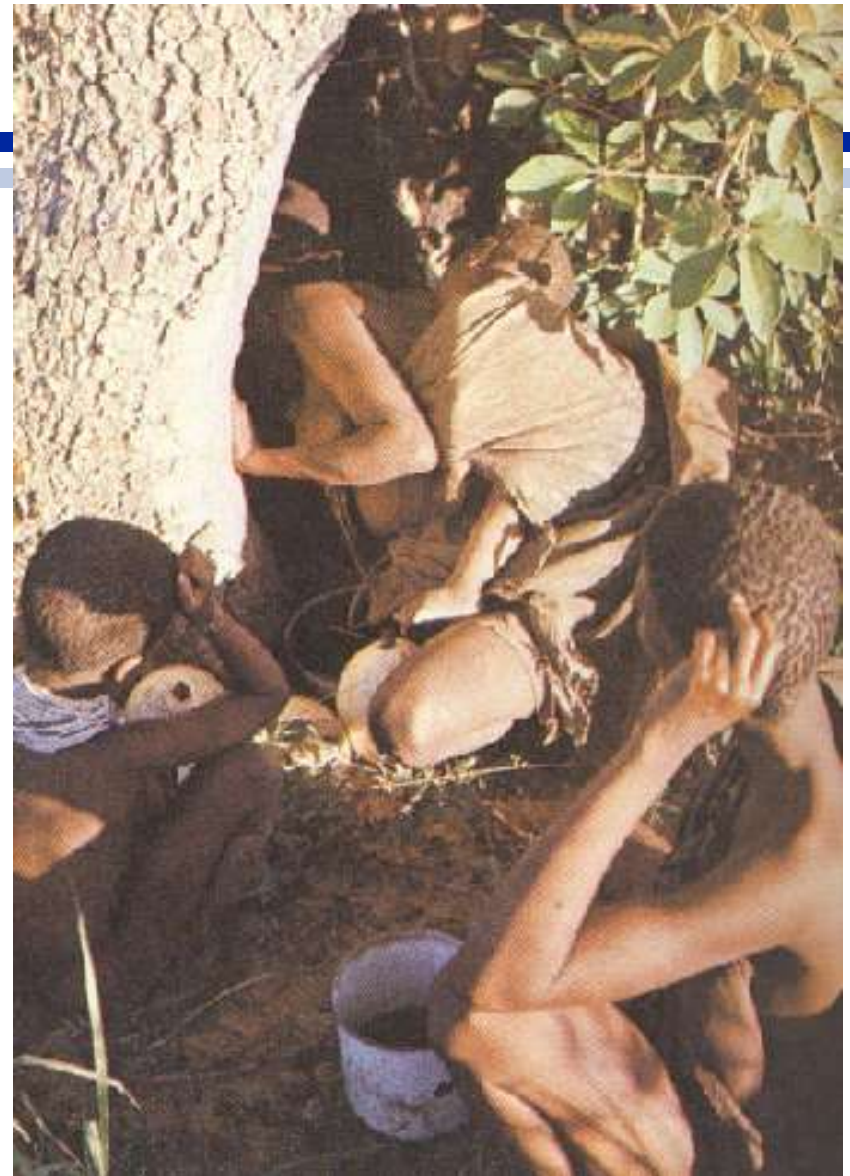


The mongongo tree provides shelter for campsites and nuts for food. Here !Kung children are playing.





!Kung women dipping for  
water from the base of a  
tree.



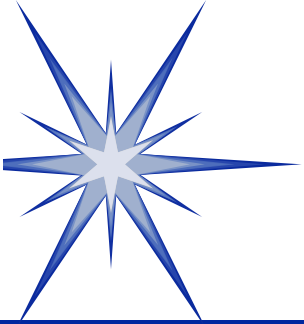


# ECONOMY

---

LIVING AMIDST MATERIAL  
ABUNDANCE, WORKING ONLY  
MODERATELY TO MAKE A LIVING,  
AND ENJOYING AN ABUNDANCE OF  
LEISURETIME, MOST H&G PEOPLES  
MAINTAIN A RETTY GOOD LIFE.





Home and possessions of Paiute family in southern Utah in the 1870s.



# ECONOMY

---

IN THE MIDDLE OF THE 19<sup>th</sup> CENTURY,  
KARL MARX SPECULATED THAT THE  
EARLIEST MODE OF ECONOMIC LIFE  
IN HUMAN HISTORY WAS WHAT HE  
TERMED PRIMITIVE COMMUNISM.



# ECONOMY

---

BY PRIMITIVE COMMUNISM, MARX MEANT A TYPE OF SOCIETY IN WHICH ALL OF THE VITAL RESOURCES AND TECHNOLOGIES WERE HELD IN COMMON. PRIVATE OWNERSHIP OF RESOURCES BY INDIVIDUALS OR SMALL GROUPS WAS NOT FOUND, HE THOUGHT, IN THIS TYPE OF SOCIETY.

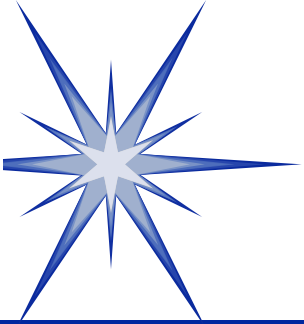




# ECONOMY

---

THE VAST MAJORITY OF HUNTER-GATHERERS STUDIES BY MODERN ANTHROPOLOGISTS DISPLAY A MODE OF RESOURCE OWNERSHIP THAT CAN BE ADEQUATELY CHARACTERIZED BY MARX'S NOTION OF PRIMITIVE COMMUNISM.



Bushman hunter, southwest Africa.



# ECONOMY

---

ALTHOUGH MANY SOCIAL SCIENTISTS  
HAVE CHALLENGED MARX'S VIEW  
ON THIS MATTER OVER THE YEARS,  
CONTEMPORARY SOCIAL SCIENCE  
PROVIDES CONSIDERABLE  
EVIDENCE THAT MARX WAS  
BASICALLY CORRECT.



ALL INDIVIDUALS IN SUCH SOCIETIES  
HAVE EQUAL ACCESS TO THOSE  
RESOURCES OF NATURE THAT ARE  
NECESSARY FOR THEIR  
SUBSISTENCE.



# ECONOMY

---

NO PERSON AMONG H&G BANDS MAY  
BE DEPRIVED BY ANY OTHER  
PERSON OR GROUP OF AN EQUAL  
OPPORTUNITY TO HUNT GAME,  
COLLECT PLANTS, USE A  
WATERHOLE, OR CAMP ON THE  
LAND. EVERYONE THUS "OWNS"  
THESE RESOURCES COLLECTIVELY.



# RECIPROCITY

---

RECIPROCITY IS THE OBLIGATION TO  
REPAY OTHERS FOR WHAT THEY  
HAVE GIVEN OR DONE FOR US, OR IT  
IS THE OVERT ACT OF REPAYING  
OTHERS.





# RECIPROCITY

---

TWO DISTINCT TYPES OF  
RECIPROCITY, KNOWN AS  
BALANCED AND GENERALIZED  
RECIPROCITY, EXIST.



# BALANCED RECIPROCITY

---

OCCURS WHEN INDIVIDUALS ARE  
OBLIGATED TO PROVIDE  
EQUIVALENT AND, FREQUENTLY,  
IMMEDIATE REPAYMENT TO  
OTHERS.



# BALANCED RECIPROCITY

---

BALANCED RECIPROCITY CAN BE IDENTIFIED BY THE FACT THAT INDIVIDUALS OPENLY CALCULATE WHAT THEY ARE GIVING EACH OTHER AND OPENLY DECLARE THE NATURE OF THE REPAYMENT TO BE MADE.



# BALANCED RECIPROCITY

---

EACH PARTY TO THE TRANSACTION  
EXPECTS TO BENEFIT IN SOME WAY,  
BUT THERE IS A CLEAR  
EXPECTATION OF MUTUAL BENEFIT  
AND A LACK OF "EXPLOITATION."



# GENERALIZED RECIPROCITY

---

OCCURS WHEN INDIVIDUALS ARE  
OBLIGATED TO GIVE OTHERS  
WITHOUT EXPECTING ANY  
IMMEDIATE OR EQUIVALENT  
REPAYMENT.



# GENERALIZED RECIPROCITY

---

GENERALIZED RECIPROCITY DOES  
NOT INVOLVE ANY DIRECT OR OPEN  
AGREEMENT BETWEEN THE PARTIES  
INVOLVED.





# GENERALIZED RECIPROCITY

---

THERE IS A GENERAL EXPECTATION  
THAT EQUIVALENT REPAYMENT OF  
A DEBT SHALL BE MADE, BUT THERE  
IS NO PARTICULAR TIME LIMIT SET  
FOR REPAYMENT, NOR IS THERE  
ANY SPECIFICATION AS TO HOW THE  
REPAYMENT SHALL BE MADE.



# GENERALIZED RECIPROCITY

---

WHILE GENERALIZED RECIPROCITY  
OCCURS TO SOME EXTENT IN ALL  
SOCIETIES (IT OCCURS AMONG  
FRIENDS AND FAMILY MEMBERS IN  
OUR OWN SOCIETY), IT ...



# GENERALIZED RECIPROCITY

---

GENERALIZED RECIPROCITY  
CONSTITUTES THE VERY ESSENCE  
OF ECONOMIC LIFE AMONG  
HUNTERS AND GATHERERS.



# GENERALIZED RECIPROCITY

---

HUNTER AND GATEHRING PEOPLES  
ARE FAMED FOR THEIR EXTENSIVE  
FOOD-SHARING. INDIVIDUALS  
CONSTANTLY GIVE FOOD TO  
OTHERS AND RECEIVE FOOD IN  
RETURN.



# GENERALIZED RECIPROCITY

---

WHEN A HUNTER GIVES MEAT TO  
OTHERS HE EXPECTS ONLY THAT HE  
WILL PROBABLY BE REPAID IN SOME  
WAY AT SOME TIME. WOMEN  
CONSTANTLY GIVE AWAY PORTIONS  
OF FOOD THEY HAVE GATHERED  
TOO.



# GENERALIZED RECIPROCITY

---

ONE WIDELY SUGGESTED REASON  
GENERALIZED RECIPROCITY IS THE  
DOMINANT DISTRIBUTIVE MODE IS  
THAT IT IS DUE TO A "NATURAL"  
TENDENCY TO SHARE FOUND  
AMONG PEOPLE.





# GENERALIZED RECIPROCITY

---

THE IDEA IS THAT SUCH PEOPLE HAVE NOT YET BEEN CORRUPTED BY THE INFLUENCE OF PRIVATE PROPERTY. THIS EXPLANATION SEEMS DUBIOUS. IT ALSO PAINTS A VERY ROMANTIC PICTURE OF HUNTER-GATHERERS.



# GENERALIZED RECIPROCITY

---

THE EXPLANATION IS MORE LIKELY  
TO BE FOUND IN THE NECESSITY OF  
CLOSE FORMS OF COOPERATION  
AMONG THE MEMBERS OF H&G  
GROUPS.



# GENERALIZED RECIPROCITY

---

CLOSE FORMS OF COOPERATION  
AMONG THE MEMBERS OF THESE  
BANDS IS ESSENTIAL, THEY  
INTIMATELY DEPEND ON EACH  
OTHER FOR SURVIVAL.



# GENERALIZED RECIPROCITY

---

WHILE RESOURCES ARE TYPICALLY  
NOT HIGHLY SCARCE IN A GENERAL  
SENSE, THEY ARE NOTORIOUSLY  
SUBJECT TO MARKED  
FLUCTUATIONS IN AVAILABILITY.



# GENERALIZED RECIPROCITY

---

THUS A MAN MAY ENCOUNTER A  
LONG RUN OF BAD LUCK IN  
HUNTING. IF OTHERS DO NOT GIVE  
MEANT TO HIM DURING THIS TIME,  
HE MUST GO WITHOUT.



Bushman men awaiting the distribution of meat from a small wart hog.





# GENERALIZED RECIPROCITY

---

THEY GIVE MEAT TO HIM BECAUSE  
THEY KNOW THEY TOO WILL  
EVENTUALLY HAVE BAD HUNTING  
LUCK, DURING WHICH TIME THEY  
WILL EXPECT TO RECEIVE MEAT  
FROM HIM.



# GENERALIZED RECIPROCITY

---

GENERALIZED RECIPROCITY IS THUS  
A SPECIAL INSTANCE OF THE  
PHENOMENON OF ENLIGHTENED  
SELF-INTEREST.



# STRATIFICATION, NOT

---

GENERALLY SPEAKING, HUNTING AND  
GATHERING SOCIETIES ARE  
UNSTRATIFIED.



# STRATIFICATION, NOT

---

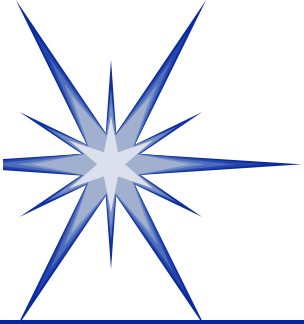
THEIR ECONOMIES ARE  
CHARACTERIZED BY GENERALIZED  
RECIPROCITY, BY AN INTENSE  
SHARING AND COOPERATIVENESS  
AMONG ALL MEMBERS, THEY  
GENERALLY EXHIBIT "PRIMITIVE  
COMMUNISM": OWNERSHIP (OR AT  
LEAST RIGHT OF USE) OF BASIC  
RESOURCES IS COMMUNAL.



# STRATIFICATION, NOT

---

H&G SOCIETIES ARE NOT  
CHARACTERIZED, THEREFORE, BY  
ANY SOCIAL STRATA.



A Sioux grave in a tree. In a region without stone, it is difficult for migratory people to protect the corpse from predatory animals.







# INEQUALITY

---

YET THE ABSENCE OF SOCIAL STRATA  
DOES NOT MEAN THAT PERFECT  
EQUALITY PREVAILS AMONG ALL  
THE MEMBERS OF H&G SOCIETIES...



# INEQUALITY

---

INEQUALITIES DO EXIST. THESE ARE  
MAINLY INEQUALITIES OF PRESTIGE  
OF SOCIAL INFLUENCE AND ARE  
TYPICALLY BASED ON SUCH  
FACTORS AS AGE, SEX, AND  
PERSONAL CHARACTERISTICS.



# INEQUALITY

---

- AS IS COMMON THROUGHOUT THE WORLD, MEN TEND TO HAVE HIGHER STATUS THAN WOMEN.
- PROBABLY DUE TO THE FACT THAT MEN BRING IN THE MEAT, A MORE HIGHLY CONCENTRATED AND VALUED SOURCE OF PROTEIN AND CALORIES.



# INEQUALITY

---

- OLDER MEMBERS OF SOCIETY ARE OFTEN GIVEN MORE HONOR AND RESPECT THAN THE YOUNGER ONES.
- PROBABLY DUE TO THE ABSENCE OF WRITING--THE OLD ARE THE KEEPERS OF MEMORY.



# INEQUALITY

---

IN ADDITION, THE POSSESSION OF  
CERTAIN PERSONAL TRAITS IS  
GENERALLY A BASIS FOR THE  
ACQUISITION OF PRESTIGE.



# INEQUALITY

---

MEN WHO ARE PARTICULARLY SKILLED HUNTERS, WHO SHOW SPECIAL COURAGE, OR WHO ARE THOUGHT OF AS HAVING GREAT WISDOM ARE OFTEN ACCORDED HIGH PRESTIGE. SUCH INDIVIDUALS TYPICALLY ASSUME LEADERSHIP FUNCTIONS.



# INEQUALITY

---

HOWEVER, MEN OF PRESTIGE AND INFLUENCE ARE NO MORE THAN "FIRSTS AMONG EQUALS," AND THEY TYPICALLY HAVE NO SPECIAL PRIVILEGES NOT AVAILABLE TO OTHERS.





# INEQUALITY

---

IT SHOULD ALSO BE NOTED THAT THE ACQUISITION OF PRESTIGE AND INFLUENCE COMES FROM AN INDIVIDUAL'S OWN ABILITIES, NOT FROM ANY MECHANISM OF SOCIAL HEREDITY OR PROPERTY.



# INEQUALITY

---

PRESTIGE IS BOTH PERSONALLY  
GAINED AND PERSONALLY LOST.  
INDIVIDUALS MUST CONTINUALLY  
JUSTIFY SUCH HONOR.



# INEQUALITY

---

THUS, H&G SOCIETIES PERMIT VIRTUALLY COMPLETE EQUALITY OF OPPORTUNITY FOR INDIVIDUALS TO GAIN HIGH STATUS. IN SUCH SOCIETIES, TALENT, EFFORT, AND SOCIAL REWARD ARE CLOSELY ALIGNED, A FACT THAT SETS THEM SHARPLY APART FROM HIGHLY STRATIFIED SOCIETIES.



# INEQUALITY

---

THE DEGREE OF PRESTIGE IS VERY  
MILD WHEN COMPARED TO THE  
NATURE OF PRESTIGE IN OTHER  
SOCIETIES.



# INEQUALITY

---

H&Gs LOATHE BOASTING AND SELF-GLORIFICATION, AND THEY USE STRONG SANCTIONS AGAINST THOSE PERSONS WHO COME TO THINK TOO HIGHLY OF THEMSELVES. THEIR EMPHASIS IS CLEARLY ON COMMUNAL WELL-BEING AND GENERAL SOCIAL EQUALITY.



# SEXUAL INEQUALITY

---

HUNTING AND GATHERING SOCIETIES  
VARY IN THE PROPORTION OF  
SUSISTENCE PROVIDED BY EITHER  
MEAT OR PLANT FOOD.



# SEXUAL INEQUALITY

---

AMONG SOME, SUCH AS THE ESKIMO, HUNTING ACCOUNTS FOR NEARLY ALL SUBSISTENCE NEEDS. AMONG MOST OTHERS, HOWEVER, THE FOODS PROVIDED BY GATHERING ACCOUNT FOR WELL OVER HALF OF THE TOTAL SUBSISTENCE.





# SEXUAL INEQUALITY

---

WHERE MEN PROVIDE MOST OF THE  
FOOD SUPPLY THROUGH MEAT, AS  
AMONG THE ESKIMO, THEIR STATUS  
IS MUCH HIGHER THAN THAT OF  
WOMEN.



# SEXUAL INEQUALITY

---

HUNTING GIVES MEN THE  
OPPORTUNITY FOR THE  
EXTRADOMESTIC EXCHANGE OF  
MEAT, THE MOST PRESTIGIOUS  
FOOD AMONG FORAGERS.



# SEXUAL INEQUALITY

---

WHERE MALE HUNTING PROVIDES  
THE BULK OF THE FOD, MALE  
AGGRESSION TOWARD WOMEN IS  
PROMINENT AND A PATTERN OF  
STRONG MALE DOMINANCE EXISTS.



# SEXUAL INEQUALITY

---

BY THE SAME TOKEN, WHERE THE CONTRIBUTIONS OF WOMEN TO SUBSISTENCE IS HIGH, THE STATUS OF MEN AND WOMEN IS MORE NEARLY EQUIVALENT.



# SEXUAL INEQUALITY

---

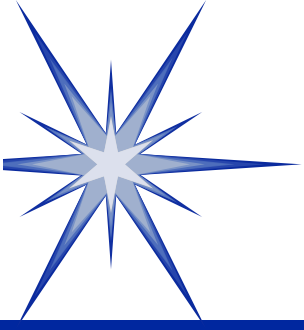
FRIEDL (1975) CONCLUDES THAT MALE DOMINANCE IS GREATEST WHERE MEN MONOPOLIZE ECONOMIC PRODUCTION, AND SEXUAL EQUALITY IS MOST NEARLY APPROACHED IN FORAGING SOCIETIES IN WHICH MEN AND WOMEN WORK TOGETHER TO PROVIDE SUBSISTENCE.



# THE BAND

---

THE MOST RUDIMENTARY FORM OF  
POLITICAL SOCIETY IS THE BAND, A  
FORM OF POLITY TYPICALLY  
ASSOCIATED WITH HUNTING AND  
GATHERING SOCIETIES.



Arunta men (Australia) preparing themselves for totemic ritual.



# THE BAND

---

AS SERVICE (1971) POINTS OUT, ALL  
BAND-LEVEL POLITICAL  
STRUCTURES ARE FOUND WITHIN  
HUNTING AND GATHERING  
SOCIETIES, EVEN THOUGH NOT ALL  
HUNTER-GATHERERS ARE  
POLITICALLY ORGANIZED AT THE  
BAND LEVEL;





# THE BAND

---

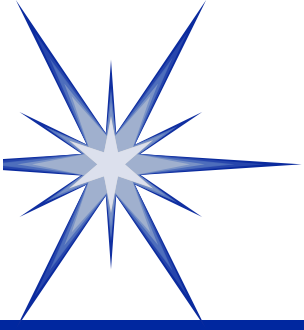
AND SUCH SOCIETIES AS HAVE  
DEVELOPED BEYOND THE BAND  
LEVEL HAVE HAD SOME  
INFRASTRUCTURAL FEATURES  
UNUSUAL FOR HUNTER-GATHERERS.



# THE BAND

---

POLITICAL LEADERSHIP RESTS UPON  
INFLUENCE AND TYPICALLY LACKS  
ANY SORT OF REAL POWER.



Political decision making is not taken lightly. Cheyenne Indians dressed for a council meeting.

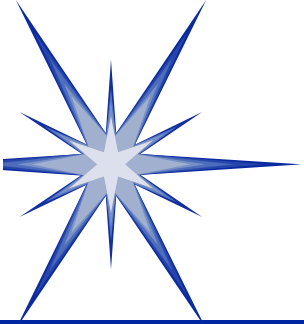




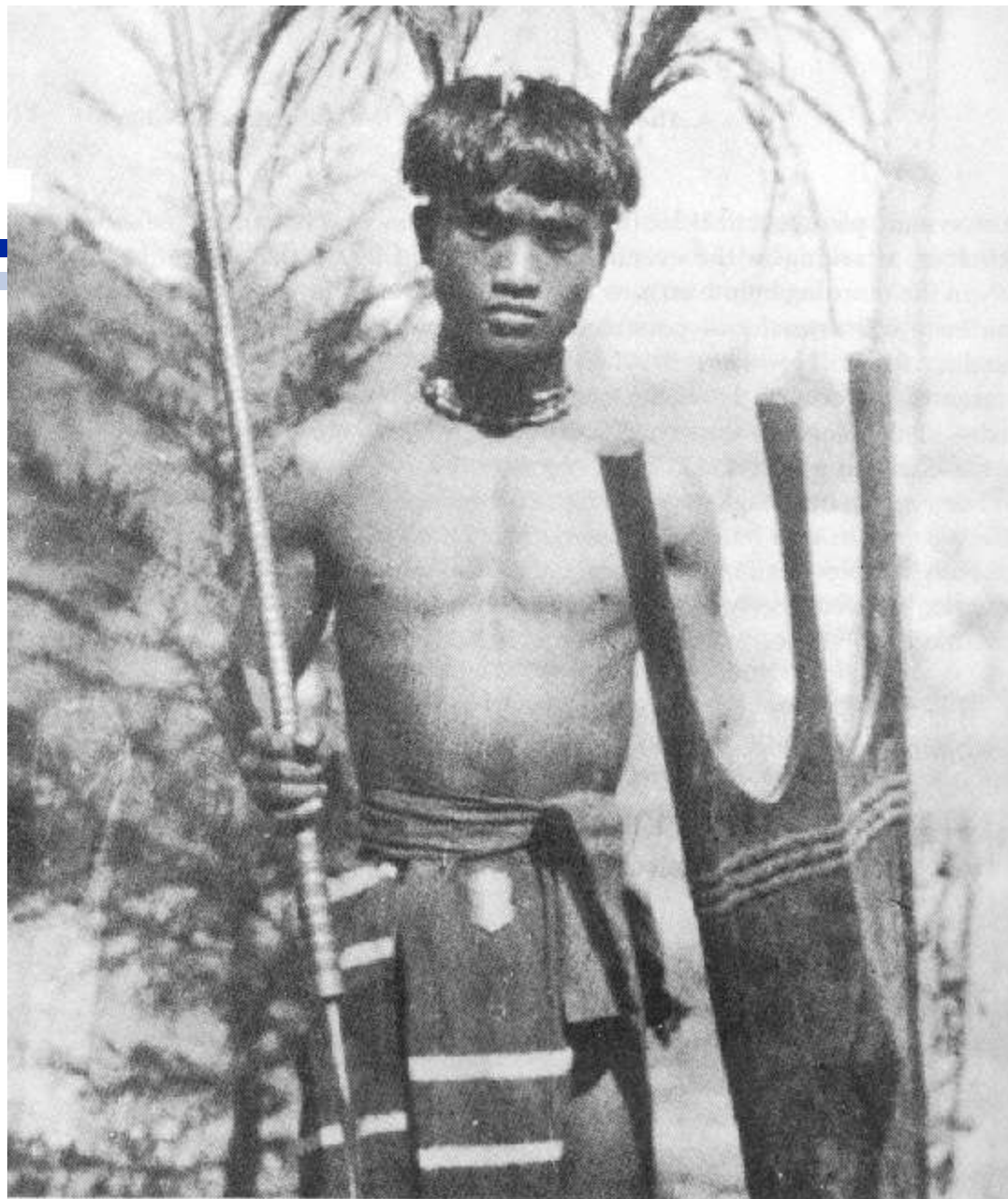
# THE BAND

---

IN ADDITION, LEADERSHIP TENDS TO BE DISPLAYED IN TRANSIENT FASHION, FREQUENTLY SHIFTING FROM ONE PERSON TO ANOTHER. THESE SHIFTS APEAR TO BE ASSOCIATED MORE WITH THE NATURE OF SOCIAL SITUATIONS THAN WITH THE NATURE OF PERSONS.



## Bontoc Warrior, Philippine Islands.





# THE BAND

---

FRIED (1967) NOTES THAT THE  
NATURE OF LEADERSHIP BEARS A  
CLOSE RELATION TO VARIATIONS IN  
ECOLOGY AND DEMOGRAPHY.



# THE BAND

---

MORE EXTENSIVE LEADERSHIP (AND GREATER POWER UNDERLYING LEADERSHIP) IS ASSOCIATED WITH DENSER POPULATIONS AND MORE PRODUCTIVE SUBSISTENCE PATTERNS.



# THE BAND

---

THE POLITICAL STRUCTURE IS THUS A  
LOOSELY ORGANIZED PATTERN OF  
FREQUENTLY SHIFTING, INFORMAL  
LEADERSHIP.

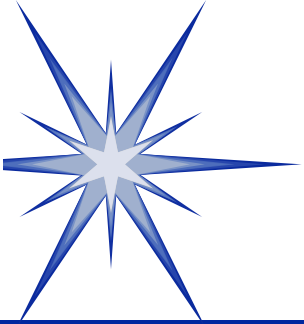




# THE BAND

---

THIS LEADERSHIP IS TYPICALLY  
INVESTED IN A PERSON KNOWN AS A  
HEADMAN, ALTHOUGH HE IS OFTEN  
NOT THE ONLY PERSON WHO  
EXERCISES INFLUENCE OR  
LEADERSHIP OVER OTHERS.



Bushman shaman in trance, southwestern Africa.



# THE BAND

---

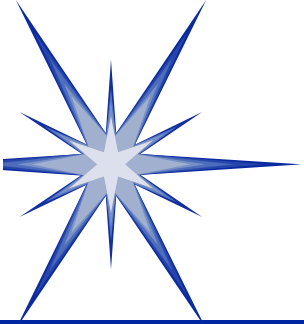
SOME BAND-LEVEL SOCIETIES ARE SO LOOSELY ORGANIZED THAT THEY APPEAR TO LACK ANY SORT OF LEADERSHIP STRUCTURE ALTOGETHER. THE ESKIMO ARE AN EXCELLENT EXAMPLE. NOT "DO THIS!" BUT RATHER "IF THIS IS DONE, IT WILL BE GOOD."



# RELIGION

---

- Sympathetic magic
- Ceremony and Ritual



Medicine tipi of the Sioux,  
the largest in the camp.  
Here the group congregates  
for ceremonies. The  
shaman is tanning a wolf  
skin.

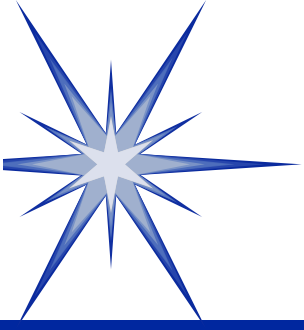




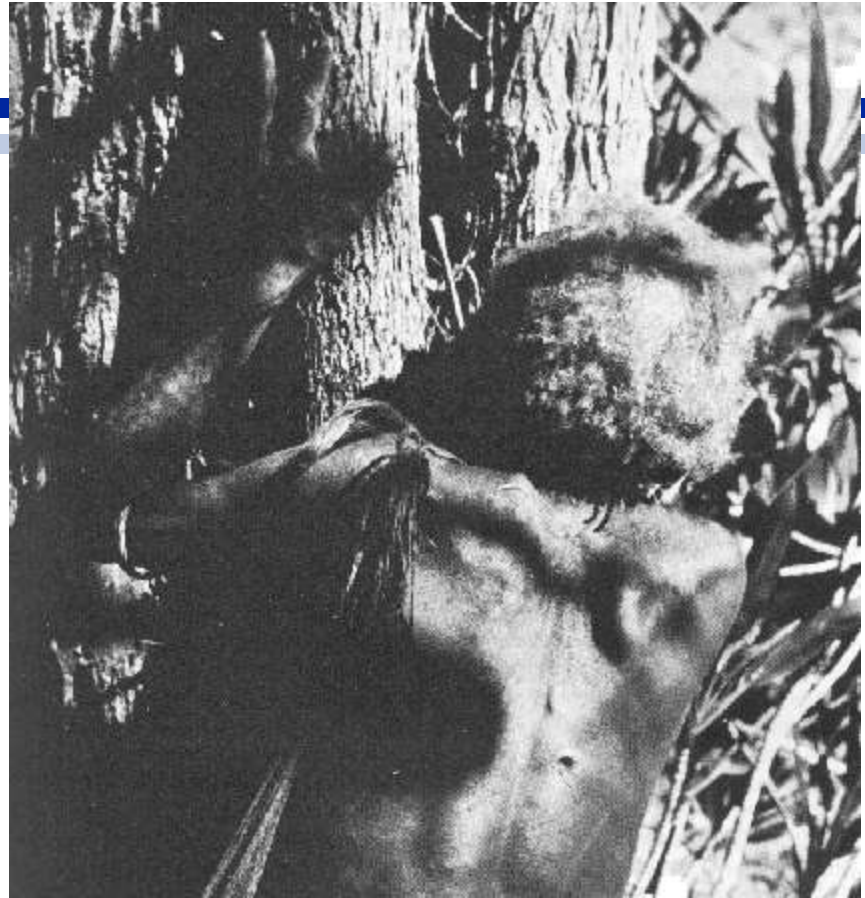
# RELIGION

---

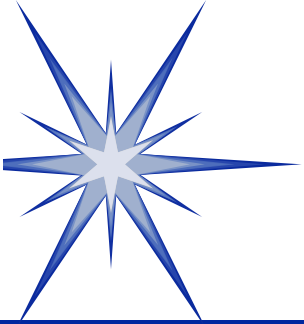
- Sympathetic Magic: Anything done to an image, or a part of a person or animal will affect that person or animal.
- Indicated by drawings of men and women dancing and engravings of processions of men standing before animals, heads bowed and weapons resting on their shoulders in a non threatening position.



A magician is blowing smoke on a tree struck by lightning to “cool” it. Otherwise, it is believed, the lightning that struck a few days earlier might kill somebody.  
Gurumbura tribe of eastern highlands, New Guinea.







Split cedar plank house  
of the Haida Indian  
fishermen, north Pacific  
coast. The carved house  
posts may have  
genealogical or status  
significance or perhaps  
mythological meanings.



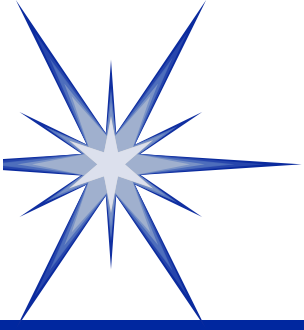




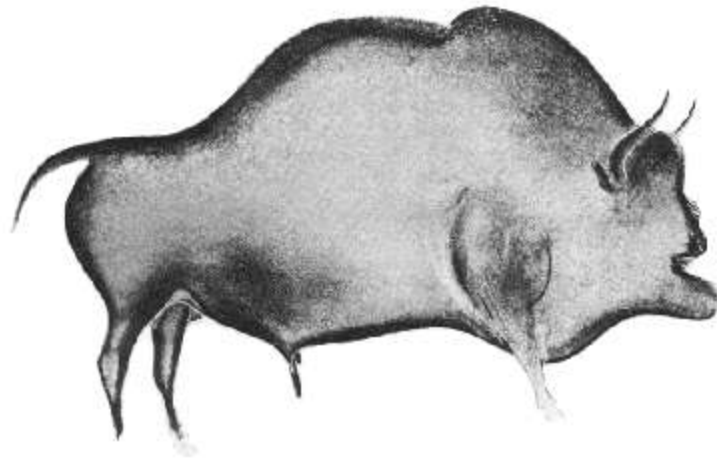
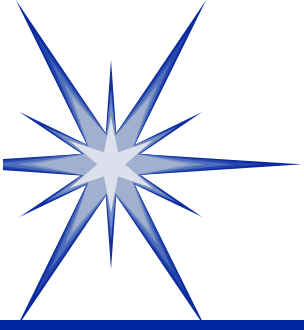
THE TIES OF KINSHIP OFTEN PERSIST  
AFTER DEATH.



The art of this era reveals the growth of human consciousness and the effort of people to understand and control their environment, and it attests to the growing gulf between them and the rest of the animal world.



Cave art by contemporary Australian hunters and gatherers: the water snake and turtle are important figures in their religion.



Polychrome Bison from Font-de-Gaume, Dordogne, France. (Courtesy of the American Museum of Natural History.)



# From 40,000 to 7000 B.C.

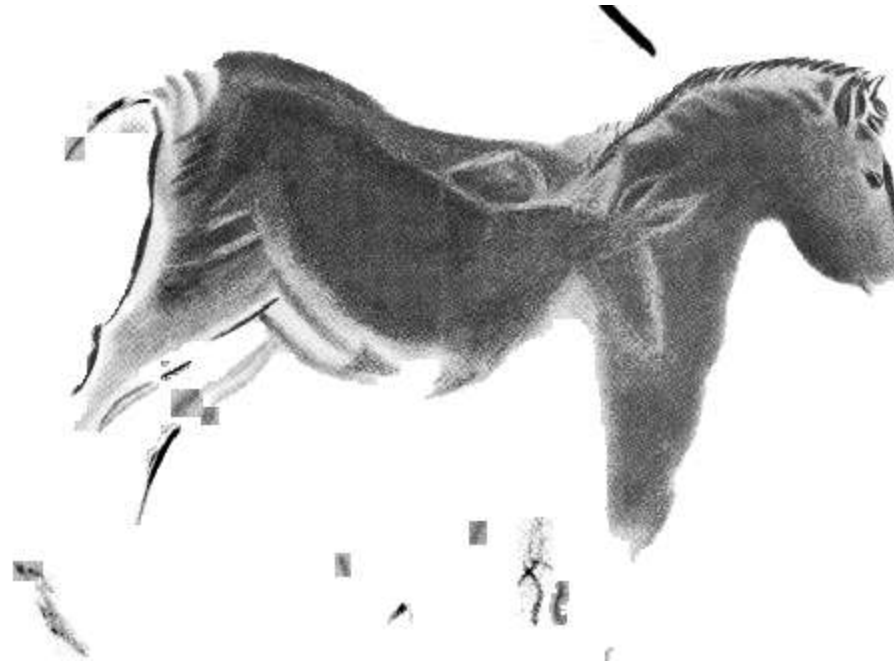
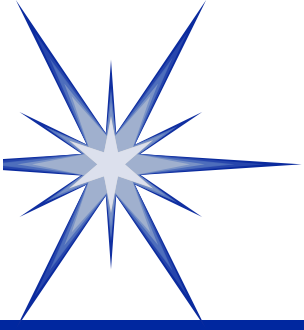
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## ➤ Quickening Pace of Change

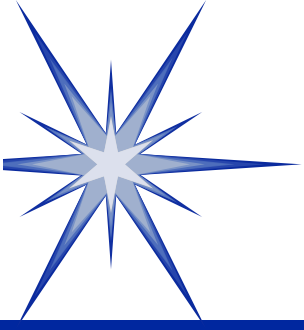
- Tools

- Weapons

- Art



Horse and hind from Altamira, Spain. (Courtesy of the American Museum of Natural History.)



Cro-Magnon artists in the cave of Font-de-Gaume. Mural by Charles Knight. (Courtesy of the American Museum of Natural History.)



# Rapid Acceleration of Change

---

- Genetic
- Language
- Population





The rapid acceleration in the rate of change in the last 30,000 years of the Hunting & Gathering era cannot be explained by genetic change alone, since our species, Homo Sapiens, had already evolved by 100,000 B.C.



# Language

---

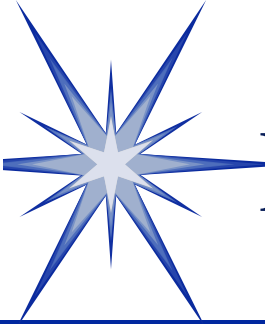
While symbol use began much earlier than this, earlier symbols were probably much less effective as instruments for the acquisition, storage, and transmission of information.



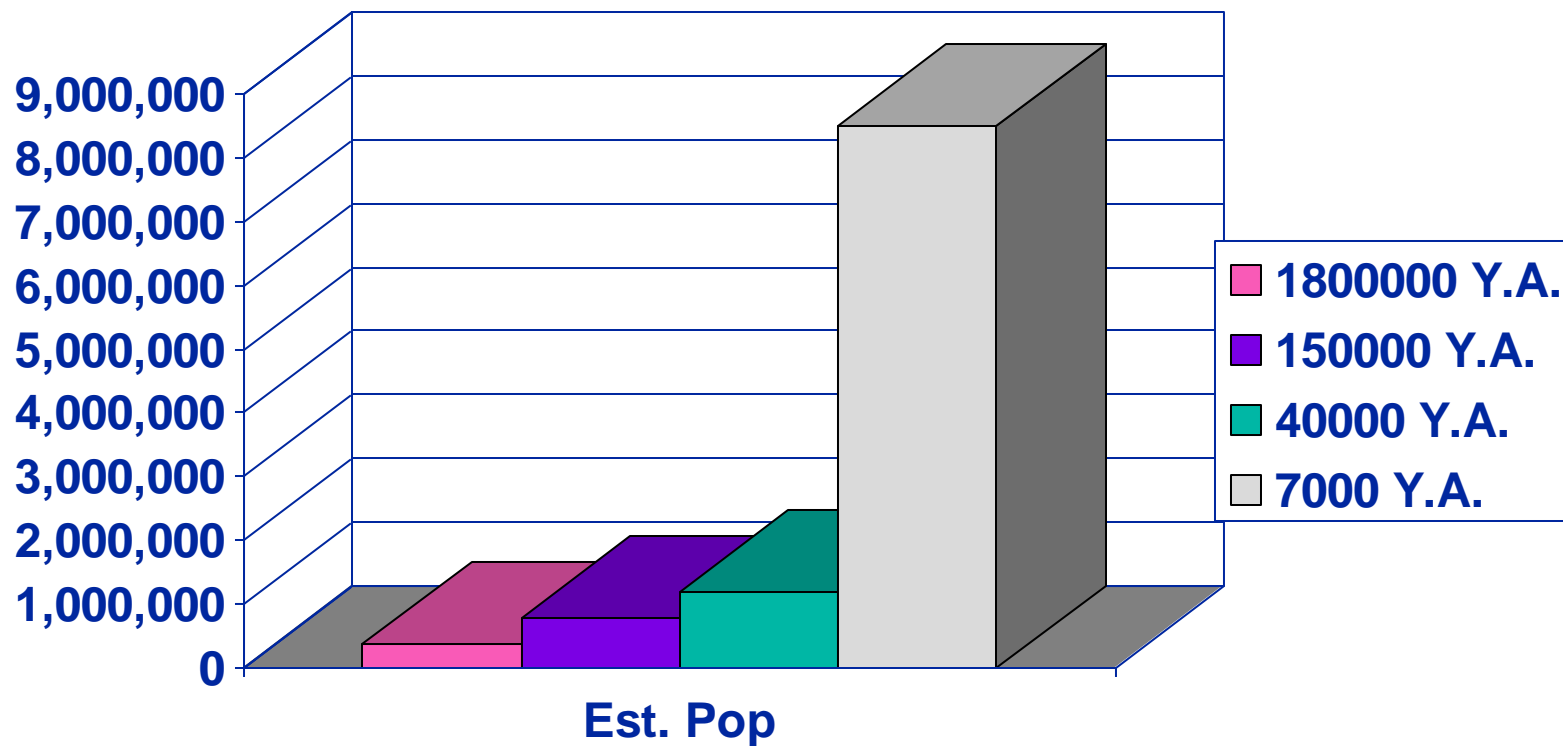
# Population

---

- Growth of population may also have had an effect on technological development.
- The rate of growth of the human population increased substantially after 40,000 B.C.
- Population levels also substantially increased.

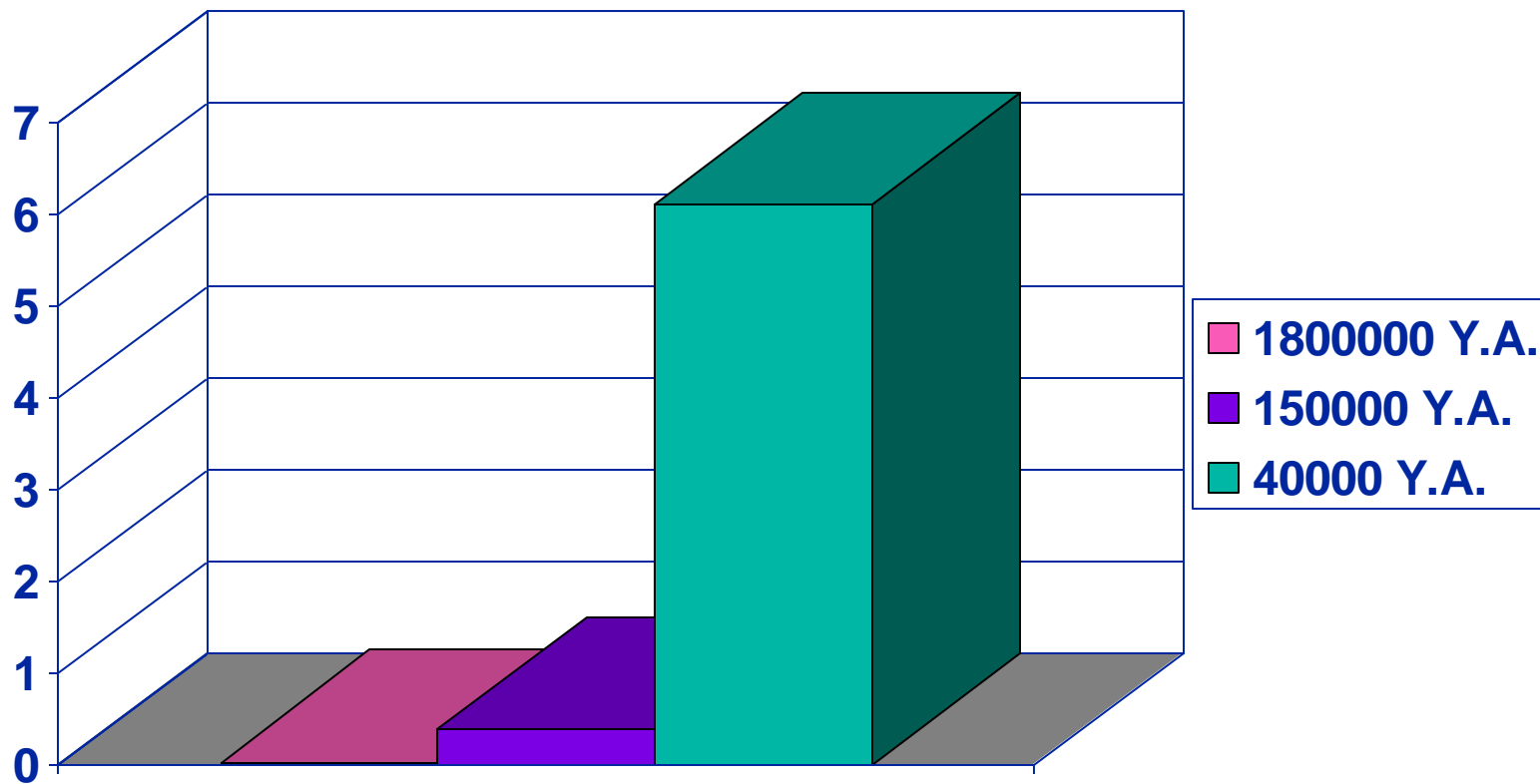


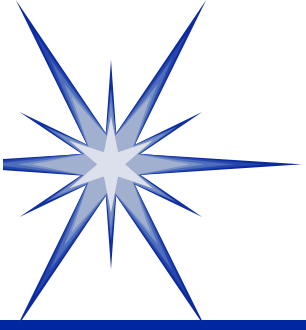
# Estimated Population Level





# Population Growth Rates per 1,000 Years





One of the last photographs of the Ona of Tierra del Fuego, a tribe of hunters and gatherers now extinct.