An Anthropological Essay on Why People Move

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Abstract

Currently, in very rare areas of the world, as well as in the past hundreds of thousands ago, people adapted to the hunting gatherers' culture. There were a lot many reasons why the people adopted this culture, mostly for the communities used to perform residential mobility, which was also performed on an essential basis. Due to the limited resources in the particular areas and the inability to increase the ways that would help the area to increase the natural resources, the people used to relocate. In the modern world, cities are built, and residential mobility is highly decreased, which made people highly connected with stable jobs, agriculture, industry, and an unmovable lifestyle. There are three ancient societies that are even currently living upon their old norms and lifestyles discussed which are the San people, Hadza people, and the Batek group. They are purely adapted to their ancestor's lifestyle and are the most known hunter-gatherer groups who perform highly residential mobility.

Keywords: Anthropology, Hunter-gatherers, Lifestyle, foraging.

Anthropological Essay – Why People Move

Introduction

Understanding the ancient civilization's lifestyle, culture, heritage and daily routines is essential to discovering, studying and analyzing. For this purpose, a number of archeologists and anthropologists conducted research on them. The human hunter-gatherers are a living style of different ancient civilizations in which they used some basic ways to forage food. Central Africa, South Africa, copper Inuit, and North America were some of the known areas where the human hunting gatherers civilizations were found. The foraging involves the collection of wild plants and the chasing of wild animals. The human hunting gatherers used to relocate frequently and there are some basic reasons which are explained in the paper that explained as why the hunter-gatherers used to move. A great number of researches were performed on the human hunting gatherers. The most commonly discussed lifestyle is their residential mobility. As known, the resources could be ended at a specific time which would result in the unavailability of food and wildlife for hunting purposes. The paper will

include a good number of interesting facts collected from the deliberations of anthropologists and archeologists. Most of the research and discoveries concluded that many groups used to travel because of the weather, food sources, and wildlife availability. The three hunter-gatherer groups are selected, which are discussed in detail. Their lifestyle and reasons for relocation are primarily discussed. The main aim of this research paper is to discuss the anthropology of human hunter-gatherers and to compare some of the most known hunter-gatherer groups.

Discussion

Overview

People all over the world used to migrate from one area to another for the betterment of their lives. In the modernized world, there are many different reasons to relocate. The most highlighted are the betterment of the lifestyle, climatic adjustment, and social, political and environmental migration. In recent decades, most of the community migrations have been observed because of political persecution and war. This behavior helps positively and is inherited from ancient times when the resources were limited, and people used to frequently relocate according to the factors that influenced their lives.

Currently, research has finalized that hunting and gathering were humanity's first and the best approach to living. It is considered a successful approach, and the human history, 90% of the civilizations had adopted this style of living. The hunter-gatherers initially didn't stop at a single place for a long time. They used to relocate according to their needs, and the people who didn't follow this approach adapted to farming and pastoralists and started their lives in the form of making permanent homes and cities.

Most of the hunting gatherer societies were nomadic or semi-nomadic. They used to live in temporary settlements. Their residential mobility was extremely frequent, and they used to travel sometimes twice a year. Mostly the hunting gatherers used to live in the rocks, caves, shelters made of impermanent shelters, and sometimes without anything. The hunting gatherers were sometimes rich in getting advantages as well, and sometimes they used to suffer. There are unknown communities and people who were buried while traveling in drought areas where the water, food and rain never happened for years. In idealized cases, there are some of the luckiest civilizations, like the indigenous people located on the northwest coasts of the Pacific. They lived in a highly rich environment where there was plenty of food, good climatic conditions and scheduled rainfalls. Most of the group who were highly frequent in the residential mobility stopped there and started to live on a permanent basis.

The hunting gatherers were mostly characterized by egalitarian societies. Most of the societies had particularly egalitarian social attitudes. One of the hunting gatherer communities that are discussed above, as the residents of the Pacific coasts, used to live in the same place for a long period of time

and didn't prefer residential mobility, was not counted in the egalitarian societies. They are not included in this study as the main aim of the paper is to discuss the hunting gatherer societies, which were highly frequent in residential mobility.

There are different reasons of declining of the hunting gatherers groups. The evolution took place in almost very little time. Almost less than seventy to eighty thousand years. The overall groups' sizes started to decrease, and the trend of hunting gatherers vanished in many areas of the world. The people who didn't feel comfortable living with the highly frequent mobility and unpredictable future started to civilize and do forest cultivation and agriculture. They started making permanent houses and were unable to relocate or maintain their trends of frequent residential mobility.

If discussed in a broader way and restricted to a single area, it can be easy to explain that all of the hunting gatherer groups whose lifestyle included residential mobility were all egalitarians. Their women had a great influence as the men and used to be powerful equally as men. Their socio-economic system is called by many anthropologists and archeologists as primitive communism.

As per the discussion of the way of life of the hunter-gatherer groups, currently, there are some modern hunter-gatherers. They are studied, and their lifestyle is highly discussed by many researchers. There are outnumbered different hunter-gatherer groups who were not recognized, but still, they were known to exist sometime in the past. Their history has completely vanished, and they were never heard and seen after the complete end.

Batek Group

The Batek group is located in the Malaysian lands and has a population of almost one and a half thousand. They are recognized in the Malay language as Orang Asli. They are highly modernized hunter-gatherers, but they still used to relocate frequently. Their traditional religions are Islam, Christianity, and Buddhism.

In their introduction, the English, Australian, and native Malaysian anthropologists have concluded their lifestyle as they used to live in the form of family groups. Most of the groups have almost 9 to twelve families, which makes a perfect size for a good and effective food collection and frequent residential mobility. The Batek community highly offends private land ownership and doesn't believe in that concept. Whenever they camp somewhere, they consider themselves to be the caretakers of that area rather than considered to be the owners of the land. Their social norms with respect to the land are highly different from the entire world and many other tribal communities. They believe that the owner is not limited to any single person because they believe in the sharing of the food, so they like to share the food from any wild area where they used to camp or live for a couple of days, hours or weeks. In contrast to the land, there are some things that are considered human personal properly which are the man's blowgun and the women's combs.

The hunter-gatherers used to live in huts and temporary residences. They have limited resources and

use to live on naturally grown food and wildlife. The hunter-gatherers generally stay in an area where they feel that this place would have enough food for the current season. They spend time building small huts and temporary residences. Most of the hunter-gatherers use to collect wild plants and fruits for their daily supply of food and don't prefer to grow their own. If the wildlife is approachable and they have some proper tools and skills to hunt them down, then they also analyze its availability before settling down to a specific place.

There is a study conducted by a group of anthropologists who have discussed that hunter gatherers prefer residential mobility in response to how quickly they finish the local resources available because of which they settled there. Their research has given a deep knowledge about the ancestors of the hunter-gatherers societies who used to move frequently across the ancient landscapes.

Batek is one of the known socially egalitarian societies that previously lived in the nomadic form. Their areas of relocation were the rainforests of the tropical regions in the northwestern areas of peninsular Malaysia. The anthropologists researched their relocation and residential mobility patterns. Based on the data provided to them in 1975-76, it was analyzed that their relocation patterns in the upper Lebir River watershed were for only ninety-three days, which they used to occupy eleven residential camps in that region. In each residence, they used to spend eight to nine days. The men used to hunt for the wildlife while the women were considered for gathering the yams and fruits. The men also used to perform their jobs in palm climbing for the collection of rattan vines and used to barter it for rice from the local communities. Their residential mobility was highly beneficial for themselves as well as the permanently living local societies.

Batek's is a highly peaceful society. If there are two individuals who have a conflict on an issue, they will handle it privately and very non-aggressive way. If this doesn't help in finding a solution or agreement, then both members announce their own points of view in public, and after a complete discussion among the members of the camp, the decisions are made. They don't have any internal leader and everyone is considered as an equal member of the camp. If still the solution is not made and the aggressiveness is highly observed then the camp finally decides to let both the group members leave the group and return with cool minds so that there would be no grief in the hearts of anyone.

The main purpose of their relocation was that how quickly they use to completely finish the local sources of food and have difficulties to find more. The marginal value model helped in understanding this factor in which the hunter-gatherers used to relocate. Batek lived mostly in complex social groups. Their foraging efficiency was highly maximized while being in the group. According to the analysts, the group used to share the food, which resulted in equal effects on the food shortage, and that's why the decision was collectively to move forward in search of another area to relocate.

There were many Batek groups who claimed that the overall decision made to relocate was based on the women. When the women are unable to forge for food, and the area seems to produce fewer carbohydrates than required, then the hunter-gatherers use to relocate. The collection of rattan is

considered for the Batek to be a symbol of relocation. When the Batek is unable to find enough rattan, then it's time for them to relocate.

The groups mostly prefer to share food and resources because of their sharing norms. Batek has a moral obligation to share the food with the camp members. The person who harvests the food will first share it with his immediate family members, then to the extended family members, and then to the other members of the camp. This is helpful for the family whose luck is not with them in finding the food, and the sharing habits help to fulfill the daily requirements of everyone, and no belly seems to be empty in the group.

The Batek's also hunt as well. At the time of butchering of meat it is an opportunity of the entrance of a large amount of food to enter the camp. There is a formal as well as a ritualistic way of sharing the food and dividing it among all the members of the camp. For example, if they hunt a monkey, they initially cook the tail and offal for enjoyment and celebration because it is cooked very quickly. After that, all the food is divided into equal parts with respect to the number of families. The portions are mostly adjusted according to the size of the family.

The main purpose of sharing food or their concept doesn't relate to kindness. This concept could be explained as the food belonging to the forest, and the one who finds it has a responsibility to share and show the ways to find more. Selfishness is strictly prohibited. It is not allowed to steal food from another one who has found it and is hungry. The unkind person is not accepted to be in the camp. The group used to be kind, friendly, and in relation to one another which is highly helpful for everyone in enjoying life with the best possible practices.

The hunter-gatherers mostly have different purposes to relocate. One of the most important is food, which is discussed above. Moreover, there are many economic, social, and natural issues that result in their relocations as well (Endicott, 1988).

San People Society

The San people are mostly the members of Khoisan-speaking people. They are mostly indigenous hunting gatherers. Most of them represent the first nation of southern Africa. They live in the territories of the area spanning Namibia, Angola, Botswana, Zimbabwe, Lesotho, Zambia, and South Africa.

The ancestors of the san people community are the first residents of all over South Africa. There was no one else, and with the help of the local resources and hunting skills started living, and their practices are used currently. It can be understood by the proof that the historic existence of the San people and their paintings and other artifacts are dated back more than 70,000 years ago. They are the oldest known art pieces related to the San people only. The San were comparatively less nomadic and were known as semi-nomadic for years. They used to travel and relocate according to the change in the season and sometimes only because of the lack of sources in which the most commonly

missing natural resource is water. Game animals, edible plants, and climatic conditions are the afterward things and are considered after the availability of water.

The overall population consists of almost 50,000 to 60,000 individuals, which is comparatively less than in the past. The reason of decreasing in their population is the modernization of their people. Children have already started to attend colleges and universities, which resulted in a lack of residential mobility for many young people for a decade. Also, the lack of residential mobility is one of the major causes is the government's compulsory orders to participate in farming since the 1990s. Even the change in their lifestyle didn't affect the knowledge about their anthropological status, and they used to provide valuable information to anthropologists and archeologists, which has been highly appreciated for decades. Also, they have enough details about the human genetics change and have protected highly valuable cultural treasures which are highly precious to them.

Their discussion could not be completed without the discussion of their ethnic nomenclature. The indigenous people are considered as same all over groups or nations. They have a leader in the group or the nation whose name is considered the identity of the whole group. The indigenous people of South Africa mostly want them to be identified and tracked by the personal names of their individual nations. Their communities are named San, Bushmen, and Basarwa. Since they have common ancestry and habits so they are collectively called by anthropologists and archeologists as San people. Sometimes these terms used are deemed to be offensive to foreigners as their meanings are highly different comparatively. San means someone who picks food from the ground. Other words were considered to be more offensive.

This issue was highly serious, and in the 1990s, it became more important for the delegates and representatives of different areas. There were several meetings held in the 1990s that concluded the name of all of the communities collectively to be San. This term is now considered a neutral term for all the community members as well as for foreigners to call them.

The overall society of the San is discussed in all the anthropologists and archeologists' research in great detail. The San Kinship system is considered the reflection of interdependence as a traditional and highly residentially mobile foraging group and band. The San kinship system is highly considered to have the same terms and set of rules as compared to the European cultures. The system also has a name rule as well as an age rule collectively. The age rule is considered for the decision-making of what to be called a younger one. There are relatively very fewer number names circulating in the community, which is counted as thirty-five per sex, which concludes only seventy overall. Every child is either named after a grandparent or another elder relative.

The children are not assigned any particular duties as compared to other cultures all over the world. They are not even bound to get an education but use to play and spend their early time in leisure. It must be known that leisure and enjoyment are known to be highly important for the people of San of all ages. They used to make gatherings and spend their time in conversations, playing music, making jokes, as well as scary dances.

The women have a very high status and respect in the San community. They are highly respected and could be the leaders of their family or group. The family decisions, ownership of the foraging lands, water holes, and many other belongings are decided by them as well. The women's main role in their society is the involvement of the food but they also use their skills in hunting as well. The San women used to hunt for centuries with their men as they were not considered to be fragile completely, except in some cases where men were only allowed to be involved.

The water is considered the most important in San people. The droughts in Africa, as known all over the world, last longer than months and sometimes a complete year. They use some special techniques to collect the water, which has been highly helpful for them for centuries. When the wells and water resources completely end. They used to dig deep wells in which they placed long stems of grass and an empty ostrich eggshell. The water is automatically collected in it which fulfills some basic needs of water.

San is classified, traditionally, as an egalitarian society. They have chiefs, but their influence is highly limited. The san people make their decisions by themselves. Women are also equally treated as men. The San people, on a regular basis, give gifts to one another, which is highly helpful in eliminating the trading or purchasing of the goods and services of one another inside the group, tribe, or camp.

Recently San community has started to get opportunities to get engaged with the modern world, which let them benefits them and their tradition. At the start of the 21st century, with the advancement in science and medicine, a patent was approved between the San people and the CSIR in the year 2003, which allowed the authorities to use their services in collecting the Hoodia plant for extraction of a substance for improvement of the diet. The benefit-sharing agreement is the first opportunity for the San people to get the royalties as they are its holders. The drug obtained with the help of the San people has not yet been prepared legally and under the agreement of the San people.

The government has some very inhuman acts only to protect the place for the wildlife and the gem and diamond mining. The indigenous San people have lived their lives in a simple way according to their rules for thousands of years. The government did not understand these things and ordered them to relocate outside the area of their remote residences. The conspiracy here for relocation is to help the diamond and gem mining under the special observation of the government and international trading corporations (Protogerou, Hagger & Johnson, 2017).

Hadza People

The indigenous ethnic group located in the north-central part of Tanzania is known as the Hadza or Hadzabe people. They live around Lake Eyasi, which is located in the central Rift Valley. This location is beside the Serengeti plateau. According to the surveyors and researchers, the overall population calculated of Hadza people was around 1000 to 1500. Tourism is very high in the area, and it is highly affecting the people of the indigenous community to keep up with their traditions and the way of life they chose hundreds of years ago.

Hadza people are not classified with some other groups. Their identity is completely separate from the other ones. They speak Khoisan languages. The Hadza community's language is completely isolated from any other language in the world. According to anthropologists and gene classifiers, these people have completely different genes as well. Due to their aboriginal and indigenous hunter-gatherer way of life, they have spent thousands of years in Tanzania, where they used to relocate to the surrounding areas with respect to the food and water shortages. There are very less and rare modifications of lifestyle seen in the recent hundred years in their basic way of life.

During the start of the 18th century, Hadza people started to consider farming and used to increase their contact with farming. The first and very new contact with the European people was started in the 19th century. There were several attempts to introduce the colonial administrations, as well as the introduction of structured farming and Christianity, which failed completely. The Hadza people completely rejected this concept and continued their own way of life, which they had been practicing for the recent thousands of years. Neighboring communities, safari, and tourism are also highly affecting them, which caused great pressure on them to practice their original way of life.

The people of Hadza live around the lack of Eyasi and the Yaeda Valley. During the wet season when there is plenty of rainfall and all the possible ways of the supply of water, they camp mostly outside these areas. In the dry season, they mostly cross travel between the area because of good sources of water and food sources. The Yaeda Valley is easy to cross because of easy hills and less difficult pre-understood pathways.

The people mostly forge outside the areas and around the slopes of the mouth Oldeani, which is located in the extreme north of the Mong'ola and up above the Serengeti plains. This kind of foraging is done only for hunting, collecting the berry as well and finding honey. Hunting is illegal in the area, but because of the Hadza people's tradition and way of life, the government has given them special freedom to hunt. There are many laws and taxes which are not applicable to the Hadza people.

The camps of the Hadza people are known as bands in African literature. They consist of mostly 20 to 30 people. During the berry season multiple bands get together and form a giant camp during the berry season. There is no specified hierarchy. The conflicts are mostly resolved either by negotiation or by one party being forced to leave to join another camp. The people of Hadza live mostly in the communal setting in which they get to engage in cooperative child-rearing.

There are many reasons because of why the Hadza people mostly used to perform residential mobility. One of the most highlighted points is that they don't want to keep the conflict for a long period of time and leave the camp without any fight or physical conflict. The camps, most of the time, are seen to be splitting for these reasons. Another important point due to which most of the camps are seen as abundant is illness. Whenever someone is ill, or someone dies at a place, the place is considered a place of illness and is left immediately by the residents.

Another important cause of their residential mobility on a frequent basis is the seasonal migration in which they travel from one area to another, and this practice has been observed since their origin.

During the dry season, the water is highly abundant, and the hunting grounds completely get emptied, which results in people moving out of the area. If a person or a group is able to kill a giant animal far from the home then the camp also temporarily relocates to that area. For example, a man or a group has killed a giraffe. Smaller animals are brought back home as they are easy to carry. The shelters are normally built in a few hours, and most of the building materials and possessions can be carried on by the individual at the back.

There is overall no social enforcement of monogamy. The men and women value the traits in which hard work is the most highlighted one while evaluating the group of people for finding a good and responsible partner. Physical attractiveness is also considered in many cases. There are many preferences for attractiveness in which symmetry, averageness, voice pitch, and sexual dimorphic are similar preferences that are seen and practiced in the western world as well as all over the world.

In the discussion of subsistence, Hadza men are usually seen to forage on their own, and during the whole day, they used to move around and find things required for the meals and other daily requirements. Men usually find honey and fruits and perform the wild game if available. When the bands collectively join together, then the women also participate in the foraging. They usually bring berries, baobab fruit as, well, and tuber as per their approachability.

Both men and women used to find water and fruit collectively. They have a culture that when the women are foraging, there must be a man with them for their assistance in the ways and empowering their strengths in difficult situations. In the wet season, people mostly eat fruit and honey. Tubers and meat are also considered sometimes. During the dry season, meat is compulsory, and it is required largely because of the concentrated amounts of water found and limited sources known. During this season, the men usually make pairs and use them to hunt for long distances. They spend almost entire nights lying beside the water holes to hunt animals. The bows and arrows are treated with poison. This poison is made from the branches of a shrub which is known as Adenium coetaneous. The people of Hadza are known for their skills and selectiveness. They are also opportunistic foragers. They are highly flexible with respect to their diet and adjust to whatever they find to eat.

In the prevailing conditions, the only thing that helps them is their opportunism and the adjustment to the highly variable conditions. There are many groups that mostly eat only fruits, berries and tubers, but in contrast, there are some as well that only rely on meat, but it depends upon the richness of the conditions and availability. They have used many ancient ways of finding honey nests and tracking the animals running. The best way is by the help of the birds. For getting wax and honey, they mostly use the birds, which make their tracks towards their prey (Pontzer et al., 2015).

Comparison

In comparison, all three societies are comparatively the same on the overall basis, but there are some major and minor lifestyles and ways of performing residential movements. They have different ways of foraging and use different ways of surviving in difficult situations but overall, all the hunter-

gatherers with residential mobility are having the same behavior against the natural resources decrease. In general, all the three groups relocate from one place to another.

The Batek are located in the far eastern lands of Malaysia, and they are highly indigenous. The Hadza people and the San community are located in the central and southern regions of Africa. The main purpose of all three tribes is to fulfill their needs with respect to food and water. Also, the places where they live can provide food for a limited time period. All three communities have one thing in common: they are not willing to start agriculture and farming. It's not included in their culture or traditions. They used to hunt the locally available animals in the forests and plains, which they used to survive accordingly.

In Malaysia, the Batek usually live beside the river and they climb the palm, hunt in the wild, and live on the fruits and the bartered rice. Whenever it is difficult to find food on the land they are currently living on, they move towards the other land, which is rich in producing food for their basic fulfillment. The people of San mostly relocate because of many reasons and the most highlighted one is the lack of rainfall and food. The people usually live in temporary residences and caves. Lives mostly on the fruits and meat which is collected after the hunting of animals. The whole group searches for food and divides among each other. The people of Hadza also relocate due the food problems and water shortages. Their area of movement is highly affected because of the lack of water. The animals run away to the neighboring lands and the fruit is also rarely found. That's why the people mostly relocate to the outer areas of Tanzania.

The conflict is highly considered by the Hadza and Batek people. The handling of conflict is very decently handled in them rather than what is shown in the movies and television serials. The Batek community lets the two individuals negotiate separately or privately first. If no solution is found, then the community's opinion is considered. If still, the answers are still not good and proper, then they have to leave the group, which will finally let them resolve the issue or conflict. The Hadza people live in camps, and when some camps collectively live together in the dry season. When two camps have conflicts with each other, one is required to leave. There are no conflict management techniques available that would be used because they have a belief that even for the sake of peace, if the conflict is managed still, then the people will have definite issues ever after.

With respect to the shelter, the Batek people usually try to build small huts beside the rivers and palm trees. The forest is close to them, and they don't even try to perform farming or agriculture. The San people have started shifting to modernization, which is a positive step for the local communities and the government. Many of their people have left residential mobility and started to get familiar with the modern world and modern way of life. In contrast, the Hadza community members are completely away from the modern world, and they are not involving it in their daily routines. Due to the European colonization practice and the current government, the Hadza population was highly damaged, and they are not able to purely keep up with their way of life.

All the communities have many different reasons for relocation. The death and illness also make some

of them relocate. The enemy and shortage of food also result in relocation. Climatic changes like flood, drought, famine, and rainfall also result in relocation. These three communities are far away from each other, and the discussion about them is highly authentic according to the anthropologists and the studies conducted with respect to human behavior and anthropology. Scientists have used these current civilizations, their ancient art, and their way of life to predict the behavior of ancient human being and their ways of life.

There is very limited data about the vanished communities of the world related to their relocations to different areas of the world as well as their lifestyle and for that purpose to find about them, it is preferred to find data about the hunting-gathering communities. The communities that vanished hundreds and thousands of years ago could not be studied in such detail because of very little knowledge about them, as well as rare discussions available on the internet from authentic anthropological sources.

Conclusion

In a nutshell, it can be explained that the paper is composed of an overall discussion about the hunter-gatherer communities that exist even today, and their origins are almost thousands of years ago. The discussed communities are good images of ancient human beings. The people of those communities represent the way of life of the first people of their regions and the people who have some genetic similarities. The discussed communities are the Batek, San, and Hadza communities. They are famous and are well known by the international world as the hunting gatherer societies. They perform residential mobility and are not able to live in a single place for a long time period because of their dependence on natural resources rather than self-grown plants and self-built water reserves and wells.

Most people are very good at explaining which American, British, African and Australian anthropologists are specifically on the top. The Batek community has its own lifestyle. They live near the rivers and are based in very good rainy areas. Their reasons for moving from one area to another are floods, climate, and lack of naturally grown fruits and other carbohydrate nutrients. The San people and the Hadza community are well-known African tribes. They also prefer residential mobility and mostly don’t stay in one place for a long period of time. Due to the famine, lack of water, and lack of food, the people prefer to move consistently from one place to another, which results in their sustainability in the difficult environment and keeping in touch with the richest areas of food supplies with respect to the seasons.

There has been no link between any communities with each other for centuries. Also, they don’t believe in making relations with other people, which results in the purity of their genes, and they represent a separate and individual community that is completely different from everyone. The scientists highly admired this kind of behavior and didn’t expect much of a difference in their genes even from the native non-tribal as well as people with no previous background as hunting gatherers.

Their way of life is completely different with respect to anyone else in the world, and they are highly observed and cared for by international communities and organizations like the United Nations, the World Health Organization, and many Asian and American NGOs.

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