

Indigenous Culture and Primitive People: A Look at Poverty and Well Being

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The indigenous culture of primitive people and their habitats are at the edge of extinction. Although globalisation has initiated numerous opportunities for millions of people around the world, Social anthropologists have analysed the effects of indigenous cultures from the wider context of globalisation. In this essay I will examine development and modernisation from the perspective of indigenous people and why development should take their [culture](#) seriously.

'Development' and anthropology are locked in an uneasy relationship 'development' has a background in early anthropological theories of social evolutionism. Anthropology has criticised the 'one fits all' approach to the 'modernising' of these 'backward societies'. The political history of indigenous societies are viewed as 'underdeveloped' rather than 'undeveloped' and understanding this relationally tends to move with the intellectual trends of the time, in which social trends move to shifts in globalisation, Sarmiento Barletti (2014). Development must take cultural specificity into account, this is because our planet is made up of various ways of being human and varying ways of wellbeing. It is inherent to think the way we do and the distinction here obviously is what is common sense to 'us' is not

common sense to the Ashaninka people. This leads to the idea that the earth is not a commodity but a social agent, a network of sociality where indigenous groups interact with sociality, Sarmiento Barletti (2014). Lewis Henry Morgan (1877) divides the social evolution of humans into 3 basic stages, each stage was distinguished by a technological development. In each stage had a correlate in patterns of subsistence for example marriage, family, and political organization. Morgan...

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Oil and gas projects in the Western Amazon: threats to wilderness, biodiversity, and indigenous peoples.

Finer M, Jenkins CN, Pimm SL, Keane B, Ross C published in mid-August by researchers at Duke University in North Carolina and the U.S.-based non-governmental organisations Save America's Forests and Land Is Life

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