

Anthropology

[Science](#), [Anthropology](#)



Instruction: Task: Anthropology. The bush meat crisis refers to the illegal killing and subsequent dealings in wild animal meat particularly in Africa. In most societies, the killing of wildlife is illegal, though the practice is still relatively widespread. Countries that have large forest coverage and experience economic problems such as in Africa are the most affected, since the locals are bound to take up poaching as a means of survival. This constitutes the bush meat crisis. Additionally, this involves the crude nature of hunting down the animals, and the subsequent rudimentary handling of the meat. Various regions have their own endangered species for which the crisis mainly applies, but in most general definitions, it is used to refer to the killing of the great apes and other primates (Jurmain 129). Possible solutions to this problem include increased conservation measures in the parks and wildlife reservations. Additionally, swoops could be made in hotspots and those arrested be given hefty fines and long sentences to deter the practice. Both humans and primates are social beings, and this means that they exist in social settings and not in solitary existence. This trait exists between the two groups, and though it's for defense, it also aids in realizing a form of hierarchical structure. Additionally, both primates and humans consistently groom each other, as a form of social behavior that bonds them together (Jurmain 160). This is especially due to the similarity in forelimbs, which enable both humans and primates use their fingers for grooming purposes. Moreover, both primates and humans appreciate territoriality and any two given factions have to respect the territoriality of each other. What is more, both humans and primates have a sense of communication, which is a behavioral trait that assists in maintaining the social structure of the groups.

Primates have culture, and this is as defined by their behavior that is noticeable from various ecological and evolutionary perspectives. Shreeve (1991) depicts the various similarities that can be drawn from the behavior of primates and humans, and in most cases, the evidence of a culture is easily noticeable since both have one evolutionary background. One stark representation of culture is the relatively advanced aspect of deception, which is a major survival tactic for primates. It is so well advanced that it is one of the most widely used mechanisms in the wild. The social nature of primates calls for the need for some culture, since there is bound to increased levels of competition. Therefore, the existence of culture among primates is primarily subject to the social nature of the primates, thereby highlighting the importance it has towards survival. Shreeve (1991) particularly points out to deception, concealment and sneakiness as some of the most avid representations of the existence of culture among primates, primarily based on their social nature.

Various substantial changes occurred during the bipedal evolution, and each had its own significance. One was on the feet, which had to adapt to the increased body weight. Therefore, the transformation was focused on resulting in a more even platform for the entire body, as opposed to the initial formation where it acted as a limb (Jurmain 191). Additionally, the case was the same for the hip, which was to support increased weight due to the absence of the functionality of arms as support for the torso. Therefore, the hip linkages are bigger and this increases stability (Jurmain 199). The changes also extend to the knee structure, which is aimed at improving the support and stability. These changes were some of the essential

modifications that occurred to quadruped species during the bipedal evolution.

Works Cited.

Jurmain, Robert, et al. *Essentials of Physical Anthropology*. Belmont, CA: Cengage Learning, 2012.

Shreeve, James. “Machiavellian Monkeys.” *Discover* June 1991: pp. 69 – 73. Print.