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Hazda

The Hadza people are a modern hunter-gatherer society living in northern Tanzania. Their lifestyle is primarily focused on hunting and foraging for food, with no domesticated livestock or food storage. Their culture is communal and egalitarian, with no formal religion or belief in an afterlife. Instead, they offer prayers to Ishoko, the sun. The Hadza are a healthy and stable population, with an economic system based on immediate returns from hunting and foraging. They do not have a complex political system, but their social organization is based on small, nomadic groups with an egalitarian structure. The Hadza value environmental conservation and the skills of good hunters. Their kinship system extends beyond the nuclear family, and their social structure frequently changes as they move from group to group.

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Tsimane

The Tsimané are an indigenous people of the Bolivian Amazon who lead a subsistence lifestyle involving hunting, gathering, fishing and farming. Their culture is rich and diverse, with unique traditions and beliefs. Their economic system is largely based on subsistence farming, but in recent years, they have experienced increased access to market goods and cash economies. Politically, they mainly focus on representation of common interests related to land and resource rights. The Tsimané value their traditional ways of life and have a close-knit kinship system. Their social organization is based on dispersed household clusters tied together by networks of kinship and cooperative production and consumption.

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Ache

The Aché are a hunter-gatherer society living in eastern Paraguay. They have a culture that highly values puberty, death, and a club. Their economic system is not well-documented, but they engage in attempts to obtain more of their traditional home range through the Paraguayan legal system. Their political ideologies are not well-documented, but they have no recognized chiefs or any other political-religious office. Their values are not well-documented, but their cultural heritage consists of stories and traditions passed on orally. The Aché kinship system is a residence-based form of kin organization. Their social organization is not well-documented, but there were no specialist shamans in their society.

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Machiguenga

The Machiguenga are a hunter-gatherer society with swidden agriculture living in the jungles of Southeastern Peru. Their culture is characterized by the absence of personal names, with members of the same band identified by kin terminology. Their economic system revolves around cooperative community work, with a focus on agriculture. While there isn't much information available on their political ideologies, it is known that most of the Machiguenga have been sedentized and centralized by missionaries, markets, and government-administered schools over the last 30 years. Their values emphasize the importance of their native language and cultural preservation. They follow a simple Dravidian kinship system which doesn't stress marriage as alliance, and their social organization is primarily family-based.

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Orma

The Orma people, predominantly found in northern Kenya and southern Ethiopia, are known for their pastoralist lifestyle. They are Muslims, and their culture and language are essentially Somali. Their economic system revolves around pastoralism, and they are known for their small-scale businesses. Politically, they are Islamic and have been influenced by Somali ideas. The Orma value community, service, and personal responsibility. Their kinship system is based on both biological and social descent, and their social organization is complex, with efforts being made to incorporate them into mainstream Kenyan society. They have experienced significant territorial loss and societal changes.

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Yanomami

The Yanomami are the largest relatively isolated tribe in South America. They live in the rainforests and mountains of northern Brazil and southern Venezuela. Their lifestyle is highly dependent on hunting and gathering. Their culture is deeply rooted in their belief in equality among people and they do not recognize 'chiefs'. Decisions are made by consensus after everyone has had the chance to speak. Their economic system is primarily a subsistence economy. However, their political ideologies are not clearly defined but they have a strong belief in the importance of maintaining their lands and protecting their culture. The Yanomami value marriage, family, leadership, and belief in spirits. They have a patrilineal kinship system and their social organization is structured around large, circular, communal houses called yanos or shabonos.