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At an ethnographic level, the concise volume provides detailed analyses of divergent types of pastoral societies, including segmentary tribes, tribal chiefdoms, and peasant pastoralists.

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Drawing upon the author's extensive field research among pastoral peoples in the Middle East, India, and the Mediterranean, and on more than 30 years of comparative study of pastoralists around the world, Pastoralists is an authoritative synthesis of the varieties of pastoral life. At an ethnographic level, the concise volume provides detailed analyses of divergent types of pastoral societies, including segmentary tribes, tribal chiefdoms, and peasant pastoralists. At the same time, it addresses a set of substantive theoretical issues: ecological and cultural variation, equality and inequality, hierarchy and the basis of power, and state power and resistance. The book validates "pastoralists" as a conceptual category even as it reveals the diversity of societies, subsistence strategies, and power arrangements subsumed by that term.

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Based on his own field research and the ethnographic reports of other scholars, anthropologist Salzman presents an analysis of Middle Eastern culture that goes a long way toward explaining the gulf between Western and Middle Eastern cultural perspectives

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Pastoralism has shaped livelihoods and landscapes on the African continent for millennia. Mobile livestock husbandry has generally been portrayed as an economic strategy that successfully met the challenges of low biomass productivity and environmental variability in arid and semi-arid environments. This volume focuses on the emergence, diversity, and inherent dynamics of pastoralism in Africa based on research during a twelve-year period on the southwest and northeast regions. Unraveling the complex prehistory, history, and contemporary political ecology of African pastoralism, results in insight into the ingenuity and flexibility of historical and contemporary herders.

In The Ecology of Pastoralism, diverse contributions from archaeologists and ethnographers address pastoralism's significant impact on humanity's basic subsistence and survival, focusing on the network of social, political, and religious institutions existing within various societies dependent on animal husbandry. Pastoral peoples, both past and present, have organized their relationships with certain animals to maximize their ability to survive and adapt to a wide range of conditions over time. Contributors show that despite differences in landscape, environment, and administrative and political structures, these societies share a major characteristic—high flexibility. Based partially on the adaptability of various domestic animals to difficult environments and partially on the ability of people to establish networks allowing them to accommodate political, social, and economic needs, this flexibility is key to the survival of complex pastoral systems and serves as the connection among the varied cultures in the volume. In The Ecology of Pastoralism, a variety of case studies from a broad geographic sampling uses archaeological and contemporary data and offers a new perspective on the study of pastoralism, making this volume a valuable contribution to current research in the area.

Are humans by nature hierarchical or egalitarian? Hierarchy in the Forest addresses this question by examining the evolutionary origins of social and political behavior. Christopher Boehm, an anthropologist whose fieldwork has focused on the political arrangements of human and nonhuman primate groups, postulates that egalitarianism is in effect a hierarchy in which the weak combine forces to dominate the strong. The political flexibility of our species is formidable: we can be quite egalitarian, we can be quite despotic. Hierarchy in the Forest traces the roots of these contradictory traits in chimpanzee, bonobo, gorilla, and early human societies. Boehm looks at the loose group structures of hunter-gatherers, then at tribal segmentation, and finally at present-day governments to see how these conflicting tendencies are reflected. Hierarchy in the Forest claims new territory for biological anthropology and evolutionary biology by extending the domain of these sciences into a crucial aspect of human political and social behavior. This book will be a key document in the study of the evolutionary basis of genuine altruism. Table of Contents: The Question of Egalitarian Society Hierarchy and Equality Putting Down Aggressors Equality and Its Causes A Wider View of Egalitarianism The Hominoid Political Spectrum Ancestral Politics The Evolution of Egalitarian Society Paleolithic Politics and Natural Selection Ambivalence and Compromise in Human Nature References Index Reviews of this book: This well-written book, geared toward an audience with background in the behavioral and evolutionary sciences but accessible to a broad readership, raises two general questions: 'What is an egalitarian society?' and 'How have these societies evolved?' ...[Christopher Boehm] takes the reader on a journey from the Arctic to the Americas, from Australia to Africa, in search of hunter-gatherer and tribal societies that emanate the egalitarian ethos--one that promotes generosity, altruism and sharing but forbids upstartism, aggression and egoism. Throughout this journey, Boehm tantalizes the reader with vivid anthropological accounts of ridicule, criticism, ostracism and even execution--prevalent tactics used by subordinates in egalitarian societies to level the social playing field...Hierarchy in the Forest is an interesting and thought-provoking book that is surely an important contribution to perspectives on human sociality and politics. --Ryan Earley, American Scientist Reviews of this book: Combing an exhaustive ethnographic survey of human societies from groups of hunter-gatherers to contemporary residents of the Balkans with a detailed analysis of the behavioral

attributes of non-human primates (chimpanzees, gorillas, bonobos), Boehm focuses on whether humans are hierarchical or egalitarian by nature...[Boehm's hypotheses] are invariably intriguing and well documented...He raises topics of wide interest and his book should get attention. --Publishers Weekly Boehm has been the first to look at egalitarianism with a cold, unromantic eye. He sees it as a victory over hierarchical tendencies, which are equally marked in our species. I would predict that his insightful examination will reverberate within anthropology and the social sciences as well as among biologists interested in the evolution of social systems. --Frans de Waal, Emory University Hierarchy in the Forest is an original and stimulating contribution to thinking about the origins of egalitarianism. I personally find Boehm's ideas convincing, but whether one agrees with him or not, he has formulated his hypotheses in such a way that this book is likely to set the terms of the discussion for the foreseeable future. --Barbara Smuts, University of Michigan The most unique and interesting feature of this clear, well written book is the way Boehm links the study of nonhuman primates (particularly chimpanzees) to traditional concepts of political anthropology. As a political scientist, I was intrigued by Boehm's suggestion that democracy, both ancient and modern, could be understood as the expression of the same natural dispositions that support the egalitarianism of nomadic bands and sedentary tribes. I expect that many scholars in biology, anthropology, and the social sciences would learn from this stimulating book. Even those who disagree with Boehm's arguments are likely to be provoked in instructive ways. --Larry Arnhart, Northern Illinois University Chris Boehm boldly and cogently attacks a whole orthodoxy in anthropology which sees hunter-gatherer 'egalitarianism' as somehow the basic form of human society. No praise can be too high for Boehm's brilliant and courageous book. --Robin Fox, Rutgers University

In conventional views, pastoralism was classified as a stage of civilization that needed to be abolished and transcended in order to reach a higher level of development. In this context, global approaches to modernize a rural society have been ubiquitous phenomena independent of ideological contexts. The 20th century experienced a variety of concepts to settle mobile groups and to transfer their lifestyles to modern perceptions. Permanent settlements are the vivid expression of an ideology-driven approach. Modernization theory captured all walks of life and tried to optimize breeding techniques, pasture utilization, transport and processing concepts. New insights into other aspects of pastoralism such as its role as an adaptive strategy to use marginal resources in remote locations with difficult access could only be understood as a critique of capitalist and communist concepts of modernization. In recent years a renaissance of modernization theory-led development activities can be observed. Higher inputs from external funding, fencing of pastures and settlement of pastoralists in new townships are the vivid expression of 'modern' pastoralism in urban contexts. The new modernization programme incorporates resettlement and transformation of lifestyles as to be justified by environmental pressure in order to reduce degradation in the age of climate change.

Provides information about the states in the Persian Gulf, including Saudi Arabia, UAE, Kuwait, and Oman, focusing on the land, people, religion, culture and traditions, institutions, and economy of each.

This book focuses on the issues of resilience and variability of desert pastoralists, explicitly challenging a set of traditional topics of the discourse around pastoralism in arid lands of the Old World. Based on a field research carried out on the Kel Tadrart Tuareg in Libya, various facets of a surprisingly successful adaptation to an extremely arid environment are investigated. By means of an ethnoarchaeological approach, explored are the Kel Tadrart interactions with natural resources, the settlement patterns, the campsite structures, and the formation of the pastoral archaeological landscape, focusing on variability and its causes. The resilience of the Kel Tadrart is the key to understand the reasons of their choice to stay and live in the almost rainless Acacus Mountains, in spite of strong pressure to sedentarize in the neighboring oases. Through the collection of the interviews, participant observation, mapping of inhabited and abandoned campsites, remote sensing, and archival sources, various and different Kel Tadrart strategies, perceptions, and material cultures are examined. This book fills an important gap in the ethnoarchaeological research in central Sahara and in the study of desert pastoralism. Desert lands are likely to increase over the next decades but, our knowledge of human adaptations to these areas of the world is still patchy and generally biased by the idea that extremely arid lands are not suited for human occupation.

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