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when the personal responsibility and work opportunity reconciliation act became law in 1996 the architects of welfare reform celebrated what they called the new consensus on welfare that cash assistance should be temporary and contingent on recipients seeking and finding employment however assessments about the assumptions and consequences of this radical change to the nation s social safety net were actually far more varied and disputed than the label consensus suggests by examining the varied realities and accountings of welfare restructuring stretched thin looks back at a critical moment of policy change and suggests how welfare policy in the united states can be changed to better address the needs of poor families and the nation using ethnographic observations in depth interviews with poor families and welfare workers survey data tracking more than 750 families over two years and documentary evidence sandra morgen joan acker and jill weigt question the validity of claims that welfare reform has been a success they show how poor families welfare workers and welfare administrators experienced and assessed welfare reform differently based on gender race class and their varying positions of power and control within the welfare state the authors document the ways that despite the dramatic drop in welfare rolls low wage jobs and inadequate social supports left many families struggling in poverty revealing how the neoliberal principles of a drastically downsized welfare state and individual responsibility for economic survival were implemented through policies and practices of welfare provision and nonprovision the authors conclude with new recommendations for reforming welfare policy to reduce poverty promote economic security and foster shared prosperity

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Understanding "Warlike Tribes": A Simplified Look at Intergroup Conflict

The term "warlike tribes" is often used to describe groups of people who frequently engage in warfare. However, this label is a simplification of complex social and historical realities. It's crucial to understand that not all members of a "warlike tribe" are inherently aggressive, and the reasons for their conflict are rarely simple. This article aims to shed light on the factors contributing to intergroup conflict, avoiding generalizations and focusing on the underlying dynamics.

1. Resources and Territory: The Struggle for Survival

One of the most significant drivers of conflict between groups is competition for scarce resources. This can include fertile land for agriculture, access to water sources, valuable minerals, or even strategic locations for trade. When resources are limited, and groups are close to the carrying capacity of their environment, pressure mounts, increasing the likelihood of conflict. Example: The Maasai and the Samburu, nomadic pastoralist groups in East Africa, historically clashed over grazing land and water holes during periods of drought. These conflicts weren't about inherent aggression but survival in a harsh environment.

2. Political Power and Dominance: The Quest for Influence

Establishing political dominance over neighboring groups can also lead to warfare. This can involve attempts to control trade routes, impose tribute, or simply assert superiority. The desire for power can fuel cycles of violence, with each act of aggression triggering retaliation. Example: Many ancient civilizations, like the Roman Empire, expanded their territories through conquest, engaging in warfare to subdue neighboring tribes and consolidate their power. Their campaigns weren't solely about resources; they were about political control and expansion.

3. Social Structure and Identity: The "Us vs. Them" Mentality

The social structure and cultural identity of a group play a crucial role in shaping its interactions with other groups. A strong sense of in-group identity can foster a feeling of solidarity and loyalty within the group, but it can also lead to the perception of outsiders as threats. This "us vs. them" mentality can be exacerbated by rituals, myths, and traditions that emphasize differences and glorify warfare. Example: The Yanomami people of the Amazon rainforest have a history of inter-village warfare, often fueled by rivalries and competition for women and prestige. Their social structure and cultural values contribute to the acceptance and even glorification of warfare as a means of achieving status and resolving conflicts.

4. External Factors and Intergroup Relations: The Role of Outside Influence

External factors can significantly influence intergroup relations. Colonialism, for instance, often disrupted existing power structures and created new opportunities for conflict. The introduction of new technologies, like firearms, could also escalate existing tensions. Furthermore, external powers may intentionally instigate conflicts to advance their own political or economic interests. Example: The Rwandan genocide was partly fueled by the manipulation of ethnic tensions by external actors who exploited existing social divisions to achieve their political goals. This illustrates how outside forces can significantly impact and exacerbate pre-existing conflicts within a society.

5. Warfare as a Social Institution: Beyond Simple Aggression

It's crucial to avoid simplistic notions of "warlike tribes" as inherently aggressive. In many societies, warfare is not simply a matter of spontaneous violence but a deeply ingrained social institution with specific roles, rituals, and rules. Warfare can be a crucial part of their social organization, economy, and even spiritual life. Example: In some societies, successful warriors enjoy high social status and prestige, influencing marriage prospects and access to resources. This shows how warfare can be incorporated into the very fabric of a society's structure.

Key Insights and Takeaways

Understanding the complex interplay of resources, power, identity, and external factors is vital to avoiding simplistic explanations of intergroup conflict. The term "warlike tribe" is an oversimplification and should be used cautiously. Instead, we need to analyze the specific historical, social, and environmental contexts shaping the interactions between different groups.

FAQs

1. Are all members of a "warlike tribe" violent? No, not all members are inherently aggressive. Warfare is a social activity, and participation is influenced by factors like age, gender, and social status. 2. Why do some groups seem more prone to conflict than others? This is usually due to a combination of factors, including resource scarcity, political competition, social structures, and external influences. 3. Can conflict ever be resolved peacefully? Yes, peaceful resolutions are possible, often through negotiation, mediation, and collaborative efforts to address underlying causes of conflict. 4. How can we prevent future conflicts? Addressing underlying issues such as poverty, inequality, and lack of resources, along with promoting intercultural understanding and conflict resolution mechanisms, can contribute to preventing future conflicts. 5. Is the term "warlike tribe" outdated and harmful? Yes, the term is often considered outdated and potentially harmful as it promotes harmful stereotypes and oversimplifies complex societal dynamics. It's essential to adopt a more nuanced understanding of intergroup conflict.

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