On Violence in Bedouin Society

At the end of our discourse into the Bedouin society we will deal with a question of greatest importance: violence. Human relationships in any society are vulnerable to many forms of violence. Violence is not a specific problem of the Bedouin world, but, as we have seen, stands out quite prominent in it. Therefore we will have a closer look on its peculiarities in the Bedouin society.

Bedouin society was decided determined by uncertainty. Life in the desert rested on limited natural resources and on the camel. Human solidarity was a vital aspect to counteract those highly vulnerable foundations of Bedouin life and the uncertain character of life made it necessary for the Bedouins to protect their lives, their possessions and their social structure. A successful performance in the competition for water and pastureage was a necessity for any of the different groups. The camel as main center of life became the determining factor to the Bedouin society. The Bedouin defined himself by his camels. Meeker sees two consequences resulting from this: in the first place the camel as a “personal voice” and in the second place the camel as a “social voice”.

Bedouin life. Likewise, many Arab customs and conventions originate in well known Bedouin traditions still followed today. There is a strong relation between Bedouin society and the Arabian world in general. Meeker states “In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization. In so far as this might be the case, a study of the North Arabian Bedouins, will, in fact, impose a critical examination of the general features of Near Eastern civilization.

The violence of the desert and steppe appears as a dream of the personal voice written large. It is a dreamy, whenever the society was formed. The camel was built on only around the little “common fire” did the Bedouins discover “the cheerful song and the cup. This in extreme contrast to the harsh circumstances of their unstable lives, which Doughty did describe as “a life of extreme poverty, idleness and malice”, to name only a few of the many negative attributes he used.

One answer of badu society to the uncertainty of life in the arid zones of Arabia was the close human community which became ceremorized and ritualized to a large extent. “Bedouin talk” was therefore at the very center of a Bedouin village and the main instrument for protection. The personal voice expressed itself in many ways, like countenance (wagh), or by companions to protect their family. The Bedouin defined himself by his camels. Meeker sees two consequences resulting from this: in the first place the camel as a “personal voice” and in the second place the camel as a “social voice”.

The life of the Arabs has strong roots in nomadism. Even today the Arab sedentary mentality is firmly bonded to the Bedouin world, but, as we have seen, stands out quite prominent in it. Therefore we will have a closer look on its peculiarities in the Bedouin society.

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The personal voice of the Bedouin poet-warrior-rider is still heard today, maybe hidden and obscure, but still alive, not only in the Arab home, but worldwide.