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This important volume advocates a pro-poor growth strategy where the poor also participate directly as subjects in development. The contributors maintain that a critical element in this process is social mobilization where organizations of the poor work in partnership with a restructured state and a socially responsible private sector. They see a new political space for this in the current attempts at decentralization which are also aimed at developing power to the people. To illustrate these possibilities, the volume presents six case studies from India, Pakistan, Sri Lanka, Nepal and Bangladesh. Together they show how new social movements and organizations of the poor are converging with efforts to decentralize and to share power at the local level. This volume breaks new ground by investigating in depth the three important agendas of governance, decentralization/devolution, and poverty eradication, and by highlighting how they can be coordinated to fashion a genuinely pro-poor macro-micro development strategy.

This endlessly informative history brings the classical Islamic world to life. In this accessibly written history, Amira K. Bennison contradicts the common assumption that Islam somehow interrupted the smooth flow of Western civilization from its Graeco-Roman origins to its more recent European and American manifestations. Instead, she places Islamic civilization in the longer trajectory of Mediterranean civilizations and sees the 'Abbasid Empire (750-1258 CE) as the inheritor and interpreter of Graeco-Roman traditions. At its zenith the 'Abbasid caliphate stretched over the entire Middle East and part of North Africa, and influenced Islamic regimes as far west as Spain. Bennison's examination of the politics, society, and culture of the 'Abbasid period presents a picture of a society that nurtured many of the "civilized" values that Western civilization claims to represent, albeit in different premodern forms: from urban planning and international trade networks to religious pluralism and academic research. Bennison's argument counters the common Western view of Muslim culture as alien and offers a new perspective on the relationship between Western and Islamic cultures.

Until well into the twentieth century, pack animals were the primary mode of transport for supplying armies in the field. The British Indian Army was no exception. In the late nineteenth century, for example, it forcibly pressed into service thousands of camels of the Indus River basin to move supplies into and out of contested areas—a system that wreaked havoc on the delicately balanced multispecies environment of humans, animals, plants, and microbes living in this region of Northwest India. In *Animal Labor and Colonial Warfare*, James Hevia examines the use of camels, mules, and donkeys in colonial campaigns of conquest and pacification, starting with the Second Afghan War—during which an astonishing 50,000 to 60,000 camels perished—and ending in the early twentieth century. Hevia explains how during the nineteenth and twentieth centuries a new set of human-animal relations were created as European powers and the United States expanded their colonial possessions and attempted to put both local economies and ecologies in the service of resource extraction. The results were devastating to animals and human communities alike, disrupting centuries-old ecological and economic relationships. And those effects were lasting: Hevia shows how a number of the key issues faced by the postcolonial nation-state of Pakistan—such as shortages of clean water for agriculture, humans, and animals, and limited resources for dealing with infectious diseases—can be directly traced to decisions made in the colonial past. An innovative study of an underexplored historical moment, *Animal Labor and Colonial Warfare* opens up the animal studies to non-Western contexts and provides an empirically rich contribution to the emerging field of multispecies historical ecology.