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The Origins Of War Violence
Stretching across continents and centuries, The Origins of War: Violence in Prehistory provides a fascinating examination of executions, torture, ritual sacrifices, and other acts of violence committed in the prehistoric world. Until recently what little had been written on prehistoric violence and warfare focused on the symbolic interpretations of archeological remains.

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Geoff Watts explores the origins of war. ... Or is warfare - and more generally, a predilection for lethal violence something that has emerged much more recently in human history? No longer the ...

BBC Radio 4 - The Origins of War

The Visual History of Decreasing War and Violence. www.OurWorldInData.org.

Archaeological studies show that societies in the past were very violent. Often more than 10% of deaths were the result of one person killing another. In this chart I have included all the available archaeological evidence that I could find.

The Visual History of Decreasing War and Violence - Our ...

Stretching across continents and centuries, The Origins Of War provides a fascinating examination of executions, torture, ritual sacrifices, and other acts of violence committed in the prehistoric world.

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The English word war derives from the 11th-century Old English words *wyrre* and *werre*, from Old French *werre* (also *guerre* as in modern French), in turn from the Frankish * *werra*, ultimately deriving from the Proto-Germanic * *werzō* 'mixture, confusion'.

War - Wikipedia

Neolithic. Systemic warfare appears to have been a direct consequence of the sedentism as it developed in the wake of the Neolithic Revolution . An important example is the massacre of Talheim Death Pit (near Heilbronn, Germany), dated right on the cusp of the beginning European Neolithic, at 5500 BC.

Prehistoric warfare - Wikipedia

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Stretching across continents and centuries, *The Origins of War: Violence in Prehistory* provides a fascinating examination of executions, torture, ritual sacrifices, and other acts of violence committed in the prehistoric world. Written as an accessible guide to the nature of life in prehistory and to the underpinnings of human violence. Combines symbolic interpretations of archaeological remains with a medical understanding of violent acts. Written by an eminent prehistorian and a respected medical doctor.

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In this fundamental analysis, Rapoport asks: Why do we have wars? Doesn't humanity always seem on the verge of self-annihilation? Is there something in human genetic structure that makes people want to kill each other? Perhaps this impulse is a matter of good versus evil, or just plain human nature. Rapoport moves beyond clichés by claiming that the sources of modern violence reside in the imbalance between a lag in the system of values inherited from the past and the structure of science and technology that awaits no revision of values to move ahead. As a result, Rapoport argues that the study of war and peace should be considered a science, just like biology or, for that matter, political science. The same rules of empirical engagement and experimentation should apply. Before we can have a theory of peace, we need a methodology of conflict. Using the writings of thinkers who have made significant contributions to the predominant ideas and ideals of our society, Rapoport weaves together the strands of independent thought and research into a single, thought-provoking work. After investigating the whys of violence, using ideological, psychological, strategic, and systemic perspective, Rapoport moves to an in-depth analysis of possible varieties of conflict resolution. He explores such mechanisms as mediation, education, and applying the results of scientific research. He documents the impact of ideologies countervailing dominant ones that place obstacles in the way of peacemaking. Rapoport argues that conciliation and game theories can be utilized to replace the concept of winner take all or total victory. *The Origins of Violence* is a needed contribution to our understanding of warfare, and provides a forward-looking

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perspective that can be of wide use to each of the policy sciences, starting with military strategy and ending with international development.

For over 12,000 years human beings have warred, slaughtering each other with persistence and brutality. From spear point to thermonuclear ordnance, humans' ingenuity has also proven their downfall. In the 20th century alone, wars claimed over ninety million lives. Yet war's origins, true meaning, and evolution over the centuries remain to this day a profound mystery. Why is warfare "almost" as old as man himself? How is it that a creature capable of producing great art, architecture, literature, medicine, and wondrous acts of compassion is simultaneously capable of such cruel and wanton slaughter? To answer these and other questions, this thoughtful study journeys across time and disciplines to examine and sensibly explain human warfare, clarify its source and driving energy, and thoughtfully develop the prospect of a true and lasting peace.

A concise study using archeological and ethnographic evidence to refute current theories about the origin of war

By analytically decoupling war and violence, this book explores the causes and dynamics of violence in civil war. Against the prevailing view that such violence is an instance of impenetrable madness, the book demonstrates that there is logic to it and that it has much less to do with collective emotions, ideologies, and cultures

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than currently believed. Kalyvas specifies a novel theory of selective violence: it is jointly produced by political actors seeking information and individual civilians trying to avoid the worst but also grabbing what opportunities their predicament affords them. Violence, he finds, is never a simple reflection of the optimal strategy of its users; its profoundly interactive character defeats simple maximization logics while producing surprising outcomes, such as relative nonviolence in the 'frontlines' of civil war.

How did warfare originate? Was it human genetics? Social competition? The rise of complexity? Intensive study of the long-term hunter-gatherer past brings us closer to an answer. The original chapters in this volume examine cultural areas on five continents where there is archaeological, ethnographic, and historical evidence for hunter-gatherer conflict despite high degrees of mobility, small populations, and relatively egalitarian social structures. Their controversial conclusions will elicit interest among anthropologists, archaeologists, and those in conflict studies.

The myth of the peace-loving "noble savage" is persistent and pernicious. Indeed, for the last fifty years, most popular and scholarly works have agreed that prehistoric warfare was rare, harmless, unimportant, and, like smallpox, a disease of civilized societies alone. Prehistoric warfare, according to this view, was little more than a ritualized game, where casualties were limited and the effects of aggression relatively mild. Lawrence Keeley's groundbreaking *War Before*

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Civilization offers a devastating rebuttal to such comfortable myths and debunks the notion that warfare was introduced to primitive societies through contact with civilization (an idea he denounces as "the pacification of the past"). Building on much fascinating archeological and historical research and offering an astute comparison of warfare in civilized and prehistoric societies, from modern European states to the Plains Indians of North America, *War Before Civilization* convincingly demonstrates that prehistoric warfare was in fact more deadly, more frequent, and more ruthless than modern war. To support this point, Keeley provides a wide-ranging look at warfare and brutality in the prehistoric world. He reveals, for instance, that prehistorical tactics favoring raids and ambushes, as opposed to formal battles, often yielded a high death-rate; that adult males falling into the hands of their enemies were almost universally killed; and that surprise raids seldom spared even women and children. Keeley cites evidence of ancient massacres in many areas of the world, including the discovery in South Dakota of a prehistoric mass grave containing the remains of over 500 scalped and mutilated men, women, and children (a slaughter that took place a century and a half before the arrival of Columbus). In addition, Keeley surveys the prevalence of looting, destruction, and trophy-taking in all kinds of warfare and again finds little moral distinction between ancient warriors and civilized armies. Finally, and perhaps most controversially, he examines the evidence of cannibalism among some preliterate peoples. Keeley is a seasoned writer and his book is packed with vivid, eye-opening details (for instance, that the homicide rate of prehistoric Illinois

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villagers may have exceeded that of the modern United States by some 70 times). But he also goes beyond grisly facts to address the larger moral and philosophical issues raised by his work. What are the causes of war? Are human beings inherently violent? How can we ensure peace in our own time? Challenging some of our most dearly held beliefs, Keeley's conclusions are bound to stir controversy.

Presents a controversial history of violence which argues that today's world is the most peaceful time in human existence, drawing on psychological insights into intrinsic values that are causing people to condemn violence as an acceptable measure.

We fear that the growing threat of violent attack has upset the balance between existential concepts of political power, which emphasize security, and traditional notions of constitutional limits meant to protect civil liberties. We worry that constitutional states cannot, during a time of war, terror, and extreme crisis, maintain legality and preserve civil rights and freedoms. David Williams Bates allays these concerns by revisiting the theoretical origins of the modern constitutional state, which, he argues, recognized and made room for tensions among law, war, and the social order. We traditionally associate the Enlightenment with the taming of absolutist sovereign power through the establishment of a legal state based on the rights of individuals. In his critical rereading, Bates shows instead that Enlightenment thinkers conceived of political autonomy in a

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systematic, theoretical way. Focusing on the nature of foundational violence, war, and existential crises, eighteenth-century thinkers understood law and constitutional order not as constraints on political power but as the logical implication of that primordial force. Returning to the origin stories that informed the beginnings of political community, Bates reclaims the idea of law, warfare, and the social order as intertwining elements subject to complex historical development. Following an analysis of seminal works by seventeenth-century natural-law theorists, Bates reviews the major canonical thinkers of constitutional theory (Locke, Montesquieu, and Rousseau) from the perspective of existential security and sovereign power. Countering Carl Schmitt's influential notion of the autonomy of the political, Bates demonstrates that Enlightenment thinkers understood the autonomous political sphere as a space of law protecting individuals according to their political status, not as mere members of a historically contingent social order.

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