

The Origins Of War Violence In Prehistory

The Sociology of War and Violence
War in Peace
The Nature of War
Causes of War
Holy War, Martyrdom, and Terror
The Origins of Violence
Fighting Words
The Social Origins of Human Rights
The Origins of Violence
The Origins of Nazi Violence
The Origins and Dynamics of Genocide
The Calculus of Violence
The Origins of War
What Were the Major Causes of Death and Injuries During and After Ancient Battles?
Origins of Political Extremism
The Most Dangerous Animal
The Cambridge World History of Violence
The Origins of Ethnic Conflict in Africa
German Colonial Wars and the Context of Military Violence
The Origins of Violence
The Origins of War
The Origins of the Civil War in Tajikistan
War and Violence in Ancient Greece
Demonic Males
Warfare, Violence and Slavery in Prehistory
The Origins Of War
The Logic of Violence in Civil War
The Better Angels of Our Nature
The Origins of the US War on Terror
Fields of Blood
The Russian Understanding of War
The Origins of Religious Violence
Women's War
Political Violence in Ancient India
Empire of Sacrifice
The Order of Genocide
Violence and Warfare among Hunter-Gatherers
Warless Societies and the Origin of War
States of War
War Before Civilization

The Sociology of War and Violence

The First World War did not end in November 1918. In Russia and Eastern Europe it finished up to a year earlier, and both there and elsewhere in Europe it triggered conflicts that lasted down to 1923. Paramilitary formations were prominent in this continuation of the war. They had some features of formal military organizations, but were used in opposition to the regular military as an instrument of revolution or as an adjunct or substitute for military forces when these were unable by themselves to put down a revolution (whether class or national). Paramilitary violence thus arose in different contexts. It was an important aspect of the violence unleashed by class revolution in Russia. It structured the counter-revolution in central and Eastern Europe, including Finland and Italy, which reacted against a mythic version of Bolshevik class violence in the name of order and authority. It also shaped the struggles over borders and ethnicity in the new states that replaced the multi-national empires of Russia, Austria-Hungary and Ottoman Turkey. It was prominent on all sides in the wars for Irish independence. In many cases, paramilitary violence was charged with political significance and acquired a long-lasting symbolism and influence. War in Peace explores the differences and similarities between these various kinds of paramilitary violence within one volume for the first time. It thereby contributes to our understanding of the difficult transitions from war to peace. It also helps to re-situate the Great War in a longer-term context and to explain its enduring impact.

War in Peace

The Nature of War

The study of Greek warfare should involve much more than reconstructing the experience of combat or revisiting the great wars of the classical period. Here, a

distinguished cast of international scholars explores beyond the usual thematic and chronological boundaries. Ranging from the heroes of Homer to the kings and cities of the hellenistic age, the contributors set war in the context of other forms of Greek violence, private and public. At every turn they challenge received ideas about the causes and conduct of war, its development and its place in Greek society and culture.

Causes of War

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 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.

Holy War, Martyrdom, and Terror

A scholar of world religions investigates religiously motivated violence that occurred in medieval Tibet and Bhutan, as well as in modern India, Sri Lanka, Burma, and Japan. The fusion of religious and national identity in high lamas and divine kings has caused just as much violence in Asia as it did in Europe and the Middle East.

The Origins of Violence

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.

Fighting Words

What causes war? How can military conflicts best be prevented? A prominent political scientist here addresses these questions, offering ideas that will be widely debated. Stephen Van Evera frames five conditions that increase the risk of interstate war: false optimism about the likely outcome of a war, a first-strike advantage, fluctuation in the relative power of states, circumstances that allow nations to parlay one conquest into another, and circumstances that make conquest easy. According to Van Evera, all but one of these conditions—false optimism—rarely occur today, but policymakers often erroneously believe in their existence. He argues that these misperceptions are responsible for many modern wars, and explores both World Wars, the Korean War, and the 1967 Mideast War as test cases. Finally, he assesses the possibility of nuclear war by applying all five hypotheses to its potential onset. Van Evera's book demonstrates that ideas from the Realist paradigm can offer strong explanations for international conflict and valuable prescriptions for its control.

The Social Origins of Human Rights

In the half-century since the appearance of Hannah Arendt's seminal work *The Origins of Totalitarianism*, innumerable historians have detailed the history of the Nazi years. Now, in a brilliant synthesis of this work, Enzo Traverso situates the extermination camps as the final, terrible moment in European modernity's industrialization of killing and dehumanization of death. Traverso upends the conventional presentation of the Holocaust as an inexplicable anomaly, navigating an excess of antecedents both technical and cultural. Deftly tracing a complex lineage - the guillotine and machine gun, the prison and assembly line, as well as widespread ideologies of racial supremacy and colonial expansion - Traverso reveals that the ideas that coalesced at Auschwitz came from Europe's mainstream and not its margins.

The Origins of Violence

Holy War, Martyrdom, and Terror examines the ways that Christian theology has shaped centuries of conflict from the Jewish-Roman War of late antiquity through the First Crusade, the French Revolution, and up to the Iraq War. By isolating one factor among the many forces that converge in war—the essential tenets of Christian theology—Philippe Buc locates continuities in major episodes of violence perpetrated over the course of two millennia. Even in secularized or explicitly non-Christian societies, such as the Soviet Union of the Stalinist purges, social and political projects are tied to religious violence, and religious conceptual structures have influenced the ways violence is imagined, inhibited, perceived, and perpetrated. The patterns that emerge from this sweeping history upend commonplace assumptions about historical violence, while contextualizing and explaining some of its peculiarities. Buc addresses the culturally sanctioned logic

that might lead a sane person to kill or die on principle, traces the circuitous reasoning that permits contradictory political actions, such as coercing freedom or pardoning war atrocities, and locates religious faith at the backbone of nationalist conflict. He reflects on the contemporary American ideology of war—one that wages violence in the name of abstract notions such as liberty and world peace and that he reveals to be deeply rooted in biblical notions. A work of extraordinary breadth, *Holy War, Martyrdom, and Terror* connects the ancient past to the troubled present, showing how religious ideals of sacrifice and purification made violence meaningful throughout history.

The Origins of Nazi Violence

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

The Origins and Dynamics of Genocide:

Discarding tidy abstractions about the conduct of war, Aaron Sheehan-Dean shows that the notoriously bloody US Civil War could have been much worse. Despite agonizing debates over Just War and careful differentiation among victims, Americans could not avoid living with the contradictions inherent in a conflict that was both violent and restrained.

The Calculus of Violence

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

The Origins of War

What Were the Major Causes of Death and Injuries During and After Ancient Battles?

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.

Origins of Political Extremism

The war on terror did not start after 9/11, rather its origins must be traced back much further to the Reagan administration and the 1980s. Utilizing recently declassified archival resources, Toaldo offers an in-depth analysis of how ideas and threat perceptions were shaped both by traditional US policy in the Middle East during the Cold War and by the cooperation with the Israeli right. The book examines two case studies of American intervention in the region and of its

reactions to terrorism: Lebanon between 1982 and 1984 and Libya from 1981 to 1986. The first encounter with Hizbullah and the 'pre-emptive strike' against Qadhafi are analyzed in light of the recently released sources. Tracing foreign policy thinking developed by Reagan officials and Israeli intellectuals and leaders, the work demonstrates the significant impact this thinking had on US foreign policy after 9-11: ideas such as pre-emptive strikes, regime change and state-sponsorship were elaborated in the Reagan years and would later influence Bush's Global War on Terror. The book will be of great interest to scholars of US Foreign Policy, Middle East studies and American history.

The Most Dangerous Animal

Shows that genocide has been present throughout history, and assesses why it persists in the modern age.

The Cambridge World History of Violence

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

The Origins of Ethnic Conflict in Africa

A multidisciplinary study draws on elements of anthropology, psychology, and evolutionary theory to analyze the relationship between human nature and the history of warfare, offering a disturbing look at humankind's innate penchant for war. Reprint. 20,000 first printing.

German Colonial Wars and the Context of Military Violence

Winner of the Award for Excellence in Government and Political Science (AAP) The Rwandan genocide has become a touchstone for debates about the causes of mass violence and the responsibilities of the international community. Yet a number of key questions about this tragedy remain unanswered: How did the violence spread from community to community and so rapidly engulf the nation? Why did individuals make decisions that led them to take up machetes against their neighbors? And what was the logic that drove the campaign of extermination? According to Scott Straus, a social scientist and former journalist in East Africa for several years (who received a Pulitzer Prize nomination for his reporting for the Houston Chronicle), many of the widely held beliefs about the causes and course of genocide in Rwanda are incomplete. They focus largely on the actions of the ruling elite or the inaction of the international community. Considerably less is known about how and why elite decisions became widespread exterminatory violence. Challenging the prevailing wisdom, Straus provides substantial new evidence about local patterns of violence, using original research—including the most comprehensive surveys yet undertaken among convicted perpetrators—to assess competing theories about the causes and dynamics of the genocide. Current interpretations stress three main causes for the genocide: ethnic identity, ideology, and mass-media indoctrination (in particular the influence of hate radio). Straus's research does not deny the importance of ethnicity, but he finds that it operated

more as a background condition. Instead, Straus emphasizes fear and intra-ethnic intimidation as the primary drivers of the violence. A defensive civil war and the assassination of a president created a feeling of acute insecurity. Rwanda's unusually effective state was also central, as was the country's geography and population density, which limited the number of exit options for both victims and perpetrators. In conclusion, Straus steps back from the particulars of the Rwandan genocide to offer a new, dynamic model for understanding other instances of genocide in recent history—the Holocaust, Armenia, Cambodia, the Balkans—and assessing the future likelihood of such events.

The Origins of Violence

In May 1992 political and social tensions in the former Soviet Republic of Tajikistan escalated to a devastating civil war, which killed approximately 40,000-100,000 people and displaced more than one million. The enormous challenge of the Soviet Union's disintegration compounded by inner-elite conflicts, ideological disputes and state failure triggered a downward spiral to one of the worst violent conflicts in the post-Soviet space. This book explains the causes of the Civil War in Tajikistan with a historical narrative recognizing long term structural causes of the conflict originating in the Soviet transformation of Central Asia since the 1920s as well as short-term causes triggered by Perestroika or Glasnost and the rapid dismantling of the Soviet Union. For the first time, a major publication on the Tajik Civil War addresses the many contested events, their sequences and how individuals and groups shaped the dynamics of events or responded to them. The book scrutinizes the role of regionalism, political Islam, masculinities and violent non-state actors in the momentous years between Perestroika and independence drawing on rich autobiographical accounts written by key actors of the unfolding conflict. Paired with complementary sources such as the media coverage and interviews, these autobiographies provide insights how Tajik politicians, field commanders and intellectuals perceived and rationalized the outbreak of the Civil War within the complex context of post-Soviet decolonization, Islamic revival and nationalist renaissance.

The Origins of War

From Darfur to the Rwandan genocide, journalists, policymakers, and scholars have blamed armed conflicts in Africa on ancient hatreds or competition for resources. Here, Tsega Etefa compares three such cases—the Darfur conflict between Arabs and non-Arabs, the Gumuz and Oromo clashes in Western Oromia, and the Oromo-Pokomo conflict in the Tana Delta—in order to offer a fuller picture of how ethnic violence in Africa begins. Diverse communities in Sudan, Ethiopia, and Kenya alike have long histories of peacefully sharing resources, intermarrying, and resolving disputes. As he argues, ethnic conflicts are fundamentally political conflicts, driven by non-inclusive political systems, the monopolization of state resources, and the manipulation of ethnicity for political gain, coupled with the lack of democratic mechanisms for redressing grievances.

The Origins of the Civil War in Tajikistan

It is widely recognized that American culture is both exceptionally religious and exceptionally violent. Americans participate in religious communities in high numbers, yet American citizens also own guns at rates far beyond those of citizens in other industrialized nations. Since 9/11, United States scholars have understandably discussed religious violence in terms of terrorist acts, a focus that follows United States policy. Yet, according to Jon Pahl, to identify religious violence only with terrorism fails to address the long history of American violence rooted in religion throughout the country's history. In essence, Americans have found ways to consider blessed some very brutal attitudes and behaviors both domestically and globally. In *Empire of Sacrifice*, Pahl explains how both of these distinctive features of American culture work together by exploring how constructions along the lines of age, race, and gender have operated to centralize cultural power across American civil or cultural religions in ways that don't always appear to be "religious" at all. Pahl traces the development of these forms of systemic violence throughout American history, using evidence from popular culture, including movies such as *Rebel without a Cause* and *Reefer Madness* and works of literature such as *The Narrative of the Life of Frederick Douglass* and *The Handmaid's Tale*, to illuminate historical events. Throughout, Pahl focuses an intense light on the complex and durable interactions between religion and violence in American history, from Puritan Boston to George W. Bush's Baghdad.

War and Violence in Ancient Greece

Offering deep insight to the lives of human rights activists in a conflict zone, against the backdrop of major historical changes that shaped Latin America in the twentieth century, this book illuminates the critical role of human rights organizations in bringing violence to public attention and analyzing its causes and consequences.

Demonic Males

Essay from the year 2008 in the subject History - World History - Early and Ancient History, grade: 75 Punkte = 1,7, The University of Liverpool (School of Archaeology, Classics and Egyptology), course: Ancient Warfare, 47 entries in the bibliography, language: English, comment: Das akademische Bewertungssystem an englischen Universitäten ist nach Punkten aufgeschlüsselt, wobei 100 Punkte den maximal zu erreichenden Wert darstellen. Die Bewertung des vorliegenden Textes - 75 Punkte - entspricht dabei einer Note von 1,7 nach dem Benotungssystem, das an deutschen Hochschulen den Standard repräsentiert., abstract: () all infantry actions, even those fought in the closest of close order, are not, in the last resort, combats of mass against mass, but the sum of many combats of individuals - one against one, one against two, three against five. This must be so, for the very simple reason that the weapons () are of very limited range and effect." As Keegan suggest in his *Face of Battle* - one of the most reviewed, criticized, but also honoured publication stressing warfare and its impact on the single warrior facing both the receipt of rewards and death - that any kind of combat appears to be an individual conflict, either. This circumstance has not been changed over all periods of violent actions between human beings. For the last decades, even the myth of a peaceful prehistoric community has been declared to be wrong-turned. However only few historical, anthropological or

sociological/psychological works seem to be of large interest questioning the causes of death, fatal wounds and injuries throughout a war, even though this (my Italics) might be a timeless interrogation. This paper, hence, will not demand to revolutionize the hiatus of research on the central question, but it attempts to allow an insight into the circumstances of prehistoric, Egyptian and Mediterranean warfare. By underlining especially the most common lesions of these periods as well as pointing

Warfare, Violence and Slavery in Prehistory

War is a highly complex and dynamic form of social conflict. This book demonstrates the importance of using sociological tools to understand the changing character of war and organised violence. The author offers an original analysis of the historical and contemporary impact that coercion and warfare have on the transformation of social life, and vice versa. Although war and violence were decisive components in the formation of modernity most analyses tend to shy away from the sociological study of the gory origins of contemporary social life. In contrast, this book brings the study of organised violence to the fore by providing a wide-ranging sociological analysis that links classical and contemporary theories with specific historical and geographical contexts. Topics covered include violence before modernity, warfare in the modern age, nationalism and war, war propaganda, battlefield solidarity, war and social stratification, gender and organised violence, and the new wars debate.

The Origins Of War

Debate rages within the Catholic Church about the ethics of war and peace, but the simple question of why wars begin is too often neglected. Catholics' assumptions about the causes of conflict are almost always drawn uncritically from international relations theory—a field dominated by liberalism, realism, and Marxism—which is not always consistent with Catholic theology. In *The Origins of War*, Matthew A. Shadle examines several sources to better understand why war happens. His retrieval of biblical literature and the teachings of figures from church tradition sets the course for the book. Shadle then explores the growing awareness of historical consciousness within the Catholic tradition—the way beliefs and actions are shaped by time, place, and culture. He examines the work of contemporary Catholic thinkers like Pope John Paul II, Jacques Maritain, John Courtney Murray, Dorothy Day, Brian Hehir, and George Weigel. In the constructive part of the book, Shadle analyzes the movement within international relations theory known as constructivism—which proposes that war is largely governed by a set of socially constructed and cultural influences. Constructivism, Shadle claims, presents a way of interpreting international politics that is highly amenable to a Catholic worldview and can provide a new direction for the Christian vocation of peacemaking.

The Logic of Violence in Civil War

This book rigorously documents and explains the genocide perpetrated by the Guatemalan state against indigenous Maya populations within the context of its counterinsurgency campaign against leftist guerrillas between 1981 and 1983. In

doing so it brings to light a genocide that has remained largely invisible within both academic disciplines and the practitioner sphere. In May 2013, former de facto president of Guatemala, General Efraín Ríos Montt, was for ten days indicted for genocide and crimes against humanity within Guatemala's domestic courts. Based upon over a decade of ethnographic research, including in survivors' communities in Guatemala, this book documents the historical processes shaping the genocide by analysing the evolution of both counterinsurgent and insurgent violence and strategy, focusing above all on its impact upon the civilian population. The research clearly evidences the impact of political violence upon non-combatants; how military and insurgent strategies gradually implicate civilians in conflict and the strategies civilians may adopt in order to survive them. Convincingly framed within key theoretical scholarship from genocide studies and comparative politics it speaks to a broad audience beyond Latin Americanists.

The Better Angels of Our Nature

From the renowned and best-selling author of *A History of God*, a sweeping exploration of religion and the history of human violence. For the first time, religious self-identification is on the decline in America. Some analysts have cited as cause a post-9/11 perception: that faith in general is a source of aggression, intolerance, and divisiveness—something bad for society. But how accurate is that view? With deep learning and sympathetic understanding, Karen Armstrong sets out to discover the truth about religion and violence in each of the world's great traditions, taking us on an astonishing journey from prehistoric times to the present. While many historians have looked at violence in connection with particular religious manifestations (jihad in Islam or Christianity's Crusades), Armstrong looks at each faith—not only Christianity and Islam, but also Buddhism, Hinduism, Confucianism, Daoism, and Judaism—in its totality over time. As she describes, each arose in an agrarian society with plenty powerful landowners brutalizing peasants while also warring among themselves over land, then the only real source of wealth. In this world, religion was not the discrete and personal matter it would become for us but rather something that permeated all aspects of society. And so it was that agrarian aggression, and the warrior ethos it begot, became bound up with observances of the sacred. In each tradition, however, a counterbalance to the warrior code also developed. Around sages, prophets, and mystics there grew up communities protesting the injustice and bloodshed endemic to agrarian society, the violence to which religion had become heir. And so by the time the great confessional faiths came of age, all understood themselves as ultimately devoted to peace, equality, and reconciliation, whatever the acts of violence perpetrated in their name. Industrialization and modernity have ushered in an epoch of spectacular and unexampled violence, although, as Armstrong explains, relatively little of it can be ascribed directly to religion. Nevertheless, she shows us how and in what measure religions, in their relative maturity, came to absorb modern belligerence—and what hope there might be for peace among believers of different creeds in our time. At a moment of rising geopolitical chaos, the imperative of mutual understanding between nations and faith communities has never been more urgent, the dangers of action based on misunderstanding never greater. Informed by Armstrong's sweeping erudition and personal commitment to the promotion of compassion, *Fields of Blood* makes vividly clear that religion is not the problem.

The Origins of the US War on Terror

This book analyzes the evolution of Russian military thought and how Russia's current thinking about war is reflected in recent crises. While other books describe current Russian practice, Oscar Jonsson provides the long view to show how Russian military strategic thinking has developed from the Bolshevik Revolution to the present. He closely examines Russian primary sources including security doctrines and the writings and statements of Russian military theorists and political elites. What Jonsson reveals is that Russia's conception of the very nature of war is now changing, as Russian elites see information warfare and political subversion as the most important ways to conduct contemporary war. Since information warfare and political subversion are below the traditional threshold of armed violence, this has blurred the boundaries between war and peace. Jonsson also finds that Russian leaders have, particularly since 2011/12, considered themselves to be at war with the United States and its allies, albeit with non-violent means. This book provides much needed context and analysis to be able to understand recent Russian interventions in Crimea and eastern Ukraine, how to deter Russia on the eastern borders of NATO, and how the West must also learn to avoid inadvertent escalation.

Fields of Blood

Gandhi and Nehru helped create a myth of nonviolence in ancient India that obscures a troubled, complex heritage: a long struggle to reconcile the ethics of nonviolence with the need to use violence to rule. Upinder Singh documents the tension between violence and nonviolence in ancient Indian political thought and practice, 600 BCE to 600 CE.

The Russian Understanding of War

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.

The Origins of Religious Violence

Political extremism is one of the most pernicious, destructive, and nihilistic forms of human expression. During the twentieth century, in excess of 100 million people had their lives taken from them as the result of extremist violence. In this wide-ranging book Manus I. Midlarsky suggests that ephemeral gains, together with mortality salience, form basic explanations for the origins of political extremism and constitute a theoretical framework that also explains later mass violence. Midlarsky applies his framework to multiple forms of political extremism, including the rise of Italian, Hungarian and Romanian fascism, Nazism, radical Islamism, and Soviet, Chinese and Cambodian communism. Other applications include a rampaging military (Japan, Pakistan, Indonesia) and extreme nationalism in Serbia, Croatia, the Ottoman Empire and Rwanda. Polish anti-Semitism after World War II and the rise of separatist violence in Sri Lanka are also examined.

Women's War

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.

Political Violence in Ancient India

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 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 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.

Empire of Sacrifice

Some historians have traced a line from Germany's atrocities in its colonial wars to

those committed by the Nazis during WWII. Susanne Kuss dismantles these claims, rejecting the notion that a distinctive military ethos or policy of genocide guided Germany's conduct of operations in Africa and China, despite acts of unquestionable brutality.

The Order of Genocide

The Civil War is remembered as a war of brother against brother, with women standing innocently on the sidelines. But battlefield realities soon challenged this simplistic understanding of women's place in war. Stephanie McCurry shows that women were indispensable to the unfolding of the Civil War, as they have been—and continue to be—in all wars.

Violence and Warfare among Hunter-Gatherers

Is religion inherently violent? If not, what provokes violence in the name of religion? Do we mischaracterize religion by focusing too much on its violent side? In this intriguing, original study of religious violence, Prof. Hector Avalos offers a new theory for the role of religion in violent conflicts. Starting with the premise that most violence is the result of real or perceived scarce resources, Avalos persuasively argues that religion creates new scarcities on the basis of unverifiable or illusory criteria. Through a careful analysis of the fundamental texts of Judaism, Christianity, Islam, and Hinduism, Dr. Avalos explains how four scarce resources have figured repeatedly in creating religious violence: sacred space (e.g., the perception by three world religions that Jerusalem is sacred); the creation of holy scriptures (believed to be privileged revelations of God's will); group privilege (stemming from such beliefs as a chosen people or predestination, which also creates a group of outsiders); and salvation (by which concept some are accepted and others rejected). Thus, Avalos shows, religious violence is often the most unnecessary violence of all since the scarce resources over which religious conflicts ensue are not actually scarce or need not be scarce. Comparing violence in religious and nonreligious contexts, Avalos makes the compelling argument that if we condemn violence caused by scarce resources as morally objectionable, then we must consider even more objectionable violence provoked by alleged scarcities that cannot be proven to exist. He also examines the Nazi Holocaust and the Stalinist Terror, which have been attributed to the pernicious effects of atheism or secular humanism. By contrast, Avalos pinpoints underlying religious factors as the cause of these horrific instances of genocidal violence. This serious philosophical examination of the roots of religious violence adds much to our understanding of a perennial source of widespread human suffering. Hector Avalos (Ames, IA) is associate professor of Religious Studies at Iowa State University, the author of five books on biblical studies and religion, the former editor of the *Journal for the Critical Study of Religion*, and executive director of the Committee for the Scientific Examination of Religion.

Warless Societies and the Origin of War

When did war begin? Standard military accounts tend to start with the Graeco-Persian wars, laying undue emphasis on the preeminence of Greek heavy infantry.

But, as this strikingly original and entertaining book shows, the origins of war can be traced back not to the Iron Age, or even to the Bronze Age, but to the emergence of settled life itself nearly 10,000 years ago. The military revolution that occurred then—the invention of major new weapons, the massive fortifications, the creation of strategy and tactics—ultimately gave rise to the great war machines of ancient Egypt, Assyria, and Persia that dominated the Near East until the time of Alexander the Great. It is Arther Ferrill's thesis that in the period before Alexander there were two independent lines of military development—a Near Eastern one culminating in the expert integration of cavalry, skirmishers, and light infantry and a Greek one based on heavy infantry. When Philip and Alexander blended the two traditions in their crack Macedonian army, the result was a style of warfare that continued, despite technological changes, down to Napoleon. This newly revised edition presents detailed and copiously illustrated accounts of all the major battles on land and sea up to the fourth century b.c., analyzes weapons from the sling to the catapult, and discusses ancient strategy and tactics, making this a book for armchair historians everywhere.

States of War

It is a common assumption that prehistory was a time of war and violence, between species of humans competing for supremacy, between cultures and within communities. These nineteen papers, from a Prehistoric Society conference held in Sheffield, consider the archaeological evidence from sites across Europe, demonstrating how the prevalence, nature and experience of warfare and violence differed between regions and investigate the causes of war between hunter-gatherers. General studies of prehistoric warfare and how to detect it in the archaeological record, can be found alongside analyses of butchered human remains and mass burials at sites in Scandinavia, Iberia, Italy, Germany and Britain. Other evidence is also considered, covering the Mesolithic to the Iron Age, such as rock art, weaponry and deposited weapons. In addition to the editors, some familiar names can be found here: Pia Nystrom, Robert Layton, Christopher J Knuesel, Jorg Orschiedt, George Nash, Andreas Harde, Eduardo Sanchez-Moreno, Lynne Bevan, Richard Osgood, David Fontijn, Miranda Aldhouse Green, Rebecca Craig, Gillian Carr, Gonzalo Aranda Jimenez, Margarita Sanchez Romero, Jose Freire, Neil A Bishop, John Carman, Patricia Carman, Tim Taylor .

War Before Civilization

Draws on recent discoveries about human evolution to examine whether violence among men is a product of their primitive heritage, and searches for solutions to the problems of war, rape, and murder

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