Haas, J. (Ed.). (1990). The anthropology of war. Cambridge, UK: Cambridge University Press.

Natural Selection: species survival, reproduction

Cultural Selection: material resources outreaching (Land, etc.), war (p. 4)

Preadaptation: culture that has not been influenced by selection; involves an interpretation, a cultural understanding of cultural changes (p. 7)

3 forces for continuation of conflict (once begun) (p. 9):

1. Revenge
2. Respond to competition with competition (vs cooperation); physical conflict is dominant over peaceful strategy
3. Class or common interest of those members of a group whose special business is to fight or prepare to fight a war – warriors, chiefs, military-industrial complex

Personalities and skills of leaders do make a difference (warriors can be pride in cruelty or not (p. 43)

\* in hyper organized structures (CF), the leader has very little power, influence, it all goes by itself; it is the opposite of kingdoms, where centralization is based on the personality of the king

\*In Haas, 3 tribes would be cruel, because it was institutionalized by the king; the more he is powerful, the more he eats his enemies; extreme gesture of violence against the enemy; different from Iroquois who would ingest courage (admiration). Achilles was more like the cruel ones…

This is particularly true since hatred of the enemy is certainly the kind of personal interest hypothesized to be stronger in egalitarian than in hierarchical societies. There is evidence to supoort the weak role of impulsive aggression in state-level warfare. Research reported in *The American Soldier* (Stouffer et al., 1949) is clear in showing that pay, medals, ideals, and hatred of the enemy were only seldom mentioned as reasons for fighting. The greatest reason was not wanting to let down the other members of the squad, or to lose their esteem and support. Similarly, Marshall’s *Men Against Fire* (1947) reports that only about a quarter of American combat troops would use their weapons against the enemy, even when hard pressed.

-pp. 18

When warfare is as violent and unrelenting as it was in the Cauca Valley and Fiji, and mutual slaughter on the battlefield leaves the survivors without fathers or brothers or sons, an ever-increasing tide of hatred is engendered toward the enemy. And as the killing continues, this feeling becomes so strong as to know no bounds and to seek the most vehement form of expression. Sooner or later in the escalation of outrages and indignities heaped by one side on the other, the final rung on the ladder is almost bound to be reached. And that rung is cannibalism.

-pp. 206

-the “escalation of outrages” (hate) vs the “eating of enemies to gain courage” (admiration)

Now if an entire island or valley should become politically unified, warfare might come to an end or at least be substantially curtailed.

-pp. 210

-like Louis XIV

-like African kings, but they mix cruelty to their religious practices

=Bokassa