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**Anwe the killer**

(Translation: Spanish Portuguese ) One of the most dangerous mistakes of our time is the belief that human beings are uniquely violent animals, barely preventing from committing cruelty to each other with ethical, religious, and state constraints. It may seem odd for some to dispute this, given that it seems no longer a stream of reports of atrocities from Bosnia, Somalia, Lebanon and Los Angeles that we suffer every day. But, in fact, very few ecological studies of animals (and some use of ecological methods to human behavior) are enough to show an unbiased mind that humans are not particularly violent animals. Desmond Morris, in his fascinating book *Manwatching*, for example, shows that the style of human instinctive struggle seems quite carefully optimized to keep us from hurting each other. Street scuffles films show that the fighting instincts consist of a shot that largely drives and overhands a blow to the head/shoulder/rib area. It is very difficult to injure a human being in this way; The target area of choice is mostly bones, and the instinctive attractive style conveys relatively little force for the given effort. It brightens to compare this fumbling behavior with the soft tissue strike of the focus of a martial artist, who (having learned to overcome instincts) could easily kill with one shot. It is also a fact, renowned for military planners, that somewhere around 70% of troops in their first fighting state found themselves frozen, unable to trigger deadly weapons on live enemies. It took intense training and re-socialization to make soldiers out of raw recruits. And it's a significant point, for which we'll come back later, who says socialization needs to concentrate on getting trainees to comply with orders and identify with groups. (Major David Pierson of the U.S. Army wrote an illiberal illiberal illiber on the topic in the June 1999 Military Review). Criminal violence is very much related to overcrowding and stress, conditions that any biologist know can make even a crazy laboratory mouse. To see the opposite clearly, compare urban riots with a post-hurricane or post-flood response in the countryside. Faced with a common disaster, it is more typical of humans to pull together than to draw apart from pulling. Individual humans, outside of a small minority of sociopaths and psychopaths, are not natural killers. Why, then, is belief in human violence that is naturally prevalent in our culture? And what is this belief costing us? Root this belief is not difficult to detect. The story of Judeo-Christian invention claims that humans exist in a state of fall, sin; and Genesis narrated two great acts of rebellion against God, the second was the first murder. Cain killed Abel, and we inherited the mark of Cain, and Cain's myth - a belief that we were all somehow killers at the bottom. Up to The twentyth century, Judeo-Christian tends to focus on the first; Serpent apples, popular if not theologically equated to the discovery of sexuality. But as sexual taboos have lost their forbidden force, Cain's sign has become more important in the idea of judeo-Christian original sin. The same churches and synagogues blessed only wars in the former century have become strong pacifism ideologically. But there is a second source, perhaps more importantly the myth of human killers in the enlightenment philosophy - the portrayal of Thomas Hobbes about the state of nature as an all-out war against all, and the naturism of Rousseau's reaction and post-Enlightenment Romance. Today originally opposed to world views has become a fuss over the views of nature and humanity that combines the worst (and least factual) of both. Hobby, writing the rationalisation of the absolute monarchy system under the kings of Stuart England, built an argument that in a state of nature without a government the conflicting desire of humanity would spit every human being against his neighbor in blood without an end. Hobbies refer to and regard wild violence as a normal state of humanity in the so-called pre-state society; a very, actual term, reflects the myth of Hobbesian. The obvious disadvantage in Hobbes' argument is that he is offended sufficient circumstances to suppress war (the existence of a strong central state) for the needed. He underestimated the natural reliability of humanity. Anthropological and historical records are capable of various examples of pre-state society (although rather large multiracial/multilingual population) which, while violent towards outsiders, manages to maintain internal peace. If Hobbes underestimates human societies, Rousseau and his followers estimate it; or, at least, they lift the reliability of primitive men. By distinguishing the peerages and the tranquillity they claim to see in the rural realm and Noble Austerity with dirt, poverty and overt congestion in the fast-growing cities of the Industrial Revolution, they secularized the fall of Man. As their spiritual descendants today still do, they overlook the fact that the urban poor have unanimously voted with their feet to escape more evil rural poverty. The myth of Rousseauia of tech humans as ugly sores on the face of nature has become so predate in Western culture to largely evict older images against Nature, red in teeth and claws from popular minds. Perhaps this is inevitable because humans achieve more control over their surroundings; protection from starvation, plague, rotten weather, predation, and inconvenience of nature others encourage the avid delusion that only human nastiness makes the world Place. Until late nineteen to the early twenties, the views of human Rousseauia and nature were luxurious that were limited to intellectuals and rich idle. Only as the increase in killers and the average wealth isolated most of the communities from nature did it become the foundation of popular belief and unspoiled and unspoiled academics. (In his book *War Before Civilization*, Lawrence Keeley has given us a trench analysis of the way in which Rousseauian myths reduce the great swathes of cultural anthropology to pronounce flashing nonsense.) In reality, Nature is a violent arena of intra-competition and among species where for-profit killings are daily events and ecological fluctuations that usually lead to mass deaths. Human society, beyond wartime, is almost magically stable and intangible by contrast. But the unconscious prejudice despite being Western-educated today may be that the opposite is true. Hobbesian's view of warfare all against all has survived only as a description of human behavior, not a broader state of nature. Ecological pop has replaced pop theology; The new myth is a killer ape man. Another, darker kind of romantic is at work as well. To someone who feels fundamentally powerless, the belief that a person can somehow intrinsically fatal can be a hared illusion. Its marketers know very well that the fantasy of violence sells not to the accomplished, rich and discreet, but to work the stirrings trapped in dead jobs, to frustrated teenagers, to retirees - who are marginalised, lonely and who are missing. To these people, the killer-ape myth is consolation. If all else fails, it offers a dark promise of final scattering, releasing the mythical killer inside to express all that disadvantage in gory catharsis and grudges. But if seven in ten humans can't pull the trigger on their enemies have every reason to believe trying to kill them, it seems unlikely that ninety-seven of a hundred can make themselves killed. And, in fact, less than one and a half percent of the human population has now ever killed in peacetime; Murder is more than a magnitude order less common than a fatal domestic accident. Overall, all but a small number of murders were committed by men aged between 15 and 25[1], and the majority of them by unmarried men. The possibility that a person was killed by a human being outside the demographic bracket was comparable to the chances of someone killed by a lightning strike. War is a huge exception, a great legitimizer of murder, an arena where routinely becomes a killer. The special prevalence of killer-ape myths at the time we une doubtless owes something to the horror and visibility of the 20th century war. Massacre and oppression campaigners such as Nazi Holocaust, Stalin engineering famine, Ankh Ankh massacre and ethnic cleansing in Yugoslavia looms greater in popular mind than war as support for killer human mythology. But they shouldn't; Such atrocities are often understood and planned by selected small minorities, far fewer than .5% of the population. We have seen that in normal circumstances, human beings are not bystanders; and, in fact, most have instincts that make it extremely difficult for them to engage in deadly violence. How do we reconcile this with the continuing pattern of human violence in war? And, to relax to one of our original questions, what is the belief in the human myths that the killer has done to us? We'll see that the answer to these two questions is intimately related - because there are important similarities between war and massacres, one does not share with the infertility of criminals who are somewhat neglected and insane. Both war and murder depend, critically, on the habit of killing on order. Pierson observes, tellingly, that cruelty is generally initiated by excessive personality types in second command positions, not by poorly controlled personality types. Violence, too, depends on the habits of deterrence; it was not Osama bin Laden who died in the 9/11 attacks but his minions. This is part of what Hannah Arendt describes when, after the Nuremberg trial, she penetrated the unforgettable phrase a ban on evil. The instinct that eased atrocities in Belsen-Bergen and Treblinka and Dachau was not a red joy in the killings, but a non-critical submission to the alpha man's orders - although the order was for horror and die. Man is a social primate with social instincts. One such instinct is docility, a tendency to comply with tribal leaders and other dominant men. This was originally adapted; fewer status fights mean more capable bodies in a quarter or hunting bands. It is especially important that undergraduate men, men aged 15 to 25 who are unmarried, comply with orders even if such orders involve risk and murder. These bachelors are tribal hunters, warriors, scouts, and risk practitioners; Bands will grow best if they are both aggressive towards outsiders and are able to control socially. More than most human evolutionary history, the effects of dosage markers are limited by small size (250 or less, usually fewer) human social units. But when a single Alpha man or group collaborating on alpha men can order aggressive undergraduate men from large cities or across the country, the rules change, and the massacre became possible. In fact, war or massacres require more than a handful of killers - not much larger cohorts than half a percent to the percent who commit deadly violence in peace. However, both require great supportive population disinterest. Factories must work Bullet trucks must be driven where bullets are needed. People must agree not to see, not listen, not see certain things. Commands must be complied with. The experiments described in Stanley Milgram's 1974 book *The Perils of Obedience* show just how otherwise ethical people can be driven to actively torture others in the presence of commanding authority figures and an ceronearing violence. They remain among the most powerful and disturbing results in experimental psychology. Human beings are not natural killers; Very, very few have ever learned to enjoy murder or torture. However, humans are intimidated enough that many can ultimately be taught to kill, to support murder, or agree to kill on the direction of an alpha man, completely distinguish themselves from responsibility for the act. Our original sin is not a murder - it is disrepreciation. And this brings us to the end cause for the prevalence of killer human myths; that it promotes disrepreciation and legitimate individual social controls. The man who fears the Hobbes wars, who see each of his neighbors as potential killers, will hand almost nothing to protect from them. He would call a strong hand from above; he would be a willing instrument in his fellow sypression. He can also allow himself to be a murderer in fact. Society will be fooled by millions of fearful debris, each responding to fears of fantasy individual violence by sponsoring political conditions for massive real collective violence. Despite the fear of violence less acute, the killer's human myth serves power elite of all kinds. To determine the main problem of society as a peresitation of universal individual tendencies against terrorism is to imagine authoritarian solutions; it is to deny without a motion check that the interests of individuals and voluntary cooperation are sufficient for public order. (To cite one current example, killer human myths are the main premises that are unregulated behind driving for gun control.) In sum, the human myths of the killer are degrading and ultimately disreparating individuals, and unhappy to dissect attention from social mechanisms and social instincts that actually complicate almost all of the violence. If we are all natural killers, no one is responsible; sporadic violence of crime and violence and more systematic violence (whether in state or pre-state society, and at wartime or otherwise) is as inevitable as sex. On the other hand, if we recognize that most of the violence (and all large-scale violence) arises from and especially from the aggressive terror commission by undergraduate men on the direction of the leaders of the alpha pack, then we can begin to ask more beneficial questions. Like: what we can do, culture, to interfere with Causative chain? First, we must recognize the main locus and the scope of the problem. By any measure, the former form of aggressive pack violence is terrorism by the government, whether its apparent form as a war and massacre or in a time version of reconciliation is much less disgusted. Take it as one of the most pessimistic estimates of the 20th-century death toll from private aggression and set it against low figures for death by state-sponsored violence (that is, counting only war injuries, deliberate murder, and additional violence of law by government organs; do not count deaths incurred in the most dubious law enforcement Even assuming these biases are biased to the low side, the ratio is clearly 1000:1 or worse. Skeptical readers of this ratio should reflect that government-directed massacres alone (excluding wars in full) are estimated to have contributed more than 250,000,000 deaths between the Armenian massacre in 1915 and the ethnic cleansing of Bosnia and Rwanda-Burundi in the late 1915 Even the 9/11 atrocities and other acts of violence, grim as they have been, are sheer drops apart from the blood oceans spilled by state actions. In fact, the dominance of the total violence packed by the government's aggression reached further than that 1000:1 ratio would show. The pack of violence by the government serves as a legitimate model and reason not solely for other government violence, but for private violence as well. One thing that all wrongdoers have in common is their belief that in their special reason, aggression is desirable; Private criminals learn and profit by the example. The massive contagion of violence is spread by institutions that threw their legitimacy in its oppressive mission - although they stem most of it. And that's ultimately why the myth of killer ape man is the most dangerous. Because when we wrest in fear before an individual violence specter, we excuse or promote social violence; we feed authoritarian myths and self-justifications that build Nazi death camps and Soviet gulags. There is no immediate hope that we can edit either aggression or docility from the human genome. And the violence of small-scale individuals criminals and crazy is a mere distraction from the horrific and vast reality of government-voiced and murderous threats suspected by the government. To address the real problem in an effective way, we must change our culture so that either alpha man calls themselves the government stops giving to do aggression, or our bachelor man stalled following those orders. Hobbes' lawyers of devotion to the state nor the primitive Rousseau idol can tackle the central violence of the modern era - a massive death sponsored by the government. To end the torment, we must beyond the human myths of the killer and learn to believe and empower the conscience of individuals again; to recognize and verify the individual's tendency to make a peaceful choice in non-socioopathic 97% of the population; and to recognize what Stanley Milgram showed us; that our signage on the street away from mass violence sounds I'm not going to obedient! [1] A respondent disputed my claim that the young man did all but a small number of murders, indicating that uniform Crime Report statistics for 2001 showed that only 45% of murders for which the age of the perpetrators were recorded were committed by men in the 15-to-25 cohort. Unfortunately upon his objection, the URS had a sample bias built; they exclude the results of a rare type of endemic civil violence in rich countries but all too familiar in the Third World. In general, it seems to be the case that young boy cohorts are the most vulnerable to violence and the least resistant to social control - so in society and context with less effective norms against terrorism (and higher all those levels) shares performed by bachelor's men go, way up. On the other hand, the background rate of violence by people who are not a male bachelor changes less. Anyone who doubts this is invited to review the footage (say) the L.A. riots and ask yourself what the dominant demographic is. Was.

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