

Research Article

First Findings And Beliefs About The Formation Violence And War Culture

Şiddet ve Savaş Kültürünün Oluşumuna Dair İlk Bulgular

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ABSTRACT

The war is the use of violence to a certain extent with the intention of overcoming the opposite side. Thus, requests are forced to be taken to the opposite party. Violence is used in the sense of a degree of strength or a behavior and hardness. This is based on a basic impulse and existence to provide in-group authority and to intimidate others and harm the other. In time, individual acts of violence became increasingly organized. While the tactics and strategies into these violent movements, which were carried out for different purposes, became more complex, weapons began to enter into the Daily life. These weapons are made of materials that are easily found in nature and have become increasingly lethal. In a sense, culture is defined as the cumulative civilizations of people. As a culture element, the culture of violence and war has also begun to develop in this context and it has developed and accumulated to the present day. Although there are no written documents on how these wars and conflicts took place, today we come across the findings of the excavations made in different parts of the world and the instruments of the prehistoric period. Most of these are for killing purposes. It is possible to reach some results by evaluating them. According to these studies, the concept of violence had a certain extent in the prehistoric period. In the Naturuk Region, near the Turkana Lake in Kenya, the corpses found in 2012 show us that there have been some violent incidents before moving to agricultural society. Research shows that they are part of a planned activity rather than a coincidence. In a sense, these remains can be regarded as the pioneers of the wars.

In this study, we will examine how the first wars and violence were formed from the beginning on the basis of the anthropological findings.

Keywords: Anthropology, War, Violence, Civilization.

Jel Codes:

ÖZET

Savaş karşı tarafa üstün gelme gayesiyle belirli ölçülerde şiddet kullanımıdır. Böylece istekler zorla karşı tarafa kabul ettirilmek istenir. Şiddet bir gücün veya bir davranışın derecesi ve sertlik anlamında kullanılmaktadır. Bu bir temel dürtü ve varoluş gereği; grup içi otorite sağlamak ve diğerlerinin varlığını sindirme ve karşı tarafa zarar verme yönelik olarak gerçekleşir. Zaman içerisinde bireysel gerçekleşen şiddet hareketleri giderek organize hale dönüşmüştür. Değişik amaçlarla gerçekleştirilen bu şiddet hareketleri içine taktik ve stratejilerin de girdiği daha karmaşık hale dönüşürken, işin içine silahlar da girmeye başlamıştır. Bu silahlar başlangıçta doğada kolaylıkla bulunan malzemelerden oluşurken giderek daha öldürücü nitelik kazanır hale gelmiştir. Kültür bir anlamda insanların birikimli uygarlıkları olarak tanımlanır. Bir kültür unsuru olarak şiddet ve savaş kültürü de bu kapsamda giderek gelişmeye başlamış ve günümüze kadar gelişerek ve birikerek gelmiştir. Her ne kadar bu savaş ve çatışmaların nasıl gerçekleştiğine dair yazılı belgeler bulunmasa da günümüzde dünyanın değişik bölgelerindeki yapılan kazılardan elde edilen bulgulardan tarih öncesi döneme ait insanların savaş aletlerine rastlıyoruz. Bunların çoğu öldürme amaçlıdır. Bunların değerlendirilmesi ile bazı sonuçlara ulaşmak mümkün

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olabilmektedir. Bu araştırmalara göre şiddet kavramı tarih öncesi dönemde de belirli ölçülerde vardı. Kenya'da Turkana gölü yakınlarında bulunan Naturuk Bölgesinde 2012 yılında bulunan cesetler tarım toplumuna geçmeden önce de bazı şiddet olaylarının yaşandığını bizlere göstermektedir. Araştırmalar bunların bir tesadüf eseri şiddetten çok planlı bir faaliyetin parçası olduğunu göstermektedir. Bu kalıntılar bir anlamda günümüzde yaşanan savaşların da öncüsü sayılabilir.

Bu çalışmada antropolojik açıdan bulgulara da dayanılarak başlangıçtan itibaren ilk savaşların ve şiddet kültürünü nasıl oluştuğu incelenecektir.

Anahtar Sözcükler: Antropoloji, Savaş, Şiddet, Kültür, Medeniyet.

Jel Kodları:

INTRODUCTION

Anthropology is human and cultural science. On the other hand culture is an accumulation of knowledge. Culture of war has reached today's level as a result of this accumulation. Albert Einstein once said that I do not know what the third world war would be, but the fourth one would definitely be done with stones and sticks.

Conflicts and wars throughout history have always been on the World. According to United Nations Population Fund Data, it is estimated that there are around 110 billion people lived in the World so far and about 10 billion of them have died due to wars.

Violence has always existed in man. What is the basis of conflict and violence is always discussed. Although there are different explanations in different beliefs, basic does not change. Eventually there is a clash of good and evil.

it has always been a curiosity where the culture of violence and war came from. Unfortunately, we do not have the final documents on the first exit of violence. There are only first beliefs about violence and some simple combat tools. But it is possible to reach some conclusions by interpreting the beliefs and findings at hand.

In this study, we will examine how the first wars and violence were formed from the beginning on the basis of the anthropological findings.

BELIEFS ON THE FIRST VIOLENCE

There are various beliefs about the death of the first person. Kabil is the great son of Hazreti Âdem and Habil is the little son. According to belief, although he did not have any crimes, Kabil did not like much Habil, and killed his brother because of jealousy. Various methods such as stone, stove and strangulation are put forward about how Habil performs the attack. In a view put forward in the Middle Ages, Kabil killed Habil with a slingshot. There is a similar narrative in Sumerians. According to the texts of the Old Testament, Habil was the first son and engaged in farming. Kabil is a shepherd. Habil is not aware that he will be killed. The event is already described as a reflection of the evil that exists in Kabil (Yuhanna I, 3:12).

Man is endowed with a sense of justice and equality that is deeply rooted in birth. Perhaps this is why Kabil couldn't stand the fact that he was rejected while his brother was accepted. He thought that he could only achieve equality by killing Habil (Fromm, 1995:13). The Qur'an is mentioned as the two sons of Adam, without the name of Kabil and Habil (Kur'anı Kerim Maide Suresi 27-32). According to the Qur'an, he killed his brother for not accepting his victim. The dead brother did not resist because he feared God. "I swear to God, even though you intend to kill me, I am not going to kill you, but I fear in Allah the Lord of the Worlds."

Similar to the same event, much, later, will be experienced among the prophet Yusuf and his brothers (Fromm, 2000:20). Yusuf is the youngest of the twelve sons of the prophet. Her father's favorite child. According to belief that his brothers and sisters to tell a dream, his brothers envied him, and then threw him into a desolate well, then took off and sold them as slaves in 20 silver. The life story of is similar in the Qur'an.

We can find the other discourses in beliefs. For examples there are various beliefs about the first use of weapons and wars. Abdurrahman Tabari, who writes the history of archery, bases the first use of bow and arrow on the earth was first human Prophed Adam (Adem) (Kani, 2010:36).

According to the story, Allah ordered Adem (Adam) plant seeds. But crows came to the field Âdem complained and Allah send him Gabriel. Gabriel gave Adem Bow and arrow fort he crows. According to the belief the names of the five great prophets are written on these arrows.

Another belief is related to the use of the first war and sword among people. The first war between people in this belief is the war between the sons of Hazreti Shit and the sons of Kabil. According to the Islamic belief, Hazreti Shit was born about 30 years after the murder of Habils's. Adam appointed him as his caliph. The other brothers were born as twins, and he was born as one. Again according to belief, after the death of Adam he became a prophet. His life was spent around Mecca. There is no verse in the Qur'an. In the Bible, he mentions that his father was Adam. The sons of Kabul, who live on the Yemen side, depart from the way of righteousness, Hazreti Shit goes there from Damascus and invites them to Allah's path. When the sons of Kabil do not accept this invitation, Hazreti Shit fights with them and wins. According to the believes the sword used in this battle is the first sword used in wars.

ANTHROPOLOGIC RESULTS ON THE OUTPUT OF WAR AND VIOLENCE

From the believes, when we come to history based on knowledge and findings, we realize that there isn't much evidence of the first people's combat capabilities.

In a sense, nature has given the necessary power to the people to protect itself. The first people had to live and act together against external forces. What had happened these people and they started to figh to each other? The answer is transition from the hunting community to the agricultural society.

Because human beings alienated from their qualities and wanted more. Since the beginning of human history, every human community has developed a sense of identity that is unique to itself, and it has thought that they differentiate themselves from the others by using animal pelts and feathers (Vamik, 2007:4).

The first weapon of man looks like stones. Stones can be easily found anywhere. The oldest known man-made tools are stone tools found in East Africa. It is understood that these methods are about three million years old by scientific methods. In a sense, this shows that even three million years ago, people were producing. According to Gerhard Kraus, who opposes the idea that man evolved later, it seems difficult to understand that human beings, who have used stone tools for millions of years, cannot make progress in developing these tools (Kraus, 1990). Then suddenly the civilizations emerge and this surprise. I wonder if we have lost civilizations that we don't know? Perhaps people had created some civilizations, but these civilizations were either destroyed by human beings or destroyed by natural disasters (Uslubaş ve Dağ, 2007:3).

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Again, the excavations in Africa, the hand axes used for almost a million years and reflecting the elegance of that period, scientists left in astonishment. Despite the contrary views of some researchers, Thomass Wynn argues that the construction of this hand axes dating back millions of years can be achieved with a brain structure similar to that of modern adult man. Social scientist Gowlett; It was scientifically revealed that the features which are thought to be specific to modern human beings such as concentration, manual dexterity, three-dimensional perception, exist in people who were two million years ago (Gowlett, 1984).

The findings show that people have been collecting and hunting for hundreds of thousands of years after they came into the world. People did not initially settle into settled order, and survived by hunting wild animals in their immediate surroundings and collecting naturally grown plants.

In the 30,000 BC, it is seen that people specialize in the use of natural resources (Wulf, 53,54). In Europe, spearheads and knives of 28,000 years ago were found. We never come across made of wood weapons during these times because they probably didn't survive since they were decayed. However, parts made of more durable mines can be found everywhere. Although found some of cave paintings about hunting animals, the fact that there are no wall paintings about killing people. This gives an idea that there was no concept of war in this period. During this period, people used

sticks and spears, but rather hunting purposes. 100,000 years ago on an elephant rib, the yew tree with such a spear.

When it comes to arrow and bow, we need to go at least 20,000 years ago. There are those who raise this to 50,000 years. We do not know exactly when the publication was used for the first time because the construction material is decaying because it is a tree. However, arrowheads can be more permanent than metal. The first springs were probably obtained by bending a branch. Previously the person who used the spear was able to do multiple shots, as well as the ability to hide and shoot (Özveri, 2006:10,11).

There was no understanding of the accumulation of personal wealth in hunter and gatherer societies. One person could have a spear, arrow or pedestrian, a bag or a few small ornaments. Rather, the act of killing was based on a necessity and was usually killing to live. Perhaps because of drought in some part of Africa, there could be wars for water wells or conflicts for a certain hunting area, but the energy and effort spent on it was not much. Societies were egalitarian, and what was achieved was shared.

Everything started with the transition to agricultural society. Now people can produce more than they need, and the domesticated animals in the same way too much on the edge of the house and was able to grow. When the houses in Çatalhöyük are examined, it can be seen that the houses are adjacent to each other and used to litter between houses and to domesticate animals.

After that, prosperity began to increase. But after a while it was seen that there were also those who could not produce. Even those who produce more, but who want more. At this moment, conflicts began between those who possessed and who did not. This was something different from the previous disagreements caused by small jealousies. While there was a relatively equality in the hunter-gatherer society, with the transition to agricultural society, equality between people was now lost and class differences began to emerge.

In a society like this some have less resources and some have more resources, it is not possible for people to be equal. In addition to economic inequality, gender inequality and even violence against women have emerged with the transition to agricultural society.

There was no sharp hierarchical order in hunter gatherers. They shared their hunting and gathering. In this period, groups often rejected aggression and competition. Hunter and food collector small communities creating the prehistoric human living, as a distinctive feature of the bottom, cooperation and sharing was the lowest level.

OTHER THOUGHTS ABOUT VIOLENCE

According to Rousseau, there is no injustice where there is no property (Rousseau, 1986:145). The transition to agriculture, in addition to expanding the collective life, spread the war. Because now there was ownership. In general, the first major conflicts occurred between hunters and gatherers. The easiest of options for the communities without adequate resources to survive was to plunder other agricultural communities for food. In such societies, war became increasingly widespread, while wedges of stone chakras and flintstones became increasingly widespread (Harman, 2013:31). The conflicts were probably due to product scarcity and hunting land sharing. Especially in times of scarcity, those who did not have the resources began to meet their needs by attacking those who had accumulated.

Research on some primitive tribes yielded evidence of the first people. For example, the Maori community living in the New Zealand was constantly fighting and building protected areas to secure themselves. These areas were for the protection of limited food items, even if their places were plundered. That is, when people began to accumulate, he began to learn to protect it.

Gerhard Lenski was born in Washington in 1924, is a sociologist and works on sociocultural evolution. According to the Lenski's research the war is rare among hunter-gatherers, but is rapidly increasing in farmer societies. Wilson; "Revenge, blood feud, fighting and war are seen as emerging among domesticated peoples."

Initially, the cause of the war in these primitive communities was not as looting or destroying them as today. People were not aware that they were mortal beings. Therefore, if one of them died, they were looking for reason in other communities and they thought they had killed them (Morgan, 1986).

The transition to the agricultural society began approximately 12,000 BC. The reasons of social, political, psychological and cultural conflict have changed in parallel with the development of civilization. Cooperation in small communities was a pleasant and encouraging behavior, and sharing with others was an honorable and accepted act. Even at the beginning of the agricultural period, showed no signs of people being killed, looting and massacres. This means that at that time, violence and war had not become more widespread.

Weapons such as slingshot and bow are widely seen from now on. We can easily see a change in weapon culture. Wall paintings of people attacking each other in an organized manner and using arrows are beginning to be seen from this period.

In the later period, people have entered into mutual relations with other communities, and in order to become sovereign over them, they have begun to clash with their deaths and make it a way of life. When the clashes began, people needed to obtain the necessary guns and tools and weapons for these conflict.

The people made the chiseled and sharpened stones into the arms by tying them to the branches of trees, and later produced weapons such as knives, axes, wedges, arrows and swords.

Now people are beginning to learn to fight. In this period, it is seen that leather armor is used for protection purposes. Most of the historical materials from the first period are related to military service. This is mainly due to the fact that it is made of durable materials to be robust, the cost for defense is not avoided and it is produced as many as possible.

With the use of arrows, people have acquired the power to cause harm to someone else remotely, instead of the close defense for the first time. The possibility of a remote attack is a situation that reduces the risk of damage to one level and gives an advantage over the other side. It also didn't require being physically strong. In these pictures, even the leaders of the clashing groups are evident. In fact, some simple maneuvering tactics, such as hand-siege, are also seen. People discovered tactics and strategy.

We know the beginning of wars with written history. We call Prehistoric Period, from human beings existed until 3000s BC. There were also war and conflicts in the pre-history. From the examination of the axes, weapons and fragmented skulls that have been discovered, it is understood that the war has been in the life of the people since the beginning (Fikretoğlu, 1990:52-54). Again, we can see that the clashes were in conflict at the time from investigate of graves. The presence of hundreds of human skeletons and the presence of spear and arrowheads on the skulls of these skeletons suggest that they are the result of war and conflict, but we are still cautious. Because these evidence does not necessarily mean that injuries and deaths are the result of war. They may be the result of accidental or intentional killing. Apart from this, there may be conflicts between small groups as well as interpersonal animosity.

Anthropologists have done some research on some of the hunter-gatherer groups that still exist today. Some of them have entered into conflict for the demonstration of power and some for woman, food and such as trying to seize materials. Indeed, in primitive societies, there are no relationships that could be the cause of war in today's sense. The wars seen in some primitive communities differed from war and conflict in our sense. In Egypt there is a place at least 7,000 years old called "117 Cemetery" near Sudanese border. In this region, a large number of skeletons were found in which the arrowheads entered the skeletons. They may be murder and accident, or possibly a war in the region.

Starting from the 9000 BC, weapons such as bows and knobs are also widely seen. Previously, there were no pictures or documents that people used to fight. The ball has lost its importance with the use of armor. Guns that enable remote firing have changed the course of struggles because they carry less risk.

Beginning from the 9000 BC, the cereals were started to put in warehouses. The population of some settlements such as Çatalhöyük was over 1,000 in 8000 BC. The start of agriculture and the domestication of animals have undoubtedly led to a socio-economic change and the population in the Middle East. The populations has started to increase 40 times between 5000 BC and 4000 BC. The growing population has naturally led to a number of social movements and conflicts have occurred due to resource sharing.

There was life in Mesopotamia before 4500 BC. The inclusion of outsiders was not due to wars, but because of better settlements and nomadic peoples with permanent settlements (Bauer, 2013:25).

During this period Mesopotamia area started to give good conditions to the people. Most probably people from Anatolia came to this region and also transfer them their culture and civilization (Bottero, 2006:16). In this period Samiler, whose first homeland was Arabia, started to move northward when the resources became insufficient due to the transformation of these areas into the desert (Bottero, 2006:18). Before people moved to agricultural society, they met the needs of resources available in nature. Man's struggle was generally against nature. There was no possibility of storing any surplus. In this case, sharing struggles were not very common unless it was very necessary.

It was certain that the wars began before the 5000s BC but with the increase in wealth we can understand that the culture of conflict between people has increased. In this period the bodies found in the wells in China that separated their heads and feeds can clearly indicate that there were violence during this period (Ponting, 51-54). Those who are in bad condition are watching the good, others are eager to have more.

In the "Amarra Letters" which were found as a result of the excavations and the correspondence between the representatives of the cities in the south of Syria and the Egyptians, it is mentioned that the attacks of the groups consisting about 20 people are fed up with the inhabitants of the cities. Although there is no document, it is considered that there may be several hundred armed groups in regions such as Çatalhöyük in Anatolia.

In later years, the wars became widespread in the carved scenes belonging to the 4000 BC; We see war spears, executed prisoners, broken doors and besieged walls. Thus, it can be said that the wars between the cities of Mesopotamia started and became widespread at least in the 4000 BC (Bauer, 71).

In the 7000s BC, when people learned to process copper, started to make various goods. After a short while, however, people did not delay in making weapons. Although it is not very effective due to its structure, guns such as axes and daggers have been made from copper. Even wars have been made to seize copper resources. However, the real developments in weapon technology have been through the use of bronze, a harder substance. By the 4000 BC, the first Bronze Age began in the Middle East.

Bronze weapons, a harder metal, will create a new revolution in technology. After that, it will be possible to make more sharp-edged weapons. As production and division of labor increased, a large surplus was created and then a wide range of destructiveness and cruelty emerged through the establishment of states in a hierarchical structure, and this destructiveness was increasingly strengthened (Fromm, 1995:216).

After that the battle; It emerged from simple organization in primitive societies and spread in parallel with the development of the organizational structure of society. With the increase in production, the causes of war that started as a breach of hunting and pastureland will also be changed by changing the target, seizing the resources of wealth and becoming slaves.

CONCLUSIONS

As small communities grew and transformed into a state, the situation was different, and it was clear that states were following an attitude against others in order to sustain their existence. This also meant that wars and battles would become increasingly brutal and destructive.

As a result, even if the destructiveness and violence in the structure of human beings are constantly encountered throughout the history, the archaeological findings show that transition to agricultural society has increased the violence. It is assessed that the main reason for this is the sense of ownership in the structure of man.

The war is the use of violence to a certain extent with the intention of overcoming the opposite side. In time, individual acts of violence became increasingly organized. While the tactics and strategies into these violent movements, which were carried out for different purposes, became more complex, weapons began to enter into the daily life. Although there are no written documents on how these wars and conflicts took place, today we come across the findings of the excavations made in different parts of the world and the instruments of the prehistoric period.

In a sense, culture is defined as the cumulative civilizations of people. As a culture element, the culture of violence and war has also begun to develop in this context and it has developed and accumulated to the present day.

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Araştırma Makalesi

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GENİŞLETİLMİŞ ÖZET

Giriş

Tarih boyunca şiddet ve savaşlar her zaman olmuştur. İyi ve kötü arasındaki bu çatışmaların altında yatan nedenler her zaman tartışma konusudur. İlk defa şiddet ve savaş kültürü nasıl ortaya çıkmıştır ve insan şiddeti ve savaş kültürünü ne zaman ve nasıl geliştirmiştir. Buna dair inançlar yanında bazı bulgular da vardır ve bunların yorumlanması gerekmektedir. Kültür bir bilgi birikimidir ve bu birikimin bir sonucu olarak savaş kültürü bugünkü seviyesine ulaşmıştır.

Yöntem

Şiddet ve savaş kültürünün nasıl geliştiği her zaman bir merak edilir. Ne yazık ki, şiddetin ilk defa ortaya çıkışına dair elimizde kesin belgeler mevcut değildir. Şiddetin ilk defa oluşumuna dair bazı inançlar yanında, bulunan bazı antropolojik bulgular bizlere savaş ve şiddet hakkında fikir vermektedir. Bu makalede şiddet ve savaş kültürünün ortaya çıkışına dair inançların yorumlanması ile bulunan antropolojik kanıtlar analiz edilerek şiddet ve savaş kültürünün nereden geldiği ortaya konulmaya çalışılacaktır.

Bulguların Tartışılması

İlk insanın öldürülmesine dair çeşitli görüşler bulunmaktadır. İnanca göre Kabil, Habil'den hoşlanmamış ve kıskançlık nedeniyle kardeşini öldürmüştür. Olay Kabil'in içinde zaten var olan kötülüğün bir yansıması olarak açıklanır. İnsanda doğuştan bir adalet ve eşitlik duygusu vardır ve Kabil, Habil'i öldürerek kendine göre adaleti gerçekleştirmiştir. Habil ise kendisini öldürmek isteyen kardeşine karşı direnmemiştir.

Diğer bir inanç, insanlar arasında gerçekleşen ilk savaş ve bu savaşlarda kılıcın kullanılması ile ilgilidir. Bu inanca göre insanlar arasındaki ilk savaş Hazreti Şit'in oğulları ile Kabil Oğulları arasındaki savaştır. İlk defa kılıcın bu savaşlar esnasında kullanıldığına dair bir inanç bulunmaktadır.

Bu inançların zaman içinde oluştuğu ve çoğunun bir anlatıya dönüştüğü görülmektedir. Bunun dışında yapılan arkeolojik araştırmalar sonucunda ortaya çıkan bazı antropolojik bulgular bizlere savaş ve şiddetin kaynağı ve ilk defa çıkışı hakkında bilgiler vermektedir. İnsanlar nasıl oldu da birdenbire birbirleri ile savaşmaya başladılar? Bunun mutlaka bir sebebi olmalıydı.

Bu sorunun cevabı insanların avcı toplumundan tarım toplumuna geçişi ile ilgili gibi gözükmemektedir. Bulgulara göre insanların avcı toplumundan tarım toplumuna geçişle birlikte bir birikim oluştu ve muhtemelen insanlar daha fazlasını isteyerek niteliklerinden uzaklaşmaya başladı.

İnsanların ilk silahları her yerde kolayca bulunabilen taşlar ve taşlar kullanılarak yapılan aletlerdi. Buna ait izler Doğu Afrika'da yapılan kazılarda bulundu. Elde edilen bazı bulgular üç milyon yıl öncesine ait. O zaman bile taşlara üç boyut verilerek bazı aletlerin yapılması insanı şaşırtıyor. Bunlar muhtemelen avlanma amaçlı üretilmişti. Yüzbinlerce yıl bu aletleri kullanarak avlanan insan, başlangıçta yerleşik düzene geçmemiş ve toplanıp avladıkları av hayvanları ve civardan topladıkları kendiliğinden yetişen bitki ve meyvelerle hayatlarını sürdürmüşlerdi. İhtiyaçları kadar avladıkları ve topladıkları bitince yenilerini bulmaya çalışmışlar ve bunları stoklamayı pek düşünmemişlerdi. Zaten bu malzemeler çevrelerinde bol miktarda vardı ve istedikleri zaman istedikleri kadar bulabiliyorlardı. Dolayısıyla bir stok yapmalarına da gerek yoktu. Bu dönemde muhtemelen bazı basit kıskançlıklar ve münferit şiddet eylemleri dışında insanların birbirlerine karşı bir savaşı da mevcut değildi. Bu dönemlere ait mağara resimlerinde avlanmaya dair bazı resimler bulunmuş ancak insanların birbirlerini öldürdükleri ve savaştıklarına dair resimlere rastlanmamıştır.

Bulgulara göre her şey tarım toplumuna geçişle başlamıştır. Bu dönemde artık insanlar ihtiyaç duyduklarından daha fazlasını üretebiliyorlar ve evcil hayvanlar da evlerinin yakınlarında aynı şekilde büyüyebiliyorlardı. Böylece bir birikim oluşmuştu. Kimileri fazla üretiyor, üretemeyen ve daha fazlasını isteyenler ise bunu elde etmenin yollarını arıyorlardı. Bu daha önce aralarında küçük kıskançlıkların yol açtığı anlaşmazlıklarda farklı bir şeydi. Avcı toplumlarda göreceli bir eşitlik var iken tarım toplumuna geçişle birlikte bunun ortadan kalktığı, eşitsizlik ve sınıfsal farklılıkların ortaya çıktığı görülüyordu. İlk çatışmalar avcılarla, toplayıcılar arasında başladı. Böylece muhtemelen sahip olanla daha fazlasını isteyenler arasında çatışmalar başladı.

Rousseau'ya göre mülkün olmadığı yerde adaletsizlik de yoktur. Tarımsal geçiş, kolektif yaşamı genişletmenin yanı sıra savaşı da yaydı. Çünkü şimdi sahiplik vardı. Genel olarak, ilk büyük çatışmalar avcılar ve toplayıcılar arasında meydana geldi. Hayatta kalmak için yeterli kaynağa sahip olmayan topluluklar için en kolay seçenek, yiyecek için diğer tarımsal toplulukları yağmalamaktı. Bu tür toplumlarda, savaş gittikçe yaygınlaştı. Çatışmalar büyük olasılıkla ürün kıtlığı ve avlanma arazi paylaşımından kaynaklanıyordu. Özellikle kıtlık zamanlarında, kaynakları olmayanlar, birikenlere saldırıp ihtiyaçlarını karşılamaya başladılar. Buna rağmen başlangıçta, bu ilkel topluluklardaki savaşın nedeni, bugünkü kadar yağma veya tahrip etmek değildi. İnsanlar ölümlü varlıklar olduğunun farkında değildi. Bu nedenle, eğer biri ölmüşse, bunun nedenini diğer topluluklarda arıyorlardı ve onların öldürdüklerini düşünüyorlardı.

İlk döneme ait tarihi malzemelerin çoğu askerlikle ilgilidir. Çünkü silahlar dayanıklı malzemelerden yapılıyor ve uzun süre bozulmadan kalabiliyordu. Çatışmalar başladığında, insanların bu çatışma için gerekli silahları, araçları ve silahları edinmesi gerekiyordu. İnsanlar kesilmiş ve bilenmiş taşları ağaçların dallarına bağlayarak silahlar yaptılar ve daha sonra bıçak, balta, kama, ok ve kılıç gibi silahları ürettirler. Artık insanlar savaşmayı öğrenmeye başlıyordu. Bu dönemde deri zırhın koruma amaçlı kullanıldığı da görülmektedir.

Okların kullanılmasıyla, insanlar ilk kez yakın savunma yerine başka birine uzaktan zarar verebilecek bir silaha sahip olarak güç kazandılar. Uzaktan saldırı olasılığı, bir seviyeye hasar riskini azaltan ve diğer tarafa avantaj sağlayan bir durumdu. Ayrıca fiziksel olarak güçlü olmayı da gerektirmiyordu. Bazı resimlerde, çatışma gruplarının liderleri bile belirgindir. Aslında, bu dönemde kuşatma gibi bazı basit manevra taktikleri de görülmektedir. İlerleyen dönemlerde insanlar çatışmalara dair taktikleri ve stratejileri keşfetti. MÖ 9000'den başlayarak, yay ve topuz gibi silahların da yaygın olarak kullanıldığı görülmektedir.