Preface to the Revised Second Edition

In the first edition of Saharasia, I presented comprehensive evidence for the first-origins of social violence and war within the large desert belt of the Old World, starting around c.4000 BCE or a bit earlier. The arguments were founded upon a very robust global cross-cultural and geographical evaluation of anthropological data, with many world maps of social and behavior variables, revealing a heretofore unknown geographical pattern in human behavior. The mapped patterns were traced back in time, using historical and archaeo-geological materials, strongly suggesting the genesis of emotional armoring and violence with the appearance of harsh desert conditions across Saharasia. My study drew upon archaeology, anthropology, history, psychology and the health sciences. It was both a solid discovery of a geographical dimension to human behavior and warfare, and a larger body of theory which attempted to explain the geographical discovery, founded primarily upon the controversial findings of the late Wilhelm Reich.

Since that publication, in 1998, additional new information has come to my attention, clarifying and adding support to the findings and conclusions. In 2002, I published the article “Update on Saharasia” which brought much of this new evidence together; an expanded version of the article appears in this second printing as the new Appendix B. Also, the 9-11 attacks by Islamofascists upon the USA prompted a renewed interest in my findings, and my own review of the first edition with “fresh eyes” and new insights into the dynamics of modern-day violence around the world.

A weakness in the first edition, by my own self-criticism, is that too-little attention was placed upon 1400 years of Islamic despotism as the major force by which the Saharasiarian patterns emerged on my world maps. New books by various scholars have clarified the enslaved situations of once-indepen-dent but now conquered and subordinated “dhimmi” populations of non-Muslims within Islamic Saharasia. This finding prompted a re-evaluation and correction of some paragraphs and sentences in the first edition which were, in retrospect, too harshly critical of contemporary Western and American society, and too lenient and overlooking of the more extreme patrist and totalitarian cultures and empires dominating Saharasia and Saharan-border regions in the modern times. For example: My original analysis, which ended at c.1900, clearly demonstrated the pre-Columbian New World cultures of the “American Indian” were generally more peaceful and social than were the Old World cultures — and the new Appendix provides even more evidence on this point. However, as “politically incorrect” as it may be, this same general contrast between the Old and New World cultures holds true for modern times — the present-day inhabitants of Oceania and the Americas appear generally less-armored, less-patristic and less-violent as compared to Old World cultures, especially those within Islamic Saharasia.

One only has to consider the strutting blood-soaked dictators, the genocides and gigantic wars across Europe, Africa and Asia during the 20th Century, and into which nations of the New World were drawn only reluctantly, or not at all. Or more dramatically, to consider how Islamic Saharasia continues to harbor the most abundant extreme-patrist behaviors as documented in this work, which is not the case for the contemporary New World nation-states.

This latter point is of considerable importance in understanding and confronting violence in the modern-day world. Islamic Saharasia today has become a fountainhead of international terrorism, targeting “infidel” captives and civilians for the most foul murder — burnings-alive, slow beheadings,
mass-murder, poison-gas attacks directed at civilian populations, etc. — equal to the butchery of any ancient “god-King” one might mention, and even using their own young people as “bomb delivery systems” — something which is most rationally understood in the context of human sacrifice, comparable to the child-sacrifice of ancient Carthage. Such butchery, directed against both infidels and fellow Muslims, has unfortunately become a “fingerprint” of fully Islamic societies, either through the active role of Jihad-warriors, or indirectly by ordinary Muslims who support Jihad butchery by silent agreement or actively donating money, and often by literally “dancing in the streets” at the news of the latest atrocities. This book has exposed, in glaring detail, the deeply anti-sexual foundations of such social violence and chaos, formed via cruel child-rearing practices, and hateful attitudes regarding heterosexuality and females.

These same character traits, laden with sadistic impulses, have not merely been isolated to Muslims, however. They have overflooded into the Saharasian borderlands over the centuries, leaving tracks into modern times as seen in the bloody regimes of the Nazis, the Soviet Union, Red Chinese, North Koreans, Imperial Japanese, Southeast Asian Reds, and spilling into sub-Saharan Africa as well. Nothing within modern New World history gets anywhere close to what the 20th Century records for the Old World. One must dig back to the ancient Aztec or other bloody Meso-American empires, or to the era of black slavery, a foul practice which was brought to the New World by Europeans starting with Columbus, but which was ended more than 140 years ago — often in wars of liberation led by the lesser-armed descendants of those same Europeans. The World Wars I and II, the Korean and Vietnam wars, the Cold War, and now the war against Islamo-fascism, may be viewed in a similar historical perspective — as defensive expressions of the lesser-armed, freedom-aspiring peoples of the Western-oriented liberal democracies fighting back against the outward-directed expansionist invasions and attacks of the dominant totalitarian Saharasian empires, and their more hardened character structures and ideologies (Islamism, Communism, Nazism, Japanese Fascism).

Primarily in Appendix B, this second edition addresses both the newer archaeological findings on ancient peace and violence, and the above-mentioned sentence-changes on “Saharasia Since 1900”, which will demand an entirely new volume to do the subject justice. Some of this material was already included in Chapter 7 on “Expressions of Saharasia in Contemporary Demography”, and in Chapter 11 on “Saharasia Today”, both of which appeared in the original first edition. Where a few changes or additions have been made, I have placed the notation New Material into the margin, or Note 2005 to identify those parts, to assist the reader who is already familiar with the first edition.

Also, to allow for the new “Update on Saharasia” in Appendix B, I have removed the Appendix giving criticism of the HIV theory of AIDS, not because I have changed my views on that subject, but merely for space considerations, and also because it has been published elsewhere, with many excellent books on this subject available. They are cited where appropriate.

Aside from these considerations, the present edition remains unchanged from the original.

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