

Prolegomena

Genghis Khan has fascinated scholars for centuries, and the Mongol empire he initiated had a profound effect on Asia and Europe. His conquests were unique in history, but his motivations were common to all men. The *Secret History of the Mongols* offers universal insights by viewing through the lens of philosophical anthropology – an approach both existential and historical asking the question, “What is man?” My initial approach was to ask, “what would Thomas Hobbes think of Genghis Khan, and would that author of *Leviathan* revise his ideas?” My conclusion is that he would have to alter some ideas, not because they were erroneous, but rather because they were incomplete.

The simple question of this endeavor is, “How was Genghis Khan able to survive to old age despite multiple life threats described in the *Secret History*?” An answer is found in exploring the concept of security, which I define as prolonging life, postponing death. A narrative is provided by the *Secret History*, but application of the philosophical anthropology approach suggests elements of life protection to form a framework of analysis – a framework which I offer as Anthrocentric Security Theory. The Theory postulates that humans, desiring to live as long as possible, progress through three to four Strata-of-Being, developing increasingly complex platforms for improving life security, culminating in States and civil societies. The biography of Genghis Khan illustrates how one man secured his life at three levels of Being.

Theory and its application to the *Secret History* do not conform to any precedent in my experience, and so I offer this manuscript as pre-book to a wider audience through the courtesy of REECAS. I sincerely solicit responses and reactions, criticisms

and suggestions, from readers having curiosity in the subject or interest in broadening the frontiers of knowledge.

Robert Bedeski, Redmond WA.

***Sustaining Existence:
Lessons from Genghis Khan,
A Theory of Life Security, and
Roots of the Asiatic State***

By Robert Bedeski

Professor Emeritus, University of Victoria, Canada



KUPER

*"I said, 'Crush your enemies, see them driven
before you, and hear the lamentation of the women,' but
the media took that totally out of context."*

The New Yorker, Jan 30, 2017, 42

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Abbreviations & Definitions

AST	Anthrocentric Security Theory
BOL	Beginning of life
EOL	End of life
ISK	Individual security knowledge
LSA	Life Security Average
PLPD	Prolong Life, Postpone Death
S+P+O	S+P+O= Subject+Predicate+Object
SAM	security action-monad
SAP	Security Action Platform
SCV	Social Concord Variable
SIS	Security Input Score
SB	Stratum-of-Being

Introduction

“That bowl of soup—it was dearer than freedom, dearer than life itself, past, present, and future.”

“The belly is a demon. It doesn’t remember how well you treated it yesterday; it’ll cry out for more tomorrow.”

Aleksandr Solzhenitsyn. *One Day in the Life of Ivan Denisovich*.

“Keeping alive is man’s greatest preoccupation, the ultimate spring of all his actions. To keep alive he must have food. But man is not content merely to seize it and devour it. He looks ahead to ensure future supplies.”

A. M. Hocart. *The Progress of Man: A Short Survey of His Evolution, His Customs and His Works*.

“Psychologists should bethink themselves before putting down the instinct of self-preservation as the cardinal instinct of an organic being. A living thing seeks above all to DISCHARGE its strength—life itself is WILL TO POWER; self-preservation is only one of the indirect and most frequent RESULTS thereof. In short, here, as everywhere else, let us beware of SUPERFLUOUS teleological principles!—one of which is the instinct of self-preservation. . . .”

Friedrich Nietzsche *Beyond Good and Evil*.

Man is a security-seeking animal, sharing a common and primary characteristic of all living things. Trees grow upward to maximize sunlight and downwards to find moisture and nutrition. Birds and ground creatures constantly search for food and avoid danger to sustain individual lives, though without a trace of self-consciousness. In contrast, man differs in his low-level inheritance of instinct and more adaptable behavior to enhance his life security. Before State and society (*Gesellschaft*) were organized to protect members’ lives and possessions, men and women sought ways to prolong their earthly existence as long as possible. In that foggy state of nature humans came to know that cooperation, first within immediate family and then among more distant kin, was more effective in life-extension than lone survival. Moreover, vulnerability during extended childhood and adolescence primed individuals to the give-and-take relations vital to effective division of labor. The Darwinian account of evolution has dominated

explanation, and rejects religious accounts of divine intervention. Edward O. Wilson has incorporated human evolution as one species having several characteristics in common with other forms. Eusociality, for example, or roughly what Aristotle attributed to man as social instinct, is not unique to us, and occurs in at least twenty instances of species evolution.¹ Hunting, foraging, cooperation and competition were catalytic activities in mental growth, with successful individuals more likely to pass on their genes than the unsuccessful. In this process, religious descriptions are unprovable and excessively complex.

There is no predestination, no unfathomed mystery of life. Demons and gods do not vie for our allegiance. Instead, we are self-made, independent, alone, and fragile, a biological species adapted to live in a biological world. What counts for long-term survival is intelligent self-understanding, based upon a greater independence of thought than that tolerated today even in our most advanced democratic societies.²

Wilson lays out a view of human existence as part of the broad evolution of species, and while humans stand at the pinnacle of life forms, they are more defined by commonalities than by distinctions.* His studies of ants and other insects as eusocial have demonstrated remarkable similarities between them and *homo sapiens*, including cooperation, conflict, hierarchy and even exploitation of other species. He acknowledges scientific and

* "The distinguishing characteristics of man are called. These characteristics are called.. anthropina. Only man, it is said, for instance, walks upright, only he has hands (Diogenes of Apollonia, Anaxagoras). Or in view of external similarities with the animal the anthropinon is sought internally, for instance: only he knows good and evil and feels shame (the Bible), can laugh and cry (Plessner), can make a negative statement (Hans Kunz), preserves the past (Nietzsche), aims for the future (Buber), knows that he must die, is capable of suicide (Rosenzweig-Ehrenberg); or: only he can think, only he creates language, tools, and culture in general. We do not want to list pedantically the entire series. Most of the anthropina suffer from the defect that they or at least strong preliminary stages of them also can be found among some animals." Landmann, 151.

technological accomplishment in understanding and assisting human existence, and calls for greater leavening from the academic humanities to preserve biological human nature. While we applaud triumphs of science in deeper understanding and improving the human condition, it is an approach omitting a supremely important dimension of existence. That is, for all our characteristic eusociality, genetic coding, and physiological functioning, each life is lived autonomously, and every individual human being passes through life conscious that he had a beginning and will have an end. This consciousness, more than instinct in later stages of evolution, governs our choice of activity and how intensely we participate in cooperative behavior.

I call this existence-affirming approach “anthrocentric life security” – “anthrocentric” because it is uniquely human awareness of life’s temporality; “life” because each person has only one; and “security” which is a maximally desired good which inspires thought and action. The approach and resultant theory do not contradict Wilson’s evolutionary perspective, but rather supplement it by providing an “insider’s” viewpoint on existence and the actions necessary to prolong it. I have chosen to examine a single life (Genghis Khan*) based largely on a single source (*Secret History of the Mongols*) to illustrate types of actions needed to protract one’s existence. His was an extraordinarily significant biography in human history, but his task of staying alive evolved in stages of existence, culminating in formation of the Mongol State. How he

* Rendered as "Cinggis Qan" in Rachewiltz translation of the *Secret History*.

managed his survival was a unique story, but at the same time, it was a narrative containing elements and patterns* common to all mankind in various stages of evolution.

History and the State

History begins as experienced actions and is retold as anecdotes, with a few recorded incidents and most forgotten. Collated and summarized, they are interpreted and form second-hand memories for persons separated from the events. With addition of meaning and myth, a version of the past merges into human motivation, though the original events are seen through a glass darkly. They are selectively remembered, and fitted to personal narrative rather than new information that enlightens future action. As the physical world and cosmos are investigated, measured and exploited, our cognition of the human condition does not advance at nearly the same rate. Knowledge about physical man in medicine has progressed so that large portions of mankind live longer and more fully than ever before. Those controlling the machinery of government pilot the State[†] with greater efficiency, and increasingly oversee application of particular knowledge to human affairs. Governing elites express confidence that policies are responsible for much positive change, and that their continued

* "Just as there is no eternal ideal pattern of culture, there is no such pattern of man. By assuming a different form in every culture, man is not deviating from a form he should have. As variability is the law of culture, so it is the law of man." Landmann, 224.

[†] Because of multiple meanings of "State", "Will" and "Subject" both as verb and noun, they are capitalized herein when used as conceptual nouns.

dominance over ruling tools is required for a benign trajectory which can indefinitely postpone inevitable gravitational pull into chaos, according to cosmological entropy.

If government is understood as a machine-like organization subject to engineering and occasional adjustment, the State occupies consciousness as part myth, part history, and the largest domain subject to a ruling class. By making the State accessible to human intervention and control, its natural origins are obscured, compromised, and may eventually atrophy. The State began as a human construction to secure life and its necessities, became a war-making apparatus justified by its original purpose, and presently its elites struggle to transform it into an enlightening and life-benefiting semi-deity - no longer Baal but a benevolent and omnipotent god with rigid obligations attached. The character of a mature State is immanence and power without tangibility. In civil society, symbols often replace the observable.

What is the essence of the State? Never has the State been so omnipresent despite its intangibility. It remains an idea, a rational organization of people, material resources and force for collective benefits within defined territory. Its precipitation out of clans and tribes in ancient societies gave formidable advantages over peoples outside its embrace. Its Mongol genesis, alluded in the *Secret History of the Mongols*,* provides clues regarding construction and purpose of other States. I examine the life narrative of Genghis Khan and proceed from the presumption that he, like all mortal men,

* Herein referred to as the *Secret History* or simply *History*.

embraced life and wished to preserve it as long as possible. He fought men who sought to terminate his existence, and allied with reliable kin and companions whom he considered reliable to assist his survival project. Success in upsetting the odds added to his aura of invincibility and attracted a coterie of warriors. The European Enlightenment's vision of social contract had little or no traction there, and the Hegelian notion of State as the instrument of historical cunning was never entertained. Scrutiny of this biography reveals that Nietzsche's dismissal of self-preservation instinct as subordinate to Will-to-Power may be more evident in men existing where survival depends on civil society, than in a natural environment prior to morals, laws and civility – at a time in human history before good and evil entered discourse. In the path of human evolution, the Will-to-Life alone sustains the struggle for survival upon whose success depends all other activity. A mortal soul is the “ghost in the machine” and several Wills sustain the life continuity of the “machine” – the physical body. The *Secret History* traces efflorescence of Will in one man and how it affected development of the Mongol State.

Anthrocentric Security Theory

A formal theory of human life security, which I present as Anthrocentric Security Theory (AST), provides a formal framework for taking unique historical Genghis Khan as a case study of man's universal appetite to remain alive, and to initiate and support actions which improve survivability. The theory postulates that men began existence in a natural state – defined and limited by individual mortality. By instinct, reinforced by eusociality and calculation of interest, humans form and maintain nuclear families,

extended families, clans and tribes – each more complex than the preceding, imposing new obligations on members, while generating trust and cooperation. This additional level of existence, or Stratum-of-Being,* makes for greater life security and generates activity and orientation not possible in the natural state. The State adds a third layer of security actions to strengthen man's survivability arsenal and requires subordination of life-community† because that second stratum generates unwanted results for many – tribal vendettas for one thing. Genghis Khan's progressive existence at these three strata can be traced in the *History*.

The second part of AST proposes that each of the three Strata-of-Being contributes to human survival by providing platforms (Security Action Platforms, or SAP) for specific Security Actions, which can be positive or negative in affecting life-chances. A total of fifteen SAPs is identified and illustrated by incidents in the *Secret History*. While demographics and statistics deal with aggregations of people, AST addresses events in a single lifespan to analyze life-length of the irreducible human unit. Human life security addresses the quest for longevity‡ which inspires humanity's most important actions. Strengths, knowledge, morals, habits, cunning and crimes

* Adapting the sociology of Max Scheler [*Man's Place in Nature*: (Boston: Beacon Press, 1962)], I use his term, "Stratum-of-Being" as acutely relevant to understanding how human action takes place in different realms of existence.

† The term "life-community" (Lebensgemeinschaft) is also borrowed from the work of Max Scheler. "One distinctive feature of the life-community is that the values it expresses - those values which are manifest in habit (*Sitte*), custom (*Brauch*), cult, fashion (*Tracht*) and so on - is the tissue thin distinction Scheler draws between personal and communal values." Perrin, *Max Scheler's Concept of the Person*, 101.

‡ "The length of the adult stage must stand in a corresponding ratio to the long childhood. As man is young for a long time, so he must have a long adulthood in order to bring up and instruct his own progeny." Landmann, 187.

have evolved to reinforce this universal pursuit. It also provides a key to an analytical understanding of the *Secret History*, and invigorates the theory of Anthrocentric Security.

The Mongol State

Specific origins of the Mongol State are *terra incognita* – memories from the later empire’s invasions portray her warriors as killing engines, bereft of reason or feeling. The Khans who succeeded Genghis Khan projected an image in the West of Oriental Despots ruling near-slaves. They swept away old regimes and came within a month or two of conquering Central Europe. As a pre-industrial war apparatus, Mongol armies were unmatched and mostly victorious, incorporating dozens of old kingdoms and empires under their rule. More objective scholarship acknowledges *Pax Mongolica* and the uniting of Europe and Asia into a linked network, carrying printing, gunpowder and compass from the eastern end of the Silk Road to Europe. Collapse of the Mongol peace and its cosmopolis stimulated a search for maritime routes to China, and resulted in vast new discoveries in a new world. Post-Mongol Russia and China had more legacy from their previous conquest than often realized. Above all, the armies of Genghis Khan’s descendants demonstrated that empires did not need religious fervor to conquer and hold subject peoples in thrall as Islam or Christianity had done.

The *Secret History* traces genesis of the Mongol State as a Genghis-led development from a life-community milieu centered on competition for chieftainship among multiple clans and tribes. The distinctions between clan, tribe, confederation, State and empire

were murky and further clouded by an absence of cities and demarcated territory. A further complication was that northern Chinese State fragments exercised a divide-and-rule policy to keep the nomads from uniting and becoming threats. A Nietzschean might attribute Temüjin's early actions to a Will-to-Power, but the *History* describes much of his life with actions and reactions against direct life-threats. As he matured, he gathered clients, dependents, allies and enemies who would determine whether he lived or died. He was not a visionary but a pragmatist whose Will-to-Life ripened into a Will-to-Power, for power is the best protection of life that men have devised. Power to survive derives from Will-to-Life and ripens only in the State. Henry IV lamented that "uneasy lies the head that wears a crown" yet a sovereign king or Khan in a powerful State had more life protection than any minister or Subject.

The *History* portrays pre-State Mongols living in a near-state of nature, dependent on herding, hunting and natural bounty. Population increased, clans formed and adjacent tribes preyed on each other, as higher levels of organization emerged. Life-community consisted of interacting kinship groups dominated by chieftains, and became the foundation of the Mongol State. In this process we find the genesis of sovereignty in settling tribal crises of war and disorder. Desperate and hungry men, with hunting and warrior skills and little aversion to killing, had dispositions to favor leaders who could deliver victory and needful things.

Mongol ascendancy began with alliances and then attacks against adjoining States, completed by imposing relatively uniform governance, backed by an army and tolerating local religions. After

two or three generations most Mongol rulers assimilated into the societies they governed, and left little physical evidence of their dominance. However, their achievement of small numbers subduing large populations having more advanced civilizations was both humiliating and disillusioning of old ways. A centralized despotism ruled by instilling fear over large numbers and providing stability and peace. Such regimes emerged as a model to be emulated in the transition from life-community to State. Entrenched aristocracies were obliterated and new lords emerged. These experiences affected subsequent Asiatic State evolution and the Mongol period strongly influenced the character of Muscovy and its rule over Russia. One overall pattern that emerges specifically from Mongol political evolution and broader human institutional transformation is that: action patterns of an earlier Stratum-of-Being were not abandoned in later Strata-of-Being, but rather were retained and refined in light of new possibilities. Older action patterns may be disguised by a later Stratum-of-Being, but a high degree of continuity persists from the natural state to civil society. Those States which try to completely eliminate old action patterns and orientations often generate resistance and failure leading to their dissolution.

Jack Weatherford³ suggests that the Mongols heralded a beginning stage of modernity for Eurasia. They also violently broke the mould of ancient States and began a Mongol pattern of open society, to use Karl Popper's concept. This open society was first imposed on the Mongols out of pragmatic necessity, and subsequently adopted by some conquered societies as they reconstructed polity and society. That openness was not democratic in the Greek or liberal sense, but rather a matter of expanded

horizons, confronting foreign threats while accepting non-Mongol techniques of tighter centralization of government, army and economy, secularism, absolute monarchy and enrolment of non-Mongols in the army and government. While few of these attributes were unknown in the thirteenth century, the Mongol example of State formation and preservation contributed to tighter organization and absolute sovereignty in subsequent Asiatic States.

Aside from historic questions and interpretation are larger issues of the State's purpose. It is common to declare security as its primary rationale, although what is to be secured is often obscured. Clarity of security's objective can be sharpened by shifting focus to human life – the one “object” closest to factual reality in State discourse of invisible nation, vague national security, imagined sovereignty, etc. In this book, the State is the focus and result of human actions whose purpose is to protect lives. Its essential* properties remain elusive. To illustrate the human-centered thesis, I examine the biography of Genghis Khan as a series of life-imperilment events and improvised actions to protect his existence. Using this approach, I extract a core principle which I term human life security – common to all men and demonstrated in high relief by the father of the Mongol State. A psychological benefit of any civilization is that it reduces immediate anxiety over individual mortality, but will always fail to eliminate existential *angst* and actual life termination. Living on the uncivilized and uncitified

* The notion of “essence” is derived from “being” which is fundamentally unchanging. Following Abraham M. Maslow, *Toward a Psychology of Being*, this study stresses “becoming” - how humans have constructed institutions conducive to longevity.

steppe, the average medieval nomad had little margin of luxury or material surplus to contemplate Being and Nothingness, or to engage in urban-type pursuits of complex trading or education. Situated at the outer fringe of the Chinese frontier, Mongols were among the more vulnerable tribes, and existed close to what *philosophes* regarded as “state of nature”. They manifested a character largely unadulterated by sophisticated cultures, and therefore are an excellent subject to explore in how a scattered people coalesced into a complex State.

State – natural or conventional?

Pragmatic organization of the Mongol State resulted from protective actions more than a goal of cohesive entity. The key objective was security of individuals and their necessities for existence, with highest protection for the Khan as symbol and sovereign.

In composing his *Leviathan*, Thomas Hobbes employed the logic of geometry - a form of mathematics without limits: a straight line can stretch to infinity and a circle can encompass the universe. Human life is a phenomenon limited by time and number, and therefore belonging to simple arithmetic and algebraic substitution. To carry this metaphor a bit further, a common constant unit is required for meaningful comparisons and calculations. The mathematical constant π (3. 1416...), which underlies plane and solid geometry, as well as trigonometry and astrophysics, was “discovered” only through multi-generational analysis, computation and reflection. An ancient discovery serving as basic tool for science and pure mathematics, *pi* will remain eternally invisible yet

exquisitely useful. Human existence has an analogous metaphysics – ontologically unknown to the senses yet like *pi*, undeniable with the useful proof provided by Rene Descartes as “*cogito ergo sum.*” “I think, therefore I am” defines thinking and existing as properties of the individual. He did not write “*Cōgitāmus ergo sumus*” – “We think, therefore we exist.” There is no empirically existing first person plural, despite near-universal grammar denoting such. The common “we” is a linguistic and rhetorical device – an artifice which has given birth to all manner of collective fictions.*

Societies and States enable large numbers of people to amplify individual efforts for collective purposes and accumulate multi-generational benefits for succeeding cohorts. Every State is laboriously constructed and depends on constant belief and labor on its behalf. If a sufficient number of humans ceased to accept faith in the State, it would vanish, if we understand it as an enforced illusion. To nudge this concept further, the State persists in a levitation-like zone of metaphysical existence. If most Subjects stop believing or upholding its collective values, it dissolves like morning mist under the noonday sun – but what will take its place? Moving backwards, mankind might revert to clans and tribes – an apocalyptic vision for the present billions of humanity. A segment of globalist intellectuals and assorted futurologists disdain the State and look forward to its demise so that a peaceful, borderless, and egalitarian world can emerge. In reality, crash of the State promises disorder and disaster,

* Scheler offers a broad use of “person” which seems to apply to what I refer to as individual (*endlichen Person*), the person (*Einzelperson*) in life-community, and applies collective Person (*Gesamtperson*) to what I term the life-community. See Perrin, 101.

and despite the inequalities and wars endemic to actual States, its historic utility has not been eclipsed by alternatives, such as a new Islamic caliphate or a World State. Law, economic progress, increased longevity, less conflict and even greater human happiness have accompanied expansion of the modern sovereign nation-State, and while humanity remains far from perfect harmony, its benefits cannot be disparaged. The wide variety of States attests to its malleability and utility, while it has proven to be a durable albeit imperfect mode of human organization.

Consider the following exercise to better understand the State: Mentally strip away what we consider its rudiments— organized government, armed forces, police, laws, officials, borders, taxes, and even monuments. What remains? In the short run, a large number of people continue with their possessions and human relationships, if they can keep them under the anticipated anarchy or tribalism. Does this reduce them to a 'state of nature'? Perhaps so if the State had replaced or dissolved the institutions predating its formation. Peoples everywhere have existed without States for millennia, and presumably can survive without its complexity and organized force. But if the State's benefits, harms and limitations are removed, men will be conscious of the loss and seek to replace it with whatever instruments remain. We can conclude that the State exists as a set of norms and conventions, but not as natural fact. It is fundamentally a constructed artifice – highly useful but unreal.

The above exercise is performed in reverse in this volume. First, the Mongols created a State where none existed, and second, the idea of a Mongol State, expressed in symbols, force, laws and

agencies, grew out of the wars and alliances which led to State formation (1206). A Mongol nation precipitated out of the mega-tribe which had eliminated contentious rivals and crushed opponents. The *Secret History's* story-line begins with formation of the Mongol people, marks the antecedents and birth of Temüjin, proceeds through his life-death threats, continues through the gathering of warriors who mutually protected and improved life-chances, and consolidated in a core army-government as nucleus of the Mongol empire.

One of my purposes is to dissect and analyze the *History* as a guidebook to identify the elements leading to Mongol State formation. By abstracting those lessons and viewing events as parables about life security, I apply AST while illustrating how Genghis Khan's survival correlates to the theory. The primary value at every step is subjective life preservation. The *Secret History* was a political document introducing a perspective akin to constitutionalism – a collection of precedents based on actions which succeeded or failed, and a memory-rich trajectory serving as pragmatic substitute for legislation and specified organization. It also contains elements of ethics, but no formal metaphysics or theology.

The story of Genghis Khan can be viewed as compressed allegory of how one natural man became ruler of a State. His biography represents humankind's pursuit of life security, and was punctuated by stages from fugitive fratricide to sovereign Khan. This suggests the three levels of existence, or "Strata-of-Being". Each stage activated (and was activated by) a different aspect of human

Will, cumulatively enhancing individual survival. Specific actions were unique to his time and place, but they also drew potency from a specific imperative – to remain alive as long as possible. The medieval Mongol State was a formidable example of how man's Will-to-Life erupts and innovates new forms of action, long before reason discovers their rationale or meaning for retrospective justification.

I have drawn heavily from Western political discourse despite it being laden with words and concepts not directly applicable to the non-West. Association of the State with law, government, sovereignty, constitutions, rights, and rational bureaucracy colors expectations of non-Western development. Japan's Meiji modernization accepted the global environment of an international system divided among empires, monarchies, republics and colonies, and helped stimulate the wars, revolutions and decolonization of twentieth century Asia. Successor States in contemporary Asia have taken their place in an international community, with sovereign governments, rational bureaucracies, and institutions such as armies, police, education and modern infrastructures either present or under construction. The success of the modern sovereign nation-State seemed to approach completeness in the late twentieth century, in a way not envisioned during the Cold War when world Communist revolution was a spectre.

However, any expectation that non-European States will assimilate seamlessly into a community of sovereigns has weak foundation. Even today the continent and a half (including Russia) once ruled by the Mongols, and which I term Asiatica, is looming

large in strategic calculations of Euro-America as global economy, conflicts, mass migrations, and resurgent Islam confound post-Cold War strategic optimism. Genghis Khan transformed a large part of geographical Eurasia into political Asiatica. Historical precedents and appropriateness of Western political concepts should be examined in a spirit of skepticism. For mankind, and indeed for practically all higher forms of life on earth, prolonging individual existence has been and will always be the primary preoccupation of action. We inhabit a very cold universe and our earth was hostile to life for hundreds of millions of years. Humans evolved, inherited a Will-to-Life drive from lower forms, and have constructed elaborate strategies and institutions to facilitate prolonged life-length. The theory and analysis offered herein can contribute an innovative perspective on *la condition humaine*.*

Elements of Anthrocentric Security Theory

From descriptions in the *Secret History*, one observes that a Mongol lived as long as he could manage. I suggest there are three varieties of human Will which directed their progress from deprivation to dominance. In addition, each Will (to life, to freedom, and to power) roughly corresponded to a Stratum-of-Being (SB)[†] –

* "For man, as for no other creature, no essence precedes his existence. Neither did God make him in his image, nor does reason contain a pattern reflecting a timeless essence of man. Even to speak of a human nature is deceptive; there is only a 'condition humaine.'"Landmann, 212.

† This term is used herein as a concept to distinguish the three levels of existence experienced by Genghis Khan, and a fourth unachieved civil society. N. Hartmann raised its possibility in his quest to understand reality: "...real being is structured, and this structure (inherent in being) can be understood in terms of the plurality of ontological layers and its categorial determination. This structure is dynamic and bi-linear: the lower and stronger strata provide the roots of all being in the way that preserves the recurrence of the categories of the lower strata in the higher layers. Consciousness and spirit do not float in thin air and exist on their own. They are rooted in the same

natural man (SB₁), life-community (SB₂) (starting with relatively spontaneous interaction among extended kin), and State (SB₃) (marked by organized force and laws, with reduction of kin-influence). Behavior was specific to each Stratum-of-Being. Acts which affected one's life-length are identified as Security Action Monads (SAM). These are extracted from events in the *Secret History*, and analyzed as emanating from one of fifteen Security Action Platforms (SAP). Reading the *Secret History* through the prism of Anthrocentric Security Theory will demonstrate that human life occupies the vital center of all science, history, and action, while society (*Gesellschaft*) and State can be demoted to dependent and human-constructed variables mobilized to enrich the universal life-lengthening project.

A personal note

While a student at Berkeley during Mao's "Great Proletarian Cultural Revolution," I was fascinated with China's State-building history prior to Communist conquest. Chinese political studies then focused on whether Mao Zedong and the Communist Party were transforming the country into a variant of the USSR, or pursuing a distinctive line of State-building. Churchill's characterization of Russia as a riddle wrapped in a mystery inside an enigma might have been amended for China as adding a layer – a riddle wrapped

categories that ground the lower strata: there is no consciousness and spirit without the inorganic and the organic layers and their categorial determinations. The structure of real being is bi-linear because, despite their dependence on the lower layers, the higher and weaker strata have the elements of novelty that cannot be reduced to the grounding elements of the lower strata." Cicovacki, *Introduction to the Philosophy of Nicolai Hartmann*, 54-55.

in a mystery inside an enigma *hiding within a contradiction*. China's contradiction consisted of Confucian and dynastic roots (thesis) seeking accommodation with State notions of Marx, Lenin and Stalin (antithesis), and resolved in the 1980s as nepotist/crony capitalist/socialist synthesis.

Chinese Communists believed they could condense a lost century of development (compared to Meiji Japan) into a decade of Leaps and "continuing revolution." Today's China shows little trace of Mao's line, when up to 40 million died of starvation⁴ caused by perverse party policy and action. At the time, few expected that China would become a global or even regional economic heavyweight through trade, military force and investment, lubricated by amoral familism,⁵ corruption and cronyism. Rather than focus on the tumult of the sixties, I wondered at how the late Qing dynasty had arrived at Mao Zedong's State rampage. From its founding in 1921 through war's end in 1945, the Communist Party had been a minor actor perceived as Stalinist cat's paw. The Guomintang claimed to be the vehicle of national unification in the mid-twenties, and inaugurated a promising national government in 1928, modelled after Euro-American institutions. Regional warlords, remnants of European colonization and the rise of Japanese militarism stood as supreme problems for the Chiang Kai-shek-led government in Nanjing. Full-scale Japanese invasion, Guomintang demoralization and defeat of the incompletely centralized army handed the Mandate of Heaven to Communist forces. China had been spared the ripe-melon carving which Africa and the Middle East underwent after World War One. The Communists forcibly

took over the State-building efforts of the Nationalists in 1949, forcing a far harsher regime on China.

Over several decades, the larger puzzle of Asian State-building dominated my thinking and writing. Whether Taiwan would become a viable and sovereign State was a question I revisited over the years. How Japan transformed from defeated military power into economic dynamo, while depriving itself of full defense capability in a dangerous region was a problem I pondered while researching in Tokyo. Also in East Asia, I had been in South Korea when the first President, Syngman Rhee, was overthrown, and I wondered if the country could survive as an entity while facing an implacable North Korea.* During these decades, I was privileged to live, study and lecture in the region for extended periods and meet with scholars, officials, and various political leaders, as well as ordinary citizens. While focusing on contemporary affairs, I sought to identify patterns of behavior and ideology which were guiding these societies into structures familiar to modern Euro-American States with capitalist/ democratic systems. Moreover, long history was both burden and source of strength to societies where education and family dominated their value systems. Transformation of East Asian non-Communist societies (Taiwan, South Korea, and Japan) was taking place in cultures with centuries' legacy of Confucian ideals and patterns.

* Bedeski, R.E. (1994). . London: Routledge.

In 1994, I visited Mongolia, where Communism had been discarded a couple of years before. A fascinating non-violent revolution in its own right, Mongolian democratic forces had to navigate between China and Russia and assert sovereignty in a society without Confucian values and a weak ability to develop its economy through trade with Pacific partners. As I studied Mongolian history, my attention was drawn to the first State, founded by Genghis Khan. Reading Weatherford's *Genghis Khan and the Making of the Modern World*, I was struck by the colossal impact made by that empire. The more I learned, the more I understood that the biography of Genghis Khan represented a condensation of a State-building progression from near-state of nature through pre-State society to State sovereignty and subsequent empire.

Another direction of my research and writing has been “human security” since the concept first gained currency in the early 1990s.* Its key idea was a shift of emphasis from State and national security to safety of individuals. Its policy aims coincided with developmental ideas and conflict reduction, but it remained State-centric in the sense that governments, international bodies, and their agents were designated as facilitators of positive human security change. Largely omitted from discourse and policy outputs was allowance that every individual bears primary responsibility for survival, and that family and tribes play important roles in providing safety. In re-reading selections from the Western body of

* Canadian representative to the United Nations, Ms. Peggy Mason, introduced me to the concept. I address the concept in Appendix One.

social and political theory, I noted that the human individual is often treated more as an abstraction than what Descartes' existential dictum declared. Decades of immersion in social and political sciences provide tools for my analysis, but did little to confront actual Being as phenomenon or fact. Hence the reader may detect an existential tilt in this study as humanist* correction to social studies with scientific ambitions.

In resolving these points, I settled on the term "human life security"[†] as the central purpose of State-building, and this stimulated my search for those elements which sustain life – a search culminating in AST to provide an analytical framework. By treating the *Secret History* as a compendium of parables and stories instructing heirs in the art of survival and expansion, a new dimension of politics was revealed, not only in understanding the Mongols but antediluvian man through post-modern humanity as well. As I worked through the *History*, inspired by master Thomas Hobbes who developed a Euclidian framework to comprehend the *Leviathan*, I stumbled upon a theoretical pattern best described as *arithmetical* and proceeding from the approach of philosophical anthropology.[‡]

* "Humanism" sums up "Terence's *homo sum, humani nil a me alienum puto*, "I am a man, nothing human is strange to me," i.e., "I am concerned for the fate of other men", also an understanding of philosophy and art and education in general." Landmann, 38-39

† Bert Edström suggested this term for my enterprise at a presentation in Stockholm.

‡ The fullest treatment of this approach is Michael Landmann, *Philosophical Anthropology*, (Philadelphia: Westminster Press, 1974) whose work is extensively referenced in this project, linking it to philosophical anthropology. Landmann summarizes the method and goal of philosophical anthropology: "Historical investigation is a crucial part of philosophical anthropology. Since man has the freedom to create himself through culture and

Human life security can be condensed into four words: Prolong Life, Postpone Death. The existential paradox of life is that all efforts ultimately fail – a tragic condition that is the source of primary existential *Angst*.^{*} Violence and ignorance have inhibited man's quest for longevity. The central theme of evolution over the past dozen millennia has not been biological but institutional adaptation to reduce impediments to longer life. The biography illustrates the universal anxiety over staying alive in a hostile world. His story consists of recognition that life is fragile and demands continued action and struggle. The philosophical version of existential *Angst* emerged in civil society where society and State have sought to guarantee lives largely insulated from violence. Edward O. Wilson links human behavior to that of certain instincts, and like a large segment of scientists, seeks a "meaning of life" by setting aside traditional religion's decipherment. Before there was a Mongol empire, there was a Mongol State, and prior to that State there were clans and tribes, which were comprised of thousands of individuals struggling to survive, extend their life-lengths, and

action, different men will emerge. Some are creators, some are destroyers, and some are both. Human actions more than thoughts create history, so the record of actions will reveal history-making and mankind-transforming evolution. Whoever wants to learn about the nature of man must consult not the philosophers but the historians. And what is true of man is true of his institutions. Whether it is the state, religion, or philosophy, it cannot be properly understood only by rational analysis. Direct observation of the phenomenon in the multiplicity of its historical variations is also necessary." Landmann, 44.

* "Existentialism would be lost immediately if it claimed to know what man is. Anthropology is possible only for the person who fails to recognize the existential abyss in us, who sees something objectively solid where in reality creative unrest prevails. The only appropriate manner in which to speak of man is not an objectifying anthropology but 'illumination of existence,' which incessantly blurs the definiteness of every statement and thus lets existence shine forth indirectly, as if by a negative method. Therefore it becomes an appeal not to let our existence coagulate into supposed knowledge but rather to accept the challenge of freedom. Ultimately existence becomes accessible to us only as our existence and not merely as known, but in the living exercise of existence itself." Landmann, 61.

enjoy a little of their mortal existence. The individual organism is life's repository, and every organism having consciousness acts to prolong its particular Being. Human organisms evolved with consciousness that life has a limited timespan but may be prolonged by deliberate actions. This book will examine and explore this simple fact of existence, referring to the *Secret History* text as illustration. As for the Mongol State, it did not exist as a Hegelian embodiment of Divine Will, nor a Weberian rational bureaucracy, nor even the foundation of sophisticated civil society. Its establishment marked a new era in human geopolitical history, but Mongol glory also signalled entry, via war and organization for war, for Mongol warriors and their families, into a new and safer mode of existence, albeit at the expense of other nations' security and well-being.

Acknowledgements

Colleagues at the University of Victoria's Department of Political Science, the University of British Columbia, University of Louisville and University of Washington provided stimulus for ideas and venues for presentation of ongoing research over the past two decades. The Institute of Security and Development Policy (Stockholm) Director Niklas Swanström was supportive of integrating human security ideas with Mongolia. Dr. Bert Edstrom realized a core idea in the project almost before I did, and I am eternally grateful. In Ulaanbaatar, Dr. Tsedenbamba Batbayar was responsible for introducing me to contemporary Mongolia and numerous colleagues and political figures. Professor Ilse Circautus (University of Washington) organized several seminars on Mongolian themes, where I was able to present interpretations of

the *Secret History*. The Herbert J Ellison Center for Russian, East European and Central Asian Studies (REECAS) at the Henry M. Jackson School of International Studies, University of Washington provided an institutional home in post-retirement and also a warm and stimulating intellectual environment, managed by Director Scott Radnitz, Phil Lyon, Valentina Petrova, and Rachel Brown. Colleagues and friends provided comments and questions. Ed Rousseau, Simon Wickhamsmith, Ts. Batbayar, and Dallas Denery have been generous in valuable comments. Special thanks to Bill Guenzler for critical reading and suggestions.

Writing a non-biography of Genghis Khan has been a challenge and a re-education in humanism. Without friends and colleagues, wife and companion Kathleen, completion would not be possible. Errors and interpretations are my own.

Redmond, Washington, February 01, 2017

Part I:
A Theory of Human Life Security
and the Life of Genghis Khan

Chapter 1:

Human Life Security: Individual, Society, State

Living things are by their very nature dynamic systems for sustaining themselves against the odds. Whether dogs, worms or amoebas, they continually struggle with what seems to be a single purpose: to just keep going. This striving to perpetuate is the essence of life. As the evolutionary biologist Richard Dawkins put it, "We are survival machines, but "we" does not mean just people. It embraces all animals, plants, bacteria, and viruses." This has become a truism in modern biology—the preservation and reproduction of self in some form belongs to all definitions of what life is.

Stephen Cave, *Immortality: the Quest to Live Forever and How It Drives Civilization*. (New York: Crown, 2011), 14.

Being and Non-Being

Stephen Cave notes life's universal struggle. For the majority of mankind, existence has been a Sisyphean task, made bearable by small comforts and religion-inspired hope for meaningful conclusion and beyond. Non-Being of the body-dwelling mortal soul precedes and follows Being. Existence occupies Being's brief interval of time with sound and fury, acquiescence and illusion, love and hate, pleasure and pain, thought and sensation, work and rest, invention and destruction, hope and despondency. Being is temporary and dependent upon action and knowledge for the purpose of life security as Prolong Life, Postpone Death (PLPD). Greek dramatists, Gilgamesh, Lady Murasaki, Shakespeare and a three-millennia tribe of comedy and tragedy writers restore or invent moments of individual life in words, and their works have the passage of Being as common thread. Hippocrates, Galen, and other ancient men of science, studied humans as organisms part of a biological chain of being, and also wondered at the source of life's

fire. Every human who has lived, lives and will live feeds the blaze of life until it burns to embers, then ash. How this fire started in our unlikely corner of the cosmos remains unknowable, but men became adept at prolonging mortal heat over centuries. Science has moved us closer to understanding life's mechanics, physiology and threats, and has applied this knowledge to prolongation. Science as organized knowledge has been a gift from civil society to mankind, and has relied on the political order established by States, the communication tools and division of labor provided in life-community, and a minority of people possessing a powerful Will-to-Knowledge. *

Mortal existence is basic requisite for human achievement

Mortal existence is governed by prudent action and habit,[†] but is also subject to random events of accident and fickle fortune which can negate the most exquisite precautions. While preserving life is not the be-all and end-all of human acts and thoughts, products of life efforts are unattainable unless life security is fortified and persistently successful in maintaining the human organism. Civilizations and cultures are the result of vision, wars, faith, creativity, destruction, and raw emotion. Cultivating the virtue of reciprocity enables men to rise above animal nature, and provides a

* As with other Wills, the Will-To-Knowledge is unevenly distributed among mankind. It does not exist autonomously, takes forms appropriate to its milieu, and creates culture.

† Humans have substituted natural instinct with learned habit and reasoned responses. Only man among the higher animals has few inborn instincts, and so, because of this incompleteness, must acquire and act on knowledge. "Nature does not say how he is to behave in a given situation. With the help of his own reflection he must determine his behavior independently, he must decide on his own how he will use the world and get along in it." Landmann, 192.

basis for ethical action. It also underlies cooperative security and is valued in all societies: “Tsze-Kung asked, ‘Is there one word which may serve as a rule of practice for all one’s life’ The Master (Confucius) said, ‘Is not Reciprocity such a word? What you do not want done to yourself, do not do to others.’”

Life security and the State

Every life and every State is an experiment,* and the tale of every State is the sum of its component human lives, their possessions, physical setting, and a myriad of things affected by them and their situation. We can stipulate that the central purpose of organizing people, territory and resources into a State is to protect human life – though some more than others and most benefits accruing to those who hold State power. In the twelfth century, urban-agrarian States were extant in much of Eurasia, while nomadic tribes occasionally formed confederations on the periphery. The next century’s Mongol State was neither historical inevitability nor a planned project. It emerged out of individual Mongol desire to remain alive, coalescing around Temüjin† and joined by men who calculated that their life-chances were improved as part of a *comitatus* band rather than in the traditional tribe. Bands were based on friendship and mutual trust, more than kinship and custom. Affective bonds created new raiding and fighting groups grounded on recognition that improved life security; material benefits were

* Social science emphasizes uniformity of individuals in certain dimensions, while existentialism considers distinctions as critical. One perspective reflects philosophical essentialism, while the other tends to nominalism. Political science and history have analogous distinctions.

† "Temüjin" refers to the uncrowned "Genghis Khan" up to 1206.

more attainable than in the tribes dedicated to legacy hierarchy. New loyalties replaced or supplemented old, and battlefield merit supplanted entitlement in status and possessions.

State and government

The State as idea was not a conscious creation but a perceived summation of experienced actions which organized significant numbers into hierarchical and supra-kin relationships for the purpose of collective operations, such as war, maintaining order and construction of public works. Its early expansion and refinement depended upon a relatively sedentary population in cities and countryside, with integration based on territorial propinquity, religion and economy. Although “State” and “government” are often used interchangeably, there is a vital difference. Government consists of living rulers, officials, agents and persons with legally-defined powers and duties. In contrast, the State is a comprehensive idea encompassing government, army, police, law as well as territory and a claim of powers over Subjects (who become citizens with the creation of civil society). The State has a central role in economy, education, communications and health with government as the agent for dominating those sectors of activity embraced by State claims. Modern versions have refined design with written constitutions as engineered attempts to establish institutions which can preserve a particular State vision. To take advantage of the proffered fusion of justice, order and life protection, human actions have gravitated to State-building to escape natural conditions of violence and anarchy. To this problem tribal societies as life-communities offered only partial relief and as often as not, aggravated personal conflicts or unleashed violent dispositions.

Possessions help to secure individual life, so a State's central purpose is to protect individuals and their property.* A necessary minimum, goods enter the realm of luxury. Since security's goal is protection of life, property becomes a material expression of needs met as well as a barrier against deprivation. Plato imagined a State to make individual station and occupation a substitute for private property, assuming that if the link between private possession and public goods was dissolved, order and stasis could emerge. Louis Blanc's slogan "From each according to his ability, to each according to his needs" captured the suspicion that absolute private property is illegitimate. Cicero and Plato emphasized order and stability in their State-ideas, while the Marxist-Leninist-Maoist persuasion claims a higher form of justice via redistribution of necessities through dilution or dissolution of private property. Two polar models of modern State purpose have emerged - one to preserve order, the other to undo and replace that system through revolution, to achieve a more just and natural *ordo*.†

Non-materialism of Mongol State

Answering the question of how the State affects Being begins from the point of how it refined human ability to protect individual existence. The *Secret History* chronicles Mongol lives and their character with special attention to how survival was attenuated or

* "The chief reason we have a constitution and government at all is to protect individual property. Even though nature led people to come together into communities in the first place, they did so with the hope that they could keep what rightfully belonged to them." Cicero.

† "The responsibility merely to repeat a preexistent pattern is no longer the only possibility, and man has come to realize that his greatest and most beautiful task is to construct his life after models of his own choosing or, without any models, according to his own principles." Landmann, 21.

amplified by circumstance and actions of self and others. Life security, which I define as the individual desire and action outcome to PLPD, does not come from possessions (as Cicero claimed) or station/occupation (Plato), but depends on deeds which I identify as Security Action Monads (SAMs). The Mongols entered history as peripheral barbarians with neither cities nor literacy nor organized religion, and were subject to the vicissitudes of savagery we would expect in a natural condition. Much scholarship has been expended on their later deeds and misdeeds, but little on them as representing universal commonalities among humanity. The paradox of the Mongol State was that their condition of endemic violence could only be mitigated by decisive warfare that destroyed or absorbed those social nodes capable of independent warfare. Tribes and clans were intermediate between state of nature and sovereign State in life-communities. The Mongol method of State-building was a two-pronged process of military destruction of opposition accompanied by diplomacy/marriage formation of alliances to consolidate scattered tribes.

The State as civilizing force

State presence begins in the actions of men to secure protection beyond what is available in clan and tribe and affects those beyond its frontiers. The modern sovereign State has become ubiquitous and is a relatively recent construction* in human history. It emerged out of waning medieval Europe, took form in the Renaissance,

*"...in our creativity we are dedicated to something that goes beyond us, we may not ascribe what we create only to ourselves. Other forces are at play in its origin. This is true when we create structures, and when we create ourselves. We receive ourselves 'as a gift' (Jaspers)." Landmann, 213.

Reformation, overseas expansion and multiple wars and was propelled into global dominance by astute competition among European kingdoms propelled by gunnery, greed, and glory. The Mongol State was erected in recognition that tribe and clan allegiance had to be superseded by a larger entity and that power over men and material resources could be centralized to create a government to make and enforce laws, organize armies, tax or confiscate property and exercise command over life and death.* In return for loss of natural freedom enjoyed in the pre-State condition, men acquired a greater sense of security as long as they obeyed laws, paid taxes and rendered obligatory service to an established government – personified in the Khan. Elsewhere, permanent settlements, towns and cities were anchored in agriculture and trade, and became birthplaces of States. Kinship ties of clan and tribe weakened as men formed new associations. For coherence of multiple parts and defense of the whole, a State framework was a robust reply to potential chaos in increasingly populated urbs.†

Farmers and nomads

Cities of the ancient world grew as trade centers and became hubs of commercial networks, prospering and extending control over their respective hinterlands, giving material and military

* Man's fear of death has been reduced, first by religion, and secondly by reducing its imminence by construction of successive Strata-of-Being. Hartmann hints that real being can be discovered in our "feeling of values." Could there be any emotion stronger than fear of death in those eras and environments when nature and human predators threatened Being? "Far deeper and far more fundamental than purely cognitive acts are those that are emotionally grounded." Cicovacki, 28.

† Greeks honored the goddess Eunomia ("governance according to good laws") because she brought order to men's affairs in the polis.

advantage to rulers and residents. Yet significant numbers lived far from cities, surviving by hunting and gathering, herding and farming and rarely finding need to visit or live in cities. Nomads and pastoralists did not incline to settled residence by character of their livelihoods. The Mongolian plateau was a sparsely inhabited region where ancient cities rarely developed and nomadic tribes relied on raising and hunting animals for livelihoods. Surviving, often barely, in an uncultivated land of grass, forest and desert, Mongol tribes migrated seasonally for pasturage. Security of individual life was highly uncertain, subject to starvation, predatory raids, extreme weather and family quarrels. Death was a constant companion, inflicted on animals for food and omnipresent in fighting human predators or hereditary foes. Staying alive was a full-time occupation, demanding constant alertness to danger and opportunity. Deserts and the Great Wall to the south discouraged migration or escape to the cities of north China, while Muslim cities to the west were suspicious or hostile to non-believer nomads. Whether urban resident or wilderness nomad, warrior or slave, man or woman, each human clinged to life as first and last possession, cognizant of its inevitable expiration. The more anxious the circumstance, the more the focus on quotidian tasks to remain alive. Ancient urbanization and agriculture enabled humans to share tasks, specialize in occupations and store food and water while building more elaborate structures to shield from elements and human predators.* Nomadic-pastoralist people of the steppe incorporated

* Harari describes the life of foragers as freer and better fed than the farmer who was trapped in the annual cycle of planting and harvesting – often a single and vulnerable crop. *Sapiens*. New York: Harper, 2015.

useful technology, but progress was directed to refining survival skills and tools in adaptation to a niggardly environment.*

* "...man is placed within this comprehensive scenery; he is dependent on it not only externally, but the very laws of universal nature are repeated in him. Like the plant, he is subject to the influence of land and climate; with the animal he shares growth, procreation, and death." Landmann, 155.

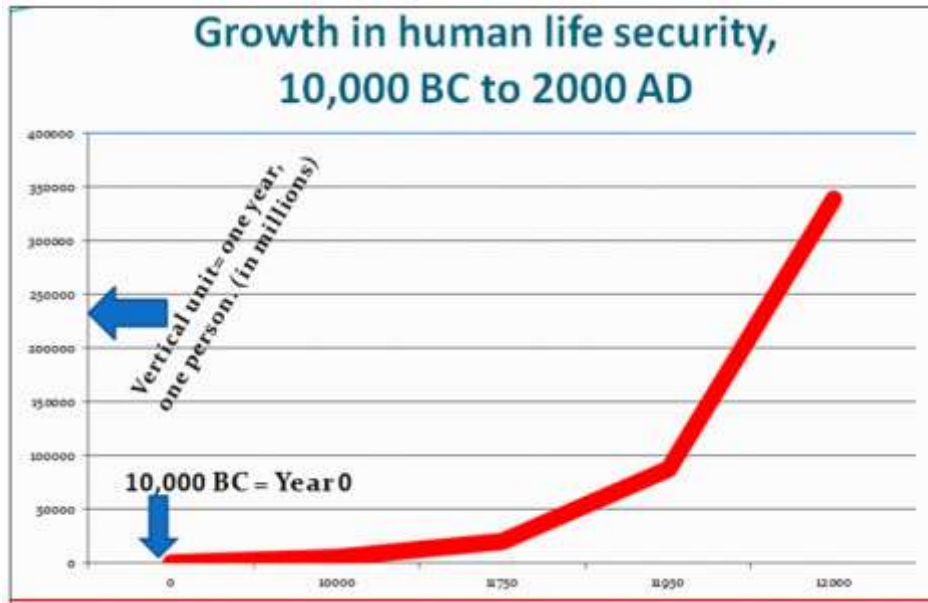
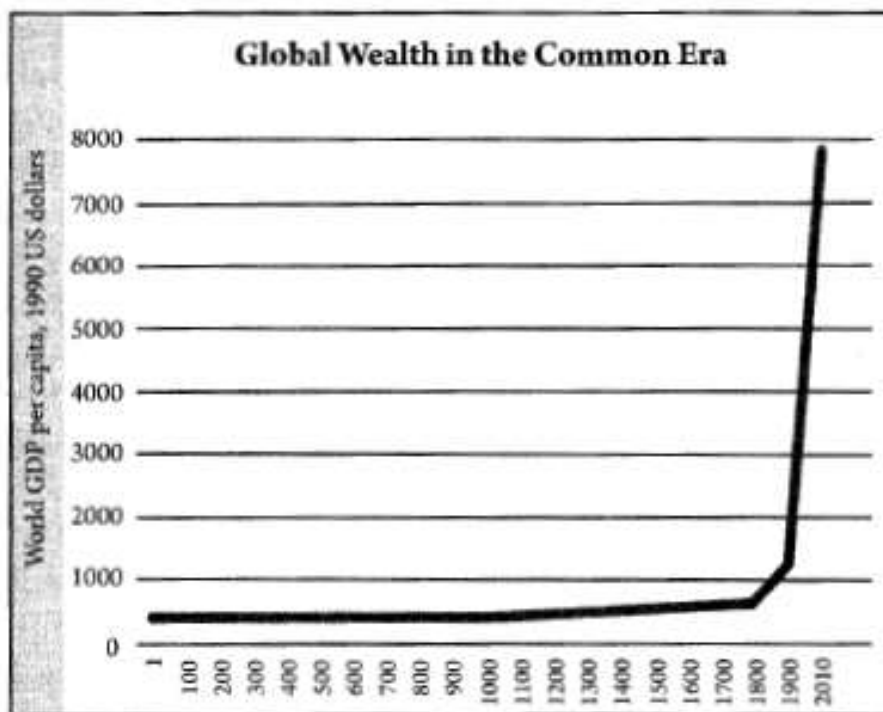


Figure 1 Historical growth of human life security.⁶

Life is an individual's exclusive possession but its protection requires joint enterprise on many occasions. Between the two events of birth and death each person strives to maintain life and is assisted by other individuals. Humans have been unique among carbon-based creatures in creating* and improving institutions to prolong individual life – a progress which accelerated in the last hundred years. While conceding that science is a main contributor to humankind's advancement, trial and error in behavior adaptation introduced forms of organization which encouraged knowledge accumulation, application and innovation for improvement of the human condition. Primitive humans grew to adulthood in nuclear life-communities, gradually forming larger tribes. As familiarity and

*According to the Sophists, "Not only our institutions but even our truths are shown under closer examination to be our own creations. Every unreflected opinion assumes that things really are as presented to our senses and our thought." Landmann, 50.

trust widened and habituated, the life-community evolved more spontaneously than organized according to plan and purpose. Stress of crises, war and emergence of aggressive leaders (Nietzsche's privileged strong) stimulated purposeful organization into novel and more numerous aggregations of tribes. As populations grew accustomed to the demands, obligations and benefits of laws and protections, some States developed an even higher form of organization, which we term "civil society" characterized by trust and conformity to accepted norms.



Source: Maddison 2003.⁶

Figure 2 Historical wealth growth.⁷

Progress in complex human organization

Foremost among advantages of higher forms of organization included a division of labor that helped optimize individual contributions to collective survival through specialization* and exchange of goods and services. Individual life is the building block of every form of organization, and life preservation is the primary motivation for individuals to concede to demands of association. Hierarchy exists in every organization.† The core of the traditional family consisted of father, mother or mothers, and children. The actual weight of authority distribution varies with time, place and culture, but States generally governed complex families which dominated individuals and continued to provide secondary protection.‡

Family as universal unit

Family in the form of two parents is the universal reproduction unit based on human biology and sustains infant and adolescent offspring. The nuclear family is the template for higher

*"Lack of specialization turns out to be the negative correlative of a highly positive capacity. Because man's organs are not narrowly tailored to a few life functions, they are capable of multiple uses; because he is not controlled by instincts, he can himself reflect and invent. Therefore in exchange for the lack of one, he has the other. The specialization he lacks is more than compensated for by the fact that his multiple capacity and his own initiative enable him to adapt to changing external conditions and to make his existence easier through inventions and social institutions, so that he even far outpaces the animals though they seem to be better equipped for the struggle for existence." Landmann,177.

† The iron law of oligarchy, developed Robert Michels, applies to all groups with a minimum organization, not just democratic parties as he described in his 1911 work, *Political Parties*.

‡ An individual provides primary protection and the State offers tertiary security.

forms of association, but possesses less factuality* than the individual lives comprising it – “family” is both a set of relations and a behavioral value, while “individual” exists until EOL). Family denotes a relationship rooted in biology, is supremely useful for maintaining survival, but may be dissolved without immediate fatal consequences to the original individuals who comprise it. After the death of Yisügei, father of Temüjin (who later was Genghis Khan), wife Ho’elün became widow Ho’elün. She and her children were no longer recognized as a family belonging to their clan and were ostracized as a fatherless “brood.” She was determined to hold them together as an acephalous family group and survive as a near-defenseless band separated from clan. The semi-orphaned family’s struggle for existence illustrated the hardships experienced by an autonomous and incomplete family.

A note on ontology

The tripartite ontological[†] hierarchy offered herein to analyze human life security proceeds from factuality of human existence within life-community and State.[‡] It is a scheme analogous* to

* Descartes’ statement, “*Cogito ergo sum*,” provides a departure point for human life factuality.

[†] Ontology is the philosophical study of the nature of being, becoming, existence or reality as well as the basic categories of being and their relations. <https://en.wikipedia.org/wiki/Ontology>.

[‡] “(According to) Nicolai Hartmann. Our perception and our thinking, he taught, are by nature, in their right intention, directed not at the subject but at the outside world which the subject must know in order to be able to move in it. Our awareness is far more awareness of the world, rather than self-awareness. Only by interaction with the outside do we originally get”to know ourselves too, and it is only an artificial inversion, an oblique intention that makes the subject its own object. Not only is other reality known earlier, it is also more easily known. We are less mistaken about it, precisely because we have more distance to it. Other than one might think, that which is closest in reality is furthest in knowledge. According to Hartmann, who with his trend toward objectivity continues the Goethean line of German thought, man is only one link (though perhaps the most valuable) in a much greater chain of reality. We said of knowledge that, ontologically speaking, it is embedded in the entirety of human life

Marx's identification of human interaction with material environment as fundamental, with social and political relations as derivative. While Marx considered the State as the most dependent,[†] historically it has been most powerful and those with the most power have been most enthusiastic to transform humanity individually and socially into more manageable creatures. Where Marx proclaimed a framework of material substructure, social organization and State as representing layers of reality in that order, AST posits individual human life as fundamental reality, life-community as a reinforcing structure for individuals and the State as meta-organization containing and coordinating security actions for the greatest number within defined territory.

David Hume noted two persuasions of moral philosophy, the first seeing man as a creature of action: First,

..man chiefly as born for action; and as influenced in his measures by taste and sentiment; pursuing one object and avoiding another, according to the value which these objects seem to possess and according to the light in which they present themselves. “⁸

and an understanding of it must be preceded by an understanding of man; similarly man is embedded in the greater whole of the entire world and can be understood only in this total context. Therefore, according to Hartmann, not anthropology but ontology in general must be philosophy's systematic point of departure as it was historically for the Greeks. To stop with anthropology is a half measure. What we must achieve is a breakthrough not in anthropology but in ontology. The anthropological solution is contained within the ontological one, since anthropology studies man only .as one being along with others of equal rank."Landmann, 62-63.

* Marxism differs from Anthrocentric Security Theory (AST) by greater stress on material factors. In the AST/philosophical anthropology framework, human rather than physical factors determine human progress.

[†] According to Marx, the real power lies in the evolution of machinery; next in importance is the system of economic class-relationships; and the least important influence is that of politics. Karl Popper, *The Open Society and Its Enemies*: Vol. 2 (Princeton, N.J.: Princeton University Press, 1966), 126.

And the second sees him as a creature of reason:*

The other species of philosophers consider man in the light of a reasonable rather than an active being... Proceedings, they still push on their enquiries to principles more general and rest not satisfied till they arrive at those original principles, by which, in every science, all human curiosity must be bounded. Though their speculations seem abstract and even unintelligible to common readers, they aim at the approbation of the learned and the wise; and think themselves sufficiently compensated for the labour of their whole lives, if they can discover some hidden truths, which may contribute to the instruction of posterity.⁹

AST frames man as initiating rational action primarily in pursuit of longer, less painful life. Much speculation about human behavior is problematic in that too much substance has been attributed to society and State, reflecting the influence of sociologists Comte† and the philosophies of Plato, Hegel and Marx who have broadly influenced the social sciences. In addition to Popper 's critique of the idealist stream in social philosophy/sciences, another corrective is to re-examine the factuality of human existence as the point of departure to understand institutions.

Human life security

Sentient organisms instinctively devote most of their days and nights to preserving individual existence. Humans have been successful in consciously extending life expectancy, transforming

* "...relatively few men take a purely intellectual interest in matters having no connection with life. Philosophy and science, which do not limit their interest merely to questions that present themselves for solution, but systematically press forward into the unknown, are late products of culture. Yet they merely extend and perfect a primary ability innate in man from the first. The animal knows naturally what it can and must know.." Landmann, 193-194

† Alongside the cult of reason was nourished the worship of man. "Auguste Comte...wanted to introduce self-idolization of humanity in an even cruder form (e.g., by replacing the Christian saints with geniuses significant for their contribution to human progress). After the religious (and the metaphysical) stage of history has been overcome, one ought to set up a cult to the 'great being, humanity.'" Landmann, 54-55.

sparse instinct into conscious desire and appetite, purposive action and ultimately into patterned institutions. During pre-history and its present sequel, sustaining individual life has been a constant and daily struggle. Individuals have incrementally discovered and invented tools, from fire to lasers. Propagation and refinement of inventions have made modern life measurably longer. The organizing principle of human lives for millennia has been the primary need for food and shelter. When a reliable surplus was achieved, it produced a weak freedom for a few to enlarge their margin of survival, often at the expense of those whose existence was already vulnerable. Establishing a foundation of sustainable life benefited a few, who distributed some benefits to supporters, while insuring that arrangements of men and material producing the sustaining surplus were maintained.

Life, liberty and the pursuit of happiness

The American triad of “life, liberty and the pursuit of happiness” has no meaning if the first item is removed. For billions of living, dead and yet unborn, liberty and pursuit of happiness have been unattainable luxuries and even unknown ideas. The sequence is not accidental and can be ranked as “If life, then liberty and only then, pursuit of happiness”. Without life, no other benefit is possible. Therefore, we may assume that life is the *sine qua non* from which all human desires and actions proceed, or at least cannot materialize if life is not present. For most of mankind, survival of individual life has been an exclusive priority – far above virtue, or liberty, or happiness, or faith. Philosophers and ordinary men agree that all have the desire to live and to avoid death as long as possible. Ideally all men have a natural right to life and that by implication, it

is the duty of mankind to respect that right, with further duty to facilitate that right for others. A salient feature of modern civil society is the ascension of life from tenuous and limited existence to a proclaimed natural right. Efficiency of material adaptation among individuals was paralleled by effectiveness of human bonding. New knowledge flowed more effectively among individuals having the trust of kinship, mutually understandable dialect and common rituals. The triad of husband, wife and child formed the core human unit valuing hierarchy, cooperation and division of labor which was replicated in larger organic settings. Expansion of clan and tribal patterns of cooperation and solidarity suggested to a few men that larger organizations could be constructed by adapting the characteristic hierarchy, rules and mutual loyalty of life-community into a yet-unformed State.

Historical importance of Genghis Khan

Social science relies on archaeological and anthropological tools and concepts to trace mankind's institutional evolution. The State is a latecomer to humanity's enlargement. Hegel and Marx concocted State theories while reducing man the actor and maker into man the creature and agent of historicist inevitability. This perspective is contradicted by the record of Genghis Khan as fulcrum of major historical change. His actions, not his "role," illustrate how one State was constructed and expanded to rule a huge empire. He began his political career as a steppe fugitive and ended as conqueror who created an empire uniting Asia and Europe into a single trading system and cultural exchange network, until the great maritime age begun by Spanish and Portuguese explorers.

I begin by posing a simple question: How was Genghis Khan able to survive to old age, despite an environment and human circumstances loaded in favor of his early demise? The answer is found in the identification of actions and institutions intended to strengthen life security specifically in his life, and for human life in general.

Two wheels – history and theory

The search for “essences” may be one cause of historical and social sciences discounting individual mortal life as the alpha and omega of human institutions. A. Maslow framed his theory of human motivation in terms of essences pursued in action, searching for a universal character of personality development. His first two needs, physiological and safety, comprise the exclusive scope of AST, while I consider that his latter three needs of love/belonging, esteem and self-actualization are relevant largely in developed civil society and a product of religion, order and security assured by States.* Thus, the theory of needs motivation may apply to a relatively small sliver of mankind rather than having universal scope, except as having predictive aspirations what humans can anticipate upon reaching a fourth level of existence, namely civil society. Karl

* "In all ages when a consolidated and well-organized order of life prevails, man has a clearly defined image of himself. He thinks he knows who he is and therefore he does not need to ask about himself. But modern man, despite or perhaps precisely because he has such manifold knowledge of the world of men, lacks such a valid self-image. In addition to the religious image of man, the apparently so evident image of man as a rational being has been undermined: Schopenhauer and Marx, Nietzsche and Freud, have shown us that man is in reality moved by quite other forces than those of reason. Nietzsche especially was skilled at un-masking the artificial, apparent worlds behind which man is accustomed to hiding his true reality." Landmann, 58.

Popper* criticized the historicist persuasion in social sciences and philosophy which searches for universal laws of development enabling prediction of outcomes and futures, and therefore can enlighten policy, or even social engineering to produce, if not utopia, then a less dangerous world. Modern history is replete with writings of philosophers transformed into State ideology – a role partly usurped by modern scientists. The merging of science and politics has been lubricated by extending State claims over a wide range of security matters.

Human actions and institutions energized by desire for life

All men desire life – a fact which becomes more apparent in situations of desperation when survival is in the balance. Where the frequent presence or proximity of distress defines an individual's environment, then survival instinct, emotion and reason grope for solutions to live a day or a year longer. Natural man cannot live by strength and cunning alone. Family bonding, created by mating and reproduction, is evident in higher mammals, but sharpest in *homo sapiens*. For humankind, the nuclear family has been a platform for survival through cooperation and a primal division of labor by sex and age. The attachments of kinship were a template for more extended bonding in clan and tribe. The primitive State appeared first as confederation or the result of one tribe conquering, destroying and absorbing others. As States emerged out of tribalism,

* "...the central historicist doctrine - the doctrine that history, is controlled by specific historical or evolutionary laws whose discovery would enable us to prophesy the destiny of man." Popper, Vol. 1, 8.

kinship bonds were strained and weakened while simultaneously adapted to aristocracy and monarchy.

Asiatic Leviathan - The Mongol State

Feodor Dostoevski captured the self-delusion of natural man in the clothing of modernity.

He heaps up riches by himself and thinks, "How strong I am now and how secure," and in his madness he does not understand that the more he heaps up, the more he sinks into self-destructive impotence. For he is accustomed to rely upon himself alone and to cut himself off from the whole; he has trained himself not to believe in the help of others, in men and in humanity, and only trembles for fear he should lose his money and the privileges that he has won for himself. Everywhere in these days men have, in their mockery, ceased to understand that the true security is to be found in social solidarity rather than in isolated individual effort. *

Thomas Hobbes formulated a theory of the State from the truism that man is born, lives and then dies, while claiming that feelings of insecurity impelled most to surrender natural liberty for greater security. Preferring to escape the violence of natural circumstances, men give up their birthright liberty[†] in return for State protection of life and property. The Hobbesian Leviathan is constructed from an objectively rational exchange – yielding natural liberty for organized security. Life is too fragile to trust to the vagaries of chaos and anarchy inherent in a population of natural men, so obedience to a sovereign is considered a relatively small price to pay for improved and longer life. The State and its

* Feodor Dostoevski, *Brothers Karamazov*: <http://www.gutenberg.org/files/28054/28054-0.txt> 258. In Ivan Karamazov's poem, "The Grand Inquisitor," has the Church stand in place of the State as granting life security to its subject believers.

[†] I distinguish freedom as pertaining to the material condition of needs' sufficiency where the individual has relief from the constant search for life necessities. Liberty refers to an ability to make choices without reference, deference, or submission to higher authority.

dependent creature, civil society, have prospered as long as the partnership delivers mutual benefit. Hobbes portrayed man exchanging the state of nature for civil society as the result of fear of violence and death.

The 1206 assembly (Great Hural) offers a rough analogy to Hobbesian State-creation, but events leading to the event were far more complex. Actions and incidents entailed overcoming entrenched habits and wars outside Hobbes' theorizing where transition from natural condition to a State with civil society was not a single, rational affirmation but a long progression taking many generations. Mongol State formation compressed that multi-generational progress into the lifetime of its key founder, with progress mirrored in his life.

Anthrocentric Security Theory postulates multiple levels of existence

AST postulates that man can exist simultaneously at several Strata-of-Being (SB), enabling him to create new roles which affect life expectancy. Each stratum is differentiated by the target and scope of individual SAMs. Primitive man in small hunting bands, for example, could act in his state of nature SB₁ to affect his immediate family and comrades. In contrast, a ruling monarch existing in the State-SB₃ performed acts (as decisions) to affect his Subjects' longevity. He also acted in ways conforming to his lower Strata-of-Being*.

* SB₁ and SB₂.

The evolution of life-community and the construction of States have enhanced life-chances by improving protections. Each physically autonomous individual (natural man) intuitively grasps that physical existence is the only ticket to life's banquet, paltry though it may be. A person,* as the term will be used herein, is a social construct inhabited by the natural individual and relies on family, friends, and comrades to engage spontaneously or habitually in existence-reinforcing actions. The fused individual-person is a participant in, and is beneficiary/victim of, actions emanating from an organized structure of actions taken by wielders of State power. This adds the role of "Subject" who acts within the strictures of a State's normative and enforcement regime.†

State benefits to Subjects include reduced internal violence, defensive force against common enemies, neutral rules, law enforcement and construction/maintenance of public works for general welfare. Coinage, currency, grain storage, water control, roads and slack-season employment number among traditional activities. Conversely, States victimize Subjects through excessive taxation, persecution of minorities, ruinous wars and other destructive policies. None of the benefits from society or State is cost-free and each Subject is required by custom or law to contribute resources which might otherwise have been used for personal protection. The title "citizen" is reserved for State Subjects, mostly in

* Scheler postulates the "person" as value-creating man, whereas AST places the person at a particular Stratum-of-Being, that is, in the life-community where a Good-Evil dichotomy has not yet formed. The highest values are found in seeking life security for its members.

† One cannot speak of "citizen" until formation of a civil society.

civil society (SB₄), who can actively participate in their own governance and are eligible to hold public office.* Citizenship is thus a category indicating that a space of political activity has been created for empowered Subjects who, if they choose, can pursue office and satisfy their once-dormant Will-to-Power within democratic civil society.

Individual life/existence as prerequisite to all human action

Le Bon leaped from seeing a population “similar to” an organism, to characterizing its identity: “A people is an organism created by the past.”† It was an exaggeration that infected some of twentieth century social science insofar as identifying collective or abstract concepts as facts – occasionally a useful enough fiction, but often misleading if applied uncritically. AST proceeds from outright humanism to identify dynamics of institutions, and emphasizes that individual life can be precisely measured: Between the hour of Beginning of Life (BOL) to the moment of End of Life (EOL) is a portion of time allotted to each human being. Within that period of earth/solar time, a human grows through stages of knowledge acquisition necessary for (1) individual survival, (2) contributing to the survival of others and (3) if reaching natural old age, dependence upon services of others.‡ Whether a person enjoys

* Although a number of constitutional monarchies today refer to Subjects, it is a formality with relatively little reduction of their rights and practices as citizens.

† Gustave Le Bon, *The Crowd* (Kitchener: Batoche Books, 2001).

‡ “Furthermore, while for animals age means decline and decay, man’s life still remains at a relatively high level and meaningful despite sinking vitality. When physical energies recede, the mental can remain intact; indeed, “the sight of our understanding becomes sharper when the sharpness of our eyes begins to decline” (Socrates, to

political liberty or pursues happiness depends upon circumstances and choices more likely within a civil society* that has evolved out of State order. Every individual life is a fundamental fact and depends upon efforts of self and indulgence of others. It is a “right” only in the sense that it must not be arbitrarily confiscated by others – but a right dependent on voluntarism of others, not an absolute value. An individual life, though not a material thing, can be precisely detected and its duration is measured in real time, rendering it a rough yardstick for approximating human progress in expanding life security. From an ontological standpoint, the single life is a fundamental fact and its length dimension can be measured as a time-line as follows:

Life-length[†] equals EOL date/time minus BOL date/time

Processes during life passage

“Life” is how humanity refers to that period of time between BOL and EOL and each individual/person/Subject/citizen fills in details with actions. Individual life has empirical reality, is the

Alcibiades). Even after he has reached adulthood, man does not merely preserve what he has acquired in youth, but he remains an “eternal youth” (this could in turn be associated with the “persistent childishness” and rejuvenation of the domestic animal) insofar as he can acquire new external and internal experiences in a much broader scope than the animal." Landmann, 187-188.

* "And this process of accretion still continues today and into the unforeseeable future, so much so that :finally, as Simmel has shown, the individual can no longer assimilate everything that objective culture offers him and can no longer acculturate himself subjectively by doing so. And as successively new elements are added to it and likewise transmitted by it, other elements undergo a transformation, while yet others die out. Man’s body, in which the law of heredity prevails, is relatively unchanged from that of his remotest ancestors, but each subsequent generation finds itself spiritually in a different world." Landmann, 230.

[†] Measured in years and days/hours.

platform of all perception,* cognition and action, and is an attribute of everything human or non-human that grows, moves, reproduces and dies autonomously. Life is not a property of a group† which by definition has no metabolic unity. Activities during a lifetime may be as simple as ingestion and reproduction, or as complex as those of a modern human in post-industrial society. Each life requires constant inputs of water, nutrition, protection from predators and nourishment appropriate to species and circumstance. Mankind differs from all other forms of life in that we acquire knowledge, apply it creatively and systematically to prolong individual existence and communicate this knowledge verbally, graphically and mimetically.‡ Human adaptations to the challenges of circumstances and natural environment have varied widely, producing cultures ranging from primitive to advanced post-industrial urban. Cultures create a narrative myth§ of how they began, and they adapt by exploiting natural and human environment, acquiring further knowledge to improve exploitation.

* "Perception, in grasping the real, no longer grasps merely amorphous raw matter but the divinity that resides within it. It is perception that grasps meaning. Indeed it stands even higher than thinking: for the meaning that is woven with reality into symbols is infinitely richer and deeper than the matter-free isolated abstractions that thought attains. Landmann, 120.

† Scheler attributes a degree of reality to collective person as *Gesamtperson*. AST, in contrast, portrays the person as a Stratum-of-Being overlaid on the individual as an orientation to others' lives, and in no way has co-equal factuality. Life-communities are not "persons" and do not have "personalities". Perrin, 101.

‡ I once met a doe and her new-born fawn in the Olympic Mountains (northwest Washington), and the fawn, still glistening with amniotic fluid, copied practically every motion of the mother – from the nibbling of leaves to glances at the intruder and leaps of escape back into the forest.

§ Wolfe cites several, including the ancient Egyptian myth of cosmogony in which a dung beetle called Khepri takes on the persona of Atum-Re, god of the morning sun. He resurrects himself every morning, rising from the underworld. *Kingdom of Speech*, 24.

This knowledge leads to action which can lengthen the EOL minus BOL difference for members.

Primitive human evolution

Prior to formation of simple life-communities, men and women lived in scattered bands dependent on hunting and gathering. More permanent bonds were facilitated by monogamy, more dependable protection and a simple division of labor. Man developed tools and weapons, rituals and complex language, and clothing and shelter. He domesticated animals for food, skin and companionship.* Surplus items of sustenance were accumulated, reducing the necessity of frequent hunts or seasonal migrations. With agriculture came permanent settlements. Each advance in institution, technique or device made life more secure from starvation and predation. Experience produced knowledge which enhanced longer life. Once knowledge advanced to reason, when experiences could be summarized as reflected lessons to be transmitted† across generations, some noticed that new knowledge could be gained by deduction or combining factual information in the form of “if, then.” Greater security of natural individuals meant that more survived childhood to reproduce and increase population numbers.

* Pat Shipman, *The Invaders: How Humans and Their Dogs Drove Neanderthals to Extinction* (Harvard University Press, 2015).

† "If we add to this the stock of knowledge that is acquired but not created by man, then we speak of (objective) culture. Although culture comes only from man and in order to remain alive needs him as its bearer to use it and fill himself with it, still it is not merely an accident of man, but it has independent existence outside him. This is evident from the fact that it can be separated and transmitted from one bearer to the other. To this extent it stands separate from us just as does the pre-given world of nature. We stand just as routinely and inescapably within the cultural world we ourselves produced as we do in nature." Landmann, 217.

A few men transmuted such processes into power over others. Enforced authority is the basis of States, and came not from simple conquest of the weak by the strong, but from acknowledgement by the weaker persons that resistance was futile, costly and counter-productive to their survival. Life is a profoundly individual property depending on material survival and this fundamentally motivates organisms to action. Social persons live cooperatively, but each is born, breathes and dies individually. Tribes, families, crowds and other assortments of individuals can have cooperative existence but are not “alive”. Every human being:

- exists (individually) in a physical body as autonomous organism with autonomous mind and a metabolic system which ingests materials and turns them into energy for continued living;
- as person, affects and is affected by actual or potential informal interaction with other persons sharing common lineage and contiguous territory;
- and as Subject, under a regime with State characteristics, submits to laws and accepts obligations in return for minimum assurance of life and possession protection.

Human interaction in the State to maximize life security

Primitive (natural) man developed by adapting to a world having both hospitable and hostile possibility. As self-consciousness and reason progressed, behavior and outlook assimilated experiences resulting in effective measures, including purposive cooperation, to make life more secure. Cooperative, community and

collective activity became a permanent feature of humans in often desperate efforts to survive. Habitual interaction with others was moderated by reason and improved trust through familiarity, with preference granted to consanguinity. Larger numbers of individuals and multiple tribes oftentimes gathered under single leadership to form States, but only after a population had graduated into life-community where custom dictated trust and cooperation and channeled human relations into constructive action.

The organized State represents maximum habituation of security action, and is ubiquitous today as former colonies establish sovereignty, engage in rational ordering of society under central governments and pursue relations with other States. International anarchy may be receding and the possibility of global order occasionally seems to be over the next time horizon. A sovereign State governed by democratic institutions under an enlightened constitution is considered to be a form of human organization likely to reduce conflict and bring about improved peace and prosperity.* On the other hand, modern States have a record of making war, exploiting and repressing less organized peoples and serving the interests of the wealthy and influential. China's post-Mao reforms and collapse of the Soviet Union evaporated hopes of many for a more equal world through revolution or class struggle. A suggested remedy is world government, created in regional stages. Nonetheless, most States today jealously guard sovereignty and are

* Democracy has been historically effective in midwifing civil society into superseding States having concentrated power by returning some of that power to citizens in the form of liberty.

not amenable to surrendering it to a single global or even regional entity.

The State as “invisible matrix”

The State does not “exist” as a tangible entity and yet multitudes of people behave according to “its” dictates and laws. As institutional solution to the challenges of political order, the State has demonstrated its worth. State actions can be interpreted as contributing to blanket protection for all its members as they induce continued cooperation and sacrifice, usually as long as action efficacy is perceived to provide protection promised by the State. Three levels of protection (individual, life-community, State) ideally cooperate to prolong life and to diminish violence as a cause of death. However, of the three, the State is furthest from factual reality. The State has no empirical reality except in the realm of belief that its commands will be enforced. It is a consensual motivation for action – an enforced illusion all the more powerful because of its plasticity and inclusion of hopes and experiences distilled from life-community inadequacies.

Historic States and their purposes

The State encourages all-embracing identity for unrelated individuals and a permanent division of labor in production, warfare and control. The creation of States marks emergence of a higher form of reason. Modern constitution-making offers designed-States, with efforts to reorient a people, provide good governance and reduce inter-group conflict through compromise. Philosophers have speculated on the purpose of States. Plato designed a State to maximize human justice by sorting persons into caste-like classes.

Confucius considered the good State to be a hierarchical organization with a wise ruler, able and educated administrators and a well-fed and tranquil population within contented families. Chinese Legalists produced a State order under an omnipotent emperor, governing with strict laws, a subservient people and producing formidable power. The Roman State expanded into an empire under law giving prosperity to the Mediterranean basin for several centuries. Most States emerged as responses to challenges of disorder and harm from other groups.

The modern European State found its philosophical roots with Machiavelli, who separated the State from its religious and kinship roots and so ushered in modernity's presumption that it could reorder human existence.* By the twentieth century, the State was analogous to industrial engines. "A system of political administration is, it is true, a machine, but it is an invisible machine. While the visible machine[†] is founded on physical laws, the invisible machine is founded on psychic laws."[‡] The modern State, as Sun Yat-sen indicated, can be envisioned as "a system of political administration" with government as executor and enforcer. Mongol experience demonstrated that State creation was frequently accompanied by war and coercion against recalcitrant and resistant

* Ernst Cassirer, and C.W. Hendel, *Myth of the State* (New Haven: Yale University Press, 1946) 140.

[†] "What was called thought in the eighteenth century was no longer the emotionally colored Platonic contemplation of ideas to which a realm of essences organized by form was revealed, nor Spinozan intuition in which knowledge of the world and of God coincide, but analytic, measuring, calculating thought and understanding that dissolves the world into a mechanical contraption made of quantitative particles and thus makes it technically masterable." Landmann, 120.

[‡] Sun-yat Sun, *San Min Chu I* (Taipei:China Publishing Company, n.d.) 96.

groups who were forced to support or passively accept a new order. The advanced State promises to improve the lives of a population, first by restraining harm and second by improving life security through material adequacy. The putative “machinery” of a State’s governmental component includes army, police, legislators, judiciary, officialdom and rulers, who reign within a defined territory. States require conformity, cooperation and specialization of a higher level than prevailed before its construction.

Open v. closed society

The central concern of this study is how one benighted sector of humanity refined its ability to survive in a harsh environment. Here, Karl Popper’s division of societies into “open” and “closed” is useful. He distinguishes between them: “the magical or tribal or collectivist society will also be called the closed society and the society in which individuals are confronted with personal decisions, the open society.” Genghis Khan was an innovator who transformed tribal (closed) society into open post-tribal society. By expanding that State outside the Mongol heartland, he and his successors cracked open various closed societies of Eurasia, forcing them to confront the need to adapt or be extinguished. Popper’s description of tribal society as organic roughly coincides with “life-community”:

A closed society at its best can be justly compared to an organism. The so-called organic or biological theory, of the State can be applied to it to a considerable extent. A closed society resembles a herd or a tribe in being a semi-organic unit whose members are held together by semi-biological ties, kinship, living together, sharing common efforts, common dangers, common joys and common distress.¹⁰

Temüjin as open society innovator

Tribal solidarity erected an imaginary wall against Temüjin and his family after the death of his father and exiled them into a wilderness, demonstrating that the tribe was no protector of the widow and her children. Moreover, it was an example of Stratum-of-Being reversal – the fatherless family was forced out of life-community into a virtual state of nature. When he killed half-brother Bekter, he also attacked customary submission to kinship obligation. Tribal pursuit of him, his capture and escape from clansmen were further violations of affective bloodline bonds. Events and harsh treatment by his own clan demonstrated the unreliability of more distant kin. Routine acceptance of inherited patterns helps to preserve closed societies and young Temüjin could hardly reinstall himself into a group which sought his early death. Surviving in an isolated encampment with remnants of nuclear family, he was joined by other kin-detached men and began a return to subsistence normalcy. During this period his wife was kidnapped by another tribe, and he responded by activating alliances with other tribal leaders and destroying the Merkit enemy. His political ascent among the Mongols began after ruthless clan ostracism, was nourished by itinerant warriors who fled or voluntarily departed their tribal origins, then forming strategic alliances and selecting competent and loyal leaders for his growing army. The openness of his simulated life-community was expressed in attracting and assimilating persons of varied background, including former enemies. He took two Tatar sisters as wives and his mother adopted orphans of defeated enemies to be loyal companions. Nevertheless, his two main allies, Jamuqa and Toghrul, remained wedded to old

tribal ways and were smashed before a unified Mongol State could be established. These events will be examined in greater detail in Parts Two, Three and Four.

Mongol innovation

The Mongol State was an overlay product of a non-kin society where openness was a condition of mind, based on pragmatic action and detachment from conformist habits. The *Secret History* describes words and actions in terms following cultural norms, but also addresses resistance and violation of those norms. One example was the distribution of pillage. Tribal practice was that once an enemy was defeated, their possessions, including *ger*, women, children, slaves, horses and weapons were fair game to be confiscated – often interrupting pursuit and destruction of the former owners. Such practices enriched triumphant tribes and warriors, but halted battle momentum. Temüjin ordered that booty acquisition and distribution be centralized and that he would distribute goods, livestock and prisoners on the basis of battlefield merit – a practice which reduced chieftains’ privilege and was initially resisted or ignored. Shattering old tribal ways gave Temüjin flexibility to establish his methods and priorities.

Plan of the book

This study is divided into four parts in which ten chapters address three strata of human existence (SB) and fifteen Security Action Platforms (SAP). The SAP chapters select and interpret incidents in the *History* to illustrate security (PLPD) lessons for successor Khans to apply in ruling the empire. Chapter Two summarizes the Anthrocentric Security Theory in order to orient

and sequence its components before embarking on a detailed examination. Parts Two, Three and Four begin with exploration of a Stratum-of-Being. This is followed by chapters devoted to the SAPs with illustrations from the *History*. The book has three aims: first, to formulate and refine an Anthrocentric Security Theory that explains how man has improved life security through efforts and institutions. Second, to interpret the *History* as a political document with constitutional implications. The last and perhaps most ambitious aim is to consider that man has developed a Free Will, which he used to lift himself out of a desperate struggle to stretch life-length, discovering and applying cooperation and several subordinating institutions to assist in that struggle, and finally discovering that longevity success was at the cost of diminishing that same Free Will. Free Will was historically modulated by circumstances and available for innovation and choosing life. My aim is not to idealize the autonomous nomad and his band, but to trace the Mongol record of how they simultaneously improved their freedom from raw necessity and surrendered a portion of personal Free Will* in exchange – a Hobbesian exchange in a non-Western setting.

Every human life is unfungible – one life cannot be replaced or substituted by another. A life can be redirected, terminated without notice, extended by self and other's actions, and even subordinated to ideas or other persons. Every individual senses this and acts on the premise that his present life will not be repeated exactly, if at all.

* Philosophers have debated whether spirit, which I term mortal soul, is a temporary thing, lent by a higher world (Plato), or an outgrowth of life (Schiller, Dewey). AST frames it as the serial inspiration and motivation for persisting in life.

It is subconsciously grasped that every moment has no similar counterpart in any corner of the universe and that time is unilinear in one direction (not reversible). Habit, senses, Will and action feed life until its momentum is exhausted or until it encounters a violent event of termination. Religion and narcissism mellow the *angst* produced by repeated human tragedy and offer comforts of transcendent and unprovable immortality.

The first category (Part Two) of security inputs is generated by the individual self. I regard self as a single bounded entity in continuous interaction between individuals' Wills and the material environment.* While there is occasional interaction with Wills of others, the low population density in a state of nature renders encounters sporadic. Self as conscious construction may be too subjective to identify as core of Being, and I prefer to replace it with mortal soul since this conveys a sense of natural man's vulnerability and the animating principle underlying his daily security actions as a process of Becoming. Self-love, as the instinctive drive to preserve one's life, underlies a multitude of individual actions whose purpose is to acquire the incremental protections necessary for continued metabolism. (Hobbes implies that an excess of this characteristic is pride.) We can assume a Will-to-Life even under the most trying circumstances. At early stages of life, it is stronger than the capability to be autonomous and so a second tier of security

* "The great American psychologist William James identified at least three such facets: the material self, which includes everything I consider as me or mine; the social self, which depends on my interactions with others ('a man has as many social selves as there are individuals who recognize him and carry an image of him in their mind'); and the spiritual self ('a man's inner or subjective being, his psychic faculties or dispositions')". Anil Ananthaswamy, *The Man Who Wasn't There: Tales from the Edge of the Self* (New York: Dutton, 2015), 22.

input "suppliers" is vital. In most societies, the maternal parent, having the direct relationship of flesh and blood, takes charge in nurturing her infant and child into adolescence and eventual independence. The paternal parent has co-equal consanguinity and generally shares responsibility for protecting and maintaining a food supply as well as protection from elements and predators. Lineage and bloodline have been and remain major determinants of mutual loyalties, reinforced by custom while originating in an imitation of self-love* – seeing in one's immediate and secondary family a reflection of self.

Beyond the sharing of genes ("blood") among kin, an individual's friendships and loyalties are forged out of dealings, calculation and common experiences. This second class (Part Three) of security inputs comes from an individual's interaction[†] with others – with reciprocity or anticipated repayment providing lubrication to expedite sacrifices necessary for protection.[‡] The third class (Part Four) of security inputs includes those actions which are prescribed and enforced by law and a government. The State claims the force, power and authority to command actions which are

* "Self-love is encouraged in the law of Moses (Lev. 19: 18) which 'urges us to love our neighbor as ourself,' it presupposes self-love as a natural fact and wants to add love of neighbor to it." Landmann, 30.

[†] "We are far more strongly determined by cultural factors than by hereditary factors... Our different pasts make us different. Each culture, after man has formed it, forms man in turn, so that indirectly he forms himself by forming it." Landmann, 224.

[‡] The costs and risks of time, energy and material resources must be voluntary, although it may also be an act of self-love turned outwards. It is action motivated by a Will-to-Life out of self-abnegation or generosity, but may also contain more than a dollop of anticipated reciprocity. Such actions can be considered spontaneous insofar as they originate from individuals acting to affect other individuals with little coercion or organization. This class of security inputs contains the imperatives of "ought" and "should", but not "absolutely must" in the sense of an external enforcer's anticipated presence, or the stipulation of explicit commands to do such and such.

positive, as well as negative, inputs intended to affect longevity of its Subjects.

Individuals produce security. It is the process of maintaining life as long as possible and remains a universal motivation. While every lifespan is affected by random events and genetic legacy, in most areas human action plays the decisive role. Life extension or abridgment is subject to genetic and interpersonal factors. How a lifetime is deployed in action is part choice and part imposed by physical and social setting. AST provides a matrix wherein determinants and choices can be identified and classified.* The living time of one human organism is the result of successful security inputs. While genetic legacy and random events have not been amenable to human intervention or avoidance, their life-impact can be mitigated by prudence, reason and inculcated habits.

A lifetime is measured in years and each individual is allotted a precise number, completed at EOL. Starting from birth, the single individual benefits from security inputs produced by other individuals and persons, and with maturation he becomes a producer for others, while continuing to be a consumer of inputs. Complete security failure results in life termination. Thus, human life years (humlears)[†] are a function of life security inputs. The more

* Random event probability and genetic flaws remained hidden in human evolution, but may be revealed by future science.

[†] For brevity, I abbreviate "human life years" as "humlear", the basic unit of human life security for one individual.

hours allotted to an individual, the more security inputs are consumed. The AST matrix is summarized below:

Stratum-of-Being (SB₁₋₃)	Security Action Platform (SAP₁₋₁₅)
<u>State of nature:</u> Individual/Natural Man	1. Will and physical capacity to survive [W _n]
	2. Family [F _n]
	3. Practical Knowledge [K _N]
	4. Natural environment [E _N]
<u>Life-community:</u> Person	5. Freedom [F _{ic}]
	6. Cultural & technical (social) knowledge [K _{ic}]
	7. Social obligation/loyalty [O _{ic}]
	8. Social economy [E _{ic}]
	9. Social concord/alliance coefficient [C _{ic}]
<u>State:</u> Subject	10. Political Obligation and the State [O _s]
	11. Political economy [E _s]
	12. Political knowledge [K _s]
	13. Coercive institutions of the State [M _s]
	14. Political concord Variable [C _s]
	15. External relations [E _s]

Table 1:Anthrocentric Security Theory – Levels of Existence and Security Action Platforms

Summary

Biography reveals life security inputs and outputs as process as well as factors affecting an individual's life-length. The securitizing process relies on fifteen SAPs from which identifiable SAMs are undertaken. They can be fairly discrete although there will be overlap, unforeseen consequences and hidden or long-range opposite polarity where an immediate negative SAM becomes positive as its ramifications materialize over time. The murder of Bekter was purely negative for the victim, but effectively installed Temüjin as family sovereign – clear positive for his future. SAMs

are human generated and qualified by two criteria. First, a SAM is launched by intention and second, it affects at least one life-length. Over millennia, SAMs have sustained and improved human life and contributed to survival of increasing numbers of people who are prolonging average longevity to a point where humanity's total body mass will become a burden increasingly difficult to sustain. Human life security forms the essence of man's activity. The biography of Genghis Khan illustrates how one natural man's life engaged a semi-primitive, pre-State life-community and turned it into a unitary State which expanded into empire. With him as focus, life security processes can be dissected.

Chapter 2

Formulizing a Theory of Anthrocentric Security

And therefore in Geometry, (which is the onely Science that it hath pleased God hitherto to bestow on mankind,) men begin at settling the significations of their words.
Thomas Hobbes, *Leviathan*

The quest for longevity

Hobbes saw that humanity's quest for order* and security leads to rational calculation and surrender of individual autonomy. He considered man's innate dread of violence and death to be a powerful motivator. Less prominent in his theory is mankind's doleful supplication to live a day longer when sustenance or safety is not imminent. "Give us this day, our daily bread" is both prayer and plea. The never-ending quest for "bread" is not an end in itself, but a primary preoccupation to sustain life. In dire straits of great deprivation or pain, a day may seem endless. Happiness condenses days into moments, life can vanish in a minute, and time is a mansion inhabited by all living things. To take measure of life's duration is to learn that each is unique in manner of start, passage and finish. Probabilities and circumstance govern its length. A single day of a secure life is most vivid to individual consciousness, but too small for aggregate purposes. A single momentary lapse of security

* Cognition of order began with observation of regularities in nature – the seasons, the stars, life cycles of plants and animals, day and night. As mankind constructed institutions, these mimicked natural order in efforts to instill predictability.

can be fatal. Accurate measurement of life security is possible in units of human life years, or humlears. Within each humlear are two moments mini-maxing a life-year – one when life security is most tenuous and the second when most secure. An individual's preferred normalcy prevails when available security inputs are fully effective, and one avoids lapses of positive security inputs since they increase the probability of end of life (EOL). A serious lapse or wrong decision lasting only seconds endangers or cancels an entire year or lifetime of caution. Dangerous encounters directly affect life-length, while prudent security inputs improve life protection.

In this chapter, I lay out concepts, dynamics and relationships which most affect (but not determine) human life security.* The primary terms will be laid out in the Life Security Formula which will be translated into an array of Security Action Platforms (SAP) that facilitate life-affecting Security Action Monads (SAM) and result in life-length (measured in humlears). The monad is the unit of security inputs and outputs. Every SAM affects human life of self and others. It refers to a class of overt steps taken to PLPD for one or more individuals. Every SAM is unique and differs in timing, effect, SAP and affected person(s) and is analogous to Gottfried Wilhelm Leibniz's idea of monads.† These were fundamental and non-

* In the search for elements and measures common to all mankind, the Enlightenment thesis of a common humanity is fundamental. Cultural differences, though often great, do not negate mankind's universal desire for longevity nor our conscious abhorrence of life's termination. "...though mankind is indeed divided into different nations with different religions, these differences are only accidental, and essentially man is always and everywhere the same. Beneath the surface of nationally and religiously particularized men, one always discovers the universal man." Landmann, 41.

† "Used by the Pythagoreans as the first number in a series, from which all following numbers derived monad (from Greek monas 'unit'), an elementary individual substance that reflects the order of the world and from which

material energy events which make up the universe and are synchronized with each other. We need not import Leibniz's entire metaphysics.* It is enough to accept a more limited proposition that the human universe consists of monad-like actions – a SAM is any action which affects human life security. The universal Will-to-Life self-synchronizes a primary class of monads. A SAM is the output of one individual, and affects at least one individual's life security.

Anthrocentric Security Theory (AST) is non-historicist in stressing the complexity and unknowable outcomes of intentional security actions. A SAM is neither random nor guaranteed to have a life-affecting outcome, but is guided by intention, subject to environment, and vitally affects self and other individuals. AST is a theory of State-building based on the universal quest of every individual to maximize life-length, and identifies actions, strategies and institutions created for that purpose. The State is humankind's latest and most effective organization to mobilize human and material resources for man's longevity project. In the *Secret History*,

material properties are derived. The term was first used by the Pythagoreans as the name of the beginning number of a series, from which all following numbers derived. Giordano Bruno in *De monade, numero et figura liber* ("On the Monad, Number, and Figure") described three fundamental types: God, souls, and atoms. The idea of monads was popularized by Gottfried Wilhelm Leibniz in *Monadologia* (1714). In Leibniz's system of metaphysics, monads are basic substances that make up the universe but lack spatial extension and hence are immaterial. Each monad is a unique, indestructible, dynamic, soul-like entity whose properties are a function of its perceptions and appetites. Monads have no true causal relation with other monads, but all are perfectly synchronized with each other by God in a pre-established harmony. The objects of the material world are simply appearances of collections of monads." *Encyclopedia Britannica*, 8:243

* "...for the philosophers Nicholas of Cusa and Leibniz the world is individuated at every point so that not one particle of dust resembles another, but each one reflects the whole world in its own way (*in omnibus partibus relucet totum*) and each one has its irreplaceable position within the cosmic structure." Landmann, 43.

Temüjin struggled to remain alive,* went to war and then assembled a victorious army to consolidate Mongol conquests. The connecting thread for him and his followers was the prospect of enhancing life security.

The efficacy of AST formulation rests largely on probabilities strengthened by purpose. Life security can be estimated in numerical terms, with each life measured in years. Surviving for a higher number of revolutions around the sun (years) roughly correlates with higher life security inputs for an individual. Less security means less protection, and increases the probability of injury and death. The unit of human life security is the measurable humlear. With demographic statistics becoming increasingly sophisticated, the opportunity to quantify human life security is also greater. Having life-length as a resultant sum on one side of the Life Security Formula below, it remains to identify and quantify the security inputs as SAMs on the other side.

The preliminary AST statement can be specified.

One individual's sum[†] (Σ) of received positive SAMs (+SAM) must exceed the sum of received negative SAMs (-SAM) during a year to fortify life and complete one humlear. When

* "...according to Augustine, man who was made ill by the fall into sin struggles in vain here on earth to regain health without ever reaching it: 'As long as we live, we struggle.' 'For I was a man, and that means to struggle.' What we are left with is ultimately only desire and striving, and only 'on the sabbath of eternal life will we rest in you.'" Landmann, 84.

[†] "Sum" also includes intensity of SAMs. Some SAM are more potent in their effects on life-length than others.

$\Sigma[+SAMs < -SAMs]$, completion of that humlear has lower probability, proportional to the magnitude of the difference.

This is condensed in the Life Security Formula:

Life Security probability:

One humlear is probable when the sum of positive and negative SAM $[\Sigma + SAM + \Sigma (-SAM)]$ produces more positive than negative SAM ($\Sigma + SAM > \Sigma - SAM$), and less probable when $\Sigma + SAM < \Sigma - SAM$.

Security inputs are identified, categorized and distinguished as positive or negative. These are further divided between primary (immediate) or ancillary (non-immediate). One year of one individual's life is facilitated by a surplus of positive over negative SAMs. Characteristics of SAMs include:

- Only a human subject can launch a primary SAM for or against a human object, which may be self, or one or more other individuals and self.
- SAMs occur within a humlear which occurs in historical time. An EOL marks the end of an individual's humlears, and he no longer produces or receives SAMs.
- The creation of SAMs is purposeful action to Prolong Life, Postpone Death (PLPD), i.e. human life security.
- Individuals produce output SAMs and receive them from self or others as input SAMs.

- SAMs may be positive or negative in their intention and effect.
- A negative security input (-SAM) is one which endangers or terminates the existence of an individual.
- An ancillary SAM may consist of self-defense against non-human threats. Using fire to discourage wolf attacks, or boiling drinking water to avoid illness, or taking shelter during a lightning storm are examples of prophylactic SAMs based on experience-derived knowledge.

A surplus of +SAMs over -SAMs is more consistent with life protection than the reverse condition of +SAM<-SAM. A nomadic life is generally more perilous than a sedentary one. Every individual life and each life-threatening situation is uniquely bound to time and place. Humans developed defenses to augment raw physical strength, and through habit, custom, knowledge and cooperation have overcome multiple dangers. We continue to invent and accumulate additional SAM-producing competence for life prolongation so that courage and strength recede from primacy.

Several further hypotheses derive from the Life Security Formula:

- Humans have Free Will* in protecting their lives and those they choose to defend, within environmental parameters and circumstance of security resource availability.
- The fundamental task of humankind has been the search for life security, with material relations part of the superstructure upon which life-community and the State have been built.
- Human Will is the energizing source of all action directed to enhancing life security.
- Ethics and moral education have derived much content from accumulated and filtered principles of life security experiences. Good, as life affirmation, and evil, its opposite, can be considered human constructs to evaluate actions affecting life-length.
- Economic activity has evolved as a method to accumulate resources and services vital in producing SAMs.

Human life security as measurable phenomenon

Tools and concepts to measure life-length have been available since mankind became conscious of seasonal repetition and adapted

* Perhaps no choice is more reflective and demanding of Free Will than choosing life and death for self and family. In W. Styron's novel, *Sophie's Choice*, she is forced to choose which child will be gassed in Auschwitz and which will be sent to a German concentration camp. In general fiction writers seem to have emerged as society's partisans for Free Will, while scientists may be less convinced.

to daily and annual changes. (Small variations of life-length exist as cultures may differ on defining Beginning of Life (BOL) and End of Life (EOL)).¹¹

The pre-modern meaning of “security” stressed an individual’s subjective feeling of safety and life satisfaction. Looking back on ancient and medieval ancestors we understand how vulnerable they were to war, disease and violence, so feelings of security were more an ideal than reality for most. The achievement of modern civil society has been to give much more substance and validation to subjective security than was possible for our predecessors. Aggregate success may be shown in demographic statistics, but for ancient or pre-modern societies short life expectancy was the norm. If modern medicine, engineering and education are removed as life-lengtheners, it is probable that today’s longevity averages would decline precipitously. From this perspective, the new normalcy of long life expectancy is linked to specialized and professional knowledge and practice,* as well as civil society’s success in reducing violence. AST establishes a baseline for identifying life-length inputs prior to the flourishing of modern science and

* Demographic studies have refined sophisticated methodologies for delivering knowledge on population numbers, mortality rates, and trends. In the contemporary US, the five leading causes of death have been defined as “heart disease, cancer, chronic lower respiratory disease, accidents and stroke, according to the Center for Disease Control and Prevention data for 2013. Of these five, four are routinely attacked by medical sciences; accidents, the fifth, by safety education, legislation and engineering. None will be completely eliminated, but the aim and justification of each preventive activity is to increase individual life length. In 2015 US life expectancy declined for the first time since 1993, from 78.9 to 78.8 years.
<http://www.npr.org/sections/health-shots/2016/12/08/504667607/life-expectancy-in-u-s-drops-for-first-time-in-decades-report-finds>.

technology.* Since the State has existed for centuries and has been an organization for reducing violent death and propagating life-affirming knowledge, it must be included in any theory explaining life-length. Civil society represents the efflorescence of State tendencies under conditions favorable to transforming Subjects into citizens.

Human security as a policy to promote life-length

Each human life is unique - a truism disguised by statistical homogenization. The primary existential dimension is lifespan, its duration, and its location in historical time. For example, the location of Wolfgang Amadeus Mozart 's lifetime, (27 January 1756–5 December 1791), occupied 35. 882 humlears, and offers one measurable dimension (life-length) and two time points, BOL and EOL. These points are much less precise for Genghis Khan, with scholars differing over his year of birth as well as the precise date in August, 1227 when he “ascended into heaven. “ Of these three lives (and any others), humlear dimensions (life-length) dictate that positive SAMs sustained their lives, and were exhausted or neutralized by negative SAMs. As their EOLs were “natural”, Maslow 's category of physiological need¹² failure is a sufficient explanation.

If we consider life-length unpredictable and EOL to be a random event or foreordained by genes or stars or Divine Plan, then

* "Science and technology compensate for man's lack of physical specialization common to animals as well as man's weak instinct." Landmann, 50.

further inquiry into human life security may be fruitless. If, on the other hand, there are actions, cognitions, institutions, and resources which contribute to lengthening or shortening lifespan, and these can be identified as “security inputs and outputs,” then SAM investigation becomes feasible. SAMs have major influence on lifespan. They originate in and are channeled by human action. The security input-output model of human life security has validity at the individual level, and while it does not determine precise life-length, it does facilitate disaggregation of factors which significantly affect longevity.

Defining and identifying SAMs

Living individuals launch positive or negative SAMs affecting self and others, with effects depending upon intention, vulnerability, receptivity and available resources. The natural individual is at the center of SAMs which affect individual EOL. Every SAM has an author, a target, and a purpose. It affects life security in positive, negative or mixed effects. SAMs can be unique or habitual. An action is not a SAM when it merely gives comfort or pleasure or illusion, and does not affect life expectancy.* By definition AST is human-centric, not State-centric, as it starts from consideration of the security requirements of the natural individual, constructing life-community and State as later reinforcements, refinements and modifications.

* "Life expectancy" is the normal number of lived humlears in the absence of violence, fatal accident, killing disease or premature organ failure.

Death by avalanche or accidental drowning is not a negative SAM insofar as no living cause for the event was a trigger. Not to observe dangerous conditions and to omit precautions by the victim, however, could be classified as negative SAM in that a victim failed to apply prudent knowledge to his environment. Lest this be interpreted as “blaming the victim”, individuals in the state of nature were daily taking risks, gambling that an action or a movement would be more life-sustaining than life-threatening. They won more often than lost, and our species slowly flourished, although all individuals ultimately failed. Many died from diseases which are minor threats today, having been studied and cured. A medical cure or preventive measure is a form of knowledge - a SAP available at all Strata-of-Being. Correct application of knowledge SAMs is positive, and absence or misapplication of knowledge SAMs can be negative.

Levels of existence

I identify four Strata-of-Being with their respective roles in offering protections from violent or starvation death:

- SB₁/State of nature - the Individual within his biological family, offering lowest but most intense life security.
- SB₂/ Life-community - the Person* in clan and tribe, with cooperative security based on mutual trust and loyalty.

* The concept of “person” locates the individual at the second Stratum-of-Being. The individual human as person is characterized by regular interaction with and recognition by others beyond nuclear family, and having actual or potential positive SAM exchanges. Scheler also makes a distinction between the individual and the person, though

- SB₃/State – the Subject in an organized framework of law and external coercion, providing a third layer of life security from specialized institutions and cumulative knowledge.
- SB₄/Civil society – the Citizen in a State where power has been more broadly diffused and former Subjects have influence on the ruling State. Herein a complex form life security has been habituated in additional institutions of medicine, learning, science, education and administration.*

Within each of the first three Mongol-relevant Strata-of-Being are four, five or six “platforms” from which are launched and received security outputs and inputs, for a total of fifteen SAPs critical to human life support. Each provides a launching pad for SAM and occurs mainly within one of the three SB.

Quantification of life-length

To summarize, an individual’s number of humlears between BOL and EOL is the metric indicating that SAMs have been effective in their purpose of PLPD. The greater the difference “EOL minus BOL”, the higher the probability that SAMs were effective and more

not as clearly as in AST. Moreover, he assigns too much reality to the life-community, obscuring that Nietzsche’s *übermensch*, motivated by an unquenchable Will-to-Power, may rise above and transform that “collective Person.”

* Since this book is a study of the Mongols prior to formation of a settled civil society, this Stratum-of-Being will be considered as unfulfilled goal of the Mongol State, and beyond the scope of the *Secret History*.

frequent.* This can be expressed verbally as: **An individual's age at time of death is roughly proportional to the sum of positive SAMs plus the sum of negative SAMs during the lifetime.**† AST postulates that the sum of all SAMs is the major determinant of longevity. The Life Security Formula can be rendered algebraically:

$$(EOL - BOL) \approx \alpha \ddagger \sum [+SAM] + \sum [-SAM]$$

The quest to remain alive is the direct and conscious expression of humanity's Will-to-Life – a motivation evident in most forms of life. Even a solitary mosquito flies to escape from threatened swats to its existence. Skills in prolonging life have sharpened as mankind evolved, with a blossoming of longevity in the past century for Western democracies, from whence the arts and sciences of longer life have diffused globally. The “Platform” in Security Action Platform is a metaphor to visualize a place where resources are assembled and exploited for a specified purpose, and where focused actions are launched to achieve greater life-length. A majority of SAPs lack material substance.§ The first Stratum-of-Being (SB₁), comprised of the natural individual and nuclear family, is

* By definition a SAM cannot be “continuous”, since it is analogous to a burst of energy. In theory a State could establish a pulsating SAM consisting of semi-automatic SAMs finding their way to Subjects or citizens as needed. A universal health care system is one example of a SAM-pulse, with on-the-spot, just-in-time policing another.

† Keeping in mind that adding negative numbers to positive numbers is the same as subtraction.

‡ "α" A symbol borrowed from mathematics to indicate direct proportionality. Here preceded by a wavy equals sign (≈) to render the proportionality as "approximate."

§ Exceptions are natural environment [E_N], social economy [E_L], and political economy [E_S].

validated by sensory perception and is where the producer of immediate SAMs exists. SB_1 lacks complex organization* and the broader resources of higher Strata-of-Being. Sensory evidence for the State Stratum-of-Being (SB_3) is completely absent, although it is characterized by extensive organization and aggressive coordination of relevant SAPs. Platforms in life-community (SB_2) are intermediate in perceptibility and organization, and are constructed upon and extensions of SB_1 . Humans calibrate life security behavior† and expectations in conformity to dominant SBs in which they perceive life-lengthening opportunities.

A corollary to the sequence $SB_1 \rightarrow SB_2 \rightarrow SB_3$ is that each succeeding layer does not dissolve the preceding one, but reinforces it and channels its energizing Wills to more civilized, less violent, expression. The State does not eliminate natural man's desire to PLPD, but rather makes it more realizable. As States evolve towards civil society, natural man does not abdicate his desire or means to defend himself, but cooperates insofar as government keeps its (largely implied and oftentimes broken) promise to respect his Will-to-Life.

* Gehlen notes the close parallel between physiological regulation in the human organism and the essence of human organization. Regulation of process, hierarchy, and active responses to stimuli are characteristic of both, suggesting that the root of human society is not external reason but reflection on what is already part of his existence. Arnold Gehlen, *Man in the Age of Technology*: (New York: Columbia University Press, 1980), 22.

† "As a rule, of course, each individual's behavior is expected to conform with the respective traditions; this conformity, however, is not naturally but culturally conditioned." Landmann, 12.

Primary SB₁ roughly correlates to the isolated existence of natural man and his nuclear family in a “state of nature”.* It provides a baseline to identify direct kinship linkages and autonomy of the individual without reference to extended formal social relations within clans or tribes. The following SAP are located within SB₁:†

- 01. Will-to-Life [W_N‡] – the fundamental energizer and motivation to the natural individual’s actions. The universal feature of living things is constant exertion to retain life, fueled by intuitive, experienced and rational recognition of its fragility.
- 02. Family [F_N] – the first natural group who initiate and receive positive SAMs. Male-female carnal coupling is a biological act with additional life consequences and acknowledgement of genetic connections.
- 03. Practical (Survival) Knowledge [K_N] – a natural man’s accumulated understanding and memories of SAM interaction with primary family and natural phenomena.

* Natural man is referenced herein as "individual," since it is postulated that "personhood" and "person" refer to the individual within life-community. In the film *Cast Away*, Tom Hanks’ character is reduced to natural individual, although he tries to preserve his personhood by anthropomorphizing a Wilson-brand basketball as his only (imaginary) "friend" he calls "Wilson". Back at home in his absence, friends enter his personhood by burying mementos. When finally rescued, he indicates that he will build a new personhood by delivering a salvaged package to a stranger.

† Subscripts indicate Stratum-of-Being: ‘N’ = State of Nature; ‘L’ =Life-Community; ‘S’ =State.

‡ Subscript "N" indicates "individual in the state of nature" = SB₁.

These became refined and habituated into skills and plans for survival.

- 04. Natural Environment [E_N] – the inorganic, plant and animal world containing resources and non-human threats. Application of practical knowledge to available natural things enhances life-length.

Secondary SB SAM Platforms

The secondary Stratum-of-Being (SB₂) occurs in life-community, where the individual is embedded by tradition, custom and ritual into a larger extended and partly fictive family consisting of clan and tribe. In acquiring this additional layer of life protection, the individual acquires personhood with obligations, duties and benefits absent in autonomous circumstances. The acquired action platforms are often incorporated in the later State and include:

- 05. Will-to-Freedom [W_L] – reduction of subservience to raw necessity, including constant foraging, hunting and defending against threats from predators. This platform is also the motivation identified as Will-to-Freedom* supplementing the individual's Will-to-Life. Safety in numbers mitigates some of natural man's constant anxiety.

*"Marx traces mind back to the desire for possession; Nietzsche, to the drive for power or, respectively, to the drive of the powerless; Sigmund Freud, to a third great vital drive, sexuality." Landmann, 134.

- 06. Cultural and social knowledge [K_L] – a separate category of knowledge is required by the individual who becomes a person in his life-community. He surrenders part of his natural autonomy to the group. A common language, belief system, kinship hierarchy, and adaptation* to environment require extensive learning and tutelage. He also incorporates folklore of the tribe into his worldview and his quiver of survival knowledge. It is knowledge leading to life-affirming action.
- 07. Social obligation/loyalty [O_L] – habituated action to protect self, mate and children exclusively is replaced by shared responsibility to the entire clan and tribe. Life-community modifies the selfish Will-to-Life by bestowing personhood and requiring self-sacrifice in return. Primary loyalty to immediate family still dominates action, but is extended to other tribal members. Fictional Father Zossima's insight encapsulates this SAP:

Everywhere in these days men have, in their mockery, ceased to understand that the true security is to be found in social solidarity rather than in isolated individual effort .
 Feodor Dostoevski, *Brothers Karamazov*³

* "Within every culture man does tend to follow a uniform mode of life. But he is not restricted to any one of these modes of behavior. As he himself has designed them, he can also redesign them. Therefore he has no single environment, alone suitable for him. In every new environment he can develop behavior suitable to it and preserve himself in it. He feeds himself now by the hunt, now by fishing; he builds his huts now of wood, now of stone, now of snow. But this means further that changes in the outside world affect him far less than they do the other higher animals. To survive he need not change his whole biological nature, but he can merely change his external living style along with the external conditions. Therefore he is the only animal that was able to propagate over the entire globe, for wherever he goes, he adapts to the existing conditions. He is at home at the poles or at the equator, on water or on land, in the forest or on the plain, in the swamp or in the mountains." Landmann,180-181.

- 08. Social economy [E_L] – a person’s benefit from life-community is that greater numbers permit a division of labor and more effective exploitation of the environment. There is greater ability to accumulate a surplus for lean seasons and years, while allocation of necessities is more equitable in face-to-face groups. Rudimentary crafts and trade emerge when trust of non-kin becomes possible. The same Dostoevski passage relates to material accumulation as the root of the economy:

He heaps up riches by himself and thinks, “How strong I am now and how secure,” and in his madness he does not understand that the more he heaps up, the more he sinks into self-destructive impotence. For he is accustomed to rely upon himself alone and to cut himself off from the whole; he has trained himself not to believe in the help of others, in men and in humanity, and only trembles for fear he should lose his money and the privileges that he has won for himself.

- 09. Social concord variable [C_L] – an aggregate variable reflecting the potential density of life-terminating violence in life-community. Formation of life-community does not guarantee human harmony, and expanding population concentration where resources remain constant may engender more conflict than where scattered bands rove. As a variable over time, conflicts erupt into violence and disrupt intra-clan and intra-tribal peace.

Tertiary Stratum-of-Being SAPs – the State

The State defines SB₃ wherein the person is transformed into a Subject under unified government. In this constructed capacity, he is subject to laws, has non-kin duties to a sovereign ruler, and is subordinated to an organized hierarchy enforced by coercion and

persuaded by rewards. The monarch shares SB_3 but reigns at the summit of political hierarchy. State formation occurs from actions by a minority of men who have been activated by Will-to-Power which may be latent but suppressed and unrecognized in most. The State offers an additional layer of life security with multiple SAPs to both ruler and subject.

- 10. Political Obligation [O_S] – The State reduces human action options for individual actions to PLPD and replaces them with obligations of conformity to laws, loyalty to symbols and sacrifice of personal autonomy. This loss is compensated by delivering greater freedom from necessity and from fear of violent death.*
- 11. Political Economy [E_S] – Through taxation and centralization the State provides an organizational matrix to sustain a government in carrying out projects rationalizing the acquisition of material goods for a population's subsistence and creation of common currency and fiscal policy. When the State strengthens private property rights it motivates diligence in pursuing innovation, risk, and investment, and also enlarges opportunities for unequal acquisition and accumulation. Flourishing of government role in the economy increases orientation of traders and producers to link actions to the

* Liberty in this context refers to the relation between Subject and State, while freedom is a measure of natural man's release from desperate necessity through greater resource availability in life-community.

State, often with corrupting results on the State's protective role. Creation of infrastructure to mitigate unruly nature is facilitated by State's political economy.

- 12. Political knowledge [K_S] – Political actors are those persons who participate directly in State creation and governance. Concentrated power over men and wealth has its roots in Will-to-Life, taking advantage of organizational opportunities apparent mostly to those who seek them. They acquire specialized knowledge of laws, geography, economics, key actors, military affairs and history, and utilize this lore in advancing and protecting lives, families, fortunes and positions. Their Will-to-Power intensity is higher than among State Subjects.
- 13. Coercive institutions [M_S] – Despite the Enlightenment (Hobbes, Rousseau, Locke) vision of States as voluntary associations, Asian historical reality has been that armies and militant tribes have midwived many with little evidence of voluntarism. Centuries of migrations, invasions, and wars throughout the Asian continent have stimulated military development, and in the case of the Mongols, creation, expansion and maintenance of an army-State. The Mongol version was a secular instrument of conquest and coercion, unlike the armies of Islam which propagated faith by word and sword.
- 14. Political concord variable [C_S] – Similar to social concord in life-community[C_L], political concord refers to

the incidence and intensity of life-terminating violence in a State. Factionalism, secession, civil wars, revolutions and dynastic disputes have historically accompanied decline in political concord and determined the fate of States.

- 15. External relations [E_S] – The present world is organized into nation-States, and the more advanced have weakened, incorporated or subordinated organic societies under their sovereign or imperial claims. Fluid frontiers give way to delineated borders, and persons are transmuted into Subjects under diverse governments. States declare peace and war against each other, engage in diplomacy and alliance, and treat one another as legal persons. The corporate identity of States has hardened as mutually recognized sovereignty enables governments to commit resources and population to specific courses of action, under guidelines inspired by *raison d'état* which does not conform to ethics of individuals and life-community. States affect life security of large numbers of people by effectively bypassing the desires and proclivities of individuals and persons.

Summary of SAP levels

Each of the enumerated SAPs affects natural life-length by identifying resources and reference points for actions intended to PLPD. The first SAP group is found within the existential scope of “natural man” (SB₁) and requires no conventions except experience, intuition and habit. Its primary SAPs issue from animal

determination to survive.* The second cluster of SAPs in SB₂ requires voluntary admission and recognition of membership, as well as continued interaction with others and submission to kin-based hierarchy. State (SB₃) SAPs are distinguished by frequent and explicit rationality[†] and active cooperation. They are sustained by ability to protect and improve life-length of large numbers of Subjects having diverse ancestry. States cohere through successful incorporation of benefits and features of their life-community substructure, often with fictional embellishment of common ancestry or by strength of religion. Table 2 summarizes the scheme.

*Animals have no interest in things not existent to them. "Only a particular segment of the world becomes relevant to them, and they react to some stimulants and not others. The world is divided into edible and inedible, sexual rivals and sexual partners, into calming and alarming incidents." Landmann, 188-189.

† Successful extension of life-length due to security actions and Will-to-Life may be the bedrock of reason itself: "But perhaps reason itself is not something autonomous but only a special manifestation of layers of reality that are prior to it and stronger, or at least it gets its direction and meaning from them." Landmann, 124.

Stratum-of-Being (SB₁₋₃)	Security Action Platform (SAP₁₋₁₅)
	1. Will-to-Life [W _N]
State of nature (SB₁)	2. Family [F _N]
	3. Practical knowledge [K _N]
	4. Natural environment [E _N]
	5. Will-to-Freedom [W _L]
	6. Cultural knowledge [K _L]
Life-community (SB₂)	7. Social Obligation [O _L]
	8. Social economy [E _L]
	9. Social concord [C _L]
	10. Political obligation [O _S]
	11. State economy [E _S]
State (SB₃)	12. Political knowledge [K _S]
	13. Coercive institutions [I _S]
	14. Political concord [C _S]
	15. External relations [R _S]

Table 2: Categories of Anthrocentric Security Theory

Formulizing Anthrocentric Security Theory – the mortal soul

We can now assemble this preliminary arsenal of concepts into a matrix where relationships have greater patterned clarity. AST refines life security from a qualitative to a potentially quantitative characteristic of individual humans. The metaphoric mortal soul summarizes the intangible and scientifically invisible component of

every individual. This mortal soul* comes into existence at BOL, inhabits the physical body and expires with EOL. Its defining source is found in Wills to Life, Freedom and Power, and persists only as long as life security is adequate to sustain physical existence. The fifteen SAPs can be summarized in the following formulary to illustrate cumulative effects of SAMs and necessary sequence of Strata-of-Being during one humlear:

- ❖ Equation One: Life Security of an individual in the state of nature Stratum-of-Being:

$$\mathbf{LS}_N = W_N + F_N + K_N + E_N$$

- The life security of an individual existing in SB₁ (Stratum-of-Being = state of nature) equals the sum of SAMs[†] launched from SAPs Will-to-Life [W_N], family [F_N], practical knowledge [K_N] and natural environment[E_N].
- ❖ Equation Two: Life Security of a person in the life-community Stratum-of-Being (SB₂) :

$$\mathbf{LS}_L = \mathbf{LS}_N + W_L + K_L + O_L + E_L + C_L$$

- The life security of a person in SB₂ (life-community) equals the sum of SAMs launched from SAPs from

*Lacking substance, the mortal soul is empirically unverifiable and so is consigned to a speculative and hypothetical status. "...the physical and mental qualities of man are not unconnected with one another. They are not merely two separate spheres or strata, one superposed upon the other. Each is oriented to the other, and they condition each other mutually." Landmann, 183

† A SAM may be positive or negative, and the sum of his life security events are thereby affected.

Equation One plus SB₂ SAPs Will-to-Freedom [F_L] cultural and social knowledge [K_L], social obligation/loyalty [O_L], social economy [E_L] and social concord variable [C_L].

- ❖ Equation Three: Life Security of a Subject in a State Stratum-of-Being:

$$\boxed{LS_S = \mathbf{LS}_L + O_S + E_S + K_S + M_S + C_S + E_S}$$

- The life security of a Subject in SB₃ (State) equals the sum of life-community SAMs* launched from SAPs from Equation Two (LS_L), plus SB₃ SAPs political obligation [O_S], political economy [E_S], political knowledge [K_S], protective/coercive institutions [M_S], political concord coefficient [C_S], and external relations [E_S].

The sequence of SAPs within each equation and among SB₁₋₃ is based on estimation of efficacy in affecting individual life security. I will demonstrate that the historical sequence natural man → life-community → State is intact in the Genghis Khan biography.† The three formulae indicate that life security is amenable to algebraic (i.e. using letters and symbols in place of numbers) expression, and may be responsive to arithmetical expression as Life Security Average (LSA). Vital to this sequence is that life-community cannot be omitted‡ – it begins a process of civilizing men with the benefit of

* Derived in Equation Two.

† After allowing that the Yisügei-Ho'elün family began within life-community, and widowhood enabled exclusion from clan into state of nature.

‡ Natural man does not graduate directly into Subject status in a State, but must first assimilate to life-community membership.

reducing violence. Also, the order cannot be reversed because once natural man has assimilated into SB_2 and SB_3 , his knowledge, habits and skills will not return to the primeval level, nor will he accept its raw anxieties, isolation and autonomy with equanimity.

A number of corollaries and hypotheses are suggested by AST-derived formulae and variables:

- The longer the lifespan of an individual, the greater the probability that there was high LSA over that lifetime.
- Humans have historically refined their competence to deploy and improve life security. Magnitudes of LSA are unequally distributed among humanity, partly by circumstance and partly by achievement, with some individuals more adept or fortunate* than others.
- Vectors of three Wills comprise a primary variable in calculating LSA magnitude, subject to Stratum-of-Being. The mortal soul consists of the three Wills energizing SAMs and protecting the physical body, which is “piloted” by that soul.†
- An individual who survives more humlears has more opportunity to consume and produce SAMs over his

* Good fortune here defined as longevity.

† As the mortal soul acculturates into life-community and State, he relies more on reason and experience and less on emotion and intuition.

lifetime – a fact making every human life valuable to other persons and Subjects, as long as he produces more positive SAMs than he consumes during his lifetime.

- Every linked series of humlears (multiple, mutually acknowledged individuals' lifetimes) consists of lives each containing a beginning, middle and end.*
- A humlear exists in historical time[†] and also as a continuum of individual SAMs which maintains a sequential flow of humlears.
- A humlear has dimensions of time and consequential actions. These characteristics define the highest ontological status and empirical factuality of each human life.
- Each humlear is the accumulated product of realized selfhood as time increases since BOL. The individual becomes consciously committed to self-preservation and aware of subjective and objective resources for that purpose.

* Described as birth (BOL), life (sequence of SAP-launched SAMs) and death (EOL).

[†] Discovery of geological time radically changed man's view of himself and the world. Everything is in constant movement and transformation. "...the true depth of time is the necessary correlative to the insight that the static picture of the world, as our own narrowly confined experience shows it to us, in which everything remains the same, is deceptive, and the insight that, seen as a whole, everything is in constant movement and transformation." Landmann, 162.

- A humlear is dependent on the output of other individuals' humlears for existence* - a characteristic of the dyadic character of each SAM as output and input, expressed as subject+predicate+object, or S+P+O.
- Human knowledge and reciprocity[†] contribute to the coordination and sustaining of interacting SAMs which produce humlears.[‡]
- Spatially and temporally proximate pairs of humlears have a security relationship stronger than random and distant pairs. It is stronger yet when both are aware of a common ancestor.
- The qualitative relationship between any security-relevant subject-object dyad can be described as one of five: positive (life-reinforcing), negative (life-threatening), neutral, weak (the character of ancillary SAMs) or null.
- The mortal soul's intention or expectation of a particular SAM from either humlear occupant[§] of a dyad does not determine the outcome of that relationship. For example,

* This is more valid in SB₂ and SB₃ than in the state of nature SB₁.

† Reciprocity is both ethical mandate and pragmatic "down payment" for future SAMs.

‡ This removes Leibniz's assumption of God as coordinator of infinite monads, and places them in the hands of men.

§ One occupant will always be the subject-self.

a physician with best intentions may give treatment that worsens a patient's condition.*

- Every SAM occurs as an emanation from a SAP, and is defined as action affecting longevity.
- Ancillary SAMs are subordinate and inferior to primary SAMs. Multiple ancillaries may be required as preparation for a primary SAM.
- The relation between any contemporary pair of humlears varies over time, and will affect the life chances of one or both in the dyad, depending on the quality and content of the relationship and the distance between the individuals.
- The termination of either humlear series in a dyad will affect the other in proportion to their previous coordination and security interaction. When the final humlear is reached,[†] the relationship between the terminated humlear occupant and remaining occupants is concluded. Nonetheless, the effects of a terminated individual's SAMs may continue,[‡] despite what the Bard wrote about the non-persistence of good.[§] As a practical matter, both positive and negative SAMs persist

*Translated into an S+P+O version = Physician + (erroneously) treats + patient.

† By 100% mortality risk or accidental death.

‡ After the death of his father, Temüjin retained his paternal training to survive in the land of the *ger*.

§ "The evil that men do lives after them; the good is oft interred with their bones." *Julius Caesar*.

afterwards in a form of knowledge and memory. The Mongol State organized under Genghis Khan continued to shape the lives of subjects long after his death.

- Every humlear has dimensions of spontaneous nature and human artifice. Natural components consist of time and the physiological requirements of life. Artifice includes those purposive actions which emanate from man to sustain life – such as devising and using tools,^{*} speaking with words,[†] and the search for food, mates and protective cover (clothes and shelter).
- The mortality risk in each humlear is closely related to, but not determined by, the content and effects of SAMs. During each unit's humlear, a person[‡] produces SAMs that affect other humlears – either simultaneous to the action or delayed. A SAM will have a delayed impact greater or lesser than intended or perceived at the time of its initiation. It may even lay dormant for years or decades before incorporated into human activities. When a band of Tatars poisoned Yisügei (father of Temüjin),

^{*}"Tools and utensils were buried with the dead in many early cultures. One assumption is that they were to be used in the afterlife. Another explanation is that the deceased owner had imparted some of his personality and existence to his things and thus had a place in his entombment as extension of his power." Landmann, 27.

[†]Language is a profound human tool – allowing man to address and describe not only the external world, but his own internal feelings and thoughts. Civil society (SB₄) is a layer of human existence defined by symbols.

[‡] As subject in S+P+O (Subject+Predicate+Object).

they did not envision how his son would massacre most of that tribe years later out of revenge.*

Human life security in symbols

Hobbes approached State formation via verbal geometry, using theorem-like ideas to form a general theory. Currently, economics, biology and social sciences increasingly analyze and describe human activities in numerical or formulaic language. The arithmetic sum of SAPs describes total input strength affecting life-length. An individual is first a biological entity, with primary concern to maintain life functioning and integrity. According to major religions, man is temporarily a mortal organism and has an immortal soul which persists for eternity – a perspective that devalues mundane existence and comforts the dying. If we set aside the non-verifiable belief of immortal soul and revalue Being as a phenomenon corroborated by the senses, we can postulate that each human being possesses a spiritual, non-verifiable entity called mortal soul which

- is energized by one or two or three Wills,
- resides within boundaries of the physical body,
- expires when its security inputs approach or equal zero, brought on by unforeseen accident, or when internal biological resources are exhausted, and

* Not uncommon were stories of killing entire families or tribes to prevent future vendetta. Genghis Khan appealed to just vengeance in later Mongol destruction of the Tatars.

- its resolve to maintain presence forms a unified concept of existent self.¹⁴

Security Action Monads (SAMs)

SAP complexity increases from SB₁ through SB₂ to SB₃. The adult individual in an autonomous family position acts directly when security threat or opportunity arises. In SB₂, coordination with others occurs through word, habit, and visual signals. The more complex Stratum of State existence requires the Subject to obey commands and comply with uniform laws.

Every SAM is distinctive, varying with initiator, with intended beneficiary or victim, locus within life cycle* and in historical time, effect on life security, and Stratum-of-Being. A human organism owns his actions because they are emanations from his possessed life. He is responsible for their consequences.† The vector of a SAM cannot be assumed within a Newtonian frame of reference

*Personality is mediator between the two worlds of reality and of values. Hartmann's specification of personality within the life cycle begins in life-community, and may have little relevance to pre-social natural man. "One of Hartmann's central intentions in regard to personality is to establish its ontological rootedness in the life cycle. His objective goes even further, for there is a double-bind on personality: not just the rootedness in the real world, but also a fundamental orientation toward the realm of values." Cicovacki, "Introduction", *Philosophy of Nicolai Hartmann*, 131.

†"Ownership of one's actions depends on being able, through reason and will, to command them. This in turn presupposes cognisance and volition of an end for the sake of which those acts are commanded. Thus, to own one's actions, and to act towards an end, come to the same thing in this tradition; and this is nothing other than human liberty. Animals are not said to be capable of either of these, for an animal is driven by natural instinct, and it does not properly use anything because it cannot apply one thing for the sake of another. As a consequence, humans do, but animals do not, have ownership of other things and occasionally other persons, as well as various other rights over both things and persons." Annabel S. Brett, *Changes of State: Nature and the Limits of the City in Early Modern Natural Law*. (Princeton, N.J.: Princeton University Press, 2011), 22.

embracing material cause and effect. It has greater similarity with a grammatical analogy of Subject+Predicate+Object (S+P+O), expressed in action more than words. The subject is the initiator of an action, predicate refers to the action describing the SAM, and object is the person or persons affected by an action. Every SAM is both output and input, and has both giver and receiver – it is a “closed circuit” with the subject “throwing the switch.” An example from the *Secret History* offers an illustration of a S+P+O –type SAM:

Tödö. a’ en Girte (subject) from behind speared (predicate) Old Caraga (object) along the spine.¹⁵

Life security described in metaphors and similes

Similes and metaphors usually inhabit the world of literature and poetry, but also have a place in describing other forms of complex information, and convey far more nuanced and humanist illustration of mankind’s condition than a purely scientific approach.

And there was a witches’ cauldron full of golden soup. The soup was thick. Primeval bubbles surfaced it with lethargical majesty as Billy Pilgrim stared.¹⁶

A metaphor of hot soup helps visualize some elements of human existence. The material conditions for life can be partially described with a soup metaphor. Cold liquid ingredients are placed in a pot over a fire, and then brought to a boil. The more heat energy is transferred to the soup, the more violently it boils, more bubbles form, which contain expanding vapor then burst. The pot represents the boundaries of humanity’s world container. The soup stands for the earth’s vapors, liquids and solids from which life-sustaining nutrients are drawn. Liquid, heat, air and gases generate the occurrence of individual bubbles as well as explosive bursting that

ends the short life of each thin-membraned sphere or hemisphere, with the cooking fire denoting the solar source of heat energy. Each bubble is a human life, lasting a limited duration, drawing material substance from the viscous soup and energy from fire. The soup bubble exists autonomously as hot gas within a liquid membrane, grows, and bursts within a few seconds at most. SAMs are the heat and vapor. The duration of each bubble (the autonomous individual) is parallel to humlears. The metaphor ends where metabolism, reason and emotion are brought into play. Unlike soup bubbles, humans have Will-to-Life which helps them to control environment and sustain their Being beyond passive expectation.* Humans also interact consciously via SAMs.

Literature may be more potent than science in examining human volition and efficacy.

Freud, who got many things backward, thought it was just the other way around: he once remarked - almost pompously - that the scientist has to work so hard to get the insights that the writer tosses off so easily.¹⁷

Samples of SAM contribution to life process can be found in Ivan Gancharov 's (1812-1891) novel, *Oblomov*, the story of a Russian absentee landlord, whose life consisted of apathy and passivity in depending upon kindness and indulgence of others. He grew up in an environment where

*"It is also highly questionable whether the higher species develops because it is better adapted, for first of all it would never, as Nietzsche already objected, develop from a merely passive tendency; secondly, precisely the higher being is the more endangered." Landmann, 165.

The good people conceived of life as a state of perfect repose and idleness, disturbed at times by unpleasant accidents, such as illness, loss of money, quarrels, and work. They endured work as a punishment laid upon our forefathers, but they could not love it and avoided it whenever they could, believing it was possible and right to do so. They never troubled about any obscure moral or intellectual problems; this was why they enjoyed perfect health and good temper and lived long.¹⁸

As child and adult, Oblomov was the ultimate beneficiary of others' SAMs, while generating few or none in return. He dismissed one-time fiancée Olga out of his realization that he could be nothing for her except an object of pity (and SAM dependency). Without his servant Zahar, his friend Stolz and his Vyborg landlady, he could barely put on his stockings and shoes, and much less manage his estate, or escape embezzlers. He was, in other words, purely a consumer, not a producer, of SAMs. Another literary illustration is Charles Strickland in Somerset Maugham's *Moon and Sixpence*, the lead character who dropped out of a comfortable English existence to pursue his passion for painting. He cared nothing for the good opinion of others, preyed upon the weakness of friends, and destroyed lives as he pursued his own passions. Positive SAMs of a friend sustained him when his mortality risk was high, he reciprocated with nonchalant negative (ancillary) SAMs in return. Maugham's protagonist Philip Carey in *Of Human Bondage* sojourns through life as both beneficiary and initiator of positive SAMs, facilitating life security as physician and friend in a corner of British civil society. There is also the narrator in Marlen Haushofer's novel, *The Wall*,¹⁹ who is suddenly isolated from all human contact and survives by expending SAMs on herself and killing a human interloper as the only negative (inter-human) SAM incident.

Anthrocentric Security Theory – a template for analysis

To understand the *Secret History* as illustration of AST, the following template outlines information necessary to analyze single SAMs, once identified. This template will be applied in subsequent chapters as the analytical framework to illustrate how pursuit of life security is portrayed in the *Secret History*:

1.	Stratum-of-Being = SB ₁ , SB ₂ , SB ₃
2.	SAM Platform = SAP ₁₋₁₅
3.	Component identification of a SAM: initiator + action + target = <u>subject + predicate + object</u> = S + P + O
4.	Intended consequence
5.	Unintended consequence(s)
6.	Resources required v. resources used
7.	Effect on life-length of object
8.	Positive or <i>negative</i> for subject's (initiator) life security
9.	Positive or <i>negative</i> for object's (target) life security*

Table 3: Template for analyzing a Security Action Monad

Classes of Security Action Monads

S+P+O expression of SAMs has three forms: (subject and object(s) are always human):

- Subject+predicate+self as object
Always positive purpose
Example: *Temüjin* (S) *warmed* (P) *himself* (O) (to avoid freezing).
- Subject+predicate+other/others as object
Positive or negative purpose

* This cell will be omitted when contents repeat an earlier cell.

Example: Jelme(S) saved (P) Temüjin (O) (by sucking the poisoned wound).

- Subject+predicate+self and other/others as object

Positive or negative purpose

Example: Genghis Khan (S) enriched (P) his army (O₁)and himself (O₂) (by distributing booty and keeping some for his own use).

Ancillary SAMs

Taking Temüjin's ancestors and his exiled family band as examples of advanced state of nature existence (SB₁), we can identify a secondary class of ancillary SAMs. They are not primary because they anticipate challenges and crises of survival and involve preparation to mitigate or eliminate occurrence of endangerment from exposure, thirst, hunger and human violence. Ancillary SAMs can be framed in terms of S+P+O formulation as follows:

- Subject+predicate+ non-human/animate object
Example: Hunter(S) killed (P) a deer (O) (taking an animal's life for human consumption of its flesh).
- Subject+predicate+ non-human/inanimate object
Example: Ho'elün (S) picked (P) berries(O) (to sustain herself and children).

It can be noted that a benefit of (state of nature) humankind evolution to life-community, construction of States, and absorption into civil society is that responsibility for primary SAMs has been shifted to specialized organizations having trained and delegated

Subjects and citizens to deal with crises and emergencies. Ancillary SAMs do not have direct connection to PLPD, as eating, drinking and shelter have acquired almost entertainment and decorative status in advanced civil society. Skills vital to survival have been transmuted into leisure and sports – running, swimming, hunting, javelin-throwing, and even team contests derive from a primitive core of survival instincts. Accumulation of wealth has become a pursuit psychologically detached from life security considerations, although escape from poverty by Carnegie-like entrepreneurs sharpens appreciation of affluence as insurance against hunger* and cold.

The complexity of a drink of water

In SAP₁, the Will-to-Life [W_N] is the universal foundation for the other fourteen SAP and energizes practically all SAMs. A simple action of drinking water illustrates this. Habit and dehydration direct the body to sense thirst, and drinking is a universal mammalian[†] response to the need for refreshing bodies consisting of more than 50% water. Thirst discomfort is a signal from body to brain that the longer this condition is present, the greater is the probability that the body will suffer and ultimately undergo EOL. Action to satisfy the thirst sensation is a consequence of instinctive Will-to-Life, and stimulates desire and action. With potable water at hand, thirst is easily satisfied. If not, then more complex actions are

* The ravages of individual hunger are subjectively described in Hamsun's novel, *Hunger*, New York: Noonday Press, 1998.

[†] Many reptiles can absorb water through epidermis.

required. In a wilderness, knowledge of terrain informs and directs movement to probable thirst-quenching sites. In a concentrated population, interactive negotiation will be needed to locate and obtain needed refreshment. A man on a life raft in the ocean may be driven to madness and suicide over prolonged deprivation.*

Drinking water is a simple, repeating and ancillary SAM where the initiator (subject) is also the beneficiary (object). Turning a faucet, sipping from a spring, distilling sea water, or any series of actions needed to provide vital hydration are ancillary SAMs. The act of drinking requires multiple auxiliary actions before it can be accomplished.†

A rendering of the thirst-water conundrum is:

Thirst sensation body signal that physical response is required →
Search for water visual; negotiation →
Drinking postpones EOL
∴ Ingestion of clean water = ancillary SAM.

This can be stated in the general sequence:

* An extended discussion of survival on a life raft is found in Laura Hillenbrand, *Unbroken: A World War II Story of Survival, Resilience, and Redemption*. (New York: Random House, 2010).

† To avoid scarcity, and in daily struggles to provide water, men set up encampments and build habitats adjacent to water sources, or devise means of carrying water on a long journey, or construct aqueducts and pipelines. Digging a well has been ancillary activity for centuries. The actual physical work is action whose purpose is to satisfy the predictable daily need for water. Hiring or coercing men to remove soil and rock for a well can be considered a second ancillary, and so forth. As human interaction with the physical environment becomes more complex, ancillaries of ancillaries of ancillaries etc. emerge until the link between the Will-to-Life and modern opening a bottle of mineral water has been obscured by layers of complex interactions and dependencies. The refinement and assignment of modern human actions within an ever increasing complex division of labor has created the illusion of freedom from fundamental struggle for life security and not the primitive motivation it has ever been.

Instinctive* recognition of need →
Preparations for primary or ancillary SAM →
Execution, completion and evaluation of the SAM.

Ancillary SAMs lack the immediacy of primary SAM events, but serve as precautions to postpone or overcome endangerment. Eating, drinking fluids, practicing archery, sharpening weapons, hunting for food and building fires were among habitual ancillary SAMs for Mongol nomads. Ancillaries exist as nested shells around the innermost SAM, which in turn is energized by Will-to-Life and given form in a specific SAP when needed. The event statement “hunter eats venison” conforms to the second pattern subject+predicate+nonhuman object, and refers to an ancillary SAM because the hunter killed an animal for food. The actual ingestion of deer flesh (ancillary SAM necessary for physical nutrition and continued existence) was preceded by a number of preliminary ancillary actions, including the following:

- Action: Hunter and family anticipate or experience hunger, realizing this condition can lead to EOL if not remedied.
Ancillary status: *Hunger sensation is derived from starvation threat to life security.*
- Action: Subject visualizes and remembers available prey, including deer, rabbit, birds, and marmots, and chooses weapons, bait, supplies and other necessary accouterments.

* Philosophical anthropologists such as Scheler and Landmann, minimize human instinct in order to emphasize man’s natural incompleteness. It is, however, basic metabolic needs cannot be denied, and that these emit "signals" to the brain that must be heeded.

Ancillary status: Hunger solution is derived from environment knowledge and experience, motivated by Will-to-Life.

- Action: Hunter tracks game, stalks the deer.
*Ancillary status: Preparatory actions and search for prey derived from learned skills, accumulated resources such as weapons, skinning tools, flint for fire, etc., and his physical endurance.
Marshalling all his physical and material resources he formulates a plan and embarks on a hunt.*
- Action: Hunter shoots, kills, dresses and skins the deer whose metabolic and instinctual existence has been terminated.
Ancillary status: Necessary preparation of edible parts for consumption and extraction of skin, bone, and antlers for other uses is a preliminary step to the ancillary SAM of incorporating the meat into human bodies via digestion.

Ancillary actions emerge in sequences and can be parsed according to Stratum-of-Being (SB₁₋₃) as follows:

- State of nature SB₁ - SAM_{A1} (First Ancillary SAM set) = Natural individual actions (many habitual) to satisfy body requirements, which include eating, breathing, drinking, avoiding extremes of climate, avoiding or defending against physical threats.
- Life-community SB₂ - SAM_{A2} (Second Ancillary SAM set) = Voluntary actions, derived from and patterned after SAM_{A1}, performed within a socio-cultural context, embodied in custom and habit, referenced to other persons, and undertaken in expectation of reciprocity. This class of ancillary roughly correlates with the structure of life-community.

- State SB₃ - SAM_{A3} (Third Ancillary SAM set) = Actions, derived from and patterned after SAM_{A2}, taken under coercion and threat, or expectation of explicit outcome. SAM_{A3} ancillaries emerge in anticipation of a longer time frame than SAM_{A1} or SAM_{A2} and require a State matrix.

Analysis

Elaborating these observable steps can highlight ancillary actions preceding or even obviating a primary SAM. Identification of preparatory steps delineates actions and plans which might lead to a primary SAM, and reduces probability of random interpretation. At least four necessary steps preceded the actual SAM (ingestion), and all were prerequisite to completion. How he proceeds with the hunt and kill is related to his Stratum-of-Being. An autonomous natural man stalks and kills the animal for edible and useful parts. In this example of SAM_{A1} he or his natural/nuclear family made the fatal spear, the flint blade to process the carcass, and the fire to cook the meat. In a setting of life-community (SB₂), ingestion occurs in a collective setting, with better weapons, cooperative tracking, stalking and execution, sharing the kill based on customary patterns of distribution, and more efficient use of non-edible parts. Within a developed State (SB₃), the same hunt occurs with even more deadly weapons, under regulations as to season, type of weapon, size and sex of allowable kills, and legal areas. Disposition of the kill will also be subject to legal definition. The ancillary SAM of venison ingestion does not change essence according to Stratum-of-Being, but the hunter's action is subject to advantages as well as limitations when he acts within a life-community or State environment. The advantage of collective action or regulation is access to better

instruments of kill, shared knowledge of prey habits and habitat, and less desperation through recognition that the live deer in question is not the only source of his next meal.

Another example of ancillary SAM: A Mongol mother kills, dresses and cooks a lamb from the family flock, then feeds her children and husband. These acts conform to the S+P+O statement:

Woman + kills and cooks + lamb

Subject+predicate+non-human object =

Exploitation of animal life for human consumption

The lamb's existence is subordinate to those of the family at SB₁, a judgment sharing common consent and serving each individual Will-to-Life. All in the family [F_N] benefit from her meal preparations. She applied her natural knowledge [K_N] to start the fire, butcher the animal and cook the meat. She exploited the natural environment [E_N] in collecting fuel for the cooking fire and by transforming a living creature into food for her family. The simple event of meal preparation, repeated globally trillions of times, occurred within the primary level of individual being (SB₁) and illustrates one low-level ancillary SAM – an action or set of actions having the purpose and outcome of sustaining life security. This points to the axiomatic consideration – every SAM input, whether primary or ancillary event, has SAM output consequences. In the lamb-meal example, meal preparation was a simple (ancillary) security output, and ingestion was a security input to mother and family in providing nutrition to bodies. The Will-to-Life is a reflexive security input to self and is instinctive, originates from no identifiable outside source, and, while variable with time and

individual, has no fixed output except life security. The Will-to-Life is the source of an individual's desire for freedom (Will-to-Freedom) from the ruthless tyranny of physical necessity, as well as the motivator for learning and application of practical knowledge. The individual Will-to-Life is the author of human life security at the central core of existence and it energizes all other SAMs.

Humlears and population variation

An individual's last humlear is always incomplete, terminating at EOL.* Security equilibrium consists of an individual "consuming" a humlear's worth of ancillary and primary security inputs, and producing one (1.0) equal humlear of security outputs, i.e. there is no accumulated surplus. This stability is enhanced when the flow of positive SAMs, both ancillary and direct, is increased. Disequilibrium occurs when a flow of negative SAMs increases relative to positive SAMs. In the second case absolute numbers of humlears are likely to decrease since earlier-than-normal EOLs become numerous. A famine is an aggregate decline of positive ancillary SAMs. On the other hand, a surplus of positive security inputs over negative security inputs should produce a higher number of humlears.

Humlears as measure of life security

Natural man produces and absorbs SAMs, which are mostly directed at and consumed by self and immediate family. Prior to BOL and after EOL there is no Being to protect – no hint of a mortal

*The single exception is when EOL occurs precisely at the anniversary of BOL moment.

soul before or after life. In an aggregation of human units at a specified moment, there will be a finite number of elapsed humlears among individuals between BOL and EOL. This can be calculated as **“population times average age equals total humlears.”** A rising arithmetic product over time signals improved life security, while decline correlates with security reduction.

Figure 2 represents an estimation* of global population, multiplied by estimated average longevity, to give a rough approximation of humlears in consecutive historical eras. The resultant picture is one of gradual rise, then explosion of life security after World War Two, represented by longer and more numerous lives.

* Based on data in Massimo Livi-Bacci, *A Concise History of World Population* (Malden, MA: Blackwell, 2007).

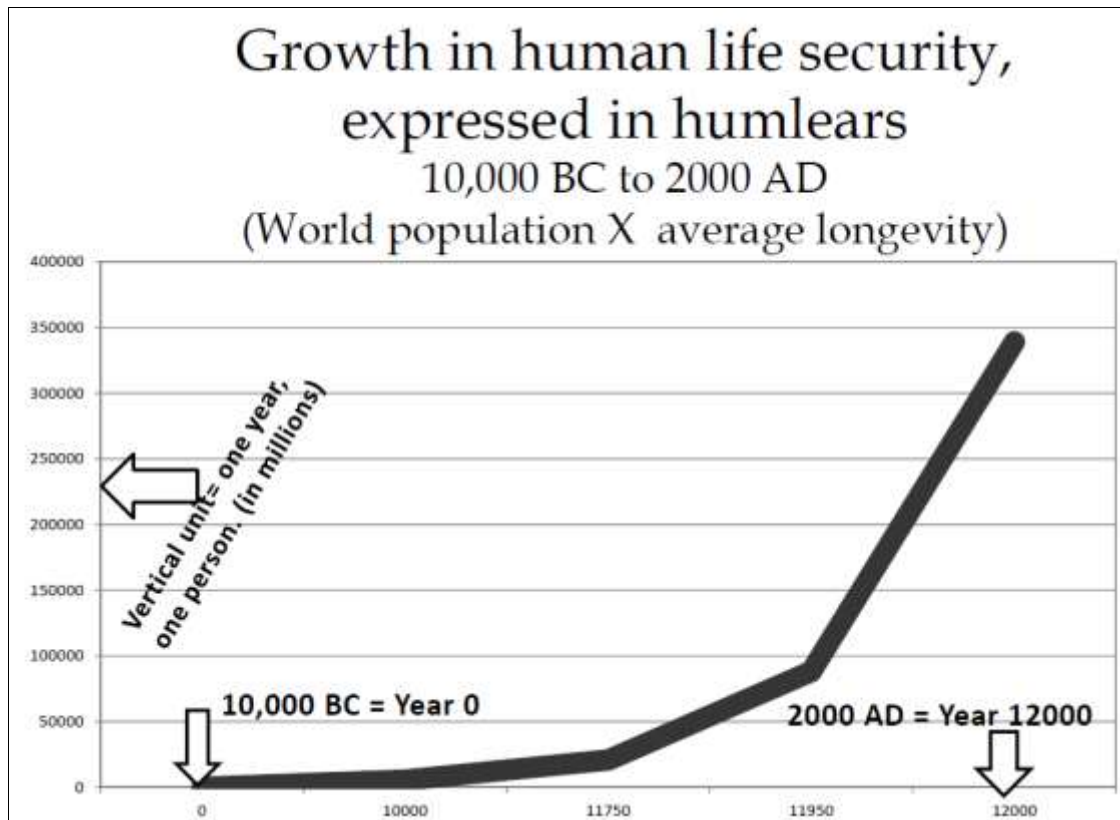


Figure 2: Growth of humlears over past 12,000 years. The horizontal time-line length is stretched to provide perspective on the major changes since the eighteenth century and the accelerated rise since around 1950.

Conditions of natural man

Not all humlears are equal. Three sequential clusters of humlears can be stipulated with regard to physical body/mortal soul autonomy, while emphasizing that these vary by individual and there is no clear-cut transition from one cluster to another:

- Infancy through adolescence – physical dependency; immature reasoning faculties; period of maximum life security knowledge acquisition; and surplus of SAM consumption over SAM production.

- Youth to middle age – least physical dependency; maturing reason faculties; situational application of life security lessons; period of reproduction; and surplus of SAM production over SAM consumption.
- Old age to death - increased physical dependency; mature reasoning faculties; decreased ability to generate SAMs; and increasing need to consume SAMs.

Summary

A Security Action Monad may be launched by physical effort, verbal command or suggestion and affects the survival of one or more individuals. We can parse SAMs as primary or ancillary. Every SAM has a dyadic essence in that it has a human initiator and at least one individual who benefits or suffers from the action. A SAM's subject and object may be the same individual, another one, or a set of individuals including or excluding the originator. A SAM is positive or negative, with intended and unintended consequences.

AST creates a set of categories allowing differentiation of human stages of existence – one natural, a second builds upon nature-based kinship, and an artificial third, the State, is constructed upon mimicry of prior life-community. Humans have built the later two levels of existence to improve life security – to preserve mortal body as long as possible in recognition that all must eventually succumb to EOL.* AST identifies resources and constructions

* Death is never pleasant to contemplate, but its inevitability cannot be denied. "Not unintentionally: as Nietzsche and Freud knew, man is afraid of a too-direct encounter with himself and seeks to avoid it. And yet he can become

utilized in humanity's project as Security Action Platforms from which SAMs are launched. Advanced human existence for the past two or three millennia has built a fourth level, civil society, whose beneficiaries tend to overlook previous millennial struggles for individual survival. Mongols and other peoples beyond the fringes of States with civil society adapted to the harshness of environments unfavorable to agriculture, were too few in number to establish cities as nodes of civilization, were in near-constant war against predatory states and tribes and had minimal "propensity to truck, barter, and exchange" as Adam Smith described market activity. While the Mongols failed to create a self-sustaining civil society, they were able to replicate and exceed State and empire building achievements of others by gaining hegemony over vast territories and peoples. The next chapter examines the relationship between security and the State.

Chapter 3: The Life of Genghis Khan

It is the business of the very few to be independent; it is a privilege of the strong. And whoever attempts it, even with the best right, but without being OBLIGED to do so, proves that he is probably not only strong, but also daring beyond measure. He enters into a labyrinth, he multiplies a thousandfold the dangers which life in itself already brings with it.

Friedrich Nietzsche, *Beyond Good and Evil*

Hence it is to be remarked that, in seizing a state, the usurper ought to examine closely into all those injuries which it is necessary for him to inflict, and to do them all at one stroke so as not to have to repeat them daily; and thus by not unsettling men he will be able to reassure them, and win them to himself by benefits. He who does otherwise, either from timidity or evil advice, is always compelled to keep the knife in his hand; neither can he rely on his subjects, nor can they attach themselves to him, owing to their continued and repeated wrongs.

Machiavelli, *The Prince*, 23.

The Setting

In the late twelfth century, Mongol hegemony over Central Asia seemed less likely than was a single American native tribe winning supremacy over North America or Africa in any pre-modern century. Mongols occupied marginal lands. Weak Mongol tribes were harassed by Tatars and other tribes, and manipulated by north Chinese empires. The barren Mongolian plateau could support herds of horses and sheep, small rodents, goats and deer. A few lakes and streams contained fish and crustaceans, but continuous large-scale agriculture was rarely viable. For food supply, Mongols moved according to seasonal pasture availability and hunted for game as supplement or substitute for domestic animals. High population density with permanent settlement and sustained agriculture was not to be seen in the land of the Mongols, whose adaptations were expressed in physical mobility, superb horsemanship, and mastery of bow and arrow. Awareness of

material plenty in adjacent empires such as the Jin, Tanguts, and Khwarazm whetted appetites for material luxuries, territory and slaves to ease their poverty. Religion and ideology were less important than access to necessities. Militant Islam had conquered much of what had once been Roman and Persian territory and demonstrated a staying power evident to the present century. Fragmented tribal society sharpened the value of fighting skills – to defend what one has or to take what one needs. In regions more conducive to human settlement, the tendency of life-community is to facilitate peaceful acquisition of needs through exchange, communication, and knowledge.

Inter-and intra-tribal conflicts

Raids on frontier settlements supplemented a narrow margin of existence, but the Great Wall on the south and Chinese policy of “using barbarians to control barbarians “ held unification in check. Inter-tribal conflicts further prevented a solid front of Mongols against enemies. Fractures often crisscrossed the tribes - forest people against nomads, horse breeders against shepherds, and tribal aristocracy against commoners. In the multi-cleavaged Mongol society of late twelfth century, family and kinship were not always dependable bases of trust. Released from, or thrust out of, the natural bonds of family security, individuals sought protection by seeking strong protectors. There were neither cities nor mosques nor medieval cathedrals nor Buddhist temples to offer sanctuary. Isolation as natural man was hardly a desirable option, and men gravitated to those who offered security of comradeship and booty.

Economic adaptation to steppe circumstances

The pastoral tribes of eastern Mongolia were often exposed to plundering by the savage Merkit, who lived south of Lake Baikal on the lower Selenga River. Neither sedentary nor agrarian, Merkit groups lived by foraging, fishing, hunting wild animals, herding, and rode tamed reindeer as if on horseback. To Chinese settlers, these peoples beyond the Wall were barbarians, brigands and bandits. Three ways of life - farming, pastoralism, and hunting/gathering - marked material adaptation. Sometimes conflict, other times cooperation, and often the same peoples changed or mixed occupations. Mobility and adaptation was a necessary mode of life for peoples of the Asian steppe.

Soviet scholars depicted Genghis Khan as one of the “feudal” leaders who pursued an aggressive policy that “turned the people into warriors and the country into a military camp.”²⁰ The Central Asian steppes hosted various tribal aristocracies who enforced a modicum of order during times of adequate hunting and husbandry. Life on the open steppe was more tenuous than in walled cities. To an urbanite or farmer transported to the steppe, it would seem trackless and endless. In summer distant horizons shimmer in heat. In spring, after snow-melt the hills and gullies erupt in verdant green, punctuated with white animal bones picked clean. Winter brings bitter cold and snowflakes propelled by winds for horizontal miles before settling on a parched earth. The higher altitudes and river valleys host grasses, trees and bushes, providing hunting grounds. Some seeding was done by herdsman during seasonal migrations, and crops harvested on the return, but little farming as a full-time occupation was deemed practical. The land of the Mongols

was unforgiving and parsimonious, favoring the strong and hearty. Wolves preyed on men and their herds, and “wolf at the door” was often literal.

Genghis Khan – his life

Temüjin took the title “Genghis Khan” as Mongol ruler, and had descended from of a line of khans who were tribal chieftains - not reigning monarchs. The Mongol tribes were scattered on the high steppe, and were often prey of the Tatar, a tribe used by northern Chinese kingdoms to enforce distant domination and prevent coalescence. After defeat by the Tatars, Mongol tribes and clans were reduced to intramural squabbling for life’s necessities. Politics consisted of making alliances via marriage, formal agreement, adoption and ritual brotherhood and making war. Kinship had declined in value as unbreakable bond, with fratricide not unknown in the struggle for ascendancy.

Surviving infancy, childhood and youth is a series of hurdles faced by every human.* In most settings it is easier than in the sub-arctic Mongolian plateau where climate extremes, predatory mammals, disease, and hunger lay in wait, and where sanctuary of permanent settlement was absent. The period of life before adulthood was necessarily spent learning survival skills. Knowledge passed from adults to children and was not contained in written word. Reliance on family was vital, but small group compactness and desperation did not guarantee harmony and sharing. In the

* “The capacity of humanity is innate by the very fact of being a man, but the human must grow to maturity. We are basically not yet true men but still have to become so.” Landmann, 46.

medieval period, most families existed in a larger tribal setting – the network of individuals linked primarily by natural reproduction and survival. Relationships were established and sustained by Security Action Monads (SAM) intended to postpone the EOL of givers by cultivating trust and dependability. In primitive societies, mutually known persons are potential benefactors (or more rarely, malefactors), and all adjust SAMs to maximize lifespan. Obligation, loyalty and reciprocity define the texture of intratribal relations.

Temüjin's early life experiences & knowledge

Inculcation of defensive habits* from childhood was a crucial part of Temüjin's early training. From birth to teens Temüjin assimilated into the tribal life-community with more than his share of violence in the absence of settled and enforced law, religion or morality. In place of ordering rules of civil society, Mongol life was governed by custom, habit, necessity and occasional emotional outburst. Tribal vendetta orphaned him and widowed his mother, clan jealousy ostracized his family and captured him for slavery or execution. By mid-teen, he metamorphosed from victim into warrior, then into military leader, not least for the sake of self and family protection. Life was a struggle to extract needful things from steppe and forest, and against those who preyed upon possessions, freedom and life. A lone natural individual, without friends and allies, had little chance of survival. Temüjin later attracted an entourage of unattached warriors, after having proved his ability as

* "Everything is habit with men, everything even in their social and political relations. Habit is the great motive-power." F. Dostoevski. *Brothers Karamazov*.

fighter and leader. Through word of mouth in the camps, young men looking for fortune and better life-chances sought a patron who could provide security and opportunity. After the shattering of earlier Mongol attempts at unity, tribes were in disarray and retreat. As a child of dark circumstance, Temüjin experienced exile, deprivation, capture, ambush and near-mortal injuries.

Blood was a constant theme in Mongol consciousness, both practically and symbolically. In killing, blood should not pollute the earth and precautions were taken in animal slaughter or execution of humans to avoid violation. Bloodline was enormously important in establishing legitimacy of claimants to power. Those who descended from friends or enemies had valid claims of rewards or debts of vengeance to be repaid at the opportunity. One of Temüjin's forebears was Lady Nomolun, a wealthy (measured by numbers of animals) woman who had several herds bringing some fortune to her and her children. The Jalair tribe, also part of the Mongol "nation", had been pushed out of their ancestral lands by the Jurchid, and raided Nomolun's herds, killing her and all her sons except Kaidu. With aid of an uncle, Kaidu gathered a force, defeated the Jalair and established his own tribe. Kaidu's grandson, Kabul Khan, fought the Tatars and Jin, expanded Mongol power and suffered ignominious death by crucifixion after betrayal by the Tatars to the Jin. Great-grandson Temüjin took vengeance on both tribes for the humiliating execution. Tribal politics was largely a family affair, and Temüjin's vendetta to avenge ancestor Kabul marked his path to power.

Birth of Genghis Khan

At that time Lady Ho'elün was pregnant, and as she was staying at Deli'ün Boldaq by the Onan, it was right there that Cinggis Qa'an was born. At the time of his birth he was born clutching in his right hand a clot of blood the size of a knucklebone. Because he was born when the Tatar Temüjin Uge had been brought captive, for this very reason they gave him the name Temüjin.²¹

After the first son, Ho'elün bore four more children - sons Jochi-Qasar, Kachun and Temuge and a daughter Temulun. A second wife added two more sons, Belgütei and Bekter. The nuclear family was the first line of defense for early life, not only for protection, shelter and nourishment, but to develop the skills and knowledge which a child needed to survive in a harsh world. A natural individual's selfhood and personhood grew from genes and SAMs from two parents. Temüjin's totem was the grey wolf and his birth with a grasped blood clot was an omen that he would achieve great things. Even in the womb, he possessed a powerful Will-to-Life and precociously clutched the essence of life-force before emerging into the world he would dominate. The Quran's first revelation was that man was created from a blood clot - the "fluid issuing which comes forth from between the loins and the ribs." And "Recite in the name of your Lord who created, Created man from a blood-clot."²²

The founder of the Mongol empire was born to mother Ho'elün and father Yisügei around 1167. The first son of a chieftain was heir to the father's position, but there was little majesty in a title vulnerable to envy, desertions and violence. The name Temüjin also had the root "temu" (related to Chinese "tie" 鐵) for iron, denoting a strength to which the child had to aspire. Thus a Bismarckian "blood and iron" marked the beginning of life for baby Temüjin. Birth

names usually stayed with a person through childhood and youth, and could be changed or modified as status or conditions warranted. The change of Temüjin to Genghis Khan marked his promotion from warrior leader to multi-tribal head.

The saga of Temüjin began with Yisügei and Ho'elün. Traditional marriages were arranged between tribes, but long journeys to conclude aristocratic matches were opportunities for ambush. Yisügei and his brothers were hunting with hawks and observed a cart with the Merkit Ciledü and his bride, Ho'elün, an Olkunu'ut, one of the minor tribes of the Onggirat. They gave chase to the man, returned, and took the bride to be wife of Yisügei. Aristocratic Mongol families were exogamous and traditional marriage arrangements existed between tribes. Yisügei was a minor Mongol aristocrat with lineage back to the Kiyat tribe which was related to the forest Tayici'ut. As the Mongol confederation disintegrated in the late decades of the twelfth century, Yisügei fought Jin and Tatars, and assisted Toghrul to regain control over the Kereyit. The two swore blood brotherhood (*anda*) – a relationship later counted on when young Temüjin sought a protector.

Temüjin spent his early boyhood with siblings at his family's main camp on the Onan River. He developed a close friendship with Jamuqa and the two declared *anda* with an exchange of knuckle bones used in games. Genealogy was crucial for establishing links, even when clans were scattered. Mutual protection was a vital product of common habitation in a region. Yisügei took the adolescent Temüjin to another tribe for betrothal. Leaving his son

with the family of his betrothed Börte, Yisügei returned home, and enroute met a group of Tatars who invited him to share their meal as was steppe custom. Etiquette required he join them. They recognized him as a killer of their comrades and mixed slow poison with his food. He became ill and died at home. Informed of his father's death, Temüjin was brought home by Mönqlik, an old family servant. The death was more than a family misfortune. Without the nobly descended Yisügei, his family lost the status which gave them access to resources and privileges making life sustainable. The clan ostracized, then deserted, the widows of Yisügei and their children, abandoning them to eke out a living from steppe and forest. Ho'elün was considered to be an outsider and shunned by Borjigid* women. The fatherless family was reduced to near-starvation, living on berries, fish, roots and whatever game they could kill for sustenance as forest people – since their cattle had been taken and they were left with a few horses.

Temüjin murders Bekter

During their months of hardship outside the tribe, the nuclear family was not immune to domestic dispute. Temüjin's half brothers Bekter and Belgütei refused to share their kill with other siblings, and sometimes confiscated fish or fowl caught by Temüjin and Qasar. Not only did this violate steppe custom to share food, but it endangered the nutrition and health of those deprived. Their

* Yisügei's clan.

complaints of mistreatment to Ho'elün had little effect, so the aggrieved brothers stalked Bekter. As he was tending the horses, he saw the two brothers and guessed their intention. Instead of running or fighting back he offered his chest as a target for their arrows and was killed. Hearing the news, Ho'elün was furious and cursed them for making their situation even more precarious.

Temüjin flees Tayici'ut –act of self-preservation

In a later incident, a group of Tayici'ut raiders approached Temüjin's camp and exclaimed they would harm nobody and only wanted to take Temüjin back to their camp. Yisügei's brother (Temüjin's uncle) saw the nephew as a rival, and demanded his capture to punish him for killing Bekter.* Rather than submit to Tayici'ut "justice", Temüjin fled the camp on horseback and evaded capture for nine days, when hunger and exhaustion forced his surrender. His decision to flee and hide was recognition of the life-threat posed by the raiders. Once captured, they moved him from camp to camp. Fitted with a cangue and under constant guard, he was spared summary execution for the present. He awaited opportunity, and when guarded by an inattentive youth, struck him and escaped while the rest of the tribe was banqueting. Pursued by tribesmen, he survived by floating downriver with cangue intact and sought refuge with serf herders of the Tayici'ut. Their assistance saved his life, while placing their own lives at risk if discovered. Given a horse and minus the cangue, he returned to his family.

* If so, however, co-conspirator Qasar should have been remanded as well.

After he had resettled into a herding routine, rustlers stole eight geldings from the family camp. Their ninth horse had been taken by Belgütei to hunt marmots, so Temüjin had to await his evening arrival to mount pursuit. Temüjin pursued the thieves, and was joined by thirteen-year old Bo'orchu, who abandoned family and became his free companion. By stealth and skill, they pursued the thieving band and retrieved the equine octet, while evading pursuit by the Jürkin band. They brought them back to camp, and Temüjin offered half of the geldings to Bo'orchu of the Arulat tribe. He declined the offer and became his lifetime comrade-in-arms.

Temüjin matured into warrior leader, toughened by steppe life and fighting. Ambitious and canny, he gathered a few loyal followers (*nökör*), who joined as warriors in his service. Temüjin most valued the loyalty of capable men. After a period in the small family band, he married Börte and ceased to be a victim and fugitive evading enemies and clinging to life in the wilderness. Brothers Qasar was an outstanding archer and Belgütei a noted strong man. The three brothers visited Toghrul, whom Yisügei earlier had rescued and restored to Kereyit chieftainship. They attached themselves to Toghrul's service to gain his protection. His position was minor feudal king,* with deference to the Jin emperor, to whom he paid tribute but was also due aid from the same. Toghrul's kingdom stretched from the Onan River to the Chinese frontier. Needing a protector and having been betrayed by his own kinsmen, Temüjin visited Toghrul and claimed friendship based on his

* The Jin had bestowed the title of "*wang* 王(*Ong*)" (king) on him, and he proudly labelled himself "Ong-Khan."

father's service, adding a fine sable coat as further inducement. Toghrul reciprocated with a promise to aid the son of his old *anda*. Like Temüjin, he had been betrayed by kin and needed loyal supporters. Temüjin honored Toghrul as his adoptive father. The relationship grew more familial during repeated visits, and in time, the youth was included in the Nestorian chief's retinue.

Leadership among the Mongol tribes was no simple inheritance, often requiring fights to remove rivals. The emergence of Toghrul, Temüjin's chief ally and liege lord, was illustrative power politics among the tribes. Despite aristocratic status and position, Toghrul had a history of survival and ascendancy paralleling Temüjin's. He was captured by Merkits at age seven and assigned to menial work. At thirteen he and his mother were captured by Tatars and forced to tend camels. When his father died, Toghrul killed his brother to gain the Kereyit chieftaincy, but was ousted by another uncle and sought refuge with Yisügei who declined to make a pact with the upstart Kereyit khan, despite urging from his uncle Kutula-khan. Instead he attacked the Kereyit and reinstated Toghrul as ruler – a coup in which Toghrul killed his brothers and uncle.

Merkit kidnap Börte

The Merkit tribesmen still harbored grievance that Yisügei had stolen Ho'elün from one of their leaders, and avenged their honor by kidnapping Börte. A rumor grapevine flourished on the steppe. Among the pre-literate nomads, words traveled by pony, not paper. The Merkit learned that Temüjin had taken a wife, and simmering tribal vendetta required vengeance for the loss of Ho'elün to Yisügei

a generation earlier. Ciledü, her betrothed, was dead, but the obligation of repayment for the offense remained. A force of Merkit attacked Temüjin's camp. Outnumbered, the family mounted horses and escaped. Lacking a horse, Börte was hidden in an oxcart and hoped to evade detection. Warrior Temüjin could always find another wife and she was the prize sought by the attackers. To stand and defend was suicidal, so discretion and *sauve qui peut* were the order of the day. Once they captured Börte, the Merkit announced the score had been evened and ceased the attack. Ho'elün and sons were spared, proving Heaven's favor to them. Confidence in Temüjin's personal destiny conquered his fear of dying. Börte was impregnated during captivity then recovered by a massive raid on the Merkit by Temüjin, Jamuqa and Toghrul forces.

Wife abduction was hardly unknown and Temüjin could have sullenly nursed his anger until an opportunity for revenge opened. Echoing Paris stealing Helen, wife of King Menelaus of Sparta and provoking the Trojan Wars, Temüjin used the crime to create a military alliance with Toghrul and Jamuqa, to attack and destroy the Merkit. He first appealed to Toghrul for help in recovering Börte (circa 1185). Temüjin's loss of Börte to the Merkit demonstrated a rough justice available in pre-State society - possibly the most suitable redress for injury where State and law did not penetrate. The incident was also a test for Temüjin - would he let it pass, and seek a new wife, nursing his loss and hoping for revenge? Or would he choose a path to make war on a permanently hostile tribe? Not to act would abjure an opportunity to demonstrate decision and leadership, but as a junior though trusted vassal his ability to initiate a counterattack was limited. He and his brothers called on the

Kereyit leader, who was no friend of the Merkit. Acknowledging obligation to a vassal and again expressing gratitude for the sable coat, he vowed to rescue Börte, also giving him a chance to even the score for previous Merkit humiliations of pillage and massacre.

Temüjin was further aided by Jamuqa, whose life had been no bed of roses, and who sought to break out of limited existence. Since their childhood of playing together on the ice and swearing eternal friendship, he had been attacked, robbed and forced to accept service under Merkit chieftain Tokto'a-beki, until one day, he overpowered the Merkit and retook his stolen goods and freedom. Jamuqa also recognized Toghrul as lord and fictive elder brother. Toghrul authorized him to organize a triple alliance campaign against the Merkit and set the date for rendezvous of the three forces - a date Toghrul and Temüjin missed by three days, earning the ire of Jamuqa, who feared the element of surprise was compromised, and may have felt the two partners were flawed allies. In fact, assorted hunters and fishermen warned the Merkit that the three armies were approaching. The leaders were awakened in surprise, fled down the Selenga and taking nothing with them. ("dispossessed of all but their bodies"). The allies pillaged the Merkit camp, while Temüjin searched for Börte. She recognized his voice and ran to him. He then called for an end to further pursuit, since he had achieved his purpose. The Merkit also stopped their flight. Temüjin was more judicious than the bloodthirsty Jamuqa, who relished killing Merkit for revenge.

The campaign was a success. Temüjin retrieved his beloved Börte, deciding not to pursue the abductor, a younger brother of the

deceased Ciledü. This string of events from marriage to Börte and her abduction to rescue by the Triple Alliance was a fulcrum confirming Temüjin's ascendancy, though not to supremacy. First, it rehabilitated the loss of reputation he suffered from Merkit humiliation. Second, his public character emerged in clear view. He had behaved with clear head and pragmatism when attacked by the larger Merkit force, and declined to exact killing revenge on the temporary possessor of his wife. Third, a crucial alliance was activated to achieve a single military purpose, with abduction as trigger, but serving the larger purpose of breaking Merkit power and establishing a new confederacy in Mongolia. Fourth, the campaign displayed characters of the three leaders. Toghrul was content to be a more passive figurehead, and allow Jamuqa to set the timetable and attack routes. The latter was ambitious, independent and quick-tempered, with his not-so-private aspirations for absolute leadership. Temüjin achieved his limited purpose through supplementary efforts of others and performed with deliberation as a proper husband, son, vassal and *anda* to the four most important persons in his life – Börte, Ho'elün, Toghrul and Jamuqa. Protected by brothers and warriors, he seized his leading place in the warrior society while accepting subordination to the feudal lord of the Kereyit and assuming near-equal place with Jamuqa.

Afterwards, Temüjin and Jamuqa moved herds together, renewed their blood brotherhood, and exchanged gifts from the Merkit camp plunder. Feasting, dancing and expressions of mutual affection and admiration marked the next year and a half. Deciding to move their camps, Jamuqa suggested that the horse herders separate their camp from the sheep herders, which surprised

Temüjin so he discussed it with Börte and Ho'elün. A social distinction between horse keepers (considered the aristocrats of the steppe), and herders of sheep (Temüjin's occupation) prompted a desire to separate their camps. There also may have been another unrecorded rift between the two men compounded by Börte's unspoken resentment that Temüjin was overly distracted from her by his comrade. Börte interpreted Jamuqa's words to mean that he had wearied of them, and it would be wiser to depart his camp under cover of night. Moving thus, they passed the Tayici'ut, who were startled and joined Jamuqa. The clansmen understood that division was afoot, and some hastened to move to Temüjin's side, realizing that a strong leader was emerging and that it would be prudent to declare for him early on. The separation was also a declaration of independence by Temüjin, sensing that Jamuqa treated him as a younger brother and subordinate. The separation marked a fatal interruption of trust and cooperation. Temüjin's night march was also a rejection of the implicit hierarchy where he was situated below Toghrul and Jamuqa. The earlier tacit subordination was tolerable and useful, but rivalry with Jamuqa was now visible. Temüjin was as ambitious as Jamuqa, and used the period of harmony to recruit his own followers.

The break with Jamuqa polarized the Mongol realm and had to be resolved with the defeat of one or the other rivals. Jamuqa was an enigma, a man of sufficient force of personality to lead a rival coalition of chieftains and be elected supreme Khan by them. His cruel temper erupted in brutality. He revelled in destroying the Merkit, and when once an ally tribe was too slow in responding to his mobilization order, had the leaders boiled alive, provoking

desertions from his force over his cruelty. But for Temüjin's rise, it was within Jamuqa's grasp to dominate the Mongols, but Temüjin was the superior leader, as Jamuqa later admitted when captured. Temüjin's ascendance signaled danger to other clans and tribes, and like crabs in a pot, those climbing to the top were dragged down by those at the bottom, benefiting only fisherman, or in the case of the steppes, the rulers of China anxious to prevent coalescence of tribes outside the Wall. The friendship of Temüjin and Jamuqa turned to rivalry, and a series of battles for supremacy followed, with Toghrul holding the balance.

Having powerful allies had aided Temüjin to rout the Merkit. His strategy was to never leave an enemy in his rear to harass or attack his forces. Not long after the destruction of the Merkit, he treated the nobility of the Jürkin clan in the same way. These princes, supposedly his allies, had profited by his absence by launching a raid to plunder his property. Temüjin exterminated the clan nobility in retaliation and took the common people as his own soldiery and servants. When his power had grown sufficiently for him to risk a final showdown with the formidable Tatars, he first defeated them in battle and then slaughtered all those taller than the height of a cart axle. The surviving boys were raised to be loyal Mongol warriors.

The Jin emperor in north China initially viewed Temüjin as of no great consequence. In a reversal of policy characteristic of nomad manipulation, the Jin attacked the Tatars - their erstwhile allies. Together with Toghrul, Temüjin seized the opportunity of avenging the tribal feud and exterminated the Tatars from the rear. The Jin

emperor rewarded Toghrul with the Chinese title of “Wang” (king, or prince), and gave Temüjin a less exalted honor. For the next few years the Jin had little to fear from Temüjin, who was occupied with building up power beyond the Great Wall and posed no threat to China.

As Temüjin expanded control over tribes, Toghrul grew wary, and balked at giving his daughter’s hand in marriage to a son of Temüjin. Toghrul’s son plotted an assassination of Temüjin, but was discovered. This and other aggravations led to the break in the alliance and war in which Toghrul was killed by the Naimans. The remaining Kereyit subsequently swore allegiance to Temüjin, who reorganized his army into units of thousands, hundreds and tens. He then attacked and defeated the powerful Naiman in 1204. After Toghrul wavered between support and opposition, Temüjin defeated him and dispersed the Kereyit among the Mongols as servants and troops. Clan leaders grouped themselves around Temüjin or Jamuqa, and, a few years before the beginning of the thirteenth century, some of them proposed to make Temüjin khan of the Mongols. Their terms were to promise him loyalty in war and the hunt, suggesting that they were seeking a reliable general rather than the overlord he would become. There was occasional backsliding and desertion from his army when fortune frowned.

Temüjin is proclaimed as Khan 1206

Temüjin defeated successive coalitions formed by Jamuqa, who manoeuvred Toghrul into defeat with intrigues and by his own son's ambitions. The Naiman ruler in the west, fearful of Mongol rising power, tried to form yet another coalition, with the

participation of Jamuqa, but was defeated and lost his kingdom when the inconstant Jamuqa deserted in the last battle. These campaigns left Temüjin master of the eastern steppes. In 1206 a great assembly (*qural*) was held by the River Onan, where Temüjin was proclaimed Genghis Khan or “Universal Ruler.” With no major internal rivals for power and most of the Mongol tribes under his dominion, Genghis reorganized his army into a unified force with an elaborate bodyguard corps and established a basic administrative system as adjunct to the army and template for the Mongol State.

The Tribal wars

Prior to Genghis Khan’s sovereignty over the Mongols, centrifugal tribalism was a source of conflict and division and had to be subdued. The core unit of Mongol life-community was the nuclear family, whose extension was the clan, and whose outer limits were the tribe. Occasionally nomadic tribes had established states and empires, but these rarely lasted more than a couple of generations. The Turkic Naimans expanded in western Mongolia, and pushed out other tribes, including the Kereyits who converted to Christian Nestorianism. They drove the Khitans (whose name gave the Russians their name for China as *Kitai*, and gave Europe its garbled form of “Cathay”) into north China, where they established the Liao dynasty. The fierce Tatars cooperated off and on with the Chinese. Yisügei had fought them, and ultimately paid with his life through treachery.

The Mongol tribes’ major obstacle to unity was their parochial and fierce, yet survival-buttressing, internal solidarity, based on kinship, hierarchy and custom. Each tribe practiced a mild form of

economic and social exclusiveness in pasturage, encampment, rituals and waging wars. Intertribal alliances, common ancestry and marriages lessened the cellularity of tribal identities. To reunite* the Mongols into a more permanent unity, Temüjin had to ally with reluctant chieftains in order to defeat formidable tribes such as the Naiman and Merkit and to destroy various non-Mongol enemies who kept them divided and weak.

After his separation from Jamuqa, Temüjin attracted many unattached warriors and so threatened the old tribal aristocracies. They turned to Jamuqa to oppose Temüjin, and battles ensued. Jamuqa's tribal allies were ultimately defeated, and he surrendered to his rival. Toghrul continued to support Temüjin, but the old Kereyit khan proved to be an unreliable ally, and met his downfall after his son's plot to assassinate Temüjin was revealed. By 1206 the major Mongol tribes were defeated or assimilated and Genghis turned to the task of dealing with the non-Mongol tribes and states.

Throughout the campaigns, Temüjin demonstrated generosity and fairness in distribution of spoils, which consisted of captive men, women and children, horses, fabric, metals, and weapons.† He demanded that all booty be handed to him for redistribution, and

* A weak Mongol confederation had emerged in the mid-twelfth century under leadership of Qabul Khan, but was shattered by Tatar betrayal, and his subsequent execution under the Jin emperor.

† Ancient Rome and other empires were not much different in their predatory behavior: "When Paullus conquered the Macedonians and brought back all their enormous wealth, he carried into our treasury so much money that the spoils won by a single general did away with the need for all property taxes. The only thing he kept for himself was the undying glory of his name." Cicero 41.

punished any soldier or general who violated this command. He built a principle of sovereignty over rewards which he extended to control over punishments, honors and privileges. Successful war-making enabled creation of the Mongol State imposed on its military formations, and its leadership knew that further triumphs would make Mongol warriors and their families wealthier and more secure. Temüjin had been threatened by enemies and allies from early age through the end of his life. He naturally endeavored to protect himself and his family from assassination. Among his first acts as Khan was to establish a corps of bodyguards, with highly detailed instructions for organization and duties. He appointed subordinates and those who had supported him to offices, rewarded faithful service, and laid plans for attacking his Jin enemies and the perfidious Tanguts. Over several years he engaged the army in restoring strength and preparation for new offensives. Static defense of accomplished campaigns was hardly feasible in a region with seasonally and annually variable pasturage, few natural boundaries and numerous foes vowing or owed vengeance. Attack was the solution to State survival and prosperity.

As veteran of numerous battles and threats, Genghis needed no slave admonishing him that he was mortal.* His secondary wife, Yisui, reminded him of his mortality and urged him to arrange for

* *Memento mori* ("remember that you have to die") is a Latin expression, originating from a practice common in ancient Rome; as a general came back victorious from a battle, and during his parade ("Triumph") received compliments and honors from the crowd of citizens, he ran the risk of falling victim to haughtiness and delusions of grandeur; to avoid it, a slave stationed behind him would say "*Respice post te. Hominem te memento*" ("Look after you [to the time after your death] and remember you're [only] a man.").https://en.wikipedia.org/wiki/Memento_mori

succession. When the question was deliberated, his sons Jochi and Ca'adai (Chagatai) nearly came to blows over who would be the next Khan. The second son claimed Jochi was fathered by a Merkit while Börte was their captive, and was not his father's son. "How can we let ourselves be ruled by this bastard offspring of the Merkit?"²³ They reached a compromise by agreeing to Ögedei, the third son, as next Khan. In subsequent military campaigns, Ögedei took precedence as the apprentice Khan-in-training. Mongol armies moved against south, west, east and north to subdue actual and potential enemies, while some peoples submitted rather than face destruction by the Mongol juggernaut. Genghis died during the campaign against the Tangut, possibly from injury suffered when he fell from his horse. The cause of his death was not recorded in the *Secret History*, and his passing (August 25, 1227, Gansu province, China) was only noted as "he ascended to Heaven". He and his armies were in the midst of a second war against the Tangut kingdom because they did not keep their promises. He may have died from battle injuries or malaria, according to later accounts. Ögedei succeeded as Khan and continued expanding the Mongol State. While enjoying his supremacy, he consulted with his brothers and generals, as they divided Eurasia into hereditary appanages.

Genghis Khan was constantly conscious of his own mortality, having inflicted EOL on so many others. He sought advice from an aged Daoist monk Changchun, whom he commanded to appear in his presence, meeting in spring 1222. He asked about the elixir of life, and was told that some medicines could protect life, but none could prolong it.²⁴ Genghis Khan's EOL came 21 years after founding the Mongol State. During that time he established the structure of the

army, destroyed tribes including the Tatars who had kept the Mongols in thrall, battled and defeated rivals for supreme Khanship, ordered the creation of a legal code and a written language, obtained submission from non-Mongols, conquered the Islamic empire of Khwarazm, battled the Tanguts, and initiated a war against the northern Chinese Jin dynasty. By unifying the Mongols into a nation, and organizing them into a formidable war machine, he set in motion the conquering juggernaut which would rule much of Eurasia under his sons and grandsons. With no illusions of immortality, he desired a long life and did everything possible to prolong existence, but as the years passed, he prepared sons for his legacy after inevitable departure. Arranging succession and choosing the right men for sovereignty and command was supremely important for the Mongol State.

The precise birthdate of Temüjin is uncertain, and has been variously set at 1155, 1162 or 1167. Ratchnevsky surmises that his beginning of life (BOL) was around 1167, although various dates have been offered. As with all mortals, death was the inescapable failure to preserve life – a clear security failure insofar as we describe security as PLPD. Genghis Khan's mortal soul expired when his physical body stopped breathing and heart no longer beat. The cause of death remains unverified, but was probably non-violent, in contrast to a life saturated with killings. He spent a major part of his years defending against plots to exterminate him, while destroying his enemies and erecting security schemes to protect what he called his "golden life." Death was not merely the final marker in an amazing life, but a supreme yet utterly predictable life security failure. The shamans, corps of bodyguards, necromancers,

wives and concubines, loyal kin and relatives were all helpless to prevent his ultimate departure. He had ordered that his death remain secret. Any person or animal encountered by the funeral cart and cortege was executed. In contrast to Chinese and Egyptian emperors, Genghis erected no necropolis, nor was he entombed in a monument. He had defied death for a lifetime, and its arrival was both failure and embarrassment to his bodyguards. They had failed their paramount duty and Genghis Khan's corpse was an admission of that failure as well as a crisis to the future fate of all Mongols. While Genghis Khan had lived to a ripe age in his sixties that was above average for steppe-habitants, some of his descendants lived decades longer, so his EOL could be considered premature.

Security inputs for Genghis Khan

Figure 3 roughly charts his life in terms of security inputs. Note that:

- At time of birth (BOL) he had three sources of life security – mother, father, and dispersed life-community.
- As he passed from infancy through childhood, maternal security decreased, while paternal, self, and social inputs increased.
- When Yisügei died, his security inputs to his son abruptly ended, and Ho'elün took up some slack.
- Between his father's death and 1206, Temüjin's security resources were sparse, but were improved upon marriage to Börte with the dowry given to Toghrul.

- After 1206, the Mongol State added a considerable increment of security to his life, and largely resulted from the extensive bodyguard he organized.

Security Inputs to the life of Genghis Khan

Parents, self, life-community, and State

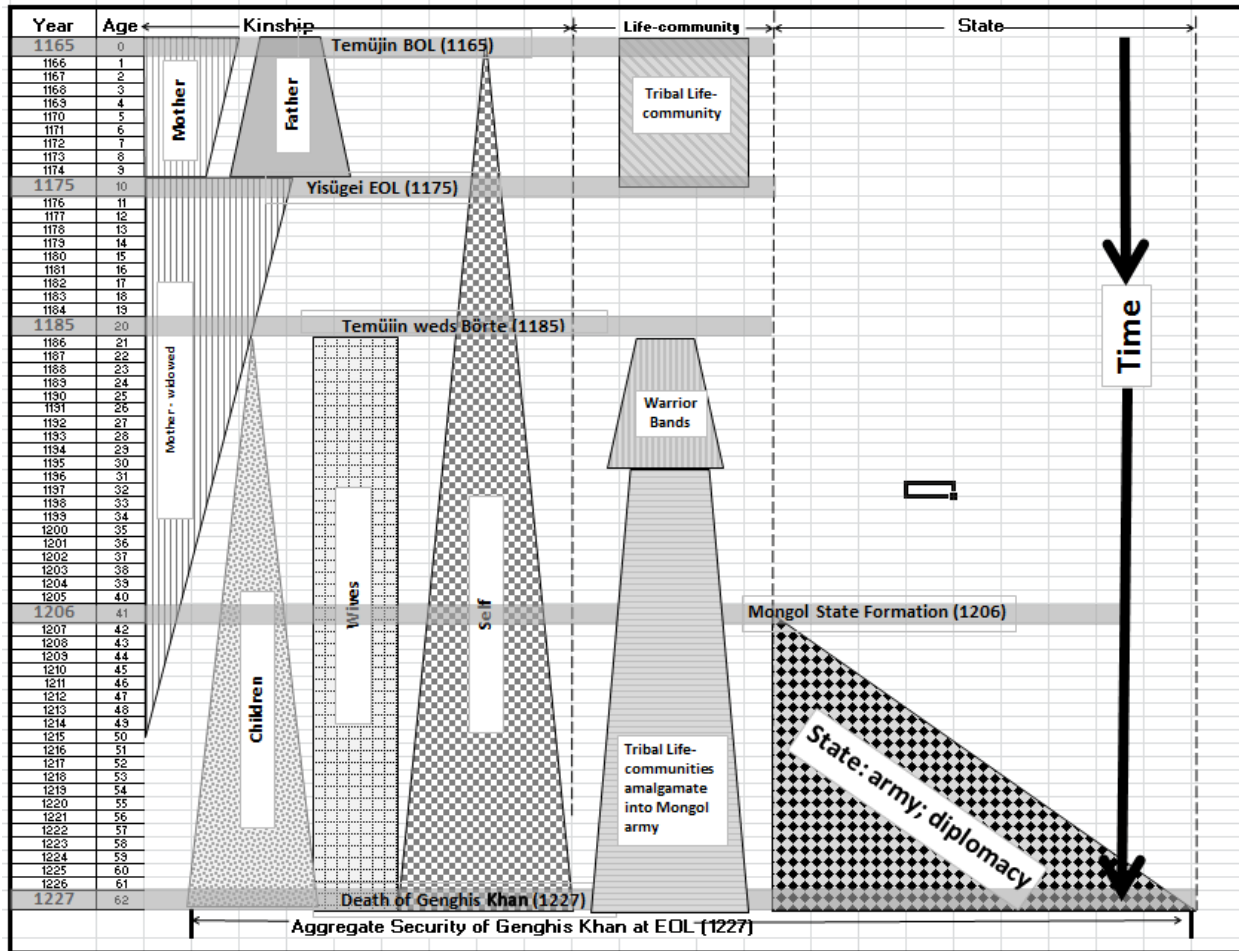


Figure 3: Security inputs to Genghis Khan life security.

The shapes and areas in the chart represent an assessment of life security inputs during the lifetime of Genghis Khan as follows:

1) 1165-1175*: There were four sources of SAMs for the infant and adolescent Temüjin – mother, father, self, and life-community. As the infant was weaned, Ho'elün's SAM nurturing role diminished and Yisügei's increased as he taught his son the skills necessary to survive. Physical and mental growth made the adolescent more self-sufficient, with the tribal life-community providing a social environment of relative safety and companionship. No Mongol State existed to make and enforce positive laws.

2) 1175-1185: At the death of Yisügei, widow Ho'elün had to care for her children as best she could, taking over some fatherly roles. The life security earlier provided by clan and tribe was replaced by outright hostility, and youthful Temüjin matured rapidly, killing his rival Bekter.

3) 1185-1206: Young Temüjin married Börte and entered the maelstrom of tribal politics through alliances and wars. He attracted itinerant warriors into his loyal band and defeated old enemies and one-time allies, proclaiming the Mongol State.

4) 1206-1227: Genghis Khan organized his bodyguards into a state nucleus with mixed tribal formations in his army. Foreign advisors aided in more complex tasks. His children, brothers, wives and comrades further contributed SAMs to protect his life, which ended despite enjoying the most security he had ever deployed.

* Most dates are approximate.

In Figure 3, the total horizontal width of the represented sources of security inputs, at any given year, should approximate his available life security sources. Thus the lowest occurred in 1175, with only mother and immature self as protection, with the highest in 1227, when a lifetime of accumulated family, life-community, and State protections were at a maximum.

Much of what we know about Genghis Khan is based on the *Secret History*, with omissions noted by scholars and important dates as conjectures. Even allowing for exaggeration and embellishment, he lived a dangerous life in an environment replete with mortality threats. In AST terms, a number of his years were notable for high mortality risk. The tale of his youth was one of life-threats and escapes from danger as a natural man desperate to survive. As a person in Mongol life-community, he reached beyond kin to make friends and allies, attracting warriors from other bands. Born to the threadbare purple of khan lineage, he rose to supremacy and presided over an army-State. For illustrating life security, his ascent was less important than his survival, which required maneuvered actions within Strata-of-Being, taking advantage of Security Action Platforms, initiating SAMs, and eliciting SAMs from others. Figure 4 presents a line graph to illustrate how he was often subject to mortality risk.

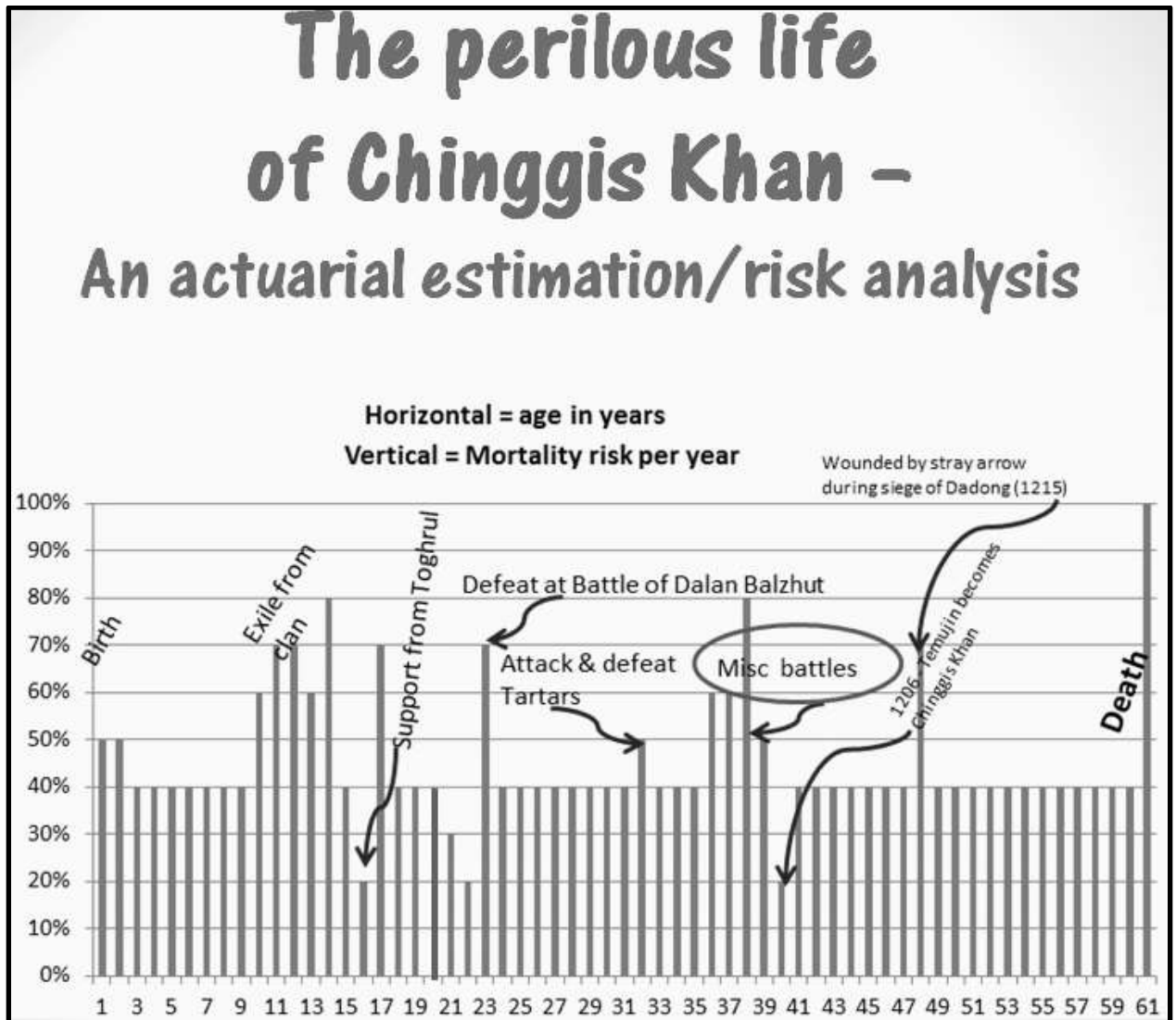


Figure 4: The perilous life of Genghis Khan – a rough actuarial estimate/risk analysis.

Summary

Never was anything great achieved without danger.
Niccolò Machiavelli

The audacious life of Temüjin was one of high risk. While inconstant fortune played a part in his survival, the *History* makes it clear that his personal actions and characteristics were decisive in appending security protections to his existence. A first set of

security inputs derived from his status as existential natural man, and consisted of those available within arm's reach or visual and audible sensible range. A second set grew from the first, starting with nuclear family, combining reason with language and expanding scope of protections to and from clan and tribe. Collective security proceeded from mutual obligation in the life-community, refined skills, more extensive safe territory, greater specialization and larger numbers of reliable kin.* The third set of life protections required amalgamation of the segmented life-community into State-like unity. This was achieved only after elimination or neutralization of parochial and opposing entities. The process began with an informal triumvirate of Temüjin, Jamuqa and Toghrul, followed by their falling out and defeat of the two collaborators who had become rivals. In the Mongol context, sovereignty of Genghis Khan was achievement of maximum protection for the supreme ruler and allowed him to extend life security to those who supported him, and to withdraw it from any opposing him. Ultimately, despite Khan sovereignty as the nearest to immortality a Mongol could attain (in terms of lowered mortality risk), his EOL occurred and the gift of maximum State protection was passed to his heirs.

The source: *The Secret History of the Mongols*

Much of the *Secret History* is based on witnesses' recollected observations as well as spoken words. The selection of incidents and

* Genghis Khan's legendary sexual appetite could be explained by carnal lust reinforced by pragmatic drive to create a new aristocratic corps of sons to command armies and daughters to marry off for alliances. Moreover, these offspring had high probability to be loyal to the progenitor and not their tribe.

information was meant to be more than a literal description of events. It was a didactic document intended to be instructive to Genghis Khan's successors, in the same spirit as the *Spring and Autumn Annals* were for Confucius. The *Secret History*, while no longer secret and not entirely reliable as history, offers a digest of how the Mongol State came about.* The book depicts Genghis Khan as central hero and describes contributions and actions of other key figures. The tale is selective and incomplete, but offers enough material to trace development of the Mongols from a scattered and tribal people into a unified and powerful army that became the State core. Genghis is portrayed as a decisive, passionate and generous leader, able to attract ambitious men seeking protection and improvement of life-chances by linking lives and fortunes to defeating enemies. From this perspective, the work can be read as a narrative about enhancing life protections for the Mongols, starting with steps taken to reduce dangers to Temüjin's mortal soul/body. State and empire were final stages in bestowing greater life security on him, his family and his people.

The *History* has seen over forty translations. Gaps and errors in the story have been noted and investigated by generations of scholars. Even the author's identity remains open to question. A major expression of nomadic traditions, it was not influenced by the Buddhist conventions of China or Tibet. Verification of described events is complicated by an absence of dates.

* "The notion of history as a critical analysis of observable and verifiable events in the past is a product of the modern age." Reza Aslan, *Zealot: The Life and Times of Jesus of Nazareth* (New York: Random House, 2014), 30.

According to Rachewiltz, the likely date of the original text is 1228, a year after the death of Genghis Khan and the likely compiler was a person who had intimate knowledge of persons and events, given the amount of detail on discussions inside the Khan's tent. The "*Secret*" in the title refers to its purpose of providing a history for the imperial clan's internal edification and guidance. The original text did not survive and numerous revisions were undertaken during the Yuan dynasty. Using Chinese ideographs to represent Mongolian language sounds, the *Secret History* became accessible only to scholars and officials fluent in medieval versions of these two languages. A Uighur version of the original was discovered in a Mongolian family library in 1926. Since then, international scholarship has studied the work from linguistic and historical perspectives to restore and translate the work and to fill in gaps left in various versions.

Opinions differ over its historical accuracy, ranging from dismissal (Arthur Waley, Okada Hidehiro) to primary source on the Khan's life (R. Grousset). It can be viewed as a clan history, with epic fragments to illustrate the main narrative. Not to dismiss the body of immense scholarship or to choose which judgment on its factual validity is correct, I interpret the *Secret History* as a political text representing genesis and growth of the Mongol State. Its historicity ranks below that of Gibbon on the Roman Empire, but its themes are universal. The particulars of how individual life vulnerability of young Temüjin was transformed into the highly guarded life of Genghis Khan comprise not merely a narrative, but principles and observations that illustrate universal values of life security. Moreover, the proffered origins of the army-State suggest a

further utility to the great Khan's successors – that the patterns, priorities, virtues and perspectives which had been critical to formation of Mongol hegemony indicated correct principles to follow in future State policy. This was not to freeze innovation or deviation, but to understand how the Temüjin-led team had constructed Mongol unity and what features were important. The *Secret History* was a functional equivalent of a State constitution, as it described how the State came into being and provided a moral and practical compass for leaders and institutions. It was written “for the instruction of the successors to the founders of the Mongol empire.”²⁵

State formation – theme of *Secret History*

Short-lived steppe confederations such as Attila's Hunnic empire were based on pan-tribal leadership and dissolved after a ruler's death. Learning from earlier tribal rise and fall, the *History's* chronicler stressed the singularity of Genghis Khan, the collective and corporate character of the Mongol State, how he gained, lost and kept allies, how he dealt with enemies and relatives and how he constructed a sovereign yet mobile monarchy which would survive several generations. Building military power is a central theme as the narrative addresses a stream of events determined by who lived or died and under circumstances incubating the State. The mortality theme is implicit in the chronicle, but with no overt consideration of its centrality. No soliloquy on death or immortality appears in its dipages, yet it is omnipresent in causes, escapes and effects. The naturalistic attitude towards existence was that men and animals are mortal and a spirit world (ruled by Tengri) will play a part in EOL arrival times. However, men have Free Will and its role is revealed

in history when they choose to exercise it. Contemporary writers continue to see his life as an icon of leadership in maintaining loyalty of followers. Translator Rachewiltz considers leadership to be the central theme, as the Mongol counterpart to medieval Europe's Divine Right or even the Chinese "Will of Heaven" legitimacy formula.

If there is one message which the *Secret History* conveys in unequivocal terms, it is that success as a leader cannot be achieved without good fortune and strength bestowed by Heaven and Earth and the loyalty of one's retainers and subjects. Such a leader, then, rules by the will of Heaven, i. e. by divine right. It goes without saying that the process cannot operate successfully without the leader observing on his part the principle of reciprocity, i. e. reward, care and protection, towards his followers and dependants. This conception has an almost exact counterpart in medieval Europe and is the cornerstone of the feudal system.²⁶

He considers it a mine of useful information on Mongol tribal life and the role of the individual in that society. But he sees the main theme as the story of Mongol emergence to supremacy.

The central theme of our epic chronicle is the modus operandi of one dominating figure who, together with the other leading characters - his family and retainers - skillfully manipulates the society of his time to achieve his one goal, viz. tribal supremacy for himself and his clan against innumerable odds.²⁷

On the status of the *Secret History* as history – Secular Hadith

In *Men in Dark Times* Hannah Arendt says, "Storytelling reveals meaning without committing the error of defining it ...it brings about consent and reconciliation with things as they really are."²⁸

The structure of the *Secret History* has distant resemblance to the Judeo-Christian Bible. It begins with the act of creation – not of the cosmos, but of a line of descendants from animal nature and as

part of Heaven's implicit plan.* Mongols possessed an animal totem which could be addressed by shamans. The divine element was not unique to Genghis because in shamanism, every person carries a heavenly spirit (a vaguely immortal soul).†

At the beginning there was a blue-grey wolf, born with his destiny ordained by Heaven Above. His wife was a fallow doe. They came crossing the Tenggis. After they had settled at the source of the Onan River on Mount Burqan Qaldun, BataCiqan was born to them.‡

The Jewish multi-generational Torah portrays people and leaders guided by divine Yahweh in their wanderings and later years of kingship. The Mongols were tied to grassland and forest, fought enemies and each other, formed clans and enjoyed a brief unity of confederation under Kabul Khan (ruled 1130-1146) of the Borjigid clan, great-grandfather of Genghis Khan. Pragmatic valuation of life and its practical necessities diminished the role of religion and rendered Mongol rule more tolerant. As told in the *History*, the birth of Genghis Khan had three antecedents – Heaven's plan (revealed in the bloodclot sign), clan/tribe populating the region and forming new families and clans over 500 years

* In the Mongol History man has no special place in creation – he is barely removed from the animals and sometimes behaves like them. Contrast this with: "...the Biblical author brings together a whole series of further human properties he has observed. He has already noted that man, as distinguished from the beasts, has a sense of shame and wears clothes, that he is the only creature that must work to earn a living, and that the human female suffers more strongly from pregnancy ailments and birth pains." Landmann, 78.

† "The spiritual man is divided into a double nature: flesh and spirit, Adam and Christ. Paul sometimes calls these two men who are in us the 'external' and the 'inner' man." Landmann, 84.

‡ Rachewiltz 1:1 This translation differs from the more plausible rendering of Urgunge Onan: "Genghis Qahan was born with his destiny ordained by Heaven above. He was descended from Börte Chino, whose name means 'greyish white wolf', and Qo'ai-maral, the wolf's spouse, whose name means beautiful doe, who crossed the lake and settled at the source of the Onan River at Burqan-qaldun, where Batachi-qan was born to them." *The Secret History of the Mongols: The Life and Times of Genghis Khan* (Richmond Surrey: Curzon, 2001) 37.

(demographic expansion), and his parents, Ho'elun and Yisügei (descended from nomadic nobility).

We can divide the *Secret History* into several parts:

1. Mythical origin of the Mongol people, establishment of clans and progenitors. Ancestors were not exactly heroes but men and women of strong character responding to challenging circumstances.
2. Birth and youth of Temüjin, including kidnap marriage by the father. The narrative conveys his precarious existence and his reactions to crisis, revealing qualities of decision and leadership.
3. Entry of Temüjin into the world of tribal wars – alliances, battles, betrayals, up to the great Qural.
4. Establishment of Mongol State and subsequent wars, to the death of Genghis Khan.
5. Succession; rule of Ögedei

Rachewiltz considered the main theme to be how Genghis Khan, his family and his retainers manipulated his society to reach Mongol supremacy for himself and his clan against overwhelming odds. While it is major theme, a far more universal set of motivations (as primary action initiation) can be extracted. The translator-commentator of the *Secret History* also identifies a general principle apart from the specific goal of amassing power. He sees a leader's good fortune, strength, and loyalty between him and

followers (expressed as reciprocity) to be indispensable. A higher value of the *History* is its existential insights into actions which men take to live longer – insights which must be extracted and refined from descriptions of raw action. Despite opaqueness of hearts and minds to the reader, one can attribute the motivation of Will-to-Life with no distortion of the narrative. We can assume that drive to survive in Genghis Khan and his cohort. But without seeking the source of that Will, we are only provided with surface narrative and we will miss the opportunity to dissect the deeper worth of this or any other work of history or literature.

Mongol State as catalyst to formation of empire

The latter half of the twelfth century was one of declining empires. Ancient kingdoms had run their course. China had divided into several competing dynasties after the renascent Tang and Song. Persia was segmented between the new rulership of Khwarazm and Seljuk Turks, as well as terrorized by the Assassins, referring to the medieval Nizari Ismailis. Russia was a collection of princely states, competing to succeed and replace Kievan domination. Western Europe was mobilizing a last rally in the Crusades to push back the armies of Islam. Disorder among formerly great states was mirrored in Mongol tribal wars – among the poorest and most backward people of Central Asia. Reversal to general tribalism was not an impossibility in much of Eurasia.

China had seen its best days in the Han and Tang periods, and was succeeded by multiple fragments holding back nomads as best they could. In territories destined to become the Russian core, the successors of Genghis attacked and destroyed Kiev and vassal city-

states enroute to conquests to Eastern Europe. Persia and Islamic Asia as far as the eastern shores of the Mediterranean came under Mongol rule. The Indian sub-continent was spared for a couple of generations until Genghis Khan's Afghan descendant Babur led his armies to establish the Moghul empire. China and Korea, but not typhoon-protected Japan, were incorporated under the Mongols for several decades after brutal conquests. The final act of Mongol-inspired continental imperialism occurred under Tamerlane (1336-1405) who claimed descent from Genghis Khan and attempted to restore the dissolving empire, failing in the end. The rise and fall of the Mongol empire coincided with the high Middle Ages and start of the Italian Renaissance. The subsequent age of discovery was stimulated by the search for maritime routes to the court of Khubilai Khan, and described by Marco Polo. Two and a half centuries of Mongol rule helped to incubate the kingdom of Muscovy which created the Russian State and empire. Before that empire appeared, a Mongol State needed to be born and mature into sovereignty. Genghis Khan's biography was central to the medieval Mongol State. The view of him as ruthless conqueror and destroyer is not inaccurate, but neither is it an adequate picture of the man who laid the foundation of a great empire.

Anthrocentric security in Mongol history; the Mongol army-State

The European State's accumulation of claims and powers, adaptation of custom to law, and creation of State myth have obscured essential evolution and domination of life-community from which it derived structure, values, dynamism and membership. The Mongol story presents a compression of one State's history, constructed from the raw material of individuals, clans and tribes,

with little precedent, time or disposition to create a State-myth claiming transcendence above life-community from whence it originated its power. The Mongol Khan's Will-to-Power was nurtured in tribal society, and reached fruition after defeating major opposition in the field. His exploits facilitated formal establishment of a unified mega-tribe as army-State. His life-story is structured in Strata-of-Being:

- Genghis Khan at SB₁ (natural man): First, he existed as a natural individual facing daily challenges of physiological requirements including nourishment, fluids and shelter. Consciousness of life's physicality creates habits fostering routine security for self. The living individual is neither concept nor abstraction, and is proven reality to himself, while phenomena intuited through the physical senses have plausible and actionable factuality.
- Genghis Khan at SB₂ (person/chieftain): The second stratum of existence is created from experience with other individuals, primarily family and later other individuals who reinforce or oppose his existence. Life-community creates personhood prior to the State. Consanguinity provides the foundation of life-community, and extends scope and membership through marriage, births, adoptions and assimilation. Lacking the factuality of individual existence, life-community coheres through symbol, language, religious belief and ritual. It cultivates loyalty, trust and sacrifice in return for proffered security of person. On an ontological scale, it is inferior to the

natural reality inhabited by individuals. From birth, Temüjin was embedded in webs constituting life-community – networks he acknowledged, exploited, and destroyed according to circumstance and purpose.

- Genghis Khan at SB₃ (sovereign): The State is the third stratum of human existence, with an even lower ontological status. Its symbolic dimensions are derived, not independently, but from the generating foundation in life-community. State founders are visionary unifiers and destroyers more than they are chieftains. They establish laws, armies and other means of coercion to construct their State's credibility. The State requires a measure of civilization to implement, and is itself a major civilizer. Through religion, myth and symbol, as well as reliable accomplishment by adherents, the State is imported and engraved into Subjects' consciousness, supplementing and reinforcing life security by individuals and life-community. A life-community produces a State when a large proportion of its claimed population accept, as Subjects, either voluntarily or through force and fear, the obligation to serve the means and ends proclaimed by commanders and rulers. Temüjin, taking the name Genghis Khan (Genghis Qa'an), became the first Mongol sovereign when he announced establishment of his rule in 1206. He accomplished this by his eliminating rival claimants to Khanship, demonstrating battle success, exercising central control over a predatory economy, and his subsequent designation of a successor. Transition

from Mongol existence in multiple tribes to mass enrollment in the Mongol State was accomplished by violent elimination enemies and a promise of greater security than had been available in cellular life-community.

In the *Pax Mongolica* which followed major Mongol conquests after Genghis Khan, a semblance of international civil society showed signs of emerging. After years of war and expansion, the Mongol Khans presided over a blossoming of trade, communication, and technology transfer from Asia to Europe. Civil society, taken for granted in advanced modern States, requires trust, laws and enforcement to emerge and protect stability. Civil society incorporates the advantages of life-community and State, and can be considered a fourth Stratum-of-Being characterized by higher levels of life security and the formal transformation of Subjects into citizens. But as the Chinese Great Leap Forward demonstrated, slippage and dissolution of civil society is always a possibility.* It rests upon the illusory solidity of the State, requires many forms of restraint, has a most complex division of labor, and with refinement of the industrial revolution, has become increasingly efficient and ravenous in facilitating consumption of earth resources. State failure to sustain life security erodes its credibility, and convinces people to revert to reliance on life-community.†

* During the Chinese Communist Great Leap Forward, "Every peasant was fettered to the administrative system; there was no more civil society, only the State." Yang 168.

† Low points in the Chinese dynastic cycle were characterized by flourishing of clans, with their own laws and even fortifications.

Analysis of Mongol State formation from the standpoint of improving life security suggests a general hypothesis concerning the relationship between life security and the State:

The quest for individual life security has been the common thread throughout history of life on earth. Within the human species, natural man evolved habits, proclivities and Wills which have advanced general ability to prolong life. By bringing those characteristics into life-community, his life-chances were further improved. Refining the experiences and lessons of life-community, men constructed States which further added humlears to their numbers. The more successful States (i.e. persisting for multi-generations) were those which incorporated rather than abolished life-community characteristics into their laws and organization. State-builders who perceived life-community as obstacles to be suppressed or destroyed have been less successful and resilient.

Human life security depends upon subjective and objective factors, and consists of actions intended to prolong life and postpone death. Summarizing AST, mankind has fought for survival at three levels of existence until achieving unmatched life-length in recent decades in the fourth level, civil society. This “leap forward” in average longevity occurred first among populations living in civil societies, and subsequently in States where fruits of modern industrialization were assimilated. AST posits that individuals are the prime movers to initiate the longevity phenomenon. Human units undertake actions to preserve self and those recognized as vital to their survival. Creating higher SBs generated new SAPs

which initiated newly possible SAMs. Where a single natural man could act to affect only a handful of his kin and companions, the same individual as ruler in a State could launch coordinated actions affecting life-length of hundreds of thousands. The *Secret History* provides a vivid case study of a life security-seeking man who succeeded beyond wildest expectations.

¹ Edward O. Wilson, *The Meaning of Human Existence*. (New York: Liveright Publishing Corporation, 2014) 19.

² Wilson, 12.

³ *Genghis Khan and the Making of the Modern World* (New York: Crown, 2003).

⁴ Yang Jisheng. *Tombstone (Mubei): The Great Chinese Famine, 1958-1962*. (Hong Kong/ New York: Cosmos Books/ Farrar, Straus and Giroux, 2012).

⁵ Edward C. Banfield, *The Moral Basis of a Backward Society* (Chicago: Free Press, 1958).

⁶ Based on figures from Massimo Livi-Bacci, , *A Concise History of World Population*: (Malden, MA: Blackwell, 2007).

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¹¹ A.M. Hocart, *The Progress of Man: A Short Survey of His Evolution, His Customs and His Works*. (London: Methuen & Co., 1933), Chapter 13, "The Quest for Life."

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²³ Rachewiltz 11: 254.

²⁴ Paul Ratchnevsky, *Genghis Khan: His Life and Legacy* (Cambridge, USA: Blackwell, 1992), 135.

²⁵ Rachewiltz lx.

²⁶ Rachewiltz lxii.

²⁷ Rachewiltz lxii.

²⁸ <http://www.nationalreview.com/article/392338/putting-o-johnny-bravo-jonah-goldberg>.