

# Motivational Theory: Genghis Khan as Natural Man, Social Animal and Sovereign Ruler

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Twenty-Second Annual REECAS NW Conference  
April 30, 2016  
University of Puget Sound, Tacoma

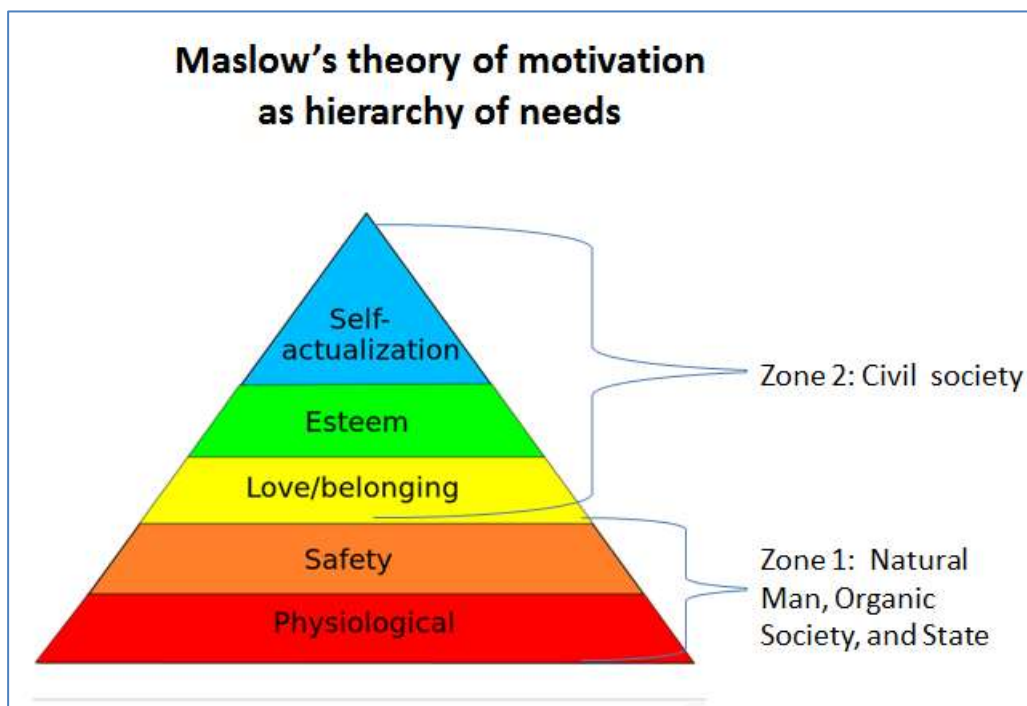
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## **Human motivation, safety and security**

As a social scientist with focus on Asian political phenomena, I am often concerned that the discipline's language, concepts and approaches are narrowly based on Euro-American experiences and ideas. Greater scope can be achieved by examining history and culture of particular societies from their perspective, and more specifically, by shifting from my subjective cultural viewpoint to their existential conditions. The dilemma is that so much must be accomplished during the lifetime of individual actors but every lifetime has a limited duration.<sup>2</sup> Every society and State is composed of living individuals, but less obvious is that the primary goal of every collective entity is to protect the living. To the extent that this purpose is fulfilled, individuals live longer and contribute to the longevity of other members. A major benefit of modern civil society is that we are more liberated than our ancestors from obsession over imminent or violent death. In failing states, tribal societies and state of nature such obsession is more prevalent. It is therefore reasonable to assume that an assessment of human motivation must take into account the degree of safety afforded by the level, complexity and stability of the collective entity within which an individual finds himself. Safety, especially life security, is required for full development of the self, and for assurance that one can pursue more productive activities beyond direct life preservation.

A. Maslow's theory of human provides a point of departure. He frames motivation as fulfillment of human needs which "arrange themselves in hierarchies of prepotency. That is to say, the appearance of one need usually rests on the prior satisfaction of another, more pre-potent need." Thus he places physiological and safety needs before love, self-esteem and self-actualization. His theory of five needs (Figure 1) fits into a continuum but disguises an important fact – that there is an existential chasm between the first two and the latter three needs. I identify two zones based on what I

term “levels of existence.” Failures in the first zone are objective and can lead directly to end of life, while second zone deficiencies are largely subjective and not likely to affect longevity except indirectly. Furthermore, the needs in Zone 2 derive from a highly developed sense of self, which we find mostly in advanced civil societies and a luxury where violence and deprivation prevail. The concept of “safety” has taken on a multiplicity of connotations in modern society, including the US government agency Occupational Safety and Health Administration. We look upon normalcy as essentially safe and proceed in the expectation that simple prudence and alertness will prevent most injury and violent encounters.



**Figure 1 Maslow's theory of motivation**

In medieval Mongolia, which was as far from “normal” civil society as could be imagined, life was much more hazardous and simple safety could not assure longer life. A quest for life security, which I define as Prolong Life, Postpone Death, was an intense preoccupation, overshadowing and inhibiting development of autonomous self, and so demoting Zone 2 of Maslow's pyramid to marginal consciousness (if at all) in environments prior to flourishing civil societies. To analyze how humans have generated collective institutions for self-protection, I have formulated an Anthrocentric Security Theory. (A summary of the theory is appended at the end of this paper.) Figure 2 graphs the structure of the theory.

## AST levels of existence, and Security Action Platforms

Level-of-Existence (LOE)	Security Action Platform (SAP)
	1. Will and physical capacity to survive [Wi].
	2. Family [Fi]
<b>Natural Man</b>	3. Practical Knowledge [Ki]
	4. Natural environment [Ei]
	5. Freedom [Fo] (from necessity)
	6. Cultural & technical (social) knowledge [Ko].
<b>Organic society</b>	7. Social obligation/loyalty [Oo]
	8. Social economy [Eo].
	9. Social concord/alliance coefficient [Co]
	10. Political Obligation and the state [Os].
	11. Political economy [Es].
<b>State</b>	12. Political knowledge [Ks].
	13. Coercive institutions of the state [Ms].
	14. Political concord Variable [Cs]
	15. External relations [Es]

**Figure 2: Elements of Anthrocentric Security Theory**

Using this theory I have designed a template to scrutinize incidents in the *Secret History of the Mongols* (Figure 3)

## Template to analyze (life-prolonging) security actions

1. Level-of-Existence =  $LOE_{1,2,or\ 3}$

2. Security Action Platform =  $SAP_{1-15}$

3. Identification of 'Initiator + action + target' = Subject + Predicate + Object

4. Intended consequence = Positive or negative?

5. Unintended consequence

6. Resources required v. resources used

7. Effect on life-length of object

8. Positive or negative for Subject's (Initiator) life security

9. Positive or negative for Object's (Target) life security

**Figure 3: Template to analyze *Secret History of the Mongols***

## **Genghis Khan and life-prolonging motivation**

The biography of every State in history is inscribed on US coinage - *E Pluribus Unum*. 'Out of many' however, begs the question of 'many what'? What are the units being unified? Tribes? Provinces? City-states? Whatever the answer, the State begins with human individuals, and its ostensible purpose is to protect subjects or citizens. The State has no substance of its own - it is an arrangement of Mortal Souls who adapt their behavior to the illusion of a powerful entity, under which rulers and government make and enforce laws, take tribute and taxes, wage war, control territory and people, and celebrate unity. Much of recorded human history details State formation, maintenance and dissolution. The State's importance is primarily a source of protection for individuals although it has been employed in the modern era as the vehicle of national identity and collective action. Anthrocentric Security Theory regards the State as an objective framework for enhancing human life security, and therefore a fundamental goal of action. The State cannot be established by individuals until a period of socialization has occurred to remove men from their state of nature.

Genghis Khan's path to sovereign State genesis culminated with forceful unification of the Mongol tribes into a State, followed by assembly of a powerful army that visited subjugation, death and destruction on greater territory and more people than at any time before the twentieth century. The Mongol empire was a turning point in Eurasian history, indirectly stimulating the modern era of maritime exploration and trade from Western Europe as well as overseeing formation of the Russian state. At a personal level, his life narrative has significance beyond his specific time and place, confronting existential questions of life, society and the State. His youth was a continuous struggle to survive as he overcame rivals and enemies. The outcome of each conflict was postponement of a death which would have altered particular events of history. Using a Theory of Anthrocentric Security<sup>3</sup> I have examined his simple elements of individual struggle and survival portrayed in the *Secret History* in order to understand the significance of his life as illustrating an intermediate stage of human development prior to civil society.<sup>4</sup>

Narrative and theory guide inquiry into his motivations. While the biographical approach has defects of biographer subjectivity, its virtues include extant documentation and the potential for illustrating key ideas in an analytical framework. By applying Maslow's theory to the biography of Genghis Khan, other strengths and weaknesses of the theory may be

revealed. For one thing, by claiming to be a general theory, the needs hierarchy assumes validity for all men at all times. For the vast majority of people who inhabit, or have inhabited the earth, who have had lifetimes of desperate insecurity, Maslow's version of a pursuit of happiness never occurred to them. In this respect, Genghis Khan's pursuit of "physiological" needs and "safety" probably excluded "love", "self-esteem", and "self-actualization" – a characteristic existence shared by practically all impoverished and desperate humans.

In the modern mind, deprivation is a condition to be overcome, and at the same time, it creates its own dynamics, virtues and perversities. Moreover, human pre-history and recorded history demonstrate a larger dynamic – from natural man to spontaneous organic society to State-organized society to present civil society. A general theory of motivation that ignores this evolution devalues the fact that different stages of human development will not have the same mix or emphasis of needs. A need for love, fame and fortune may drive many Americans to believe they would find life satisfaction or happiness therein, while the medieval Mongol warrior probably needed only a steady supply of food, a herd of animals and a woman to provide children and manage his *ger* – a woman who needed a man for protection. Yet the universal motivation is and has always been to remain alive as long as possible, and has concentrated human minds and actions since *homo sapiens* walked the earth. Anthrocentric Security Theory is based on this existential fact that man is a life-prolonging creature struggling and cooperating with others and his environment, although not unique among living things.

### **Applying AST to the *Secret History***

AST can be illustrated by analysis of incidents described in the *Secret History of the Mongols*, applying its categories and using the template in Figure 3. An illustrative example of AST templet application is to analyze the incident when Genghis Khan kills his half-brother Bekter.

01. Level of existence	State of nature (LOE <sub>1</sub> ) -as result of exile.
02. Security Action Platform	Family (SAP <sub>2</sub> )
03. Initiator (Subject) + predicate + target (Object)	Temüjin (with Qasar) + kills + Bekter.
04. Intended consequence	Remove Bekter from competition for food, dominance.
05. Unintended consequence	Demonstrated brittleness of family solidarity, and that they were not that far from animal existence.
06. Resources required v. used	Bow/arrow; rear attack by Qasar.
07. Actual effect on life-length of Object	EOL Termination.
08. Positive or negative for Subject	+Temüjin removed Bekter as rival; bound Qasar as ally and co-executioner -Aroused new threat from Tayici'ut.
09. Positive or negative for Object	Completely negative for Bekter= EOL.

**Figure 4: Temüjin kills Bekter**

Comparing this theory to Abraham Maslow's<sup>1</sup> theory of motivation, a major difference is that his enumerated needs respond to the conditions most common in stage four Level-of-Existence - civil society, with a highly developed sense of self. AST does not require love or self-esteem or self-fulfillment that brackets self as conscious entity. As such, it describes the human condition much more broadly than the modern Euro-American apotheosis of self.

A second difference is that AST is focused on existence. It examines those factors which sustain or end human life, and are shared globally from prehistoric times to beyond the present. My examination of *Secret History* version of Genghis Khan focuses on the "physiological" and "safety" foundations of his life. These needs are amply provided in modern (civil) society, where the more interesting needs (love, self-esteem and self-actualization) remain more evasive yet prominent in their quest.

**The healthy and fortunate adult in our culture is largely satisfied in his safety needs. The peaceful, smoothly running, stable, good society ordinarily makes its members feel safe enough from wild animals, extremes of temperature, criminal assault,**

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murder, chaos, tyranny, and so on. Therefore, in a very real sense, he no longer has any safety needs as active motivators. Just as a sated man no longer feels hungry, a safe man no longer feels endangered.<sup>5</sup>asf

But for the vast majority of humanity not enjoying full access to assured safety or even physical supports, the remainder of his needs pyramid are rarely envisioned and even less fulfilled. The saga of Genghis Khan is that of Everyman struggling to stretch out life as long and as pain-free as possible, though few have had such a direct part in State-creation. Romantic love may have flowered on the steppe but it had to be subordinated to survival.<sup>6</sup> We may wish to project Maslow's "love" and "self-esteem" into pre-state humanity as motivation, but accepting Maslow's formulation that Needs<sub>1</sub> and Needs<sub>2</sub> are the foundations of Needs<sub>3-5</sub> it is vital to further investigate how basic needs motivated men on steppes, in forests and wherever unmodified nature challenged life. To better understand human nature, past and present, we must examine his existence in raw nature and how he became a creature with myriad opportunities for autonomous selfhood in modern society. More than likely, human nature has not changed over time, but rather individual humans have constructed layers of habit, custom and institutions to improve and extend life expectancy while discovering new wants and needs forever out of reach.

## **Appendix 1: The Theory of Anthrocentric Security and levels of existence**

Anthrocentric Security Theory can be summarized as follows:

*The life-length of an individual is determined in large part by the number and efficacy of security actions which affect his existence and EOL.*

*The main categories of AST are:*

- *Level-of-Existence (LOE<sub>1-4</sub>)= Four categories of human existence are state of nature, organic society, State, and civil society.*
- *Security Action Platform (SAP<sub>1-14</sub>)= Each Level-of-Existence facilitates several SAPs from which are launched security actions.*
- *The life-length of an individual is determined in large part by the number and efficacy of security actions which affect his existence.*
- *Security Action Monad (SAM)= any human act or set of acts which prolong life/postpone death.*
- *Life-length = the number of years and days expired from birth (Beginning of life=BOL) to death(End of life=EOL)*
- *Life-length is roughly proportional to the sum of positive and negative Security Action Monads during a lifetime.  
(EOL - BOL)  $\approx \alpha \Sigma[+SAM] + \Sigma[-SAM]$ .*
- *Individual = human organism in multiple roles of person, sovereign ruler, subject/citizen, parent, child, etc.*
- *Existence = physical homeostasis.*
- *Will = Instinctual energizer of SAMs. Each LOE has a characteristic Will.  
Thus,*
  - *State of nature →Will-to-Life*
  - *Organic society →Will-to-Freedom*
  - *State →Will-to-Power*
  - *Civil society →Will-to-Happiness (refer to Maslow, Zone 2 needs)*

### **level of existence determines Will for action**

- *State of nature→Natural man→Will-to-Life  
All sentient beings have a strong preference to avoid pain and death. The Will-to-Life is the prime mover of security action, energizing thought and movement to Prolong Life, Postpone Death. Young Genghis Khan, as Temüjin, was often exposed to physical danger from natural and human predators, with only his cunning and strength for*

protection. As infant and child, his parents and immediate kin provided for his physical security.

- Organic society → Person → Will-to-Freedom

With evolutionary development, humans improved their ability to cooperate, communicate, barter, as well as to make rules and tools. This tended to liberate them from the daily and often desperate necessity to satisfy physical needs. I term this the Will-to-Freedom from necessity, and, similar to the Will-to-Life, it energizes humans to cooperate for individual and common good. Such cooperation transformed man into what Aristotle called 'social animal' and generated organic society. This higher level of complexity has been superimposed on human behavior and feeds into a new array of norms and values which were non-existent for natural man. Early friendships, marriage, adoptions and alliances marked Temüjin's assimilation into clan and tribe actions.

- State → Ruler → Will-to-Power

With the complexity of organic society, growth of population density and an increasing division of labor, the state emerged led by a few men having a strong Will-to-Power. The state was a mixture of coercion and voluntarism. A leader or leadership clan used force and intimidation to impose control, a larger number perceived an interest in compliance and support, and the remainder suffered and accepted their lot. In his *City of God*, St. Augustine wrote, "Without justice, what else is the State but a great band of robbers?" The formal establishment of the Mongol state was at the Great Hural in 1206, after Genghis's two rivals, Jamuqa and Toghrol, had been dispatched. As for justice, selective vengeance for past wrongs was his operative justification, and robbing the losers paid and rewarded his troops.

- Civil society → subjects/citizens → Will-to-Happiness

as a few states absorbed and assimilated component organic societies, a recognizable civil society took form, further reducing violence, creating a fourth Level-of-Existence, and possibly precipitating a novel Will-to-Happiness, expressed in philosophy, eros, the arts, liberty, religion and general well-being. If we characterize civil society as the "institutions, voluntary organizations and corporate bodies that are less than the state but greater than the family", one did not seem to emerge during the lifetime of Genghis Khan. Once his sons and grandsons settled in to

their various khanates, they and their armies tended to assimilate to local religions and conditions, and were eventually replaced by native dynasties.

Human development, spanning as much as ten millennia, progressed through these four levels of existence, improving human life security and reducing the ubiquity of violence, concentrating its legitimacy in the agencies of the state.

## **Appendix 2: The tale of Bodoncar**

The *History* portrays life security as a constant struggle against nature and the vicissitudes of men, claiming momentary victory over danger. Emotional attachment to others counted for less than what another contributed to a subject's survival, even when kinship was counted as implicitly positive. Survival of self was primary, and survival of others secondary. An early story in the *History* is the tale of Bodoncar who was deserted by his brothers. Wit was necessary for survival and he was regarded as a fool who could not pull his own weight, and so received none of the livestock inheritance from his mother's legacy. He responded to the ostracism with a declaration of independence. "... seeing that he was no longer counted as one of the family, said, 'Why should I stay here?' He got on a white horse with a black sore back and a mangy tail. 'If I die, I die; if I live, I live!'"<sup>7</sup>

He went down the Onan River and built a grass hut, intending to survive on fish and game. Using the tail hair of his white horse, he made a snare and caught a grey female hawk he saw eating a black grouse. He then trained it to hunt, feeding himself and the hawk on game caught or shot. The odd pair also fed on leftovers from wolf kills, and survived a year. Ducks came in the spring, and Bodoncar starved his hawk to motivate its appetite. Soon his encampment reeked of dead fowl. A group of hunters moved to a stream nearby, and Bodoncar joined them every evening to drink kumiss.<sup>8</sup> The group admired the hawk, but Bodoncar declined to surrender it, though he continued to share their kumiss. They neither asked his parentage nor did he ask their clan, content to enjoy the conviviality-inducing imbibement in a setting where kinship and status did not penetrate. One day his elder brother Buqu Qatagi came searching for him, asking people along the Tünggelik Stream if they had seen such a man on such a horse. He found the hunting band and they told him that such a man visits every day, has a hawk, and his abode is unknown, but can be found by following the wind-blown feathers

of dead ducks. The two brothers reunited, and together rode upstream along the Onan River, later raiding the kumiss group, taking their women and establishing new clans who comprised the Mongol people.

Bodoncar's exile, his use of available resources to survive and insinuate himself into the itinerant group despite his glaring tightfistedness, offer a variation on the Will-to-Life. The section is an anti-parable of kindness and gratitude, as Bodoncar subsequently conspired with his brothers to pillage the hospitable hunters. It also illustrated the priority of fraternal kinship over feelings of resentment and reciprocity to strangers. The ruthlessness of nomadic life required cunning and selfishness, duty to oneself, and bending nature to one's Will. Bodoncar proved his viability as a partner to his brothers by surviving over a year in exile and their misjudgment of his abilities and character. Considering Bodoncar as natural individual and security actor, a series of SAMs can be identified to illustrate his Will-to-Life.

01.	Level of existence	<u>Natural Man.</u> Bodoncar set up his own camp after exile by brothers.
02.	Security Action Platform	Individual <u>Will-to-Life</u> used cunning to capture and train a hawk to hunt waterfowl.
03.	Initiator (Subject) + predicate + target (Object)	<u>Bodoncar + feeds + Bodoncar</u> He is both subject and object.
04.	Intended consequence	Subject desires to survive his exile.
05.	Unintended consequence	Subject gains intelligence about a weaker group suitable for attack, despite their generosity to him.
06.	Resources required v. used	Subject might have survived alone for years in his setup.
07.	Actual effect on life-length of Object	All subject's needs were met, and he could have survived as itinerant hunter. Pillaging the hunting band with his brothers improved his life-chances.
08.	Positive or negative for Subject	+His ingenuity was positive for his life; hospitality of group gave him information on their weakness and therefore negative to them. While enjoying the companionship of the leaderless band, he learned of their weaknesses and possessions for future reference. When he rejoined his brothers, he shares his information and they attack the band, taking their horses and women.
09.	Positive or negative for Object	Survival at all costs; itinerant hosts were no more than prey once he was redeemed by his brothers.

**Figure 5: SAM templet, story of Bodoncar**

His ingenuity kept him alive in exile, and callous betrayal of the welcoming hunting band leveraged him back into his fraternal family, whom he trusted despite their earlier injury to his life security. Bodoncar's cold betrayal of his drinking friends illustrates a SAM with negative consequences. The hunters coveted his hawk, but made no move to take it by force. It was the possession of a lone camper, and there would have been no punishment if they robbed him. The Will-to-Life was higher than ethical reciprocity between strangers in that natural setting – when good and evil had not yet have entered men's moral compass. For Bodoncar, the hunters were moral objects little more than the fowl his hawk hunted, and his reconciliation with his brothers enabled their profitable raid on the band. The story depicted a natural world of hunters and hunted, predators and prey, where generosity might be interpreted as weakness and be repaid with

violation. A second lesson was that blood was thicker than kumiss, where cruelty of brothers was overlooked and kindness of strangers repaid with destruction.

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<sup>1</sup> Maslow, A. H. *A theory of human motivation.*: *Psychological Review*. 1943)

<sup>2</sup> Qin Shi Huangdi, the unifying emperor of China, accomplished great things at great cost during his lifetime, and sought immortality so he could consolidate and enjoy the fruits of his tyranny.

<sup>3</sup> Bedeski, Robert. *Reinventing Human Security: Lessons from Chinggis Khan's Biography*: Stockholm: Institute of Security and Development Policy, 2013), available online at [http://www.isdp.eu/publications/index.php?option=com\\_jombib&task=showbib&id=6197](http://www.isdp.eu/publications/index.php?option=com_jombib&task=showbib&id=6197)

<sup>4</sup> Defined as "All of the institutions, voluntary organizations and corporate bodies that are less than the state but greater than the family." <https://www.wordnik.com/words/civil%20society>

<sup>5</sup> Maslow, Abraham M. *Toward a Psychology of Being*: (New York: Van Nostrand Reinhold Company, 1968), 41

<sup>6</sup> During my first visit to Mongolia, I stopped at a herder family ger for an afternoon. The only display of affection I witnessed was between the paterfamilias and his prize mare.

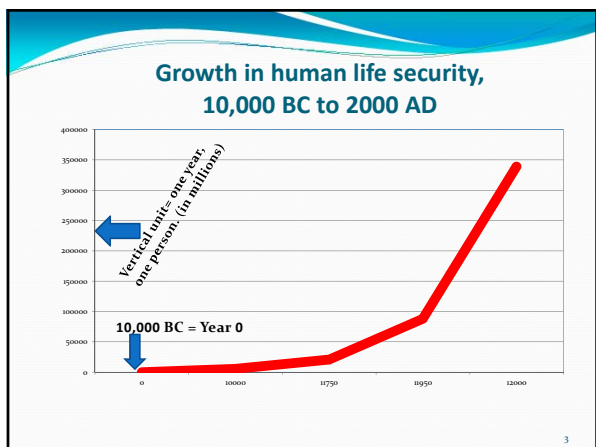
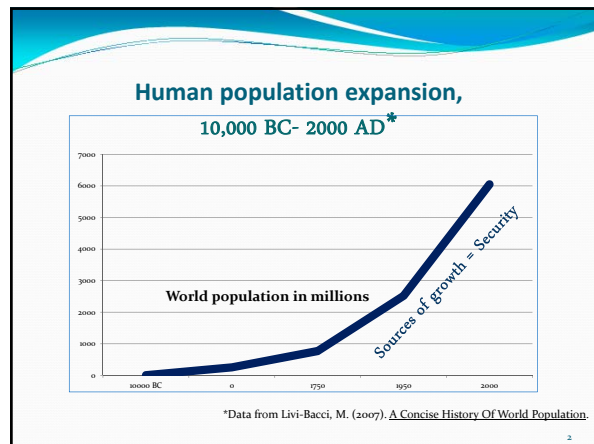
<sup>7</sup> Rachewiltz, Igor de. *Secret History of the Mongols*, Para 24.

<sup>8</sup> A mildly alcoholic drink made of fermented mare's milk.

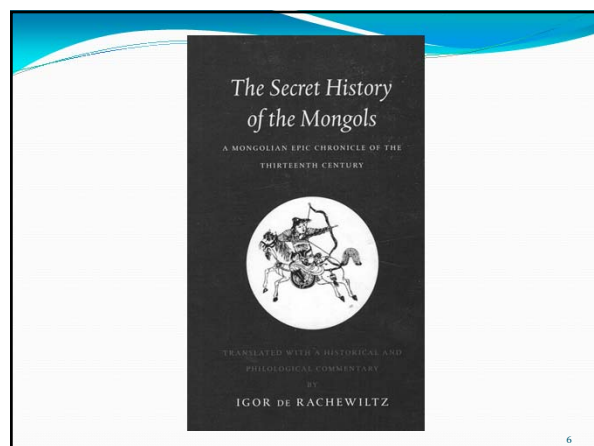
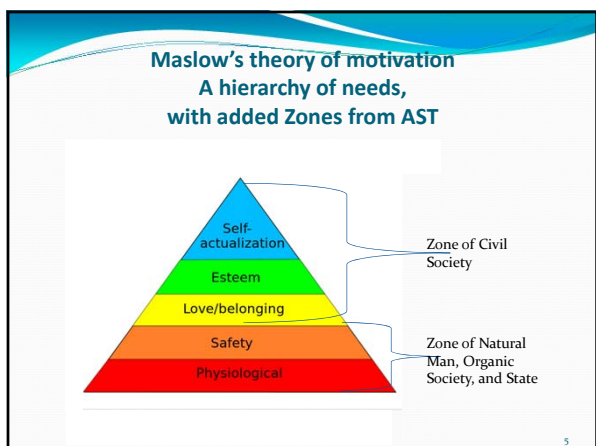
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- ### The Theory of Anthrocentric Security
- *The life-length of an individual is determined in large part by the number and efficacy of security actions which affect his existence.*
  - *Security action = any human act or set of acts which prolong life/postpone death.*
  - *Life-length = the number of years and days expired from birth (Beginning of life=BOL) to death(End of life=EOL).*
  - *Individual = human organism in multiple roles of person, sovereign ruler, subject/citizen, parent, child, etc.*
  - *Existence = physical homeostasis.*



### Three levels of existence before civil society

State of nature

Organic Society

State

- Autonomous natural man
  - Will-to-Life
  - Individual human organism
- Clan and tribe
  - Will-to-Freedom
  - Natural man acquires personhood
  - Status determines social role
- Multi-tribe
  - Sovereign ruler: maximum Will-to-Power
  - Rulers and ruled
  - Laws, coercive institutions (army, etc)

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### Theses on man and the state:

- Every state and every human individual is experimental.
- States and individuals all have beginnings and ends – every experiment fails.
- States are human creations, and have no independent existence outside human will.
- Organic society is the form of human association between natural man and the state.
- Organic society and the state are constructed for the purpose of human life security, which I define as Prolonging Life, Postponing Death (PLPD).
- Civil society depends upon prior formation of the state, which is based upon organic society, which in turn is founded on the physical existence of natural man.
- Accepting Descartes' dictum that his thinking is proof of his existence, there is no similar proof for society or state, and therefore they are products of human thought and behavior.
- Natural man possesses rationality and free will in the area of life security and takes responsibility for prolonging his life within environmental parameters.

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### Template to analyze (life-prolonging) security actions

- Level-of-Existence = LOE<sub>1,2,3</sub> or <sub>3</sub>
- Security Action Platform = SAP<sub>1-15</sub>
- Identification of 'Initiator + action + target' = Subject + Predicate ± Object
- Intended consequence = Positive or negative?
- Unintended consequence
- Resources required v. resources used
- Effect on life-length of object
- Positive or negative for Subject's (Initiator) life security
- Positive or negative for Object's (Target) life security

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### A Theory of Anthrocentric Security

Level-of-Existence (LOE)	Security Action Platform (SAP)
Natural Man	1. Will and physical capacity to survive [Wt].
	2. Family [F]
	3. Practical Knowledge [K]
	4. Natural environment [E]
Organic society	5. Freedom [Fo] (from necessity)
	6. Cultural & technical (social) knowledge [Ko].
	7. Social obligation/loyalty [Oo]
	8. Social economy [Eo].
	9. Social concord/alliance coefficient [Co]
State	10. Political Obligation and the state [Os].
	11. Political economy [Es].
	12. Political knowledge [Ks].
	13. Coercive institutions of the state [Ms].
	14. Political concord Variable [Cs]
	15. External relations [Es]

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### Formulizing Anthrocentric Security Theory

- Formula One: Life Security of one natural individual outside organic society equals the sum of SAMs produced and consumed within the four SAPs, (represented by capital letters with lower case subscripts to indicate LOE):
 
$$I.N. = W + F + K + E.$$
- Formula Two: Life Security of one person in organic society equals the sum of individual level inputs (Formula One) plus organic society's five SAP outputs of multiple SAMs:
 
$$I.S. = I.N. + L. + K. + O. + E. + C.$$
- Formula Three: Life Security of one subject/citizen in a state, equals the sum of organic society SAMs plus state SAP-generated SAMs:
 
$$L.S. = I.S. + O. + E. + K. + M. + C. + E.$$

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### Template for analyzing a SAM

- Level-of-Existence = LOE<sub>1-4</sub>
- Security Action Platform = SAP<sub>1-15</sub>
- Identification of 'Initiator + action + target' = Subject + Predicate + Object
- Intended consequence = Positive or negative?
- Unintended consequence(s)
- Resources required v. resources used
- Effect on life-length of object
- Positive or negative for Subject's (Initiator) life security
- Positive or negative for Object's (Target) life security

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### Example of a Negative Security Action Monad @ level of natural man---Temüjin kills Bekter

01. Level of existence	Natural - the family had been shunned by the clan and their primary aim of survival took precedence over custom and ritual.
02. Security Action Platform	Family [F i] - involvement of only five individuals all related by blood.
03. Initiator (Subject) + predicate + target (Object)	Temüjin + kills + Bekter
04. Intended consequence	Eliminate rival half-brother's rivalry for dominance and food
05. Unintended consequence	Recognition of Temüjin as ruthless and decisive youth
06. Resources required v. used	Recruited younger brother as accomplice; skilled use of bow & arrow
07. Actual effect on life-length of Object	Produced Bekter's EOL (End of Life) ; eliminated potential rival to Temüjin within the nuclear family
08. Positive or negative for Subject	Positive for Temüjin - removed rival for family dominance
09. Positive or negative for Object	Negative for Bekter - violent EOL

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### Example of Positive SAM @ organic society level, Dobun Mergen saves Ma'aliq Baya'ut boy

01. Level of existence	Organic society - evidenced by presence of custom, exchange, and common language ("asked the hunter")
02. Security Action Platform	Social obligation/loyalty [Oo] Social economy [Eo]
03. Initiator (Subject) + predicate + target (Object)	Dobun Mergen + feeds + starving man of Ma'aliq Baya'ut clan
04. Intended consequences	Save life of supplicant from starvation; acquire a young servant
05. Unintended consequence	The servant boy later fathered three sons with Dobun Mergen's widow
06. Resources required v. used	Surplus venison, acquired from man of the Uriangqai tribe
07. Actual effect on life-length of Object	Postponed his EOL
08. Positive or negative for Subject	Positive - acquired a bondservant; Negative - years later, introduced suspicion and probability of bastardy among Dobun sons, exile of youngest son
09. Positive or negative for Object	Positive - extended life-length; Negative - surrender of son.

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### Positive SAM @ Organic society Level-of-Existence - Jelme saves Temüjin

01. Level of existence	Organic society
02. Security Action Platform	07. Social obligation/loyalty [O <sub>s</sub> ]
03. Initiator (Subject) + predicate + target (Object)	Jelme + nursed + Temüjin
04. Intended consequence	Recovery from wound
05. Unintended consequence	Jelme risked life to steal kumiss from enemy camp for Temüjin's great thirst
06. Resources required v. used	Loyalty, stealth and cunning
07. Actual effect on life-length of Object	Saved Temüjin life; PLPD
08. Positive or negative for Subject	Positive for Jelme - earned gratitude of Temüjin
09. Positive or negative for Object	Positive for Temüjin - EOL postponed

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### State Level-of-Existence - Genghis Khan organizes his bodyguard

01. Level of existence	State
02. Security Action Platform	13. Coercive institutions[M <sub>s</sub> ]
03. Initiator (Subject) + predicate + target (Object)	Genghis Khan + organized + bodyguard
04. Intended consequence	Protect the sovereign from harm
05. Unintended consequence	Raised the supremacy of the army in government
06. Resources required v. used	Loyalty, merit, competence
07. Actual effect on life-length of Object	Fighting and guarding division of labor - mutual protection
08. Positive or negative for Subject	Positive for Genghis Khan - protection from assassination or other threats
09. Positive or negative for Object	Raised status and responsibility of personal guards

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