

SOUL & SURVIVAL

The common human experience



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GRANT BENTLEY

PUBLISHED BY GRANT BENTLEY

First published 2008 in Australia by Grant Bentley
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National Library of Australia
Cataloguing-in-Publication data:

??????????
ISBN 978-0-49529-3 (pbk.)

??????????

Produced for Grant Bentley by Allan Cornwell
cornwell@surf.net.au
Cover design by nishnish
Printed in China through Bookbuilders

Papers used by Grant Bentley are natural, recyclable products made from wood grown in sustainable forests. The manufacturing processes conform to the environmental regulations of the country of origin.

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Chapter 1

THE GREATEST EXPERIMENT IN HISTORY

*God grant me the serenity to accept the things I cannot change,
courage to change the things I can, and wisdom to know the difference.*

Reinhold Niebuhr

Finally the letter arrives. You'd been telling your family and friends that you didn't really care if you were accepted or not. That it was all a bit of a joke. But that is not the truth. You desperately want to play. Privately you have been crossing your fingers and praying to be selected. Now, finally, you will know.

About twelve months ago you entered a competition. The people in charge called it a social and historical experiment, combining with the media to form a new era in entertainment. 'Histrotainment' was what they were calling it, and you wanted to be a part of the competition.

You had a vague idea what you were letting yourself in for. You had entered your name into a competition where twelve hundred people were going to replicate history. You didn't know how exactly but it sounded exciting.

Slowly you open the letter.

'Dear ... congratulations, we are pleased to inform you that your application to be part of our new and ground breaking adventure has been successful. Our cultural and historical aim is to ...'

'Yeah, yeah ... whatever!' you say to yourself, 'just get to the point.' Then you see what you are looking for – the money – and it's even more than they said in the brochure. When you first read about this event and how they were calling for volunteers, your enthusiasm was lukewarm at best, but when you saw how much money was being offered to those left at the end, you were suddenly very interested indeed.

The project itself is enormous and constitutes the largest social experiment ever funded. Government research units together with universities, professional organisations and movie makers have all come together to finance and learn from this event. The experiment will run for three years. Its aim is to see whether social evolution would repeat itself in the same

manner as it already has in human history. The researchers hope to gain an understanding of how human culture developed, and why.

Participants will be isolated from family and friends for a period of three years, and then it might take another one to two years for them to re-integrate back into the community. Careers and future earning potential will be severely affected.

In return, the people taking part in the experiment will never have to worry about money again. Of course, there is a catch. Only those remaining at the end of the three-year period will be paid, the rest will receive nothing! Even if you pull out or are forced out the day before the three years is up, you get nothing. This was the incentive to try hard, and to avoid any 'I'm not doing it and you can't make me' attitudes. Anyone who doesn't try to participate will be removed immediately and paid nothing.

Trembling, you re-read the opening of the letter just to make sure you have not made a mistake. It is now the fourth time you have read it and the words are still the same – you are accepted. Suddenly your excitement vanishes and is replaced by disbelief. The sum you were told you would get is not what they are offering now. This new sum is more, considerably more. And for a special reason.

The twelve hundred participants are to be divided into four groups of three hundred. Each one of these four groups will have a team leader and one of the leaders chosen is you. 'This is insane,' you say to yourself, 'I have never managed anything or anyone in my life.' This of course is all part of the experiment, but it sends shock waves through you.

'Your duties as team leader include organising work parties, maintaining social order, health and welfare, as well as deciding who will leave the group if that need arises. Your selection as team leader is not negotiable and you have until ten o'clock tomorrow morning to inform us of your reply. Your reply will consist of a single word, either 'yes' or 'no'. Failure to accept this team leader position means you forfeit any place in this experiment and any future dealings with it. We look forward to your reply.'

This is why you are being paid extra. After a sleepless night weighing up all of your options you finally and nervously send your decision – 'yes'.

The following week in a large hall you gather with two hundred and ninety-nine other people to listen to your instructions. The splitting up of the twelve hundred participants into four groups has already taken place and the organisers are careful to make sure that none of the groups meet.

Your group, simply called group three, listens to what the organisers have to say. A woman standing on the stage walks to the microphone and begins.

'All three hundred of you will stay together as one single group. Each group is intended to mimic the concept of a tribe as it would have been

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thousands of years ago. Your job is simply to survive and to do the best you can within your group. Each tribe or group has been assigned a team leader and this team leader will serve and behave in the way a tribal chief would have in prehistoric times.

'The area where you will be staying is a vast area of privately owned property given to us by a philanthropist. It is now yours to do with as you will for the remainder of your time. You do not have to be environmentally conscious, in fact you can choose to tear the whole place down if that's what you want.

'The property is vast. It is a mountain that stretches down to the sea. Being near the ocean, the mountain catches the clouds, so significant rainfall is experienced on one side but not on the other. This gives us our four diverse ecosystems, or habitats. One is the upper half of the mountain itself. This is an alpine environment. The lower half of the mountain, rich in rainfall and soil, is a heavily wooded forest environment. The third, the one in which you will reside, is a coastal environment, and the fourth is the dry side of the mountain, where it is mainly open, flat pasture land.

'As you have probably worked out, the twelve hundred participants have been divided into four groups. Once you have been assigned to a group, you must stay in that group for the remainder of the experiment. Anyone disobeying this rule will be sent home and they will forfeit any payment. We have placed cameras in every camp so behaviour and compliance can be monitored. The rest we leave up to you.

'Each group has a team leader and their decisions must be obeyed. However, if we feel they are turning from team leader to tyrant, they will be replaced. Anyone who is asked to leave, or who leaves of their own accord, will be sent home immediately, without remuneration.

'Each group's allocated area is one of the four ecosystems. From now on the groups will be referred to by the name of the habitat they dwell in. Group one is now the mountain group or mountain people, group two is the forest group or forest people, group three – that's you – are the coast group or coast people, while group four are the plains group or plains people.

'People from each group must reside with that group. This means you are free to talk and to meet people from other groups but you cannot live anywhere else but with the group to which you have been allocated.

'Now, this map shows the zones which represent each group's territory. For example you coastal people have this area here. That means this area of beach, together with the hinterland up to and including all this area, until the next section begins. Your section includes an estuary, some marsh land, a small, open, flat grassy area and the lightly forested woods extending to the upper part of the river.

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‘The river as you can see, winds its way down the mountain almost cutting it in two as it flows across the mountain face before heading in a southerly route toward the ocean. This is where your land stops and the forest group’s land begins. In short the coastal side of the river is yours, while the forest side of the river is theirs.

‘On the mountain, the forest continues upwards until it stops abruptly. Above the tree line is the home of the mountain group. Their territory ranges over the mountain top and down the other side to the ravine. Here their land stops and the land of the plains group begins. The ravine itself is only small and there is no real problem crossing it.

‘The aim is simple. Try to cooperate with each other so you survive both as individuals as well as a group. Which laws you decide to create and enforce and the etiquette you choose to adopt is entirely up to you. There will be no outside interference unless life is at risk.

‘You will be given some basic non-perishable food stores such as flour and rice, but only enough to last you for a few months. We estimate that you will have enough stores to live off for one month if you choose to eat from these stores entirely, or you could survive up to three months if you use them as a supplement to other food sources you can organise. It is up to you, but you must understand that if you run out of stores and no other food sources are available, we will not risk the lives of the group, and your involvement *as a group* will be cancelled. In this case, no-one will receive payment, so it is in your best interest to begin establishing yourselves as quickly as possible.

‘I think that just about covers everything so I will leave you to get organised. You have one week to prepare yourselves, say your goodbyes and do what you have to do. No-one selected has any physical ailment so medical supplies are not necessary, and you are not permitted to carry any sort of drug, prescription or otherwise, not even a painkiller, as that would defeat the purpose of the experiment. If someone is badly injured they will be evacuated but that also means their contribution is over. Whenever someone is removed, evacuated or expelled from the group for whatever reason, fault or no fault, it is the historical equivalent of dying or being banished, which in previous times was the same as dying but just took a little longer.

‘The rules allow you to bring one change of clothes but nothing else, and I can assure you that one change of clothes is one change more than what most people had back in the past. No books, pens, paper or anything from contemporary times are permitted, and all bags will be checked. Good luck and I wish you all well.’

After the speaker has finished you are brought on stage and introduced as team leader. It is explained that your selection was random and that your

decision is law. Others can question, counsel and advise but all must adhere. Once a week, a member of the organising team will meet with you to check that everything is okay and to act according to your advice, although the extent of their action is limited. Occasionally you will be called on to make the tough decision of who can stay and who must go. The organisers will enforce this decision on your behalf.

Privately, you are told of some other rules and these are not discussed with the rest of the group. The first of these concerns food. If food supplies run too short, to the point of rationing, and rationing continues for more than one month, you must select people to leave the group. If rationing is severe because starvation is imminent, you can remove however many people you consider necessary. This will continue until you feel that the group's population has reached a sustainable level.

The next rule concerns behaviour. A group is a team and the happier and more content it is, the better it operates. If you believe someone constitutes a risk to the life or wellbeing of an individual or to the group, you and you alone have the power to remove them. All you need to do is tell one of the organisers when you next meet and they will take care of it. Punishment for wrongdoing is the responsibility of the team leader. However, should you misbehave or should the group get tired of you they may have you removed, but that cannot happen without cause.

The team leader has the right to assign specific people to specific tasks. You can choose to have advisors, or you can gather together a ruling body like the senate of ancient Rome, to look after the affairs of the group, but you are not allowed to abdicate. Now, with everything established and in place, it is time for the experiment to begin.

The experiment

One of the first things you notice is the weather. It is summer but not excessively hot, although that could be because you are near the sea. It has only been a few hours since the landing and after a period of getting to know each other it is time to look around. Someone suggests that a fire should be lit and the group agrees so a few of the group gather driftwood while others spread out to have a look around.

Your stretch of beach is long and sandy. The water's edge is divided into two parts. Half of it is open water while the other half is a rocky shelf. When the tide is out this will leave a scattering of rock-pools and that is good news. About two hours later, the group begins to reassemble to discuss their findings.

The estuary is salty and extends up to the bend in the river where it begins to freshen. That also is good news. The woodland near the river is open

forest and it's extensive so timber for firewood and hut building will not be a problem. Further down the beach, the flat land rises steeply and there are five caves in the cliff face. This is where the group will spend their first night.

Some of the group go off to scout for berries and other possibilities for food but come back with the report that nothing could be found. With night approaching it is agreed that a few should try to catch some fish, while others will bring wood to the caves for the first night's camp-out. But all the plans go wrong. Firstly, after trying for nearly two hours, the fishing party returns empty handed – there will be no food tonight. Even though the group has flour and rice, no-one has collected any water and the caves are far from the fresh water above the river bend. On top of that, there are no pots, pans or buckets to carry the water in, even if someone had thought of it. You do have one box of matches, so at least a fire can be lit.

Moving into the caves seems a good idea at first. However, the people carrying the wood struggle to climb the cliff face, some of them even drop their loads into the water below. Storm clouds approach and soon the wind is howling. A strong onshore gale drives rain and sea-spray into the caves which are nowhere near as deep and protected as it first appeared.

With bellies rumbling and cold, wet bodies shivering, the first night of three years passes. Hardly anyone sleeps and over the course of the night, complaints turn to bitterness and tempers fray. Some begin to take charge, telling everyone what should be happening, stating how different things would be if they were in command. By morning, alliances have been made and loyalties divided. Groups have formed within the group and enemies created due to the cross words exchanged during the night. Some are pleading for calm while others want to go home – and it has only been twelve hours.

In the morning everyone comes out of the caves, assembles on the beach and looks to you. Clearly something has to be organised. The most basic of basics is food and shelter, so you arrange the group into separate units. The first is a large hunting group and the second a group to gather wood and keep the fire going, while the third you assign to make huts.

During the second day you learn some things you didn't know before. Firstly you learn that attempting to catch fish without hooks, bait or nets is an unproductive task. Secondly you learn that chopping down trees without an axe is just as difficult. Thirdly, because you still do not have any pots, you discover that uncooked rice is revolting.

Slowly but surely the group gathers its momentum and the first week finally passes. At first a few seem to be luckier than others at catching fish but you soon realise that it is not luck at all. In the evening when the tide is low, large schools of stingrays come into the shallows to feed. A man in the

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group works out a way to catch them by using a branch to pin them to the sea-floor, dragging them to the beach along the bottom and flicking them on to the sand, like a scoop.

Using sharp shells as knives, stingrays are cut and skinned and thrown on to the fire. Other hunters soon follow and stingrays are being caught continuously. Some hunters are good enough to catch one or two, while others catch five or six. After a few weeks it becomes clear which hunters are good, which are average and which are not very good at all. This is important knowledge and the continuing existence of the group depends on you understanding who is most skilled.

Although in raptures over of the taste of the meat in the cooked stingray wings, a woman in the group is alert enough to realise that the barb at the end of the stingray tail would make a good spear. Next morning she sets about making spears and soon some of the hunting party have weapons. Now, not only are stingrays being caught, but so too are other fish – all due to the spears.

The introduction of the spear means you now have to make your first real decision as leader. Who will get the spears and who will not? Obviously there are not three hundred spears, but then again not everyone fishes, but even for those who could fish, there are not enough spears to go around. The woman who makes the spears has managed to make a dozen throughout the day but that is hardly enough. So who gets the twelve spears? The twelve best hunters of course.

You are pleased with yourself. At first you thought you could never manage this role, you were sure it was more than you could handle, but you are feeling confident now that you have made the right decision and what's more, it was easy. You had already noticed that some of the hunting party were 'luckier' than others but you also know that when luck is consistent it probably isn't luck at all. Some people are just better hunters than others, so when it comes to deciding who should get the limited number of spears, the answer is obvious. The people to get the spears should be the ones who can make the most use of them. A good hunter with a spear can catch ten fish, while an average hunter may only be able to catch two or three. You have made the right decision and life proves it, because the catch made by the hunters who were given the spears increases markedly. The problem is that a dozen hunters with spears cannot feed three hundred people and food stores are still dropping rapidly.

What do you do? Do you take more people off firewood collection and water gathering and throw everyone into fishing and if so, how much does it really improve matters? After all, half the hunters out there are hardly catching anything at all and a small percentage catches nothing day after day.

Finally you realise the answer you are searching for. Once the spear was made it increased the hunters' catch, so the answer is not more hunters, it is better hunters, and the best way to do that is to provide the right tools. It is time for you to make an important decision and you think, 'If I can find some talented people to make weapons and tools, the hunters can be more productive.' So you decide to take some people away from fishing, but this turns out to be a bad mistake.

There are three extremely good hunters and you reason that they are the type of people who might be good at everything. After all if they can hunt well, maybe they can make spears just as well. Then perhaps you can build some real huts rather than the leafy piles of rubbish you are all forced by necessity to live in, but this doesn't turn out to be true. Most people are not good at everything even though some are. Most people are good at one or two things, capable at a number of others and not very good at all with what's left over.

When you take your three best hunters away from fishing and put them into tool making you notice that two of them are adequate at the job while the other, the best hunter, is terrible, and the daily catch drops significantly. You will never make that mistake again. On top of it all you can see that the three of them are nowhere near as happy when making tools as they are when they are fishing.

You are learning a lot about human nature and you are beginning to recognise individual strengths and weaknesses, which makes you a good and valuable leader. Early in your life you were taught that anyone can master anything, that we can achieve anything we want to, providing we work hard enough, but now in this practical world, you realise that is not true. Anyone can become capable if they work hard and practise, but you can see first hand that some people have a natural edge that puts their results above what hard work alone can achieve. What you now know is that while hard work beats lazy talent, nothing beats talent and hard work.

A few men and women have made jugs to carry water. They are very good with their hands and now the group does not have to huddle together round the water's edge getting on each other's nerves. You bring these people together with the woman who made the spears and ask them to devote their time to weapon making, which they happily agree to do because they hate fishing. Now your hunters are free to go back to the water and the catch immediately improves.

With a small number of people entirely devoted to making weapons, the number of spears, bows and arrows increases at a rapid rate. A number of other people come to you and express their interest in joining this craftsman group and you agree. As a result, within a few weeks there are over a hundred

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new spears and many bows and arrows and there is so much fish that none of the stores are required.

As wonderful as this is, man cannot live by fish alone – other food sources must be found. With fewer people catching more fish thanks to the new tools, others are free to help with other tasks and you decide to send them out to look for different types of food.

In the middle of the day a few of them return with handfuls of berries, so you give them an earthen water jug and off they go to gather some more. So you make another decision. You take one of the craftsmen away from making spears and put them on to making jugs to carry water. You do this so the gatherers have something in which to bring back the berries, without taking away necessary tools from the rest of the group.

So far, your management skills have been good and the group as a whole has gained in morale and strength. At first you had the whole group fishing and gathering, but although it was surviving the group was not really prospering. Then, by taking some people who were talented with their hands away from fishing and putting them to work crafting spears, bows and arrows, jugs and now fishing hooks, you increased the amount of food caught, allowing even more people to leave the hunting role to forage and gather for other types of food.

These people become known as the gatherers and many, although not all, do a wonderful job. Over time they learn about the different species of plants that grow in the area. While there are only small quantities of fruits and berries growing in this sandy soil, a woman in your group discovers an edible root vegetable. Not very tasty, but it sets like glue, so it keeps hunger pains at bay and that's a welcome contribution to a diet based on fish and the occasional berry.

The weather is becoming colder. Summer is clearly over and it is well and truly into autumn. Then one morning the wind starts picking up and soon it blows ferociously. The winds of summer came from the west but this wind blows from the east, and fish in your bay do not come close in to shore while a strong easterly is blowing. Each time the wind blows hard from this direction, the hunters come back empty handed. So far this has not been too much of a problem because you have been able to dry and smoke fish and have some reserves.

In the past the easterly usually stopped after a few days and hunters caught fish in record numbers as hunger forced the fish to swarm back into the shallows, but now it is the fourth day in a row. The week passes and you are now well into the next week and still the wind blows from the east and the catch is small. On top of this, the berries and fruits are also disappearing as the season changes, and all that is left is the vegetable you call 'glue root' and a few leftover stores.

By the third week you have placed the group on severe rationing. As usual you meet with the coordinators of the experiment as you do each week, but this time you must discuss the food shortage. It is clear that some people must leave the group or everyone will starve. You dreaded this moment but it has to be done and you know it.

You call your council together. Two people from each craft group who represent the others working in that field. The agenda of the council meeting is simple – when there is not enough food to go around, people have to go. The task is unpleasant and turning people into numbers unsavoury. In the past you would have been revolted by people who were forced to separate others, judging this behaviour as disrespectful to the sanctity of life, but now you are in this position and there is no other way.

Centuries before, this same event occurred time and time again but in those days it was for real. When food grew short, as it always did, people were expelled and banished so the remaining members of the group could survive. Sometimes people were killed outright and in extreme conditions homicide and infanticide were common practices until a famine subsided.

Once the council sits down, you begin.

‘The predicament we find ourselves in is obvious. Fish catches are insufficient, reserve stocks are already running low and the summer fruits are now out of season. Something has to be done and we cannot wait any longer, there are simply too many mouths to feed. So as I see it, we only have two options, but I will be happy to hear any other ideas. Our first option is to stay unified as a group and hope that our luck will change, or we can begin the task of eliminating people from the group.’

‘How many would have to go?’ someone asks.

‘I am not sure of numbers, that’s something we will have to discuss later. What I am after now is certainty of direction. Do we tough it out as a group or do we sacrifice a few for the many?’

‘The trouble with sticking it out as a tribe,’ a woman representing the craftsman group answers, ‘is that the rules state that if our food supplies drop to unsustainable levels and the whole group is in danger, they will pull the plug on us all and we’ll all go home empty handed.’

‘That’s true,’ you answer, ‘they were quite specific about that.’

Another of the council interjects, ‘But that seems stupid. Why would they pull the whole group out, wouldn’t that ruin the experiment?’

‘No, not really,’ the woman replies, ‘it was common in the past for whole tribes to die out due to changing conditions or mismanagement. You have to remember that they are trying to replicate history so they can have a better idea of what may have happened. To us this is a game, a competition that we are all trying to win so as we can be rewarded at the end, but for them, the

agenda is different. If we can't make it, maybe that means that one quarter of the population that struggled to hang on to life failed also. I don't know what it all means, all I know is we are in real trouble and my vote is that people should go.'

'This is not a democracy,' you remind them, 'there is no voting here, just opinion, the decision itself is mine and mine alone.'

'Then my advice is to reduce the number of people in the group,' the woman replies.

'Okay,' you continue, 'is there anyone who disagrees with cutting numbers and thinks we should tough it out as a group?'

No-one replies, it is unanimous, people must go.

'We cannot make this decision lightly,' you add, 'the people we choose are going to lose a lifetime's worth of money, and for some this was their last chance. You are the leaders of the different work groups so I want to know who you think should go.'

At this point you sit back and watch as talk turns to argument, and argument turns to anger, and it is here that you intervene.

'This is getting us nowhere. The problem is that we are talking about individual personalities, whether we like them or not, but I don't think that should be our first consideration. I have done a lot of thinking regarding this and it is my firm belief that personality, at least at this stage should be taken out of the decision. What we do not want is another debacle like what happened when I took the best hunters out of the water and put them on to spear making. I must be very sure in my own mind, and I can't believe I'm even saying this, that the people we send home are expendable. All of us must come together and discuss honestly who is valuable to the group and who is not. This is not a game where one person wins; we only win if *all* of us make it to the end. We must make sure that no-one valuable leaves.'

'Define valuable,' someone asks.

'Well, by valuable I mean skilled. Take the hunters for example. While most people catch something every now and again, only a few people catch something every day. Surely if we have to banish someone, it should be someone who doesn't catch much. I mean what is the point of sending home someone who is good at providing us all with food?'

This type of logic is impossible to refute because deep down everyone knows it is the truth. Why would the group get rid of the skilled and the hard working? As tough and as ruthless as it seems, the least skilled and the lazy must go first.

Stores and fresh food supplies are almost exhausted and everyone is continuously hungry, so together with your council you decide on some radical measures. You are going to cut the group by one hundred people in

one swift motion. This figure is agreed upon by all as the minimum number needed to get a positive effect. You now begin to understand the impact of history, where famine or disease would slash the population.

All through the night you and your council argue and debate about who should stay and who ought to go. In the end it becomes a discussion about who is the least productive and the most likely to avoid work.

While many are busy there are always some who make themselves scarce. They either don't work at all, fail to show up or work so poorly they may as well not be there. The lazy and the absent are now on their way home but they have friends who still remain, discontented and frustrated because of the departures.

A few weeks later with the fish not biting and fruits out of season, many of the remaining group take the opportunity to help build bigger and better huts from the ti-tree. Each person is down to half a cup of rice a day, some glue root and one small piece of flat bread made from flour and water. Morale is very low.

Then, as quickly as it started, the east wind stops blowing and a few days later the fish return to the bay. Many bemoan the timing. If the change had occurred earlier the group would still be complete but how was anyone to know? Soon there is a big enough catch for everyone to have at least one decent meal a day and not long after, fish and shellfish together with clams, mussels and oysters are all being harvested at a rapid rate, and you now have a surplus. Next time you will not be caught unprepared and the salting and smoking of fish is done at a frenetic pace.

The flour and rice are put away for future desperate times. You are proud of your decision and believe you were right to cut numbers. With fish and other seafood preserved, stores do not have to be touched and your group is again in good shape.

The gatherer group has been cut down in numbers and some have been reassigned into hunting and craft. Trying to do their best, some of the gatherers decide that desperate times call for desperate measures, and cross the river to scout for food in the forest group's land.

After travelling for some time, the scouting party smells wood-smoke and realises they are near the forest group's camp. Some are nervous about being on forest land uninvited, but the party agrees to make their introductions. Two of your group ask whether the forest group is short of any supplies. What each group hasn't known until now is that different supplies were allocated to each group. Everyone has assumed that all groups were given the same.

On their return the scouting party tell you what transpired. Because the forest is usually more bountiful, the organisers had decided that the forest group should receive less food but more implements. As a result they have a

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surplus of axes and shovels but due to low rainfall they are desperately short on food. In fact, the forest group has sent one hundred and fifty people home in order to survive, fifty percent more than your own radical measures.

The self-appointed leader of the scouting party has a long discussion with you about the possibility of trade, and when you agree, they start their return visit laden with salted and smoked fish. Three days later they return with as many axes, shovels and knives as they could carry. Up till now the craftsmen had been using axes made from shells and sharp rock but now they had real tools.

Since the gatherers' first visit to the forest group, trade has taken place regularly and now you have more axes than you need, so it is time to establish a group of traders for the purpose of trading what you require rather than making everything yourself.

Travelling without permission through the forest group's land, some of the traders go past the tree line to the mountain group, while others keep moving until they reach the plains people.

The mountain group were given no food or tools; they received goats, sheep, tents and a number of buckets. The plains people were given some food, seeds and established plants.

Over the next few months your allocated traders deal with all three other groups and build your supplies to a level where you now have some, albeit minimal, comfort. However, to keep trading your group must keep providing fish or you will receive nothing in return. On a number of occasions supplies still run precariously low and each time this occurs, people are expelled.

Those left are trying hard to not upset others in their group or to fall behind in their responsibilities; all fear the next expulsion could be them.

Throughout history this same event has occurred over and over again as groups and tribes went through periods of feast and famine. The fear of rejection that resides in us stems from this heritage; so too does a sense of responsibility, as well as the need for approval.

To the organisers of the experiment, events are moving along according to plan. Of course, society is going to develop differently in this controlled environment, so how history actually unfolded can never be really known, but so far it is a good start. The people in this experiment bring their existing knowledge to their group, something that in historical times people had to accumulate over time.

With winter's arrival, life becomes more desperate for all, but especially for the snowed-in mountain people, since much of the feed for their animals disappears. The mountain area has a supply of small tough plants and grasses suitable for the warmer months but in winter the land is infertile. Even the plants that exist in the summer time are far too few and woody for human

consumption. The mountain group survive by living off the animals that live naturally in this environment, using their milk, blood and meat as food. Only goats and sheep can live from the meagre growth found in the mountains.

The mountain people and their animals are suffering. In desperation they drive the herd down the mountain onto the plains so their animals can feed, but this is not their land and the plains group had cultivated much of it. The plains people use this land because it is less arid and crops grow easily and quickly. The sheep and goats destroy a large part of their crop and the plains people demand recompense, because they too are facing hardship and shortage, but the mountain group have nothing to give. Retreating back into the mountains many of the group herd their animals back down to the plains at night; if they don't, their animals will die and they will lose everything.

The farmers know the animals are eating their crops, but the organisers can't interfere. There are often altercations both within groups and more frequently between groups. Envy and desperation develops when the traders bring back stories of access to animals, grain and implements that the others do not have. On a few occasions small parties attempt to steal from another group and all groups have to implement some protection. The plains people, left with no other choice after the invasion of the mountain people and their animals, form a security force. As happened in history, the need for the warrior begins.

The plains group now find themselves in a predicament. A sub-group has developed, consisting of a small number of people who are loud and aggressive. At their last meeting, the plains council decided the sub-group had to be broken up. Some wanted to be rid of them but others wanted them to stay as they were hard and diligent workers. The trouble was, they drove many in the group too hard and expected everyone to have the same endurance they had. They were exhausting and with their surplus of energy, competitive and driven.

The plains council thinks of banishing this sub-group, but then they have a better idea; the sub-group can become the group's security. They have the endurance to patrol the long distances required, as well as the attitude and demeanor to deal with potentially volatile situations.

The mountain people of course, reply with a strategy of their own and form their own group of 'heavies' with the express purpose of taking food. You know of all these events because your traders tell you when they return. The mountain people are not actually bad or doing the wrong thing by stealing food from other groups. Maybe the plains people are bad and selfish for not sharing?

You understand that dividing life into good and bad is irrelevant and confusing and leads to failure of understanding. The plains people are not

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selfish, they are protecting what they have, and the mountain people are not bad, they're hungry. If the mountain group do not get food for their animals the organisers will fail them and a lifetime's worth of money is lost, but if the plains group give them their reserve, they have no reserve of their own. One more calamity and they are out. Everyone must protect their own self-interest because scarcity of resources demands it.

Even in the forest, food becomes scarce over winter but at least there is enough, when combined with the food you trade to them, to keep the forest people going. Your own tribe, the coastal group, are faring well and have developed largely because of your good management. You realised early that people have strengths and weaknesses and you put people into tasks appropriate to their skills and personality. That means your tribe is the most productive of all.

And so the year passes. The groups have by now become well established and trade regularly with each other. The plains people have started crop farming while the mountain people shepherd their animals; hunters still dominate both in the forest and on the coast while craftsmen and traders play an important role in the lives of all. During spring, summer and autumn, life is pretty good on the whole.

But now winter is approaching again and you realise the flimsy wood provided by the ti-trees and wattles and other light coastal shrubs is not enough for proper housing. However, thanks to a bountiful ocean and a river-estuary you have an abundance of fish, shellfish, ducks and swans as well as other water birds. Your traders now swap goods for services and the forest group send cut logs from large forest trees down the river in exchange for a variety of food. Now you have more protective shelter as well as full bellies.

As the winter worsens the forest group also establishes a security force to protect their land and stores because both the mountain and the plains groups are encroaching onto their land. When the sheep and goats eat the growing crops they eat much of the plains group's food supply. This forces both the mountain and plains people into the forest in search of food, but the forest is having difficulty supporting one group, let alone three. It is not long before your own hunters reported dwindling bird stocks from the estuary, as well as sightings of foreign hunters in your bay.

Despite the alarm, you play down suggestions of retaliation and embargos, deciding instead to wait and see how events pan out, but when for the first time ever your hunters come back empty handed from the estuary, without so much as an egg, you have to act. You need security of your own and you need it quickly, otherwise all the bird life will be gone and there will be too few to breed up the stocks you need.

Protectors are different from hunters because the job requires a different personality. Hunters have to be quiet, subtle and patient, whereas security needs an obvious presence. They are stronger, louder and more controlling, so you pick a group of louder, stronger and more forceful people. With their determined and overt personalities protecting the stock, bird numbers once again begin to rise. Your ability to get the right people for the right task is your group's greatest strength.

During winter the situation looks set to explode and the organisers are ready to call the experiment off, but spring relaxes those pressures. What everybody learns is how reactive human beings are. We all like to think of ourselves as separate units, people who can cope and manage their own lives regardless of the feelings, moods and actions of others, but now everyone realises this perception is very limited. The winter shows that when one group acts, all must act in response, and if one is tense, all are tense.

It takes a while for you to realise just how important this understanding is. You had been taught throughout your life to 'get on with your own business and not to worry about anybody else.' Independence, and not letting the opinions or moods of others affect you, were regarded as virtues. But now you know that when someone living with you is stressed, then everyone will be stressed. It is impossible for human beings to not react to changes in their environment, and their environment consists not just of the physical world, but of the people around them.

The development of the warrior comes as a surprise to the organisers. They think that the threat of expulsion is enough to deter people from threatening others, and so there would not be a need for protection and security. What they don't count on is the weather. Snowfalls are heavier and come sooner than expected, leaving all the groups unprepared and although actual violence does not occur, the threat of it is very real.

Another surprise is what happens during those cold evenings by the fire when a few members of the group inspire everyone else with their stories of faith and their willingness to accept hardship along with success. A few begin to provide a counselling role and basic health services. A small, dedicated group establish a retreat. The retreat is built, maintained and supplied by supporters. This retreat gradually comes to provide essential support for the community. Not so much physical support as spiritual support. The combination of prayer and meditation, teaching, counselling and help for the sick makes the retreat a common meeting ground for people from all four groups. The organisers allow the retreat to continue because it is a part-time church and hospital that is staffed by people who continue to function as active members of their group. These people acquired an extensive knowledge of various herbs and plants, to alleviate pain and heal wounds.

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Their actions replicated history's role of the shaman and the priest.

With the coming of another spring tensions ease. The snow on the higher peaks begins to melt away exposing the grasses underneath. In the mountains goats and sheep give birth to kids and lambs and flocks increase by a third within months. At last the mountain group can relax and find food for their animals without the necessity of encroachment.

Flocks of ducks and water fowl arrive. In the forest birds, pigs and deer are abundant. On the plains the established plants are flowering ready to sprout fruit in the summer, while vegetables including corn are growing in the surviving fields.

Not content to sit back and wait, you make a very interesting decision. Bird stocks are replenishing but it will take many months to return to healthy levels especially when you take into account natural predators and hardships; eggs are eaten by snakes and chicks are taken by hawks. Ducks are a welcome change and are becoming a staple in the diet of the group. Both their meat and eggs are sought after and no-one wants to go back to just fish. You decide to domesticate ducks.

A woman in your group is used to dealing with animals. She knows how to clip wings and hatch eggs, so you put her in charge of organising a group to help her while the craftsmen get busy preparing hatcheries and fences. The people needed for this new role must be suitable if the task is to be accomplished successfully. Bird domestication requires patience, nurturing, management and protection.

After several months she and her helpers are making great progress and the operation is hailed as a success. The hatchlings, because they were raised by hand, have bonded with their handlers and now follow them wherever they go. Soon they will be mature enough to breed and other hatchlings will follow. By next winter there will be enough ducks and swans to supply meat and eggs for the entire group.

Your traders in their dealings have bartered food for seeds. As part of their original survival package, the plains group were given a large supply of seeds. This included grains and vegetables as well as a variety of established fruit trees. As a result the plains group crave meat so fish, oysters and ducks become a valued delicacy. The people in charge of the ducks, swans and water birds do such a good job that soon there are more birds and eggs than the group can use, so a number of live ducks are carried by traders to the plains group in exchange for seeds.

The vegetables the plains group had grown finished their season and turned to seed. Now that you have these new seeds, you decide to take a number of people away from foraging with the gathering group and put them in charge of growing a garden. Soon your coastal group is growing its own plant food.

SOUL & SURVIVAL

The soil is sandy and the garden could never provide self-sufficiency for the group but the roots added to your diet are beneficial.

As you experience the renewal of your last spring of the experiment, you take stock of the situation you are now in. For the last year or so, life has been comfortably secure. Once you had passed the half-way mark, you began to realise that things were starting to settle down. You had a sustainable food supply, and people were feeling fairly content. The threat of violence diminished as it became clear that those left would survive until the end of the experiment. You made it through the third winter with no real troubles. But how different things are now to when you set out on this adventure nearly three years ago.

At the beginning of the experiment, twelve hundred people were taken to a remote spot with a bare minimum of provisions and told to survive on their own. Three years later the experiment is concluding with four thriving, interacting, self-supporting communities. But there are no more than two hundred people left. If the experiment really does represent the development of human history then an important insight has been gained; the majority of human beings did not survive. Your group consists of just fifty people by the experiment's end, even though you had started with three hundred.

The development of sustainable resources dominated the time of the group and only by extending beyond hunter-gathering to developing tools, domesticating animals and trading goods and services were these sustainable levels reached. By the time these levels were reached, five sixths of the group were no longer present. If this figure was the same as real history, more people died or were rejected than the number who stayed and lived on.

Another insight was the necessity of skill and cooperation. Each time resources became short, somebody had to leave and it was your job to select who would stay and who would go. Because of this, the group was not a particularly happy place as people competed with each other in their struggle to remain included. Many times you contemplated what it must have been like in real history, where banishment and rejection meant starvation and death; not just losing a game. What made people in the experiment struggle and compete was the amount of money on offer, but in real life banishment meant the end.

You also learned a lot about yourself and social interaction. You learned that surviving the elements is only part of the struggle. Before the experiment, you thought survival meant shelter, food and water and protection from animals, but now you understand that survival also comes from harmonious living. You came to understand that people's greatest survival tool is each other, and as team leader it became obvious to you how much human beings depended on the skills of others.

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Before the experiment you thought that being a hermit and only needing to feed yourself would be an easier life than having to provide for a group, but you soon learned this was not the case. You now realise that the reason human history is filled with tribes, towns and cities is because we are communal creatures who depend on the assistance of others.

Without hunters the group would have starved, but without craftsmen the hunters would have no weapons. Without the trader your diet would not be varied enough to survive and shelters from wood would not exist. Without the domesticating role of the shepherd, goats, so important to the mountain group's diet, would remain wild, while the farmer's fruits, vegetables, berries and grains are the staff of life. The warrior ensures the hard work and welfare of the group is protected while the priest tends to the sick and reminds people there is more to life than food. Anything less, and human beings will not survive and culture will not flourish.

As you reflect on your experience, the difference between the past and present becomes strong. You were raised in a rich and peaceful country. This means you were getting adequate pay, sick days, and food and water to spare, variety and the luxury of boredom. But your days with nothing to do stopped abruptly with the beginning of the experiment, and so too did being selective about food. Sick or not, everyone got out of bed. Not contributing meant forfeiting and going home because there was never enough food to go around and no-one wanted to share with someone who gives nothing back.

Before the experiment, examples of taking and abundance were all around you. People complained about their purchases and were fussy about food. They craved and they desired and there was insatiable indulgence. You never realised how good plain fish could taste until you ate some after three days of nothing but rain water. You never appreciated the importance of a roof that doesn't leak until you spent a night in the rain, and you now understand why the refrigerator was invented.

But you also learned a number of other things. For a start you learned reliance both on yourself and others. You learned to see beyond the exterior of people and to look at their skills. You learned how to cooperate and the deep and lasting happiness of contribution. In the spoilt life of modern times it is impossible to explain the thrill of catching a fish or picking fruit that you have grown. It is almost impossible for others to understand the depth of the bonds that are forged in a group that relies completely on the skills and character of each other.

Through the course of the experiment your personality also changed. You used to be far more accepting and far more liberal but that is no longer the case. It was not long before you became intolerant of people who didn't contribute and your attitude of 'live and let live' hardened. Yet at the same

time your appreciation for those who were making the most of what they had increased. Self-importance faded as quickly as excess weight and the levelling of the social status of every participant made friendships easier. At this stage you were all competing with nature rather than each other.

Then times got hard and people were expelled. It was your role to 'play God', to pick and choose. The lazy and uncooperative went first, then the unpleasant and threatening. Finally everything came down to skill and how likeable and cooperative each remaining person was. If two craftsmen had the same degree of skill at making weapons but one of them had to go, it would be the one that could not turn their hand to anything else but weapon making. If both were equally versatile, then the one to go would be the one least liked, or the one with the most uncompromising attitude. If two hunters had the same quick reflexes the smarter and more likeable would remain while the other would go home.

It soon became apparent that to protect the group was to protect yourself. The more anyone contributed, the more the group wanted them to stay, after all no-one is going to remove a person who provides a valuable service and is willing to share. In a life where each is dependent on the other, contribution is everything. Sharing goods and effort is the most valuable commodity we have for our own survival. In a game where so much is at stake and contestants are being eradicated continuously, it is vital to be liked and to be held in high regard. Fear of rejection is ever present but everyone had to overcome that fear. 'Do what you have to do, no matter what,' was the chant in everyone's mind. Hard work got you through the tough times so harder work will get you through tougher ones.

You came to see that, just as in the natural world, diversity is the key to human survival and it became imperative that the remaining players find a niche that they were best fitted to. Because you were in the position where you did the choosing, you could see that the most secure people were the ones who were the best at what they did.

And so the experiment finishes. Once you have begun to settle back into the modern world, but before you lose track of the issues that have been so important to you in the previous three years, the organisers arrange a debriefing session. They have many observations they want to discuss and are keen to hear your insights as to how your society evolved.

The organisers explain that your community, for that is what it had become, had developed all seven of the traditional roles. They had expected that only the five practical, 'productive' roles would develop as they had throughout human history. These traditional roles are the hunter, the farmer, the trader, the shepherd and the craftsman. The two other traditional roles, the warrior and the priest, historically play just as important a role, but the organisers

did not expect them to develop in this experiment. They were wrong. Your community had developed both warriors and priests.

Historically, once agriculture and trading towns became established so too did an organised army. The militia, citizens who either volunteer or are drafted into the army, were no longer adequate because they could not compete against trained soldiers. Nations and cities with an organised army soon over-ran those that did not have protection, and from east to west the samurai and knight became a social class of their own. The role of the warrior is not just about war; sometimes it is not even about fighting. It is about protection and security. The warrior class flourished on every continent, but it was not the only traditional role to develop into an impregnable social class.

During the experiment, in only two short years, with food and shelter at a premium a spiritual movement began. The workers at the retreat had effectively become priests. The organisers were interested to note that the retreat was not supported by everybody and some thought it was a waste of time and resources. Only a small number were regular adherents and devotees, the majority supported the retreat because of its works, not its theology. They supported the retreat because the retreat supported others by helping with sickness and injury.

The role of the priest is about connecting with God. History is often dry and simplistic when it comes to religion, and attributes its development to a weak-minded desire for caution. The warrior creates security in this world while the priest creates security in the next. If groups have someone who can connect with God, then they have privileged access to the forces that bring a better harvest or better weather. Contemporary history views the priest as a tribal talisman, a charm to ward off evil and prevent calamity. In short, history's priest is an insurance policy.

If the definition of the priest stops here, it stops half way. Religious doctrine has God creating mankind in God's own image, as if God were lonely and needed company and purpose. 'God creates mankind, because God needs us.' However, God also exists because we need God. People need to believe there is truth and order, that life continues beyond the grave, and that life is not a waste of time. People need to believe that life did not occur against all odds but occurred because it was wanted. People want to know they are a soul as well as a collection of cells; that they have meaning and a right to exist. They want to know they are looked after and that someone cares. Whether these beliefs are a delusion or not, at a very deep level within our unconscious mind, this is what people want.

Stranded in the world of the experiment, and away from the flashing lights and instant entertainment of the modern western world, many

participants began gaining what they believed was a deeper understanding and appreciation of life. Instead of being isolated from their most basic origins, people mingled with the life force of nature. They watched birds hatch and plants grow, seeds sprout and eagles fly. They watched the weather change and the sun set. At night, they saw the stars shining just as they had for millions of years, and they began to wonder. Spirituality developed as naturally and as easily as it first did in prehistoric times.

When you first came home you felt confused. At first you thought it was the endless variety and constant stimulation of modern society. In the experiment life was simple and there were few choices. Once back in the real world you felt overwhelmed by shops and supermarkets but there was something else that was making you feel puzzled. Suddenly it dawned on you.

You realised that people, here in the modern world, were competing with each other in exactly the same way as they did during the experiment. This was an epiphany, a moment of such rare clarity that you were taken aback by your own revelation. Regardless of the fact that the world now lives in surplus, people behave as if there isn't enough to go around!

During the experiment you lived through times of extreme hunger as well as through times of adequacy and sometimes plenty, so you recognised the difference each situation had on behaviour. People are different in times of famine; they are highly stressed and aggressively competitive while in feast times they are relaxed and more forgiving. Historically, as the experiment showed, more people died or were expelled than actually survived, and the ones that did survive did so by constant effort.

In the human history of feast and famine, it is famine that is most dominant and it is famine that nature must guard against. This is so obvious you wonder why you had not thought of it before. Nature does not have to protect you against good times; it only has to strengthen and prepare you against bad. When nature passes on character traits from one generation to the next, it passes on memories and helpful hints to see you through bad times, not the good ones. Good times look after themselves but bad times can put you in the grave.

Human beings have a long history of feast and famine and the odds of survival have always been slim. As a result, people compete with each other every day regardless of resources. During the tough famine times – which was most of the time – the behaviour of people in the experiment was predictable, and that behaviour is exactly the same as the behaviour you witness at home in your contemporary society. Suddenly you understood; whether you are locked away in an experiment or it is everyday life, people behave in the same way because they have a history of scarcity in their unconscious and a survival instinct that makes them all compete whether they want to or not.

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In the experiment only the last fifty people in each group were really comfortable because the available resources were adequate for the population. Before that time everyone was focused on avoiding the next expulsion and nerves were on edge. People often displayed an attitude of, 'It's either me or you'. Competition meant you had to win the approval of others', by contributing and working hard, or perhaps by running others down; some did both. A shortage of resources meant expulsion, just as it did throughout history, when the threat of expulsion and death were always present, and life had to be managed as if calamity was inevitable. Much of the world's population continues to walk the tightrope of life and death.

Life depends on the goodwill of others because human beings cannot make it as individuals on their own. Who does the hunting while you keep the fire alight or fetches water while you sew? Who makes shelter while you plant, or utensils while you tend to the animals? Tribes, villages and cities are all testaments to the fact that we are reliant on the skill and support of others. If we could do it all we would not be communal creatures, we would be living as loners or in small family groups as bears and leopards do. Human beings could never have come this far without living in groups, but being in a group comes at a price and that means we must stay in favour. Human beings have been living this way forever; it is necessary and ingrained and it is passed on from one generation to the next as instinct.

The experiment was designed to find out how human culture developed and the organisers succeeded in their aim, but you had no such aspirations. All you wanted was to be there at the end so you could pick up a lifetime's worth of income, but you got far more than you bargained for. You were not searching for answers but you found them anyway. The organisers may know how human culture developed, but you have learned the answer to the ultimate question – what makes people do the things they do.

Every person has a survival instinct based on millions of years of collective learning. Everyone alive today is a legacy of those who survived before, and we carry inside us all the strategies nature can provide for longevity and effective competition. When times become hard, for whatever reason, we revert to this instinct because it is how we have survived the tough times of the past. The survival instinct's sole purpose is to keep us alive and help us compete for resources within a group setting. For someone living in modern western society, the threat is no longer famine – it is now all those things that we call 'stress' that trigger our survival instinct. By understanding our own survival instinct we can become better and more confident people as we learn to harness our skills. We will interact more effectively and understand the motivation behind our desires. Most of all, we can use this knowledge to truly appreciate ourselves and those around us.

During the experiment, you came to realise that just as in the natural world organisms survive by finding the niche that they are best fitted to, so too human beings survive in social groups by finding the niche that best suits them. It is these niches that we return to when we feel stressed or threatened. These niches are where our strengths become apparent to us and to others, and where we are able to do our best. They are the arena where we can best compete with others, they are our 'not so level' playing field where we have a better chance of winning.

This book tells you how to identify your own strengths as well as the strengths in others. It will identify and clarify which instincts against expulsion are still residing within your unconscious mind, why you have certain triggers that 'set you off' and why certain themes keep recurring in your life.

Perhaps you have someone you love but you find it difficult to communicate with them. It seems that each time you approach a subject everything explodes into tears or defensive anger. These things happen because you each have different forces and different memories stored in your unconscious, and unless you understand this, communication will always remain difficult. In relationships stress is frequent, and by the end of this book you will know why. The greater the difference between your unconscious memory – that is your survival instinct – and that of your spouse or partner, the more stressed you become and the more distant you grow. Soon you will know why this is so and how to manage it appropriately.

By the end of this book you will know what your natural survival instinct is, what drives it, and why. You will understand how others see you, and what you need to do in order to communicate effectively. You will understand what it is like to be in someone else's shoes.

This book teaches you a system to recognise and evaluate the fundamental forces that reside in us all, and determine how we respond whenever the pressure is on. You will be able to determine, by reading facial features, how other people look at life. You will be able to analyse and understand needs and motivations, how to keep people satisfied and how to talk in their language.

You will be able to decide which combination of seven specific categories everyone, including yourself, belongs to. This knowledge can be applied to any circumstance or environment. It can be used to enrich personal relationships and it is vital knowledge for parents. Educators can use this knowledge to improve learning by making their teaching specific to the needs of their students. Our health can improve when we understand the ancient, ingrained responses we have to stress, and the effect of living constantly with stress. In the world of business, being able to understand what is driving other people

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can lead to greater results in sales and marketing, or better strategies for dealing with your competitors.

The greatest experiment in history is ready and waiting for you join.

All that remains is for you to open your mind and turn the page.

THE POLITICS OF SURVIVAL

As the ‘experiment’ in Chapter 1 highlighted, individuals survive by existing in groups, while survival of the group depends in turn on individual skills. In order for an individual to become an important member of the group a talent, quality, personality or skill of value must be provided.

The ending of a friendship, the breakdown of a marriage or social revolution – all have the same basic cause even though that cause may be manifested in a thousand different ways. What they have in common is that for the people involved, the ‘getting’ is out of proportion to the ‘giving’.

When someone gets more than they deserve, trouble begins. From a member of the nobility being beheaded to a partner walking out of a marriage, the root cause is always the same and it stems from the experience of a thousand or more generations of famine.

Inside the survival instinct rests the memory of near starvation and what was needed to outlast that close-to-death experience. Contribution is the only way social progress can develop and continue.

The survival instinct

The survival instinct is in charge of the body. It is a force or motion that animates physical form making it reactive and responsive. The survival instinct performs two essential roles. The first is to keep the physical body in balance and the second is to defend its position. The most reactive, responsive and communicative parts of the body are where the dominant force expresses itself most. Everyone has a survival instinct. Without it we cannot live.

The survival instinct is endowed with two separate strategies. The first is an ‘attack response’. The second is a ‘famine response’.

The attack response is fairly well-defined and is over in a short time. It is a bit like the body’s response to an acute illness. The reason for this is simple. The victim of acute disease, just as the victim of an animal attack, has only one objective, to escape or fight off the attacker. Whether it is a virus or a lion, the objective is the same – get away from it or kill it.

The famine response is more complicated. It draws on all the different ways a person has for ensuring that the group sees them as being valuable. It is a long-term response. Like the body’s response to chronic disease, it

requires a complex and coordinated approach. With chronic disease, whole body systems can be thrown into confusion, and to interfere with one system means interfering with others. Patients with chronic disease can testify to the problems new medicines create. Many feel as if their lives are taken over by the regimen of pills and potions, each designed to offset the negative effects caused by the other. Famine acts in the same way as chronic disease because it affects the community, not just the individual. It does not come from a single source like infection or attack, but from a complicated interplay of environment and politics. Famine, like chronic disease, results in a complete structural breakdown unless solutions can be found quickly.

Throughout human history, famine has been a more consistent and more common experience than attack. Consequently it is famine that the survival instinct has become best adapted to and it is famine for which it has evolved the most beneficial, efficient and complex strategies.

In famine, the response of the survival instinct is twofold – firstly, readjusting emotional personality and secondly, emphasising talent and contribution.

Emotional personality includes moods and behaviour that have an expressive base such as anger, weepiness or fear. When people are in balance it means their rational soul is in control of the majority of the decision making. The survival instinct can never be switched off, otherwise we would not respond to danger when appropriate and that could be fatal. The survival instinct is not always in charge but it is always on the alert, and when conditions call for it, it must respond immediately.

When energy levels remain constantly low the survival instinct moves into famine mode and a sophisticated structure of measures and actions is immediately put in place. What the survival instinct is trying to achieve is the same result, regardless of the variations in methods it takes. At its most basic, the situation is this:

- Individuals can only survive in groups.
- When famine is severe the group cannot sustain the same number of people as it did when food was abundant.
- The first measure is the rationing of food but if famine continues and food becomes desperate, it is more beneficial for a few to have enough, than for everyone to die a slow death from starvation.
- The group must decrease its numbers, otherwise everyone will die.
- The first to go are the sick and the weak.
- The next are those who take more from the group than what they give to it.

- Those who provide as much as they take are expelled before those who can provide more than they take.
- Of those who provide more than they take, the people most socially accepted and liked are better protected than those who are socially awkward or loners.

In modern times these strategies still exist and shape how we react in difficult situations. The more tired we become and the harder we work, the more our energy reserves run down allowing the survival instinct to take command. In this lowered state we are back in famine conditions and anyone we think is 'taking it easy' becomes the enemy. To those whose survival instinct is positioned second to their rational consciousness, our behaviour is considered as bad tempered and unwarranted, but the person in 'famine mode' is not thinking at all. Famine conditions make people hostile, creating 'us or them' behaviour and everyone is forced to comply – there are no exceptions.

People who are strong or skilled survive much better than people who are not, while people who are social as well as skilled are more highly regarded than those with skill alone. To be loved, liked and wanted is not just a desire of the soul. It is an important component of the survival instinct.

Contribution is the memory that lies in the survival instinct and this memory is the cause of both divorce and revolutions. Individuals survived famine times by remaining in the group, and they were allowed to remain because they contributed something of value. When individuals contribute to a group, it is in the best interests of the group to keep them around. Deep in our unconscious instinct rests the understanding that effort and security are related. The harder we try to work and contribute, the more food and security we expect in return. When someone does not contribute we get angry because it elicits a response deep in the survival instinct. Existence without contribution is a drain on the group's resources and the more the survival instinct is dominant the more it reacts to this type of behaviour.

There are a number of common ways in which individuals can make their position in a group more secure.

Learning and ability

Knowledge can be divided into two categories; primary knowledge that forms part of the survival instinct and secondary knowledge which consists of learned skills. The ability to learn is a primary attribute and is passed down as a survival tool. The skills learnt during life are secondary information and that depends on being taught.

While every person has the ability to learn, personal attributes are also important. Each person can be taught how to build but not everyone can build with equal finesse. Desire and willpower are vital ingredients to success

in any given area but a good work ethic combined with natural ability is better than a solid work ethic without talent. It is nature that gives natural ability and it is up to the individual to then recognise and improve upon this talent. We are all born with the same muscles in our legs but we are not all born with the same desire to run or endure the pain required to complete a marathon. We can train ourselves to complete a marathon if we set our heart and our mind to the task but this does not mean that we are on our way to the Olympics.

One problem we face is that life is finite and the time needed to become proficient in everything simply does not exist. The benefit of living in groups is that each individual can use the natural skill of others to supplement the shortfall in themselves. In this way a craftsman skilled at making weapons but average at hunting can complement a proficient hunter who is poor in using tools. A tribe is like a rainforest that survives by diversity. There are plants that can only continue to exist by the birds and insects they attract; they are pollinated by bees or their seeds are spread in the droppings of birds. Human groups, like the rainforest, flourish from cooperative diversity.

Natural attributes make us adept at the tasks which the group needs to survive. Gathering requires endurance and strength, while hunting needs alert senses and patience; scavenging requires a mind that can put two and two together, while tool making demands dexterity and consistency. For groups to survive through hard famine times, they need individuals who are skilled, not people who are just adequate. In good times people can relax and adequacy can be tolerated, but adequacy is dangerous when the group is in crisis and shedding numbers due to a shortage of food. Sharing always comes first, but rationing cannot continue if there is no food to share. Rather than everyone dying a slow death, like lost sailors in a drifting boat, the decision is made and someone must be sacrificed. However unlike the sailors there is no drawing the short straw. Survival in a group is not a game of chance; it is an environment where people earn their right to stay. In order not to be expelled by the group, each individual must contribute as much as they take. If they don't contribute, then they are taking food from someone else's allocation and during famine conditions such division is not permissible; they will be forced to leave.

Intelligence and proficiency come in a variety of forms. Natural talent is not just being academic. There are different types of 'IQ'. There is the common academic IQ, a technical IQ, a social IQ and a conceptual IQ. The non-academic IQs are often not as highly regarded, but natural talent should never be ignored. Whatever that talent may be it will provide some advantage to the group.

A conceptual IQ for instance means a person can easily grasp abstract

constructs such as art or mysticism. This makes it easy for them to use their imagination to write, compose, and comprehend the obscure.

Technical IQ relates to building and problem solving while social IQ is how successfully and easily we relate to others. Healthy individuals are balanced in a minimum of two of these IQs but many find one of these qualities difficult to master. When we are low in one of these areas we lack confidence and try to avoid it because we feel silly and inadequate. These areas of skill or weakness often become themes in our lives because they have such a profound effect on us.

Each of these four different IQs is important for survival and the continuation of society. Without an academic understanding we could never make sense of the world around us. Technical expertise helps maintain and build, while conceptual thinking explores who we are. Social skill and effective communication is what brings others together making the swapping of ideas possible.

For millions of years cultural development stagnated because every individual was needed to search and hunt for food and this left little if any time for personal specialisation. Specialisation is not always successful in an evolutionary way because it makes a species vulnerable to change. Human beings are unique because general adaptability is achieved by the specialisation of skills from individuals within the group. The specialisation of skills creates interdependence in the group as each member relies on another to fulfil their own role. If the other does not do what is required, the entire group can be put at risk.

The opinion of others

We like to think we are self-contained and couldn't care less what others think of us. Not only is that untrue, it is a dangerous way of viewing our relationship to others. It is imperative that we care how others view us, because our survival rests on their good opinion. If others are indifferent, or even worse, if they dislike us, it places us in a perilous social position should famine once again cause expulsions to occur.

Human babies are completely helpless, they are not like other animals that can run and feed on their own in a matter of weeks, days or even hours after birth. Human babies only have one survival defence and that is parents who love them. Without this protection they would never survive. Deep in the unconscious survival instinct is the knowledge of reliance and it is a knowledge that never goes away regardless of how long we live. Reliance on other people for help and protection, based on the love they feel toward us, is the oldest and most primal interactive social drive.

Staying alive is a complex business where only the fittest survive; the

fittest being the most socially adaptive not just the physically strong. A survival instinct that can be of worth by contributing and caring for others in the group is even better served if sex appeal, happiness, a keen intellect or loyalty is also offered. When others want us to be around, our place in the group becomes more secure.

Appearance

People like to associate with good looking people. Glossy magazines display beautiful faces like masterpieces hanging in the Louvre. Human beings love beauty whether it is the natural environment or a perfectly formed face or body. Spectacular waterfalls surrounded by forest entice more people to visit than flat open grass land. It is much easier for environmental groups to raise money to save baby harp seals than it would be to save an endangered vulture. At Christmas children ask for cute little kittens or a golden retriever puppy rather than a spider or a toad.

Personality

We feel more comfortable around people who are stable, warm, considerate and friendly than people who are sullen, uncommunicative, depressed and withdrawn. Personality is an attribute that can help or hinder an individual's chances of remaining in the group when times get tough.

The survival instinct has devised a number of tactics to increase the chances of longevity. Happiness is a natural response and an emotion we all experience and like to express. The survival instinct has capitalised on this and used happiness to serve its own ends. By being happy and friendly a person becomes someone fun to be around, and as a result makes many true and loyal friends. The survival instinct can use this trait to produce a person who under stress demands smiles and happiness no matter how false or painful that display of happiness may be. There is a difference between genuine happiness which everybody experiences and survival happiness which only a few employ.

When a joke is funny we are happy and laugh but when we pretend to be happy when someone is being vindictive or mean, happiness is coming from the survival instinct, not from the soul. The survival instinct understands that a person who is happy and liked, as well as being a valuable contributor, is more likely to survive than a person just as valuable but less liked. As a result this type of person will react to stress in a happy-go-lucky manner or in a conciliatory way, even though circumstances may be anything but happy. Survival instinct happiness is not real happiness but a way of calming a tense situation in an attempt to gain protection from physical harm.

When the people around us are content and relaxed, our own security is assured because no-one is threatening or angry. A placid type of survival

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instinct has adopted the techniques of happiness and playfulness to defuse threatening situations. When such an individual is high in nervous adrenalin or consistently low in energy, their survival instinct unconsciously makes them smile and act meekly as a way of escaping danger.

For hundreds of thousands, perhaps millions of generations, the survival instinct has struggled to find its own unique niche. Not everyone can display the same behaviour otherwise only the ones who were the best in that conduct would survive. Human culture relies on diversity for survival, so while some become placid others become aggressive. We need different aspects of character to complete the totality needed for balance. If everyone was happy and gentle, the first person to become aggressive would dominate the world. We all have different sides to our character because life requires different responses. Anger when anger is required and compassion when compassion is needed. To be in balance is to be adaptable and employ the correct emotion at the correct time. Out of balance is the opposite, meaning incorrect responses at inappropriate times or the same response regardless of circumstance.

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The survival instinct

The survival instinct clings on to anything that works; it never lets any successful characteristic pass it by. As a result the traits, skills and personal attributes that helped our ancestors flourish and prosper remain as an unconscious reaction to be utilised again when circumstances require.

Nervous adrenalin or consistently poor energy can arise from a variety of causes, not just famine or attack, but the survival instinct does not understand the difference. Under stress we will either become agitated and nervous or tired and run down, both of which make the survival instinct dominant. Once this state occurs, the actions and manner of our survival mode come to the fore and move beyond our conscious control. We behave as if we are in danger and fighting for our lives in the only way we know how. The survival instinct is provided by nature to suspend the conscious thought of the soul in preference for instantaneous reaction. Nature has decided on this course because conscious thought takes time and contemplation. It is a process of acquired wisdom where the individual learns as they go along. A dangerous situation is not the time or place for contemplation because threat requires an immediate response.

Over time the survival instinct has amassed an array of time-tested responses specifically dedicated to getting us out of trouble. Instinct can only assume that the most common dangers of the past will be the most common dangers of the present. The modern world with its modern safety nets has not existed for long enough in comparison to the danger of animals, war and famine. Our survival instinct cannot tell the difference.

The survival instinct is filled with memories from the past, and while at the moment times are good, the instinct is driven by the cycle of boom and bust and it 'knows' that bad times are just around the corner. Stability is an impermanent state because conditions always change. The survival instinct is aware we cannot rest on our laurels; we must have more than we need to safeguard the future. Too much today can mean barely enough tomorrow, stockpiles and reserves are paramount. 'Live for today for tomorrow we die,' to the survival instinct should read, 'If we just live for today we will

definitely die tomorrow – and I can't let that happen.'

As energy condenses into matter, the survival instinct exists at the last stage before actual matter forms; its role is to animate and to protect. It is too refined for the eye to see but too gross to fall under the influence of non-material law. It stores experience to use as instinct when the need arises.

In a human being the survival instinct manifests as an animate life force that connects events and circumstances, with emotions and outcomes to form patterns. This creates an instinctive response that comes into play when a person feels stressed.

Matter in all its forms both organic and inorganic, including human beings, has a survival instinct specific to its needs. Every creature strives to stay alive and the will to live is the same.

The survival instinct is protective by nature; its only concern is you. It is a program provided by nature to secure your physical future and longevity, to help you and your offspring survive. It is not concerned with happiness or contentment and whether you enjoy your life or not is not of consideration. Breathing is more important than happiness and food and shelter are primary issues.

To the soul the primary concern is learning, love and experience, but these experiences can never take place while the survival instinct is dominant. The survival instinct makes us fight for the last piece of food or the last breath of air, it makes us do whatever it takes, to whomever it is necessary just so we can live another day. If the survival instinct cared about love and compassion, it would compromise its objective by limiting its function. Longevity at any cost is the function of the survival instinct.

Whenever there is tension, tiredness or stress, the survival instinct automatically becomes dominant, which forces us to compete or cooperate. If the survival instinct is dominant for too long, those we love become our worst competitors and we project our inner turmoil on to them.

Rejection

Deep in the unconscious survival instinct lies the universal terror of rejection. The need to be accepted is embedded within all of us because survival depends on the consent of others. We cannot survive if we are left on our own which is why rejection is our primary social fear.

Many people enjoy living on their own, they cope well and relish their privacy but this is not the same as rejection. To be rejected is to be banished, pushed aside and cast-out. There is no communication with anyone in the group and the person rejected must fend for themselves. In tribal times there was no social security, no shops, no plumbing and no medicine. To be alone was to die; it was just a matter of time.

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The survival instinct is programmed to respond to energy levels and the experience of stress is the most influential factor. Instinct is not governed by rational thought nor is it managed by conscious control. We may be consciously aware of the way we are behaving but that is not the same as having enough conscious control to stop that behaviour. Willpower is implemented by the soul to try to regain control over the survival instinct. This is a Catch 22 situation because it takes vast amounts of energy to control the survival instinct. The more energy that is used the more the survival instinct is dominant and soon the willpower of the soul becomes inadequate and the survival instinct again takes control. In everyday situations this is the breaking of a resolution or the slipping back into old habits. Willpower or soul does not have enough energy to control the survival instinct indefinitely. What is required is a lifestyle change that takes the survival instinct away from the belief that it is under threat.

Stress is the enemy of willpower because it draws on so much energy. The survival instinct is a program that is not designed to think, only to respond. Danger and stress are interchangeable states because they both have the same effect on energy levels. In this context, stress is any situation or circumstance that causes a rise in nervous energy or a continuous depletion of vitality. Because the outcome is exactly the same, the survival instinct reacts as if it is the same events causing the response. Whenever nervous energy rises, the survival instinct interprets that rise as a sign of attack, when energy remains at a chronically low point, it behaves as if it is in a famine situation.

To the survival instinct, all stress is the same stress and it reacts accordingly. The survival instinct has no idea whether our blood pressure has gone up due to an argument, trouble with a partner or because of being chased, and the reaction is always fight or flight. When energy levels remain consistently poor for whatever reason; late nights, being overweight or excessive workload, all drain the body of its vital energy and the survival instinct acts as if famine is present.

The survival instinct is designed to protect against outside attack whether virus or human, irrespective of personal relationship. Commonly the biggest stressor is a family member, because the family home is a confined space that causes competitive behaviour. Family members are also the people in whom we have the most emotional investment. The workplace is another competitive environment but in this situation competitive behaviour is often encouraged and rewarded.

Regardless of whether the stress is a spouse, child, sibling or a work colleague; the survival instinct does not examine relationship, it simply responds to danger.

Out of balance a dominant survival instinct may do anything to conform

and be accepted. The group will follow whoever they believe has the authority. History is full of groups and communities that behaved in a manner now considered immoral. Crusaders from every corner of the globe cut and slaughtered their way into heaven, while slave traders and owners never questioned for a moment, their right to abuse and work another person to death. Fitting in with the group may mean doing your best, but it may also mean being the best at being the worst.

Many tribes lived by stealing from others, while kidnapping and rape were commonplace for any victorious army. There is no morality in the survival instinct, just the drive to win and take. Morality is the soul crying out, 'Enough!'

The soul

It is natural to link the soul with religion. The soul is not bound to material form, while the survival instinct is. The survival instinct cannot continue an independent existence after physical death. Human beings can act independently of instinct; in fact we often over-rule it. People are motivated by virtue, a desire to do what is right and truthful, and not just what is profitable and expedient. Sometimes this can place us in physical or social danger, which is contrary to the role of the survival instinct. Actions like these come from the soul in its desire to do what is principled and in the best interests of all.

Many of us have experiences outside the physical world. This type of event is a common human occurrence, such as the *déjà vu* phenomenon. This happening is a dream, where we experience the future and watch like a spectator as a sequence plays itself out in the present. The soul has left the material body, moving through time and space, bringing back the memory of a possible future that in the present has come to pass.

The survival instinct is bound to matter and cannot separate from physical form. It exists in human beings, animals, plants as well as inorganic minerals, but it cannot exist independently on its own.

Anything that can transcend time must be non-material or energetic by nature; it must also be independent, conscious and self-aware. The survival instinct is none of these things; it is only our soul that can exist independently of the body. The soul is not bound to material structure and therefore not tied to time and space.

The soul is conscious and self-aware, as many who have experienced a near death episode will testify. Rather than being obliged to reside in the body, the description given by those who have momentarily died, is one of the soul's liberation and release. The soul is immortal because it has no physical ties. People who experience a near death episode, remain conscious

of who they are, never losing their memory or their sense of self.

The agenda of the soul is different to that of the survival instinct. The soul is not petrified of death, nor is it interested by worldly drives. The survival instinct is our support system while we exist here on earth. It makes sure we survive, prosper and contribute to the continuance of human civilisation. The soul is creative, evolving and able to think outside of itself. It can understand and integrate. The soul embraces wisdom, self-reliance, willpower and responsibility. It is tolerant of others and expects tolerance in return.

When the soul is in balance with the survival instinct, it can utilise the survival instinct and this interaction is what makes us human. We can think outside pure instinct, using the willpower of the soul to temper the survival instinct's demands, yet at the same time employ the skills it has developed.

The soul is special because it can differentiate, it is our individuality. The survival instinct of one person can be much the same as the survival instinct of another.

Everyone has natural talents thoughts and ambitions they wish to pursue. Genius is working hard at being yourself.

The nature of the survival instinct can cause a number of different problems because its purpose is often contrary to the purpose of the soul and human beings must try to fulfil both. The survival instinct tries to keep time the same and make life as small as possible. The soul is trying to expand horizons and be in a constant state of movement and learning.

Exclusively living in the soul

When the survival instinct is dominant life is unhappy and exhausting, but an exclusive focus on the soul makes us forget our material responsibilities.

Material life is not to be shunned, we are here for a reason and that should not be disrespected. Many mystics of the past shunned earthly life. They treated the body with contempt by torturing themselves and treating happiness as a sin. Some believed material life was an illusion, a testing ground or hell itself. They believed that no good could come from earthly life and that the sins of the body led the soul to hell; suffer in this life and you will be rewarded in the next. Suffering meant salvation in the world beyond.

If God didn't approve of earthly existence we wouldn't be here at all. Whatever occurs does so for a reason. If the soul didn't require earthly experience, it would have no need to incarnate into a material body. The soul is here and it is here for a reason; everything has meaning.

The existential soul

The soul is existential and immortal. The soul is not bound to material form, while the survival instinct is only linked to material form.

It will expire after physical death, because it is not designed for any other function than to animate material form.

Human beings can act independently of instinct; in fact we often over-rule it. People are motivated by virtue, a desire to do what is right and truthful, and not just what is profitable and expedient. Sometimes this can place us in physical or social danger, which is contrary to the role of the survival instinct. Actions like these come from the soul in its desire to do what is principled and in the best interests of all.

Human beings are unique because we fluctuate between, the soul and the survival instinct. Part of our time is spent in the non-material universe of the soul, while the rest is spent in the physical. Every time we create, think, develop or laugh, love, pray or plan, we are in the world of the soul; mind is soul. Conversely, whenever we are stressed tired or upset, threatened or hungry, we are in the world of the survival instinct.

Human beings compete because nature compels energy to push for influence and dominance. In order for the soul to be in balance, we must first un-clutter and de-stress. It is impossible to think, be creative or spiritual at the same time as feeling tense or under threat.

The survival instinct is responsive, not analytical. It does not examine the cause of stress it simply reacts when it exists. Threat to survival can be environmental, physical or biological so to guarantee the best response, the survival instinct acts in the same manner to all.

The role of the brain

The mind, because it is non-material, cannot age or die. Its self-awareness and knowledge, continues for all time. The mind gains knowledge and experience and changes and evolves. It can expand upon its own knowledge but can never undo what it already knows. The brain not only manifests the will, it also filters and keeps the soul centred. The brain ensures that the soul stays focused and fixed inside the body. Physical form dictates the survival instinct's function, and the brain does the same for the soul. The brain impedes the soul's connection to the spirit world, anchoring it to the here and now.

Partnership and procreation

Human beings are a species where both sexes get to choose their partners. In many animal groups it is only the dominant male who chooses when and with whom to breed. Choice creates diversity and promotes individual skills and personal qualities.

Being able to take an active part in the selection of a partner has far reaching consequences beyond sex. It is valuable for the human soul in

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its quest to understand itself and to interact with others. Choice of partner means assessing other people. When there is only one dominant male there is no need to observe or assess the personality or qualities of others. From the humble step of choosing a partner, deep bonds and relationships are able to form. Understanding good and evil, experiencing both love and pain and the ability to grasp abstract concepts like death, have their origin in the evolutionary step forward of choosing a partner.

By using the body and the survival instinct that animates the material being, the soul can feel what it is to be alive. It begins to understand what is important and what is not, what makes it happy and what is irrelevant but most of all it learns about others and a partnership choice is a crucial step in this process.

When the physical body dies, the soul moves on to a world of energy while the survival instinct is absorbed back into the collective unconscious. The collective unconscious is like a cloud that releases a million raindrops. Each raindrop is individual yet all of them come from the same cloud. When water evaporates, it returns to the cloud and falls as rain again. Individual survival instincts return to the collective cloud when the physical body dies and are then reborn into another life form. The individual survival instinct is not at liberty to infuse itself to the nearest available body, only nature has the ability to redirect and instil this life force into soon to be born form.

When this survival instinct once again animates a human, the person it animates will inherit the experiences of the people that came before them. The survival instinct can once more express these reactions, because human beings have a physiology sophisticated enough to express and apply them.

THE MATERIAL UNIVERSE

There are three primary forces of motion in the material universe and all physical life is made from them. We live in a world that has three dimensions. Not only height, width, and depth but also time, space and matter, proton, neutron and electron and the three types of movement; outward motion, circular motion and inward motion.

Outward motion continually expands, pushing the universe forward. Circular motion is a rotational force that makes the planets revolve around the sun as well as spin on their axes. Third is inward motion which draws other forces and keeps the universe fixed. Gravity is a good example of inward motion.

Unlike outward or inward motion, circular motion revolves in a continuing cycle. In nature all three forces are required for physical life to begin. These forces create time and distance, and matter is the ultimate outcome.

The three forces of motion have distinct and separate qualities and are expressed in a variety of names and ways. At an atomic level, outward, circular and inward motion is manifested as repulsion, attraction and bonding. Once two forces are joined, atoms and molecules do their best to remain stable. Two dissimilar particles like a proton and an electron will be drawn toward each other because opposites attract. Attraction is inward motion. However, two protons will push each other away because similar forces repel. Repulsion is outward motion. In order for matter to grow, similar forces must be neutralised by an equally strong force without direction. The equally strong force cannot push away like outward motion, nor can it attract like inward motion. To neutralise these motions a third force must exist that absorbs but does not contribute to either inward or outward force. Circular motion is the buffer between the two, going around rather than in or out. Circular motion neutralises inward and outward motion so more force can accumulate.

Within physical matter, the electron is characterised by outward motion, the neutron by circular motion and the proton by inward motion. Matter forms by the particles gathering to build the elements needed for physical life.

These forces can only move according to their nature. Outward motion moves forward sweeping whatever is in its path in the same direction. Only

when outward motion comes up against an equal or stronger opposing force can it be stopped. The same is true of every primary motion.

Material form is in a constant state of change, because each of the three forces continually exerts itself in a struggle of strength, each vying for superiority. Not in a conscious way – force is not trying to achieve anything in particular – but in a mechanistic way like water running downhill.

Because each is an opposing force, it must compete when it comes into contact with the other. When outward motion meets circular motion, it will either be strong enough to push circular motion aside and sweep it into its path, or if circular motion is stronger outward motion will be overpowered and swept up to become part of the circle.

When a strong force comes into contact with a weaker force the stronger force dominates the weaker. Attraction, repulsion and bonding create the outcomes of competition, cooperation or separation. In a confined space equal forces will continue to interact while a stronger force will become dominant. The only other option is to remain independent and not be drawn into the influence. In a confined area where separation is not possible only the law of dominance and interaction applies.

Dominance and interaction in people is recognised as competition or cooperation. Competition is the fight for dominance while cooperation creates interaction.

Competition occurs when similar forces of equal strength meet in a confined space. In particles two protons repel each other but will accept a neutron or electron. In human beings when famine conditions are present two people with the same skills compete for their position in the group. Those who are highly skilled in a separate but allied area retain their specialised place. Stronger forces dominate weaker ones.

Human beings also are governed by these laws when the survival instinct takes control. These are the laws that govern the material universe and the survival instinct is part of that process. The soul lies outside these laws and is not compelled to comply but the survival instinct is bound by them.

When stress reaches the level where the survival instinct becomes dominant, the home or office becomes a closed environment that forces the survival instinct of others to comply. When the survival instinct of one person is dominant, their competitive behaviour forces others to conform. It is impossible to remain in a confined space and not be affected.

The survival instinct is reactive, it responds to danger in all its forms. When a person is aggressive because they are stressed and they take it out on those around them, the survival instinct of those who are attacked responds accordingly. Separation is removing oneself away from a charged environment so the laws of dominance and interaction do not apply.

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The three primary forces of outward, circular and inward motion exist so creation can begin. Circular motion traps outward and inward motion into a confined space making them interact. All three energies must be of equal strength otherwise they could not be caught. If one force was significantly stronger, it would dominate and overwhelm the others. When two or more forces of equal strength come together, all three must cooperate which creates something new.

Human beings react in the same manner. When two opposing forces of equal strength come together, cooperation takes place and something new begins. This can be a relationship, children or a new business arrangement. Cooperation and unity of opposite forces is the most creative power in the material universe. Competition builds resilience but it is not always creative.

THE SEVEN TRADITIONAL ROLES

Everyone alive today, exists because of the success of the survival instinct they have inherited. No-one will ever know how many prototypes have come and gone through history. All we know is that each of us has beaten the odds and is a survivor.

Human beings have been in competition with each other since communal living began. The key to surviving is to provide the group with a service it needs. Working with our natural talent makes a gift out of character.

If a person is born with naturally acute senses and quick reactions, then hunting is a task they will be good at because their natural talents are suited to the role. As a result, provided they are not lazy, they will become a successful hunter, live out their life, reproduce and pass on their skills.

Every person belongs to a single colour group and has the memories and reactions of a traditional role as part of their survival instinct. The colour group we are born into is the group we belong to for life. The survival instinct of each colour group is a predictable response to stress. It does not represent a person's soul or their creative potential.

Traditional roles

For civilisation to flourish, diverse tasks must be performed by different people simultaneously. Some build houses while others gather food, some hunt while others scavenge. In this way the whole tribe gets food and shelter. These are the traditional roles vital to every society. Traditional roles have evolved from the ways in which fundamental needs have been met by using natural skills.

It is important to understand the traditional roles, not just because they were essential for personal and group survival, but because they form *the base of unconscious reaction*. Traditional roles are based on natural talents and attributes that extend from their dominant force.

Everyone has a dominant force that comes from one of the three primary motions, outward, circular or inward motion. A dominant force can also result from the *interaction* of two primary motions. These interactions are resistance, separation and reaction. Unity is the dominant force that comes from the *interaction* of three primary motions.

Traditional roles are *stress reactions* based on repetition. Traditional roles share common goals and experiences and employ common skills and ways

of thinking. Inside the brain of every human being is the ability to learn and adapt and combined with this capability are the survival tactics gained through repeated experience. When we are born a large part of our brain is ready for the experiences new life will bring, but there also exists an even larger part with remembered reactions to the past. Here, neurons are already assembled to make responses and talents instinctive.

The more we practise a topic or activity the more intrinsic that activity becomes. In time if we practise enough we can perform even complex actions automatically with a limited amount of concentration.

The human brain is wired to learn. However like everything material, its capacity is finite. While the brain has billions of cells, it also has billions of activities and thoughts to process. When we focus on something continuously, the brain begins to re-channel itself, creating deeper and stronger pathways. The brain is like every other system in the body; the more we use it the stronger it becomes.

When we focus on the same task consistently, it is equivalent to exercising the same muscles every day. The brain is governed by the same rules as the body; both are transformed by routine.

Survival reactions are gained and stored in response to attack and famine and because stress is how they are acquired, stress also triggers them. The more we become embroiled into a dangerous or stressful moment, the more we return to our inherited reactions lying ready for us to draw upon. This can be seen as a part of the unconscious mind; a collection of neurons already in place, based on the frequent events and dangers acquired while performing a traditional role in the past.

Colours, forces and roles

As with many concepts, simple analogies can be used to convey complicated messages. Each primary force has been given a primary colour. Outward motion is yellow, circular motion is red, while inward motion is blue; three primary colours to represent the three primary forces. Each primary motion through dominance or interaction will either remain independent and dominant, or be forced to interact with another primary motion of equal but opposite strength. A small amount of blue mixed into a canvas of yellow, is not enough to turn the entire canvas green. In order to turn a backdrop from yellow into green, enough blue must be added to change the yellow.

All the seven forces of motion result in natural talents, which are employed as specific traditional roles. The dominant force together with the memories and responses of the traditional role is collectively called the survival instinct. Each dominant force is separate and distinct and creates skills and attributes that are utilised by human beings into valuable traditional roles. There are

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seven traditional roles that come from the seven dominant forces, creating seven distinct types of survival instinct. Each of us has one of these survival instincts as a natural response to stress.

The primary and combination forces of motion and their associated traditional roles are represented by the following colour groups.

The forces of motion

Type of motion	Energetic purpose	Natural skills and attributes	Traditional role	Colour
Single motion				
Outward	Progress	Opportunity	Trader	Yellow
Circular	Growth	Productivity	Farmer	Red
Inward	Stability	Support	Shepherd	Blue
Interaction of two motions				
Outward – Circular	Resistance	Determination	Warrior	Orange
Circular – Inward	Separation	Creativity	Priest	Purple
Outward – Inward	Reaction	Perception	Hunter	Green
Interaction of three motions				
Outward – Circular – Inward	Unity	Equality	Craftsman	Brown

Colour groups incorporate the dominant force together with the memories and reactions of their own traditional roles. Yellow for example represents the force of outward motion, combined with the responses to life events throughout history of people fulfilling the traditional role of the trader. The dominant force combined with the reactions of the specific traditional role of the trader is summarised as 'yellow'. Similarly, 'red' embodies the results of the historical role of the farmer interacting with the dominant force of circular motion.

Every developing group or society relied on the functioning of the seven traditional roles. Each role performed a vital task upon which everyone else in the group relied. Each traditional role has existed in some form for thousands of generations. The skills, traits and dangers faced by each traditional role, have been engrafted into the survival instinct. These traits can be employed in a variety of different ways. What profession a person chooses is not as

important as the skills they employ. Skills are what the survival instinct passes on, not the 'know-how' of an actual profession.

The trader

The trader evolved from our need to scavenge which rewarded the skills of investigation and opportunity. As the trader, these same skills were applied to the development of markets and trade routes. Trade made peaceful interaction between different cultures possible and the world opened up as a result. Outward motion is the dominant force behind the trader and it is no coincidence that for thousands of years traders from all races, creeds and colours, have explored the world for goods. Outward motion means progress. Outward motion continues to find ways of moving forward to expand the boundaries of the material universe. Outward motion in the form of the trader is exactly the same; stretching the boundaries of the known world into the boundaries of the unknown, creating trade routes, outposts and communication lines.

Analysis, inquiry and an intrepid nature are traits the yellow survival instinct retains. The yellow survival instinct knows how to bargain, how to balance the books and what goods are valuable regardless of profession, hobby or lifestyle.

The farmer

The farmer evolved from the gardener, who in turn evolved from the gatherer. In prehistoric times, the gatherer was the person who collected and prepared fruits, nuts, seeds and vegetables. The gatherer acquired an intimate and proficient understanding of plants and how to prepare them. They understood the cycles of nature, what plants grew where and how to collect them. Understanding life cycles allowed the gatherer to obtain food all year long by utilising different environments as well as varieties of plants. Understanding cycles also enabled the gatherer to turn the forest into a garden as they learned how to cultivate rather than collect. Later the garden turned into the farm.

The farmer laboured long and hard, clearing the forest and turning the soil. Circular motion, like a ring on a finger travels in a direct and continuous line. Circular motion removes any obstacles because if anything breaks its flow, circular motion is no longer a circle. The doggedness of the farmer comes from circular motion and the traits of determination and effort continue in red today. Their single mindedness and steadfast drive can make red a high achiever.

The shepherd

Domestication of animals for labour, their hides or food was one of the most important steps in history. It helped wandering tribes gain a stable food source as they made a lifestyle out of following the herd. For the follower, living continuously with the herd provided a more secure lifestyle than the existence they left behind. Following the herd eventually led to domestication of the animals they trailed and the traditional role of the shepherd began. Blue continues the unconscious reactions of the shepherd in their survival instinct.

The shepherd survived by living in communities developing beliefs, culture and an extensive social framework. Many blue people continue to carry an instinct for communication and co-operation. A high social IQ has developed from generations of communal living making blue likable and well respected with a desire to contribute to their community.

The shepherd moved their herd and tended them with care relying on the symbiotic relationship of the individual, community and animals.

Management, nurture and the ability to organise together with a supportive nature are some of the traits a person who is blue may exhibit as part of their personality. Each is an extension of the traditional role of the shepherd.

The warrior

The differentiation of skill from profession applies to every colour group. The warrior does not have to be in the army or the military. They may be a carpenter, cleaner or astronomer, but when their survival instinct is dominant, everyone who is orange will act in a similar way. The warrior developed from the need to protect and moved into a class specifically aimed at defending. In time, instead of just warding off attackers, the warrior formed part of a successful order that was rich and highly esteemed. As the difference between part time defender and full-time warrior grew, war developed into an art form. The warrior reached the pinnacle of this living art, through precision, drill and mindset. They dedicated themselves body and soul, to becoming the epitome the warrior represented. From the knights of Europe to the samurai of Japan, the warrior trained and moulded their character in pursuit of the perfection their profession embodied.

This same attention to detail and practice continues to exist in orange. If they are a cleaner they make sure that every nook and cranny is perfectly clean and sparkling or if they are a carpenter, their work is precise, efficient and quick. The warrior protects the underdog and believes in important causes.

The priest

The priest began life as the tribal shaman; the witchdoctor, wise woman, witch or medicine man. Today there is a gap between healing and magic but for most of history this was not the case, and the two were inextricably linked. The traditional healer, clairvoyant and counsellor were merged into one in the role of the priest. Over time, medicine and spiritualism parted ways and religious and spiritual belief became the most powerful and dominant force. Doctors never developed into a privileged class but remained, once separated, as a learned vocation rather than a position of birth and rank. Today some may argue that medicine has become the religion of modern times, but whether mysticism, medicine or magic, the essence of the priest dominates them all.

In historical times it was viewed that people became sick because they were cursed. Chronic disease was caused by spirits or other shamans, who placed curses that could only be removed by someone equally as powerful. Shamans always had a foot in both worlds; from heavenly appointed rulers to a person who transcended the living and the dead. The priest dealt with death and disease on a regular basis. They witnessed this transition as they ministered to the sick and continued their function as a guide to the spirit world, after illness had claimed its victim. The shaman for centuries induced transitions, through hallucinogenic drugs and trances. They crossed the threshold of this world and the next. The priest continued this transcendental tradition through fasting, prayer, meditation and solitude, specifically designed to release the mind from the body. This continues in purple.

Priests, like warriors, became a class of their own, a generational profession that was rewarded and esteemed. Businesses and professions stayed within families passed down through generations. Priests, also like the warriors, gained privileges and titles and became rich as they secured their position by birthright.

The hunter

The hunter was the bedrock of human existence, providing food for the group. They had sharp senses due to the reactivity caused by their dominant force. Working alone or in small, tight groups the hunter endured harsh climate and terrain to perform their role for the benefit of all.

Endurance, skill and perseverance are traits still alive in green. Hunters relied on outsmarting their prey because they were generally smaller or weaker than the animals they hunted. Under stress, green returns to these skills and thinks quickly and decisively under pressure. Their acute senses and perceptive mind allows green to assess situations and make judgements with a high degree of accuracy.

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In the forest knowledge is a collage of information drawn together by logic. When a twig snaps as a bush moves while a scent is in the air, all come together to tell the hunter that an animal is nearby.

Today green still employs the hunter's thinking to analyse and develop ideas. Traditionally the hunter only worked until the kill was made, after which they returned to the tribe to feast on the animal they had killed. The hunter worked when it was necessary and relaxed when it was not. Acute senses, clear communication and a quick thinking brain were the hunter's greatest weapons. With these three qualities the hunter helped make human beings the unapproachable kings of the jungle.

The craftsman

The craftsman's role became increasingly more complex as each traditional role developed. Making spears and arrows gave way to building houses, tools and roads. As the shepherd emerged, wagons and tents were made from the hides of animals, the warrior needed weapons made from metal, while the trader required measuring devices and ships. The craftsman was needed by everyone. This imposed the need to be all things to all people and continues today in brown.

Craftsmen were skilled at finding solutions, developing ideas and understanding the difficulties of others. They had an eye for detail and a determination to continue to advance and make life better. Finding new and improved ways of supporting and helping others was the role of the craftsmen and they continue to be of benefit to everyone who needs them.

The brown survival instinct will still try and meet the demands of those around them. When in balance, problem solving and finding solutions is one of their more positive traits. Out of balance, brown can become overwhelmed by demands, feeling anxious and not up to the task.

Each traditional role requires a number of skills to complete its function. The more these skills and qualities are repeated, the more deeply etched in the brain they become until the common reactions experienced by each traditional role form part of the survival instinct of that colour group.

The life experiences of the roles

Each traditional role experienced repeating circumstances and dangers. The warrior faced battle more often than any other role, while the trader had to withstand long periods away from home. The hunter employed camouflage while the craftsman sought perfection. The farmer needed brute force and perseverance, while the shepherd required management and caring. Hunters often came face to face with animals, larger or more dangerous than themselves. The priest rarely encountered this predicament but dealt constantly with problems of disease, death and the afterlife.

Common experiences that are life threatening and dangerous are embedded into each survival instinct to serve as a warning and an alarm. Not only are these events burned into the survival instinct's memory but so too is any successful response.

Different responses

The hunter cannot be cornered. If they are trying to kill an animal it is imperative for their safety that the hunter remain free to move around and escape. Often the animals hunted were larger than themselves; mammoths, buffalo or elk. To be cornered by one of these massive beasts meant being crippled or killed. In modern times green still hate to be cornered, it is a situation their survival instinct tries to avoid.

The more fearful or exhausted green becomes, the more their survival instinct is dominant and the more they revert to their ancient instincts. People standing too close or strangers who wander into green's personal space can put them on edge because it makes them feel trapped and vulnerable. Green needs open space and time on their own, without someone beside them. They are not anti-social. They love company and an intimate relationship, but many feel stifled if they do not have enough personal space, because their survival instinct links closeness to danger.

The priest by contrast does not have these traits because the priest did not hunt. Generally their survival instinct has nothing to fear by small places or confined relationships. Instead the priest is happy to share the trials and tribulations of emotional entanglement. Their survival instinct does not demand to escape, because it does not have the etched memory of a charging boar or buffalo. Green are happy to lend support, to be there to comfort and to shoulder a burden, but they also need time away otherwise they feel caught.

The priest is used to suffering and emotion; they are used to listening and sitting by the bedside. However if they become run down and out of balance and people begin talking about them, the table turns and now it is the priest who does not feel so secure. When others start talking about them, the priest becomes nervous. History is full of disgruntled masses turning their anger and directing it upon the Church. The past is abundant with stories about burning witches and desecrated temples.

This is the difference between the survival instinct of one colour group and another. Green hate to be trapped and confined, but when slander and gossip begins they try their best to ignore the insults. Purple on the other hand starts feeling paranoid. Their survival instinct understands what can happen during mob rule. Taking on a larger group is not a situation green is frightened of. They are used to it because for most of the time their prey was

bigger than them, but to purple, taking on a group or feeling the target of a group's scorn, is their survival instinct's worst nightmare.

Open space protected the hunter so open space is what green craves. This can occur in a variety of ways and is generally more metaphorical than literal. A job or business where green is in charge, or a relationship that is not emotionally needy are examples of open space. Every colour group has in their survival instinct, the imprint of the dangerous events that frequently occurred, together with the responses that saved them. Each colour group is different because the traditional roles varied and the situations they faced were unique to each group.

The trader did not take confession, nor did they comfort the sick. They found foreign markets, battled bandits and sailed the seven seas. The warrior did not plough the earth but they did face death and emotional suffering.

To the warrior, loyalty is of prime importance. Without being able to depend on their comrades the warrior is certain to die. Only by sticking to the oaths that were made, can there be any hope of the warrior winning and returning to their home. The warrior is compelled to place trust in others; trust is a stronger requirement in them than it is for any other traditional role. Today loyalty, trust and commitment are what orange demand in their home and work. As a boss they demand commitment and in relationships fidelity to the highest degree.

Knowing the differences between the survival instincts of each colour group helps make sense of how people behave, by understanding what is at work deep in their unconscious. This understanding helps us comprehend why people react differently in similar stressful situations. It also explains why a situation that barely affects one individual, can be totally devastating to another.

Reading a face or instinct

Every aspect of the survival instinct is expressed in the body's defence system, because that is the area the survival instinct influences most powerfully. The nervous system and the immune system, together with the emotions and the face all manifest the drive of the survival instinct. Although we can see the effects of both nervous and emotional strain, we cannot learn to read and predict them because they do not have material form. The face however can be read in reference to the survival instinct because it is physical and therefore observable. Facial analysis will be examined further in Chapter 12. A complete facial analysis can be undertaken on the soul and survival website <www.soulandssurvival.com>.

