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# Belief Structures and Emergent Societal Conflict

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## ABSTRACT

The paper uses archetypal models of classic society at various stages of development to examine current cultures and societies. Patterns of Western social behaviour are seen as being pushed in opposing directions. Weak economies and simplistic ideologies promote competition and commercial pressure. Adversarial factions generated within society by this process interact to create disorder. At the individual level, age is being divided up into smaller segments, each representing a discrete socio-economic target area. Again, the result is the creation of mutually-disdainful factions. The paper examines the rôle of belief and infrastructure in maintaining societal cohesion, and ends with an examination of the growth of crime and war statistics, which appear to be fractal, supporting the notion that conflict is generated by a fragmented society. A model of "Social Tectonics" incorporates this view.

## INTRODUCTION

Social analysis is inevitably coloured by the many viewpoints of the analyst—political, economic, cultural, ethnic. Social analysis can be based on prejudicial models and presented in pejorative terms. Without some systematic, rigorous, but simple approach, analysis risks reverting to educated guesswork or becoming the domain of "experts", and hence inaccessible. The following work presents several new concepts which are designed both to offer some rigour to social analysis and yet to keep such analysis objective, straightforward and comprehensible. I have developed a series of Societal Archetypes, identified by the letters A to J, which are introduced in the Annex, and which will be referred to during the analysis that follows. First, the concept of a Social Genotype, which offers a basic building block for societies.

## SOCIAL GENOTYPE© – THE CONCEPT

The Social Genotype© is an analogue, perhaps even an extension, of the biological genotype, the pattern stored in DNA which is expressed in the identity of an individual. The Social Genotype is expressed in the identity and culture of a social group or society. The group could be an extended family, a company, an organization, even a nation. Individuals adopt archetypal rôles and form relationships; the rôles and relationships form stable, palpable structures—see Figure 1. Relationships are mediated, via some infrastructure, by a common, shared belief system, engendering shared attitudes, viewpoint, ethics, etc. Simply, within the Social Genotype, the "glue" that bonds the rôles and relationships is shared experiences and beliefs.

As Figure 1 shows at left, the Social Genotype comprises rôles and relationships, rather than nucleotides and hydrogen bonds. Like DNA, it forms a stable structure, which evolves only

slowly. In any new group, the Social Genotype takes time to form. Initially the group "shoals", there may be great enthusiasm, *esprit-de-corps*, creativity, innovation, etc. (Societal Archetypes A, B and C) Patterns of behaviour develop, people start to adopt rôles, relationships form, and a degree of bureaucratization sets in. The development of Silicon Valley start-up companies exemplifies this process. At the beginning, Vice Presidents rode painted elephants, there were enthusiastic gatherings and parties, bold innovations, etc. Over a period of 7–10 years or more, the companies settled down into a more staid behaviour pattern.

Once set, the Social Genotype self-sustains. New recruits are accepted only if they are thought "likely to fit in", ensuring continuation of type. Once accepted, new recruits "learn the ropes", learn to adopt the appropriate rôle. Should they fail to do so, they will be socially rejected, or ejected–the Social Genotype equivalent of "immune response". Individuals may come and go. Once established, the rôle-relationship structure goes on, superseding the people—not unlike DNA.

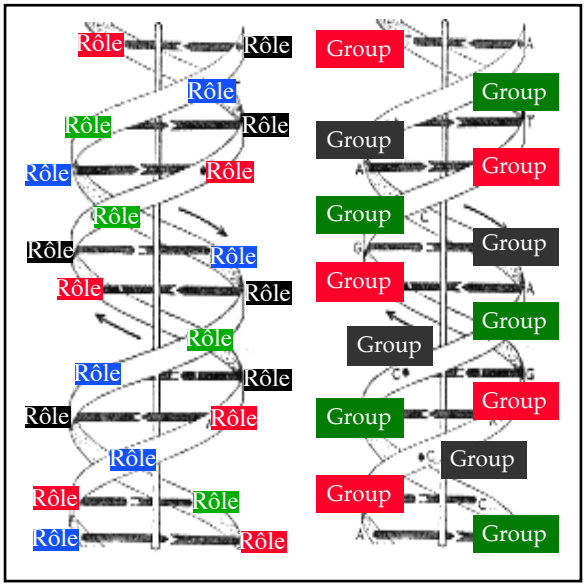


*Figure 1:* The Social Genotype.

As Figure 1 shows at right, not only may groups form Social Genotypes, but groups-of-groups, or societies, may form Social Genotypes too. A Social Genotype formed, evolved and survived in Egypt for 5000 years, expressed in the identity and culture of the nation. Social Genotypes are all around us today. Any group or faction that forms is likely, over a period of months or years, to develop its own Social Genotype—we might say it develops its own character. As we shall see, once formed, the Social Genotype may be difficult to change. The creation of factions within a society may be simple to effect, but undoing the process may prove much harder.

Figure 2 is an important archetype (Societal Archetype J) which will be used later as the basis for a simulation model of competing belief systems. There are three principal loops. The top loop is concerned with individuals and their beliefs. Beliefs enable the individual to explain simple,

everyday occurrences and in so doing to reduce psychological uncertainty. If Inundation (Nile flood in ancient Egypt) is late, it is because Osiris wills it. A sacrifice to Osiris, and Inundation follows. So sacrifices to Osiris help bring Inundation. Walking under a ladder is unlucky. If instead you walk round and, as a result, nothing goes wrong, clearly it was because of walking round, not under, the ladder.

Beliefs also generate rôle models (Jung's Archetypes, see Societal Archetype 'B') of "good" and "bad" behaviour, where good and bad are not absolute, but considered in the light of the beliefs. Crusaders were "good" if they killed Infidels. Egyptians were good if they protected the poor and weak. Within the group, good behaviour is rewarded, bad behaviour is punished. Within a Company, good behaviour gains promotion and a seat on the Board; bad behaviour may mean the sack. Bad behaviour may be simply telling the truth at the "wrong" moment.

"Good" behaviour results in co-operative, social bonding, which holds the social group together. This enables the growth of power groups, which train or educate group members, and seek out less-than-fervent believers, all of which reinforces the belief system. The belief system generates some icon of the belief—a badge, a motif, a statue, a representation of a leader as some ideal, a Pharaoh. The icon focuses believers attentions of, or acts as a shorthand for, the central tenets of the belief system.

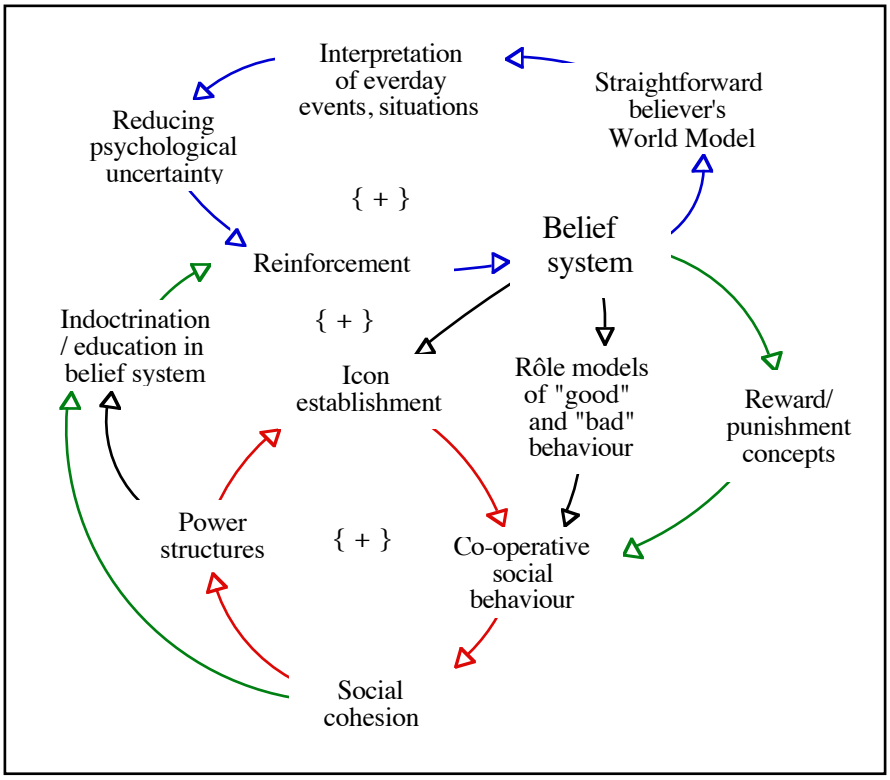


*Figure 2:* Belief-Reinforcing the Social Genotype: Social Archetype J.

Together, the three loops (which co-incidentally form a closed double helix) mutually sustain each other. The belief system is held in a powerful web which transcends the individuals who

join the belief and eventually die, or leave it Once formed, the durability of Social Genotypes and Beliefs can be truly remarkable.

**The Nature of Belief**

Beliefs persist if they give "satisfactory explanations". Belief in drugs, crime, music, youth…are all tenable if they work. "Ground truth" is irrelevant—beliefs need not be rational or logical. It seems that "new" beliefs are being continually generated and tested. Smokers and drug takers can generate a straightforward belief. For smokers, it may go like this:

> *I have smoked for (insert number of choice) years, and I have not contracted lung cancer. Therefore I am immune. Therefore I can smoke as much, and for as long, as I like.*

Beliefs generate and propagate without check in an individuated society with no institutionalized counter–ethics, morality, etc. It is not unlikely that the process may be chaotic in Open Societies, since there are likely to be a wide variety of mutually independent vectors (see below).

Belief Systems are self-perpetuating through generations, held in the closed double helix of the Social Genotype. The persistence of Belief against seemingly impossible odds is evidenced not only by Egypt, but also by N. Ireland, Yugoslavia, Russian Orthodoxy and many, many more. In ethnic terms, it might almost be said that the one constant in a changing world is the adherence of peoples to their ethnic cultural beliefs. Communist dictators have tried, Hitler has tried, but cultural beliefs can seem at times to be immortal.

**A Simple Model of Belief System Dynamics**

Figure 3 shows half of a model of two competing Belief Systems. Leavers, at right join the other belief, and joiners at left come from the other belief. The full model is developed in STELLA™ and is set up so that initially the two halves of the model are identical. In this condition, there are equal flows between beliefs. The model is thus differential, which helps to compensate for the arbitrary nature of the figures that have to be inserted to make the model useful. As in all such models, it is behavioural trends *only* that may be usefully considered. Hard figures are thus not shown against the results, as these could only mislead.

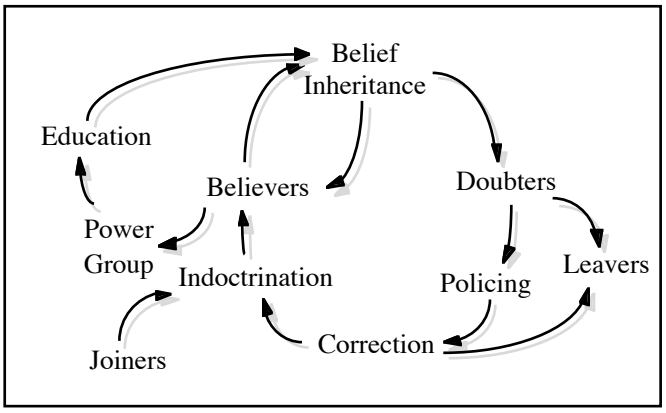

*Figure 3:* A simple model of competing belief systems.

Figure 4 is a graph showing a clash between a vibrant new belief system and a moribund belief. The only difference between the two halves of the model is the "degree of belief". Remembering that belief need not be rational, this measure indicates the plausibility and usefulness of the belief. To be plausible and useful, the various beliefs within the system must provide the believer with a mutually-consistent view of his or her world. In Figure 4, the belief system that is more plausible and useful simply consumes the moribund belief. This, of course, provides the clue for attacking Social Genotypes—the weak spot is the Belief System itself.

Figure 5 is a graph showing a clash between two beliefs. The Belief marked '1' represents the Establishment, who control the organs of power—army, police, state education, state health, infrastructure, etc. The Belief marked '2' represents a second culture—youth, crime, drugs, music, save the environment, etc. At the origin, the two cultures share equal numbers of believers, but as time passes, the number of Establishment believers drops slowly away, while those of the alternative culture steadily climb.

At the vertical dotted line, the Establishment wakes up to the fact that it is losing out. As it controls the organs of state, it uses them:

- Police numbers are increased.
- A raft of new legislation is introduced, concentrated on controlling the alternative culture.
- Punishment is hardened, with longer sentences and the revision of sentences which are seen as "soft."
- School curricula are revised. In particular, older teaching methods and topics are re-introduced, and religion is emphasised.

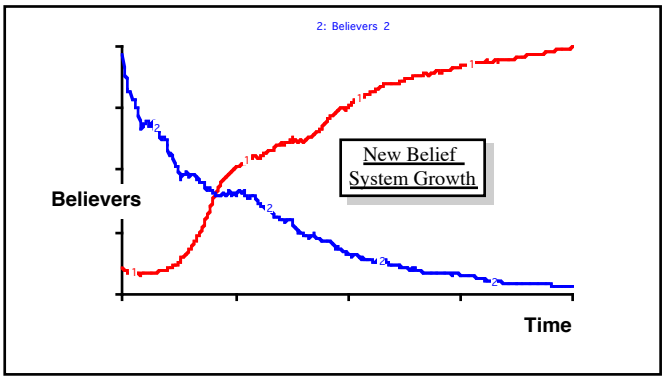


*Figure 4:* Clash between Vibrant and Moribund Belief Systems.

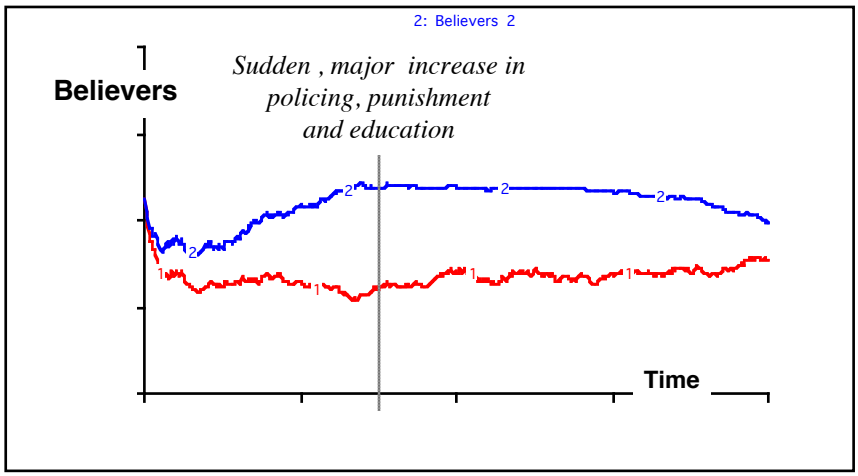


*Figure 5:* Competing Belief Systems.

All of these actions occur, in the model (and, as it happens, in the United Kingdom), at about the same time. It might be thought that such concerted action would rapidly restore the status quo. The alternative Belief System is locked into its closed, double-helix structure (Figure 2), however, and is not easily reduced. The model of Figure 5 suggests that, far from a rapid reversal, the Establishment is in for a very long haul indeed.

This persistence of Social Genotypes is typical. Once formed, they are tenacious. The society that generates many factions creates a wealth of Social Genotypes too, and may find that returning to less self-disruptive times is not easy.

## BELIEF AND BEHAVIOUR

Figure 6 shows our personal Belief System at the heart of our everyday behaviour. The model does not represent behaviour as such, but the way in which we might be thought to "manage" our behaviour. At top centre and bottom left are Nature and Nurture respectively. Experience enters at the bottom, and Evolution determines our Nature at the top. Some external stimulus, left, is interpreted. We employ world models, stored representations of the way in which the world exists, according to our experience and education. We also employ tacit knowledge, vast amounts of low level knowledge about everyday things (grass is green, stones drop downwards, …). On the basis of our World Models and Tacit Knowledge, we interpret the stimulus and characterize it. Central to this process is our Belief system which contains, amongst many other structures:

- Beliefs
- Rôles
- Stereotypes
- Categories
- Values
- Ethics
- Morals
- Collective Unconscious

One of our fundamental human abilities is categorization. Like stereotyping, it is an evolved capability with strong survival characteristics. It enables us to identify food, danger, escape routes. At times we are wrong—so it is with beliefs. Once we have formed a mutually consistent set of beliefs—an ideology—we use it, like a stereotype, to answer questions and resolve uncertainties without having to work out everything from first principles. Notice that Collective Unconscious appears in the list of components. Collective unconscious is the common psychological inheritance of all men living from all men past (Jung). Human beings have an innate sense of what it is to be human. True, we can be taught to behave in a non-human manner, but we still possess this sense of "normal" human behaviour underneath. The few who do not are sometimes referred to as psychopathic.

After cognition, in which we interpret sensation or stimulus, we "select" our behavioural response. Here Nature faces up to Nurture. Sometimes Nature wins with a knee-jerk response. Sometimes (often?) our Belief System rules, and we make decisions that need bear no relationship to rationality.

## SOCIAL EVOLUTION

### A Systems Approach

A systems approach, based on straightforward methods and techniques seeks analytical rigour in the study of social evolution. Essentially, a systems approach considers societies as comprised of interacting groups which are also systems. Thus any society is viewed as a hierarchy of systems within systems until—at the bottom of the hierarchy—are individuals. The behaviour of individuals affects, and is affected by, the groups. The behaviour of groups affects, and is affected by, society at large.

What might be thought of, initially, as a simple notion, soon appears quite complex, the more so since the population of individuals and groups is continuously spawning new individuals and groups. As individuals are (seemingly) born savage, and go through a process of individuation, so too nascent groups experience a growing process. To understand the social behaviour of developing societies, then, it is not sufficient to observe them through our eyes. Instead, we must try to don the beliefs, attitudes and mores of the people as they are, or were, at particular stages of social evolution, if we are to understand. Societies as a whole may seem quite naïve to us, or confident, or severe, but these are perceptions projected from our state of social evolution, and might have no meaning to the peoples we seek to understand.

Social evolution has occurred in many civilizations, past and present. A feature common to all civilizations—and to social groups in general—is the waxing and waning of order and disorder, which marks epochs of social behaviour. One investigative approach—see Figure 7—is to examine case studies of evolving societies, to identify archetypal behaviour patterns—with their causes—which arise consistently within distinct epochs, and to employ these archetypal behaviours as models of behaviour. Such archetypes contain within them the complexity of many interactions, changing environment, etc. Additionally, they reduce the risk of analyst bias and viewpoint. Once the archetypal behaviours have been applied, then—if it is useful—computer simulation can be brought in to explore societal dynamics.

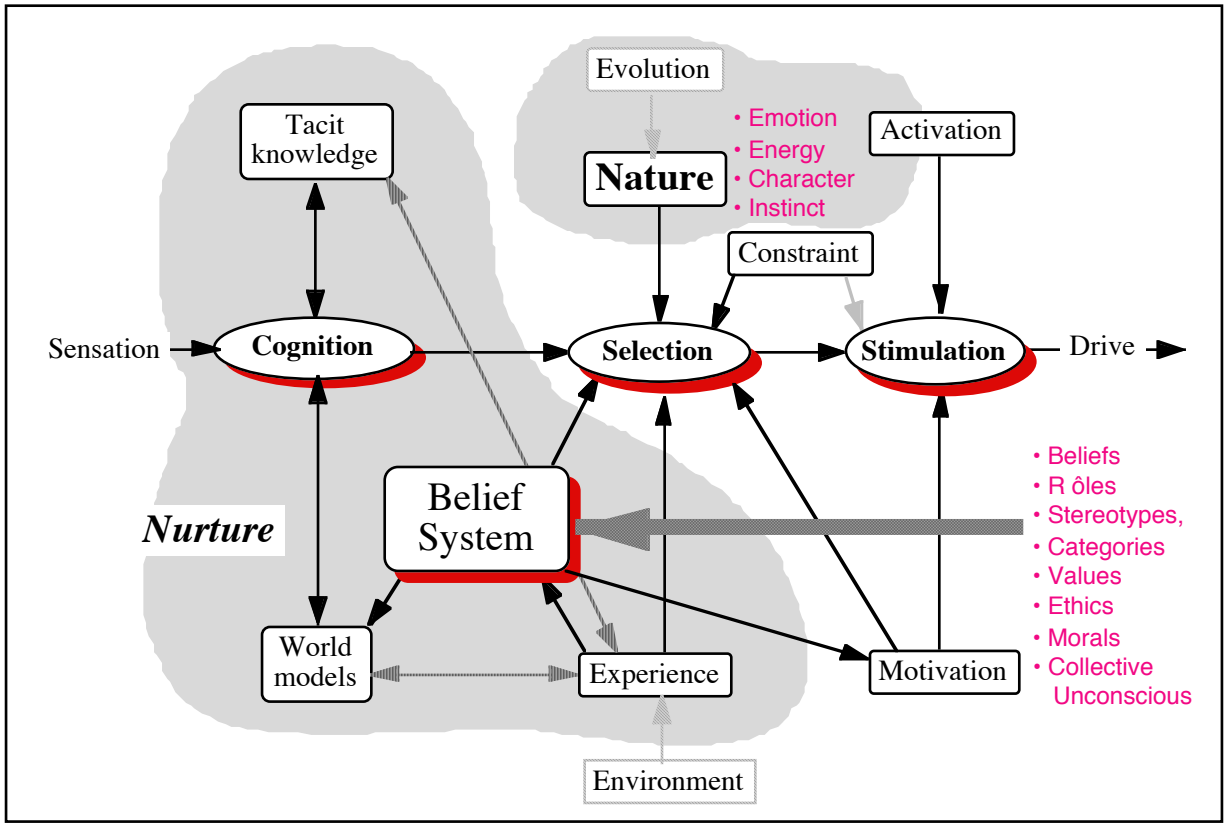


*Figure 6:* Behaviour Management, part of the Generic Reference Model.

**Patterns of Social Evolution**[†]

Figure 8 shows an archetypal pattern of social evolution towards a nation state, with Intermediate Periods of relative breakdown, reintegration and eventual decay. Other evolutionary patterns exist. Sumeria and Greece, for instance, evolved as warring city states. The key difference between the paths of evolution towards nationhood or warring city states is the existence or development of effective, low-resistance infrastructure. The Romans were acutely aware of the central importance of infrastructure and went to great lengths to establish roads, legal systems, education services, etc., even in outlying provinces.

As societies grow and develop, groups form. Infrastructure enables the interchange of materials, ideas, beliefs and practices which bind societies' groups. Infrastructure prevents isolation which leads to divergence between group Social Genotypes. Without low-resistance infrastructure, society develops as potentially adversarial groups. These may be autonomous groups, leading to conflict over scarce resources, the trigger for the first breakdown shown in Figure 8.

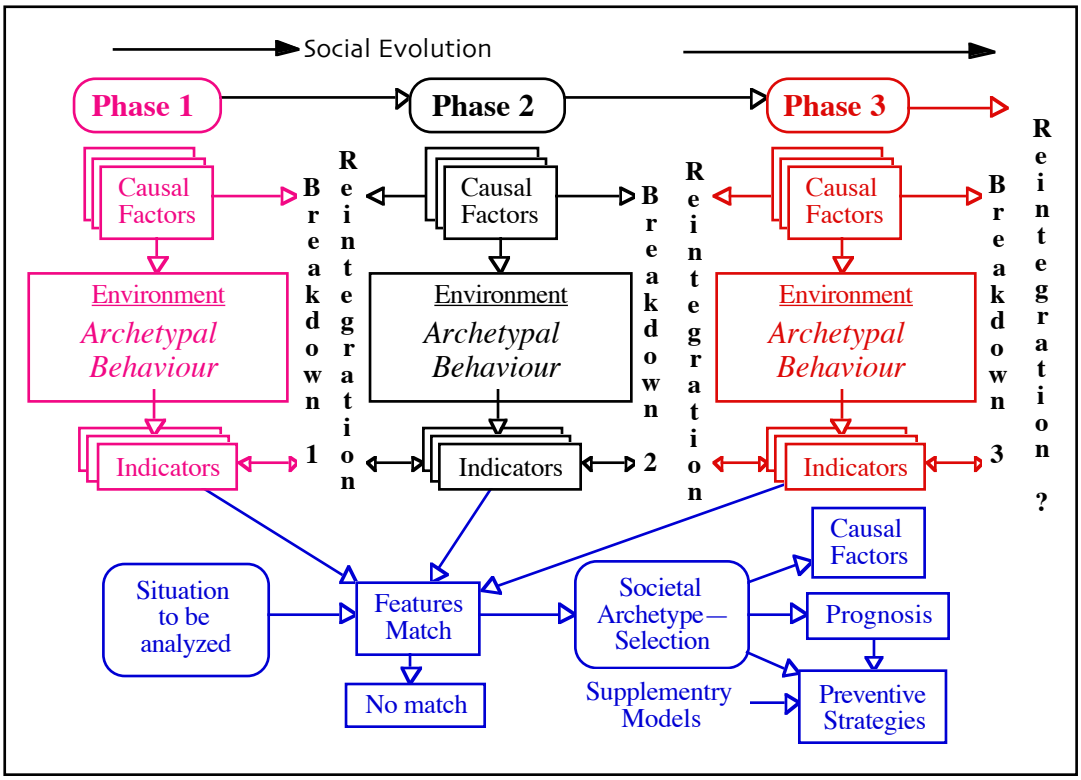


*Figure 7:* Method for Analysing Complex Social Issues.

For the United Kingdom, with its past glories of Empire, its island isolation, and its current lack of faith even in faith itself, there are compelling parallels with the advent of the third breakdown of Ancient Egypt. Parallel indicators abound: international economic reverses; xenophobia; re-emergence of arcane, primitive beliefs (magic, stones, ghosts, crystals, spiritual healers, fortune telling, economic forecasting…); application of stricter controls of education and police; admiration for former times of supposed glory or peace; lack of confidence in the future; lack of investment in infrastructure; etc. Of course, there are many differences, too, which challenge simplistic comparisons. Neither full social reconstruction of the past, nor truly objective assessment of the present, is possible, but perhaps we can observe trends and use indicators to provide warnings.

## HISTORICAL PERSPECTIVE ON TODAY'S MAXIMS

If we compare the major cultures of today's world from the historical perspectives exemplified above, we can see major differences in socializing ethics, beliefs and behaviours. Oriental cultures promote:

- Belonging to the family, the team, the enterprise.
- Sublimation of the individual in the extended group.

Competition, which is rife in Japan, say, emerges very much as between groups rather than between individuals. One of the major problems that a Japanese can face is "not belonging" to a group.

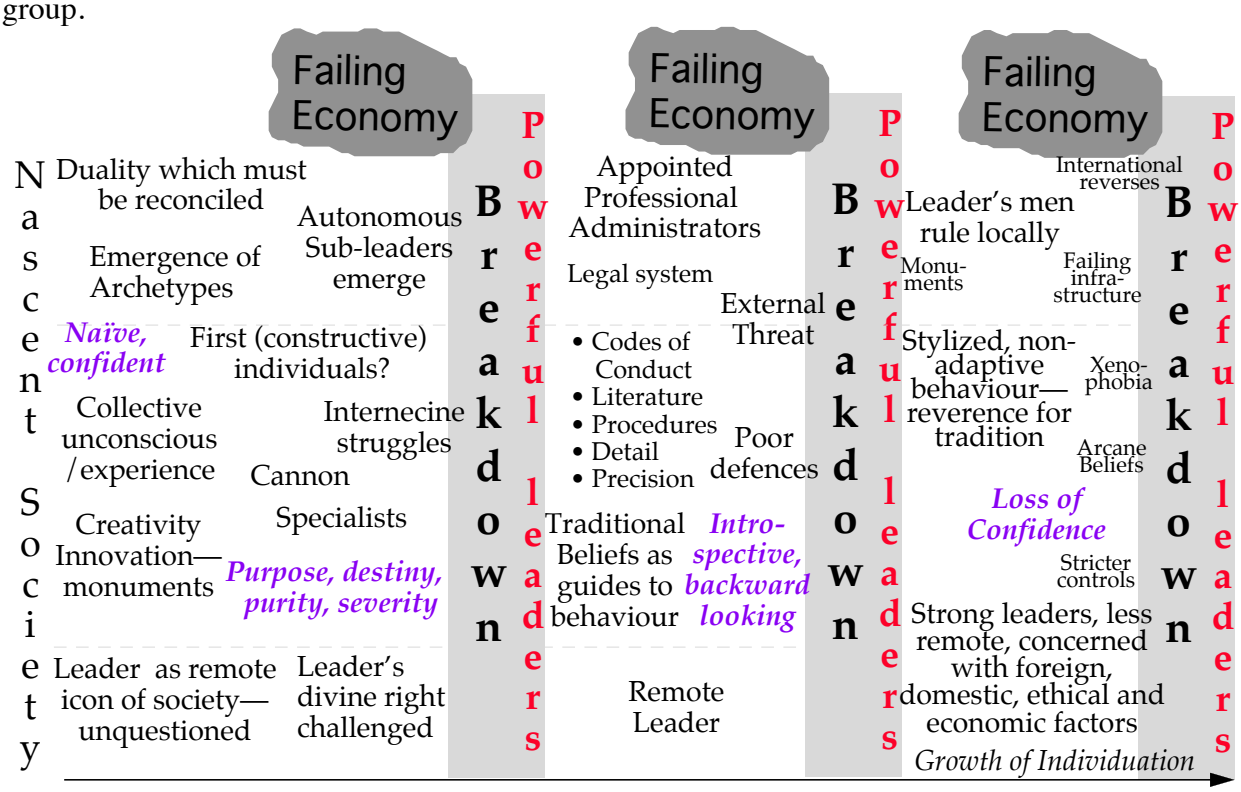


*Figure 8:* Societal Archetype 'A' - Evolution. Evolution starts at left with a pristine, nascent society which exhibits Jung's duality and archetypes. Evolution progresses through a series of phases, with social cohesion interspersed with Intermediate Periods of relative social disorder. Each Intermediate Period coincides with a faltering economy, although that is not the unique cause of breakdown. Each phase differs from its predecessor, in terms of the growth of individuation, group psyche, etc. Throughout, the early, core beliefs of the group are sustained, coming to the fore during uncertain times.

In a quite different way, Islam ("submission to God's will") promotes humility and non-arrogance. While this does not necessarily evidence itself in a peaceful social behaviour, Islam acts as a binding agent between groups which might otherwise be antagonistic, or more antagonistic than they are. The parallels between Islam and Judaism are evident in this respect, too. The Koran has many features that a Jew, or a Christian, would recognize, including Abraham, Noah, Joseph sold into Egyptian slavery by his brothers, and Mary and Jesus. There is some shared cultural heritage between the three faiths. Judaism, too, promotes humility and with its Ten Commandments, provides rules, if not for co-operative living, then at least to discourage anti-social behaviour. Christ's "do unto others" and "turn the other cheek" are also designed to promote humility and forbearance.

Western culture, on the other hand, appears to be force-feeding individuation via commerce, media, political dogma, "political correctness" (PC—a subversive approach to social engineering!), "management-speak", etc. This has created, and is promoting, what we might call the *Cult of the Individual*. This cult is evident in everyday expressions:

- "Do your thing"
- "Stand up for what you believe in"
- "When the going gets tough …"
- "Anyone can be President"; etc., etc.

The cult deliberately sets out to breed individuality, and in so doing it inescapably promotes arrogance, conflict and adversarial behaviour. Contemporary views of delegation, empowerment, competition, performance-related pay, etc., promote, even demand, individuality.

The result of the individuality cult can be seen in the contrast between Japanese and western cultures in terms of the business relationships between a manufacturer and his suppliers. In the west, manufacturers screw suppliers down to the lowest price they can get, almost believing they have done well if the supplier feels aggrieved. This is highly adversarial, and the supplier responds by trying at all stages to raise the price of his goods. In Japan, manufacturers take the view that they must protect their suppliers, on whom they depend. They develop synergistic relationships with their suppliers to ensure their sources, and even invest in their suppliers' facilities. There is competition in the Japanese system, but it is between supply chains, not individual groups within any one supply chain, as in the West. The result is synergy in Japan, and fragmentation in the West.

**Pressure to Individuate**

Western societies appear to be "pressurizing" youthful psyches, already burdened with absorbing an extensive collective unconscious and experience, to individuate. Youth of yesterday had relatively little intellectual inheritance to absorb. Today's young people have vast amounts by comparison, and many more categories and cultures with which to come to terms. It would be strange were there not a difference in the amount of time it might take.

In Egypt, it was not unknown to be an army commander at 16. Today, in Germany, University education is unlikely to finish before age 25 or 26, while in the UK it finishes at 21. In Japan, where a very high proportion of the population go to University, education is also extended, being considered a life-long process. Clearly, different countries and cultures believe differently about the time it takes to absorb culture and knowledge, and to develop *understanding, wisdom* and *judgment*. In the west, such terms have even begun to sound academic.

Peculiarly, little is known about the *rate* of absorption of knowledge, culture and, above all, understanding. Educationalists are aware that the human psyche acquires knowledge very rapidly

in earlier years, but the length of time required to develop understanding is, itself, little understood. In schools, the same subject matter is often taught two or three times over a secondary school period, age 11 to 16. Each time, more detail is added. The theory is that the developing child is able to absorb more sophisticated concepts with age, and to gradually develop understanding. Some subjects which require abstract thought, such as systems engineering, seem difficult to grasp under the age of 25.

Is this slow development of understanding related to some internal clock? Is it part of individuation? Does individuation continue into adulthood and beyond? And what happens when young people are obliged by culture and peer pressure to individuate before their "natural time"? We know what happens when we try to teach children concepts which they are too young to absorb—disinterest, frustration, even anger.

If we accept as a hypothesis that forcing premature individuation may disturb young people, then we may look for indications of that disturbance. One such indicator is the stratified youth culture which has emerged–vis-à-vis 40 years ago. At that time, for instance, boys became men "overnight". One day you wore short trousers and did not shave. The next day, often on a birthday, you wore adult clothes and you shaved. There was no clothing or dress peculiar to youth. Since that time, such dress has appeared, and more recently, the age range of, say 14–25 has divided into sections, or fractions, each with its own music, dress codes and patterns of social behaviour. In general, youths were more likely to do as their parents told them, particularly in respect of taking up an occupation or profession, who not to associate with, etc. During the same period, whether causally related or not, there has been a marked fall-off in religious observance in the west. In the past, societal stresses were checked by religious / and philosophical creeds.

Some observations follow, based on Jung's Archetypes and the Societal Archetypes in the Annex:

- Forced individuation may be premature if, as seems likely, individuation is psyche, rather than age, related. Any teacher will confirm that a group of children of the same physical age may exhibit a widely different range of intellectual and social development.

- Commercial pressures promotes societal factions by age, persuasion, sex. In a less-than-robust economy, this socio-economic targeting helps to sell more fashion, music, stationery, drugs… Artificial divisions can be created between age groups to sell hair products, vacuum cleaners, holidays, foods, birthday cards, beverages, indeed almost anything.

- Competition is seen as "good" without question. The archetypal competitive icon exists—the lone individual against all odds. He, or she, has existed since the movies, and is in almost every western film.

- Significantly, there is a notable emergence of new or not-so-new beliefs (see Societal Archetype H):

* Little Green Men (from other worlds), UFOs, Corn Circles, Astrology, Pyramids, Black Magic, Ghosts, Crystals, Reflexology, Alternative Everything, Palmistry, Spiritualism…

* Economics, the so-called dismal science. In ancient civilizations, Magi used to study the entrails of a sheep or crow—now we have economists. The accuracy of forecasting has not changed, simply because the future is unpredictable. Humanity is "hooked" on predictions, however, and never seems to notice how seldom they work out.

* People *need* to believe, especially in groups.

## WESTERN CULTURE–ON A KNIFE EDGE

Figure 9 shows the process of Individuation at left, and the process of maintaining the Establishment at right. Economic Wealth, centre bottom, drives both loops, but in different ways. Robust economies reduce the need for competition and for internecine war. In both these ways, robust economy is a necessary, but insufficient, basis for stability. In addition, as the simulation results will suggest, Socializing Ethics, Beliefs, Behaviours, together with effective infrastructure, appear to be necessary, certainly to repair current fragmentation.

Figure 10 shows some of the results of the dynamic simulation of the model at Figure 9. In the left-hand graphs, there are two sets of simulator runs. In the first, marked 1, 2, and 3 respectively, the level of shared belief is set relatively low; in the second, marked 1A, 2A, and 3A respectively, it is raised, but only a little—significantly, perhaps, the model proved quite sensitive to variations in shared belief. Top left shows a falling propensity for internecine conflict as the economy improves, and as both the economy and "belief" improve. Bottom left shows the obverse, in some ways: the growth of social cohesion with economy on its own, and against the background of a widely shared belief system.

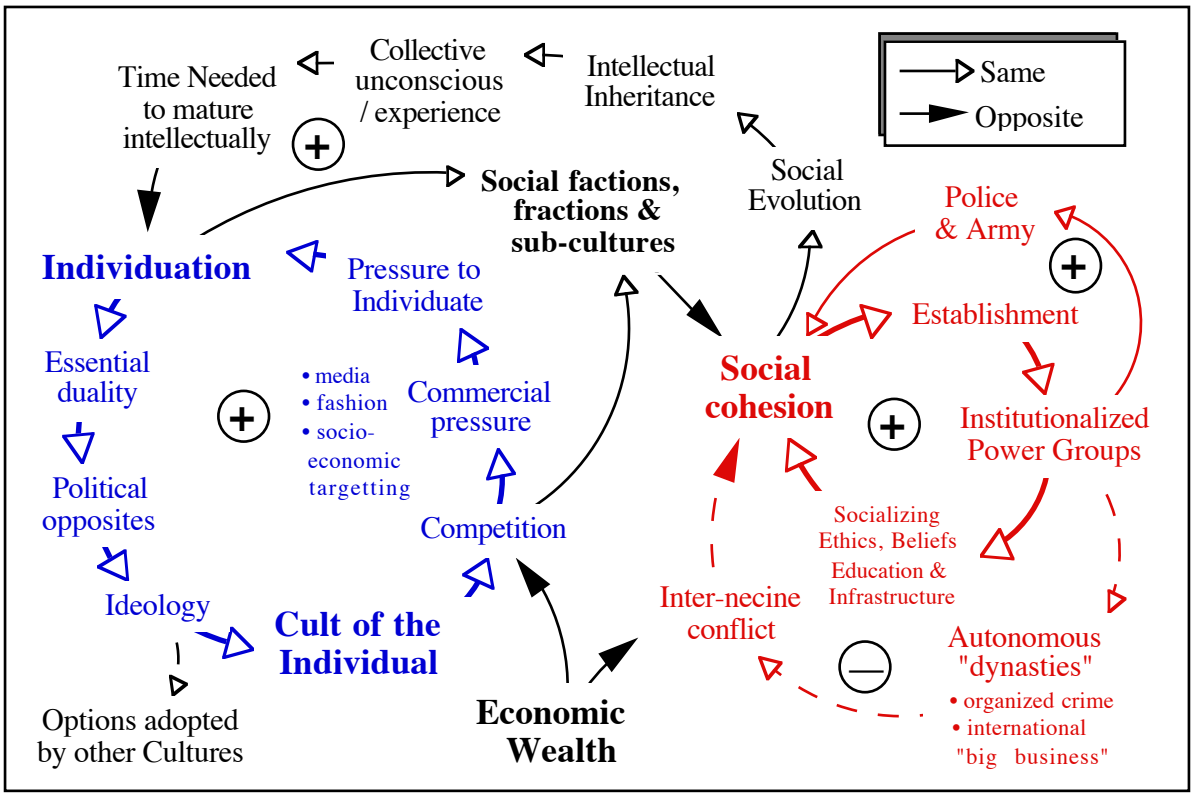


*Figure 9:* Establishment and stability *versus* the Cult of the Individual.

The graph at top right shows the growth of factions for three economic conditions (Figure 10). As the economy worsens, the propensity to fragment increases. For a poor economy, fragmentation goes into runaway, and the group breaks up. For moderate to robust economies, factions increase but are then contained. This comes about because the society can afford to police itself effectively, and thus manages to contain the problem.

Finally, bottom right, economy and shared belief are raised in parallel, from poor economy and fragmented beliefs to robust economy and widely shared belief. Improving social cohesion seems to necessitate a combination of features—neither economy, nor shared belief, is sufficient alone.

**Deduction from Analysis of Western Culture**

As noted before such models provide some indication of behavioural dynamics *only*. Within that limitation, the models suggest that:

- Factions generate spontaneously, especially in weaker economies, owing to economic pressure for competition, individuation.

- Small changes in shared belief cause big changes in social behaviour, especially when economy is weak.

- Stronger economies still generate internecine strife, but do not lose social cohesion because of it (c.f. organized crime in Japan)

- Economy is not enough on its own—some common, shared belief / ethic / behaviour-pattern is needed as well.

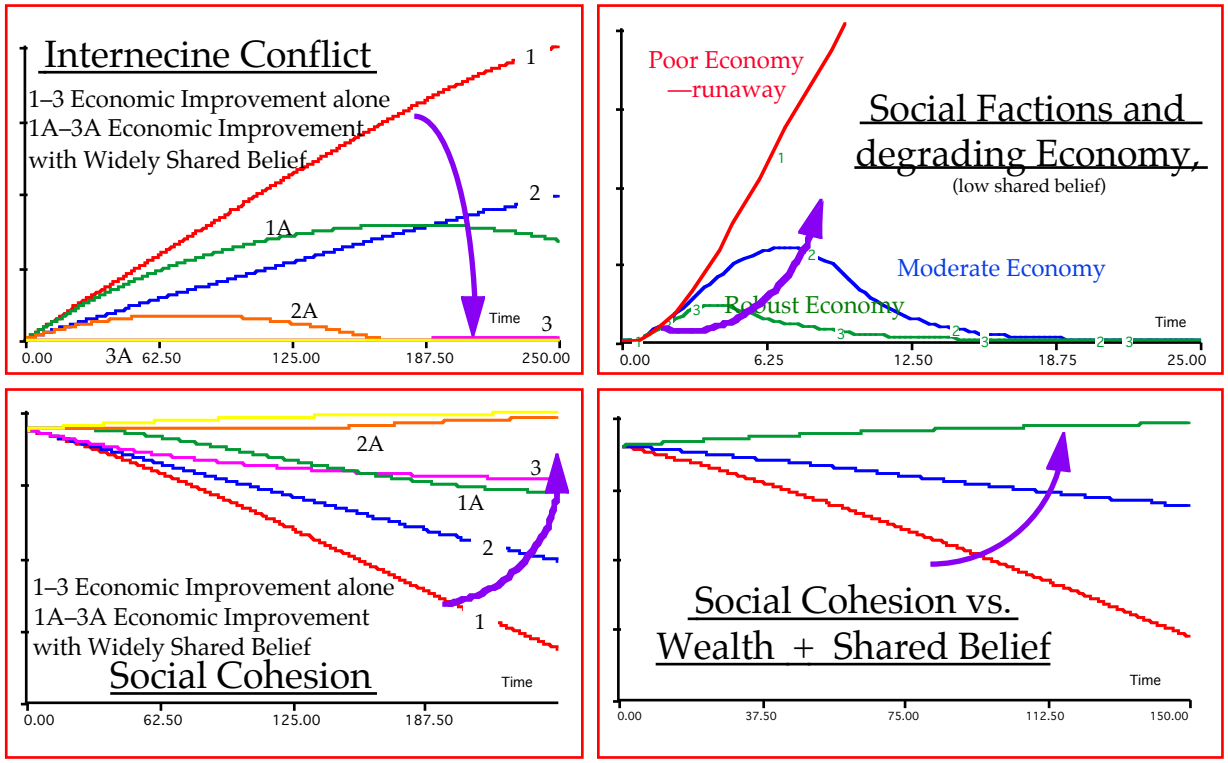


*Figure 10:* Social Cohesion, Economy, and Shared Beliefs.

## THE USH MAP

The model developed in Figure 9 is one instance of a general class of problems, for which I have developed a generic model (Hitchins, *Putting Systems to Work.)*. Figure 11 presents the USH Map. The map shows the life-cycle of open, interacting systems, of any kind—it can therefore be applied to our problem. The map operates in a clockwise sense from energy at top right. Energy generates environmental change and variety.

Variety is either inimical to the cohesion of existing systems (dispersive influence) or that variety comes together to form complementary sets with *connected* variety. This connected variety provides a basis for local stability, leading to Systems Cohesion by several routes—catastrophic, chaotic, random, or dominated (as in bureaucracies). So, System Cohesion is

subject to opposing influences, just as it was in Figure 9. The model of Figure 11 can be set to represent a wide variety of situations and conditions. In many of these, the following type of behaviour emerges.

Figure 12 shows how open, interacting systems may behave, under opposing influences some of which promote cohesion, others dispersion. The whole pattern is complex, with periods of growth and collapse—but never to zero—interspersed with periods of dynamic stability. Such dynamically-stable periods would, if one were living through them, give evidence of gradual growth in a turbulent environment, but the illusion is shattered by a sudden collapse, a period of similar stability but with many fewer cohesive systems, and then a subsequent build-up.

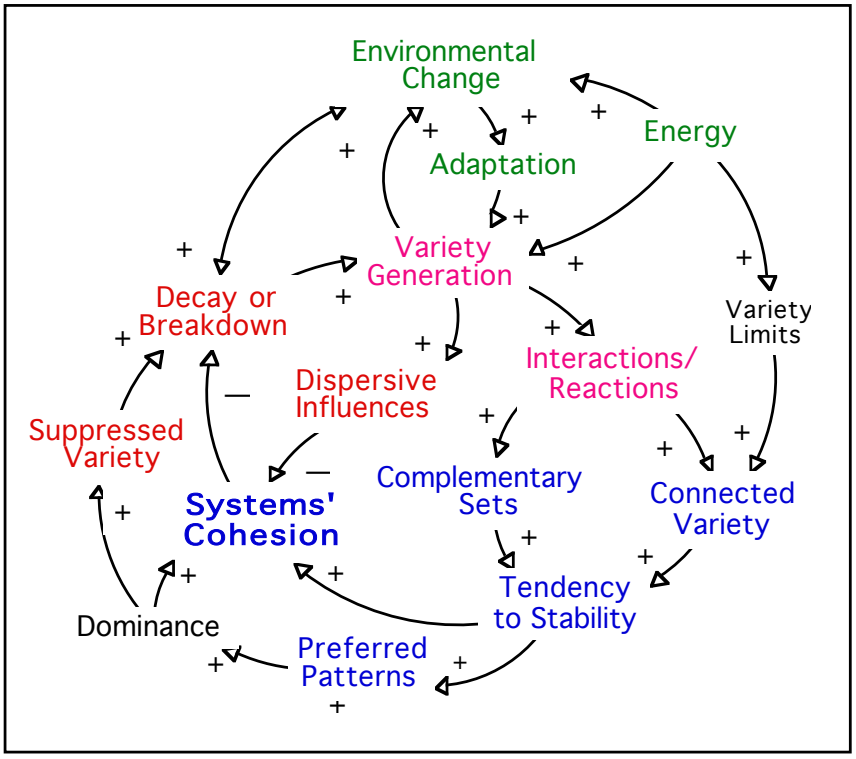


*Figure 11:* The USH Map.

The pattern matches the Egyptian Kingdoms very well, for example, with dips representing intermediate periods while crowns represent successive kingdoms—there are, of course too many dips and crowns in the figure. The pattern also matches in some degree present patterns of crime. Before moving on to the subject of crime statistics, please note that the graph appears to be aperiodic, and could be chaotic or weakly chaotic in its patterns of growth and collapse.

## SOCIAL TECTONICS

Figure 13 shows crime statistics as recorded for a typical area within the United Kingdom. The curve is a regression line, showing an inexorable, exponential rise in the annual crime figures over a 23-year period. This worrying trend could arise from several causes. It could be simply a

short term variation in the overall pattern of crime, or it could herald a marked change brought about by increased social friction. Comparison with Figure 12 suggests either hypothesis could hold (see below). Of equal interest, perhaps, is the superimposed wave pattern representing the statistical ups and downs. The pattern looks so irregular that it merits further analysis.

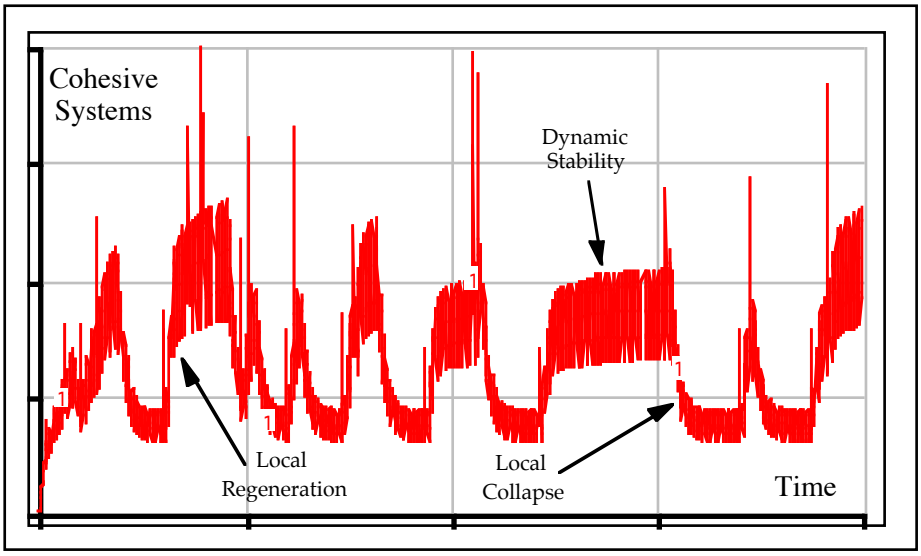


*Figure 12:* USH dynamic simulation.

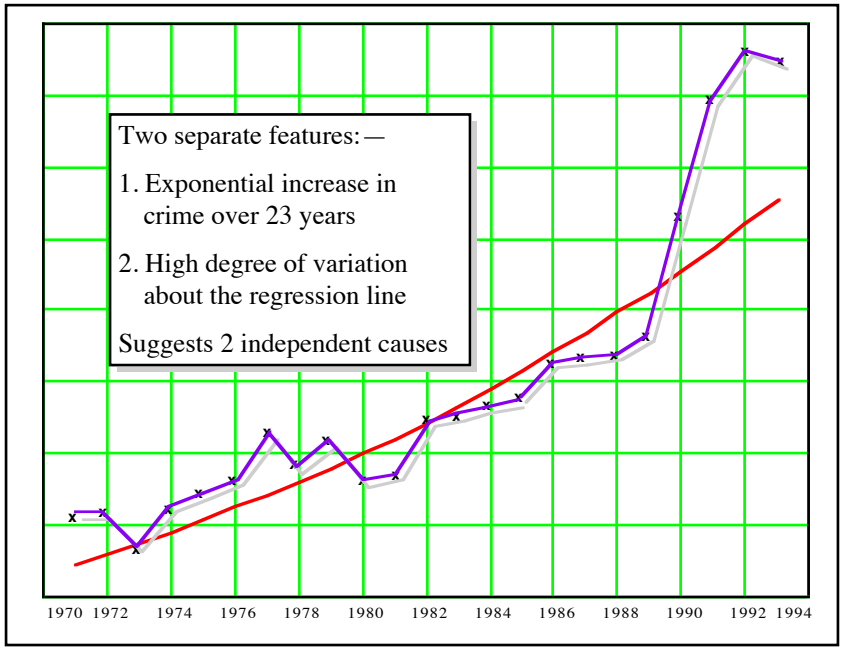


*Figure 13:* Crime Statistics, Area in the United Kingdom 1970-1994.

Figure 14, drawn from the variations about the exponential regression line of Figure 13, shows the fractal nature of crime. The fractal number indicates the general "bumpiness" of crime graph, and importantly shows that it would be the same at any scale. So, crime statistics collected on a monthly basis, or every decade, would be likely to exhibit the same "bumpiness" (in the jargon, they are "self-similar".)

Similar fractal patterns emerge from studies of: men killed in wars; earthquakes; stock market prices; distances between cars on a Motorway… Mathematicians refer to this phenomenon as "weak chaos". In systems exhibiting weak chaos, trends may be predictable but events are not predictable. Crime—or at least crime in this part of the UK—appears therefore to behave rather like earthquakes—frequent minor outbreaks, some medium outbreaks, few major outbreaks, in any period. It is not possible to predict what is coming with any certainty, but the trend is well established, and it is reasonable to assert that the pattern of future crime will fit the computed line shown in Figure 14.

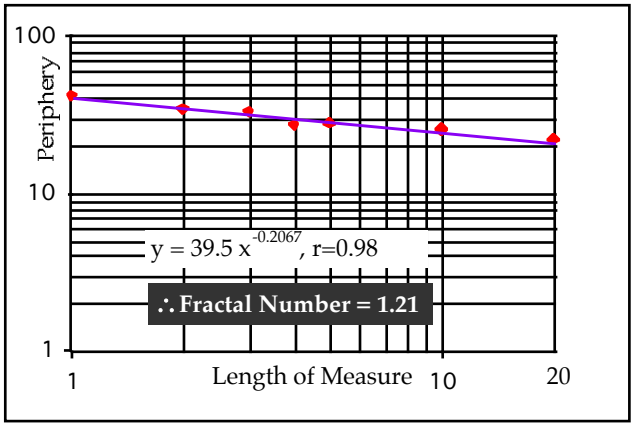


*Figure 14:* The fractal nature of crime.

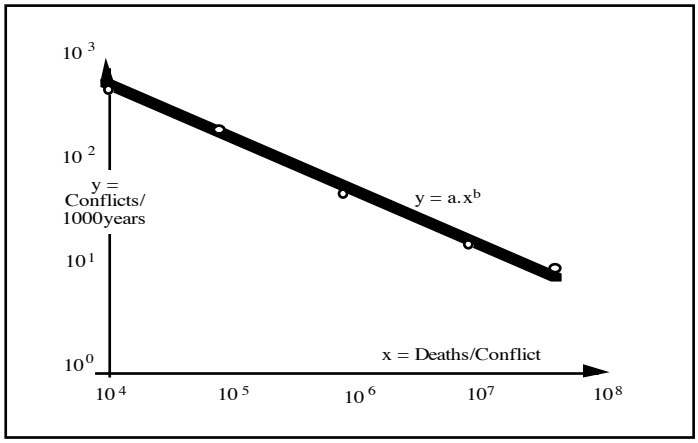


*Figure 15:* The fractal nature of war (based on Richardson's diagram; by permission of John Wiley and Sons).

Figure 15 is included for comparison. It is taken from the work done by L. F. Richardson, who collated data on wars between 1820 and World War II. The data may be plotted as shown in the figure, and the goodness of fit is remarkable, particularly in view of the drastic changes which took place in the technology of warfare. The similarity with Figure 14 is also remarkable. Both graphs illustrate the phenomenon known as self-organized criticality. Self-organized criticality exists in systems which maintain themselves at some critical limit. Dropping sand on a plate builds up a pile, until a point is reached at which a critical cone size develops.

Further increases result in slippage, back towards the critical cone size. Some slippages go below the critical cone size, which then builds up again—hence self-organized criticality. In this respect, crime and war, from low level conflict to world war, behave similarly. In essence, this suggests that the seeds of conflict are being continually generated and that societal pressures are continually building up, only to release. There are many small releases, fewer medium releases, and only occasionally do we get a major release. Hence the shapes of the two graphs.

The fractal nature of the crime statistics further indicates that crime levels do not vary randomly. Rather, crime appears in outbursts, with crime encouraging crime. The underlying exponential increase in crime could be explained, therefore, by increasing awareness among potential criminals of each others activities, and by widespread and progressive desensitization to the undertaking of criminal activities. Both phenomena could link to increased activity by various media over recent decades. This hypothesis resonates with the reduction in widely-shared beliefs which propagate, inter alia, that crime is wrong. With reducing societal cohesion, the very concept of anti-social behaviour starts to lose its meaning, to be replaced with the notion of anti-social behaviour within the particular fragments of society to which an individual might belong.

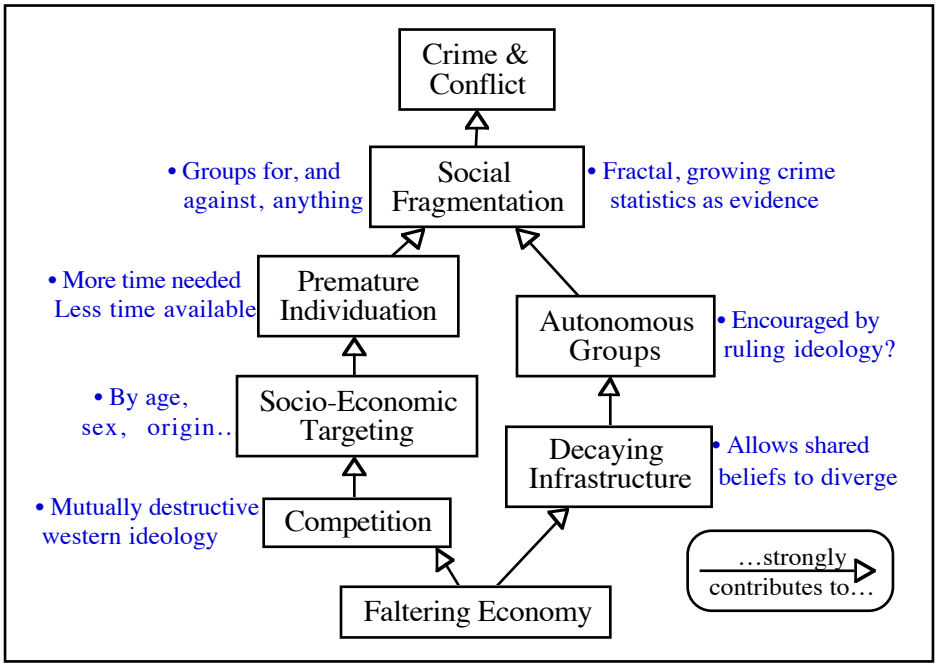

*Figure 16:* Route map to crime and conflict.

## CONCLUSION

In the presence of faltering economies, with the "Cult of the Individual" and mutually-destructive competition, western society gives evidence of fragmentation. See Figure 16. There seems to be no socializing ethic to counteract the process. Some governments seem to be actively pursuing a policy of fragmentation. The evidence from Societal Archetypes is clear. Fragmentation, where autonomous groups have formed in faltering or failing economies, leads to internecine war. We have ample evidence around us in international drug cartels.

Low levels of conflict are generated, or exacerbated, by social fragmentation, which in turn can be exacerbated by the promotion of competition between individuals and small groups. The lattice of inadequately-connected societal fragments interact with each other adversarially, building up social tension (Figure 17). We might consider there to be "friction" between the societal fragments in the absence of oil provided by a robust economy, plenty for all and widely shared beliefs, views and attitudes.

There is a strong suggestion from the evidence of fractal models, of a complete continuum from individual crime, through low level conflict, right up to major international wars. The models suggest that contemporary Low Level Conflict (LLC) forms part of what we might call the spectrum of conflict which extends in a continuum from personal violence to global war. There is evidence that there has been little change in "spectral intensity" over last 175 years, but instead what we see are the perturbations in a continuing weakly-chaotic pattern which emerges from a wide variety of mutually-independent sources of conflict. Because we are close to current events, we may be inclined to consider them unique.

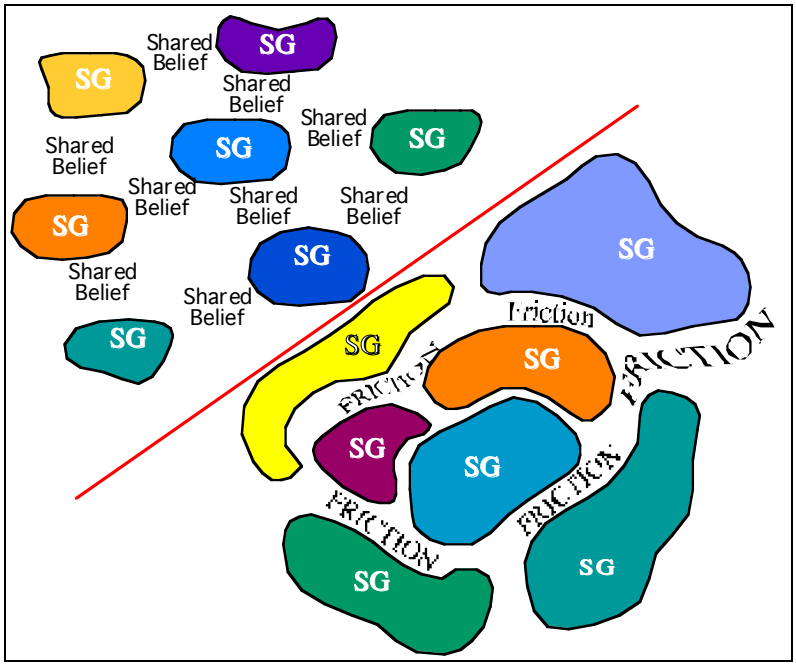

*Figure 17:* "Social Tectonics" (SG = Social Genotype).

On the other hand, statistics suggest that while crime *variability* may fall within the spectrum of conflict, there is nonetheless a worrying added *exponential increase* which can be observed over the last quarter century. Because the statistical period is relatively short, this variation could be an aberration resulting from short-term sampling, but the period is not *so* short as to permit complacency.

Alternatively, the exponential component *might* herald a sea-change, which—on the basis of the Societal Archetypes—could indicate the advent of an "Intermediate Period" with poor economies, failing control, xenophobia, fragmented beliefs/societies, loss of confidence in the future, decay. There are signs and indicators in the present emergence of arcane beliefs, growth of adversarial factions, fragmentation of society and general loss of confidence in the future which support this thesis. Overall, we seem to be in an uncertain situation where the only sensible strategy is to anticipate the possible onset of a major social reversal by taking positive steps against it.

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## ANNEX: SOCIETAL ARCHETYPES

The Archetypes that follow could have been developed in a manner that makes them independent of their origin. Indeed, Societal Archetypes A and J (Figure 2 and Figure 8) have been so treated. In that particular case, the difference between the original, Egyptian-based archetype and the generic Societal Archetype J is minor and self evident. Generally, however, I have left the Societal Archetypes in their original state, so that readers may assess them "in the raw". This does, of course place upon the reader the onus of translating them into contemporary situations.

### PSYCHOLOGY OF SOCIAL CHANGE

CG Jung identified that change, and resistance to change, relate to the psyche of the individual and the group. He developed the concept of *collective unconscious*, which explains many less rational, otherwise inexplicable, apprehensions of human psyche at its most profound level. He

also identified the process of *individuation*. Collective behaviour and individuation are best seen in a pristine society, and observed as that society develops. Uniquely, because of its prolonged isolation from Paleolithic times until well into the Bronze age, Ancient Egypt was just such a society. It therefore provides an exceptionally valuable model of social evolution towards nation statehood.

Collective unconscious is the common psychological inheritance of all men living from all men past. We may be born savage, absorbing the social behaviour and our intellectual inheritance from the moment of birth, through nursery rhymes, lessons, reading, observing others, parental correction, peer interchanges, etc. Much of what we absorb becomes submerged in our unconscious, to the point that we would be hard pushed either to articulate it, or to recall where and how we came to know it.

Individuation is the progress towards maturity experienced by the self in which the self acquires awareness of its own individuality. It marks the transition from collective experience/unconscious to identification by the individual of specific responses to his or her environment. Michael Rice proposes that personal individuation may be paralleled with individuation of a society or culture. To observe the parallels in action, it would be necessary to exclude as far as possible, extraneous influences which might colour the outcome and lead to misinterpretations. A pristine society with chthonic inheritance is needed for valid analogy, one isolated from foreign intrusion. A pristine society exhibits archetypal models of societal behaviour at various stages which we may apply–carefully–to today's societies.

Ancient Egypt transitioned from Neolithic to Bronze Age over the period of 12000-5000 BC without significant intrusion from any other culture, isolated by surrounding deserts. Opinions differ as to the reason for the creative upwelling, with hieroglyphics, for instance, springing seemingly complete into existence. If there were any intrusion, from Mesopotamia, for instance, then the intrusion was short-lived and catalytic. It is as though a controlled experiment had been set up for our benefit. Their civilization underwent three upheavals, each for quite different reasons, despite which their strange beliefs endured for 5000 years—over twice as long as Christianity to date. Each upheaval resulted in different societal characteristics, with different psyches, indicators and causes.

## SOCIETAL ARCHETYPES FROM ANCIENT EGYPT

There were three periods of Ancient Egyptian culture of direct interest:

- *Predynastic, Archaic and Old Kingdom, c.5000 BC to 2250 BC*. This was the archetypal isolated society, during which the creative brilliance was at its height. The cause of the breakdown was a culmination of internal power struggles over failing economy. There were no external factors, and so this "clean" example is of particular use in our context.

- *Middle Kingdom 2035 BC to 1668 BC*. The Kingdom arose by virtue of a number of powerful rulers who eventually managed to reunite the dismembered country. This was a period of ethics, morals, codes and literature. When the breakdown came it

featured a failing economy, as before, but this time some foreign intrusion—the Hyksos—featured. The Hyksos were an Asiatic group of so-called Desert Princes, probably Syrian Bedou, who moved into the Eastern Nile Delta and took over the North of the country. The intruders lacked the civilization, ethics and morals of Egypt, but possessed a robust military technology, including wheeled chariots and compound bows. Eventually, they were absorbed into the Egyptian Culture, leading to…

- *New Kingdom. 1550 to 1070 BC*. This was an open, cosmopolitan society based on military conquest Its eventual breakdown again featured a failing economy, but this time were added military losses, largely to expanding Mediterranean cultures, which resulted in a loss of confidence in the Egyptian Psyche.

Figure 18 shows the three ages of Ancient Egypt, together with some of the notable characters, known generally by their statues. There is a clear change in the form of these statues in going from left to right. The early statues show the Pharaoh with his eyes gazing confidently towards eternity. He was not human, but was a wholly-divine being, the self and identity of Egypt. Only if the Pharaoh existed through all eternity would Egypt continue to exist. His continuance was everything.

By the time that Akhenaton came to power, the change in form is significant. Akhenaton is shown in grotesque form with misshapen head and female body. Scholars are divided as to whether this was really his shape—and if so what he suffered from—or some perverse style. Akhenaton is thought by some to be the first individual, but for other it has to be Imhotep, the architect of the first, stepped pyramid at Saqqara.

**Developing Societies**

Nascent society behaves during the early, or collective, phase as an extended group. It is difficult to understand from our cultural standpoint, but the group members of a nascent, pristine society behave as one. An analogy might be found in the shoaling of fish, as they move through the water, all moving as one, turning together, each moving forward, each aware of the movements of those on either side.

The nascent society sees the world in simple terms (c.f. children). Early on, Jung's archetypes of individuals emerge–creators, healers, magi, divinities, leader as identity and self of group. (Societal Archetypes A and B, Figure 8 and Figure 20). These are not so much people as icons, representing the beliefs of the group. In parallel, and strangely, dualities emerge. Everything is seen in pairs which must be reconciled– "if you're not with us, you're against us", "guilty & not guilty", "East and West" "Right and Left", "Red (or Black) and White". There are strong, unquestioning beliefs and ideals, (Societal Archetype B), "direction, purpose, purity & severity"–David 1975.

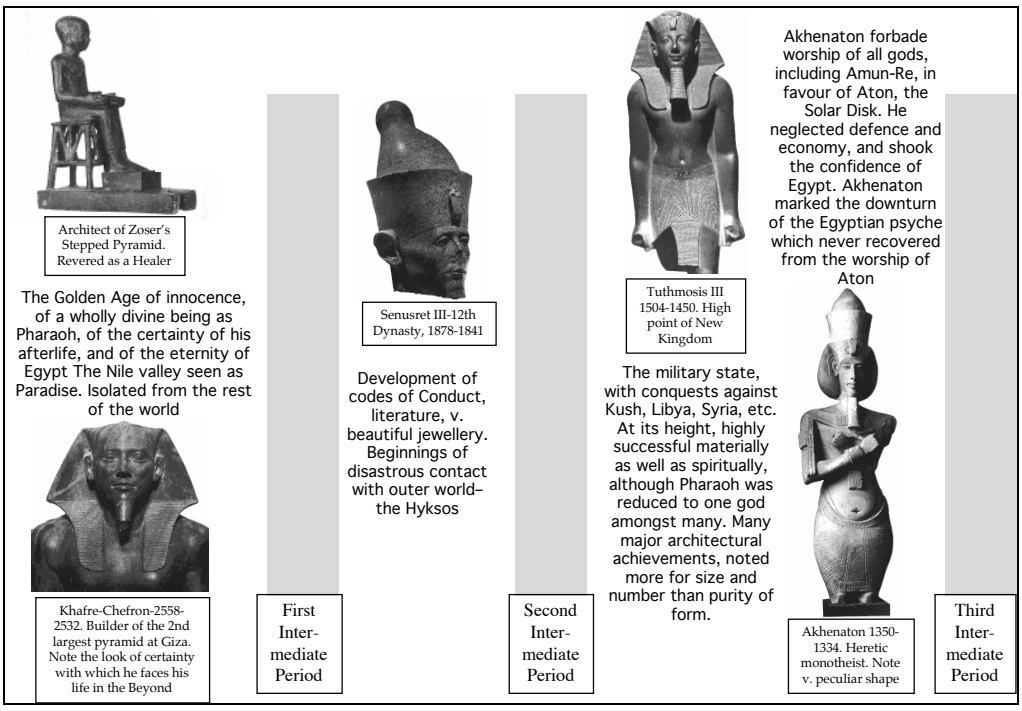


*Figure 18:* Individuation through the ages.

Nascent societies exhibit great energy, co-directed toward the extended-group-shared aim. The society is "plastic" and mouldable as an extended group. It needs time for intellectual development to chart new waters, to see new horizons, so little time is spent on bureaucracy. It is a time of great creativity and innovation, with the early development of cannon, schools of thought and a perverse reverence for the stability and tradition which it probably lacks. (Similar excitement and commitment is often to be found in newly formed companies, committees, teams, etc.) See Figure 19.

As societies grow and develop, groups form. This is natural and appropriate; some anthropologists suggest that humans are happiest even today when working in groups reminiscent of family and extended family sizes, very roughly seven to ten and twenty-five to fifty respectively. These groups will each have their own Social Genotype, kept in sympathy by infrastructure. Infrastructure binds societies' groups and prevents isolation, which would lead to progressive divergence between group Social Genotypes. Without low-resistance infrastructure, society develops as potentially adversarial groups. These may be autonomous groups, leading to conflict over scarce resources. (Societal Archetype E)

Gradually, societal maturation leads to interests in power, to individuation, to challenge of cannons and traditions. Factions form, and develop their own Social Genotypes, which resist change. Society as a whole may then fail to adapt, resulting in tension, conflict, uncontrolled change, breakdown…and eventual reformation into a new society. The process does appear to be cyclic, although the new society may bear little resemblance to the old.

Emerging from the Societal Archetypes are some discernible rules for avoiding loss of control—a sort of leader's guide:

- Maintain population in balance with environment, economy.
- Neutralize autonomous, (in)subordinate groups.
- Create and manage infrastructure.
- Appoint/replace bureaucrats on merit, not inheritance.
- promote strong ethical, moral and spiritual standards; ma'at, "or rightness", justice, integrity, truth.

**Individuation in a Pristine Culture**

Figure 8 shows the same periods as Figure 18, again interspersed with the two Intermediate Periods of relevance. The substance of Figure 8 forms Societal Archetype A, Social Evolution. The proposition implicit in the Archetype is that nascent social groups develop along conceptually similar lines. Although not all nascent societies will take the same length of time or reach such heights, they will exhibit dualities, there will be an early collective phase, Jung's archetypes will emerge (as individuals adopting different rôles), codes of conduct (e.g. corporate procedures) will be formed, etc. In the figure, the three layers represent:—

- The emergence of rôles and individuals.
- The development of archetypes and cannon.
- The gradual demotion of Pharaoh (or equivalent leader) from a solitary "Divine Being" to one god among many. (The boss of a new company may be treated, especially by new employees, as "unquestionable".)

The figure lends credence to the idea of individuation, since only later—with rare exceptions—do individuals emerge. Even the Pharaohs, about whom there are storehouses of knowledge, are not represented as individuals. They are icons, they represent, they do not have distinct personalities. Their statues, excepting Akhenaton, do not represent individual people, so much as an ideal of what Pharaohs should look like. To our eyes it may seem strange, but individuals in the sense that Jung used the term, are hard to find in pristine societies. (Today, newly formed companies, for example, do not generally project individuals until some time after formation.)

Figure 19 expands on the first epoch within Figure 8, and shows several strands of social evolution, together with the development of social psyche in the second column from the right. It may be possible to identify parallel indicators in contemporary nascent social groups, which may suggest some degree of equivalence.

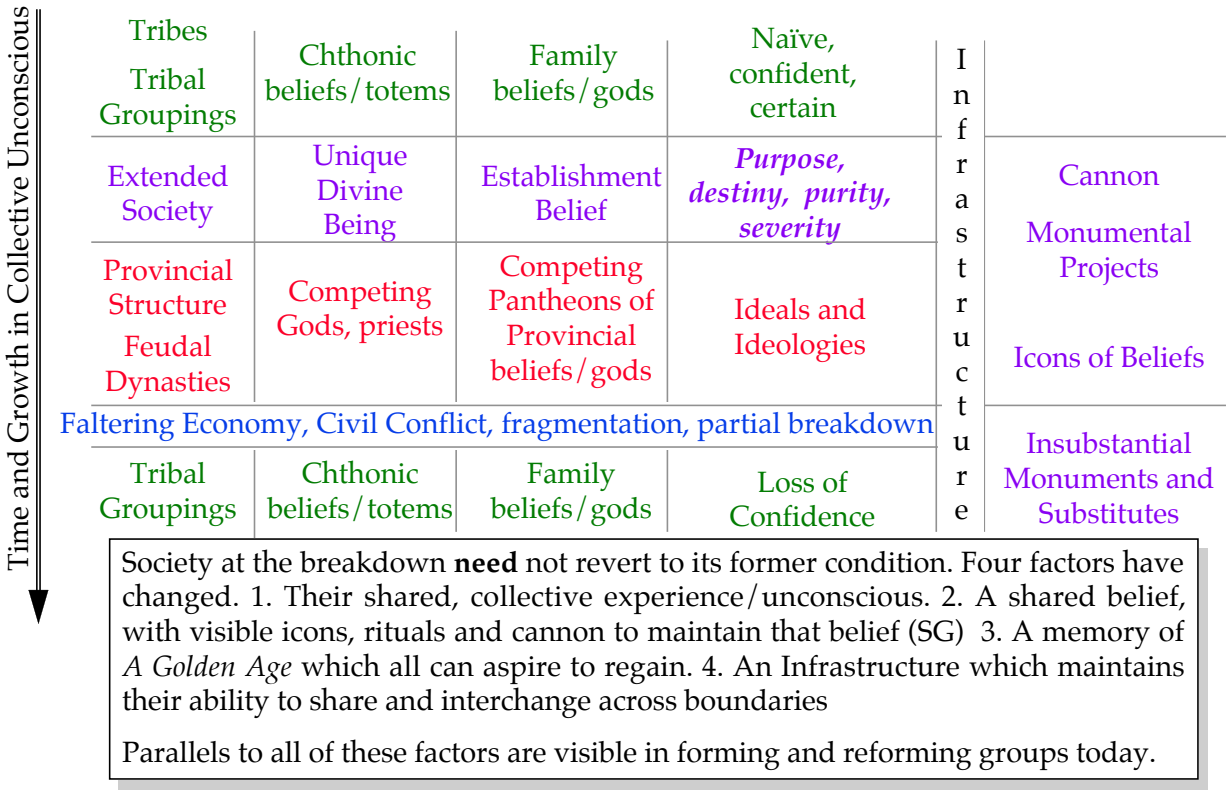


*Figure 19:* Rise and fall of an isolated pristine society. The chart expands on the first phase of social evolution as shown in Figure 8.

Figure 20, Societal Archetype B starts to explain some of the more bizarre features of Egyptian—and our—behaviour. Early in societal development, there is an extended-group behaviour, from which develop Jung's archetypes and a powerful drive for duality—a "day and night", "us and them", "man and woman", "left and right" pattern of behaviour, which sees things in opposite pairs that must eventually be reconciled.

- Archetypes included the creator, the healer, the magician, the pyramid as a perfect shape after the sphere and the cube, the King as Shepherd (c.f. Christianity), the Divinity of Kings, and so on.

- Dualities were everywhere. Upper and lower Egypt. Red and White as sacred colours. Red for lower Egypt, white for Upper Egypt. Red and white crowns. Horus and Seth, gods for ever fighting, Horus as the son defending his mother and father, Seth as the uncle bent on revenge. Duality even goes some way to support the recent Orion Mystery, in which Robert Bauval theorizes that the pyramids at Giza by the Nile correspond to Orion's Belt and the Milky Way.

Lest we think that all this is irrelevant, consider that new companies predominantly print their visiting cards in red on white. Our political systems tend to polarize into two parties, perhaps

because they are continually subject to re-election and are, therefore, always fairly pristine. Note that most countries are considered by their occupants as comprising North vs. South (e.g. the formation of the USA), or East *versus* West (as in Cold War)—we are most comfortable with simple division, such as right and wrong, guilty and not guilty…These simplistic divisions rarely fit the truth, but we somehow feel more comfortable with them. Perhaps this feeling of comfort derives from our collective unconscious, in which we may carry simple archetypes of duality.

Figure 21, Societal Archetype C, shows the growth and sustainment of the stable, creative society that was the Old Kingdom, during which period some of the most magnificent architecture that the world has seen was created. The population was tied directly to the Nile flood, or Inundation. If the Inundation were too low, insufficient silt would be deposited, insufficient water trapped for adequate food, and the population would starve. Too great a flood, and houses and fields would be swept away, the waters would take too long to recede, and crops would have inadequate time to ripen. Again the result was starvation. Isolated Egypt developed in balance and harmony with its environment—there was no choice.

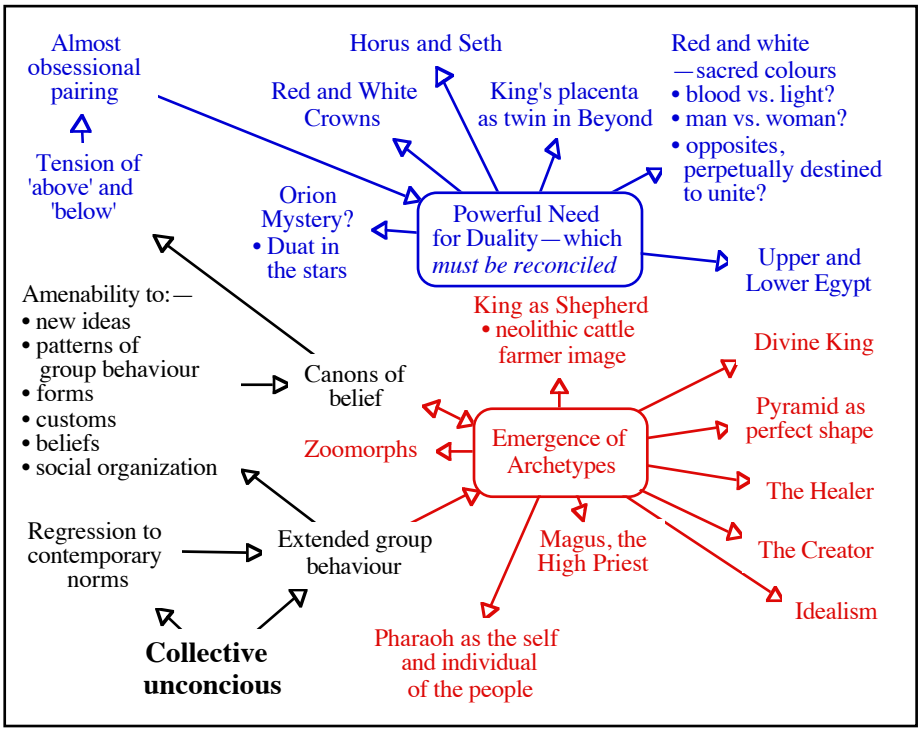


*Figure 20:* Societal Archetype B. Jung's archetypes and duality.

This dependence on the Inundation may have been one of the driving forces of co-operation and creativity. First, and unlike other formative civilizations (such as Sumeria and Greece, which developed as a number of mutually-antagonistic city states), the Egyptians had a ready made transport infrastructure, the Nile. Second, they could trap the life-giving waters effectively only if they co-operated along the length of the river with the development, maintenance and operation of dykes and irrigation channels. Third, irrigation required the development of

technology. Fourth, once the provision of food was assured, the populace had spare time on their hands, especially during the 3-4 months of the Inundation, when they could do no farming. Fifth, with time on their hands, and a very visible dependence on the Inundation, they could see the need for stability, and much of their creative urges were aimed towards preserving Egypt by entreaties to the supernatural.

## Archaic and Old Egypt

These simple, stark features of the Old Kingdom can be read across to today's societies, using Societal Archetype C. The Old Kingdom sends us strong, clear messages about environment, economy, infrastructure and socializing influences, all devoid of complexity, confusion, political overtones and obfuscations, in the context of a nascent, isolated (or closed) group. Many new organizations fit that description sufficiently well for the Archetype to be applicable.

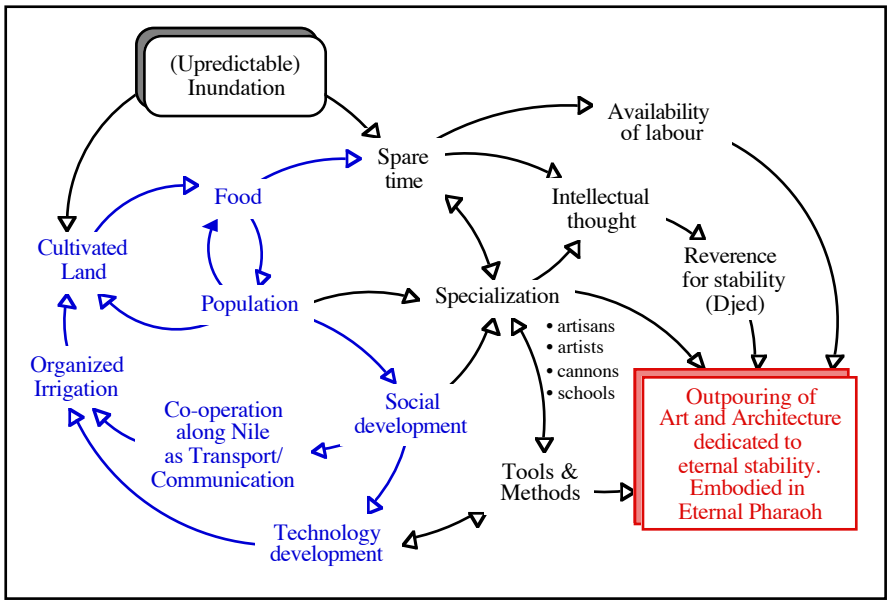


*Figure 21:* Social Archetype C. Collective social power, creativity, innovation, and belief in an isolated society.

Figure 22, Societal Archetype D, shows the basis of the Old Kingdom economy. Left of the diagram repeats Figure 21. On the right can be seen the processes of creating temples and artifacts for worship and adornment, for the maintenance of the priests who served the deities and for a system of taxation which, *inter alia*, enabled Pharaoh to organize irrigation nation wide. This was a "widget economy", in the sense that the vast majority of projects created things that were not strictly useful or utilitarian. Instead, they fed the minds and souls of the people. No exports, virtually no imports, but in balance with their environment—today, economists would look on such an economy as untenable, the more so when we realize that money was not invented in Egypt until the New Kingdom. Here, then, was a robust economy, making little of

utilitarian value, without money, and it survived for a thousand years. Old Kingdom economy highlights what is important, and what is irrelevant, about economy, then and today.

## OLD KINGDOM COLLAPSE

The causes of the Old Kingdom collapse are of particular importance to this thesis and are spelled out in Figure 23, Societal Archetype E. Initially the Pharaoh was the only one who was guaranteed afterlife. Gradually, however, the possibilities were extended. He would need servants in the afterlife. His closest associates might be granted afterlife, too. As the figure shows, this process of extension led from one situation to another. The Pharaoh granted provinces (nomes) to his close associates, for them to rule and to gather taxes. This made them virtually autonomous, and they soon wished to pass on their fiefdoms to their sons. So there grew a number of autonomous lesser dynasties within each of the nomes of Egypt, each had its own local deities and priests to service them.

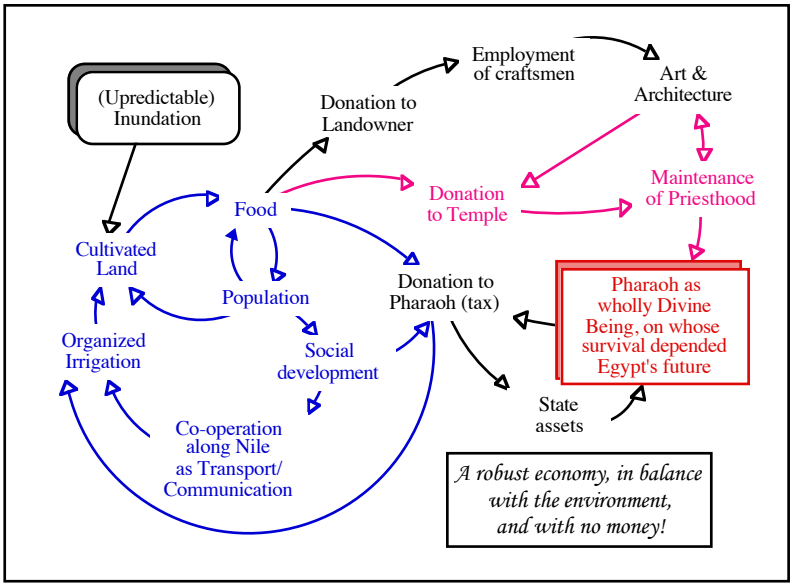


*Figure 22:* Old Kingdom Societal Archetype D. Robust "widget" economy in balance with the environment.

When the Nile inundation started to fail with the end of the Neolithic Wet Phase around 2350 BC, conditions were set for internal strife, and civil war broke out as each monarch fought over dwindling resources. The key to understanding this important archetypal behaviour is in the conjunction of:

- Autonomous sub-cultures, with self-funding ability.
- Failing or weak economy, i.e. one which is unable to sustain the population which had accrued in more affluent times.

This pattern can be seen again and again throughout history. In medieval England, strong feudal barons warred against each other and their king in a virtually identical fashion, although the growth towards this behaviour is not so clearly route-mapped as in Egypt.

**Societal Archetype F. Codes of Conduct–Middle Kingdom**

A succession of strong Theban kings eventually united the country again. The Middle Kingdom was a period of great advance in literature, the refinement of cannon, law, jewelry and the creation of stories which were subsequently told for a thousand years. The power of the autonomous nobles was crushed and in their place was established a middle class of civil servants who, according to the rule of the day, had to be sufficiently well paid to ensure their resistance to bribery. Moral and ethical codes of conduct were created and widely taught. For example:—

> *Do right as long as you are on Earth. Calm the afflicted, oppress no widow, expel no man from his father's possessions…Do not kill; but punish with beatings and imprisonment. Then shall this land be well established. Leave vengeance to God…More acceptable to Him is the virtue of one who is upright of heart than the ox of the wrong-doer.*
>
> *The Egyptians*, Cyril Aldred, p124.

The formation of Societal Morality, Ethics, Rules, Legal Frameworks, Codes of Conduct, Procedures and Processes is the substance of Societal Archetype E. As already noted, such codes consistently appear as part of societal maturation, and mark the beginning of bureaucratization and a class structure to replace feudalism.

The Middle Kingdom was brought to an end by the invasion of the Hyksos, tribes of "Desert Princes", or Bedou, who had learned about the wheel, built chariots, had developed the compound bow, and were able to overpower Egyptian military opposition. They took over Northern Egypt, and the country was once again divided.

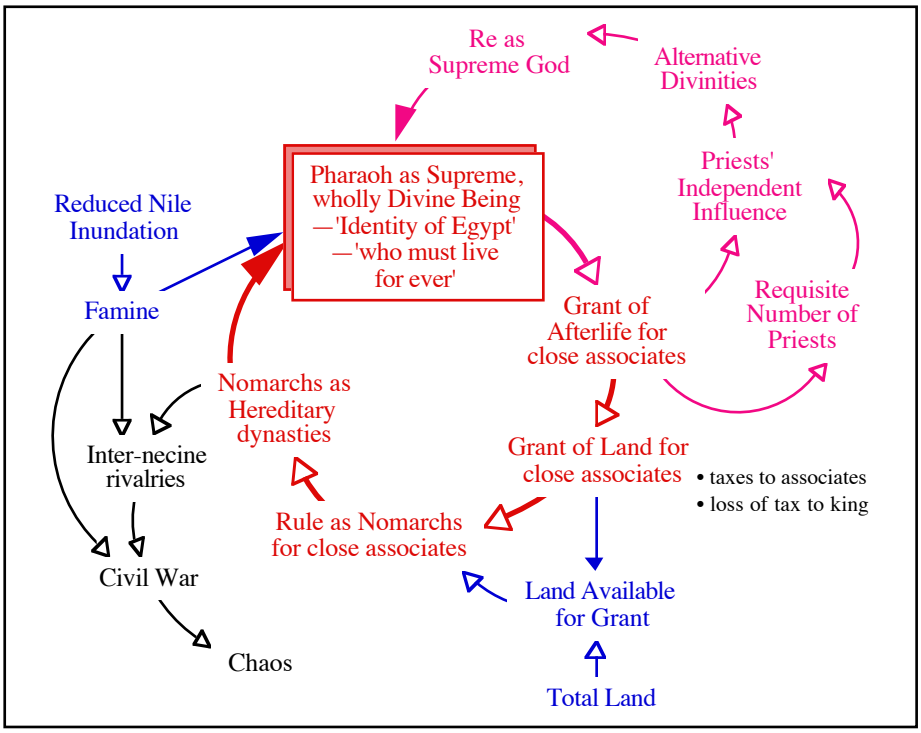


*Figure 23:* Old Kingdom Societal Archetype E. Collective collapse.

**New Kingdom Security**

Figure 24 shows the basis for New Kingdom stability: it is quite different from that which went before. The Pharaoh is at the hub of empire, and he presents three faces:

- Military leader against foreign enemies and in pursuit of foreign wealth, often as tribute.
- Pharaoh as King, the uniter of north and south, red and white crowns.
- Pharaoh as the spiritual leader, still wholly divine, but now one god amongst many, subservient to Amun-Re.

Note how, in the figure, the three loops, representing the three aspects of Pharaoh, link together. The strong religious ethic instills a sense of service and *noblesse oblige* into the nobles and civil service alike. The power of the nobles is severely curtailed, and viziers and town mayors, appointed by Pharaoh, take their place. Pharaoh rarely appointed relatives to power during this kingdom, and the growth of autonomous provinces was avoided. Not also (top left) how foreign wealth enabled the widespread pursuit of afterlife which by now was for anyone who could afford to build for eternity. Priests eventually held most of the wealth of Egypt, and were not loath to wield their power.

Figure 24 reveals another strong archetype, Societal Archetype G. The stability of a nation is founded on:

- Sound economy.
- Sound infrastructure and administration.
- A strong ethical and moral sense, widely shared and adhered to.
- Avoidance of powerful, autonomous sub-cultures.

Again, examples of such stable kingdoms abound through history. Victorian Britain, with its Empire on which the Sun never set, would result in a figure not unlike that of Figure 24.

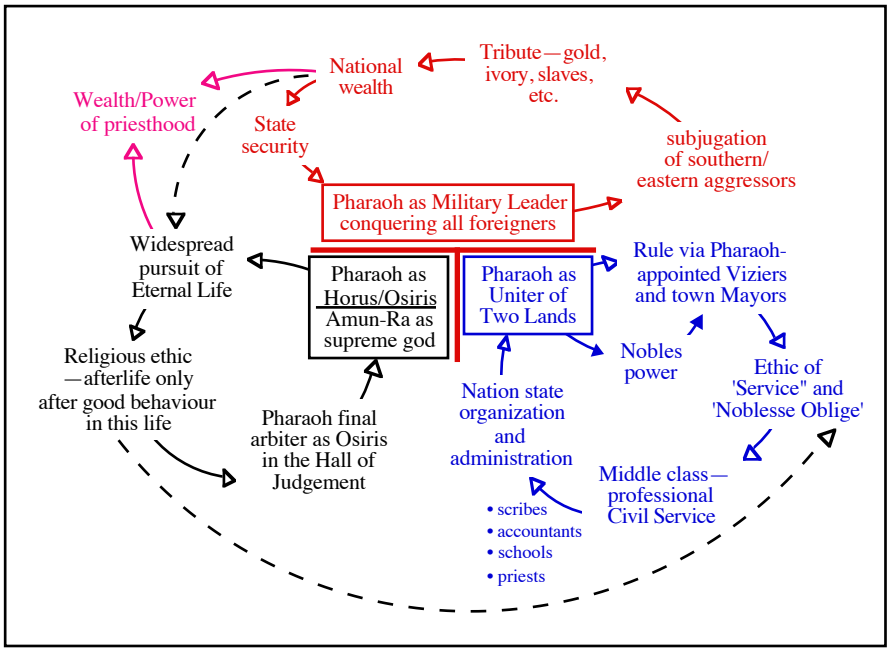


*Figure 24:* New Kingdom. Societal Archetype G. Open society security.

**Final Eradication**

Figure 25, Societal Archetype H, illustrates the process of decay which saw the eventual end of the civilization. As foreign powers grew, Egypt's military ventures failed, and national morale failed with them. A succession of foreign Pharaohs prevailed, and notably the Saite Pharaohs (from Nubia) introduced economic improvements, building factories and exporting grain. They also introduced Greek fashions, and xenophobia set in, breaking up the country and laying it open to invasion.

Today's parallels might be found in concentration on economy to the exclusion of national spirit, and in the right wing political xenophobia reaction against federalist influences in Europe, and many more.

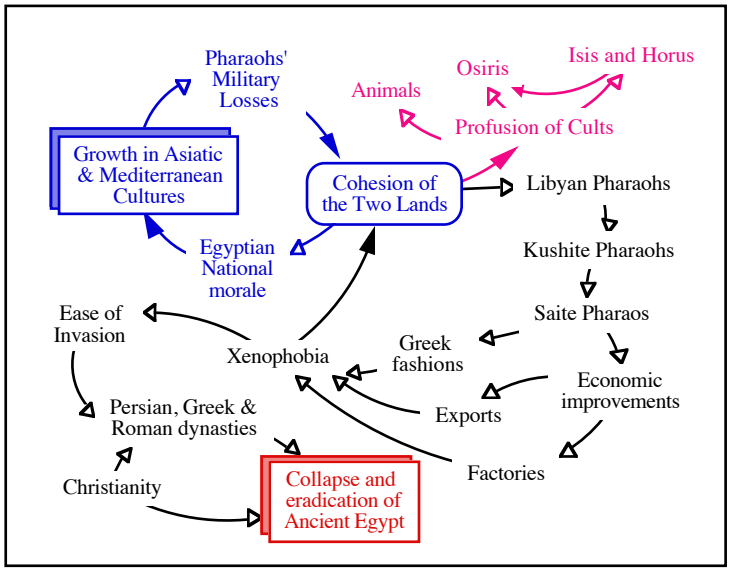


*Figure 25:* Late Period. Societal archetype H. Break-down and decay.

## SOME INSIGHTS FROM PRISTINE SOCIETAL ARCHETYPES

There are some "rules" which the archetypes suggest are time independent:—

- Epochs are initiated by powerful leaders.
- The "style" of an epoch is set by the initial leader.
- Epoch stability depends on iconic, synergistic leadership; sound economy and infrastructure; shared collective unconscious / experience; and group social ethics, morals and widely held beliefs.
- Epoch breakdown is caused by fluctuating economy–degradation of spirit, loss of ethical, altruistic spirit; and internecine struggle, often leading to group weakness and invasion /take-over.

### Collective Societal Behaviour

Societal behaviour changes with time and individuation–clear societal maturation process. Early on, group cohesion is high and group change rate high. Young societies exhibit great energy, co-directed toward the extended-group-shared aim (shoaling), with the following features:

- Plastic and mouldable as an extended group.

- Time needed for intellectual development to chart new waters, see new horizons. Little time spent on bureaucracy, it is not necessary with group members behaving as an extended family.

- Time of great creativity and innovation.

- Early development of cannon, schools of thought.

- Reverence for stability and tradition.

**During Societal Maturation…**

Gradually, maturation leads to interests in power, to individuation, to challenge of cannons and traditions, factions, energy absorbed in internecine struggle, resistance to change, uncontrolled change, breakdown.

Avoiding loss of control–leader's guide:–

- Avoid promotion of autonomous, subordinate groups.

- Create and manage infrastructure.

- Appoint/replace bureaucrats on merit, not inheritance.

- Promote strong ethical, moral, and spiritual standards; ma'at — "rightness", justice, integrity, truth.

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† Application of Societal Archetypes. Figure 8 shows a series of 'epochs,' six in all counting the intermediate periods of relative disorder. It is possible to consider any social group, organization or nation to see where and if it fits into the overall pattern represented by the figure. This process must be pursued carefully, and includes an effective assessment of the contemporary environment which, evidence suggests, greatly impacts social behaviour. It is also evident that static analysis is inadequate—social dynamics must be considered too. Societal Archetypes A-H indicate the importance of social dynamics, and particular Societal Archetypes would help to determine where, along the sequence of Societal Archetype A, a particular social group lay—if anywhere.

Ancient Egypt has been used in this instance to develop suitable Societal Archetypes, because of its initial isolation, which provided a clean, unsullied start-point. By the time of the fifth or sixth epoch, Ancient Egypt was such an open, international, cosmopolitan society that its "uniqueness" may be considered to have faded. In principle, Societal Archetypes from many other civilizations could be used, with care, to provide a greater number of Societal Archetypes, so holding out the prospects of achieving better fits to particular current situations. One point to note, however, is the difficulty in determining the degree of social inheritance which survives intermediate periods of disorder. In Ancient Egypt, the origins of Late Period behaviour are

evident in primitive, pre-dynastic beliefs and behaviours, which re-emerged during times of social disorder.

It may be possible to develop a global map of nations using the Societal Archetype approach, to couple these nations with their Societal Archetypes, and hence to produce a model of global, social dynamics, which would offer a means of investigating the occurrence of many different levels of conflict.