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Short Communication

Ancestral Drives and the Complex Social Behavior of our Species -

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Territoriality and prevalence are universal domains in survival behaviours within the Natural Kingdom. Whether of solitary or gregarious social habits, animals and vegetables [1] show territorial behaviours towards conspecifics and prey on them or reject those that compete with feeding or reproductive resources. *Homo sapiens* carries such a backpack, and its culturally transformed –or hidden– expression takes place as dominance behaviour and hierarchical social constructs, either spontaneously, under social dynamic circumstances, or transformed into virtual (cultural, ideological) domains. It should be added its bonded relationship with the continuously evolving sophisticated material culture, around which interactively evolves our collective mind and virtual constructions. *Homo sapiens* evolution is wrapped around the construction of instruments of progressive complexity and power, developed into a cultural –material– technology that resets the relationships among individuals and between them and the environment.

Socio-cultural differences among worldwide communities and within them, among their constituents– are the result of a different history and dynamics of genomic-environmental interactive human constructions and justifies limiting the current concept of globalization to limited strata of the socio-economic domain.

Which and how much of our current behaviors –individually and as a global community– are driven by ancestral, inherited traits imprinted in our animal condition? The cultural domain implied in this question pertains to our identity and pertinence to social constructions, and ecological interaction. Yet not all are events of the conscious dimension. Cognitive processing involves distributed neural circuits as a substrate. Perhaps the most disturbing from an intellectual point of view is that much of the former appears to be at the subconscious level. According to some authors, what emerges at the conscious level, expressed temporarily at a specific time, are the events we can manipulate as working memory in our executive behavior domain, corresponding to the explicit memory [2].

The ancestral animal nature (animal drives), progressively built and placed into practice since primeval times, is crimped to our phylogenetically basic neural systems and basic survival behavioural construction. It keeps playing a role in our social interactions, cultural constructions [3,4], and plastically adapts to multiple behavioral demands. No wonder our species has been considered to have a bipolar behavioural profile [5,6] attributable to genetic lineages spanning from the ancestral Pan, profiled by the behaviors of chimpanzees (tendency to conflict, male predominance), and bonobos (preventive behavior, female predominance). That is, besides the cultural environment and set of values that each ethnos has interactively developed for itself. This anticipates a potential behavioral bipolarity with an uneven prevalence distribution among individuals and social organizations.

Through time, based on social repression or “socialization”, cultural strata of variable “thickness” have been constructed on top of

drives implicit to our animal condition. Nevertheless, it failed in their deactivation or suppression, and only succeeded in reformulating or temporarily repressing them, as the history of human civilization demonstrates, as well as deviant behaviors expressed at the individual and collective levels. Interaction with the physical and cultural environments continue modeling our ethnic variations, yet our primary organization is bound to ancestral demands that imprinted a given set of basic drives (territorialism, reproductive, survival, secure feeding sources, dominance, and accumulative behavior). Their expression, affected by changed environmental (physical and sociocultural) conditions, pose the probability of continuous frictions between the neurobiological *and* cultural tectonic plates as illustrated before [7,8].

It is true that the plasticity of our brain and mind construction (depending on cultural issues and contexts) provides for adaptive responses. However, so far, these have not cancelled the framework of primary drives (as mentioned above) imprinted in the heart of our animal construction, but rather affect the probability or sociocultural profile of their expression. That is, bio-social interaction continues to model social behavioural trends, or social phenotypes, on top of the basic, deeply entrenched survival and prevalent drives conformed according to the basic structure of the ancestral animal nature. This has conditioned the disparate social, cultural, and cognitive conditions among nations, ethnics and individuals that has contributed to build the cracked composition of our modern world; that is, in terms of distribution of economic resources, political and financial dominance, unequal rights, poverty, as well as disparate unequal financial wealth and relative access to cognitive development and quality of life.

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