

Chapter One — We Need To Be Skilled At The Art Of Peace

Sun Tzu, in *The Art of War*, declared that the study of war and the skills needed to conduct and win a war were of “vital interest” to the state and should be a top priority for leaders in every conflicted setting.

“Vital interest” is a very high priority. Sun Tzu was probably right at the time he wrote that book that leaders in times of war needed to be skilled in the Arts of War.

Today, 2,000 years later, what we need are leaders in every relevant setting who are highly skilled at The Art of Peace. Peace ought to be a vital interest to us as a country today — and we need our leaders today in every setting to be highly skilled at creating Peace, protecting Peace, and sustaining Peace into the future.

This book is intended to help our leaders be as skilled at the Art of Peace as Sun Tzu wanted his readers to be skilled at the Art of War centuries ago.

The stakes have never been higher. Intergroup conflict dominates the focus of people across the planet. There are more than 200 ethnic wars going

on in the world today — with more than 50 million people displaced by ethnic conflict.

In our own country, as we become much more diverse very quickly, we need to create a future that turns our diversity into a national asset, rather than having our diversity put us on a slippery slide into the kinds of intergroup conflicts that diversity can create if we let our most negative and damaging intergroup instincts guide our thinking and our behaviors.

We need intergroup Peace in America. Intergroup Peace ought to be our commitment and our goal. We need to have this country be at Peace with itself.

We also need the people in each setting in this country working together in inclusive and aligned ways — to keep us from having internal intergroup flash points and intergroup conflicts in all of our various settings.

We need the people who make up all of the diverse groups who make up the fabric of this country to be supportive of each other's success.

Peace for us would mean that the very diverse groups of people who make up the fabric of our country will not be in a state of intergroup anger,

conflict, animosity, anxiety, dislike, distrust, and are not ready, prepared, and eager to do very intentional intergroup damage to one other.

To succeed at The Art of Intergroup Peace at the highest and best level — we need all of the groups of people who make up the complex diversity of America to be unified by shared beliefs and aligned by shared values. We need people from all groups to want the success of their own group and to also want simultaneous success for all other groups. We need a shared and universal commitment to win/win outcomes for all groups as a country.

We have very inconsistent levels of success in too many areas today. We are not a country that is living in a state of internal intergroup Peace in all settings today.

At multiple levels in multiple settings, we have intergroup distrust, stress, anger, and various degrees of intergroup conflict.

We are not killing each other in large numbers by groups in the ways that so many other countries have people killing one another. We don't have the armed intergroup conflict of Syria or Iraq, or Nigeria or Sri Lanka, Chechnya or The Sudan.

We don't even have the pure tribal separation and the pure intergroup division that we see in Barcelona or Glasgow.

But we do have significant intergroup issues that are moving us toward division and increasingly negative intergroup intentions in many parts of our country.

We have major learning gaps that exist for children from various groups. We have significant differences in average economic levels for our various groups that are causing people to be economically damaged and increasingly angry about the economic disparities in their lives.

We have significantly higher incarceration rates for our minority American populations. Hispanic males are three times more likely to be imprisoned and African American males are six times more likely to go to jail than White Americans.

High school dropouts from all groups have the highest rate of incarcerations. More than half of the African American males in their 30s who are high school dropouts are in prison today.

So we have some overarching areas where we clearly have not achieved equivalent wins for people from every group. We have a number of

areas in our work places, schools, and communities where people dislike one another, distrust one another, and are divided in clearly group-linked ways from one another.

We have made massive progress in a number of areas relative to issues like voting rights, equal access to schools and public facilities, and in making direct discrimination in hiring clearly illegal. We are far better off on almost every single civil rights issue than we were just a couple of decades ago.

That gives us a good foundation to build on for intergroup Peace.

We have Americans from every group who are doing well and who are individually achieving the American Dream. Some of the wealthiest and most influential Americans are women and minority Americans.

We still have communities, however, where significant portions of the population do not trust the police, and we have education systems where the learning gaps that exist for groups of people are damaging significant numbers of people for their entire lives.

We Need To Move From Division To Intergroup Peace

We need to create better results and outcomes in all areas.

We need to move away from the areas of growing division in this country to a clear commitment to intergroup Peace. That commitment to intergroup Peace will not happen on its own.

We will need to work very intentionally across all groups to make intergroup Peace happen. To achieve long standing intergroup Peace, we need to work both intentionally and skillfully to create a state of optimal Peace and intergroup trust in each setting in our country. We need to make that state of Peace both our conscious commitment and our deliberate goal in each setting.

When we do achieve a state of intergroup Peace, we can be in a situation where groups of people understand, appreciate, and support the existence of other groups of people. That should be our explicit goal.

We need to be in a situation where the groups of people who make up the fabric of America are each committed to a functional reality of win/win outcomes for all people — with wins expected and wins achieved for everyone from all groups.

Optimal Peace is a win/win situation where all groups can achieve wins for their own group and where each group both celebrates and supports

other groups in their functionality, their prosperity, and their own group wins and group success.

In a best situation for our own internal overall realities as a nation, Peace means that the various ethnic, racial, cultural, and religious groups that comprise the basic fabric of America act in enlightened ways to create both collective success as a country and individual successes for their own groups, and where all groups fully endorse, respect, and support the successes for each of the other groups who are part of the overall and overarching American Us.

That inclusive and collaborative commitment of all of us to win/win results for all of us is a key strategic component embedded in *The Art of Peace*.

We Need A Broad And Inclusive Sense Of Us

We need to anchor that strategy on creating a broader and more inclusive sense of “us.” We need to achieve a collective sense of being an American Us at a very functional level in order to achieve and sustain overall and on-going Peace for this country.

That overarching and collectively aligning sense of us that we need to create for us overall doesn't need to eliminate or erase any of the other sets of group identities that make up the fabric of America today. We need to build on our current diversity — not eliminate it or erase it.

The overarching sense of us that can align us all with all of us needs to be inclusive — creating an overall and very direct sense of “us” for all groups and celebrating our ability to bring all of our groups together in key and relevant ways to create and protect both a vision and a clear, mission focused, belief system driven sense of us.

This book explains the key components of that overarching strategy in more detail in each of the 16 chapters. At a very basic level, we need to achieve a state where win/win thinking replaces win/lose and lose/lose thinking for groups of people in America. Win/win outcomes can give us a safe and sustainable anchor for intergroup Peace.

When we are in a state of intergroup alignment and Peace, then the instinctive reactions we have to divide the world into us and them and to distrust, dislike, and do damage to “Them” can be mitigated and defused in those key and important places where those instincts damage us and impede us most significantly today as a country and as a people.

As the introduction said — this book was written to help us achieve very basic levels of Intergroup Peace, and was inspired very directly by one of the most widely read books on the planet – *The Art of War*, by Sun Tzu.

The Art of War has survived and has been read by strategists for centuries because it offers very functional, practical, tactical, operational, and deeply strategic advice about conducting and winning a war. That particular book is absolutely clear about defining multiple key points on multiple issues and multiple factors that are relevant to the practical aspects of conducting and winning a war.

Sun Tzu wrote his book in a time of constant War. He focused entirely on war as a topic and his book outlines various techniques that can be used to help win a war.

Defeating the other army and not being defeated are the twin goals of his agenda.

He wrote the book because he believed that being successful at war is absolutely “essential for the survival of the state.” Sun Tzu believed that survival for the state and success in conducting war can best be achieved by using the right sets of strategies, and the right combination of skills and situationally appropriate tactics to defeat your enemy.

He believed that any tactics that worked to win the war should be used to win the war — regardless of their ethical or moral content, or their ethical or moral consequences.

Ethical standards, ethical behaviors, and morality guidelines he believed, both could not and should not apply in war. Sun Tzu, in fact, strongly and clearly endorsed explicitly unethical behavior.

The Art of War uses very different approaches than the Art of Intergroup Peace in those areas of both strategy and behavior.

Deception And Deceit Help Win Wars

Sun Tzu wrote that deception and deceit were essential for winning a war. He celebrated, encouraged, recommended, and endorsed deception. His book advocates using a wide variety of deceptive strategies and tactics to achieve an enemies' defeat.

He also endorsed both finding and creating weakness in the other army that would cause the enemy to be easier to defeat — and he advocated doing explicit and effective damage to the other party in the war settings when that damage was needed to win a war.

The reality of war that Sun Tzu wrote about was basically centered on armed conflict — with one set of soldiers attacking, damaging, and killing the other set of soldiers whenever killing, destruction, and damaging tactics and strategies were necessary to win the war.

Strategic Direction Can Be A Major Asset

He was, at his core, a very clear strategist.

He strongly believed in the power of strategy as an essential and highly effective tool for winning wars. He thought of strategy as being the premier part of a leader's tool kit.

He actually preached that truly skilled and excellent warriors could sometimes prevail in war by having strategies so sound and so excellent that the enemy would be defeated before any battle actually began.

In some key ways, putting in place a very similar proactive strategic approach to achieve wins without combat can be used for the Peace process. If we have fully skilled leaders who are putting in place strategies that are so sound and so well designed that Peace is highly likely to happen before any intergroup interactions begin, then Peace is more likely to happen in settings where those leaders lead.

In a number of ways, the Peace strategies we need are the exact opposite of the war-linked strategies. In other ways, the strategies themselves are almost identical — but with an entirely different goal in mind.

Damaging the other side in a conflict was a major tool used in the process of war. In direct contrast, strengthening the other side in a conflict can be a major tool that is used to help achieve Peace.

The Art of War preaches win/lose outcomes. *The Art of Intergroup Peace* advocates win/win outcomes. *The Art of War* celebrates deceit and deception. *The Art of Intergroup Peace* believes that Peace is dependent on honesty, transparency, and candor and advocates intergroup honesty as a key way of building that Peace.

Getting the other side to surrender and to be assimilated by force of arms was a goal of Sun Tzu's strategic thinking in *The Art of War*.

Getting the other side to stop fighting and then getting the other side to create appropriate and functional Peaceful intergroup interactions that can include agreements, assimilation, and voluntary alignments as key interaction choices are a key part of the goal set and the strategic direction for the Art of Peace.

Understanding The Other Side For Defeat Or Support?

Both books recommend knowing the other side in a situation well.

Sun Tzu preached achieving a deep and detailed understanding of the other party in each setting. Sun Tzu strongly recommended understanding the enemy well in order to maximize damage, minimize risk, and to undermine the enemy's ability to win the war.

As part of the deep understanding process, Sun Tzu advised generals to study their enemies very carefully and in depth. He advocated completely understanding the enemy at very intense and detailed levels in order to assure the enemies' defeat.

He even strongly recommended placing spies in the enemies' forces to give the leader of an army the very best and most current information about the enemies' situation, status, and intentions.

Sun Tzu recommended having a deep understanding of the other group — but he only advocated that deep understanding as a tool that can be used against the other side in the context of the conflict to move effectively, and more completely defeat the other side.

The Art of Intergroup Peace also preaches understanding of each side in a setting by all parties in the setting — but not to cause the other group's defeat.

The Art of Intergroup Peace believes we need to achieve understanding of other groups of people so we can help people help each other win — and so that we can create the level of intergroup interactions that can functionally anchor Peace.

We have people across our planet today following *Art of War* based patterns of behavior for intergroup conflict and intergroup interaction. We have people in multiple settings across the planet who are working to do damage to other groups of people and who are willing to do highly unethical and destructive things with no sense of guilt to inflict damage on the groups of people they see as their enemies in each setting.

We have people who are following the Sun Tzu guidelines for understanding the other groups and who are then damaging other groups of people using that understanding as a weapon of war.

We need to change those damaging and destructive *Art of War* behaviors in our country into the strategies that are needed to achieve Peace. We need each party in each setting to understand the other party clearly in

order to help the other party achieve its legitimate goals and to create win/win outcomes for all parties.

Understanding the other group in any setting can help define what an actual win can be for the group, and then it can help make that win a reality. Win/win outcomes give us the foundation we need for lasting Peace.

Those are not the outcomes that are being pursued in those 200 ethnic conflicts. To win at Peace in our own country, we need to understand — at a very basic level — why so many people are at war today and why the *Art of War* is so relevant to people in so many settings.

Us/Them Instincts Create War, Conflict, And Stress Today

We clearly have to deal with some basic patterns of instinctive behaviors to get groups to work together and to avoid intergroup conflict.

The absolute consistency of those damaging intergroup behaviors in so many places on this planet tells us that our very basic instincts to divide the world into us and them, and then do damage without guilt to “Them,” are at play in far too many intergroup settings.

Those instincts are described in more detail later in this chapter and again in the next three chapters of this book. Those packages of us/them

instincts are influencing intergroup behaviors in very negative and damaging ways all across the planet.

There are actually well over 200 settings today where groups of people are in conflict with one another. People are being killed in large numbers and people are being damaged in all of those settings.

We need to understand what we need to do to keep those sets of instincts from triggering that same kind of intense conflict and intergroup damage in our country. We need to understand those very basic instinctive behaviors very clearly. We then need to use our basic packages of intergroup instincts to help us avoid war and create Peace instead of allowing those instinctive behaviors to cause people in this country to hurt other groups of people and feel right in doing the damage.

The skill set and the strategies that are embedded in *The Art of Peace* guidebook are badly needed today because we have too much war. There is far too much intergroup conflict happening now in the world around us. This guidebook for Peace was written with the belief that what we very much need now are the key skills needed to achieve Peace... not the skills needed to win a war.

We Need an Appreciation for Peace

War and conflict are very seductive. When we separate into groups and believe that another group is a “Them,” it is easy to fall into a persuasive emotional mind set that calls for us to do damage to “Them.”

Group energy can create both negative intergroup team behavior and intergroup mob behavior — with “us” feeling both justified and empowered in our negative behaviors toward “Them.”

We need to avoid going down that instinct-reinforced slippery slope into conflicted behaviors. We need to deliberately choose Peace as our intergroup goal and strategy.

We Need A Shared Commitment To Achieve Peace

We need to move collectively at this point in our history to an appreciation of Peace and to a commitment to achieve Peace. Peace needs to be understood and Peace needs to be valued.

We need to collectively appreciate the value of Peace and we need to make a collective commitment to actually achieving Peace.

We need to call our leaders to be central to that Peace process. Leaders who do not want Peace can easily destroy Peace. We need leaders to understand the value and benefits of Peace.

The Art of Intergroup Peace is intended to help leaders of each relevant group understand the value of Peace so the leaders can safely set their own sights on ending conflict and achieving intergroup Peace, instead of being focused in each setting on protecting their own people and on creating damage in that setting for the other group in order to ensure the other groups defeat.

Our leaders need to understand that the best outcome for their own group in this country is to be included in collective, win/win based, long-term Peace — and our leaders need to know and understand that there are very explicit things they can do as leaders to help us all achieve and protect that Peace.

The strategies outlined in the Art of Peace are intended to help leaders and everyone else understand that approach and do that work.

For the Art of Intergroup Peace to succeed, we need leaders who understand that the best functional goal of the Peace process is to create win/win outcomes for all parties — not to create outcomes where one side is defeated.

Working to achieve win/win outcomes can be difficult to achieve for leaders who are personally vested and embedded in current conflicts and in thinking today about winning at the expense of other parties.

We need leaders who are comfortable with the other party doing well instead of leaders who feel the need to create outcomes where the other side is functionally damaged or even destroyed.

Lose/Lose Outcomes, By Definition, Hurt Everyone

We also need leaders who understand that lose/lose outcomes are particularly bad for us all. The worst option for winning and losing is for both sides to lose. Win/win, win/lose, and lose/lose are the only three options we have for our goals.

It seems illogical for lose/lose strategies to be a deliberate choice by anyone, but the unfortunate truth is that some leaders are so angry today about their own sets of intergroup issues that they are willing to select both tactics and strategies that are directly based on achieving lose/lose outcomes for the groups in their setting.

We need leaders to recognize and know that lose/lose outcomes do not actually meet the needs of any group of people. The needs of your

people are not met when lose/lose outcomes result because inevitably, in any lose/lose situation, by definition, your group loses – and that loss is not a win for your group.

We have some leaders in the world — and some leaders even in our own country today — who are so full of intergroup hatred that their number one priority is to do damage to the other group, even at the expense of their own group. We either need to replace those leaders or we need to convert them to a different set of outcomes.

We need leaders in all settings who understand that winning should be the goal for each group and we need leaders who understand why win/win results — with collective winning for all groups — is functionally, operationally, and strategically better than individual wins for separate groups and much better than lose/lose outcomes. Chapter Seven of this book is focused on how to achieve win/win outcomes and how to avoid both lose/lose and win/lose outcomes.

Prosperity for all parties is also a very basic and key goal for The Art of Peace.

Each group of people in a time of real Peace can individually and mutually prosper and each group can thrive. Win/win thinking and win/win

commitments replace both win/lose and lose/lose strategies as the context for intergroup behavior in a time of Peace.

Chapter Seven explains in more detail why we need to set win/win goals and why we need to all believe in win/win outcomes to achieve Peace.

Honesty, Clear Intentions, Ethical Behaviors, and Mutual

Respect Are Key to Peace

That win/win approach to intergroup interactions needs to be consciously, intentionally, and deliberately done. It also needs to be done in a behavioral context that makes it possible to do. Having multiple parties winning simultaneously in win/win settings requires honesty, clear intentions, solid understanding, and mutual respect.

The practical and functional reality that needs to be understood is that Peace cannot be achieved using unethical behaviors. Deceit may win wars, but deceit does not work as a foundation for Peace.

Win/win consequences require ethical behaviors relative to all parties who are at Peace in any setting. Ethical behaviors need to be a key part of our skill set and our tool kit if we want to create and sustain Peace.

We need ethical behaviors to create trust and we need ethical behaviors to sustain the agreements and to maintain the understandings between groups that keep Peace in place.

Peace depends on ethical behaviors both happening and being clearly perceived to be happening. Deceit puts Peace at risk.

The Art Of Peace Relies On Achieving The Common Good

We need to understand very clearly that basically unethical tools cannot be used to achieve Peace. Treachery is not a path to Peace. We cannot use the same skill sets and values that are needed to win a war to win a Peace.

That is a very basic and practical point that needs to be understood. Peace cannot be achieved or maintained using treachery, duplicity, or dishonesty because those behaviors contain the seeds for their own ultimate failure relative to Peace.

There is a very practical and functional reason for making that statement. Those tools based on deceit cannot be used for Peace because we want Peace to survive over time. That is a major part of our goal set. We want stability for Peace. We want Peace that lasts. We don't simply want

momentary or temporary Peace. We don't want just to create truces. We want permanent Peace.

Any Peace that is created by deception begins with an unstable and fragile underpinning and that underpinning fragility makes it much more likely to fail in the future.

Peace Needs To Be A Belief System, A Strategy, And A

Commitment

Peace needs to be a belief system and it needs to be anchored on a clear commitment by all parties that make duplicity both unnecessary and dangerous.

Peace needs to be a value and a strategy as well as a state of being. Peace needs to be anchored on a belief that it is legitimate and good for the other group to win, while your own group also benefits directly from winning.

If you build a Peace with supposed win/win underpinnings and if you actually really do want the other side in that setting to lose and to not share in a mutual win — then future behaviors on your part with that goal in mind

are likely to cause that hidden goal to be seen and understood to be your real goal.

That intent triggers a visible violation of your agreement to create Peace. When that happens, the people who discover they have been misled, in any Peace setting, will feel deeply betrayed. A sense of betrayal can be deeply destructive in an intergroup setting and creates real anger.

The anger that can result from that deception being exposed can be very volatile and damaging. When people feel deceived, revenge can be extremely costly for everyone involved. Behavior values can be so negatively distorted when people have that motivation as their focus for intergroup thinking and intergroup behavior.

Revenge isn't sweet. It is painful and it can be incredibly expensive.

We need people to understand that win/win is the right commitment to make — and we need people to understand and recognize that we need that commitment to win/win outcomes to be real and to be honestly embedded in behaviors, decisions, and interactions for each of the groups.

We need to do more than just ending current violence and bloodshed to achieve real Peace. We need to resolve real issues that are creating intergroup conflicts. Real issues can and do exist.

For our own country, we also need to deal honestly and openly with the legacy layers of existing intergroup tensions and conflicts that exist in too many of our settings today. We need to understand our real current issues.

We also need to avoid the intergroup flash points — the anger and even mob behavior that can spring up far too easily with relatively little provocation in any stress-laden intergroup setting. We need to understand those angers and we need to avoid those flash points.

A key to The Art of Intergroup Peace is not to have intergroup explosions that damage intergroup trust — and not to have people in any intergroup setting perceiving other people in that setting to be “Them.” That particular perception can do great damage in any setting where people aspire to Peace.

When flash points do happen in any setting, we need to take steps immediately to defuse the crisis situations. We need honest and trusted

leaders who can defuse the crisis situations. We need leaders who can defuse each relevant crisis.

We need to understand that our leaders will need to trust one another to do that work well. We need leaders who we trust who also have the ability to reach out to create alliances and create trust with other leaders as leaders.

Too often, our key group leaders today do not know or do not trust the leaders of other groups. We need to have our leaders each make a commitment to us that they will reach out and get to know the relevant leaders from other groups on a personal basis.

We need leaders who know leaders to make intergroup Peace real.

We need to end basic distrust between people and between our leaders to create, and then stabilize Peace in any setting.

Ending distrust is important. Honesty is a key part of that process. We can't use deception to end distrust. We need to move away from intergroup animosity and we need to reduce and eliminate intergroup stress and distrust.

Peace requires intergroup trust and interpersonal trust — at a very basic level. We need alignment for Peace, and that alignment will only happen when people trust one another.

We need to create functional settings where people inherent in mutually beneficial ways and we need to create a context where the relevant groups of people are actually aligned in key and Peaceful ways. We need to set up processes where all groups in a setting know that other groups in that setting are also aligned and can be trusted in their alignment.

We Do Not Have InterGroup Alignment Today

We obviously cannot say that we have achieved that particular state of intergroup alignment, intergroup trust, and intergroup Peace in our country today. That's why we need to be very good at *The Art of Intergroup Peace* at this point in our history.

We are not in active intergroup conflict. Blood isn't being shed very often — although there are incidents of intergroup bloodshed that do trigger significant levels of intergroup anger when they happen. We are in a state of partial alignment and we are making progress at an intergroup level in a number of ways.

We Have Both Options And Tools We Can Use For Alignment

And Peace

The steps that lead from conflict to Peace are listed in Chapter Five. We need to move from truces to treaties, and we need to move from treaties to trust and alignment in order to end up with intergroup Peace. This book describes each of those steps and interaction-options in more detail below.

There is also a list of nine very specific and very possible intergroup interaction levels that are described as intergroup alignment options in Chapter Eight of this book. Chapter Seven explains six very powerful and effective key tools we can use to create alignment as groups. Those tools can trigger alignment in multiple settings when they are used well.

Chapter Five outlines seven key steps we can take to create a culture in any setting, and explains how we can use those same basic steps to build and support a culture of Peace for our country and for any setting.

Chapters Two, Three, and Four identify the 12 sets of instincts that we need to channel and use to end conflict and promote Peace. We will need to use all of those tools in the interest of Peace in this country because we are not at Peace today, and those tools can be used to help us move collectively toward that goal.

We have multiple settings in this country today where we have groups of people who are currently in a state of conflict and situational stress relative to other groups of people.

Our major cities tend to have ethnic and racial divisions that are clearly basic intergroup angers at multiple levels in multiple settings in our country. The intensity of those divisions and the extent, scope, and scale of those intergroup divisions are increasing in a number of settings.

We Need to Focus on the Common Good

Peace, for the definition of this book, involves achieving levels of community interaction where the various ethnic and racial groups in any given setting end up working together in important ways for the common good, rather than having the groups in each setting being angry, conflicted, confrontational, distrustful, and divided by the emotions and the behaviors of any or all groups in each setting, who feel the need to be in conflicted situations with each other.

We need people to be united in real ways doing meaningful things together to achieve the common good in key areas. The common good is a unifying concept and approach. Achieving the common good in very

significant and obvious ways can help bring people in any setting into alignment.

We need to explicitly figure out what is involved and what should be included in the common good for us as a country. We need to figure out what can collectively be achieved for the common good. Then we need to work together collectively in each setting to achieve the common good for all groups of people in each setting.

We also need to understand the various options and strategies we have to achieve Peace in each setting.

In advising Generals about how to win a war, Sun Tzu pointed out the five fundamental factors that are needed to win a war. He pointed out 14 ways of deceiving the enemy. He pointed out six important situations that can exist in wartime, and he suggested strategies for dealing with each relevant situation.

In addition, Sun Tzu pointed out six strategies that can be used for dealing with an enemy — with each option on that list based on the relative strength of the enemy.

He identified six strategic mistakes to avoid, and he explained three ways that a ruler could bring misfortune and defeat to his army.

Sun Tzu also listed “five circumstances in which victory may be predicted,” and he outlined the five elements that a general needed to consider before entering into combat.

And — as Chapter Two of this book pointed out — he outlined the six kinds of terrain that a general needed to understand to make victory in battle more likely in each geographic setting.

Some of the advice that is written into *The Art of War* is highly specific. All of the advice is clearly embedded with a blend of common sense that is seasoned and enhanced by the actual and functional wartime experience of Sun Tzu.

“When an advancing enemy crosses water,” Sun Tzu said, “do not meet him at the waters edge. It is advantageous to allow half his force to cross — and then strike.”

The Art of InterGroup Peace Uses Multiple Lists As Well

The Art of Intergroup Peace, in a similar vein — and inspired very directly by Sun Tzu’s example and *The Art of War* teaching format — also

includes lists of situations, opportunities, challenges, difficulties, tactics, and strategic options that are relevant to Peace. *The Art of Intergroup Peace* and the book *Primal Pathways* both identify the 12 key categories of instinctive behaviors that create the context and “terrain” for intergroup interactions.

The Art of Intergroup Peace focuses on the 12 most relevant packages of instincts that we need to deal with effectively in order to actually achieve Peace.

The Art of Intergroup Peace also outlines the six key response options we have for dealing with the potential or current negative activation of instincts centered on Them, in any setting.

Those instincts, when adversely activated in any setting, can create significant damage and can set back the cause of Peace in that setting. *The Art of Peace* outlines six functional options we have for dealing with — or preventing — that very damaging instinct activation.

The Art of Peace also describes the seven options we have for putting in place structural intergroup interactions that can lead us both to situational Peace and to functional alignment between groups.

That set of seven structural options for intergroup interactions ranges from complete separation at one end of the intergroup continuum, to full melding and complete assimilation of the groups at the other end of that continuum.

One of the final chapters of *The Art of Peace* outlines the 10 primary threats and challenges that exist relative to Peace, and outlines ways of addressing each of those 10 challenges. Those challenges need to be addressed, or Peace can be lost once it has been attained.

The Art of Peace is anchored — at its core — on a key foundational strategy of getting people in this country to be inclusive, mutually supportive, and proactive in creating a new American “Us” that will bring our people together under the behavioral umbrella and the functional safety of triggering our “Us” instincts for all of us.