

## **Introduction: Our Instincts Guide Our Lives — So We Need to Guide Our Instincts To Create The World We Want For All Of Us**

We humans are creatures of our instincts to a level that sometimes amazes people when the degree and extent of guidance that comes to us from our instincts becomes clear.

Instincts create the context and the template for our lives. When we look at human behaviors across the planet, the level of parallel behaviors and the almost identical structures and functions we see in setting after setting make it very clear that our instincts create an underlying architecture, frame work, and context for our behaviors that influences us individually and collectively every day of our lives.

The consistent behavior patterns with instinctive underpinnings that exist across all settings cannot be contested. We clearly have instincts to create families, to create tribes, to create hierarchies, and to create cultures and we know that to be true because we see those same exact behaviors everywhere on the planet that we see human behaviors.

We obviously have turf instincts, team instincts, aesthetic instincts, and we clearly have a set of instincts to be conflicted with — and even do battle with — the people who we see as being collective enemies to whatever

group of people we each feel instinctively a part of. We instinctively divide the world into “us” and “them” and we collectively and individually react very differently in very predictable and very different ways to “us” and to “them.”

We tend to do battle with groups of people who we perceive to be “Them.”

Our instincts to divide the world into “us” and “them” were actually the basic and core sets of instincts that triggered the initial research a couple of decades ago that ultimately resulted in the writing of this book.

We have a very clear history of reacting in very different ways to people who we perceive to either be “us” or “them.”

Racism and various kinds of ethnic and cultural conflict and intergroup discrimination have been part of our history going back to our earliest days as a populated continent. Our history as a people and as a nation includes intergroup interactions that have often been evil and damaging at multiple levels. We have practiced sometimes intense and very intentional intergroup discrimination as a nation — extending across a spectrum that has included to ethnic purging, tribal extermination, deliberate and directly prejudicial

discrimination and even actual human slavery for long periods of our history.

At one end of the ethical continuum, we have been a nation of remarkable enlightenment. We have been a land of opportunity. We have pioneered individual rights and we have pioneered individual freedoms in the context of an American Dream that has been a model and beacon of hope for the world.

For the segment of the American population that has been perceived by the majority group of this country to be an “us,” we have truly been a land of great opportunity.

But we have very deliberately and intentionally excluded major portions of our population from access to that dream for most of our history. We have denied the benefits of the American Dream to major categories of Americans, and that denial of the Dream to specific sets of people was the official policy of our country for very long periods of time.

As we look at our history and see the choices that we have made, we need to better understand why we did what we did in both positive and negative ways for so many years as a nation.

We need to understand why we have had both highly enlightened behaviors and enlightened values at some levels of our functionality — and why we have also had behaviors and values that sink to the level of evil and intentionally damaging intergroup actions in other key areas.

At this point in our history — if we want to go forward to a more enlightened and more inclusive country for the increasingly diverse, multi-ethnic, and multi-racial nation we are becoming — we need to understand both our history and our basic overarching patterns of instinct-guided and influenced behaviors and thought processes that have created our history.

This book is anchored in a context of process analysis, process re-engineering, and continued process improvement.

This book is not a philosophical, ideological, or theoretical look at those issues. It is an analysis of those sets of issues from the perspective of functional process improvement approaches, techniques, tools, and belief systems.

From the perspective, it is clear that we now, need to understand why we have done the most negative things we have done to people — and we need to understand how to build now on our best behaviors and how to build

now on our most enlightened values to create the positive future for this country that we want to create.

Creating that functional and process-anchored context for moving into our future was a key goal for the writing of this book.

### **We Need To Move Beyond Events To Patterns**

We can make great progress going forward — but making that progress will need to be based on an understanding of our past and a clear sense of who we actually are today. We need knowledge of those factors as an anchor for our future together.

We need to know exactly what we did — and we need to know exactly why we did it.

The most basic questions about our overarching patterns of intergroup behavior in this country cannot be satisfactorily answered by simply offering separate, individual, and situational answers and incident specific explanations for each discriminatory occurrence or for each prejudicial act, practice, process, or event.

To create a better and more consistently enlightened future, we need to move beyond historical events to historical patterns and we need to discern, define, and comprehend the underlying causation factors for all of those

behaviors in order to understand who we are and in order to understand what we have done.

That discernment process for those specific causation factors is not difficult to do because there are clearly consistent, longstanding, easy to recognize, overarching patterns that have been evident and embedded in all of those negative and positive sets of behaviors in all of those settings.

This book approaches that set of issues from the perspective of a functional process engineer — from a belief that processes can be defined and understood, and that processes can be both modified and improved when key process elements are understood and when the key process components are modified and systematically enhanced using basic process improvement tools.

Looking at this entire set of intergroup issues from the perspective of a process engineer, it is clear that common problems and consistent patterns in any setting or in any functional situation tend to have common causality factors and common core elements that cause the consistent patterns and consistent problems to constantly and commonly occur.

Process engineers know that common and consistent problems in any setting tend to have common causes. That is clearly true for the set of intergroup issues that we face as a country.

The initial analysis of our basic sets of intergroup problems from a process improvement perspective began with a focus on America, but it became evident fairly quickly to the author of *Primal Pathways* in the information gathering process that similar patterns of both positive and negative behaviors are happening between groups of people in other settings across the planet.

That fact gives us an even broader set of factors and resources to use for our for process improvement purposes.

It became clear very quickly in doing the research that led to this book that a number of other countries also seem to have many of the same sets of negative and positive intergroup behaviors that are evident and having major impact in the U.S. It was also clear that some of the basic categories of intergroup problems and challenges were even more pronounced in a number of other settings.

Those patterns of negative and positive intergroup behavior were clearly not unique to us. That learning process and the information gathering

approaches that were used to look at those countries is described in *The Cusp of Chaos* and in *Peace In Our Time* — two sister books to *Primal Pathways*.

A look at other countries showed very quickly that multiple other countries were obviously experiencing very similar challenges and problems relative to their own internal intergroup interactions.

Nearly 40 countries have been visited directly to look at those issues in the writing of this book. Nearly a hundred additional countries have been discussed with people from those countries.

With great and painful consistency, that site-specific research, those discussions with people from those countries, and basic news stories and analytical information available about those other settings have shown that groups of people are currently doing racist, discriminatory, damaging, destructive, and intentionally harmful things to other groups of people in multiple settings across the planet.

### **The Patterns Were Universal And Historic**

It was also clear very quickly in the analysis, data gathering, and discovery process that those negative intergroup behaviors have been happening for a very long time across a broad spectrum of settings. It was



clear very quickly that the particular set of negative intergroup behaviors that are adversely affecting people in our country today are not new to our times and that those negative intergroup behaviors in all of those other countries are not unique to our moment in history.

The patterns of both positive and negative intergroup behaviors were remarkably similar in all settings. The same basic stories of intergroup discrimination, intergroup stress, intergroup conflict, and intergroup anger were told by people in country after country — with the names of the specific relevant groups in those local stories almost interchangeable from setting to setting, once the basic set of stories was heard and understood in each setting.

There are clearly very negative and consistently identified behaviors that are causing people to be damaged in country after country. It became clear relatively quickly, in country after country, that the damage and the discriminatory behaviors that are happening to people in each setting are almost all linked very directly to people's ethnicity, culture, or racial group.

Tribes have been particularly problematic.

Tribes play a huge role in those sets of conflicts across a very broad array of settings. Tribes tend to fight tribes whenever tribes exist and are relevant to a setting.

In a number of those conflicts, religion is also clearly a factor — but almost every single religious intergroup conflict that exists in the world today is also ethnic and tribal at its core. Tribes fight tribes — and having a different religion than the other tribe gives some tribes a clear and specific reason to fight.

The overarching labels for many conflicts are religious, but it is almost impossible to find a religious conflict that isn't functionally — at its core — a battle between tribes.

That phenomenon is explained in this book and in *The Art of InterGroup Peace*, *Peace In Our Time*, and *Cusp of Chaos* — the three sister books to *Primal Pathways*.

Early research into the conflicts that existed showed that there were no multi-ethnic settings that did not have some level of intergroup stress and conflict. Multi-ethnic countries everywhere clearly have a very high likelihood of being at war with themselves — or at least having obvious internal patterns of intergroup stress, anger, conflict, prejudice, and

discrimination that creates negative behaviors and consequences in each of those multi-ethnic settings.

### **Over 200 Ethnic and Tribal Conflicts**

There are actually more than 200 interethnic conflicts going on in the world today — situations where people are damaging one another, killing one another, setting off various kinds of bombs, conducting public demonstrations, riots, and mobs, and expelling people from other ethnicities, cultures, and tribal groups from their settings.

In the first year of looking at the intergroup issues relating to the topics of this book back in 1989, it was relatively easy to identify more than 150 of those intergroup conflicts and stress points. That was a large number then — and that number of intergroup conflicts has grown significantly since that time. There are now well over 200 settings where we have ethnic, racial, or tribal intergroup conflicts at one level or another.

Looking at those situations and those issues from the perspective of a process engineering mindset, it was clear and obvious that all of could not possibly be coincidental. That level of consistent intergroup damage in all of those settings also could not all be purely and simply situational.

Looking at those conflicts from a process analysis perspective, it was also clear that all of those extremely consistent negative sets of intergroup interactions could not be fundamentally and functionally local in origin in all of those settings.

The great and universal consistency of behaviors in all of those settings clearly had to be based on some common and shared set of drivers for basic human behavior.

Looking at all of those intergroup conflicts from a process engineering analytical perspective, it was obvious fairly quickly that there had to be a set of common factors that were both triggering those sets of negative behaviors and causing them to be so consistent and so fundamentally and functionally damaging in such chillingly energetic, strongly supported, and conscience free ways in setting after setting.

### **Universal Behavior Patterns Have Instinctive Underpinnings**

Carl Jung, an innovative thinker in many regards and many ways, made the point that any time a pattern of behavior was identical across all of the people on the planet, there was probably an instinct at the core of that universal behavior.

That is a very useful insight.

It was clear from a process engineering perspective that all of those identical behaviors that we see in people everywhere could not possibly be simultaneously and coincidentally both locally invented and locally reinvented by local people in all of those settings in any way that could functionally create the very obvious and massive level of consistency that we can see across all of those various settings for all of the time frames that all of those intergroup conflicts have existed.

Sheer practicality tells us that those identical behaviors in so many settings clearly could not possibly be coincidental. Coincidence clearly was not the right answer or the right diagnosis to explain that vast consistency of negative intergroup behaviors in all of those settings.

**Conspiracies To Achieve All Of Those Goals Would Not Be**  
**Functionally Possible**

Some people believe that the consistency of those behaviors is explained by the fact that all of those negative intergroup behaviors have conspiracies at their core.

From a pure process analysis and process engineering perspective, it is clear that the negative universality we see in all of those settings could not functionally be conspiratorial at their core. Those consistent negative

intergroup behaviors are too extensive and too widespread to be strategically coordinated at an intentional and conspiracy-based level from any single strategic conspiracy process function or source.

When those same negative intergroup behaviors happen everywhere and happen for very long periods of time, there is no conspiracy process that has the logistical capability of creating and guiding consistent behavior for that many people across that vast scope of functionality. Local conspiracies can and do happen — but overarching conspiracies that create those behaviors consistently in all of those settings to the point of being logistically problematic. The communication infrastructure that would be needed to create those sets of consistent negative behaviors everywhere would need to be so extensive that it would have to be visible.

Secrecy could not be achieved for conspiracy-centered communication processes that had the power to functionally reach that many sites and settings.

It was clear that there was not some set of people in a central position of influence or power who were creating and orchestrating all of those consistent negative intergroup behaviors in all of those settings over all of those years.

The sheer difficulty levels that would have to be resolved if there was some conspiratorial or centrally organized strategic process that was run by actual people that somehow created all of that behavioral consistency were clearly insurmountable as a functional and achievable implementation and maintenance process.

If there were a central set of strategic, functional, and operational people who were the architects, the instigators, and then the orchestrators of all of those negative behaviors in all of those settings, their presence in multiple settings would have been both obvious and visible. Those people doing that work at that level of conspiratorial involvement are not visible, so that particular set of people does not exist.

### **Instincts Are The Only Probable Common Case For Those Behaviors**

Those behaviors do tend to be so consistent in so many settings that they do look and even feel conspiratorial, however. There clearly has to be a common cause and a common set of guidances that are creating those consistent behaviors and belief systems across all of those settings that does the functional work that a conspiracy would do.

What creates those consistent behaviors? That is the key question that the process-linked analytical process needed to resolve to explain those behaviors and that consistency.

That answer was not hard to find. There are, in fact, very basic factors that exist that can drive consistent behavior everywhere. Instincts exist in every setting where those behaviors exist.

Dr. Jung very wisely pointed to us the common factor that does exist everywhere that can functionally create those common behaviors and cause them to happen everywhere without anyone needing to transport the specific negative behavior from site to site or communicate the strategy in any functional way.

We all have instincts. They are embedded in each of us at birth. Our instincts, when we study them, clearly do influence both our personal behaviors and our collective behaviors.

Some of our personal and collective instinct-based behaviors do cause us to interact in ways that clearly do create some highly problematic intergroup and interpersonal behaviors.

Instincts are very clearly a major causation trigger for our most problematic intergroup behaviors.



The common factor that creates those consistent personal and intergroup behaviors in all of those settings is clearly a set of basic instincts that steer us in those directions.

### **Instincts Are Embedded — Not Invented**

Instincts do exist. Everyone knows that to be true. Instincts are inherently in existence everywhere that people exist. They are embedded in all of us and they directly affect every one of us. From a pure process engineering perspective, instincts clearly could actually perform that function of creating common patterns of behavior in all of those sites and settings.

Instincts come with each of us as part of the human package.

We all have a clearly recognizable set of instinctive behaviors, and we tend to exhibit those behaviors in every culture and every setting.

We tend to take our instincts for granted. We consider most of our instinctive behaviors to be “normal” behaviors and we dedicate very little intellectual energy or effort to examining or thinking about the normal things we do. They actually tend to be invisible to us much of the time. But our instincts do clearly impact what we believe and they clearly impact how we think without drawing attention to themselves in the process.

We don't invent or create instincts in any site or setting. We inherit our instincts — not invent them. We do invent our cultures in each setting to help us achieve our instincts in that setting. But the basic instincts, themselves, are simply everywhere that people are and they are inherently embedded in each of us — not invented in any setting by any of us.

### **Maternal Instincts Are Clearly Universal**

A basic instinct — like our maternal instinct — where mothers everywhere love, nurture, protect, and care for their children, is clearly not being simultaneously invented and reinvented by each mother in each setting after the birth of each child.

That particular maternal instinct is extremely powerful and influential. It is highly consistent. And it is absolutely universal.

Everyone recognizes and understands maternal instincts as a category of instincts that are part of our most basic sets of human behaviors and human emotions.

In fact — the impact of those particular instincts extends past human behavior. As a package of instinctive behavior and emotions — that particular maternal instinct is also an instinct that we clearly share with a number of other species.

That is also an important point to note, recognize, and understand as we look to see which of our behaviors are instinctive. Any universally consistent human behavior that we obviously share with one or more other species that also clearly have and exhibit the same specific and relevant behaviors across all of their sites in ways that are clearly based on their own instincts obviously has a high likelihood of also being at least partially instinctive in creating its consistent and universal impact on us.

In that regard, mothers of many species clearly have maternal instincts. Mother birds, mother deer, and mother bears all care instinctively for their young. Mothers of those species all feed their young, protect their young, and clearly assign a high priority to helping their young both survive and thrive.

The behaviors look very similar from mother to mother and site to site for each set of mothers.

Mother bears that give birth also cuddle their young. Mother bears also nurse their young, and mother bears also protect their young.

When their cubs are threatened, mother bears can be extremely fierce in the defense of their young.

All of those behaviors for mother bears are clearly instinctive. Mother bears do not situationally and individually each somehow create and invent those specific mothering behaviors after giving birth to their baby bears. Instincts kick in when bears give birth and the basic set of basic maternal instincts that is triggered by the birth for the bear then guides the mother bears in their maternal behaviors.

It is highly likely that specific neurochemicals are triggered in the brains of mother bears to give the mother bears a feeling of well being when they are nursing and caring for their young.

It is highly likely that those neurochemicals or some level of functionally similar or equivalent neurochemical rewards of some kind exist in the brains of mother bears because we know scientifically that those specific highly functional neurochemicals are actually triggered in the brains of human mothers when our mothers nurse and cuddle our baby people.

### **Instincts Can Cause Behaviors To “Feel Right”**

The oxytocin neurochemicals that result for people from those behaviors cause our nursing mothers to have a sense of well being — a sense that the mothering behaviors that are created by that package of basic human maternal behaviors “feels right.”

“Feeling Right” is actually a very useful indicator to use in figuring out which human behaviors have instincts at their core. Chapter Fifteen of this book deals with that phenomenon in more detail.

Our instincts actually use several sets of emotions to influence our behaviors and we tend to “feel right” when we behave in ways that are aligned with the emotions our instincts create.

Anger is one emotion that can be triggered by instincts relative to issues like protecting your child or protecting your turf. Anger clearly influences our behavior.

Fear is another powerful instinctive emotion that can be triggered by the perception or the reality of danger. Fear also clearly influences our behavior, and it feels right to react in ways that align with and respond to that fear.

Stress can also be instinctively triggered. Instincts often trigger stress. Instincts often use stress as a guidance and steering tool to influence our behavior.

Later chapters of this book discuss the very useful fact that our instincts can trigger a sense of stress in us when we are not acting in accord with our instincts. Those chapters identify ways we can reduce stress in some

situations by identifying which behaviors and which situations are causing our instincts to activate a sense of stress for us.

## **Instincts Use Stress, Anger, Anxiety, And Fear To Guide Our Behavior**

A study of our instinctive behaviors from a process engineering perspective makes it clear that emotions tend to be a very effective and frequently used tool of our instincts. Instincts trigger a very specific array of emotions and those emotions influence our behaviors and thought processes.

Our instincts actually use several focused emotions like stress, anger, fear, and anxiety to guide our behaviors. We each tend to be influenced in our thinking and our behaviors by each of those emotions when they are triggered.

Human mothers can feel a high level of stress, for example, if their babies are threatened or if their babies are unwell. Human mothers can even sometimes feel stress and some level of instinct-activated guilt going to work and going through the logistical step of leaving their young child in daycare settings of some kind or another.

Mother instincts tend to cause the mother to feel right when the mother is near the child and those same instincts can cause the mother to feel anxious or stressful when the child is not in close proximity to the mother.

The functional reality we all face is that any life events or behaviors that work against the core behavior patterns that are preferred, created, and incited by any of our basic instinctive behaviors can trigger varying levels of stress.

That is an important thing for us each to learn. That stress that mothers can feel when the mother uses day care approaches for their children is not actually an indicator that day care is bad in any way for the child or even bad in some way for the mother. That stress felt by the mother is simply a feeling that the instinct-defined natural “correct” behavior pattern for the mother that is both favored and triggered by that specific maternal instinct — a feeling that the mother “should be” physically with the child — is not being met by that mother for that child at that moment and in those circumstances.

Those issues and those instinct support tools and their impacts on our thinking and our behaviors are also discussed in several chapter of this book.

As noted earlier, anger can be triggered very quickly by several instinctive situations. The anger we feel when our family or our children are

attacked is very basic, very visceral, and entirely instinctive. That emotion of anger feels very right and entirely normal in those settings because that emotion is entirely aligned with our relevant instincts in that moment and situation.

### **Packages Of Instincts Affect Multiple Behaviors**

Our lives are significantly shaped by our instinctive behaviors. Chapters Two through Ten of this book each discuss and describe various sets of our most common packages of instinctive behaviors and explains their impacts on our lives.

Those chapters also explain how each of those universal packages of instinctive behaviors are relevant to the specific intergroup behavior questions about our negative intergroup behaviors that were raised two decades ago that ended up triggering the research, the site visits, and the multiple years of study, analysis, and thinking that led to the writing of this book and its three sister books.

This particular book is intended to outline the role of instincts in our lives and to describe and explain basic information about some of the packages of instinctive behaviors that are most relevant to our intergroup interactions.



The goal is to explain how each of those instincts work — and then discuss what we need to do to use each of our key instincts strategically, intentionally, functionally, tactically, and effectively to create and sustain a successful, safe, and peaceful culture and environment for the people of this country.

Intergroup issues that trigger instinctive thought processes, emotions, and behaviors are extremely important to us at this point in our history. This is the right time to understand those instinctive behaviors. We need to be a country at Peace with itself. We are clearly becoming much more diverse as a country and that increasing diversity puts us at increasing risk of having our most problematic sets of intergroup instincts activated in negative and dysfunctional ways.

We need to be sure that our growing diversity as a country becomes a benefit and an asset to us all and doesn't lead us to a whole new set of intergroup angers and intergroup divisions that are triggered by our basic packages of instinctive behaviors.

Intergroup Peace very clearly now needs to be a shared goal and a common priority for us as a country. We will only be able to achieve that goal if we channel our instinctive intergroup behaviors and beliefs in ways that make that goal possible.

## **We Are Far More Diverse Than We Have Ever Been**

It is time for us to be very honest with ourselves about several key topics.

We need to all very clearly face the reality that we are becoming increasingly diverse as a country. We are far more diverse today than we were just a few years ago.

In a relatively few years, there will be no majority group for major portions of the country. That is already true today in several of our major cities and in a couple of our states.

For centuries, we have been a country with one very large majority group. Our overall sets of intergroup instincts and our intergroup interactions have all been triggered and structured for all of those years in that majority group reality and context. That situation is changing. It is changing rapidly and it is changing very significantly.

## **The Majority Of Births Last Year Were From Our Minority**

### **Populations**

We are becoming very diverse — and that high level of diversity is happening very quickly. The majority of births in this country last year — for the first time ever — actually came from our minority populations.

The majority of students in our public school systems a year from now will be minority students.

Our growing diversity is not a theoretical, suppositional, or hypothetical future population composition possibility. We are much more diverse today than we have ever been and that diversity is going to increase every day for the foreseeable future. That set of birth numbers and school numbers for our youngest Americans — with a majority of births and students from our minority populations — describes numerically who we are today and points clearly to our future population composition reality.

We will clearly need to deal very well with all of the instinctive intergroup issues that our increasing diversity could trigger and create because all of our basic intergroup instincts are embedded in all of us and because those sets of instincts will all be increasingly triggered in each of our settings by our growing diversity.

The us/them instincts that are described in this book are extremely powerful. Those packages of divisive and inclusive instincts already have had a major impact on both our historic and our current behaviors.

We cannot afford to have those instincts sink to their most dangerous and destructive levels and define our collective behaviors, our overall

intergroup emotions, and our overall belief systems in increasingly negative and increasingly dangerous ways at this point in our history.

If we allow our increasingly diverse country to tribalize — to divide ourselves in important ways into separate groups that are in constant, perpetual, angry, and destructive purely instinctive intergroup conflict with one another — we could end up losing our chance to protect and maintain the American Dream and we could become just another tribalized nation at war with itself.

That situation is happening in many countries today.

### **There Are More Than 200 Intergroup Conflicts Today**

As noted above, there are easily more than 200 interethnic conflicts going on in the world today. Tribes are killing tribes in hundreds of settings. People across the planet are killing each other, setting off bombs, triggering riots, and slipping daily in multiple settings ever more deeply into very damaging and very destructive levels of intergroup division, intergroup anger, and intergroup conflict and hatred.

Those conflicts all follow the basic behavior patterns that are set for us by our most negative intergroup instincts. The people in those conflicted settings tend to have no awareness of the instinctive intergroup behaviors,

thought processes, and emotions that underpin their situations. They simply accept their situation as normal and allow the power of those instincts to shape their world.

People in those countries need to have a clear understanding of those instinctive underpinnings for their conflicts or they will have no chance of achieving Peace in any of their settings.

We need the groups in each of those settings — and we need the people who are in a state of stress and anger in our country and our diverse settings — to clearly understand the impact of those instincts on our behaviors in each situation and setting.

Helping to build that understanding and that set of strategies is the goal of the intergroup interaction set of books.

This book — *Primal Pathways* — provides both underpinnings and supporting intellectual context for five other books that all deal with intergroup issues in America and in the world around us.

One sister book to this book — *The Cusp of Chaos* — describes how badly basic sets of intergroup experiences and basic, primal intergroup instincts are channeling behaviors in major portions of the world around us. *Cusp of Chaos* also describes how we, as a country, can either come together

to create intergroup Peace or let ourselves deteriorate into being just another multi-tribal country at war with itself... in a chaos caused by people damaging people and feeling entirely justified in doing that damage.

Another sister book, *The Art of InterGroup Peace*, describes many of those same instinct-triggered intergroup problems and challenges... with the goal of offering instinct-aligned functional and strategic approaches that we can use to do the things we need to do to achieve InterGroup Peace in America.

Like Sun Tzu's famous *Art of War*, *The Art of InterGroup Peace* outlines pathways to Peace and strategies that can help create Peace in various settings.

The book *Peace In Our Time* explains the learning process that resulted in all three of the other intergroup books being written. *Peace In Our Time* also shares thoughts about how each of us can reach our own level of commitment to being a culture of Peace for us all.

The book *Ending Racial, Cultural, and Ethnic Disparities in American Health Care* provides very direct support for the understanding we need to have about the care disparity issues we face as a country. That book explains how serious the disparities are today and outlines the systematic steps we

should follow to make those basic health care disparities disappear for America.

The book *Three Key Years* explains the major learning gaps that exist for too many of our children today. The book identifies how we can help end the major economic gaps and even major incarceration disparities that cause Hispanic Americans to be three times more likely to be incarcerated and that causes African Americans to be six times more likely to go to jail than White Americans.

The *Three Key Years* book explains how all of us can work together to give the children from each and every group the best shot for success in life by exercising each child's brain in those key years when brain exercise truly strengthens brains.

All six of those books are intended to help create a culture of Peace and a reality of collective security and shared prosperity for us all as a country and a people.

### **There is Serious Intergroup Anger In Our Country Today**

We will need to do some serious work to achieve that outcome.

We have made great progress in a number of areas in our country — and we need to build on that progress — but the truth is that we also have significant levels of intense and growing intergroup anger in many settings.

We should not underestimate the scope, scale, or significance of that anger.

The facts are that we have recently had a number of very direct intergroup demonstrations, intergroup protests, and even some intergroup riots that show us how deep some of the anger levels are that exist in many of our settings in our country today.

Riots and various levels of community intergroup explosions can and do happen here. They happen with some consistency in a wide range of settings when trigger events occur that unleash the underlying intergroup anger that exists today in those settings.

We continue to have major differences in the average economic status between our ethnic and racial groups today. We have learning deficits that exist between groups that are creating major problems in our school systems and sending too many people down lifetime paths of economic and educational disadvantage.



We imprison seven times more people than Canada and the incarceration rates for our minority populations range from three to six times higher than the arrest rates for our White Americans.

We have multiple areas of our country where we have significant levels of intergroup anger and internal division. We need to deal with that reality well now in order to keep it from damaging us at increasing levels as we become even more diverse in the future.

### **Anger Is Growing In Some Areas**

The basic set of negative intergroup behaviors — the discrimination and the racism that triggered the specific questions that were the catalyst for the first drafts of this book more than two decades ago — still exist in this country.

We still have people in multiple settings with high levels of distrust, anger, and negative beliefs about people from other groups.

We need to understand how we can move past our most negative and damaging intergroup behaviors now and we need to understand how we can replace those negative intergroup beliefs and behaviors with a commitment to intergroup Peace. If we don't go down that pathway, we will find

ourselves in a new and even more challenging set of intergroup conflicts in our future.

We need to pull back from dysfunctional and increasingly divisive tribalization and we need to focus on creating a level of intergroup Peace in this country — with Peace based on a shared and explicit belief system that is solidly grounded on a collective and instinct-satisfying sense of being an American “Us.”

We can turn our diversity into a major asset. When we are truly inclusive, our diversity can be a great strength. We are collectively stronger in any setting when more of us in that setting succeed.

We need to appreciate and understand the benefits that are possible for us to achieve as an inclusive American Us.

We can be the strongest, safest, and most successful country in the world when we all function as an American “Us.”

### **We Need A Unifying Sense Of “Us”**

We need to create, sustain, nurture, and protect a unifying sense of being “us” if we want Peace for America.

That can be done — but that level of Peace that is based at its core on being a values-based “us” will not happen here unless we do the right things

to make it happen. We need to understand clearly what those right things are and then we need to collectively do them.

Our instincts will need to be at the core of that Peace making process. That is the only process-relevant path that we have.

We can't ever get rid of our instincts. We can't eliminate them. We can understand them, however, and we can deal with them as our tools. We can deliberately and intentionally both activate our instincts and deactivate them — but we can never be free of them as being a key part of who we each are.

To create the Peace we want, we will need to work with and through our instincts to create instinct-supported enlightened behaviors. We also need our intellect and our ethics and our enlightened values to set the clear course for who we want to be.

We need our instincts to be our tools for enlightenment.

### **We Need To Have Our Cultures Serve Our Intellect**

We need to have our cultures be the tools of our instincts. This book, *Art of InterGroup Peace*, and *Peace In Our Time*, all explain how to do that.

We need to use our intellects to have our instincts and our cultures both serve us — instead of having our instincts taking over our lives and bringing us to bad, destructive, and dysfunctional realities and consequences... using

our cultures as tools of destruction and division rather than as tools of healing and collective agreement and success.

## **We Can Use Our Instincts To Build The World We Want To**

### **Build**

To work with our instincts, and to control their impact on our lives, we need to know at a purely intellectual level what those instincts are and we need to know exactly how and why they work.

We need our intellect to make enlightened decisions about the values and the core beliefs that we will choose to use to steer our lives and then we need to have our intellect use both our cultures and our instincts as tools to help us achieve those goals.

That is the primary purpose of this book. This book was written to help us understand our instincts and then use them to build the world we want to build.

Learning to use and direct our instincts in enlightened and strategic ways as tools instead of having our instincts simply invisibly guide us and subconsciously direct us can be useful to many of us at multiple levels.

We can use this set and package of insights in our workplaces, schools, and in our various communities.

We need to focus on our “us/them” instincts as a key part of that strategy.

Leaders in all settings will benefit very directly by reducing internal negative senses of “Them” and by expanding the internal and personal sense for the people in each setting to be “Us.”

“Us” can be at Peace with ourselves. “Us” tells the truth to “Us.” “Us” protects, nurtures, and defends “Us.” There are very good directions that our “Us” instincts take us in any setting when we function as an “Us.”

Peace is the right goal. This is the right time for Peace to be our goal. We need to create a basic functional path to Peace for us all that uses our instincts and our cultures as key tools to help us achieve that goal.

This book is intended to give us enough knowledge about our instincts to enable us to use them as tools rather than having us be the tools of our instincts.

Our instincts can damage us or they can support us on the path to Peace.

Support for the Path of Peace is the better choice.

We are all creatures of instinct — people affected in our thoughts, beliefs, emotions, and behaviors by the key instincts that make up the core of who we are. That reality can lead us to some very primal behaviors — or it

can allow us to make enlightened decisions about how to use our instincts as tools to achieve enlightened objectives and goals.

The choice is ours. Knowledge is power. Now that we have that power and knowledge about those sets of issues and those functional realities, let's use that power and knowledge well.

We have only ourselves to blame if we don't get this right.