

CHAPTER EIGHTEEN

Now We Need to Make It Happen

WHAT I LEARNED on that lovely day in Wales way back in 1987 was that people tend to align in groups and then act very differently relative to other people based on the group that the other people are in. In many cases, groups of people fear, dislike, distrust, and interact in very negative ways with other groups of people.

The Welsh people in that room did not like the English. Many people in that room actually had great anger relative to England and to the English people. They had great animosity toward the English as a group and they resented things that they believed the English had done to the Welsh.

That set of reactions started me down a learning path about groups of people. When I began to look for those kinds of reactions and interactions between various groups of people, I found them all over the world. I saw intergroup anger, discrimination, dislike, conflict, and even intergroup war in far too many intergroup settings.

As I saw the impact of those intergroup behaviors in so many settings, I actually felt fear that we, in our own country, could end up going down some of those same intergroup paths — losing the painful progress that I believed we had made toward enlightened behaviors in a wide range of areas.

As I started looking at those problems, I feared the creation of a tribal America — and I saw ample evidence that we could end up going down that exact path if we do not make deliberate choices to give ourselves a different future.

I also — as I studied and worked directly with our us/them packages of instinctive intergroup behaviors in various functional settings — saw that it is entirely possible to turn diversity into a strength and an asset — and it became clear that the best way for us to do that in our country is to create a unifying, mission focused, values centered sense of American Us.

I Hoped That Insight Would Generate Spontaneous Solutions

It took me over a decade of concern, frustration, intellectual churning, and a very real level of cognitive angst to figure out that strategy. In retrospect, I don't know why it took that long — but it did. I understood the problems fairly quickly — but I did not know what the specific and functional solution strategies might be for us to deal effectively with our most troubling and challenging intergroup issues for almost a decade.

The first versions of the books that I wrote about the negative impacts of our disruptive us/them intergroup instinct packages had fairly clear descriptions of those problems, but those initial books no clear direction to follow to keep those issues from damaging us here.

My initial hope — and it was both naïve and a bit foolish — was that when intelligent people understand how affected and how influenced we all are by our instinctive behaviors, then the sheer knowledge and insight into the impact of our instincts on our lives would, all by itself, cause us to change behaviors and change our perspectives.

That was optimistic and wrong. I actually tested that approach directly in multiple sites and I could not get people to change any significant intergroup behaviors simply by explaining our instincts and their consequences to the people in those sites.

I did, however, get people to change intergroup behaviors in a positive way in a number of settings by using some basic tools that I developed that used our instincts and our cultures in very intentional ways to steer us into more enlightened behaviors.

We Need to Use Instincts and Cultures as Tools

Using instincts and cultures to steer behaviors in various settings worked as a strategy — and that approach became the core for my writing set of intergroup Peace strategies. It is the basic pathway to intergroup Peace that is embedded in this intergroup understanding set of books.

I realized that we could to use the basic alignment tools that are outlined in these books to help us all succeed in creating intergroup Peace in any setting. I realized that we can become the people of America, aligned in our collective commitment to having all of us win and aligned by a shared commitment to enlightened behaviors and to shared enlightened beliefs.

I approached the process like a carpenter building a house.

I built and used tools that have the ability to cause people to become aligned, and then I figured out a number of very functional approaches we could use to implement alignment in a wide variety of settings.

I tested those approaches in a number of very real and functional settings. It was clear to me from creating those kinds of alignments in the various settings that I served as CEO or as chair that those approaches worked and that we could very intentionally and strategically change the way people interact with one another in various settings by using that set of tools.

So my books now use that strategy and the books now set creating a sense of values-based alignment for us all as the explicit goal and anchor for that entire process of creating intergroup Peace.

To make that approach work, we each need to make a sincere and clearly understand individual commitment to creating, becoming, and actually being that level of us in our own behaviors and beliefs. We need to interact with each other in highly ethical and morally responsible ways in order to make that strategy work.

We Need Trust and Commitment

We can't lie to each other or mislead each other and not have the lies and the deceptions tear our alignment apart — potentially in angry ways that can cause people who feel deceived in any setting to possibly even seek revenge for having been deceived.

We need to actually believe in that set of values and we do all need to want and support creating real win/win outcomes for us all.

To be successful in that overall effort, we need to be very clear and sincere about our commitment and we need to do the things that are needed to create the kinds of trust between groups of people that can give us the collective alignment and the support we need to create win/win outcomes for all groups and to create Peace between all groups.

Wishful Thinking Will Not Create Trust

Wishful thinking and good intentions will not create that trust. Deceit will not create that trust. The trust we need to create to anchor intergroup Peace needs to be earned and it needs to be visible as it is being earned.

We need behaviors that generate proof points for anchoring trust.

We have such a grim history of doing intergroup damage to one another that we need to declare a mutual fresh start on what we consider to be the right set of behaviors and then we need to all behave in those ways with enough consistency to deserve and earn each other's trust.

We Need to Commit to the Twelve Key Values

Instead of looking back at old sins and focusing on our historically dysfunctional behaviors — we need to commit for the present and the future to the twelve core beliefs that were outlined in the prior chapter and then we need to all act in alignment with those beliefs in each setting.

We need to do that in each of our communities and we need to do that in each of the places where we work and learn.

We need schools where the students embrace a culture of inclusion. That culture would need to be both very explicitly taught and visibly and credibly modeled by the people who teach it in each setting.

Young people can be some of the worst sinners on intergroup interactions, but young people can also be some of the most enlightened and most open minded champions, heroes, and practitioners of inclusion and mutual support. We need our youngest people to be the best at bringing us together.

We need to set the path of inclusion as a clear collective goal and we need to work to make those behaviors and those beliefs real whenever and whenever we have individual or collective education happening in any community or setting.

We Need Leaders Who Support That Commitment

We need leaders for each group and setting who understand, support, and embrace that effort. This approach of creating a broad sense of values driven us will fail without leaders who work to make it happen. Our leaders need to be open with each other about our shared vision for who we are and for who we need to be.

We also need to be open with each other at all levels when we fall short of those goals — open in ways that will lead us to alignment rather than leading us to anger or retribution, when negative things happen.

Leaders really are key.

We can only succeed in achieving the twelve goals and in turning those beliefs into a continuing reality for this country if we have leaders who share those beliefs at a core level and who are individually and personally committed to help us all achieve those goals.

We need our leaders to commit explicitly to the twelve core values for America and we need our leaders to agree to make those goals real in the settings they lead.

We can't afford leaders who want us to be divided as a country and as a people or who want us to be divided in any setting. We need leaders who are very clearly loyal to the groups they lead and leaders who also believe and understand that we need win/win outcomes for all of us in order to have real wins for any of us.

We need to select leaders who are committed to those behaviors and beliefs and we need to support those leaders when they work to make those interactions a reality.

We need leaders for each group in each setting who are willing to commit to having all groups share in our collective vision as an American Us and who will work to create win/win outcomes for all groups.

Leaders Can Become Addicted to Alpha Status and Power

One of the challenges we can face in trying to create alignment and Peace between groups is that some of our leaders can become addicted to their own Alpha status.

Too many leaders in too many setting today choose to receive their own neurochemical surges and their own internal group reinforcement by leading their people to fight other people and to hate other groups. Leaders are too often part of the triggers and the division factors for intergroup conflict.

That problem is not unique to us as a country in any way. Leaders of groups have done divisive things against other groups back to the dawn of history. Leading in those divisive ways has been part of their leader role in many settings and it has often been part of their value as leaders.

In fact, groups of people in many conflicted intergroup settings have benefited directly and functionally from having leaders who are good at conflict context leadership behaviors and who are good at achieving intergroup victories.

We Need Our War Chiefs to Become Our Peace Chiefs

Some of the best leaders for some groups have been their conflict leaders. Our war chiefs are often highly valuable for their groups.

We need to build now on the value that those chiefs embody by having our war chiefs convert their energies to work for Peace.

Wherever and whenever it can be done, we should very intentionally convert the chiefs of war to be the chiefs of Peace. Converted war chiefs can sometimes do extremely effective work in the cause of Peace.

We need our leaders who have led us in times of conflict to rise above those old, conflict focused behaviors now to bring all groups collectively to a higher level of shared victory and to lead us in Peace.

To do that well, our leaders will need us to tell them clearly and explicitly that we now value and desire Peace. We need now to tell our leaders that we want our leaders to help us all win by helping everyone win.

We need to ask our leaders and prospective leaders to commit to those behaviors and we need to ask our leaders to be servant leaders in the interest of those goals. We need to make those collective commitments to those key values as a people — and we need to ask our leaders to lead us in those directions.

We Need to Use the Internet as a Tool for Peace

We also need to have open communication between all of us. To do that well, we clearly need to use the Internet as a major tool for our overall strategy of intergroup Peace. We need to become much better at using the Internet as a tool for Peace.

The Internet has exacerbated many conflicts and the Internet has mobilized anger and division in many settings. We can't change that set of behaviors and realities, but we can decide to also use the Internet as a tool that brings us together in ways that create and support Peace.

The Internet now needs to be a core part of the tool kit for Peace. We need to use the Internet in honest, clear, and trustworthy ways to bring people together and to create both alignment and intergroup trust.

The Internet clearly has a huge impact on our lives. It is already involved in intergroup conflict at multiple levels. People who hate other people use the Internet now in sometimes extremely effective ways as a tool for their hatred. People are recruited to hate groups using Internet hate tools. That will obviously continue and that use of the Internet to do evil and damaging things will expand.

When I first saw the websites and the Internet communications that were focused on intergroup hatred more than a decade ago, the potential for real damage to be done by those Internet sites chilled and horrified me. Some of the early sites were used to promote racism in our country. They were grim and ugly proof points for the concerns I had about those issues of racist behaviors and racist thought processes in our nation.

Those early hate-based sites, evil as they were, have been eclipsed by an even broader use of the Internet to situationally inflame people in settings across the planet. That particular tool kit for creating intergroup hatred and intergroup division is getting continuously better at achieving their goals.

We can expect that growing numbers of people will use the Internet very effectively, frequently, and extensively as a tool to preach hate and to trigger conflict. The people who use that tool for those purposes are doing it with increasing skill and energy — and they are having a significant impact on people's thoughts, emotions, and behaviors today.

Very significant elements of the information on the Internet today exists to do damage to other people. Lies, falsehoods, inflammations, and defamations all find homes on the web. All of those negative uses of the Internet are a fact of life that we can't avoid or prevent.

That is the negative side of the Internet.

We Need to Use the Internet to Teach Enlightened Values

On the positive side, we need to use the Internet as well as a tool for Peace and it is entirely possible to do exactly that. The Internet, in fact, can be a wonderful asset for creating Peace. The Internet can teach and preach Peace — and the Internet can help to convert people to the interest and support of understanding and Peace.

At this point in time, we really do need people from all groups to be in communication with one another. We need intergroup linkages and intergroup and interpersonal dialogue. We now need to very deliberately make the choice to use the Internet as a tool for enlightenment, for understanding, for creating interpersonal connections, and for supporting positive intergroup and personal behaviors.

We need to use the Internet to teach people about all of the key and relevant intergroup issues. We need to use the Internet to teach people about the power and impact of instinctive behaviors.

We need to give people an intellectual context for current and future intergroup interaction and we also — at a core and practical level — need to teach facts when facts need to be taught in settings to offset falsehoods, deliberate misinformation, and deceit.

We very much need people everywhere to intellectually understand instinct packages and their impact. People can be freed from some of the most negative influences of our most divisive instinctive behaviors by coming to a realization of how much our purely instinctive reactions are skewing the way we think and behave.

Knowledge is power.

We need extensive information easily available for perpetual learning for people on those issues. We need people to understand how instincts affect what we do and how we think — so we can each make choices that give us control over our instincts instead of having each of us being a tool of our instincts.

We Need Dialogue Between Good and Wise People

We need open dialogue and communication between good and wise people about those issues and we need people from all settings to share their own learning about those key realities and about how to successfully create Peace in our various settings.

We need people to understand at a very basic level how our thoughts, values, and behaviors can be shaped by our very basic instinctive reactions, and we need people to have the skill to use those behavioral realities and instinctive reactions most effectively in their own lives.

We need to use the Internet to preach and we need to use the Internet to teach the twelve basic values and beliefs that were outlined in the prior chapter of this book. We need the Internet to help people understand the value of each of those beliefs and to reinforce commitment to and effective implementation of those beliefs.

Knowledge Is Power

Knowledge is power. Knowledge can give us great power. It has been proven in multiple settings that we can have power over our instincts when we understand our instincts. It has been proven in multiple settings that we can use both our instincts and our cultures for either good or evil.

It is also true — for equally obvious reasons — that we can also use the Internet, itself, for either good or evil.

Good is better.

If we learn how to embed enlightened behaviors into our cultures and our laws — and if we use our full set of education processes — including the Internet — to teach us all both what we need to do and how we need to do it, then I do believe good can triumph over evil and I also believe the Internet can be a tool to help us all triumph over the people who want us to do evil things.

Triumphing over evil will only be the result we achieve if we very intentionally make it happen. We need both the right intentions and the right strategy to make that outcome real.

The people who use the Internet to divide us, inflame us, and cause us to hate one another and damage one another need to be offset by people who use the Internet to bring us together to support and protect one another.

We need to do that in very clear and intentional ways.

These Books About the Unified Theory of InterGroup Interactions Are Intended to Support Communications and Expand Collective Learning

A good early step in that learning process for people can be to read both this book and the other three books in this set of books — *The Art of InterGroup Peace*, *Peace In Our Time*, and *Primal Pathways*. Read them in any order. I don't know which sequence is more useful.

If I were to offer a suggestion, I would begin with the *Primal Pathways* book to see what our instinctive triggers are. Then read this book to see what a mess those triggers have made. And then follow up the book about the mess we are in by reading *The Art of InterGroup Peace* book to see how we might turn all of those challenges into Peace.

Peace In Our Time is a semi-autographical book. It explains my own learning process that has caused me to believe in the things I believe about the issues of intergroup understanding.

Reading these books in any order works. The topics are all extremely intertwined.

You might want to use the website that supports these books to offer thoughts and to create linkages with people who are thinking about this array of issues. The goal of the books and the goal of the website is to present and explain a unified theory of intergroup interactions that can give us the tools we need to create intergroup Peace in each of our settings and in our country overall.

You can download the books from the website. Most of the information is free. Hard copies of the books can be ordered from Amazon.

The goal is to make that information available free or at low cost to as many people as possible.

Look also at the Wikipedia information that exists on all of the countries that currently have intergroup conflict.

In those cases, where you personally can add information because of your direct knowledge about the real intergroup issues in any of those situations or about any of the settings, please add your own direct insight about the tribes and the ethnic groups involved in various conflicts and negative intergroup interactions to those Wikipedia pieces.

That input from many people who are actually in those settings about the real intergroup issues and about the actual ethnic groups and tribal groups that are involved in those various settings will help other people who are looking at those issues in each of those countries get a better and clearer sense of who is really involved and who is really fighting in those situations and those settings.

Knowledge is power. Increase people's knowledge through Wikipedia where you know that information and can make those contributions.

We Need Safe Settings for InterGroup Dialogue

In our own country, we clearly need a safe and open dialogue on those issues. We very much need to set up safe settings where we can have collective and community discussions about those problems and those approaches.

The Art of InterGroup Peace book and the *Peace In Our Time* books both outline the need for communities to have settings and formats for intergroup learning as well as settings and formats for intergroup alliances, intergroup collaboration, mutual intergroup support, and true intergroup synergy.

Read those books to get a sense of how and where this level of information and insight can be turned into Peace in the settings that are directly relevant to your own life.

My hope and belief is that if we can get enough people to read those books, then we will be able to act in more enlightened ways and we will all benefit when that happens.

I have spent many years of my life learning that information and writing those books. My belief is that if we can get enough people to understand those very real issues and to understand that intergroup strategy, then our chances for success in creating intergroup Peace in various settings and for the entire country will go up significantly.

Each setting where we can create Peace is a setting at Peace. Doing this work setting by setting may be the very best way to get it done, and it clearly is worth doing every place that it is done.

This whole journey started for me in an important way on that sunny day in Wales when I learned that the English and the Welsh had significant intergroup issues with one another at a tribal level. That unexpected piece of information has taken me down some unexpected paths of learning for the past couple of decades.

I have found that learning process to be fascinating and it has been almost obsessive in its grip on my own thought focus and my own thought processes for the past couple of decades.

We Need Enlightened, Accountable Instinctivism

As I said earlier, I did not have a clue about how to solve those problems when they first became clear to me back in 1987 as issues. I now know several approaches that do work in various settings and I now have a strong belief that we can, in fact, make our instincts and our cultures work for us if we each put them under the intentional and ethics-linked steerage of our enlightened intellect.

We need to be both ethical and accountable.

Enlightened, ethical, accountable, instinctivism can give us a package of strategies that we can use to create and protect Peace. After looking at those

issues for all of those years, I now believe that we can, in fact, anchor our response strategy on enlightened beliefs — and I believe that approach can give us a very important tool to use that can actually succeed in giving us the future we want and need.

I still very much do want to make those basic tribal issues that are relevant to this situation more clear and more visible to us all. Tribes fight tribes in many settings — and we need to have the tribal nature of all of those conflicts visible to us all.

I also very much believe that we need to make our instinctive behavior packages visible to everyone and clearly understood. We need to understand how tribal issues and instinctive behaviors affect us all... and we need to act accordingly in our communities and in our various intertribal lives.

I also believe — at this stage of the learning process — that we very much need to make our shared commitment to the American Dream and our shared commitment to each other as Americans visible to us all and functionally real.

We need to be people who want Peace, who value Peace, and who are willing to do important things to achieve Peace.

We Need Media and Art to Support the Peace Effect

It is time for the news media to join in that effort. We need clear and open reporting about those issues from reporters who understand those behaviors and who understand the patterns of history and the patterns of instinctive behaviors and the current events that those patterns create.

We also very much need our entertainment media to tell those stories and to teach those insights as well. We need “Art” for Peace — not just the Art of InterGroup Peace.

We need artists of all kinds who help us see the value and beauty of Peace. We also need artists who help us see the horror of war and the waste and great sadness of not having Peace.

We will be well served in our pathway to Peace with songs and poems and video essays and other creative efforts that show our common humanity and bring us together in ways that only artists can achieve.

The song “This Land Is Your Land” could almost be an anthem for that effort, as could “America the Beautiful.”

We need to use our whole tool kit of intellect and beliefs and commitment to make Peace happen, and the people who create art have a lot to contribute to the effort.

It would be a good thing if someone set up various Internet linkages to share the “Artwork of Peace” in the most literal sense.

I really do believe we are on the Cusp of Chaos. I believe that if we don’t do several key things right and if we don’t do those things right fairly soon, we could easily allow our increased diversity to turn us into just another tribalized nation at war with itself.

Let me end this book with a poem and some final thoughts —

We deserve better.

We need to make better happen.

No one will do that for us, if we don’t do it for ourselves.

We are on the Cusp of Chaos,

and Damage

and Division

and we will be damaged

If we do this wrong.

We are on the Cusp of Peace.

If we do it right.

Choose

Peace.