

Chapter One — The Role of Instincts in Our Lives

Instincts have a very powerful impact on our lives. Instincts affect our emotions, our values, our aspirations, our goals, and our thought processes at multiple levels and they affect us constantly, continuously, consistently, and forever.

Instincts directly affect us as individuals and instincts also guide, sculpt, and shape our behaviors, our structures, our processes, our functions, our perceptions, and our beliefs as groups.

When we understand the behavior patterns that are created by our instincts, it is significantly easier for us to make conscious and rational choices about how much we will allow our instincts to guide our behavior and our thinking and how much we will let our instincts influence our interactions with other people and with the world around us.

Knowledge is power. When we understand our instincts — when we know what they are and when we know how they work — then we can make personal choices as individuals and we can make collective choices together as groups of people about how to both use and offset our instincts in order to create, maintain, enhance, and protect the world we all live in.

Rational, Cultural, and Biological/Instinctive Thinking

A very useful perspective about how we think says that there are basically three basic levels of thinking that are used by us as individuals and as groups of people to make decisions, set goals, and run our lives.

The three thought process levels and approaches that we all tend to use to guide our lives are rational thinking, cultural thinking, and biological thinking.

Rational thinking is the set of thought processes that we each use at a functionally intellectual level to help us figure out and understand the world we live in.

We can use our intellect to make decisions about how we will interact with the world around us and we can use our intellect to choose the values and the beliefs that we all use to guide our behaviors and our lives.

Our cultural thinking involves the thinking that we do in the context of our culture — with each of us responding to the admonitions, the guidelines, the values, and the belief systems of our relevant cultures and then acting and thinking in accord and alignment with those guidances, those preferred and defined behaviors, and those belief systems.

Biological thought processes — our instinctive thinking — involves the thinking we do that is aligned with and guided by our basic packages of

instinctive behaviors. Our instincts structure and influence our thought processes on a wide array of issues and behaviors. Our instinctive thinking tends to be linked in very direct ways to our basic emotions — and that thinking causes us to feel right when we act and behave in ways that are aligned with our instinctive thought processes and goals.

Our instinctive thinking also causes us to feel wrong or feel stress when we act in ways that are not aligned with relevant instincts for a particular behavior.

We all clearly have very clear sets of biologically sculpted instincts that significantly guide many of our behaviors.

Our DNA gives each of us an innate biological tendency to act in a wide range of instinct defined ways.

We each know from our own lives that all three of those sets of thought processes exist — and we all can see how all three of them directly and indirectly influence our lives.

Our intellect actually gives us a tool to use to make individual and collective behavioral choices. Our cultures give us pathways to achieve both our instinctive and intellectual goals and also give us guidance about what we should or should not do in most situations and settings.

We Are Cultural, Intellectual, And Instinctive

Some people believe that our cultures are actually our primary and most powerful behavioral influence — and that the values, beliefs, and expected behaviors that are embedded in our cultures give us the strongest guidance and the most influential architecture and template for our actions and our beliefs.

People who believe we are primarily influenced by our cultures point to the universality of cultures and to their clear and obvious influence on our thoughts and behaviors.

Some people prefer to discount both our instinctive and our cultural behavioral influences and choose to believe instead, that we are actually primarily intellectual beings.

Those people who believe we are primarily driven by our thoughts and our intellect and that we are not influenced as much by our emotions, our cultures, or our core biological programming tend to discount, diminish, and even deny the impact of some of the biological and cultural influences that exist for our lives.

Some people who believe that we are primarily influenced by our intellectual perceptions of the world sometimes feel insulted by people who

suggest that either instincts or cultures are the primary and most influential decision factors for their lives.

All Three Thought Levels Affect Us And Give Us Choices

The most useful way of looking at those three sets of influences is clearly to recognize that all three thought processes exist and that all three of those sets of factors influence us all constantly.

Each of those factors affects the way we think and each affects the way we behave to some degree. They each have a level of influence that varies for each of us based on the situation and setting we are in and based to a very large degree on our own conscious decisions about which factors will have the biggest impact on our thoughts and our behaviors at any given point in time.

We can make better choices about the degree of influence each factor and process has on our thinking when we clearly understand that all three exist and when we understand the role that they each play.

From a pure process engineering analytical perspective, it is clear that all three of those factors are very real and that all three have their affect and impact on our lives. Each of them has its influence — and the degree of influence for each of us varies based on the circumstances of our own lives

and based on the degree that we have personally chosen to use each approach to guide our own thinking at any given point in time.

When we recognize that all three thought processes exist, that knowledge gives us important choices. Important intellectual choices.

That knowledge and insight about the existence and function of those three sets of thought processes actually gives very useful power to our intellect and to our consciously cognitive thought processes. We can use our intellect more effectively to make decisions about how much we want each of those factors to influence us — both individually and collectively — when we know that all three influences exist and when we understand that we can, in fact, choose between them.

If we want to build the highest level of direct and personal control over our own lives, it can be very useful to understand all three of those ways of dealing with the world and then use that information about those three thought processes both strategically and tactically to improve and guide the way we think about our behavior in any situation or setting.

The best response for each of us relative to that set of influences is to recognize that they all exist and to deal with them as a package in the

interest of achieving the specific sets of goals that we each need to achieve as individuals and that we want to achieve as both a culture and a nation.

There are times when purely instinctive behaviors are the right choice for our lives. Parental love, limerence, and family loyalty instincts can all guide us to behaviors that feel right and are clearly the right thing to do.

There are other times when our cultural thinking is the best choice for guiding our thoughts and behaviors. When we have cultures calling for us to do responsible, loving, caring, and productive things, then acting in alignment with those cultural guidances and expectations can clearly be the right thing to do.

There are also times when it makes sense to avoid cultural guidances that might call for us to do misogynistic or racist behaviors. We also want to avoid cultural guidances when our instincts and our cultures call us to do damage at some real level to a perceived “Them.” When that happens, we want our intellect to offer us a better set of more enlightened behavior choices that rise ethically above both our cultures and our instincts.

Our intellect gives us the opportunity to make responsible, ethical, and morality based decisions about our behaviors and our lives — and the fact

that we have that opportunity calls each of us to take advantage of it in an accountable and intellectually enlightened way.

We will be best served in both our personal lives and our collective behaviors if we each decide to be accountable people and then each make accountable, well informed, and ethically enlightened choices about both our future behaviors and our personal and shared beliefs.

We Need Our Intellect To Guide The Steerage Process

We need to have our intellect guide, structure, and run that process. We can do more than just have our intellect override our instincts and our cultures relative to individual behavior choices. We can take a process engineering perspective and we can have our intellect very intentionally change the processes and the core beliefs that are relevant to both cultures and instincts for those sets of behaviors.

Our intellect actually has both the power and the ability to turn both our cultures and our instincts into tools to achieve the enlightened behavioral and intergroup interaction goals we can set for ourselves using our intellect.

We can do that as an overall society and culture and we can do that very situationally in each setting where we interact as groups. We can use

that insight and that intellectual tool kit in our schools, organizations, workplaces, and communities.

That approach can work and add value in each of those settings.

As a key part of that intellect-driven thought process and re-engineering strategy, we each need to identify the sets of enlightened and accountable values that we will use to guide our lives. Rather than having either our instincts or our cultures blindly set our goals and invisibly and directly determine the values that guide our lives, we have the ability to rise above those basic and often blindly activated primal influences to anchor our personal and collective behavior on a clear set of intellect-based beliefs about how we should behave.

We need to use our intellect as a tool to figure out the basic elements that we want for the communities and for the nation we all want to live in. We can decide to function based on our commitment to each other and to a shared set of values, and that can channel our lives in more positive and enlightened ways.

To do that from a pure process perspective, we need to use our intellect to define the explicit values we all want to share. We need to use our intellect to define the basic sets of behaviors that we want to have that

can shape and guide who we are and that can define what we individually and collectively do.

We Need Our Intellect To Create Our Values — And Use

Cultures And Instincts As Tools

Once we have set the basic behavior goals for our lives at an intellectual level and once we have intellectually identified our key sets of core values, then we can functionally use both our cultures and our instincts as tools to do the work of making those chosen behaviors and those designated values our reality.

We can do that work in our communities, our schools, our organizations, and our work sites — and it can guide us to good outcomes in all of those settings.

To make that process work in a functional way in all of those settings, we need to channel and activate the instincts that create our best behaviors and we need to use our cultures for each setting to steer our behaviors in our chosen, accountable, and enlightened ways. Cultures are extremely important tools for that process because we always “feel right” when we act in accord and in alignment with our cultures and we want those enlightened behaviors to feel right.

Cultures Need To Serve Our Intellect — Not Our Instincts

That is a new and better use for cultures.

The usual pattern today is to have our cultures used as tools that exist to achieve our basic instinctive goals in any setting.

We very clearly and very directly tend to use our cultures today to serve our instincts. That is the normal and usual pattern and relationship between cultures and instincts. We have instincts to be hierarchical — so each culture invents the components and the rules of a hierarchy.

We have instincts to be territorial, so each culture invents the rules and laws that apply to turf. We can be very creative in each setting in building specific cultures that make our instincts for creating hierarchy and our instincts that relate to turf function well in each setting.

The usual pattern for all of those behaviors is that our instincts set goals and our cultures then give our instincts the tools they need to achieve the goals in each setting. Our intellect serves our cultures in that process to create those tools.

That is our standard process and that is the traditional approach we use to achieve instinct-created goals.

If we are now going to be both intellectually and ethically more accountable for our behaviors, we now need to use our cultures to be functional tools for our enlightenment. To make that happen, we need to flip that traditional approach over, and we need to put our intellect at the front end of the process.

We need our intellect to identify key goals and basic expectations using enlightened sets of ethics and enlightened sets of values to anchor the goal and expectation delineation process.

Our cultures at this point in our history should become the servants of our intellect and not just function as the servants of our instincts.

We need to use our instinct-architected ability to construct cultures and we need to build enlightened belief systems and behavioral expectations into our cultures that will help us achieve the goals we need to achieve.

This book gives multiple examples of how that can be done in ways that significantly increase the likelihood of success. The final chapter of this book identifies a dozen key goals that have resulted from our most enlightened thought processes.

This process will have the highest probability of success if we collectively agree to make those sets of values our commitment to each other as working guidelines for our individual and collective behaviors.

That work of using our cultures as the servants of our enlightened intellect can be done fairly easily because we now know how both our cultures and our instincts work together today in our communities and in our lives to guide how we think and to influence what we do.

We Can Make Our Instincts Work To Support Our Enlightened Behaviors

We need to work with our instincts as a key part of that strategy.

We can't erase our instincts and we will never be free of their influence, but we can make them work on our behalf.

We need to understand our instincts well enough to be able to subordinate them to our intellect and to our values and to have our instincts work on our behalf to create the world we want to create, live in, and protect.

That needs to be our core strategy. We need to be very good at using both our cultures and our instincts as the tools of our enlightenment if we

want to have any hope of success in creating an enlightened society and future for America and a culture of InterGroup Peace.

We Need To Understand Our Key Instincts To Use Them

Knowledge is power. To use that strategy most effectively, we need to be able to name, delineate, identify, recognize, and then both activate or deactivate our most relevant sets of instincts in order to have them serve as tools for our intellectual thought processes.

Our cultures shape our day-to-day and on-going interactions with every group we are part of. We all need to clearly understand our culture shaping processes — and we need to build cultures and components of cultures in every setting that reflect, utilize, steer, and respect our instincts as we design cultures that help us achieve the goals that we can set very intentionally for ourselves using our intellect.

A major goal of this specific book is to help us identify the most relevant key packages of instincts that shape our thinking, our emotions, and our beliefs, relative to our intergroup interactions, and to identify how that basic dozen sets of instincts can be used as positive tools in the context created by our cultures to help us achieve enlightened intergroup and interpersonal behaviors.

Instincts Create Behavior Patterns

We need to begin by each recognizing the functional and emotional impact of instincts on our lives.

Instincts affect us constantly.

We all recognize many of the instinctive functions that create patterns of both group behavior and individual behavior in very consistent ways across the planet. Maternal instincts, for example, are everywhere. The introduction to this book pointed that out.

Mothers in every nation, culture, clan, tribe, and family clearly have consistent patterns of maternal behaviors. We can see mothers everywhere who clearly have very definite and consistent emotional and behavioral responses to their children. Those responses and those mother-based behaviors are close to identical across all settings where mothers exist.

That level of consistency for our maternal instincts is absolute and unquestioned.

As the introduction to this book pointed out, that absolute behavioral consistency that exists across all settings cannot be coincidental. There has to be a common source for all of those behaviors in order to have them all be so consistent in so many settings.

We need to be comfortable understanding the reality that there is no logical or logistical way that all of those identical maternal behaviors could be taught in any functionally effective process to all of those mothers across all of those settings using any available array of deliberately constructed teaching mechanisms or using any known or available communication tools or approaches.

There are no mechanisms in existence that would have the ability to reach, teach, and simultaneously and consistently convert all of those mothers in all of those places to those particular clearly maternal sets of behaviors.

Cuddling and nursing babies happen everywhere — and those behaviors are not learned or taught behaviors.

We need to understand that those very consistent and very familiar behaviors that exist everywhere for each mother were not intellectually invented. There was never an intellectual or cognitive innovation or invention process that happened at some point in time in some initial pioneer setting with the results of that learning or invention process that was created in that initial invention setting somehow taught to all mothers everywhere.

There is clearly no process that somehow taught all of those behaviors to each mother everywhere.

If That Universal Teaching Mechanism Existed — It Would Be

Visible

If that particular functional mechanism that was somehow used to teach all mothers those maternal behaviors actually existed everywhere for people in some form, then that teaching mechanism would be obvious to us all. It would be everywhere and it would be visible everywhere because it could not function and do its job as an invisible process.

That behavior teaching mechanism doesn't exist or we would be able to point to it easily everywhere that it does its work.

So we can logically and logistically conclude that all of those consistent behaviors in all of those settings are not all taught by someone or taught by some actual process to all mothers. It isn't a teaching process or a teaching mechanism that creates those consistent behaviors for mothers.

There is no possible way that all mothers, as individual persons, could somehow simultaneously and independently invent all of those identical maternal behaviors or somehow unanimously, spontaneously, and collectively invent those same exact maternal emotions that would enable

and reinforce uniform mother/child interaction activations and mother/child behavioral approaches and functions across all maternal settings.

Clearly, from a process analysis perspective, we can conclude that all of that consistency has a common cause — and we can also conclude that the common cause is instinctive behavior. Instincts create those behaviors. We have maternal instincts and we have them everywhere.

Those instincts create maternal behaviors whenever they are activated. The behaviors are consistent because one of the key powers that our instincts have relative to our lives is to create similar behaviors everywhere.

The instincts create those behaviors by causing some behaviors to feel right and by causing other behaviors to feel right. Those feelings are generated for some behaviors by sets of neurochemicals that influence both what we do and how we feel about what we do.

Our medical scientists have shown us the very obvious brain-sited neurochemicals that are involved in those processes for each mother.

Mothers do not individually invent their own neurochemicals. Those neurochemicals that make protecting, nurturing, and even nursing a baby feel very right are built into the DNA that is part of that set of instincts.

There are similar neurochemicals that are triggered in the brains of fathers when fathers do basic parenting behaviors.

Maternal and paternal instincts are only one subset of easily identifiable and functionally universal instinctive behaviors.

We instinctively form families.

We also have instincts to form groups, to be territorial, and to build hierarchies.

We have instincts to tribalize and to protect our tribe. We have instincts to be loyal, to resist enemies, and to simply and directly survive.

We have very strong survival instincts that are relevant to us as both individuals and groups.

We have instincts to be on teams and to do collective things in groups. We even have instincts, in the right or wrong circumstances, to form mobs and to riot in ways that are so consistent that every major police department in the world has mob control training and mob control equipment.

We have very consistent behaviors that we see in every culture and every setting.

Instincts Consistently Affect Human Behavior

Those highly consistent patterns of behavior in all of those settings — as Carl Jung said of other universal human behaviors — need to have an instinct at their core in order for the package of behaviors to be so universal across all sites and across all relevant people.

Instincts are the only functional and operational tool that can create that consistency of behaviors and that consistency of emotions across all relevant settings.

Instincts clearly have a major impact on a number of very basic and important human behaviors.

One way of identifying that a behavior has instinctive roots is to observe that it creates similar patterns of behavior and emotions for people in multiple settings. If we see a behavior or a behavior pattern everywhere, there is probably an instinct involved in that behavior at a basic level.

Another way of being able to identify the existence of an instinctive behavior is to see its footprints in our history.

If an instinct has clearly created behavior patterns that can be seen with great consistency over the course and span of our history, then a major and directly relevant underlying factor creating that consistency can generally be easily identified as an instinct.

Other Species Have Some Similar Instinctive Behaviors

Another way to recognize that a behavior is instinctive is that we can see the same basic behaviors in other living beings. Seeing the same behaviors in other living beings is a very good indication that there might be instincts involved in the behaviors.

The likelihood of an instinct being the consistent factor that exists at the core of any uniform pattern of behaviors for people is clearly increased as a logical way of thinking about the basic cause for any specific uniform behavior by people when we see that other species on this planet have very similar behavior patterns for that particular area of activity and when we see that those same sets of behaviors in the other species are also consistent in all settings.

Maternal instincts are a good example of a universal behavior pattern. It is easy to observe that mother sparrows, mother deer, mother bears, and multiple other species obviously exhibit both maternal instincts and maternal behaviors.

Each species of bears has the same set of obviously instinctive behaviors across their entire spectrum of mother bears. The nursing, nurturing and protecting behaviors that are done by each mother bear look

very much like the nursing, nurturing, and protecting behaviors that are done by every other mother bear in every setting for each particular type of bear.

Instincts clearly anchor those sets of behaviors.

Like individual people, individual mother bears very clearly do not each somehow personally invent those universal bear behaviors.

Those bears with those consistent behaviors do not each create those behaviors intellectually, incidentally, situationally, and spontaneously as a cognitive and intellectual consequence that somehow results coincidentally and uniquely in the brain of each individual bear after giving birth to a baby bear.

Those specific behaviors in bears clearly are programmed behaviors — and the programming is clearly embedded in a set of maternal instincts that is situationally activated by the birth process in each set of bear mothers who has those maternal behaviors.

We Add Cultural Elements to Our Packages of Instincts

What makes humans very different from the other species who also have maternal instincts and maternal behaviors is that in our various settings we clearly add multiple levels of very specific maternal behaviors from both our cultural thought processes and from our cognitive thought processes to

the set of maternal behaviors that spring directly from our pure and primal mothering instincts.

We very consistently use our cultures as a tool to create and structure the specific ways we achieve our maternal instincts in each setting.

We also use our intellects to figure out what things we should be doing for each baby and for all babies.

Some very basic maternal patterns for human mothers look the same everywhere on the planet, but local cultures cause our mothers in local settings to differ to a very significant degree in exactly how we exhibit those instinctive behaviors in each setting.

Cultures that exist for each setting clearly become very relevant to the behavior patterns of each individual mother in their own cultural setting.

The important and consistent role of cultures to shape our behaviors in both consistent and creative ways is described in other chapters of this book in more detail. That relationship is clearly true for maternal instincts and maternal cultural expectations. Our cultures each invent their own ways of exhibiting, achieving, delivering, and functionally fulfilling our maternal instincts.

Variation happens on those cultural guidelines between settings because we are very creative thinkers and we are not bound to rigid sets of purely instinct-choreographed behaviors for our mother/child interactions.

Some cultures use processes that involve carrying their babies in wraps that are tied to the mother. Other cultures have no wraps or carriers of any kind for babies.

Some cultures let the babies intermingle at a very early age with other babies. Other cultures keep the babies separate for years.

Each culture follows the basic and clearly shared pattern of maternal instincts and then sets up its own rules, patterns, processes, and expectations for specific elements and components of maternal care that are used by mothers in the context of each culture.

Our Cultures Are Both Consistent And Creative In Achieving

Instincts

That same pattern and processes of creating specific rules and expectations in the context of a culture to accomplish behaviors that are fundamentally instinctive holds true for all of our other instinctive behaviors as well.

We use our cultures everywhere both to achieve each of our instinctive goals and to structure the specific ways that each of those instinctive goals are achieved in each setting.

Humans tend to be very creative in the ways we implement our instincts. We invent approaches and we invent and create specific processes that we use to implement our basic instincts in ways that can vary in very innovative ways from setting to setting.

We embed the basic array of those process-related inventions and behavioral expectations in each of the cultures that we invariably build for each setting.

We build those cultural expectations and we build the cultural rule sets for each setting based on the relevant factors that exist in each setting. Then our cultures in each setting simply guide us, direct us, and assist us in functionally achieving the goals and expectations that are set for us by each instinct.

We Use Creativity to Implement Our Instincts

That same basic approach of having an instinct satisfied and actualized in each setting in creative and innovative ways that are

universally also very culture specific is a pattern we use for all of our major behavioral instincts.

We tend to use our intellectual thought processes as a key and essential part of that instinct implementation package. We have instincts and we have an intellect and we generally each use our intellect much of the time as the servant of the instinct — with the intellect helping the instinct achieve its goals in the context of the relevant culture and the relevant situational circumstances and environment.

The cultures we invent when we live in Arctic tundra are clearly different in key ways from the culture of the Sahara desert or a Pacific Island — but the overall patterns created by our instincts for issues like family, property, loyalty, and turf all clearly fall into the same overall patterns at a basic level.

Our intellect figures out various ways of having our cultures achieve the goals of our instincts in each setting in the context created by the setting. The approach our intellects use most often embeds those ways of meeting instinctive goals into the context of a culture that is relevant to that group and that setting and we then tend to believe in that setting that our culture is the right way for us to act and behave.

We do have, for example, very clear instincts to create hierarchies — with an alpha person of some kind functioning in each hierarchy. Later chapters of this book and both *The Art of InterGroup Peace* and *Peace In Our Time* explain that hierarchal instinct in more detail. That instinct is clearly universal.

As we look across all settings, we see hierarchies everywhere. Cities have mayors. Countries have presidents or kings. Ships have captains. Unions, trade associations, and corporations all have presidents.

We have a clear instinct to have an Alpha person in each setting. Our intellect is activated to serve each culture in each setting to invent a basic Alpha selection process that actually structures and creates the hierarchy and the selection process for that setting.

We do see a similar set of hierarchal behaviors and the use of Alpha leaders in a number of other species. Wolves, horse herds, chimpanzees, and lion prides all have Alpha leaders for relevant hierarchies. Our own hierarchies can, of course, vary significantly in very creative ways from setting to setting.

By contrast, the hierarchal patterns that exist for other species with hierarchal instincts tend to have a remarkable consistency and even

significant rigidity from site to site — from pack to pack — and from herd to herd.

The selection process that is used for becoming the lead stallion in a setting is pretty clear for horses and that process of becoming the Alpha stallion is remarkably consistent from herd to herd and from setting to setting — wherever any type of horses exist and wherever they interact as herds of horses.

Likewise, the hierarchy process that is used for Alpha lions and Alpha wolves looks very close to identical from pride to pride and from pack to pack. Wolf packs don't decide to change leaders by secret ballot and they don't have term limits that transfer authority on a calendar-based time frame. Wolf packs and lion prides have lead wolves and Alpha lions who achieve and maintain that Alpha status by acting in dominant and generally violent ways.

Human hierarchies, by contrast, can and do vary from site to site and from setting to setting in both the design of the relevant hierarchy and in the selection process we use to pick the Alpha person in each setting.

We don't use the same exact Alpha selection processes everywhere for every setting and for every culture. We have very innovative and creative

intellects. We use our intellect to figure out specific processes for instinctual actualization that fit each of the settings we are in.

We embed the specific process and approach that we figure out for leadership selection into the culture we create for each setting and then we tend to believe, with a consistent level of commitment, that the process we have invented for each setting is the right process to use for us in that culture and that setting.

Each setting for people tends to invent its own leader selection process.

Each setting also invents the details and the structure of its relevant hierarchy.

The Processes We Create For Our Cultures Feel Right To Us

Selection processes vary significantly. In some settings, the leader of the relevant group is selected by heredity. In a number of settings, the eldest son of the king becomes the king. Likewise, the son of the sheikh often becomes the sheikh. Everyone generally knows who the next clan chief will be in those clan settings where the selection process for chief is hereditary.

In many other settings, the process used is not hereditary in any way. The death of the chief or the alpha leader in many settings activates what can

be a very clearly designated and predetermined selection process for the group to select their next leader.

In some hierarchal settings, the process for selecting leadership is democratic. The people in each type of democratic setting usually somehow elect or collectively select their leader.

In other settings, the leaders are selected by a formal chain of command. Military settings tend to have very clear chains of command. Military organizations generally have very clear and definitive processes that they use with great rigor and specificity for choosing each level of leader.

In other settings — like street gangs or prison gangs — the leader is most often selected by relative force of arms and by physical dominance. Gang leaders tend to be the people who have the personal behaviors and the individual characteristics that move them past other members of the gang to the leader role.

Being fierce and even cruel is often a useful trait in those gang-centered survival linked hierarchal settings. Gangs tend to use violence at some level to enforce gang behavioral expectations — and being violent at a high level can be a key factor in gaining and maintaining leadership status in a gang setting.

Interestingly, in certain types of long-standing criminal organizations, the leadership of the relevant group often evolves into a kind of clan-like hereditary process, with the son of the Alpha leader often expected to lead “The Family” for the criminal organization when the current leader dies.

Gangs actually give us some of the best observational opportunities to see what the basic patterns of instinctive behavior create when they emerge in a setting without the constraints created by our more civilized group behavior expectations.

Cults also tend to have their own leader selection process — with the cult leader generally assuming the alpha role for the group and then somehow assembling and recruiting numbers of people as followers who will comprise the rest of the cult following group and who will accept the cult leader as their Alpha chief.

Those cult leadership settings and approaches also sometimes become hereditary if the cult survives over time and the cult leaders are able to exercise the basic instincts we each have to give our own offspring the best chance for success, wealth, and power — but those cult leader selection processes are seldom democratic.

Each group tends to create its own process.

That selection process for each group — whatever the process it might be — generally feels right to the people in each setting because we each instinctively tend to believe that the processes that are set up for key functions by our own relevant cultures are “right” for that culture and setting.

We Use Judgment to Implement Instincts

A primary goal of this book is to help us achieve both a culture of enlightenment and a future based on very real and highly functional intergroup Peace for America. We need to understand each of the relevant instinctive paths and each of the relevant instinctive categories of behaviors if we want to achieve and maintain intergroup Peace between our various sets of people in our country as well as achieving functional Peace in our communities and in our work places and educational settings.

If we don't understand the impact of our instincts in those key areas, then our instincts can make very negative and damaging intergroup behaviors feel very right to the people who are — guided very directly in clear ways by instinctive emotions and values — doing real damage to other people and feeling both justified and entitled to do that damage.

We need our cultures to make enlightened behaviors in settings feel right. We also need cultures that make unenlightened and damaging behaviors in settings feel wrong.

We need to have a culture in each setting where people do the right things for the right reasons and we need to have those right behaviors feel right to the people in each setting at an instinct-related and instinct-supported level.

Our Instincts Interact With Each Other

Knowledge is power. Knowledge is also functionally useful.

To create Intergroup Peace and create a culture for us all that is based on our most enlightened values for this country, we will individually and collectively need to know and understand what our key and most relevant intergroup instincts are. We need to make decisions about how much we will individually and collectively allow our basic intergroup instincts to influence and guide our lives.

To do that well, we also will need to understand that our relevant intergroup instincts clearly interact with each other in both predictable and complex ways.

Our very powerful instincts to tribalize generally interact and intersect clearly and often with our also very powerful instincts to defend turf, for example. We need to understand both instincts individually and collectively in order to understand and use each of them and in order to keep both of those instincts from causing us to do damaging things to other people in various settings for purely instinctive reasons.

Both of those instincts also interact extensively with our instinct to form cultures and both of those packages of instincts interact very directly with our instincts to build hierarchies inside each tribe or each culture.

We need to understand each of those instincts individually and we need to understand them in the various combinations and packages that they often create.

Some Instincts Stand Alone And Some Function In Packages

Some instincts need a very specific context to function. Others can stand alone.

Some of our stand-alone instincts — when they are activated — can situationally be an overpowering force in our lives. Some instincts can situationally dominate and run our lives when that particular instinct is activated.

Our survival instincts, for example, and our instincts to defend our children both have the power to sometimes entirely take over our thought processes, our priorities, and our emotions.

Each of those very primal instincts can completely dominate our behaviors and our emotions when those particular instincts are fully activated.

A number of our instincts can take over our thought processes and can overpower our thinking in situational settings. Both our survival instincts and our sexual instincts have the ability to sometimes overpower other thought processes and priorities and to incite and create behaviors that can sometimes be out of context with other behavior patterns in our lives.

Lust and limerence both can skew our thinking and behaviors when they are activated in our lives.

We need to understand why that kind of thought process instinct dominance sometimes happens. We need to understand how each of our triggered instincts can affect our thoughts, values, emotions, and behaviors so that we can make decisions to deal with that total set of instincts and issues in ways that give us the results we want to achieve for our lives and that do not cause us to act in dysfunctional or damaging ways.

To understand the full impact of instinct on our lives, it is useful to look at the specific and very basic sets of instincts that affect all of us and that at least peripherally affect all of us most of the time.

The next chapters of this book describe, explain, and suggest approaches for dealing with 12 of our basic instincts. Major portions of this book outline basically what each of those sets of instincts does both for us and to us... and explains what we can do to use those instincts in the service of our intellect and in the context of the culture we want to create in each relevant setting.

Most people easily recognize all 12 of those instinct packages as soon as they are described and explained.

That package of 12 instincts that are described in this book is obviously not the entire scope of our instincts, but they include the key instincts that are most relevant to the intergroup interactions that we need to address, recognize, deal with, and utilize now and going forward if we want to create Peace in our country and in our time.

We Need To End Discrimination Against Women

Addendum One to this book also addresses a set of instincts and behavior patterns that we have to do things that discriminate in important and negative ways against women.

Those instincts and those cultural behavioral choices to discriminate against women don't fit the package of the top dozen intergroup-relevant instincts, but we need to understand those behaviors and those realities clearly and we need to deal with those tendencies and behavior patterns effectively if our goal is to achieve and protect enlightened behavior for us all.

So those issues have their own section of this book — set up as an addendum, but part of the overall strategy of making life better for all groups in America.

We need an America that does not discriminate based on gender, race, ethnicity, culture, or creed. We can achieve that goal — but we will need to be fully informed about our instinctive behaviors and our cultural influences to make that goal a success.

The 12 packages of instincts that are described in the next several chapters are instincts we need to understand if we are going to have any

chance of building the culture of Peace that is outlined as a key strategy in the sister book to this book — *The Art of Intergroup Peace*.

Managing and channeling key sets of instincts is a key component of *The Art of Intergroup Peace*. Those instincts are also key component factors in *Cusp of Chaos* and *Peace In Our Time*. They are included in all of those books because we need to understand our key instincts in order to manage our key instincts.

We Each Need To Choose To Be Accountable

The Primal Path basic theory and belief is that all three of our basic thought approaches — our culture, our instincts, and our intellect are very real and very relevant to each of us, and that all three affect our lives every day.

If we truly want to live lives that are guided by our most enlightened beliefs, then we will each need to assign a top priority to our rational and intellectual thinking.

We will each need to choose to be accountable. Accountability for each of us needs to be anchored in our intellect and guided by our intellectual thought process.

Our intellect needs to strategically and effectively use both our cultures and our instincts to give us our most enlightened and accountable set of behaviors. We need to use all three thought processes constantly and we need to use them in the service of our most enlightened values and beliefs.

We will be best served if we make conscious and informed choices about which of those processes will guide our lives for each area of our lives.

Knowledge is power. When we understand the impacts of our cultures and of our biological imperatives to influence and guide our lives, and when we choose to exercise direct cognitive, intellectual, and rational oversight over that whole complex process, then the likelihood of us acting in enlightened ways can be significantly enhanced and our ability to both live in Peace and collectively and individually prosper can be significantly enhanced.

Enlightened Behaviors Should Be Our Goal

Enlightenment is a key concept, a core belief, and a very high priority for this book. It is linked directly to accountability.

This book aspires to individual and collective enlightened behavior for us all. This book believes that it is possible to be enlightened and that it is also possible and desirable for us to collectively benefit from that enlightenment.

This book is targeted at having us all act in enlightened ways that are aimed at protecting human freedom, protecting, supporting, and enhancing human dignity, and protecting the ability of us all to behave in ways that can benefit each and all of us, individually and collectively.

Enlightened and accountable behavior celebrates our individual worth and our individual and collective validity — and works to set up a belief system and a set of collective and individual behaviors that respect and achieve the goal of us all achieving those goals.

Enlightenment and accountability requires us to overcome, manage, defuse, and offset the dysfunctional impacts and the negative influence that we feel from our least enlightened packages of purely instinctive behaviors. Some of our most negative instinctive behaviors can lead us very seductively and often unconsciously to divisive, destructive, and damaging emotions and behaviors. We need to avoid those dangerously seductive behaviors and avoidance is most likely to be successful when we clearly understand what we are avoiding.

When we are engaged in our more primitive and our essentially primal instinctive behaviors — separating the world at a deeply divisive level into “us” and “them,” for example — we end up far too often very deliberately and intentionally damaging whoever we define to be them.

Our us/them instincts lead us to behaviors like enslaving other people, purging other groups of people, and doing deliberate and discriminatory damage to whomever we define to be “them,” in any setting.

When we allow those instincts to be activated and if we allow them to situationally prevail, then those instincts can run our lives and can run them in very negative ways.

Knowledge Is Power — Ignorance Is Weakness

Far too often, we don’t know why we behave in the negative ways that are triggered by our most damaging instinctive behaviors. We need to all understand the impact of our instincts on our thought processes, emotions, and behaviors so that we can each make choices about their impact.

We far too often do not know at any level that our instincts are very directly creating our values and we far too often do not realize at any level

that our instincts are triggering and shaping our emotions relative to those negative behaviors.

The sad truth is that very negative and very damaging behaviors can feel very right to us when we are doing them because those specific damaging behaviors are aligned with our specific very negative packages of intergroup instincts that have been activated in our minds at that point in time.

Those negative and damaging behaviors can be instinctively triggered and then they can be reinforced in our lives by an underlying instinctive level of powerful thoughts and emotions that we too often do not understand for what it is.

Knowledge is power. Ignorance, however, creates a weakness that lets the instincts overpower our values and dictate our behaviors and it feels right to act in those negative and damaging ways because those behaviors and thought processes are aligned with our relevant triggered instincts.

Across the planet, we see groups of people doing damage to other groups of people in setting after setting. Inside societies, we see prejudice, discrimination, and often painful and malicious intergroup damage. The people who are doing the damage in those settings generally don't even

know why those negative patterns of behaviors exist or why those unfortunate and damaging intergroup behaviors have the support of so many people in each of those settings.

Unarmed, Disarmed, and Useless

A cognitive and intellectual thought process that is ignorant and unaware of those key issues of relating to the power and the impact of instincts is a cognitive thought level that is basically unarmed, disarmed and functionally almost useless relative to having a sufficient and positive impact on a number of the key life issues that are being created and structured for us constantly by both our instinctive behaviors and by our cultures.

Several chapters of this book address our cognitive level of thinking more directly and suggest intellect-based ways of turning specific knowledge about our instincts and about our cultures into functional power and into interaction pathways that are grounded in our basic and most enlightened intellectual thought levels.

Knowledge is power. We need that power because the consequence of not acting in enlightened ways can deeply damage us all.