

## **Chapter Nineteen — We Can Use Our Instincts, Our Cultures,**

### **And Our Personal Commitments To Create Real Peace**

We need to use our instinctive behaviors, our cultures, and our core beliefs as tools to give us Peace in our time.

Instead of having our lives shaped by our instincts and channeled by our cultures, we need to have the overarching pathways for our lives in every key setting shaped by our intellect. We need to make enlightened intellectual choices about the ways we will lead our lives. Then we need to use both our cultures and our instincts to help us achieve the enlightened choices we make.

The first chapter of this book said that we tend to have three basic ways of thinking — with cultural thinking, instinctive thinking, and intellectual thinking each having their relative influences on our lives — usually without us knowing at a conscious level which approach is in control of our thought processes at any given point in time.

At this point in our history, we very much need our intellect to be in full charge of our life choices. We need to use our cultures and our instincts in each setting as tools of our intellect to make our enlightened life choices a success and a reality.

In order to create a culture of enlightened and positive interactions for our country, we need to have a clear sense of ourselves as being a very real and functional American “Us.” It is extremely important at multiple levels that directly involve all three sets of our basic thought processes for us now to become an American “Us.”

It is extremely important at this point in our history for us to create a sense of “Us” as a nation and to build a functional sense of “Us” in each of our communities, schools, and other relevant organizational settings.

We need to take full and collective advantage of the positive and supportive ways that we instinctively behave toward one another in any setting when we perceive ourselves to be “Us” in that setting.

To be an “Us” in ways that are not based on race, ethnicity, culture, or any of the other primal Us categories that we naturally create, we need to very intentionally become a values-based “Us” — with all of the inclusive benefits, advantages, and useful mental tools and functional approaches that “Us” strategy and process creates.

To use that strategy effectively, we need to agree on our basic key set of values and then we need to actually use those values and the behaviors they trigger for us in every setting. We need to anchor our daily behaviors

and our interactive behaviors in the context that is created by those beliefs for each setting.

In every intergroup setting, we need to look for inclusion, opportunity, understanding, creativity, and for both honest communications and accountable and ethical intergroup behaviors.

We need to look for win/win results in every intergroup setting. Win/win is a key and explicit commitment that we all need to make to one another. We need to very intentionally, consciously, and visibly do the things together — in accountable ways — that will enable us all to win, to be safe, and to have the opportunity to jointly do well and to mutually prosper in every setting.

### **We Need To Create Trust Between People**

For each of us to feel safe and secure committing to this intergroup inclusion strategy, we will each need to have the personal security that the other people who are part of the American Us will share our specific enlightened and positive beliefs and can be counted on to act in ethical and effective ways in the context of those key values to make those beliefs the reality we all want to live in as a people.

Trust is important. Trust does not just happen.

We need to very intentionally create a sense of intergroup and interpersonal trust that we can all be depended on to act in the context and the spirit of those shared values.

We need to create that trust by being both honest and open with each other and by each obviously and visibly doing the things that we say that we will do in ways that show our own commitment to those values to be valid, real, dependable, and worthy of being trusted.

We also need to create that trust by very intentionally each overcoming the instincts that keep us from interacting in a personal way with people from other groups and by each choosing to befriend and align with people from other groups who are with us in each setting.

We need to get to know each other as people in order to most fully trust each other as people. There is no substitute to real and direct friendships as a uniting bond between actual people.

We need those friendships and those trusting relationships to exist in multiple settings and we need to do what we need to do to make them happen.

Our own individual lives can become much more interesting when we have real friends from other groups and cultures and when we use that

friendship to learn about the other cultures that we each have as our own personal life experiences.

We need to learn not to be judgmental about other's cultures. We need to be able to reach back to the dozen core beliefs that we have agreed to share as an anchor for evaluating the functional, ethical, and moral aspects of various cultural beliefs and behaviors. We all need to agree that when we have a negative legacy cultural component in any culture that violates our core enlightened shared beliefs — like not protecting freedom of speech — then we will each need to work to change our own legacy culture relative to those specific beliefs and expectations.

We all have the ability with our own personal culture-based beliefs to modify specific cultural components that we need to change or even just refusing to accept those negative components in our culture as guidance for us personally without surrendering our overall support for the other elements of our culture.

That requires our intellectual thinking to take control over that aspect of our cultural thinking and to make key decisions about specific elements of the impact of our culture on our lives.

We need to be able to have informed and mutually well intentioned conversations about any elements of our cultures that steer us toward unenlightened behaviors.

### **We Need To Be Open In Our Commitment To Key Values**

We need to be open and very clear about our commitment to our shared values with each other — across all groups — and we need to use those values to guide our interpersonal and intergroup interactions.

We also need to very explicitly teach those values and those beliefs individually and as a group to our children and to future generations of children in this country.

We can't communicate too much or too clearly about those beliefs and about our personal and collective commitment to them.

We need to teach those values in our schools and we need to teach and model them across all of our public and private settings.

We need leaders for each group, community, and setting who exemplify, model, and teach those values through their personal leadership roles and through their communication tools and their communication approaches.

We need leaders who teach, preach, and believe in the American Dream and in the American vision and who want the American Dream extended to everyone in their settings and their communities and to the entire people of America who are part of our values-based American “Us.”

## **We Need the Values Embedded in Our Cultures and Our Laws**

### **To Prevent Regression**

We need those approaches and those key beliefs to be embedded into each of our cultures — and we need to amend and enhance our cultures when that is needed to have them include this set of expectations.

We also need a number of those key beliefs to be codified in our laws — so that we do not and will not let those key beliefs and expectations either erode or be erased if they are challenged and opposed in various ways at future points in time by people who do not want those particular positive and enlightened behaviors to continue.

We will be at risk relative to those issues at least some of the time.

The risk of falling back to less enlightened beliefs and to more negative and damaging intergroup behaviors based on incidental and situational changes in public opinion or based on instinct triggered and

instinct reinforced occurrences of situational and circumstantial intergroup conflict and intergroup stress points in any of our settings is very real.

Default to a lower level of behaviors and regression to a more negative set of instinctive intergroup beliefs and thought processes is situationally possible and it is far too easy to do in far too many settings because we are never entirely free of our basic negative instinctive intergroup risks when we are in an intergroup situation.

Falling to a lower level of more negative intergroup behavior can be a very seductive and slippery slope to go down in any intergroup setting when the wrong sets of intergroup instincts are situationally activated.

We need to anticipate that difficulties of various kinds will occur.

Some of our future difficulties will happen at overarching levels that affect us all.

We will obviously face some levels of economic crisis and we will face environmental setbacks and functional challenges of various kinds at various times in our future. Problems and difficulties in some important areas of our lives are inevitable because that is the reality of the world we live in. Difficulties happen.



Droughts, major fires, floods, and even massive and repeated storm damage can combine with economic crisis and with direct infrastructure failures of various kinds to create situations that can put our intergroup harmony and our internal alignment as a people at risk across a range of challenged settings.

Our functional infrastructure that we all depend on at multiple levels is vulnerable to both inadvertent functional failure and to deliberate and intentional attack by various sets of people who want our key infrastructure to fail and who want us to be damaged in the process.

The future will give us challenges to face.

We can expect at least some setbacks to happen in all of those areas.

### **We Need Our Sense Of “Us” To Keep Us Together**

When those setbacks happen, we will need to use our collective, values-based sense of us to bring us together, to keep us together, and to help us all get through each crisis together. We will need our sense of values-driven and values-aligned sense of “Us” to be strong enough to not have situational crisis of any kind tear us apart.

The risk is very real. The intergroup division pressures and the situational instinctive intergroup behavioral risks that will happen could

potentially create real local intergroup stresses and conflict in a number of settings. Those sets of challenges and pressures could cause actual division and even intergroup conflict to happen in a number of settings.

### **Regression Risk Is Reduced If We Codify Expectations**

The possibility of defaulting and regressing in various situations and settings to less enlightened behaviors and to more primal and more negative beliefs is reduced if we know in advance that those challenges will happen.

The risk of situational setbacks is also reduced if we use laws in addition to relying on cultural expectations and individual enlightenment levels to protect the progress we make.

Laws can be very useful to both define some of our preferred and positive basic behaviors and to make them a functional, operational, and perpetual reality.

Laws can protect us against situational intergroup negative instinct activation setbacks that will happen at the group level — and laws can also protect us against the risks and the damaging influences that we will always face in every setting from some of our more negative sets of instinct-triggered behaviors.

Our more negative instinctive behaviors will always create potential risk, so we need to manage both our cultures and our laws to minimize the risk and likelihood of being damaged by those behaviors.

### **We Need Clear Laws To Protect Key Values**

We clearly need the right sets of laws to enforce and protect several of our key values. We need laws that allow everyone to vote, for example. Without those laws, voting equality can be perpetually at risk.

We need laws to protect freedom of religion. We need laws to protect freedom of speech.

People will periodically seek to put both of those freedoms at risk — and we need laws to protect those freedoms when that threat happens.

We need laws that protect property. We need laws that allow people who have homes and personal property to not have those assets stolen from them and not to have them invaded or damaged by other people.

We need to be secure in our homes from unwarranted searches and seizures. We need laws to create that security.

We very clearly need laws to protect individuals from personal harm. We need laws that function to protect us from one another when any of us

decides to damage other people or take their property by theft, violence, or by physical threat, violence, or brute force.

The sad but painful truth is that there are a number of important areas of interpersonal and intergroup interactions where behaviors can deteriorate to very primal and negative levels to the point where people in a setting can be at risk and damaged if we don't have the right laws in place in a setting relative to those behaviors and if we don't clearly enforce those sets of laws in each setting.

Some people will descend to taking other people's property very quickly if there is a situational sense in a setting that the laws that protect people's property in that setting are not being enforced.

Looting never happens when laws against looting are being enforced. We know from clear and consistent evidence from across our planet that looting can happen very quickly if those laws are not being enforced in any setting.

Given the opportunity, some people loot.

Sexual harassment and sexual abuse can also happen far too easily in any setting if the laws that prevent that harassment and abuse are not both clear and enforced. Addendum One to this book deals very directly with

both sexual harassment and with direct and intentional discrimination against women.

The overwhelming number of people do not regress or descend to sexually harassing or sexually abusive behaviors when the laws that deal with those behaviors are not being enforced, but some people do act in sexually abusive and harassing ways far too consistently and far too quickly if those people perceive that particular set of negative behaviors is being allowed and is not being penalized or punished in any setting.

The same is true of bullying behaviors. When laws and rules against bullying behaviors are not enforced, some people regress to sometimes-evil levels of abusive and bullying behaviors against other people.

We need both laws and cultural expectations to proactively steer the potential offenders in each those areas of behavior away from those behaviors.

We need laws that protect us from ugly and damaging primal behaviors by some people in each of those risk relevant areas — and we need to enforce those laws in order to have them define and direct what people actually do in each setting.

We also continue to need laws that protect us when any of us achieve excessive personal power and when people in power in any setting aspire to do things that can do collective and individual damage to us or to our ability to collectively achieve our shared vision and beliefs.

Freedom and safety for each of us need to be foundational parts of our belief systems and our functional reality — and we need laws in place to increase the likelihood that those parts of our core belief systems about personal safety will be protected and perpetuated for each of us into the foreseeable and relevant future.

### **We Need Our Cultures to Support Our Vision**

We clearly need laws that protect us and that guide us in those positive and enlightened directions. We also need to build reinforcing expectations for those beliefs and behaviors into each of our cultures.

We all tend to feel right when we are acting in alignment with our cultures, so we need our cultures in every setting to create expectations for enlightened and positive behaviors that will make those culturally aligned behaviors feel right to each of us.

Our cultures in each of our settings are very important elements in our intergroup Peace belief system and strategy. This book has explained why that is true a number of times.

We need to very carefully build and sculpt key parts of our cultures in each setting to support our enlightened expectations and to enable and facilitate our shared vision of who we are and what we do.

We also need to consistently celebrate, reiterate, reinforce, and honor our more enlightened beliefs and behaviors to make them an on-going part of what we do and of how we think in every setting.

### **All Cultures Are Invented And Are Tools**

As noted earlier in this book, all cultures are invented. No cultures are genetic and none are inherent. No culture in any setting came into existence on its own as a freestanding and self-created set of beliefs and expectations.

Every group in every setting ends up with a relevant culture that is first very situationally and very circumstantially invented by their group and then very consistently — and sometimes dogmatically — used by their group to guide group behavior in every group relevant setting.

People tend to feel both loyalty and allegiance to the key culture in their lives. That can be a very good thing for both people and cultures — but

we need to make sure that those loyalty levels to our cultures are not so intense that they ruin or destroy people's lives.

We need our cultures to be our tools. We do not want to be the tools of our cultures.

We need to now use the cultures of all of the groups and of all the settings that make up the fabric of America to reinforce the practices of non-discrimination, respect for other people's beliefs and religious alignments, and to collectively reinforce the sense that there is no "them" in America or in any American settings that is based on race, gender, religion, culture, or ethnicity.

We need to collectively believe we are all "us," deserving of the full support and the full protections that are due to an "us." We need to embed that belief in our cultures as well as building it into our laws and into our own personal behaviors and thought processes.

### **We Need Leaders Who Make This Vision a Success**

We need the people who lead each of our groups and who lead all of our cultures to incorporate those values into the expectations of each culture they lead and into their own behaviors and their own personal belief systems as leaders.



We need leaders who believe in those values and who each personally want both intergroup Peace and intergroup prosperity. Leadership will be key to us succeeding in functionally creating, maintaining, and protecting Peace for this country.

Leaders who are not aligned with this set of values and those beliefs can obviously take us to very negative places with various kinds of divisive and negative leadership agendas and behaviors.

Leaders who actually are fully in alignment with this enlightened agenda can help us all create and perpetuate an American reality that is directly and clearly grounded in the American “us.”

We need servant leaders in each setting and every group who are not choosing to build and increase their personal power and their personal authority levels by dividing us into warring subgroups. We need leaders in every setting who choose instead to guide us away from basic intergroup conflict into clear intergroup collaboration and into mutual intergroup alignment and understanding.

**We Need To Protect Groups Without Damaging Groups —**  
**With A Commitment To Win/Win Outcomes**

All leaders do need to protect their own groups. That is a key, appropriate, and very legitimate function for a leader. We need leaders who have that skill set to protect their groups for all groups, because we want each group to succeed and we want each group to be safe.

Each setting needs leaders who do individually protect the interests of their own group with great skill, passion, and competency — but who also very clearly and very intentionally protect their own groups in ways that do not do damage to other people and that do not do damage to other groups.

Win/win needs to be a clear value, a clear commitment, and a key and clear strategy for our leaders.

We need leaders for all groups who clearly understand and appreciate the extremely important functional reality that their own groups will win when win/win outcomes are achieved for all groups in a setting.

We need to use our leaders to reinforce and support these intergroup directions for our country, and we need to use our laws, regulations and our cultural expectations for all of our settings to also support those same directions and outcomes.

It will take a package of strategies that work with our best instinctive behaviors to make Peace real and to give us all the full benefits of Peace in all of the settings that make up the wonderful and diverse fabric of America.

### **Instincts Need To Feel “Real” To Be Triggered**

That new communal sense of us that is teed up and supported by the basic set of shared beliefs that was outlined in the prior chapter of this book has to be very real and have functional impact in each setting or it simply will not work to bring us together.

The functional truth is that only something that is both perceived to be “real” and believed to be “real” triggers the real and relevant instinct package to bring us together for any of us.

If the shared belief alignment that was outlined in the prior chapter doesn’t feel real to people, then the “us” instincts that we need to guide our behavior and that we need to link us together will not be activated and we will not feel in our hearts that the new “us” we are creating in any setting is actually an “us.”

### **We Will Default Quickly To Our Old “Us”**

If we don’t feel the new “us” that we are creating in any setting is really an “us,” then we will all simply tend to default to whatever old sense

of us is that we each do continue to believe in to be real and to be valid as our own actual “us.”

So the beliefs that we include as core beliefs on our key belief list need to be real and they need to be both perceived to be real and understood to be real.

The most influential proof points for the reality of those beliefs will be the behaviors each of us choose for our own lives. The proof points for being “Us” will be what we each say and what we each actually do in relevant situations and settings.

We will all need to truly hold, model, support and enforce those common values if we want to create and protect a macro, enlightened unifying “us.” We will all need to work hard — with our own behaviors and our own direct actions as our direct contribution to the processes — to make that new “us” happen.

### **We Will Slip and Regress - So We Will Need To Forgive**

We will absolutely not be perfect as we go down this road. We need to understand that fact of life.

Our imperfection is a basic truth we need to accept, anticipate, and address. We are all far too human to be perfect.

Even the best intentioned of us will slip sometimes into old negative patterns or old dysfunctional beliefs and concerns. We need to anticipate that will happen — and we will need to deal with it as it happens.

Forgiveness and fresh starts for other people who have erred or who have situationally regressed can be very hard behaviors for many of us to adopt or accept — but at this point in the intergroup interaction process, both situational and circumstantial forgiveness and at least a few well intentional fresh starts will be extremely important to our chances of success in many settings.

At a core and basic level, we each need to make the commitment to have that set of values drive our behaviors and we each need to act in good faith, in ethical and caring ways, in our interactions with other people.

We need to get to know one another as people — and we need to create the levels of interpersonal trust and knowledge that came from direct and personal interaction in ethical and caring ways with one another.

### **Children Need To Learn Young**

For our children, we need real learning and real enlightenment and we need both learning and personal enlightenment starting very young for each child.

Some children do very well in these areas now. Some children are models for enlightened intergroup behaviors.

Other children are too directly immersed in legacy-generated, historic, nasty, angry, unresolved, very destructive us/them intergroup attitudes, emotions, and behaviors to do enlightened intergroup and interpersonal things today.

There are too many settings where children and youths are exhibiting negative, cruel, damaging, and hurtful racist and sexist behaviors to each other at the most basic and dangerous levels.

We need to end those levels of intergroup anger for our children where they exist. We all need to teach our children at a very early age clearly how dangerous, how toxic, how damaging, and how dysfunctional our us/them instincts can be for everyone when they are activated in negative ways.

We need to show our children how absolutely dangerous, damaging, and destructive those very same fully activated negative intergroup instincts are right now, today, in far too many other places in the world where people are doing evil and damaging things very intentionally to other people under

the influence of those instinct-triggered belief systems and those instinct influenced thought processes.

### **Children Are Taught From Birth To Hate The Other Group**

Children in too many long-standing intergroup conflict areas in the world are very explicitly and intentionally taught from birth to hate the people from the other group — and that deeply ingrained and embedded hatred can be very hard to change if the opportunity ever occurs to make real intergroup Peace actually happen in any of those settings.

When you teach a child to hate in the cradle, it is not easy to get that child to create Peaceful and trusting interactions with those hated and feared sets of people in either public or private settings as an adult.

When that set of life-long hatred indoctrination process is in place, then, people in that setting who want Peace to happen need to reach very skill fully and explicitly into the six factor alignment trigger tool kit and activate all of those triggers to help the people who have hated each other from birth to be able to safely and consciously align in some functional way.

It will take deliberate and intentional leadership supported by people on both sides in those settings to make alignment process happen and succeed.

We need our own young people to not hate anyone. We need the children of America to appreciate the beauty and the benefit for each of us that can result from all of us being “Us” and from us all being at Peace with one another.

We need to help our American young people and children rise above all of our most tempting and seductive us/them intergroup divisions. We need our children and young people to feel a collective and beneficial, self-reinforcing mutual affinity as the chosen children of the new American Us.

### **Education is Not Enough — We Need Emulation**

Education is not enough. It is essential — but it is not enough. Our schools can and must do an extremely important part of the teaching job about those issues and those beliefs — but our schools can only do part of that work.

We need to teach by example.

We each, as adults, clearly need to personally embody and model those positive interactive behaviors and we each need to live our beliefs and exemplify our enlightened values with what we do with our own lives.

Children instinctively emulate.



Behavior emulation is one of our strongest sets of instinctive behaviors. We need to very intentionally give each of our young people the right sets of intergroup behaviors to emulate.

Modeling inclusion is a powerful message for us to deliver. Preaching inclusion but then personally modeling some form of separation or intergroup division sends a very different and very damaging message compared to us being clearly and functionally accepting and inclusive.

Behavior emulation at a deeply instinct reinforced level for our young people will follow whichever set of positive or negative behaviors that we choose to model as adults.

We adults each need to be role models for the new “us.” We need to believe in the values that create the new “us” and we need to model them in our own lives so that our children can emulate what we do in the interest of Peace.

### **We Need To Use The Internet To Create And Protect Peace**

One of the very best tools we have to teach everyone — including our children — the value and the benefit of instinctive shared values, positive intergroup interactions, and actual intergroup Peace is the Internet.

The Internet has a very powerful impact on our children today. It also has a very powerful impact on our adults.

We need to use the Internet as a tool both to teach people about instinctive behaviors and to trigger and support the most positive and enlightened instinctive behaviors.

We need to use the Internet to explain to people why the people in various settings are at war with one another and to explain why people from various groups often have negative reactions at a deeply instinctive level to people from other groups.

We need to use the Internet as a tool to teach both old and young people about the blessings, advantages, benefits, and value of intergroup Peace.

We need to use the Internet to connect us all with each other — to create interpersonal connectivity venues, channels, tools, and approaches that enable, facilitate, and support personal connections for each of us in ways that let us get to know one another and to learn to trust and like one another based on personal connectivity levels and based on direct and interactive interpersonal experiences.

*The Art of InterGroup Peace* book describes some of those Internet-based strategies for Peace. We need to make that book and its three sister books all easily available through Internet connections.

We need to use the extensive tools that exist on the Internet to share information to share insights, to share key books, and to make connections for both individuals and groups in ways that can bring us together as people and groups.

### **People Who Hate Peace Use The Internet Now**

*The Art of InterGroup Peace* and *Cusp of Chaos* both explain that people who hate intergroup Peace and who hate other groups of people use the Internet extensively now as a tool for their evil, hate-based, incendiary, inflammatory, deliberately damaging and dangerous agendas. People who want intergroup conflict and war will continue to use that tool for those purposes.

As this book also explained earlier, deeply evil Internet usage is happening at multiple levels now and it is happening every single moment in constantly increasing volumes. Some websites that people interact with today are hate-based to their core. Those sites exist to convert people to their

belief systems and to persuade people to do divisive, hateful, and damaging things to other people.

We do need to offset the evil of those Internet users and sites with tools that help us achieve Peace.

Some of our most basic primal and direct instinctive linkages can be enabled in both positive and negative ways using Internet connections. We need to use our ancient and primal interpersonal connection processes and approaches in ways that are supported by our most modern connectivity context and our newest linkage creating tool kit in the cause and interest of Peace.

We need to use the Internet to help us create a major movement that supports Peace.

### **Knowledge is Power**

There are skeptics.

Some people do not believe that creating a collective and clear sense of “us” that is real and working at a functional level for us to bring us together as a country can be done. Some people believe we are doomed to have our growing diversity as a country fatally inflame us and ultimately and permanently deeply divide us.

Some people actually want us to be inflamed and divided.

Some other people believe that the core values that are outlined in this book and its three sister books are good values, but believe that those values are doomed to failure as a working alignment tool and as a unifying set of beliefs because we will not be able to extend them in functional and meaningful win/win settings to all of us who are part of the American “us.”

### **We Have Surprised The World Before**

We have confounded and surprised the rest of the world before. It is time to do it again.

Knowledge is power.

When we understand our instincts, we can use them, we can control them, and we can make them work for us instead of against us. We can never be free from our instincts, but we can channel them in directions that can give us the most beneficial and enlightened results.

When we understand our cultures at the most basic and functional levels, we can steer each of our cultures to enlightened beliefs and to enlightened expectations that will explicitly and directly shape our individual and collective behaviors in the positive and beneficial ways that we want our behaviors shaped.

Instead of allowing our cultures to steer us to unenlightened and negative behaviors, we can bring enlightenment to specific components for each of our cultures and we can have our enhanced cultures steer us to where we should be going on those key issues.

When we understand the value, the virtue, and the benefits that we receive at multiple levels from having and sharing an enlightened sense of American “Us,” then we can create that sense of “Us” and give our children and our grandchildren the brighter and better future as an “Us” that we want them all to have.

We want our children and our grandchildren to avoid the consequences of being, at any level, a “Them” to people who have the wrong sets of instincts activated and in gear and who have the power to damage the people we love for being “Them.”

Achieving that future of being “us” will require each of us to make some important choices about our own values, our own core beliefs, and our collective and individual behaviors.

### **Accountability Is The Accountable Path To Follow**

We should make those choices in ethical, enlightened, morally responsible, and personally accountable ways and then we should each act

accordingly to steer our own lives in those same enlightened, ethical, and merely responsible ways.

Personal accountability is possible.

It is really the only accountable thing for us to do.

Peace in our Time is an accountable goal for us each to have.

We can make intergroup Peace for us all a culture, an expectation, and a reality — if we very carefully and very intentionally set Peace up for us all in the most inclusive ways so that our instincts in each setting support Peace rather than oppose it.

The alternatives to intergroup Peace are stark, sobering, dysfunctionally damaging, collectively, destructive, and painfully bleak. The consequences of us choosing badly relate to our basic intergroup instinct-linked interactions at this point in our history are all pretty grim.

The choice is ours.

We get to make the choice.

Let's choose Peace.

Let's choose Peace now.