

## **Introduction — The Art of InterGroup Peace**

We need to be skilled at creating Peace.

We live in a deeply conflicted world. There are more than 200 current ethnic conflicts today in countries around the world — settings where people are damaging each other and killing one another in purely inter group conflicts.

In our own country, we are not killing each other in groups, but we have deep and long-standing levels of inter group anger and inter group division — and we are seeing that anger and division manifest itself in a number of settings when flashpoint events in those settings unleash and uncover layers of underlying inter group distrust, inter group unhappiness, inter group resentment, and deep seated inter group anger.

We have had protests, demonstrations, and even riots in a number of settings that tell us clearly that there are inter group angers and inter group stress points that are very real and very relevant to people in those settings.

This book was written to help deal with those issues. This is a book from the Institute for InterGroup Understanding about creating and protecting inter group Peace. It is a “how to” for creating inter group

Peace in America — with some advice offered as well about how to create and maintain inter group Peace in other settings in the world.

This book is intended to help key people, and key groups of people in each relevant setting, be successful and effective at achieving what this book calls *The Art of InterGroup Peace*. This book is based on the belief that we need to be very good in our country at *The Art of InterGroup Peace*, or we will face a future of growing inter group conflict and of sadly inevitable and extensive inter group damage that will significantly undermine our future success as a nation and as a people.

We are not a nation at Peace with itself today. We have done well on a range of inter group issues in a significant number of areas of our society, but we have other areas where we have ongoing currents of inter group anger and division that need resolution.

### **We Have Been A Beacon Of Enlightenment And Evil**

We have been a beacon of enlightenment to the world in a number of key ways. There are a number of ways where we are the most enlightened country on the planet. But there are also far too many areas where our inter group behaviors and our group interactions have been divisive, damaging, dysfunctional, and, far too often, intentionally and deliberately destructive. There are too many instances where those interactions have been cruel, and

even — in the worst sense of that word — clearly evil.

It is a very bad thing when we do evil things to one another. It is particularly bad when we do evil things to each other as groups and when we do evil things to groups for long periods of time. Sadly — we have a history as a nation of doing exactly that in a number of undeniable and irrefutable ways for very long periods of time.

We have done some things well. We have done some things very well. We have been making significant progress as a nation in a number of important inter group areas — and we should recognize, understand, honor, defend, protect, and even celebrate that progress — but we very clearly also have continuing streams, currents, and ongoing patterns of inter group distrust, anger, and division that have the potential to take us to some very dysfunctional, dangerous, damaging, and destructive outcomes in our future as a country if we don't change specific inter group and interpersonal behaviors in some key areas.

The inter group problems we see as a country have deep historic roots and those deeply rooted problems are being exacerbated in many settings by our rapidly growing diversity. Our growing diversity is changing the inter group realities for our communities and for our country and changing them much more rapidly than most people either know or

understand.

We are becoming much more diverse as a country. We all need to recognize and understand that reality because if we handle it badly, we will be badly damaged and the future for all sets of people in this country will be challenged and grim.

### **We Are Becoming More Diverse At A Rapid Rate**

Our diversity as a country is increasing at a rapid and powerful level and pace that significantly exceeds most peoples' awareness level about those group relevant population composition realities. We are changing from being a country that has had White Americans as our single very large majority group that has functioned as our defining and controlling majority ethnic group for literally hundreds of years, and we are becoming a country with several very large minority populations whose growing collective size will soon erase forever that long-standing majority group status for that old White majority.

We all need to see and understand both that reality and what it will mean for us as a country going forward into our future as a people and a nation.

The path we are on to our new and permanent levels of diversity is

beyond debate, and it is a path we cannot and will not change.

Look at the actual situation today.

## **More Than Half Our Births Last Year Were Born To** **Minority Americans**

A basic logistical fact of life is that our future population as a country comes overwhelmingly from the babies who are born to our people. We have some immigration — but actual births in this country are the key and largest determinant of who our future population will be.

More than half of the actual births in this country last year were to our minority populations.

That is an historic change. After several centuries of White Americans having the largest number of births in America, we have now reached a reality where White Americans no longer make up a majority of our births. Most births are now to our minority mothers.

More than half of the students in our public school system this year are already from our minority populations. The diversity of our schools has also reached an historic group composition tipping point and our school diversity has already moved beyond it.

White Americans continue to make up the majority group for the entire

country, but we now have many counties and a growing number of major cities that no longer have a majority ethnic or racial group of any kind.

All groups in those highly diverse cities now share varying levels of minority status. If there is a majority group in an American city today, there is a good chance that the current majority group is one of our former minority groups for that city. More often than not, no group is currently in a pure majority status in our largest cities.

We all need to recognize the fact that our pathway to extremely high levels of diversity as a nation is inevitable, inexorable, indisputable, irreversible, and highly imminent — effectively, immediate.

That increasing level of diversity is happening now and it will continue to happen for the foreseeable future.

**We Need Our Diversity To Be A Strength — Not A Risk Or  
A Danger**

What does that set of demographic realities tell us?

It tells us that we are today at a point in our history where we need to make our growing diversity a strength, a benefit, an asset, and even a blessing — rather than having our diversity be a source of division and the cause of internal inter group conflict in our various workplaces, schools and community settings.

That can be done. We can, in fact, make our growing diversity into a strength and an asset. That is very possible to do. This book and its sister books point out how to do exactly that.

We do not need to go down the road of having our diversity divide and weaken us. We can have our diversity make us better, stronger, and more successful as a people and a nation.

We can turn our growing diversity into an asset, if we very intentionally create alignment in the right ways for all of the groups that make up the rich fabric of our nation's population, and then work together in very intentional and explicit ways to make America great into the foreseeable future.

We can have our growing diversity be an asset in each setting if we create alignment about our core beliefs and our core values and if we create that alignment in meaningful and effective ways for people in each of our work settings, communities, and schools.

Creating that alignment is the core strategy of *The Art of InterGroup Peace*. This book was written to help us understand, support, and functionally achieve that goal.

We will either be just another multi tribal nation at war with itself — and we will clearly suffer both internal and external damage for all of our

people from every group if we choose to go down that path — or we can choose to align around our best values, expand access to the mutually beneficial achievement of the American Dream for all Americans—and have a future that creates safety, prosperity and success for people from every American Group.

The clear and immediate reality is that we can hurt ourselves — or we can help ourselves — and helping ourselves is clearly better.

It will not be easy. We will need to do the work of helping ourselves very intentionally and in mutually enlightened ways — but we can do that if we recognize both intellectually and emotionally exactly who we are today and if we collectively understand what we need to do to have a future where we make each other successful rather than being at war with each other and doing damage to people from the other groups who make up the rich fabric of the people of America.

We need a plan.

A successful future will not appear of its own accord. We need to both design and build it. An enlightened and intellectually grounded strategy of intentional and effective inter group and interpersonal alignment needs to be both our plan and our explicit collective goal at this point in our history.



This book was written to explain where we are today and to outline both that strategy and its underpinnings. This book was also written to very directly help support that process of alignment.

This book is anchored in the belief that we need to be a nation, and a people united and mutually supported and reinforced by our enlightened and heartfelt-shared beliefs — not a nation divided by race, ethnicity, economic status, religious belief, or by any other category or grouping that divides us.

This book is anchored in the belief that we will can and will succeed, thrive, prosper, and even jointly and individually win when we go intentionally and collectively down those enlightened and intellectually grounded paths together.

This book is supported by three sister books about instinctive behaviors — *Primal Pathways*, *Cusp of Chaos*, and *Peace in Our Time* — that each explain in some detail who we are now and outline ways we can use our high levels of diversity to make us hugely successful as a nation and a people.

This book is also very directly supported by *Three Key Years* — a book that explains how we can eliminate the learning gaps and reduce the significant differences in education attainment, health care status,

economic status and incarceration rates that exist today in this country by doing the right things for every child from every group in the first three years of life for each child.

Those five books work as a package to describe the inter group situations we face, and have faced and to describe what we need to do next to understand our own behaviors and to do what we need to do to personally and collectively succeed as a people and a nation.

This particular book explains how we can work together as a nation and a people to create and protect inter group Peace for America.

*The Art of InterGroup Peace* strategy and approach outlined in this book to create inter group Peace for America is very directly and intentionally anchored in, and built on the foundation of a set of carefully chosen, clearly articulated, very explicit shared values, and mutually supported, collectively enlightened, and fully aligned beliefs we can use to become an American “Us.”

The final chapter of this book describes those foundational values and explains how we can use them to align us in the future because those values actually now serve as an anchor and a direct guide for the best parts of who we are today as a nation and a people.

If we want to turn our growing diversity into the strength and the

asset that it should and can be — we need to very deliberately come together now as a nation that is literally and clearly aligned as a people based on that shared, clearly understood, explicit, and very intentionally inclusive system and set of core values and enlightened beliefs.

Alignment at those levels is our only hope. We need to be aligned around our shared beliefs or we will tribalize, and we will each be aligned in separate subsets around our more primal, divided and divisive sets of “Us.” Falling now into purely tribalized conflict is actually a very tempting pathway for us to go down. The last election cycle pointed us in some dangerous directions and we need to be sure not to damage ourselves by going down some of those divisive paths.

Some of our most negative thought processes are emotionally reinforced and rewarded by triggering inter group anger — and that anger is far too easy to trigger in ways that directly affect and guide our emotions, behaviors and beliefs. We cannot allow that basic and primal set of instinctive emotional rewards that are too easily triggered by doing negative things to shape our future as a country.

We will collectively fail and we will be damaged as groups, as individuals, and as a nation if we allow ourselves to fall victim to the slippery slope that exists in the direction of those seductive and self

reinforcing highly negative and extremely dangerous inter group interactions and emotions.

We need all of us to understand that reality. We are at risk of finding inter group conflict to be an emotionally attractive path for us to follow. Our growing diversity can activate that kind of conflict.

We need to choose with solid intellectual and ethical underpinnings to go in the exact opposite direction — and we need at this point in our history to make our diversity a strength and an asset rather than a pathway to conflict and anger.

We need people in each diverse setting to celebrate, appreciate, understand and utilize our diversity and we need to have our diversity function as a benefit and a strength — not a risk or a liability in each setting.

That can be done. These InterGroup books outline, describe and explain specific ways that approach has already been done successfully in very diverse settings.

We know from settings where that strategy has been used that being diverse can create synergy, creativity, innovation, collaboration, shared learning, mutual defense and shared security, collective

growth, and mutual support in ways that let us all embark on a journey of continuous improvement to outcomes where we all benefit and where our future will be more secure because we share it with one another.

We need to be both diverse and united in order to have our diversity be a strength rather than a weakness.

Being united in an important and anchoring way is a core strength of the strategy for having diversity be an asset. As a core strategy for inter group Peace and mutual success, we need to be a people united by our actions and united by our shared core beliefs.

We need to be mutually committed to a set of core values that defines both who we are and how we will interact with one another.

The alternative we face to alignment our diverse people by those shared core value levels is ugly and grim. If we don't come together as a nation unified by our beliefs, then we will far too easily divide by group, and we will face the grim, damaging, collectively dangerous, and highly dysfunctional future of being just another tribalized nation at war with itself.

There are more than 200 significant ethnic conflicts going on in the world today — and we will become just another nation at war

with itself if we don't choose, instead, to accept our own growing diversity as a strength rather than a threat.

If we don't decide to create that alignment around the values we share in the face of our growing diversity, we will find ourselves with diverse work places, diverse schools, and diverse communities that are divided against themselves, and we will find ourselves in a state of inter group stress and inter group conflict that will do damage to each of us and to all of us in each of those settings.

### **Nations Are Now At War With Themselves**

We would not be alone if we achieve that situation and that tribalized and conflicted status for ourselves as a nation.

The world is full of nations who are at war with themselves. World history is on a new path. War in the old world used to be between separate nation states. That was the pattern for wars for centuries. It has changed. Wars between nations are now rare.

We are still a world at war — but the wars that define and damage us today are civil wars. Civil wars exist in many settings today. The new model of internal wars that happen entirely inside nations is everywhere. War is now an internal phenomenon. Wars within nations and inter group conflicts

that exist entirely inside nations are now happening all over the world.

There are literally more than 200 active ethnic conflicts going on in various settings in the world today, and people are damaging other people in each of those settings.

There are clear historic reasons for the emergence of those inter group conflicts in all of those other countries. *Cusp of Chaos* outlines those realities in those other internally conflicted countries in some detail. The tides of history are now creating a significant number of newly independent nation-states that currently actually do battle with themselves and who often do things that significantly damage their own people.

Both colonial powers and the Soviet Union dominated major areas of the world for a long time — and those overarching powers each used their armies and their police forces to keep the traditional and historical ethnic conflicts that existed in many settings from being relevant and doing damage to people in those settings while they were under either Soviet or colonial control.

The colonial powers and the Soviet Union had clear economic and functional reasons to suppress local ethnic conflict — and they did that conflict suppression very consistently and very effectively for a very long period of time in many settings.

They often played one ethnic group against another in the local settings as part of their control strategy — and that part of their strategy kept temporary local Peace but it often exacerbated long term inter group hatreds and tribal and ethnic resentments in the areas they ruled that often turned into angry, bloody and damaging inter group revenge behaviors after each of those internally conflicted nations became independent.

All of those overarching macro power structure elements are now gone from those settings. The end of colonialism and the equally dramatic collapse of the Soviet Union have each created a plethora of newly independent, and almost haphazardly structured, non-sensically multi-ethnic and inadvertently multi tribal nations that tend to have groups of people who hate other groups of people in each artificial national setting.

A large percentage of those new, nonsensical multi tribal nations tend to have groups of people who are, in a state of ongoing, dysfunctional, debilitating and often intentionally damaging, cruel, and even evil, local and direct conflict with the other tribal groups who have been forcibly locked into their shared national boundaries with them.

Iraq, Syria, The Congo, The Sudan, Pakistan, Nigeria, Yemen, and Ruanda all clearly have those patterns of inter group behavior with fighting tribes at their core. More than six million people have died just in Congo



related inter tribal wars.

We need to understand who is killing whom in each of those settings in order to have a sense of why there is so much conflict inside of those national boundaries and in order to have any sense of future approaches that might reduce those levels of conflict. The patterns of conflict in each of those settings are clear and obvious.

People have been historically aligned in all of those settings as ethnic groups and as tribes. People in those settings identify themselves by their tribal birthright and not by the name of their local country.

Their personal loyalty and group loyalty from their day of birth has been to their tribe and not to their country or nation. People align with their tribe — have loyalty and allegiance to their tribe — and defend their tribe against the enemies of their tribe and only deal with their nation in the context of being required by law to recognize the existence and function of that national name and structure.

Our news media has been carefully trained to never see or acknowledge the existence or roles of tribes in those conflicts — but the people in each setting who are actually killing each other know exactly who they are killing and the people doing the killing know why they are doing what they do as tribes to the people in those settings who are not from their

tribes.

Their enemies are — in each setting — other tribes.

Syria is a perfect example. The Alawites of Syria are clearly killing people from several other local tribes. The Kurds of Syria are fully and tightly aligned with their own Kurdish tribe and they defend their tribe and its turf against each of the other tribes in that setting. The Kurds in Syria are clearly and consistently shooting people who are not from their tribe.

The outside world writes and talks about Syria as though it had a political set of divisions. There actually is no political division in Syria. That revolution and that supposed civil war is entirely tribal and the people from Syria who have been forced into exile from that country have been part of a very intentional and well executed process of ethnic cleansing that designed to make key parts of the country safe for the Alawite tribe.

The refugees from Syria have fled to both other Sunni Muslim countries and to Europe and those refugees are both unhappy and largely unwelcome in those other settings. Ethnic cleansing has been a functional success for the Alawites and their Shia allies from Iran — who enjoy seeing local Sunni countries having to deal with those refugees. That purely tribal war has been a disaster at several levels for multiple other countries that have to deal with the ethnic cleansing refugees.

Syria is far from unique in having those patterns of tribal divisions for their local conflict. The clear functional reality we can very easily see in Iraq, Nigeria, Kuwait, Sri Lanka, The Sudan, Kosovo, Chechnya, Tibet, and even The Ukraine is that tribes tend to kill tribes in setting after setting.

Almost all of the new internal wars in all of those settings are interethnic and intertribal conflicts. Only a very few of the new wars that we are seeing today in any of those countries are actually ideological or political in any traditionally political or ideological ways.

The groups in conflict in those settings often do have either political or ideological names or labels. But when you drill down to see who belongs to each political party or who are the members of each ideological group in each of those conflicted settings, the actual direct alignments of the people who are shooting other people in each setting tend to be almost purely tribal.

Ethnic wars, ethnic cleansing, and “Us/Them” instincts activated by ethnic triggers in those multi ethnic countries define major sections of the world today.

That whole process that was done by the colonial powers of creating those multi tribal new nations could have not been more disrespectful of the underlying right for groups of people to determine and achieve their

own group self governance. Local groups in all of those settings were not respected in any way relative to their natural desires to become tribal, self-governed countries based on their actual history and identities as groups — and the attempts of many local ethnic groups to achieve self-governance and independence as a legacy culture and group are often suppressed in bloody ways by the largest or most powerful tribes in each setting.

The worse sets of inter group instincts are being activated in places like Kosovo and Aleppo as the result of groups holding power in each setting being able and willing to damage people from other groups with those instincts in full gear.

The book *Cusp Of Chaos* describes that situation of activated inter group instincts for countries on every continent.

Some of the inter group wars that are happening today in some settings are labeled as religious wars. That label is both accurate and misleading. Religion is clearly a major factor in multiple inter group conflict settings, but again — when you carefully look very directly at who is actually shooting each other even in those purportedly religious wars — the religious wars that we see in so many places also all very clearly actually have very clearly defined tribes of people at their core who are

actually killing one another in those settings as tribes.

That pattern is clear. Our instincts and the basic patterns of history and the most common human interactions that our instincts tend to create — favor creating tribes that give the people born into them a sense of being “Us.” We have powerful instinctive needs to be part of an “Us.” People in many settings have their instinctive need to be an “Us” met by being in their tribe.

In each of those settings, our instincts then create cultures that follow a normal pattern in most historical settings of having people choose and acquire their religious alignments as tribes. That alignment and linkage between tribal identity and religious alignment is true for American Indians, Tibetans, The Sikhs of India, the Jews of Israel, and the Kurds and Alawites of Syria.

People in multiple settings end up in religions as Tribes. Tribes tend to take on their religion as an entire tribe, and then the tribes fly the banners of their religion and speak the rhetoric of their religion while killing each other as tribes in what are clearly tribal groupings and tribal conflicts.

India and Pakistan followed those patterns with a very high level of consistency for the inter group wars that killed over a million people there after Great Britain gave up colonial control over that area of the world.

Bangladesh then killed another million people in what was also clearly and purely tribal warfare in that country.

Aleppo is clearly ethnic cleansing.

In the Middle East, The Shia, The Sunni, and the Kurds all have various tribal groups at their functional core — and people whose tribe has chosen one of those religious alignments fight other people under the banner of their tribe.

There are no individual and personal religious converts in those wars. The people with guns are each born into the group that is giving them their gun. Conversions at an individual level to another religion are actually forbidden by law in a wide range of Middle East settings and our very powerful and very clear instincts to detest, hate and punish traitors are triggered in some harsh and cruel ways when people try to convert from one religion to another in those countries.

Those conflicts and loyalty levels in all of those settings are extremely tribal. There are no Jews flying planes in the Jordanian air force and there are no Palestinians flying warplanes or driving tanks for Israel. You don't see that diversity in those conflicted settings because people fight for their tribe in all of those settings and their primary loyalty for almost all of those fighters is to their tribe and not their nation.

The reality we face today is that people are killing each other along tribal lines in countries throughout the Middle East, Asia, Africa, and Eastern Europe.

Indonesia and Sri Lanka are also clearly awash in tribal conflicts.

Russia, India, and China all have significant internal separatist movements with people with different ethnic histories and identities and clearly tribal alignments killing each other in each setting in each of those countries in the cause of inter-ethnic hatred and intertribal division.

Tribes killing tribes is the standard model for conflict and it is happening in almost every former colony and former satellite nation.

### **Europe Is Awash In Immigrant Groups**

To further complicate the inter group conflict situations that we face in the world today, Europe is now awash in immigrant groups who are forming what tend to be highly divisive local ethnic communities in each country. “Us/Them” instincts are also very clearly activated in all of the European countries.

Large percentages of people in new immigrant groups who are now living in European countries are choosing not to assimilate at any level into the traditional ethnic populations or cultures of those countries.

Europe has always been very tribal. Each of the countries of Europe has traditionally had their own tribe — with a tribal language, tribal history, tribal turf, and tribal identity. The Swedish tribe lived in Sweden. The French tribe lived in France. The Norwegian Tribe made it very clear to the world and to each other that they were not part of the Danish Tribe or the Swedish tribe.

The Norwegian tribe actually celebrates their separation from Sweden every year as a day of collective achievement, and shared, and remembered joy. Not unlike the American Fourth of July Independence Day celebration.

The historic behavior pattern we have seen for centuries has been that very few people immigrated between those extremely tribal European countries. They had some internal tribal diversity with small minority groups living in a couple of the countries — but the Europeans tended to have a long history of having the culture of their tribe dominate their interactions and their direct self governance as a tribe in each setting.

Today, however, Europe has many millions of immigrants — and the new residents in those countries are from Africa, the Middle East, Asia, and other non-European ethnic and tribal origins.



The major European communities are very different today than they were even a decade ago. The new immigrants in those countries are generally forming their own communities, continuing to practice their old religion, and creating very clearly instinct triggered internal division in each country along ethnic, tribal, and racial lines.

More than 10,000 cars were burned in Paris a few years ago in what was a very clear explosion of open inter-ethnic conflict in that city. Those cars were burned in pure inter group anger — with people who are choosing not to assimilate into the French legacy culture feeling deep division and intense anger relative to the people from that legacy culture.

The original French people of Paris were confused, dismayed, angered, and even a bit frightened by the level of anger that their new minority populations clearly were feeling toward the legacy culture and legacy tribal population of their country. Because they did not understand instinctive behaviors — and because they were not thinking in any systematic and non ideological way about how to deal effectively and directly with their new levels of diversity — the French government allowed the inter group situation in that country to get worse in a number of significant ways.

The French are not alone in not dealing well or in not dealing directly with any level of intellectual awareness, understanding or enlightenment about those instinct linked inter group issues. Everyone in leadership roles in those countries has just hoped that their new inter group problems would some how, run out of steam, go away and or simply end of their own accord.

That did not happen. People are people — and people from each group in each setting are doing the kinds of things that people do with other people in each setting. The normal packages of instinctive inter group behaviors that we all have embedded in us are now creating major divisions and stress point in many places in Europe.

All European countries now face similar problems and challenges and all of the countries are facing both internal divisions and growing inter group anger.

A number of cities on that continent now have significant neighborhood areas where crime rates are high, and where people are literally at risk if you are from the wrong tribal group. Paris, Brussels, and Zurich all have had areas where even the police have hesitated to enter.

The immigrant groups in all of those increasingly diverse settings have generally been very unhappy — and they have been taking to the

streets in protests and functioning in mobs in many settings to show how much inter group anger they have, and to demonstrate how much they resent, dislike and even hate the dominant and historic legacy culture and group in their setting.

London, Copenhagen, Brussels, Amsterdam, and a number of German cities have each had their own inter group anger and inter group protests and divisions.

Instinctive behavior is at the heart of each of those conflicts — and the people who run those countries will now need to deal in intellectually informed ways with the relevant sets of instincts in order to have any chance of creating long-term Peace in those settings.

We Americans can clearly see the pure inter group anger that exists today in each of those settings.

We can see the suicide bombings, mass shootings, and the use of large vehicles as weapons to kill groups of people in European settings clearly from our country through the international news media, which tends to cover each of those events in some detail.

The news media describes each individual event — but the media tends to be almost stunningly unaware of the overall patterns of inter group behavior as a functional reality, and they seem to have almost no

sense of the underlying inter group issues that exist in each of those areas.

Because the news media is highly focused on each incident, event, and occurrence, they do give us extensive coverage of the activities that are relevant to each story, so we know those events are happening.

Our news media — and our news commentators, analysts, and basic sets of pundits — generally do not have any sense that instinctive inter group behavior is relevant, and even central, to those conflicts and events — but the media tends to do a good job of describing each event in its own situational context.

That level of superficial reporting about relevant inter group issues will probably change with time, because the patterns are so extremely clear and the inter group facts are so obvious once you learn to see them — but the media is still focused on incidents and occurrences, and not seeing or understanding patterns for all of those terrorist events.

We had extensive and highly situational coverage of the recent shooting in Paris where the staff of a French newspaper was coldly murdered by extremist immigrants to that country. That very clear inter group-anger event was widely publicized around the world.

Mass shootings by terrorists at a French rock concert also recently killed large numbers of people at that concert. That particular inter

group-anger event was also widely publicized.

The underlying levels of division and inter group anger that exist in all of those increasingly divided countries are becoming more visible to all of us and knowing that those problems exist in those settings should tell us that we need to be very sure as Americans that we need to minimize the likelihood of that kind of damage being done in our cities and communities.

The issues in each of those inter group setting are basic and primal. Because we are becoming more enlightened about the impact of instinctive inter group behaviors, we now know exactly what they are doing in each setting and we know why they are doing it.

Those behaviors and thought processes all have clear and deep roots in the basic inter group instincts that are explained several times in a variety of ways in each of the four basic the InterGroup institute text books.

Even the recent “Brexit” vote — where the majority of people in Great Britain voted to leave the European Union — had an array of very clear instinctive behavior thought processes embedded in that election result and those Brexit results make great sense when you recognize the “Us/Them” issues embedded in that election.

So the reality we all need to face for both our country and the world is that we human beings have clearly not moved beyond instinct guided and instinct structured behavior as modern people. It is increasingly clear to all of us that modern people in modern settings too often do very primal and negative things to one another, and feel very justified in doing those damaging primal things to other people when the wrong sets of inter group interactions, the wrong sets of inter group values, and the more damaging levels of inter group beliefs and emotions are activated and shaped by our basic sets of inter group instincts in those settings.

### **Our Inter Group “Us/Them” Instincts Trigger And Shape Inter Group Conflicts In Those Settings**

We can only make that inter group situation better in any setting if we understand it clearly. We all need to understand how much our inter group behaviors and our inter group beliefs and emotions are influenced, shaped, and guided by our basic sets of instincts that are activated by inter group situations and realities.

The basic set of underlying instincts that generates the most significant problems in all of those settings are the instincts we have to divide the world into “Us” and “Them” and then act very differently toward whomever we perceive and define to be “Us” and

“Them.”

We each instinctively need to be part of an “Us.” We all feel a strong need to be aligned with an “Us” that is relevant to our lives in each setting. We each need at a purely instinctive emotional level to be part of an “Us” and we will often do very significant things to make that sense of being “Us” a part of our lives.

We each feel security and comfort when we are part of an “Us,” We instinctively hate being in a setting where other people are “Them” — and we feel instinct triggered stress, anxiety, and unhappiness when we are surrounded by “Them” or when we are in settings where some category of “Them” is in control of relevant aspects of our lives.

We react as individuals and groups, and we react in very consistent and predictable ways as communities, groups, organizations, and even nations to the pull and the power of those instincts. We very consistently and very instinctively build cultures for ourselves in every setting, and our cultures tend to create expectations about our inter group behaviors.

Our cultures in each of our settings serve both to channel our instincts and to guide what we do both collectively and individually to help us achieve our instinctive goals.

The book *Primal Pathways* explains our culture building processes and our use of cultures in significant detail.

Our cultures are much easier to understand when we understand their links to instinctive behaviors. We all feel very right acting in alignment with our instincts, and we feel equally right acting in alignment with our cultures. That ability of our cultures to cause particular behaviors to feel right when we do them is a core functionality that is used to anchor and underpin the Peace strategies that are outlined in this book.

Instincts use our cultures in every setting as a key tool to achieve their goals. They influence us by having what we do either feel wrong or feel right.

We each tend to feel right when our behaviors fit both our instincts and our cultures.

We also feel wrong, and we tend to experience anxiety, discomfort, stress and even some levels of situational anger when our behaviors are out of alignment with either our instincts or our cultures.

Because we now know that linkage between our cultures and our instincts to be true, we need to make intellectual decisions to



very intentionally align and structure our cultures to guide and steer us in enlightened ways. For maximum positive impact, we need our cultures to be reinforced in direct ways in that steering process by our most positive instincts.

We can't change or eliminate instincts. Instincts are forever.

We will all have our full set of instincts until the day we die — and there is no way for any of us to cause any instinct to disappear.

We can, however, each individually choose to use our instincts in enlightened ways, and we can each clearly very intentionally and very directly use our intellect to design and support cultures that achieve enlightened goals and enlightened behaviors.

All of those approaches are key strategies and basic functional components for *The Art of InterGroup Peace*. This book and the *Primal Pathways* sister book both explain the various ways we can choose to shape our cultures in each setting to have our cultures shape and support Peace.

The book *Cusp Of Chaos* explains what happens in too many settings in this country and other parts of the world when we don't embed Peace as a core value into our cultures and our chosen beliefs

about what is right.

## **We Need American Leaders Skilled At The Art Of Peace**

To create and maintain inter group Peace in America, we need both our leaders and informed groups of relevant people to have that basic knowledge about those kinds of instinctive behavior patterns. We all need to understand the extremely damaging and dangerous kinds of behaviors that originate far too easily and far too often from our basic instincts — and we need to use that knowledge in both intentional and enlightened ways to make choices and to create realities that will protect us as a country from their worst and most damaging impacts.

We need to have enough knowledge about those issues and those behaviors to make sure that the most damaging kinds of inter group behaviors are not shaping our primary interactions and our basic inter group realities here, and we need to make sure the kinds of inter group hatreds that define behaviors in the 200 settings in the world, where ethnic conflict is driving behavior and affecting lives, do not structure who we are as Americans and do not define us collectively as a nation going forward.

We need leaders who are focused on the strategies of Peace and who are skilled at creating Peace in the settings they lead.

We need to have the people who lead our schools, our communities, and our various organizations and work places to have the skills necessary to create inter group Peace in each setting.

We need that skill set and that commitment today. The problems we face in a wide range of inter group settings in this country today are very real and they are immediate. We all need to understand exactly what kinds of inter group tensions, angers, and levels of division we face today, and we need to choose to focus our future on inter group Peace rather than accept our future as a negative and dysfunctional extension of our current inter group divisions.

It is very easy to see evidence of our current inter group divisions. We have had confrontations between groups of people in multiple settings, which all tell us clearly that there are underlying inter group tensions and angers in each setting.

The Minneapolis schools systems, for example, recently had student-inter group, physically violent, and riot related events that functionally paralleled and echoed — at a much smaller scale — some of the inter group riots that have happened in the last several years in London and Paris.

The inter group angers in Minneapolis stemmed from the same

well of primal inter group conflict, and from the same inter group instinctive behavior patterns that created those inter group behaviors in England and France.

We need to understand why the various groups of students in those Minneapolis schools — White, Black, Hispanic, American Indian, Hmong, and Somalian-American students — felt so much anger toward other sets of students in those schools.

When we understand the relevant sets of instincts that have been activated in that setting, we need to take immediate action to bring inter group Peace to those schools.

In a similar and much more visible vein — the inter group conflicts and anger levels in Ferguson, Missouri, dominated our news for several months. The Ferguson protests and demonstrations were clear proof points that there are very real and deep-seated inter group angers, divisions, and conflicts in that community.

The cover photo for *Cusp Of Chaos*, one of the sister books to this book, looks like military tanks of some kind putting down a protest in Syria or Iraq. But that photo on the cover of that book is actually a Ferguson, Missouri police tank. The authorities in that town were using approaches to respond to their citizens at that moment in time that told us basic and

primal “Us/Them” inter group instincts were being activated for far too many people in that setting.

Ferguson has been far from alone in demonstrating the existence of significant inter group protests and anger in our communities. There have been a number of other American cities where we have had protests that have told us clearly that inter group anger is an underlying reality for those cities. Detroit, Chicago, Milwaukee, Cleveland, Baltimore, Oakland, and a number of other cities have had people going into the streets to make it very clear that underlying levels of anger exist in each of those settings. People are very angry with other people in each of those communities.

We can see those deep-seated angers in those communities revealed by various inter group events, incidents, and actions where people feel another group has damaged their own group.

The actual incidents that occur in those settings do not actually create the anger. The incidents trigger responses, and the responses unveil the fact that the anger exists. The incidents are often primarily a catalyst for expressing existing anger levels between those groups in those settings rather than an incident that generated waves of anger entirely on its own merit.

Police are often involved in the triggering event. There have been a number of incidents in a number of communities where police actions of some

kind have triggered inter group anger at significant levels.

The most common anger trigger that creates community backlash events often involves a police officer — usually, but not always a white officer — shooting and killing an unarmed minority male, without apparent justification for deadly use of force.

A combination of 24-hour public media news cycles, wide use of social media connections, and the ability of citizens to use their cell phones to record problematic inter group events all work together to create a new reality for our inter group energy and anger levels.

Each of those events sends a message to the relevant communities that inter group anger exists, and the level of anger has been exacerbated by the event. Those kinds of damaging inter group events have always occurred in our country, but they generally occurred in the past, and in much less visible ways — or much more visible — to the community.

Negative inter group events that were most visible in earlier times — like public lynchings — were often done in highly visible and public ways and targeted toward the local minority populations.

We don't have that particular set of highly visible and egregiously negative events today — but we do have a high level of visibility for a wide range of also very visible triggers and events.

The *Black Lives Matter* movement and a number of other related civil rights and discrimination-focused organizations now exist, and those organizations and movements can make each trigger-event very visible.

Those organizations all clearly invoke those sets of instinctive thought processes, emotions, values and behaviors in a wide range of American settings.

The collective group-anger about those trigger events should not surprise us — because we have a long historic foundation of inter group anger in a number of settings, and that anger is highly susceptible to symbolic trigger events.

Anyone understanding the history of our inter group interactions explained in this book, and in both *Cusp of Chaos* and *Peace In Our Time* can get a sense of why those movements have generated such strong support with so many people, and why those trigger events create the energy and support they create in our cities today.

Each of the core InterGroup books has long sections explaining the history of racism, the legacy of inter group damage, the patterns of inter group discrimination, and the overwhelming evidence and history of negative and damaging inter group behaviors, which have been a major

part of our history as a country.

The currents sets of protests in America by these new movements have been basically Peaceful, but violence has been triggered in a number of settings. In fact, there has now been more than one instance where we have seen an angry Black American, who has been listening to the angry inter group rhetoric, actually then shooting and killing White American police officers.

Each of those highly visible instances of someone from a group being killed by a person from the other group, causes the people who already believe negative things are intentionally being done to their group to be reinforced, and confirmed in that belief.

We will need to deal directly with those sets of issues and those basic beliefs as we go forward to create inter group Peace in America.

### **We Also Now Need To Fear Jihadist Inspired Attacks and Damage In Our Settings**

We will also now need to deal with a new set of inter group issues that are being triggered by inter group angers in foreign settings that have the potential to cause people in our country to hurt



and even kill other people here.

In addition to our purely internal sets of inter group stress points and issues, we also have a growing number of examples of people who are now living in this country who feel alignment and allegiance to groups of people in other countries who hate America.

There are a number of groups of people in the world who hate America. Those behaviors and beliefs are beginning to have an impact on us in this country.

We have American armed forces in several other countries where there are groups of people who feel damaged by our military. Jihadist groups in a number of countries hate us for doing things they feel impair their ability to function and succeed as jihadist groups, and some of those groups have a clear and highly intentional practice of doing violent and damaging things against people they target from other groups.

Those hate inspired inter group behavior patterns are clear, and some things that happen are almost impossible to believe. The basic packages of “Us/them” instincts are activated at the most primal and negative levels for those people.

There are literally suicide bombers killing themselves every day

with the intent to kill other people in a number of settings in the world — and the suicide bombers in each of those settings are always killing people they define at a core instinctive level to be “Them.” Jihadist groups teach those killers both to hate their target “Them” and to sacrifice themselves to kill the “Them” they hate.

Jihadist groups in the Middle East who are trying to gain control in several Middle Eastern and African settings often make hating America and doing things to damage America a key part of their beliefs and core behaviors.

That is relevant to us relative to achieving and protecting Peace in our own country, because there are some people in our country today who share that hatred, and who personally share and feel that Jihadist activated and Jihadist defined inter group anger.

There are a number of people in our country who feel alienated from everyone else, and who do not feel like they are members of the standard “American Us” — and those people who feel that alienation look for other categories of “Us” to align with to meet their personal core need to be part of an “Us.”

Some people find their need to be an “Us” at a meaningful level with terrorist Jihadist groups who commit acts of terror against other

Americans they perceive to be “Them.”

People with those belief systems and purely instinctive values in place have committed both shootings and bombings in several American settings, which fit the basic patterns of pure instinct guided inter group behaviors they exhibit in the home countries of the terrorist organizations that they align with.

The Boston Marathon bombings and the mass shootings of Americans committed by Jihadist killers in California and Florida have made it clear that our oceans do not protect us from people who now actually live here in our country, and who have their worst “Us/Them” instincts activated against other Americans.

Real people with those alignments to those Jihadist groups in their heads and hearts see Americans as a “Them” and want to hurt, damage, and even kill “Them.”

What we know from all of those highly visible terrorist inspired damaging interactions is that inter group anger and division about the jihadist sets of issues is very real. We now know we need to deal with those issues and that anger, or we will face major problems in many settings that will both damage people, and undermine our quality of life and sense of personal security in a wide range of settings.

We need to identify those with Jihadist based hatred and anger activated in their hearts who live here now, and work hard to prevent them from doing damage.

We also need to convert those people, when possible, to a mindset that is not anchored in inter group hate and anger, and that has America and Americans perceived to be a category of “Us” and not just a “Them.”

We also need to do what we need to do to have as few people as possible from our own internal groups feel the levels of inter group division and alienation that cause those people to align in their own minds and belief systems as Jihadists, instead of aligning as Americans.

We need to win the fight for the hearts and minds of the people at risk for being converted to those beliefs and commitments to evil behavior, by doing things that cause the people facing that future to feel that they can be an “American Us” — with us — instead of being forced to be a “Them.”

Those issues are highly visible because those shootings and bombings are, themselves, highly visible. But those issues are not, actually, *the* most important “Us/Them” issues we need to deal with as a nation.

The issues that caused protests and riots in Milwaukee, Ferguson, and North Minneapolis affect many more people, and will have a bigger impact on our future as a country than any Jihadist converts and their terrorist activities.

To deal effectively with our traditional inter group anger and inter group division sets of issues, we need to understand both our history and our patterns of instinctive behavior. We need to look at our own history and at our basic sets of values, and we then need to collectively decide what kind of future we want to have as a country.

Again — we need to create a sense of “Us” for all groups that will allow us to align, rather than fight in our cities, schools, and community settings.

We need people from every group in America to look in intellectually grounded ways at those issues, those behavior patterns, and those opportunities, and then we need people to make the fully informed decision together to become a country anchored in an enlightened way on our shared values and on a shared commitment and desire to build and protect inter group Peace.

The truth we need to face is that we need to do very intentional and well grounded things together, collectively, to make Peace happen here, or

we will be increasingly divided, and people from all groups will damage people from other groups and will feel right, at instinctive levels, for doing the damage they do.

Damaging and hating each other is clearly the wrong future for us to create as a country. We need to create a future of inter group Peace. To be successful, Peace strategies for our own country need to be real and they need to be anchored in our instinctive behavior patterns and focused on the actual situation existing in each setting.

We need Peace — piece by piece.

We need to build and support Peace in all places — our communities, schools, neighborhoods, work sites, and in each of the settings where we get together and interact as individuals and interact as groups.

We need each work place, school and community to have its own very intentional and supported processes for bringing people into alignment, inclusion, and inter group and interpersonal trust.

Leaders are key to that Peace process in every setting. We need leaders in all settings who believe in inter group Peace and who understand our inter group instincts, and who are committed to achieving and

protecting inter group Peace in the settings they lead. This book is intended to help leaders in our country at all levels do the right things in planned and systematic ways to achieve inter group Peace for the people they lead.

We are faced right now with just having gone through a Presidential election where significant parties in the electoral process did things that were clearly designed and intended to activate and empower some of our most primal and damaging sets of inter group instincts and thought processes.

Anyone who wonders how easily we Americans can be led down the emotional path to instinct reinforced inter group conflict and instinct supported inter group anger only has to look at how easy it was to frame this election in those terms for many of the participants.

Groups of people ended up with a sense of anger relative to other groups of people — and both conscience and ethics were suspended for many people as the result of those packages of instincts structuring both our thought processes and our emotions.

That is a dangerous set of events.

It is actually very tempting at an emotional level for us to simply continue down the trajectory set up by that election, and down the same

paths of inter group division that activated too many people emotionally in the campaign.

That would be a huge mistake. That path will lead us to failure as a country and it will lead us to failure as a people — and it will cause us to put in motion actions, reactions, and interactions that will damage both who we are and what we need to accomplish together to be a nation at Peace with itself for the foreseeable future.

We need to rise above that temptation now and we need to make the conscious and collective choice to act in ways that achieve and maintain inter group Peace.

With the goal of preserving and extending the best parts of whom we are today, this book is intended to help with that process.

### **Sun Tzu Wrote *The Art Of War* To Win Wars**

This book was inspired by a very old book written by Sun Tzu about leadership in times of conflict and war called *The Art of War*. The *Art of War* book is being used today in some very real ways by people who are seeking to divide America and who aspire and plan to have subsets of our population win at the expense of the rest of the population.

This book is modeled after *The Art of War*. It is intended to help



people aspiring to help America become a nation at Peace with itself.

Sun Tzu believed wars were the natural and normal interaction between groups of people, and he stated clearly that any leader who deserved to be a leader should have real and practical skills in *The Art of War*.

Tzu believed war was both a science and an art. He believed war needed to be addressed with skill, knowledge, insight, and wisdom at multiple levels in order for wartime leaders to succeed and in order for nations to survive war.

Sun Tzu was a pioneer of for both systematic process analysis and continuous improvement in his thought processes. He believed in both processes and patterns. He did not believe in using simple circumstantial, incidental and individual event triggered responses to war situations. Sun Tzu believed war followed patterns, and he believed parties in times of war faced very predictable types, sets and categories of behavioral and functional realities.

He believed good leaders should know how best to respond to each war situation and to each war setting in the context of those larger patterns.

In *The Art of War*, he wrote a book of insight, strategies, and tactics that leaders could use to cause their own groups to at least survive their

wars and, when possible, to win their wars.

Sun Tzu advised leaders about how they could avoid the defeat, and the destruction that would be the consequence of not leading their people well and effectively in times of war.

This book — *The Art of InterGroup Peace* — was inspired, influenced, and partially shaped by that very useful book about war. It was actually originally simply titled, *The Art of Peace* — but it became clear during the writing process that it would be more accurate and directionally useful to add the word InterGroup to the title, to identify exactly what kinds of Peace the book is intended to create.

*The Art of InterGroup Peace* has a number of echoes, reflections, and parallel influences and guidance approaches that originate from *The Art of War*.

Sun Tzu wrote his users guide to war — a how-to book and an instruction manual — because he believed that wars were inevitable and he believed strongly that the basic skill set for winning wars was needed by leaders for the actual preservation of each state he served.

I believe we definitely need a similar book for creating Peace at this point in our history. We are also at risk today in very significant ways, and

that means we now need to be good at Peace for the preservation and the protection of our own people and our own American state.

This Peace book contains very specific patterns and behavioral expectations that can be very useful at this point in time to help our leaders both create and preserve Peace.

The truth is that even our most well intentioned leaders today too often do not have a skill set and knowledge base that is highly likely to create and protect Peace in the face of challenging inter group divisions and conflicts.

Our leaders tend to be very well intentioned, but they too often do not understand either the factors that keep us from Peace, or the factors that can be utilized to create and protect Peace.

We need leader insight and knowledge — in addition to clearly needing good leader intentions.

We need leaders to understand both their own group's behavior patterns and their own thoughts, feelings, beliefs, and approaches to inter group interactions.

We very much need leaders who personally want Peace for their people and for the world.

Too many of our leaders have the unfortunate tendency, and even the actual intentions, to deliberately lead us into conflicted and damaging inter group situations with the clear goal of somehow helping their own groups win or prevail in those divided and conflicted settings.

Too many leaders love — and can even become addicted to — the basic emotional and neurochemical rewards that can come from having Alpha status with their groups in times of conflict — and too many leaders with those neurochemicals activated are willing to lead their groups into war-like behaviors and emotions in order to increase their own power and support in their groups.

Both *Primal Pathways* and *Cusp of Chaos* discuss those problems and those basic functional and motivational challenges and risks relative to Alpha status and Alpha behaviors.

Those levels of leader behavior are both dangerous and damaging relative to creating Peace.

We need leaders who want Peace — not war — and we need leaders who know how to create and maintain Peace. That means we need leaders who understand and use instinctive behaviors for both individuals and groups, and who know their own group will ultimately be damaged if they try to have their group win and triumph over other groups.

We need leaders who understand and believe in win/win outcomes and interactions, and who are not committed to win/lose interactions for their groups.

Our world is too complex — and our country today is too intertwined and too inter related — for us to have any kind of successful future where one group wins while the other groups lose.

Any attempt to create a win/lose set of outcomes for any group today will result in damage done to all groups, and will result in ongoing weakness, vulnerability, and damage to the group that tries to win in a win/lose set of interactions.

We need to understand the power, positive impact, direct benefit, value, and ongoing success that can happen for all groups if we actually achieve win/win outcomes for all groups.

We also need to clearly understand and fear the damage that will be done to each group and to all of us in a group if any group attempts to create win/lose outcomes in our extremely intertwined society and nation.

We need leaders for all groups who are committed to achieving win/win outcomes, and who understand all of the instinct influenced inter group behavior patterns that affect how we think and what we do, and who have the clear ability to use that knowledge to help guide their own groups

to inter group Peace rather than inter group conflict.

## **Both Books Rely On Lists Of Situations, Relevant Factors,**

### **And Strategies**

The two guidance books for group leaders resemble one another in several key ways. Both books are full of lists. Sun Tzu wrote a book that heavily used lists of both likely and common situations, and optional tactics and strategies to tee up thought processes and to create a sense of mental context to win battles and wars.

He wanted leaders facing all war situations to be able to think about those situations in a relevant context, so he enabled and empowered thinking about context by creating several sets of lists that create a continuum of information about each key issue.

He was an expert compiler of lists. For *The Art of War*, Tzu included lists of terrain, lists of tactics, lists of situations, lists of strategies, lists of structures, and lists of relevant circumstances.

Tzu believed leaders in each setting needed to know all relevant options for actions and responses, and he believed leaders needed to study both situations and their opponents very carefully to see which options should be used in each setting.

Tzu is a major advocate for understanding the other party. He advised war leaders in war situations to understand the other party in their conflict very clearly because he believed strongly that deep understanding of the other relevant party in a war setting could help assure the other parties defeat.

*The Art of InterGroup Peace* also advises leaders to understand the other party in each setting very clearly — but with the very different goal of Peace focused leaders using that knowledge in practical and functional ways to help assure the other parties success. It is much easier to help the other side in a Peace building situation succeed if you have studied them closely and if you know in clear and useful ways what an actual success would be for them.

*The Art of InterGroup Peace* is targeted for win/win outcomes for several very functional and practical reasons.

The first reason to work for win/win outcomes in a setting is that if both sides win, by definition, your own side wins. We all want our side to succeed, thrive, and to win—and that goal can be met in a win/win situation by the simple fact of winning.

We also want our side to have a future where the other relevant groups and other relevant people are not constantly trying to damage or

defeat us. Winning alone generally creates vulnerability for the winner, because the side that doesn't win in any setting generally doesn't disappear. They continue to exist and a major motivation for them going into the future is to do damage to your side so that you ultimately lose.

Winning alone creates an inherent and very real vulnerability that does not exist when the other side wins as well.

The third reason why win/win makes sense as the preferred strategy for group interaction is that you have natural allies when both sides win, and you have natural enemies when either side loses. It is almost always far better to have allies and friends rather than enemies.

Allies are good. Enemies are bad. Win/win creates a better outcome, and win/lose has inherent flaws and risks even when you win.

So this book preaches and advocates win/win interactions for all of us in a setting, and both this book and *Primal Pathways* teach how to make win/win happen.

***The Art of War Preaches Deceit — The Art of  
InterGroup Peace Preaches Honesty And Openness***

As a result of those huge differences in both the ultimate and primary goals of the interactions and the major differences in the core



strategies for the leaders in each setting, the two books take exactly opposite positions on the relevance and the appropriateness of ethical behaviors relative to the other group.

Sun Tzu preached that ethics and morality were not a relevant factor or an expectation or even an aspiration at any level for interactions with the other side in a war setting. His thinking on that issue of ethical behavior clearly follows and echoes primal and standard “Us/Them” instinct guided thought processes.

Our “Us/Them” instincts create very clear patterns of ethical and unethical behavior when they are each activated and Sun Tzu advocated using the negative sets of ethics we invoke when we perceive the other party to be a “Them.”

People with their “Us/Them” instincts fully activated in negative ways tend to suspend ethics and tend to eliminate or ignore moral standards in dealing with people perceived to be “Them.” The negative behaviors and the clear and complete lack of ethics and morality for interactions with a “Them” can be extreme when those particular instinctive values are shaping people’s thoughts and behaviors.

Lying to the other side happens with great frequency and ease in “Us/Them” situations — and that set of behaviors makes it much harder to

create inter group Peace and interpersonal trust when those are our goals in any setting.

The “Us/Them” instinct packages are very powerful instincts when they are fully activated. Sun Tzu clearly had those instincts activated in his own mind for *The Art of War* strategic agenda he built into his book.

He strongly advocated using deception, dishonesty, and deceit as tools of war. He, in fact, advised leaders to very intentionally and skillfully mislead the enemy at all times to undermine the enemy’s strategies, confuse their thinkers, and help ensure their defeat. He offered lists of effective deceptions and described clearly when to use many of them.

That book has survived for 2,000 years because it has been a useful tool for a number of leaders in a range of competitive and conflicted situations, and because those behaviors feel right when those sets of instincts are activated to help leaders win in any setting.

*The Art of InterGroup Peace* believes that long-term Peace between any sets of people should be grounded in positive, clear, and explicit ethical values and behaviors that stem from, facilitate, and support having a broad and shared sense of “Them.”

The Peace core strategy believes Peacemakers should avoid both deception, and even the perception of deceit, in order to build and

maintain the levels of trust between both individuals and groups that is necessary to build and maintain Peace.

Trust is needed for several important functional reasons to maintain Peace between groups of people who will continue to function and to interact with each other over time as groups of people.

Trust can only be earned and maintained in settings through honesty, transparency, and a very intentional, deliberate, and visible lack of deceit.

Any inter group relationship that has anchors in deceit or dishonesty has flaws in the foundation of the relationship that put the groups at risk of future problems and of future setbacks when the deceit comes to light and when unintended consequences of the deceit become realities.

## **Both Books Create A Context Of Terrain — Physical** **For War and Instinctive For Peace**

Both books believe in context.

*The Art of War* describes an array of relevant physical and logistical options and terrains, and explains how to deal with each physical setting and context to improve the chances of success in war.

*The Art of InterGroup Peace* describes and outlines a clear and

powerful array of mental terrains, and explains how to deal with each of those mental terrains and mental settings in ways that can abet, support, create, defend, and perpetuate Peace.

That mental terrain is the context where instincts play a major role in *The Art of InterGroup Peace*. The primary and most important mental terrain issues and realities that are described and outlined and used strategically in *The Art of InterGroup Peace* are our basic instinctive behaviors. When we study those levels of behavior closely, it is clear our instincts create a kind of extremely relevant terrain that gives us a working context for our inter group interactions.

Instincts are key. Instincts create many of our goals and they shape our thought processes, our values, our emotions, and both our core patterns and behaviors. We need to understand our instincts in order to understand how groups of people interact with one another and so that we can guide and influence what relevant groups do.

The initial sister book, *Primal Pathways*, is directly, explicitly and overwhelmingly focused on our instinctive behaviors. The second sister book, *Cusp of Chaos*, explains how those basic sets of inter group instincts have created both the 200 ethnic wars we see in the world today, and the centuries of discriminatory and damaging inter

group behaviors and belief systems that have damaged so many people in our country and in the world around us for so long.

The fourth InterGroup Understanding sister book, *Peace in Our Time*, is a case study — and has some anecdotal history and real-world experience components that explain how some of the instinct-linked strategies outlined in this set of books have been both learned and used in various relevant inter group settings.

The fifth book — *Three Key Years* — is included with the other Peace books because it will be extremely difficult to create inter group Peace in America if we continue to imprison roughly 1-in-3 African American males and incarcerate hugely disproportionate numbers of other minority Americans. We need to change that reality — and both *Three Key Years* and *Chapter Eleven* of this book explain how that reality can be changed by helping children from every group in the first months and years of life.

All five of the *InterGroup* books are intended to help people understand very clearly how extensively we tend to be influenced at significant and powerful levels by our instincts in multiple areas of our behaviors and thought processes.

That influence created by our instincts is particularly relevant to our

inter group behaviors. We tend to build our cultures and our inter group strategies and even our perceptions of reality around our basic sets of instinctive realities and thought processes, and those perceptions guide both our thoughts and our behaviors.

We have instincts to be territorial, hierarchical, and tribal. We have instincts to detest and punish traitors. We have instincts to celebrate and reinforce group loyalties.

We have instincts to be loyal to our leaders and to our teams.

We have instincts to build cultures and to create rule sets in every setting and we clearly build those cultures and rule sets in every setting in ways that reinforce and support our basic sets of instincts.

### **We Build Cultures To Achieve Our Instinctive Goals**

The role of our cultures very much needs to be understood as we plan for our future behaviors and interactions. Our cultures, in setting after setting, function as tools of our instincts.

We have instincts to be hierarchical, for example, so every culture builds its own rule sets and its own approaches to hierarchies. All cultures build hierarchies and the rules set by each culture create specific hierarchies that achieve the goals of hierarchical instincts in that setting.

We have strong turf instincts — both for group turf and individual turf — so every culture builds its basic rule sets to define turf in that setting. We have property rules and property expectations of various kinds everywhere, and those rules are invented to help us achieve our turf instincts in each setting.

We have strong instincts to function in families — so all cultures create family designs, family structures, family behaviors, and family expectations. When we understand the role and function of cultures in each and every setting it gives us the ability to shape our cultures, and use them as tools to promote and perpetuate inter group Peace.

Three of the *InterGroup* books have chapters on how to build and manage cultures as tools for Peace.

### **Alpha, Beta, And Theta Instincts All Guide Behaviors**

Hierarchical instincts also shape many of our behaviors. We have strong Alpha instincts, for example, which guide us to very clear patterns of Alpha behaviors when they are activated.

People who have their Alpha instincts activated tend to react and behave in very predictable ways relative to issues like turf protection,

inter group positioning, and inter group conflict. Alphas do Alpha things relative to other Alphas and to each groups positioning relative to other groups.

In worst case settings, we have Alpha leaders who combine narcissism with sociopathy and manipulate the groups they lead into some dysfunctional and damaging behaviors in order to maintain the surge of reinforcing neurochemicals that Alpha status triggers in their own brain.

So we need to be aware of the impact of those instincts.

We also need to understand the fact that we have strong instincts that outline patterns of behavior and expectations for people in Beta roles in each setting, and we even have sets of instincts that guide us in various Theta roles in our hierarchies. The sister book *Primal Pathways* explains the relevance of all of those behaviors to inter group Peace more fully.

For this *Art of InterGroup Peace* text book, the key point to make is those instinctive behavior packages that we all have and cannot eliminate, actually, very clearly and directly, affect inter group behaviors, inter group interactions, and multiple areas of interpersonal behaviors and interpersonal interaction.



## **Our Most Challenging Instincts Divide The World Into Us**

### **And Them**

The most important sets of instincts that we need to understand and utilize effectively relative to *The Art of InterGroup Peace* are our instincts to divide the world into “Us” and “Them” and then to act and react very differently based on whether other people are an “Us” or a “Them.”

Those instincts were mentioned earlier in this introduction, and they are mentioned again now because those are the single most important sets of instincts for us all to understand in order to have any chance of creating inter group Peace in each inter group setting.

Those very specific sets of instincts shape most of our inter group interactions. They have great power and major influence over our thoughts, our emotions, our values, and our behaviors. We react very differently to people based on whether we perceive the people to be an “Us” or a “Them.”

Those same basic patterns of “Us/Them” thinking and “Us/Them” behaviors exist all over the world and they affect how people interact and think in every setting.

The “Us/Them” patterns are clear, powerful, and — when we learn to see them — obvious. But we too often have them guide our emotions, thoughts, behaviors and values without being aware in any conscious way that they are massively and directly influencing our lives.

We think that our behaviors and our thoughts on a given set of issues are simply “normal” and are not aware of their influence and steering power because those instincts feel so natural and so normal even when they are actually controlling and shaping what we do and how we think.

Knowledge is power — and we need explicit knowledge about those behavior patterns and instinctive thought processes in order to have power over them.

### **We Support “Us” And We Distrust “Them”**

The patterns created for both individuals and groups by those packages of instincts are, in fact, both extremely clear and highly consistent. When someone is an “Us,” we are supportive, protective, nurturing, accepting, forgiving, and inclusive. We tend to trust us and we tend to feel comfort and some level of safety when we are surrounded by people we perceive to be “Us.”

When someone is a “Them,” we tend to be suspicious, distrustful, and basically antagonistic. We tend to feel stress or a sense of threat when we are surrounded by “Them.” We tend to fear that we will be damaged by “Them.”

That is a universal set of feelings that we need to understand and deal with when it is relevant to our lives. People in all settings tend to feel discomfort and even anxiety whenever we find ourselves surrounded by any category of “Them.” We often do not know why we feel either anxiety or stress in those circumstances, but those feelings influence what we do and how we react when those feelings are in play in our mind.

When our “Them” instincts are fully activated, we tend to feel anger, dislike, distrust, and even hatred for “Them.” The patterns of instinct- influenced behavior that exist relative to “Them” are often ugly and very intentionally cruel.

### **People Damage Them With No Sense Of Guilt**

Guilt far too often disappears entirely when someone is clearly perceived to be “Them.” That is a painful thing to say or write — but it is so often true that we all need to understand how powerful that ability to feel no guilt is to shape our behavior in terrible and clearly evil ways.

People do evil things to “Them” with no sense of regret, remorse, or shame when those instincts are fully activated. Ethics are suspended when someone is perceived to be “Them.” People who take great personal pride in being intentionally and very deliberately ethical relative to the “Us” in their life will often suspend ethics entirely relative to “Them” and they will not even notice they are no longer acting in ethical ways because their unethical behavior relative to “Them” feels so normal and so right.

People in settings all over the world today are doing very negative things to “Them,” with no regret, and with high levels of collective negative energy. The mass shootings we are seeing today in multiple settings clearly involve people who have the ethics level of a “Them” activated for the people they are killing.

People are being forced into exile in many settings today for being “Them” to someone with the power to expel them. Ethnic cleansing is deeply rooted in “Us/Them” instinctive thought processes. There are more than 50 million people in exile today, because this set of instincts has been activated in a wide range of settings and because the people who were exiled from each setting had been perceived by someone with the power to expel them to be “Them.”

Those kinds of unethical “Them” linked instinctive behaviors are happening right now, and they are happening in far too many settings. Entire villages and communities are being destroyed by armed soldiers, and people are being killed because the people in those settings are perceived by the weapon holders to be “Them.”

Ethnic cleansing based on those sets of instincts is a reality in too many settings today. Ethnic cleansing is clearly and purely an “Us/Them” instinct driven set of behaviors.

People ethnically purge “Them” from “Our” settings. People in too many settings very intentionally expel “Them” from settings that people perceive to belong to “Us,” and feel joy instead of guilt as the people are being expelled.

Syria, The Sudan, parts of Nigeria, sections of Kosovo — and multiple other settings are currently practicing their own levels of local genocide — and the mass murderers feel no guilt because the people they are expelling or killing are perceived to be “Them.”

Those inter group behaviors rooted in “Us/Them” instincts have existed throughout history and they are very real and far too prevalent in the world we live in today.

Those are not hypothetical or theoretical issues. There are actually

more than 50 million people in the world today who have been ethnically displaced and forced into exile by other people who perceived them to be “Them,” in a wide range of settings.

The *InterGroup* sister book, *Primal Pathways*, explains those instinctive behaviors in significantly more detail, and the sister book, *Cusp of Chaos*, describes many of the problems created today by those instincts in settings across the planet.

Those very primal behaviors can happen anywhere. They do not just happen in war zones. In any inter group setting — school, community, and workplaces — those instincts and those perceptions can be activated, and they can steer the way people think and act. When that activation happens, people tend to distrust and dislike whoever is perceived to be “Them” in that setting.

Our history as a nation has been largely defined by those sets of instinctive inter group behaviors. It is impossible to understand our history as a country without having a clear sense of how those instincts have shaped our thoughts, behaviors and values as a nation.

### **Every Minority Group Has Faced Discrimination**

Slavery was truly the epitome of “Us/Them” thinking and behaviors

for our country.

We actually enslaved people in this country for centuries. The direct activation of those specific sets of instincts allowed people *not* to feel guilt when doing an extremely, obviously, and clearly evil thing to other people for very long periods of time.

Slavery in this country finally ended, but slavery was followed by other levels of clear and intentional inter group discrimination and damage. Slavery was far from our only inter group sin as a nation and our history as a nation of doing multiple levels of intentional inter group damage with those sets of instincts clearly activated is painful to acknowledge and describe.

Anyone who reads this book and then walks through the new African American Museum in Washington D.C., will find irrefutable proof points on every floor for every claim about how badly people act and behave when those instincts are the context for our thought processes, values, ethics, and emotions.

In this country we have committed multiple levels of inter group sins against many people who have been perceived (by the people in power) to be “Them.” After slavery was abolished, our country created evil and damaging Jim Crow Laws and constructed other legal barriers,

voting rights barriers, and a wide range of functional and economic restrictions and limitations to very intentionally continue to damage whomever the majority group in this country perceived to be “Them.” The overarching inter group behavior patterns have been painfully clear. Our instinctive behavior patterns have created very consistent damage to people who have been perceived to be “Them” by the majority group in this country. All minority groups in our country have faced similar, very negative, instinctive inter group responses.

The history we need to understand could not be clearer about those behaviors. Our country has had a pattern of very clearly discriminating, very intentionally and very deliberately, against each of the minority ethnic groups in this country — Native Americans, African Americans, Hispanic Americans, Asian Americans, and every other set of people who trigger a perception of being “Them” to the people who run the country.

The patterns for us as a nation could not be more obvious, transparent, and consistent. Those highly consistent sets of inter group thought processes, behaviors, and inter group interactions have had a massive impact on our history as a nation.

All of those minority groups affected have been functionally perceived, by the White majority who made the laws in various



settings, to be some category of “Them” and each of the minority groups were treated with the ethical standards and the damaging inter group thought processes and dehumanizing values that are triggered by that set of instinctive behaviors.

Every one of those groups has a clear and undisputed history of direct discrimination, and all of those groups have suffered both collective and individual damage as a consequence of those instinct shaped behaviors and those instinct-guided thought processes.

To create inter group Peace going forward from where we are today, we need to recognize the reality that every minority ethnic and racial group in this country has faced major discrimination, economic barriers, education shortcomings, and it is clear beyond any challenge that people from every minority group have had a harder time achieving the American Dream than White Americans.

The American Dream is a wonderful thing. It is a beautiful way of approaching the world. The American Dream has created some of the very best sets of opportunities, and some of the most enlightened values available for any set of people anywhere at any time in history.

The American Dream is a shining component of our very best and our most enlightened legacies, and it is one of the most valuable assets

embedded in our history as a nation. We need to cherish, protect, defend, and extend the American Dream to all of us if we hope to succeed and survive as a nation in the complex and extremely diverse years that lie directly before us.

We now need all Americans to have a full opportunity to benefit directly from that dream.

We need to continue to honor and utilize that Dream, and we need to extend it to a growing number of people, because the Dream is extremely useful and it creates massive economic, functional, and structural benefits to us when people make the dream a reality. We now need to extend the benefits of the Dream to as many people as possible to maximize the positive overall impact of the Dream on us as a country.

A painful and accurate reality we need to recognize and accept at this point in our history is that primary and direct access to that dream has actually been limited for a couple of centuries primarily to White males.

Women and minorities have all been able to have some access to the dream, but the barriers to that Dream have been consistent and real for almost all people who were not White males.

Those barriers are now lower—but they have not disappeared. We still face challenges in achieving those goals in the most inclusive ways for many

of our people. We are clearly on a path to achieve that goal of removing barriers to the Dream, but multiple group-related economic reports about the relative income levels and financial asset levels by different groups of people show us we have not achieved that goal of economic opportunity fully for all people yet.

We still have significant economic and educational disparities we need to address successfully for more people going forward to the America we all aspire to be part of. We still have people in multiple settings who discriminate in their hiring practices, promotions, economic opportunity creation, and in their direct interactions with other people in ways that are negatively influenced by those sets of instincts.

We have multiple levels of unconscious bias that still drive some negative decisions, and we have layers of conscious bias that drive other negative decisions. We clearly have not moved past bias as a guide for various behaviors.

So we need to use our rule sets and our regulations to create cultural expectations that make the most egregious of those kinds of biased behaviors and actions illegal.

We also need to use peer pressure from enlightened peers to discourage and prevent many of the worst sets of discriminatory behaviors.

Rules are extremely important tools in that process. We tend to build our rule sets into our cultures. We need to create the right sets of rules, and we need to both enforce and reinforce the right rules we create.

We need to both celebrate and protect the gains we have made. Protection of progress is a valid concern. Wherever we have achieved real progress on a key behavioral issue, we are always at risk of losing ground on our achievements if we don't understand exactly what we did and explicitly remember what those achievements are and then take very intentional steps to protect them.

We can revert and return to unenlightened behaviors and negative beliefs with amazing and painful speed when the opportunity presents itself.

Sexual harassment is a good example of the kinds of behavior that are always at high risk for fast regression. When rules and cultural expectations make harassment illegal, and when harassment is both punishable and punished, it tends to stop. But when the rules and laws that relate to sexual harassment are not both clear and enforced, regression to ugly behavior happens in far too many settings far too quickly.

The books *Primal Pathways* and *Peace In Our Time* both explain some of those issues and behavior patterns in more detail.

We are always at some level of risk for those sets of negative issues after progress has been made because the functional reality is that we have changed our culture — but not our instincts.

### **We Feel Right Acting In Accord With Our Instincts**

We will never be free of our instincts or their ability to shape our emotions and our thoughts.

Our instincts shape our behaviors in large part by manipulating our emotions and by activating or deactivating our sense of internal alignment. We tend to feel stress when our behaviors are out of alignment with our instincts and our cultures, and we tend to feel both justified and “right” when we act in accord with our instincts and our cultures. The ability to make behaviors feel right or feel wrong gives our cultures much of their power.

Those feelings guide and influence our decisions and our behaviors with great consistency — and they need to be understood and responded to with a clear intellectual knowledge of what they are and how they function.

It is important to recognize the fact that we tend to “feel right” when we act in accord with our instincts.

It feels right to follow a leader who activates our follow instincts.

It feels right to protect our turf when our protective behaviors are aligned with our turf instincts.

When our children are threatened, it can feel extremely right to act in ways that protect our children from the threat.

We can feel rage at that threat to our children and we can feel rage at a threat to our personal or group turf, and our behaviors in response to that rage can feel very right.

It can also feel right to reject a traitor and to even damage a traitor.

It can even feel right to be in a mob and to damage other people in the emotional context that is often created by being in a mob. Every police department in every major city of the world has mob resistance gear and mob control training because that set of ugly and damaging mob-linked instincts exist in all of us and those instincts create very similar sets of behaviors that feel right — or even imperative — to people whenever they are explicitly and situationally activated.

*The Art of InterGroup Peace* strategy directly uses those sets of instincts to guide us in the path of Peace rather than simply continuing to have us dangerously descending instinctively to the slippery, seductive, and sometimes even addictive slope of emotionally reinforced inter group conflict and collectively achieved and mutually reinforced and activated

inter group hatred and damage.

Hatred can be seductive and instinct reinforced hatred can generate its own collective instinctive power to coalesce, focus, define and energize group behaviors. People can feel very right in doing collective angry things that are actually very wrong and even deliberately evil when those most negative instinct packages are activated.

We saw some of those behaviors in our last Presidential election cycle — where a significant number of people had their personal “Us/Them” instincts activated at a very high level and actually perceived the other side in that election to be a primal enemy rather than simply their Political opposition.

Evil replaced wrong as the perception of the other side in that election for many people. Too many people perceived the other side in that political process to literally be intentionally evil — not just simply politically wrong. That is a dangerous, damaging, and highly dysfunctional way of approaching our electoral politics. We need to move beyond those primal instinct structured thought processes, and we need to bring people together as a values driven and mutually enlightened; mutually supportive “American Us.”

We need to call to our better angels to align us — and then we need

to have our future political battles in the context of political differences, and not in a context where people perceive people to be the personification of sin and evil.

We need to avoid doing things that will divide us in ways that damage us all.

For us to succeed as a nation, we will now need to move away from the dangerous and full extension of our worst instinct grounded thought processes into our political process, and we need to think of the election as being a competition between political foes who are all part of the great American “Us.”

We need to not think of the next set of elections as being a battle between Good and Evil — in ways that dehumanize the opposition rather than just oppose them — but rather as a disagreement within our family by two sets of people who all inherently share positive feelings toward one another and who want everyone to succeed.

We need to think of Peace for all of us from all groups as a goal for us as a nation and we need to create inter group Peace and inter group inclusion and synergy in all of the settings and communities we have in this country, with the goal of having us all thrive.

We need schools that function effectively and well in a



context of major and growing inter group diversity.

We need worksites that pull together and create group success and inter group inclusions and acceptance. We need our worksites and our communities to benefit from the creativity and synergy that diversity can create in any setting.

### **Six Alignment Triggers Can Bring People Together**

*The Art of InterGroup Peace* is a tool kit and includes time-tested approach for bringing people together. The book explains six very effective ways we can get people in almost any setting to be aligned with one another. *Primal Pathways* also describes that six trigger group alignment tool kit in some detail.

Leaders and group members in all settings should know how to use each of those six very useful alignment triggers because Peace is far more possible when alignment is in place.

Leaders in all settings can use those triggers to create alignment and to create a context of Peace by understanding clearly when those tools fit the specific situation that exists in each setting.

Those six alignment triggers range from having a sense of shared danger that triggers alignment to having a sense of shared mission and vision

that also triggers alignment. Each of those triggers is explained in *The Art of InterGroup Peace* chapter that describes how to use that particular tool kit.

Those triggers are outlined in chapter eight of this book and explained and illustrated with real world examples of their use in the sister book *Peace In Our Time*.

## **We Need To Be Accountable — And We Need Our**

### **Intellects To Be In Control**

As we look at the world we live in, it is clear we will not succeed in creating a future of inter group Peace in our country, or in any other conflicted country, if we just continue blindly down the paths we are on.

Our instincts to divide the world into “Us” and “Them” and then to create cultures, strategies, behaviors, and belief systems that reinforce and exacerbate the impact of the negative impacts of those instincts are extremely powerful, and we need to use our intellect and our enlightened sets of values now to take those instincts out of the driver’s seat for our thought processes. It is time to finally put our intellect in charge and to have our intellect use enlightened values in personally accountable ways as the core for our inter group behaviors and interactions.

When we understand how our instincts and cultures actually work, we know that we finally have actual choices relative to what drives our most important behaviors. We have real choices. We can simply act instinctively or we can act intellectually. Knowing how those processes work means we can actually have our intellect steer, guide, and channel our instincts, if we choose that approach.

That is actually the only path we have to full accountability.

To be fully accountable at an ethical level, we need to use our intellect to make enlightened and positive decisions about the way we want to behave and we then need to use our intellect to make key decisions about how we want to interact with other people, both as individuals and as groups. We need to create very specific values at an intellectual level to guide our thoughts, behaviors, and interactions.

Then we need to use our intellect very intentionally and skillfully to embed those desired behaviors and values in our cultures in ways that cause those behaviors to be aligned with our most enlightened and most ethical sets of instinctive behaviors.

**We Need To Be Ethically And Intellectually Enlightened,**  
**Values Based, And Individually and Collectively**  
**Accountable**

So what values should we use to guide our lives? Some are obvious.

We need a culture of inclusion. We need a culture of shared opportunity. We need a culture of enlightened intellectual and religious freedom. And we need a culture of InterGroup Peace.

If we allow our instincts to continue to prevail as they have in the past at this point in our history — knowing what we now know about those instinctive influences and instinctive behaviors — we should be deeply ashamed of ourselves. We should be truly disgusted with ourselves if we don't deliberately and intentionally embed explicit Peaceful values into our cultures now and for the future at every level.

Knowledge is power. We need to understand and comprehend, and we need to care. Caring is important. We need to care deeply about each other, and we need to care about the fact that we very much want us all to do well and succeed.

## **We Also Need To Care About One Another In**

### **Enlightened Ways**

We need to care about one another in enlightened ways as we go forward and we need to make that caring about one another in positive and effective ways a functional reality for the world we build for

ourselves.

We need to show that we care about one another by explicitly committing to win/win values, win/win outcomes, and win/win thought processes for all groups, and then we need to clearly celebrate and feel good collectively and individually when all groups win. This book and *Peace in Our Time* explain the importance of us making win/win a strategy, goal, and skill set.

Caring about one another and helping each other win is the goal, the message, and the core commitment about who we are and who we need to be that is embedded in *The Art of InterGroup Peace*.

We should not mislead ourselves about how much damage has been done to our minority populations in the past, and we should not mislead ourselves to believe we don't need to do things now to keep that damage from extending itself in angry ways to more people and to more settings.

We should celebrate the progress that we have made, but we need to recognize that there are still major negative economic consequences for groups of people in our country that have resulted from our discriminatory behaviors in our collective past.

We need to make our children a major focus for us as a nation, and

we need to begin today to help children from all groups do well in the first weeks, months, and years of life when neuron connectivity levels determine lifetime learning ability levels for each child.

Every community leader in America should know the basic science and the basic child brain development processes that are explicitly outlined in the *Three Key Years* book and in Chapter Eleven of this book.

We need to take the right steps in all settings to create inter group Peace in each setting that is anchored in win/win beliefs and behaviors.

### **We Need To Create Peace Piece By Piece**

We need to create Peace very intentionally in each community and setting. That can be done. We just need to be very intentional in doing what we need to do to achieve those outcomes in all settings. To create Peace in America, we need to recognize how much anger and conflict exists today in a wide range of settings as the result of centuries of inter group discrimination and inter group prejudice.

We need to acknowledge how driven our history has been by “Us/Them” instincts that have caused our majority population to discriminate in very deliberate and often damaging ways against large segments of our minority populations in various settings.

To come together now as an increasingly diverse nation at this point in our history, we need to make a fully informed commitment to intergroup Peace in America in a context that is anchored on a shared desire to have people from all groups prosper and do well. We need to very explicitly build a win/win future — with win/win functioning as a goal, a process, a belief system and a strategy.

For America to win, we need all of the groups that constitute America to win. That is possible to do, and we need to make the explicit and shared commitment to do it if we want any groups to win in our increasingly diverse future.

We need to anchor that strategy on a clear understanding of our best and worst instinctive behaviors and we all need to understand how both our history and our future are already anchored on those realities.

## **We Need To Commit To and Be Guided By Our Core**

### **Beliefs**

The final chapter of this book deals with the core beliefs that anchor us today as a people and a country. Those are extremely important beliefs. We cannot succeed without them.

We all need to understand those beliefs, and we all need to commit to supporting those beliefs in each community and setting.

We need to be a people united and aligned by our core beliefs. We need a set of enlightened beliefs that guide our thoughts and our interactions, and we need to be so clearly committed to those explicit beliefs that we can use them together and collectively as the foundation for a new American “Us.”

We need to be an American “Us” so all the positive feelings, ethical standards, feelings of mutual support, and feelings of mutual protection that are instinctively triggered by being “Us” extend to us as a nation in ways that allow us to overcome and transcend the other factions, factors and grouping approaches that otherwise divide us.

The final chapter of this book very carefully outlines a dozen key and foundational beliefs that are intended to serve as a reflection and articulation of our best values that have guided us in our most enlightened ways to be an American “Us.” We need to be explicit, clear, and undeniably committed to that set of values and those beliefs.

The final chapter of this book outlines those values and explains their meaning to us as a guide to our commitments to one another as an American “Us.”

We need to use those values and we need to use our sense of inclusion to create Peace, piece by piece, for all of us — and we need to



do that work very directly in each inter group setting.

We need to use the basic *Art of InterGroup Peace* strategies outlined in this book situationally, tactically, functionally, operationally, and very strategically when and where they are relevant to our schools, communities, places of work, and our various governmental settings.

Those strategies are anchored on us doing important and very specific things to help children from every group succeed. We cannot succeed as a country unless we deal with the issues that relate to our children from every group.

We need to begin the Peace process with absolute honesty. This is the right time for us to be brutally honest with ourselves. We should be honest with ourselves about the fact that we just went through a divisive Presidential election — but we should be even more honest about the fact that we went into that election process as a nation with some high risk areas of division and those areas needed to be addressed and healed regardless of what we did in that particular electoral process.

We should not mislead ourselves about how much risk we face as a nation going forward. We have a very long history of inter group damage and we will be facing an extremely high level of highly

conflicted inter group diversity if we don't understand and accept who we now are, and if we do not choose to turn who and what we are into an asset for Peace. We will hurt ourselves and each other, and we will fail as a nation and a people if we don't do this right.

The alternative to choosing Peace and to choosing alignment around key values and beliefs is grim.

The alternative to inter group Peace is a slippery, steep, and grim slope to inter group anger and conflict. We are on the *Cusp of Chaos* if we do not get this right.

We will fail as a nation and we will turn into a multi-tribal nation at war with itself if we don't do what we need to do to turn our growing diversity into a major asset that will make us safe, secure, and prosperous for the next millennium.

Major areas of the world are clearly at war today with themselves. People in each of those areas who are at war with themselves today will need to deal very explicitly with those same behaviors and conflicts if they hope to create Peace in their settings.

Each of those multi tribal and conflicted settings will need to look at their problems in the context of these sets of instincts being activated in very damaging ways.

We can't let the failures and difficulties faced by those other countries affect us. We need to create Peace and we need to do that by understanding the issues involved, and then making the intellectual choice to resolve those issues in the context of having us all thrive and win.

There is no possible future scenario where any part of us can win by going our own way and being triumphant rather than mutually supportive. Any short-term gains will be erased by long-term inter group anger, division, conflict, and decisions by groups of "Us" to damage other groups of "Us."

That would be the wrong future—and no one would win. We need, instead, to be a nation anchored in our core values and committed to the success of us all in a world of safety and Peace.

We each need to make the very clear commitment to each other to know, understand, believe in, use, celebrate, and honor those core values, and we each need to use them to achieve Peace.

We need to make continuous learning about creating Peace a guideline, a mantra, and a skill set, and we need to be collectively smarter tomorrow about making and preserving Peace than we are today.

*The Art of InterGroup Peace* is intended to be more than a general

compass pointing in that direction. It is intended to be a road map for major parts of the journey — and everyone who is part of the American “Us” is welcome to join us on that journey.

Enjoy the ride. It will be worth the trip — and the alternatives are too painful to consider.

As a basic plan of action, take the lessons of this book, use them, test them, learn from using them, and make them better. This is a step in the right direction. It is a step we need to take and one that we need to continuously improve once we start down this road.

We need Peace to be both a commitment and a process of continuous improvement — and we can’t continuously improve this Peace process until we start down that path.

So check out the best and most useful parts of this strategy for Peace — and then make the whole process better by enhancing those strategies in the context of the situations you are in.

This book is a primer — not a final architectural drawing or design.

Enjoy it for what it is and also turn it into something better.

*Peace.*

*In our time.*

*Peace — because the alternatives are too painful, and because we*

*owe it to our children and our grandchildren to get this right.*