

Chapter Eight — Six Steps and Key Triggers to Use to

Create Instinct Supported Alignment

People who want to create Peace and build internal alignment in almost any setting can use a very basic set of clearly understandable tools to do that work.

Those tools are explained here, and in more detail in the book *Primal Pathways* as useful instinct-linked manifestations of our basic patterns of intergroup thinking and behavior.

It is useful for the cause of intergroup Peace to understand and know several basic ways people can be brought, steered, helped, encouraged, incited, directed, and guided into a state of alignment in almost any setting by effectively, explicitly, intentionally, and skillfully invoking one or more of the basic alignment-triggers shown on the list below.

The Art of InterGroup Peace core strategy depends on us being able to bring people in multi-group settings into a state of alignment. We need people in each setting to feel aligned with each other and we need people to feel that they are part of an “Us” at instinct triggering levels for relevant issues in their setting in order to make Peace a success in those settings.

That is possible to do by using a basic set of alignment tools that cause people to come together, and stay together in each setting. This chapter contains a list of the six most useful tools that can be used to accomplish those goals.

The basic tools on this list can help create that sense of alignment in ways that are situationally and functionally relevant to each setting.

To create Peace, we need people in relevant settings to have a sense there is value and that there are benefits resulting from being aligned and at Peace. We need people to want to come together for mutual advantage. We want people to want Peace to happen because of the alignments that exist and the benefits that those alignments create

It is possible for skilled leaders in almost any setting who know the alignment tool options, to use one or more of the basic triggers and actions to create an instinct supported sense of value and purpose for people relative to being aligned in that setting.

Leaders often use one or more of these triggers in their leadership roles now. Leaders are usually key and central to that alignment process in most settings — but leaders are not essential to the process. Groups of

informed people in a setting can also choose as groups to use any of the triggers on the list to direct and guide themselves collectively down these paths.

Groups of people in a setting who make the collective intellect-based and ethics-guided decision to want to function in an aligned way as a group can succeed in achieving that functionality by collectively invoking, and then using one or more of the triggers on the list. That can be done most effectively if the group members both understand the triggers, and agree to work together to activate one or more of the triggers in the group interest.

Six Key Tools to Trigger Alignment

These triggers are usually, however, invoked by leaders of groups who tend to use one or more of them both to direct and channel the energies and the behaviors of their groups, and to increase their own influence and their own power over their groups.

Skilled leaders generally either know these tools from experience and training, or they use them intuitively. In many settings, the triggers are taught to leaders by other leaders, or they are given to the leaders by being

embedded in some ways in the cultures of their groups. In all of those cases, the six tools shown below are used by leaders in a wide range of settings because they work.

We need to use those triggers at this point in our history to facilitate Peace. We need Peace to be a collective goal, and we need people in each setting who want Peace to use these tools and take steps to build Peace into their cultures and interactions with each other. To achieve a culture of Peace, people in each setting generally need to have a strong sense that collective and Peaceful alignment in key ways makes sense and has value.

Alignment is a good thing for intergroup Peace, because Peace in any setting is very difficult to achieve if at least one of the triggers is not positively activated for people, and influencing both thoughts and behaviors in the setting.

Without some level of alignment, groups of people tend to fight with one another and too often feel that fighting is the right thing to do.

Without some level of alignment, people tend to distrust, dislike, and even damage people from other groups in any setting who are perceived to be some category of “Them” in the context of basic “Us/Them” instinct

activation.

Without some level of alignment, people tend to feel stress, hostility, anger, and even fear during interactions with people from other groups in any setting.

So alignment clearly has value when Peace is the goal.

When people become aligned with each other using any of those six tools, people tend to work together. People who are aligned tend to collaborate rather than compete. People who are aligned tend to trust each other rather than fear and perpetually distrust each other.

People who are aligned try to figure out how to help each other succeed, rather than constantly trying to figure out how to make each other fail.

Each of the six alignment triggers can help create that sense of alignment for people. The triggers don't make old intergroup differences that exist in any setting disappear, but they can make those old differences situationally irrelevant, and they can allow people to act together in those settings in aligned ways.

The people in any setting who are affected by any setting relevant,

and situationally specific alignment-trigger tend to be able to reduce or eliminate intergroup conflict in that setting for as long as the relevant alignment tool is activated and functioning.

The set of triggers explained in this chapter can create alignment between groups, and it can also be used to build stronger internal alignment and stronger internal support inside existing groups.

Group leaders and group members who simply want to strengthen the alignment levels that exist inside their own group can also use several of the tools — like the sense of common enemy, a sense of group identity, or a sense of group mission — to strengthen the internal identity and the basic loyalty levels for members of their own group.

The Tools Can Be Used Locally, Situationally, and Broadly — Even Nationally

Those six tools can each and all be used at the national level to help us collectively as a country — and those same six alignment trigger tools can each be used in very local and situational ways — for communities, religious groups, political parties, and even in work places, and schools. Those tools can be used in almost all settings to create locally aligned

functionality as inclusive local groups of people.

Those tools can even be used in family settings to increase family member internal loyalty and alignment. Any family that wants to strengthen its internal identity and its collective effectiveness as a family, can use any of the six triggers on the list in various combinations to achieve those goals.

The Tools Can Be Used Alone and In Packages

Those six tools can each do their work very well on their own. They each have their own independent functional power to bring people in a setting or situation together.

Even though that is true, they tend to have even more impact when they are used in packages.

In fact, their effectiveness and their impact can often be enhanced significantly and their power to influence thinking and behavior can often be reinforced, and even amplified and magnified, in both effectiveness and impact if more than one of the alignment tools is used in functional alignment with another alignment tool.

The very best and most effective leaders, and the very worst and most destructive leaders, sometimes activate all six of those alignment

triggers — either sequentially or simultaneously.

The *Primal Pathways* book has an addendum explaining how Adolf Hitler used the full package of six triggers to achieve his leadership strategy and to achieve power over his people. The ISIS organization, in a number of settings today, is also clearly using all six triggers now whenever they can get all six activated.

At the same time, the effectiveness of any of those tools can be weakened, diluted, or even destroyed in a setting if more than one of the alignment triggers and tools are used in direct opposition to one another inside a community or setting.

People can use those tools to bring people together, and people can also use those tools to push, or even tear people apart. People tend to act once each trigger is having an impact on their thought processes — and the actions that result from that activation can be used for either good or evil.

For *The Art of InterGroup Peace*, the goal is clearly to use those tools for good — not evil — and the belief of this book is that we are each and all more likely to use those tools for good rather than evil when we all understand clearly and explicitly what they are, and when

we all understand exactly how they work.

Knowledge is power. *The Art of InterGroup Peace* book also believes we are each much more likely to have the intellectual ability to detect, discern, delineate, avoid, resist, withstand, and — in many settings — redirect, re-channel, or simply reject the negative impact of those triggers on us individually and on our group, when we understand them all clearly, and when we decide intellectually they are being used by evil, negative, and divisive leaders in our settings to move us to evil, immoral, unethical, wrong, and destructive beliefs, values, and behaviors.

Knowledge clearly is both strength and power when resisting evil and its influence is one of our goals, aspirations, and personal behavioral commitments.

Six Primary Factors Can Trigger Alignment — Individually

And As A Package

So if we want to build intergroup Peace in any situations or settings, we are all often very well served at multiple levels if we clearly know and understand what each of those triggers are.

We need to clearly understand these instinct-linked group alignment and motivation influences so we can keep them from steering us into negative and evil behaviors, and so that we can use them in proactive and positive ways to do the kinds of enlightened and beneficial things that can create and support Peace in our settings and in our lives.

Their impact is very situational. They are each only relevant in the context they are in. We need to understand that fact and functionality as well.

Success In War Is Also Highly Patterned And Highly Situational

Context is extremely important. The classic, *The Art of War*, written two centuries ago by Sun Tzu, gave us very useful guidance relative to context-based strategies that fit the situation, circumstances, and settings for war. *The Art of War* celebrated the value and power of selecting and using situationally correct, complex strategies.

Knowledge is power in times of war as well as times of Peace. Sun Tzu clearly pointed out that a skillful and fully informed understanding by the generals who ran the armies of the full set of key factors that exist for war, and a full and focused understanding of the exact circumstances and

facts that are situationally relevant to each setting are needed for success by armies in times of war.

He pointed out that success in war is both highly patterned and highly situational.

Sun Tzu said that military leaders should expect common patterns and should expect common situations, but he said not to expect the same exact strategy and tactics that won the last war, or the last battle, to win the next war or the next battle. Tzu stated that a skillful, specific strategy and situationally based set of tactics needs to be developed for each war and each battle that fits the circumstances of each battle and war.

That same wisdom applies to the strategies needed for Peace. Even though the six alignment triggers generate basic and understandable patterns of behaviors, the leaders in each setting need to figure out which triggers will work in each setting, and leaders need to figure out how to best utilize each trigger in the current setting and situation.

Danger, Enemies, Teams, Goals, Shared Identity, Gain,
Mission, Vision, And Loyalty Bring Us Together And
Keep Us Aligned

The pyramid below lists the six key factors that can be activated to create alignment and common purpose for individuals and groups of people. All six factors need to be considered and understood in the context of each situation and each setting where they might be relevant to see which factors will work in that situation.

The pyramid ranks the alignment triggers in terms of their relative power in most situations. As a general rule, factors at the bottom of the pyramid tend to have the most power to sway people's emotions, thought processes, and behaviors.

That is not an absolute priority impact reality. Danger, for example, can generally overpower both greed and a desire for material gain — but the prospect of great wealth can sometimes cause people to take some risk and incur some levels of danger they would ordinarily avoid.

Having team instincts fully activated can usually trump a prior sense of group “Us.” People often forget which group they are originally from in various Team settings, and will assign their energy and commit at a very basic level to team success and team loyalty.

That tends to be true unless and until the team setting somehow manages to involve and invoke relevant factors for individual people that

actually threaten their original “Us” in some meaningful way.

When that perception of a real and valid threat to an original “Us” happens in a team setting, the original sense of “Us” tends to be reinstated for each person, and that original alignment and loyalty level often prevails over the team instincts.

People will generally not, for example, do something in a team setting to help their team win that will actually damage a member of their family.

As a general rule, however, when multiple factors are in play in any given setting and when multiple alignment factors are at odds with each other for any reason, the factors listed lower on the pyramid tend to overpower and take priority over the factors listed higher on the pyramid.

Danger Can Overpower Mission

Danger, in other words, tends to overpower both group identity and mission much of the time. When we feel a sense of real and relevant danger, we are likely to, at least momentarily, give up on our mission-based alignments and we are likely to focus directly on what we need to do to avoid or survive the danger.

That set of priorities functions very much like Abraham Maslow’s

famous priority pyramid for individual behavior and personal needs.

In the case of the group alignment pyramid, each factor on the pyramid has its own ability to trigger alignment and direction, and each factor has the ability to create a sense of group energy and collective activity.

They are each more effective when they are reinforced in some way by another triggering factor, and they each can be weakened by a conflicting trigger that is situationally activated.

The relative impact of each trigger is determined by the values and the situational realities for the people in each situation. All six triggers tend to work in the situations and settings where they are most relevant to people.

Each trigger has the power to cause people to become aligned with other people when the trigger is activated in a way relevant to the person who is affected by it. Groups of people who want to achieve internal alignment, and leaders of groups who want their group settings to achieve alignment, can use any and all of these tools to accomplish those goals.

Intergroup Alignment Motivator Pyramid



(I) Threat or Danger is the Top Motivator

Danger leads the list of alignment triggers.

Danger and the potential for danger are the factors listed at the very base of this alignment-trigger pyramid. Danger is a very powerful trigger for encouraging alignment. We react very directly to danger. Danger creates instinct-related emotional, intellectual, and functional responses for both individuals and groups of people.

Danger, clearly perceived, can generate great power in motivating groups of people to achieve alignment and to join in collective behaviors that can offset, alleviate, avoid, or prevent the danger.

Collective danger is a great motivator that can help people overcome other prior levels of differentiation and prior categories of intergroup division in the cause of jointly surviving the danger.

That particular motivator is effective for both War and Peace.

As Sun Tzu said in *The Art of War* – “The Men of Wu and the Men of Yueh are enemies: yet if they are crossing a river in the same boat and they are caught by a storm, they will come to each others’ assistance, just as the left hand helps the right.”

Sun Tzu understood that concept of situational intergroup alignment being effectively created by a collective and very real sense of danger very well. That motivator that is triggered by facing a common danger works well for war settings and it can also work very effectively for Peace.

When people in any setting feel a sense of shared danger — and when people then actually and clearly perceive, think, and believe that coming together in cooperative and collaborative ways can help everyone survive the danger — then people are more likely to come together and be aligned to do that work.

As Sun Tzu said, the Men of Wu and the Men of Yueh overlook their prior issues, and they ignore and set aside their prior conflicts and they focus together and collectively on the top shared priority of the moment — averting the danger.

The clearly understood but unspoken point in the Sun Tzu example is that men from both of those warring armies will still be in a state of war once they reach the safety of the shore. They might situationally avoid immediate conflict upon landing, but they are still at war with one another. They did not align or merge identities or restructure core loyalties under the threat of their ship sinking — they only aligned their efforts situationally to

prevent the sinking of the ship.

We actually need to use that particular motivation factor of collective danger to activate energy and to create ongoing alignment in this country in favor of Peace. The danger we face as a country if we don't create intergroup Peace is very real.

We need people to understand how much danger we will all face if we don't achieve higher levels of Peace and better levels of intergroup understanding in this country.

That same motivation tool — a sense of collective danger — can functionally be used to create internal alignment in the context of organizations, communities, businesses, and multiple other settings.

When we perceive danger of some kind to be real in any setting, that perception of real danger is a powerful motivator and it can bring people together to do aligned things in each relevant setting.

Variations of that danger motivator can work to create alignment in schools, communities, and a wide range of work settings. Businesses who have managed to create a sense of group alignment and group loyalty with their staff and their workforce, can use the danger of going out of business as

a motivator for their staff to pull together and to be internally and collectively aligned to accomplish business purposes.

Believable Is Extremely Important

For any motivator to work as a trigger in any setting, it has to be believable. Believable is very important. Believable is key.

That is true for all six alignment triggers. Each of the six motivators will only work to trigger instinctive emotions and to motivate individual and group behaviors when they are believed.

Each motivator works best when it is both real and when it is perceived to be real. Truth and honesty are both very useful — even essential — tools for that work.

People who are fooled or misled by their leaders about any of the triggers listed on this pyramid — fooled about danger or fooled about a common enemy or fooled about a mutual chance to collectively benefit in some way from being aligned — can become very skeptical, resistant, and even dysfunctional relative both to the situation at hand and to any related alignment activities or efforts for that group of people.

Performance and alignment can both deteriorate when fake threats or

false promises are made by leaders, and when those untrue motivators are perceived to be false and understood not to be true by the people they lead.

As Chapter One pointed out, one of the key underlying elements that is needed to achieve success in *The Art of InterGroup Peace* is honesty. Honesty is needed within groups and honesty is needed between groups in order for those very basic motivators to drive behavior in aligned ways.

Peace is intended to be a long-term goal — not just an immediate, situational, and temporary cessation of hostilities. Peace should be more than a momentary state of being. We want Peace to last and we want Peace to survive over time.

The likelihood of Peace, in any setting, surviving over time is enhanced immeasurably if honesty is a foundation of both communications and interactions — both between groups and inside of groups in that setting.

The Art of InterGroup Peace Celebrates Honesty and Clear

Intentions

As noted earlier, *The Art of War* by Sun Tzu clearly celebrates, teaches, recommends, and consistently and extensively utilizes duplicity and deception. *The Art of InterGroup Peace* — in contrast — both

recommends and celebrates honesty, ethical behaviors, and very clearly communicated and well-understood collective positive intentions.

Sun Tzu believed and taught that victory in war often depends on illusion, misdirection, and pure skillful deception. In contrast — practitioners for *The Art of InterGroup Peace* need to know and understand that intergroup Peace and internal alignment between sets of people and groups can be crippled by deceit, and destroyed by deception.

So using danger as a motivator to bring people together can be a very effective thing to do — but that trigger can create backlash, distrust, and a lack of support for both leaders and for the group, if the danger is perceived to be untrue. The alignment effort and approaches based on danger will be even more effective and more likely to succeed as a functional motivator for alignment over time if the danger that is used as a trigger for alignment is real and if it is perceived by relevant people to be real.

Leaders in any setting who want to create alignment in the setting have a high likelihood of creating that alignment, if the leader can identify any factors in the setting that represent danger to be functionally relevant to the people there. That is true within groups and it is a particularly effective trigger to use to create alignment between groups when people in a setting

come to believe their alignment as groups will help reduce, alleviate, or end the danger.

(II) Having a Common Enemy Or An Important And Relevant Common Goal Can Also Trigger Alignment

The second level up the motivation and alignment pyramid is to have either a common enemy or a highly motivating common goal. People will align in many settings around either a common enemy or an important and motivating common goal.

Having a common enemy is very similar to perceiving a threat and fearing danger— and those two factors obviously can be used in combination with each other very effectively. But they are not the same thing.

A common enemy is a very specific category of danger and it creates a very specific mind set for people that can result in a very targeted alignment against that specific enemy.

People will come together and will align around a common purpose if they perceive and believe that the alignment they create will help protect both of the aligned parties against an enemy they both share.

The Enemy of My Enemy

There is an old saying that says, “The enemy of my enemy is my friend.” That thought process and that perception are shared widely by people all across the planet. Few things are more motivating as a factor for getting people to work together than the perception of a common enemy.

The perception of an enemy can directly trigger and utilize the “Us/Them” instincts that were discussed earlier. Those instincts can generate significant emotional energy.

When we perceive someone to be an enemy “Them,” we tend to believe at an instinct-reinforced level that the enemy intends to do us harm — possibly grievous harm. We generally perceive a “them” to be a threat and we tend to believe that “they” will do bad things to us if “they” actually have the opportunity to harm us.

That instinctive set of behaviors and perceptions exists because that sense that an enemy “Them” will hurt us is often an accurate assumption. It is actually a sad but valid perception about the behaviors and the intentions we can expect in far too many settings from an actual “Them,” that makes that motivation factor very effective.

This is not a hypothetical concern. We have more than 200 ethnic wars and conflicts going on in various settings in the world today. “Us/Them” thought processes, values, and behaviors are being triggered in far too many of those settings and both barrel-bombs dropped on civilians, and people willing to be suicide bombers to kill their perceived “Them” are literally happening to someone in some place every day.

Common enemies deserve to be feared in many settings. .

Common enemies do not just explode bombs. Common enemies create discrimination. Common enemies do negative things at multiple levels. Common enemies far too often create economic, social, and functional damage to the people they perceive in a setting to be “Them.”

At a very basic and far too familiar level, discrimination, legal and social prejudice, unfair practices, and many levels of negative intergroup behaviors can be triggered in people by a response to a “Them.” People suspend conscience, and actually far too often feel no guilt in doing multiple levels of damage to whomever is perceived to be “Them.” The people doing that damage create a feeling of unity against a common enemy from the people who are being damaged by those behaviors.

In worst cases, massacres, mutilations, murders, and multiple levels and layers of extremely damaging and destructive behaviors can happen when one group of people takes on an enemy status relative to another group of people.

The people in the Congo last year who had their limbs cut off for speaking with the wrong tribal accent were echoed and sadly paralleled by the people in Iraq who had their homes, families, and communities blown apart at that same time because they happened to be from the wrong sect.

Those same concerns about a common enemy were reinforced by the horrible intergroup experiences of the people in Syria and the people in the Sudan whose lives were destroyed because they were from the wrong tribe and because they found themselves in dangerous proximity and under the direct power of their enemy tribal “Them.”

We far too often have good reasons to fear “Them,” and we far too often have legitimate cause to be aligned against a common enemy.

Enemies who function as “Them” too often do bad things to other people. That is a reality. People in many settings understand that to be

true.

People also sense that to be true. Our instincts believe that common enemies exist. We all have deep instincts to dislike, distrust, and fear anyone we perceive to be an enemy “Them,” and we have influential and consistent instincts to unite and align as an “Us” against any perceived “Them.”

Those are powerful and aligning emotions. When those emotions and perceptions are collectively activated, they can help bring people in a setting together in their functional collective common interests to be aligned—whenever shared enemies both exist and are perceived to exist.

Skillful Leaders Point Out Common Enemies

Those perceptions trigger alignment and they create levels of aligned opposition to the common enemy. Skillful leaders can draw on and activate those instinctive reactions by pointing out who the common enemy is in any setting and by describing both why and how the perceived common enemy should be collectively responded to in an aligned way for the common good of all relevant aligned parties.

There is some irony in the fact that having a common enemy can help

trigger Peace between specific groups of people. Those behaviors can be directed against people and they can be directed in favor of people. Good leaders trying to create intergroup alignment in any setting can choose how to activate appropriate energy levels about common enemies and then can direct that energy for good purposes in the cause of intergroup Peace on behalf of the groups of people who share the common enemy.

Again — the goal of using that trigger is better when it is used to direct that particular set of instincts and that energy about the shared enemy for good purposes.

Those Reactions Can Be Used For Good Or Evil

We make those kinds of choices all the time. Our instincts can all be used for good and our instincts can all be used for evil. We can use the perception of a common enemy to help bring people peacefully together to resist the shared enemy. We can also use the perception of an enemy to put strategies in place that will isolate our own group of people and that will create negative and damaging reactions to other groups.

Leaders who want to increase their own power in a setting will often try to point to a common enemy as a unifying factor, and leaders in far too

many settings who feel the need to increase their own power will sometimes do dishonest and even clearly unethical things to invent reasons for their people to be angry with the other group, or to be afraid of the other groups who are perceived by their own group to be “Them.”

That perception has so much power to incent, motivate, and align people that some leaders who crave power in unhealthy ways use it in dishonest and unethical ways to manipulate group behavior and to gain or increase their own power.

Pointing to a common enemy is clearly a technique that is often used by group leaders — both to protect their groups and to increase their own level of support and power within their group.

Our leaders often have a major impact on how we think relative to a possible enemy. Our leaders tend to have the ability to identify enemies and then very deliberately point to enemies we should fear and even hate.

Having leaders effectively pointing to various kinds of common enemies can lead to conflict, or it can lead to alignment.

Too many leaders find their own power as leaders is increased if they can point to a common enemy, align their own group against that enemy,

and make a focus on a real or perceived common enemy a key part of their leadership priorities.

We Need Leaders Whose Goal Is Peace, Not Power

We need leaders whose goal is Peace, not power. We all need to understand those patterns of leader behavior, and we each need to look carefully at leader behaviors relative to other groups of people to see what each leader's basic goals actually are.

The Art of InterGroup Peace strategy framework and tool kit recognizes the fact that we can all be saints and that we also can all be sinners. *The Art of InterGroup Peace* strategy calls for activating our collective behaviors in ways that bring us together for Peace instead of bringing us together for conquest, assault, damage, destruction, or basic retribution and revenge against another group of people, or dividing us into groups at war with other groups.

In any case, having a common enemy is one of the factors that can trigger alignment, and that alignment trigger can also be used in many settings to create intergroup Peace.

Having a common goal is another basic motivation trigger that can

often achieve similar motivating results that cause people to be aligned. In many settings, if people can be pointed toward a common goal — like building a bridge across a river or educating all of our children in a community — then the people who believe in that specific goal will often work together in aligned ways to achieve the goal.

Effective leaders in various settings often find specific common goals for people to achieve — and if the goal is sufficiently motivating, it has much of the same alignment power created by having a common enemy.

When a leader wants to create alignment in a setting, identifying a common goal for the people in the setting can have great power if people believe in the value and the benefits to them and to the people they care about of the goal, and if people believe creating some level of alignment will, in fact, help them achieve that goal.

Leaders in troubled settings should always look hard to find common goals to fulfill that function of bringing people together in those settings, and should use that trigger where it is relevant to create intergroup alignment and mutual benefits for the people in the setting.

Leaders of conflicted groups who want to achieve intergroup Peace should work together to find common goals that can unite and align their people.

(III) Team Instincts Also Trigger Alignment

The next step up the six-step alignment pyramid in terms of effectiveness as a motivating tool is Team Behavior.

That reality of the role and the powerful direct impact team behaviors can have as an instinct supported alignment motivator surprises some people. But people tend to become believers in the power and value of those instincts once they understand the concept of using them as a tool, and then see them in action.

We clearly have very strong team instincts, and they very effectively do the work of bringing people together very well in many settings.

Teams trigger instincts. Team instincts, team behaviors, team functionality, team loyalties, and team identity all can be triggered in the interest of creating aligned settings by having people in relevant settings very clearly function in teams.

There is actually a very powerful set of behaviors, values, emotions, and beliefs that we can activate, direct, and channel when we function in teams, and we clearly need to know how to use those behaviors and those thought processes in intentional and effective ways, if we want to create intergroup Peace.

People who are in functioning teams with fully activated team instincts generally overlook prior problematic and divisive intergroup alignments, prior intergroup difficulties, and various categories of historic and functional prior intergroup differences, and work together in a team context to create common outcomes and a common identity as a team.

Team members can often take on and feel a focused and shared loyalty to their team when their team instincts have been effectively activated.

It isn't possible to activate team instincts in anyone simply by calling a group of people a "Team." Many people have tried that approach and have failed. The label, alone and by itself, has little power to motivate people, and just using the word "Team" does not consistently trigger the right package of behaviors or basic team instincts,

To be successful in activating team instincts, the team generally has to be defined and identified as a team. It also has to function in some way as a team. It has to do real team things. It has to operationally be a team — not just be labeled, termed, named or called a team.

Simply calling a group of people a team happens in a number of settings, but the label alone generally does relatively little to create team behaviors, emotions, energies, or loyalties.

Identities are important. Teams need to have identities. They also need to have a defined membership who knows as a group they are team members.

It also needs a purpose. Teams work collectively and function as a team when it is clear they have something collectively to do as a team that requires a team to do it. Athletic teams obviously usually meet that criterion fairly easily.

Forming athletic teams is a universal behavior across the planet and people show creativity in many cultures inventing sports of various kinds to trigger those instincts.

Those athletic teams all tend to activate those instincts fairly easily.

Athletic teams tend to generate team instincts inside the teams, and they often generate a sense of alliance, allegiance, and loyalty with people who perceive themselves to be fans of the team.

Fan behaviors linked to teams tend to have their own highly predictable range of instinctive patterns of behavior.

It is clearly a universal set of instincts. Again — as with other universal instinctive behaviors (like maternal instincts or hierarchical instincts) — we see the formation, presence and existence of athletic teams in every area of the world, and we see that pattern everywhere because we instinctively like to function in teams, we instinctively want to be part of teams, and we very instinctively want to support teams.

Team loyalty feels good, and direct loyalty to a team actually often feels like a higher calling to team members. People sometimes feel almost religious loyalty levels to their teams. Those team allegiances and team linked loyalty feelings both motivate, align, and give people an at least situational reason for clearly connected and aligned behaviors as groups of people.

We clearly see team behavior in military units, in hunting settings, and

we often see team behavior and team instinct activation in business environments.

Business teams can achieve very solid results for businesses when the teams in a business setting are well designed, well channeled, and when they are appropriately supported and motivated.

We actually have two basic sets of team instincts — hunter/warrior teams, and gatherer teams. Both have their strengths and capabilities, and both have settings where they function well.

The book *Primal Pathways* points out that women often excel at leading our gatherer teams and men tend to lean more toward our hunter teams, but people from each gender do well across the entire team continuum when the teams are well created, and when the teams have functions that need to be done in a team context.

That set of instincts is relevant to intergroup Peace because team members — when their team behaviors and instincts are functionally engaged — will often ignore prior interpersonal and intergroup differences and will perform team tasks as a team – with focused internal loyalty to the team usually established and activated for the team as a consequence of

being a team in ways that make prior differences irrelevant.

Team behaviors and team loyalties are so engrained in our set of basic instincts that we have spectator sports where large populations of people identify with a team — feel loyalty to a team — and even wear team colors and openly, enthusiastically, and proudly wave team banners in support of a team.

Fans in stadiums often feel an uplifting, collectively energizing, and sometimes synergistic, and mutually reinforcing set of team emotions and team loyalties when those sets of instincts are activated.

In worst-case athletic team settings where primal instinctive reactions are triggered, team fans have actually taken their “Us/Them” instinct activation to a level so high they do damage, and even kill, fans from other teams. Soccer stadiums in many major cities actually have chain link fences to protect fans of teams from one another.

People with team instincts fully activated can find that their team alignment creates a special category of “Us” that has its own natural internal loyalties and even its own “Team” culture.

If you are running a business or leading a community, having key

parts of your organization function as true teams can create higher levels of performance for the people on those teams, and being aligned with their team instincts activated can cause people on the teams to overlook other kinds of pre-team divisions, conflicts, emotions, and issues.

People generally love being on actual teams. Team morale and team loyalty are both very mutually reinforcing emotions. Team loyalties and team behaviors “feel right.” It often feels very right to be loyal to a team.

Likewise — being disloyal to your team can “feel wrong,” and having a sense of being disloyal to your team can sometimes create a level of clearly instinct-fed stress. Stress, as noted earlier and as explained in both the *Primal Pathways* book and the *Cusp of Chaos* book, is also a tool that is often used by our instincts to channel and influence our behavior.

In the earliest years of human activity, team behaviors were undoubtedly useful for various hunting purposes – where collective action by multiple people from multiple families, clans, or tribes who could activate a situational team loyalty and create a functioning team agenda in the context of a hunt were often more likely to trap an elk or even capture an elephant, or a woolly mammoth, than independent and solo hunters who pursued those

formidable and sometimes dangerous food sources alone.

Likewise, going back to our earliest days on the planet — there were clearly multiple settings where local groups of people were in intertribal war with other groups of people.

When those intertribal wars happened, having the people from the various families and clans inside a tribe going beyond their personal and most primal family sense of “Us” and functioning as teams of warriors fighting on behalf of their entire clan or their entire tribe clearly enhanced the likelihood of the clan or tribe having success in intergroup combat, and increased the likelihood of having higher survival rates for clan and tribe members.

The success levels for warrior teams or for hunter teams were clearly logistically higher for a number of functions than the survival or success levels of solitary warriors or solitary hunters acting purely on their own in solo activities relative to aggression, defense, or pursuing game.

Team instincts are very useful in those hunting and war-making situations. Having instincts to be able to overlook prior family differences or prior clan differences in the context of situational loyalty to a team often makes obvious logistical sense.

We Have Both Hunter And Gatherer Team Instinct

Packages

In those same primal settings, a high percentage of the calorie intake needed to keep each family and each tribe alive for an entire year often came from the gathering processes. Hunting rarely provided all of the food for primal families. Gathering was also key to the survival strategies of many early families.

Gathering is actually not usually a haphazard and random process. It is almost always a team process at some level. Collecting nuts or harvesting and then preserving wild rice in sufficient quantities to keep each group alive, often took significant organizational skills at multiple levels — and those activities needed and received their own sets of team actions, functions, and instinctive behaviors.

Those topics are actually discussed in more detail in both the *Primal Pathways* and *Cusp of Chaos* books. The key point to be made here is that leaders who aspire to Peace can find the activation of team instincts that are appropriately channeled to be a way of creating levels of Peace within their own group and a way of getting things done in a multi-group setting.

It can be useful to use team processes to generate levels of collective Peaceful behavior between groups when the team members contain people from multiple groups.

That approach can be used as a tool in communities, schools, and even businesses, and it can result in the community, school, or work place building a collective identity that triggers internal levels of support.

Patient-Focused Teams Succeed

One of the largest healthcare organizations in the world has successfully managed to create and sustain an effective Labor/Management Partnership between multiple labor unions and the functional management of the care system for over a decade. Teams have been a key part of that process.

That labor/management partnership has very deliberately created a vast array of functional front level teams — with more than 100,000 workers working in the context of a wide range of small unit-based teams as this book was being written.

Those unit-level teams in that setting are each focused on improving care, creating quality improvement approaches, and improving care service

levels for patients.

The work itself and its consequences are both important. Functioning as teams in each care setting is equally important.

The workers' morale and productivity, and patient care outcomes and service levels all tend to be measurably better for the workers who are in those focused team settings and who are functioning in those settings as real teams.

That same team-centered organization has improved both care delivery results and care outcomes in several categories of care to earn top quality levels and top service scores for the nation by setting up multi-disciplinary and multi-specialty care improvement teams for multiple areas of care delivery.

That team-anchored care system currently has what are probably the lowest pressure ulcer rates for hospitalized patients in the world, and one of the lowest sepsis death rates in the world because of a combination of team behaviors and a culture that focuses the teams in each setting on the care needs of each patient.

Teams do a lot of heavy and very effective lifting in that care setting.

That care setting is built around one of the countries most diverse care teams, with 59 percent of the caregivers in that workforce coming from minority groups.

Teams actually can do very important work in multiple work and community settings and the people on the teams tend to enjoy and appreciate being part of the teams.

Teams can energize and teams can create synergy.

That same package of Team instincts, however, can also trigger some significant intergroup conflicts that involve competition between teams.

Like all instincts, the team instinct package can be used for good or it can be used for evil.

Taken to the extremes, team energies can create damaging behaviors. As noted earlier, many soccer arenas in the world have actual chain link fencing set up to keep the fans of opposing teams from doing damage to one another. Team loyalties in some settings have created conflicts in the spectator arenas that have been fatal for people who were damaged by the collective anger and power of opposing fans whose riot instincts were activated.

Team behavior, however, can help to create Peace and team based alignments that overcome other differences between people can be a very good set of instincts to activate in any setting that aspires to intergroup Peace.

(IV) Creating a Sense Of “Us” Can Also Align People

The activation trigger that is one step above team behavior on the common agenda alignment pyramid is creating a sense of “us.”

Creating a sense of us is one of the most effective long-term alignment tools to use in creating Peace. It can be a good thing to be an “Us” at multiple levels.

The advantages of being an “Us” and of being surrounded by “Us” were discussed more extensively in Chapter Two of this book, and fairly extensively in both *Cusp Of Chaos* and *Primal Pathways*, the sister books to this book.

It is good in any setting when people are an “Us.” People tend to trust “Us.” People tend to feel more comfortable working with or living with or even being near “Us.”

Whoever we define to be our “Us” gets the benefit of our “Us”

behaviors, our “Us” values, our “Us” ethics, and our “Us” emotions. When we create a sense of “Us” — the people who are included in that sense of “Us” usually benefit in a number of ways by being an “Us.”

The cause of Peace and the ability to use a sense of “Us” to help create Peace are both helped immensely by the fact that we each tend to have the ability to relate to a multiple set of “Us” categories.

We can each create levels of “Us” that can be flexible in a number of ways. Our ability to relate to multiple levels of “Us” may have a practical and functional history and value very much like the team alignment instincts mentioned above.

The second chapter of this book outlined various ways that creating various levels of us alignment can be done. It is important to the basic strategy needed to build Peace in any setting that we can relate to multiple categories of “Us.”

We can be a family or a clan “Us.” We can be a racial or a tribal “Us.” We can be an ethnic or a cultural “Us.” We can be an economic or a professional “Us.” We can be an academic “Us.” We can be a political or religious or ideological “Us.”

We can even be a geographic “Us.” Southerners in the United States can perceive themselves as being a different “Us” than Northerners in our country. Alaskans tend to have a sense of being a geographically defined Alaskan “Us.”

Hawaiians of all ethnic groups tend to have — as part of their personal identity — a sense of being a “Hawaiian Us.”

When we travel, we tend to look around in any setting to see who we might relate to in that setting as an “Us.” If you are traveling alone in a foreign country and if you can find another American on a riverboat in Brazil or find another American in a rural village market in Uganda, it can be very easy to quickly feel part of a situational American “Us” with that particular traveler in that setting.

It can create comfort for us to find an “Us” in almost any settings. We have lower stress levels when we can relate to an “Us.”

Our Sense of “Us” Can Be Created By Multiple Factors

We have a wide range of possible triggers for creating a sense of “Us.” Many definable groups have the power to trigger that sense of being an “Us.”

Our sense of “Us” can be created by profession, it can be created by

occupation, and it can even be triggered by job categories.

Doctors can be an “Us” to other doctors. Surgeons can be their own internal category of physician “Us” — as can pediatricians and psychiatrists.

Police officers have their own sense of “Us” — as do steelworkers and schoolteachers.

People who collect particular things can become an “Us” with other people who collect the same things. Stamp collectors and action figure collectors each can create their own us ... for at least some aspects of their lives.

Generally, each set of “Us” has its own natural instinctive tendency to create its own culture — with its own rules, expectations, and values. The fourth chapter of this book discussed those culture issues in significantly more depth.

The culture of each group tends to be specific to the group it supports and each culture tends to be functionally relevant to the organizing definition of each “Us.” Street gangs and motorcycle gangs each have their own “Us” linked identity, definitions, rules, and a hierarchy of some kind. So do people

who participate in chess tournaments — as do the people who create and run trade associations.

The point that makes that particular alignment trigger relevant and highly useful to succeeding at *The Art of InterGroup Peace* is that we are not limited to race, ethnicity, or gender for our definition of “Us” — even though those very fundamental and primal categories of “Us” tend to have great leverage and great power for each of us in defining our usual most baseline personal categories of “Us.”

As a core and essential foundational strategy for *The Art of InterGroup Peace*, we need to utilize the connective power of our fundamental definitions of us and we also need to create the working context to align us across our various groups into also being a broader and more inclusive definition of “Us.”

Peace is impossible and doomed to failure in any setting when people have their “Them” instincts operational and fully activated relative to other people in that setting. People do bad things to “Them.”

People very often do negative things to “Them” with no guilt, conscience, ethical regret or remorse.

We need to defuse those specific instincts triggered by a sense of

“Them” in each setting by giving us a broader sense of “Us” in each setting that includes whomever had been a “Them” as part of the new “Us.”

It is not good to have “Them” in any setting where we want Peace. We either need to not have the people perceived to be “Them” in each setting, or we need to figure out a believable and functional sense of “Us” that includes those people in that setting who we used to perceive to be “Them.”

The key strategy that we need to follow is to take advantage of our individual ability to align with other categories of “Us” in ways that help us achieve Peace in the context of a broader “Us.”

We Need an “Us” Based on a Commitment to the American

Dream

To create overall Peace for our country, we will need to very intentionally and very deliberately expand and reinforce our sense of American us. We need that process to be values based.

We need to create and extend a major definition of “Us” that very clearly includes the other people in this country who share our values, and who also want to create Peace, and achieve win/win results and status for us all.

We very clearly need a value based “Us” that gives us all a context for alignment that can be the underpinnings for Peace.

If we want a society that helps all of us achieve the American dream, then we need to expand our definition of us to include all of the people who very explicitly want to create Peace and who want to create that Peace for all of us by creating broad and inclusive access to the American dream.

We need to do that work of expanding our sense of “Us” in a way that is believable and credible to each of us. As noted earlier, each alignment trigger needs to feel real and each alignment factor needs to be believed in order to actually work well as an alignment trigger.

Chapters Twelve and Thirteen of this book deal with those issues and offer some strategies for achieving these goals of creating a values based sense of us. The final chapter of this book explains clearly 12 basic beliefs we can use to create a sense of being an “Us” based on sharing important beliefs.

Anyone who wants to create Peace in any setting is far more likely to succeed in creating Peace if that can be done in the context of creating an “Us” for that setting. Leaders in any conflicted setting need to figure out a

pathway that causes people in that setting to achieve alignment as an “Us.”

That strategy is just as true for the country as it is for any community, organization, or group.

Creating an “Us” is a major alignment strategy. Creating that sense of us in each setting and context is a key step toward achieving Peace.

Organizations Can Create An Internal Sense of “Us”

That alignment factor is relevant in multiple settings. Inside communities, schools, and businesses, there is that same opportunity to create a sense of us that reduces internal divisions, conflicts, and stress levels and increases internal alignment and collaboration.

Each of those organizational settings can find their effectiveness increased if the people in the setting have a sense of “Us” instead of people in that setting simply having a sense of just being a situational clumping of various “Us/Them” interpersonal interactions that are happening circumstantially in that location.

Chapter Four and Five discuss the steps that are needed to create a culture that can help us achieve these goals as a country and in other settings as well. As noted earlier, every group that we form in any setting ends up

deliberately, consciously, and unconsciously — but always very instinctively — creating its own functionality and its own rule sets as a culture for the working purposes of the group.

We can let that culture development happen in each setting serendipitously or we can cause that culture development to happen strategically, in clear and intentional alignment with the goals we want each group to achieve and the functions we want each group to perform.

To achieve Peace strategically, we need to deliberately choose the better and more dependable route to creating a culture of us. We need to look for those opportunities for each setting, and we need to create them for each relevant situation.

The sister book *Primal Pathways* explains our various packages of culture building instincts in more detail and the sister book *Cusp of Chaos* offers strategies that can be used to turn those instincts into intergroup alignment and intergroup Peace.

The final chapter of this book very explicitly lists 12 key and foundational shared beliefs we can use to create alignment as an American “Us” — aligned by our beliefs and not divided by race, ethnicity,

economic status, or any of our more primal identity groupings.

We need to create a sense of “Us” in each setting that is relevant to each setting and we need to create a national sense of “Us” that is anchored in our core beliefs. *The Art of InterGroup Peace* core strategy for Peace builds on both of those foundations.

(V) Group Gain is also Motivating as an Alignment Tool

We can also bring people together in a wide range of settings by persuading people that they will directly benefit in a significant and relevant way by being aligned.

Potential gain can bring people together in almost any setting. People tend to aspire to acquire. Greed motivates, and property and wealth acquisition has its draw and power as a motivator for both individuals and groups.

The alignment-triggering factor that sits one step above creating a sense of us on the alignment motivation pyramid is actually simply “group gain.”

In many settings, the prospect of gain can be a powerful motivator that causes people to interact and align with other people in the interest of

achieving the gain.

In some earlier descriptions that were written about the six-step alignment trigger pyramid, another more direct word that was used to describe that specific stage five group gain alignment trigger was “group greed.” Both are functionally legitimate. Gain and greed can both be very motivating to a number of people in many settings.

People will often come together and will align around a common agenda if the anticipated functional result, and the expected consequence of that alignment around that specific agenda is material gain of some significant kind for the people who align. Wealth is a great motivator. Money motivates. Prosperity motivates. Doing well is aspirational and motivational for many people.

You can buy collective love in some settings using those motivation triggers. If groups of people believe that their collective efforts are more likely to create both collective and individual financial gain, then alignment is more likely to happen for those groups of people. If we can persuade people in any setting that they will be better off by doing some things as a group, then those things are more likely to be done as a

group in that setting. Those mutual gain energies and their related alignment triggers can be put in play with some success in multiple settings.

Collective gain doesn't need to be actual wealth. People don't need to be tempted with riches. Simply avoiding or escaping poverty can be a highly motivational and highly relevant mutual gain. Achieving basic financial security can be a powerful motivator relative to collective gain. So can secure housing or affordable and accessible food supplies.

People who want to create alignment in any setting should be aware that property possession of many kinds can be a collective and direct motivator for aligning behaviors. Building a common alignment agenda around a collective gain goal as basic as having an actual pension plan for the people who align can be a very effective group motivator in some settings.

Unions use that particular motivator in many settings, and people will often take on strong levels of group based alignment and loyalty to create and defend that particular financial goal. Strikes to defend pension plans create alignment at one level, and can trigger a strong set of "Us/Them" energies and perceptions against the people who are being perceived as a "Them" for threatening or opposing those sets of collective benefits.

Group gain can be triggered by collective security or by shared sustenance as well as by actual wealth. Each of those goals can have significant power to motivate when they are well targeted, well channeled, and situationally appropriate.

People who want to create Peace and alignment in any setting and who use the ongoing financial well being of all group members who align as a motivator and who communicate clearly the benefits that will result from alignment can find that tool to be effective and reinforcing.

Again, leaders who want to create alignment in a given setting will often be very well served by figuring out the material gain or financial rewards that can result from that alignment.

Leaders should look hard for those motivators because they can have significant power over other levels of division and conflict. People will often overlook other color-based differences between groups in the collective pursuit of monetary Green rewards.

Leaders can sometimes also use the other types of “Green” incentives to get people to work together to achieve environmental protection goals. The environmental goals can sometimes simultaneously trigger future danger

concerns and future functional aspirations for sets of people.

People who share those goals, concerns, and aspirations can work together as an aligned and mutually supportive “Us” in many settings, and people who don’t have those particular triggers activated in their own thought processes can too easily perceive the people who do have them activated as a “Them.”

Sad but unfortunately true.

(VI) The Peak Motivation Factor On The Alignment

Pyramid Is Mission, Vision, Loyalty, And Deeply Held Beliefs

The final and most focused motivation tool — and the top step on the six-step alignment pyramid — is to have a sense of alignment that is triggered by a higher calling or by a commitment and level of loyalty to a belief system, a mission, a leader, or a vision. People will often do highly motivated things out of loyalty to a leader or out of deep commitment to a belief system.

Anyone trying to create alignment in any setting can trigger various versions of the mission/vision/belief system/rightful leader alignment motivator, and can often find significant numbers of people who will make

that factor a major motivator for their thoughts, actions, emotions, and beliefs.

The highest level on the alignment pyramid calls for people to have a collective vision or to be collectively committed to a common mission or to a belief system, and to feel significant loyalty to either their mission or their leader.

We instinctively hate being a traitor, and we tend to feel intense dislike and even hatred toward anyone we perceive to be a traitor.

We instinctively love having our sense of mission. We love having a sense of loyalty and a sense we are doing the right things to be loyal. For many people, key aspects of our personal behaviors are anchored in what we believe is rightful loyalty to a major focus for our lives.

People want to be part of something bigger than themselves, and that aspiration and want actually motivates behavior that very often does loyal, dedicated, and respectful things in the interest of that loyalty and that belief.

For leaders who want to create alignment in any setting, a mission or a vision can be a very good alignment tool to use that can bring people in almost any setting together. People can clearly aspire to higher loyalties and higher callings. A motivating mission can be — very

directly — motivating. Inspirational. Even compelling.

Mission/vision approaches that appeal to peoples' sense of a higher calling can sometimes have almost hard to believe power to motivate people, and they can be used in many settings to accomplish the very specific goal of bringing people in that setting together.

People can, will, and do obviously come together and become aligned in the interest of a collective mission, and will often make that alignment a key part of their personal sense of who they are and who they are part of.

People will often align their individual and their group efforts in very effective ways to help achieve their shared mission, shared vision, or shared fundamental and foundational collective belief.

Those loyalties are not absolute. They are sometimes set aside by other relevant factors for people. People who are working to achieve a collective common interest goal or a shared mission of some kind can sometimes be pulled away from that aspirational collective agenda if those people in that setting begin to believe that their own original and most primal "Us" group is currently in danger, or if the people believe they will personally lose material advantage instead of gain material advantage if the

targeted common mission or the targeted common vision goal is actually achieved.

Some People Focus Primarily On Their Beliefs And Mission

The reality is that some people can find that other motivators on the alignment trigger chart can push them away from mission or vision as a core functional motivation factor for their own thoughts and behaviors

At the other end of that loyalty and commitment continuum, however, there are some people whose primary motivator and top priority in life is their missions, and that loyalty is almost impossible to shake based on other factors and events.

For a number of people, that commitment to their belief or their mission is so deep and so strong that it can become functionally an obsession, and that commitment or belief can become a top priority that pushes all other priorities in their lives aside.

True believers can be very motivated. Zealots exist. Zealots can be inspirational, and zealots can be destructive. Zealots often proselytize and zealots sometimes attack or reject non-zealots. Zealots can frighten people.

At the other end of that continuum, Zealots can bring other zealots into

a shared mission/shared vision alignment that can sometimes be extremely positive and beneficial to their overall group, and that is emotionally reinforcing to other people who share that belief.

That same overwhelming level of conviction can cause people to believe in a mission or belief system that can create negative consequences if the true believers collective “Us/Them” instincts, and collective and very negative instinctive behavior packages, become activated against anyone who is not a believer in their belief system.

People who are true believers sometimes feel their conviction to their own perceived truth to be so powerful that they reject anyone who doesn’t share their belief and can even kill, or badly damage, people who hold other beliefs — with no sense of guilt or ethical regret or remorse for the damage they do.

Killings based on zealotry happen — and the people doing the killings have their basic “Us/Them” instincts activated and those instincts in their most dangerous level of activation cause people to feel no guilt in destroying and damaging whoever they perceive to be “Them.”

Any set of triggers that invokes those instinctive “Us/Them” values at

that highly intense and negative belief system level can sometimes become divisive, dysfunctional, and personally dangerous relative to anyone who is not a believer in whatever the mission or vision is for that set of people who hold that belief at the most intense levels.

Loyalty To Leaders Can Often Fill That Alignment

Motivation Role

That intense level of instinct-sculpted loyalty is sometimes directed toward a belief, an organization, or societal structure of some kind. In a significant number of cases, the loyalty is directed toward a leader. In many other situations, the intense loyalty is focused on a nation, a tribe, or an ethnic group of some kind.

National loyalty is usually called patriotism. A number of people feel strong-and-motivating patriotic-loyalty to their nation, and are willing to both die for and kill for their nation. Patriotic wars have abounded throughout our history, and many people have had their relevant “Us/Them” instincts activated fully by those wars.

Large numbers of people in a growing number of countries feel their most intense loyalty to their clan or tribe, their tribal identity, and tribal

leader. In countries like Syria or Iraq, almost no one has any sense of national loyalty. Their loyalty is to their tribe.

Kurds in each of those countries feel intense loyalty to their own tribe and its language, culture, history, and leadership. They have no sense they owe any loyalty to the local nation surrounding their tribe. As the books *Primal Pathways*, *Cusp of Chaos*, and *Peace in Our Time* all point out, the most relevant sets of intergroup instincts and behaviors that are activated in those settings all focus on the key Tribes as their explicit and functional loyalty commitment.

A significant number of people in a number of settings — including some areas of our country — have their personal loyalty to a leader function as their primary mission in life.

A fairly significant number of people in a number of settings have a deep commitment to a leader and make loyalty to that leader a very high priority or even their top priority.

Loyalty to a leader is clearly an instinctive thought process — and many people tend to feel very right acting out of loyalty for a leader. Gangs in our streets and prisons clearly make leader loyalty instincts a key tool for

the way they structure and run gangs. Some of our political settings and religious settings also have the role of the leader elevated to a loyalty focusing process.

Countries with Kings, Emirs, or comparable royal leaders often generate strong and direct loyalty levels to those leaders — and people are often willing to die to protect and support whomever is in those roles.

In our own country, street and prison gangs, cults, some political parties, and many kinds of teams all tend to have leaders who expect to be supported, and who trigger loyalty-based instinct-supported behaviors from their followers.

Many cultures in other countries have a cult of leadership as an anchoring belief and primary motivator. That is not the most enlightened set of values and beliefs, and it clearly does not help us in our quest for intergroup Peace, if the leaders themselves in those leader focused settings do not want Peace in their settings for any combination of reasons.

This is an area where it could be good for future enlightened behavior if we get more people to understand the role of instincts in creating emotions, behaviors, and beliefs on those issues. We could benefit over the

long run if we get more people in those groups, and those settings, to understand that set of loyalties, and to understand both their consequences and their implications.

Knowledge is power. We need to help people with those kinds of loyalty levels to understand how instincts structure both their thoughts and behaviors to make both future interactions more Peaceful, and to help make a shared quest for Peace a unifying factor.

Peace Can Be a Mission

In our own country, we need enlightened people who choose to make Peace, itself, a legitimate part of their mission. Peace, itself, can be both a mission and a vision in its own right. Peace can be a goal, a commitment, a strategy, a value, an expectation, and a mission. We will be far better served as a nation if we can have a growing number of people who choose to support Peace and make Peace a core part of their personal mission.

If people in our country understand the full benefits that can result from Peace for all people, then getting people collectively aligned with Peace as both the goal and the strategy can function as its own group and individual motivator. That Peace centered functionality can create its own reinforcing

alignment energy and that collective commitment to achieving Peace can trigger its own self-supportive behaviors in all of our settings.

When people in our settings understand that goal and that Peace building approach clearly, and when people believe at a personal level that achieving Peace can avert danger, expand our sense of “Us,” and result in a collective material gain for all groups, then our other five key motivation factors can align with and support Peace as our collective mission.

That potential role for a mission and a vision as a trigger for alignment is true for us as a nation, and it is also true in all of our other organizational settings.

The most skillful leaders in our own communities and organizational settings need to line all of the most relevant alignment factors up in favor of Peace — in support of Peace. As a nation, we need to use the full set while understanding both exactly what we are doing, and why we are doing it.

On 9/11, We Were All One People

We clearly cannot eliminate our “Us/Them” instincts. Our instincts are always with us. They are a key part of who we each are. So we need to

understand that reality, and we need to work with our relevant sets of instincts. As part of that process, we need to use this set of six instinct linked triggers to help us create both alignment and the context for intergroup Peace.

As Sun Tzu said very clearly in *The Art of War* – understand and use your terrain.

That is good advice for war. We should follow it for Peace. Our basic instincts are actually the functional and relevant terrain we live in for Peace. Those instincts are embedded in each of us. We can't erase them. We should not pretend they do not exist.

What we can do, however, is use and channel those instincts in a much better, safer and more productive ways that help us achieve Peace.

As a key part of that alignment strategy, our very best approach to achieve Peace at this point in our history is to coalesce again around being an American “Us.” When the terrorists flew their airplanes into the World Trade Center on September 11, there was a time of pure American coalescence — a time where we all appreciated, celebrated, and even loved the essence of being American.

We had a clear sense of who we were in that moment. All six of the alignment triggers on that pyramid were fully activated and fully aligned. That alignment had great power, and we all felt very right having it define who we were and how we felt in that moment.

We need to recapture that alignment and that understanding. We need to recapture it and we need to channel it into strategies and approaches that will create the right opportunity and the right channels for all of us to go down for the years that are directly before us.

The best way of recapturing that sense of being us is to anchor our sense of who we are again on the values we have as an American us – values we felt that day but could not articulate that day in any way that helped us retain that strong and clear sense of us beyond those initial days after that attack.

The final chapter of this book describes the 12 basic core and foundational values that we could — and should — collectively adopt that will help us create and maintain a strongly value-based new American “Us.” At a basic level, the proposed values needed to anchor *The Art of InterGroup Peace* are built on the core values that have made us great as a country, as fundamental and foundational guides for who we are, and for

the best parts of what we have been.

We need to use those same beliefs in very intentional and very explicit ways as a package to guide us today. We need to use our full tool kit of interaction approaches included in this book to achieve *InterGroup Peace* as an American “Us,” and we need to anchor our sense of “Us” on our most enlightened and most mutually beneficial shared beliefs.

We Can Trigger Alignment Factors In Any Setting

We can use any or all of those trigger factors and functions to create a temporary sense of “Us” in any setting. We can also use them over time as direct commitments to each other to create a long lasting, solid, internally aligned, self-perpetuating sense of us.

Sun Tzu also very clearly advocated alignment in *The Art of War*.

Sun Tzu talked about the factors that motivate an army to be aligned to achieve victory in war. Sun Tzu actually believed that alignment was key to winning a war.

The Art of InterGroup Peace believes we need alignment to win our Peace.

We Need To Activate Alignment Motivation Factors and a Sense of Common Interest

Alignment is the key.

The Art of InterGroup Peace depends – at a very basic level – on having people from all groups within an organization, community, or country aligned in spirit and ready to act together in their mutual and common interest.

Leaders should make a commitment to achieving intergroup Peace in the settings where they lead, and then should look at the alignment trigger pyramid to see which of those triggers can be used in that setting to create aligned behaviors and a sense of being aligned. The use of the pyramid in each setting depends on the actual situation in each setting.

Many successful leaders know or sense and at least partially understand most of those group alignment triggers now — either intuitively or experientially. Successful leaders generally use at least some of those factors at least somewhat effectively now. It is better to understand that specific set of triggers cognitively and intellectually instead of just intuitively — but both approaches can work.

Sun Tzu said that a great leader for war knows exactly how and when to activate the tactics that trigger victory. He compared the act of the leader to pulling the trigger on a crossbow.

He described the cocked and loaded crossbow as being the inherent energy of the people in the army and he described the selected tactical decision and the well-timed pulling of the crossbow trigger to be a key victory factor for any leader — knowing both where to direct the arrow and when to pull the trigger.

A lack of clarity for either direction or timing makes a leader in wartime unlikely to be successful.

The same is true for *The Art of InterGroup Peace*. Our leaders need to know what factors can create both alignment and Peace for each setting, and our leaders need to know how and when to activate those factors for each relevant situation.

We need to be both strategic and timely in those efforts — and we need to put together plans that will move us in aligned and intentional ways to our mutual goals.

We very much need to look at how we can align our relevant sets of

instinctive behaviors and alignment factors today to help everyone both understand the value of Peace, and then we need to work collectively to help create and protect Peace.

We Have Options for InterGroup Interactions

Other chapters of this book explain our history and predict our future using the context of those instinctive behaviors and those alignment triggers. Before looking at the history of this country and at our current status relative to our intergroup interactions, it is functionally very useful to look very explicitly at the various specific options we now have as a country relative to future intergroup interactions. We do have choices. We have clear and useful options. We now need to understand our options, and we need to make choices in each setting about those options in ways that will help us down the path to Peace.

We need to understand the set of options and approaches that can be used to structure intergroup interactions and we need to select and use the approach that makes the most sense in each setting and each situation.

Choices Range From Isolation For Each Group To Full

Melding Into A New Group

The continuum of options that are available to us to use in creating intergroup relationships reaches from complete and isolated separation of the relevant groups at one end of the continuum, to complete assimilation, melding and full intergroup blending at the other end of the continuum.

Full blending between groups is highly unlikely to happen as the functional strategy used for most intergroup situations and settings — and we also clearly can't afford to simply stay in separate and totally conflicted intergroup interactions if we want to achieve intergroup Peace — so the paths we now need to select for our intergroup connections at this point in our history will probably come more from the middle of that *Art Of InterGroup Peace* alignment option continuum outlined in the next chapter of this book.

If we do this process well, we should be able to choose solutions from different segments of the continuum to help us resolve different aspects of our future alignment needs for each relevant setting. The solution approach we select for our schools, for example, may be at a different point on the

interaction continuum than the interaction solution set we will use for our ethnic groups.

It's a good thing to understand the full range of available organizational and alignment options as we take the next needed steps to achieve Peace.

As this chapter has described, we have six very useful alignment motivators that cause people to be aligned. We also have eight very useful alignment options.

The next chapter of this book discusses each of those eight alignment options and explains and describes ways we can use each of those structural options appropriately and well.

We need to start with a commitment to intergroup Peace, and then we need to look both at the triggers we can activate to get groups to align, and the specific organizational options we have to structure and achieve alignment.

Making the right decisions on each of those factors at this point in time will be important, but we also need to recognize that we are in a learning process, and we will not make all of the right decisions all of the time.

We also need to be in a mind-set of continuous improvement that lets us learn from our mistakes and build new approaches when approaches we try

actually falter or fail. Peace will not happen unless we cause it to happen.

Let's learn how to do that and let's very intentionally make the learning process as safe and forgiving as we can along the way. Beginning with an understanding of our options as outlined in the next chapter of this book.

Look back frequently at the alignment trigger pyramid in this chapter when making those choices to see which triggers might help move people effectively to each alignment option.