

PRIMAL PATHWAYS

A close-up, front-facing portrait of a wolf's face. The wolf has thick, multi-toned fur in shades of brown, tan, and grey. Its eyes are a striking yellowish-gold color, looking directly at the camera with a calm but intense expression. The lighting is soft, highlighting the texture of the fur and the shape of the snout.

GEORGE C HALVORSON

Primal Pathways

by George C. Halvorson

Dedication

This book is dedicated to my parents — Barbara and George Halvorson — who gave me the underpinnings for my life of learning with their guidance and support, and by living lives of ethical, caring, and meaningful service to their communities, to their family, and to their world.

I am forever in their debt.

Acknowledgments

My deepest gratitude and my deepest appreciation to my family for all the time that I spent away from family functions and activities in the past couple of years writing this set of books and for giving me often spirited and always insightful feedback on the concepts, contentions, beliefs, thought processes and paradigms that are the anchor for this work. This set of books is not perfect, but it is significantly closer to being perfect as a result of that process and that much appreciated and sometimes challenging and invariably thought provoking feedback. Special thanks to Gina whose support and assistance kept the process on track and made all of the books possible.

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INTRODUCTION

Our Instincts Guide Our Lives – So We Need to Guide Our Instincts to Create the World We Want for All of Us

WE HUMANS ARE creatures of our instincts to a level that sometimes amazes people when the degree and extent of guidance that comes to us from our instincts becomes clear.

Instincts create the context and the template for our lives. When we look at human behaviors across the planet, the level of parallel behaviors and the almost identical structures and functions we see in setting after setting make it very clear that our instincts create an underlying architecture, frame work, and context for our behaviors that influences us individually and collectively every day of our lives.

The consistent behavior patterns with instinctive underpinnings that exist across all settings cannot be contested. We clearly have instincts to create families, to create tribes, to create hierarchies, and to create cultures and we know that to be true because we see those same exact behaviors everywhere on the planet that we see human behaviors.

We obviously have turf instincts, team instincts, aesthetic instincts, and we clearly have a set of instincts to be conflicted with — and even do battle with — the people who we see as being collective enemies to whatever group of people we each feel instinctively a part of. We instinctively divide the world into “Us” and “Them” and we collectively and individually react very differently in very predictable and very different ways to “Us” and to “Them.”

We tend to do battle with groups of people who we perceive to be “Them.”

Our instincts to divide the world into “Us” and “Them” were actually the basic and core sets of instincts that triggered the initial research a couple of decades ago that ultimately resulted in the writing of this book.

We have a very clear history of reacting in very different ways to people who we perceive to either be “Us” or “Them.”

Racism and various kinds of ethnic and cultural conflict and intergroup discrimination have been part of our history going back to our earliest days as a populated continent. Our history as a people and as a nation includes intergroup interactions that have often been evil and damaging at multiple levels. We have practiced sometimes intense and very intentional intergroup discrimination as a nation — extending across a spectrum that has included to ethnic purging, tribal extermination, deliberate and directly prejudicial discrimination and even actual human slavery for long periods of our history.

At one end of the ethical continuum, we have been a nation of remarkable enlightenment. We have been a land of opportunity. We have pioneered individual rights and we have pioneered individual freedoms in the context of an American Dream that has been a model and beacon of hope for the world.

For the segment of the American population that has been perceived by the majority group of this country to be an “Us,” we have truly been a land of great opportunity.

But we have very deliberately and intentionally excluded major portions of our population from access to that dream for most of our history. We have denied the benefits of the American Dream to major categories of Americans, and that denial of the Dream to specific sets of people was the official policy of our country for very long periods of time.

As we look at our history and see the choices that we have made, we need to better understand why we did what we did in both positive and negative ways for so many years as a nation.

We need to understand why we have had both highly enlightened behaviors and enlightened values at some levels of our functionality — and why we have also had behaviors and values that sink to the level of evil and intentionally damaging intergroup actions in other key areas.

At this point in our history — if we want to go forward to a more enlightened and more inclusive country for the increasingly diverse, multi-ethnic, and multi-racial nation we are becoming — we need to understand both our history and our basic overarching patterns of instinct-guided and influenced behaviors and thought processes that have created our history.

This book is anchored in a context of process analysis, process re-engineering, and continued process improvement.

This book is not a philosophical, ideological, or theoretical look at those issues. It is an analysis of those sets of issues from the perspective of functional process improvement approaches, techniques, tools, and belief systems.

From the perspective, it is clear that we now, need to understand why we have done the most negative things we have done to people — and we need to understand how to build now on our best behaviors and how to build now on our most enlightened values to create the positive future for this country that we want to create.

Creating that functional and process-anchored context for moving into our future was a key goal for the writing of this book.

We Need to Move Beyond Events to Patterns

We can make great progress going forward — but making that progress will need to be based on an understanding of our past and a clear sense of who we actually are today. We need knowledge of those factors as an anchor for our future together.

We need to know exactly what we did — and we need to know exactly why we did it.

The most basic questions about our overarching patterns of intergroup behavior in this country cannot be satisfactorily answered by simply offering separate, individual, and situational answers and incident specific explanations for each discriminatory occurrence or for each prejudicial act, practice, process, or event.

To create a better and more consistently enlightened future, we need to move beyond historical events to historical patterns and we need to discern, define, and comprehend the underlying causation factors for all of those behaviors in order to understand who we are and in order to understand what we have done.

That discernment process for those specific causation factors is not difficult to do because there are clearly consistent, longstanding, easy to recognize, overarching patterns that have been evident and embedded in all of those negative and positive sets of behaviors in all of those settings.

This book approaches that set of issues from the perspective of a functional process engineer — from a belief that processes can be defined and understood, and that processes can be both modified and improved when key process elements are understood and when the key process components are modified and systematically enhanced using basic process improvement tools.

Looking at this entire set of intergroup issues from the perspective of a process engineer, it is clear that common problems and consistent patterns in any setting or in any functional situation tend to have common causality factors and common core elements that cause the consistent patterns and consistent problems to constantly and commonly occur.

Process engineers know that common and consistent problems in any setting tend to have common causes. That is clearly true for the set of intergroup issues that we face as a country.

The initial analysis of our basic sets of intergroup problems from a process improvement perspective began with a focus on America, but it became evident fairly quickly to the author of *Primal Pathways* in the information gathering

process that similar patterns of both positive and negative behaviors are happening between groups of people in other settings across the planet.

That fact gives us an even broader set of factors and resources to use for our process improvement purposes.

It became clear very quickly in doing the research that led to this book that a number of other countries also seem to have many of the same sets of negative and positive intergroup behaviors that are evident and having major impact in the U.S. It was also clear that some of the basic categories of intergroup problems and challenges were even more pronounced in a number of other settings.

Those patterns of negative and positive intergroup behavior were clearly not unique to us. That learning process and the information gathering approaches that were used to look at those countries is described in *Cusp of Chaos* and in *Peace In Our Time* — two sister books to *Primal Pathways*.

A look at other countries showed very quickly that multiple other countries were obviously experiencing very similar challenges and problems relative to their own internal intergroup interactions.

Nearly 40 countries have been visited directly to look at those issues in the writing of this book. Nearly a hundred additional countries have been discussed with people from those countries.

With great and painful consistency, that site-specific research, those discussions with people from those countries, and basic news stories and analytical information available about those other settings have shown that groups of people are currently doing racist, discriminatory, damaging, destructive, and intentionally harmful things to other groups of people in multiple settings across the planet.

The Patterns Were Universal and Historic

It was also clear very quickly in the analysis, data gathering, and discovery process that those negative intergroup behaviors have been happening for a very long time across a broad spectrum of settings. It was clear very quickly that the particular set of negative intergroup behaviors that are adversely affecting people in our country today are not new to our times and that those negative intergroup behaviors in all of those other countries are not unique to our moment in history.

The patterns of both positive and negative intergroup behaviors were remarkably similar in all settings. The same basic stories of intergroup discrimination, intergroup stress, intergroup conflict, and intergroup anger were told by people in country after country — with the names of the specific relevant groups in those local stories almost interchangeable from setting to setting, once the basic set of stories was heard and understood in each setting.

There are clearly very negative and consistently identified behaviors that are causing people to be damaged in country after country. It became clear relatively quickly, in country after country, that the damage and the discriminatory behaviors that are happening to people in each setting are almost all linked very directly to people's ethnicity, culture, or racial group.

Tribes have been particularly problematic.

Tribes play a huge role in those sets of conflicts across a very broad array of settings. Tribes tend to fight tribes whenever tribes exist and are relevant to a setting.

In a number of those conflicts, religion is also clearly a factor — but almost every single religious intergroup conflict that exists in the world today is also ethnic and tribal at its core. Tribes fight tribes — and having a different religion than the other tribe gives some tribes a clear and specific reason to fight.

The overarching labels for many conflicts are religious, but it is almost impossible to find a religious conflict that isn't functionally — at its core — a battle between tribes.

That phenomenon is explained in this book and in *The Art of InterGroup Peace, Peace In Our Time*, and *Cusp of Chaos* — the three sister books to *Primal Pathways*.

Early research into the conflicts that existed showed that there were no multi-ethnic settings that did not have some level of intergroup stress and conflict. Multi-ethnic countries everywhere clearly have a very high likelihood of being at war with themselves — or at least having obvious internal patterns of intergroup stress, anger, conflict, prejudice, and discrimination that creates negative behaviors and consequences in each of those multi-ethnic settings.

Over 200 Ethnic and Tribal Conflicts

There are actually more than 200 interethnic conflicts going on in the world today — situations where people are damaging one another, killing one another, setting off various kinds of bombs, conducting public demonstrations, riots, and mobs, and expelling people from other ethnicities, cultures, and tribal groups from their settings.

In the first year of looking at the intergroup issues relating to the topics of this book back in 1989, it was relatively easy to identify more than 150 of those intergroup conflicts and stress points. That was a large number then — and that number of intergroup conflicts has grown significantly since that time. There are now well over 200 settings where we have ethnic, racial, or tribal intergroup conflicts at one level or another.

Looking at those situations and those issues from the perspective of a process engineering mindset, it was clear and obvious that all of could not possibly be coincidental. That level of consistent intergroup damage in all of those settings also could not all be purely and simply situational.

Looking at those conflicts from a process analysis perspective, it was also clear that all of those extremely consistent negative sets of intergroup interactions could not be fundamentally and functionally local in origin in all of those settings.

The great and universal consistency of behaviors in all of those settings clearly had to be based on some common and shared set of drivers for basic human behavior.

Looking at all of those intergroup conflicts from a process engineering analytical perspective, it was obvious fairly quickly that there had to be a set of common factors that were both triggering those sets of negative behaviors and causing them to be so consistent and so fundamentally and functionally damaging in such chillingly energetic, strongly supported, and conscience free ways in setting after setting.

Universal Behavior Patterns Have Instinctive Underpinnings

Carl Jung, an innovative thinker in many regards and many ways, made the point that any time a pattern of behavior was identical across all of the people on the planet, there was probably an instinct at the core of that universal behavior.

That is a very useful insight.

It was clear from a process engineering perspective that all of those identical behaviors that we see in people everywhere could not possibly be simultaneously and coincidentally both locally invented and locally reinvented by local people in all of those settings in any way that could functionally create the very obvious and massive level of consistency that we can see across all of those various settings for all of the time frames that all of those intergroup conflicts have existed.

Sheer practicality tells us that those identical behaviors in so many settings clearly could not possibly be coincidental. Coincidence clearly was not the right answer or the right diagnosis to explain that vast consistency of negative intergroup behaviors in all of those settings.

Conspiracies to Achieve All of Those Goals Would Not Be Functionally Possible

Some people believe that the consistency of those behaviors is explained by the fact that all of those negative intergroup behaviors have conspiracies at their core.

From a pure process analysis and process engineering perspective, it is clear that the negative universality we see in all of those settings could not functionally be conspiratorial at their core. Those consistent negative intergroup behaviors are too extensive and too widespread to be strategically coordinated at an intentional and conspiracy-based level from any single strategic conspiracy process function or source.

When those same negative intergroup behaviors happen everywhere and happen for very long periods of time, there is no conspiracy process that has the logistical capability of creating and guiding consistent behavior for that many people across that vast scope of functionality. Local conspiracies can and do happen — but overarching conspiracies that create those behaviors consistently in all of those settings to the point of being logistically problematic. The communication infrastructure that would be needed to create those sets of consistent negative behaviors everywhere would need to be so extensive that it would have to be visible.

Secrecy could not be achieved for conspiracy-centered communication processes that had the power to functionally reach that many sites and settings.

It was clear that there was not some set of people in a central position of influence or power who were creating and orchestrating all of those consistent negative intergroup behaviors in all of those settings over all of those years.

The sheer difficulty levels that would have to be resolved if there was some conspiratorial or centrally organized strategic process that was run by actual people that somehow created all of that behavioral consistency were clearly insurmountable as a functional and achievable implementation and maintenance process.

If there were a central set of strategic, functional, and operational people who were the architects, the instigators, and then the orchestrators of all of those negative behaviors in all of those settings, their presence in multiple settings would have been both obvious and visible. Those people doing that work at that level of conspiratorial involvement are not visible, so that particular set of people does not exist.

Instincts Are the Only Probable Common Case for Those Behaviors

Those behaviors do tend to be so consistent in so many settings that they do look and even feel conspiratorial, however. There clearly has to be a common cause and a common set of guidances that are creating those consistent behaviors and belief systems across all of those settings that does the functional work that a conspiracy would do.

What creates those consistent behaviors? That is the key question that the process-linked analytical process needed to resolve to explain those behaviors and that consistency.

That answer was not hard to find. There are, in fact, very basic factors that exist that can drive consistent behavior everywhere. Instincts exist in every setting where those behaviors exist.

Dr. Jung very wisely pointed to us the common factor that does exist everywhere that can functionally create those common behaviors and cause them to happen everywhere without anyone needing to transport the specific negative behavior from site to site or communicate the strategy in any functional way.

We all have instincts. They are embedded in each of us at birth. Our instincts, when we study them, clearly do influence both our personal behaviors and our collective behaviors.

Some of our personal and collective instinct-based behaviors do cause us to interact in ways that clearly do create some highly problematic intergroup and interpersonal behaviors.

Instincts are very clearly a major causation trigger for our most problematic intergroup behaviors.

The common factor that creates those consistent personal and intergroup behaviors in all of those settings is clearly a set of basic instincts that steer us in those directions.

Instincts Are Embedded — Not Invented

Instincts do exist. Everyone knows that to be true. Instincts are inherently in existence everywhere that people exist. They are embedded in all of us and they directly affect every one of us. From a pure process engineering perspective, instincts clearly could actually perform that function of creating common patterns of behavior in all of those sites and settings.

Instincts come with each of us as part of the human package.

We all have a clearly recognizable set of instinctive behaviors, and we tend to exhibit those behaviors in every culture and every setting.

We tend to take our instincts for granted. We consider most of our instinctive behaviors to be “normal” behaviors and we dedicate very little intellectual energy or effort to examining or thinking about the normal things we do. They actually tend to be invisible to us much of the time. But our instincts do clearly impact what we believe and they clearly impact how we think without drawing attention to themselves in the process.

We don't invent or create instincts in any site or setting. We inherit our instincts — not invent them. We do invent our cultures in each setting to help us achieve our instincts in that setting. But the basic instincts, themselves, are simply everywhere that people are and they are inherently embedded in each of us — not invented in any setting by any of us.

Maternal Instincts Are Clearly Universal

A basic instinct — like our maternal instinct — where mothers everywhere love, nurture, protect, and care for their children, is clearly not being simultaneously invented and reinvented by each mother in each setting after the birth of each child.

That particular maternal instinct is extremely powerful and influential. It is highly consistent. And it is absolutely universal.

Everyone recognizes and understands maternal instincts as a category of instincts that are part of our most basic sets of human behaviors and human emotions.

In fact — the impact of those particular instincts extends past human behavior. As a package of instinctive behavior and emotions — that particular maternal instinct is also an instinct that we clearly share with a number of other species.

That is also an important point to note, recognize, and understand as we look to see which of our behaviors are instinctive. Any universally consistent human behavior that we obviously share with one or more other species that also clearly have and exhibit the same specific and relevant behaviors across all of their sites in ways that are clearly based on their own instincts obviously has a high likelihood of also being at least partially instinctive in creating its consistent and universal impact on us.

In that regard, mothers of many species clearly have maternal instincts. Mother birds, mother deer, and mother bears all care instinctively for their young. Mothers of those species all feed their young, protect their young, and clearly assign a high priority to helping their young both survive and thrive.

The behaviors look very similar from mother to mother and site to site for each set of mothers.

Mother bears that give birth also cuddle their young. Mother bears also nurse their young, and mother bears also protect their young.

When their cubs are threatened, mother bears can be extremely fierce in the defense of their young.

All of those behaviors for mother bears are clearly instinctive. Mother bears do not situationally and individually each somehow create and invent those specific mothering behaviors after giving birth to their baby bears. Instincts kick in when bears give birth and the basic set of basic maternal instincts that is triggered by the birth for the bear then guides the mother bears in their maternal behaviors.

It is highly likely that specific neurochemicals are triggered in the brains of mother bears to give the mother bears a feeling of well being when they are nursing and caring for their young.

It is highly likely that those neurochemicals or some level of functionally similar or equivalent neurochemical rewards of some kind exist in the brains of mother bears because we know scientifically that those specific highly functional neurochemicals are actually triggered in the brains of human mothers when our mothers nurse and cuddle our baby people.

Instincts Can Cause Behaviors to “Feel Right”

The oxytocin neurochemicals that result for people from those behaviors cause our nursing mothers to have a sense of well being — a sense that the mothering behaviors that are created by that package of basic human maternal behaviors “feels right.”

“Feeling Right” is actually a very useful indicator to use in figuring out which human behaviors have instincts at their core. Chapter Fifteen of this book deals with that phenomenon in more detail.

Our instincts actually use several sets of emotions to influence our behaviors and we tend to “feel right” when we behave in ways that are aligned with the emotions our instincts create.

Anger is one emotion that can be triggered by instincts relative to issues like protecting your child or protecting your turf. Anger clearly influences our behavior.

Fear is another powerful instinctive emotion that can be triggered by the perception or the reality of danger. Fear also clearly influences our behavior, and it feels right to react in ways that align with and respond to that fear.

Stress can also be instinctively triggered. Instincts often trigger stress. Instincts often use stress as a guidance and steering tool to influence our behavior.

Later chapters of this book discuss the very useful fact that our instincts can trigger a sense of stress in us when we are not acting in accord with our instincts. Those chapters identify ways we can reduce stress in some situations by identifying which behaviors and which situations are causing our instincts to activate a sense of stress for us.

Instincts Use Stress, Anger, Anxiety, and Fear to Guide Our Behavior

A study of our instinctive behaviors from a process engineering perspective makes it clear that emotions tend to be a very effective and frequently used tool of our instincts. Instincts trigger a very specific array of emotions and those emotions influence our behaviors and thought processes.

Our instincts actually use several focused emotions like stress, anger, fear, and anxiety to guide our behaviors. We each tend to be influenced in our thinking and our behaviors by each of those emotions when they are triggered.

Human mothers can feel a high level of stress, for example, if their babies are threatened or if their babies are unwell. Human mothers can even sometimes feel stress and some level of instinct-activated guilt going to work and going through the logistical step of leaving their young child in daycare settings of some kind or another.

Mother instincts tend to cause the mother to feel right when the mother is near the child and those same instincts can cause the mother to feel anxious or stressful when the child is not in close proximity to the mother.

The functional reality we all face is that any life events or behaviors that work against the core behavior patterns that are preferred, created, and incited by any of our basic instinctive behaviors can trigger varying levels of stress.

That is an important thing for us each to learn. That stress that mothers can feel when the mother uses day care approaches for their children is not actually an indicator that day care is bad in any way for the child or even bad in some way for the mother. That stress felt by the mother is simply a feeling that the instinct-defined natural “correct” behavior pattern for the mother that is both favored and triggered by that specific maternal instinct — a feeling that the mother “should be” physically with the child — is not being met by that mother for that child at that moment and in those circumstances.

Those issues and those instinct support tools and their impacts on our thinking and our behaviors are also discussed in several chapter of this book.

As noted earlier, anger can be triggered very quickly by several instinctive situations. The anger we feel when our family or our children are attacked is very basic, very visceral, and entirely instinctive. That emotion of anger feels very right and entirely normal in those settings because that emotion is entirely aligned with our relevant instincts in that moment and situation.

Packages of Instincts Affect Multiple Behaviors

Our lives are significantly shaped by our instinctive behaviors. Chapters Two through Ten of this book each discuss and describe various sets of our most common packages of instinctive behaviors and explains their impacts on our lives.

Those chapters also explain how each of those universal packages of instinctive behaviors are relevant to the specific intergroup behavior questions about our negative intergroup behaviors that were raised two decades ago that

ended up triggering the research, the site visits, and the multiple years of study, analysis, and thinking that led to the writing of this book and its three sister books.

This particular book is intended to outline the role of instincts in our lives and to describe and explain basic information about some of the packages of instinctive behaviors that are most relevant to our intergroup interactions.

The goal is to explain how each of those instincts work — and then discuss what we need to do to use each of our key instincts strategically, intentionally, functionally, tactically, and effectively to create and sustain a successful, safe, and peaceful culture and environment for the people of this country.

Intergroup issues that trigger instinctive thought processes, emotions, and behaviors are extremely important to us at this point in our history. This is the right time to understand those instinctive behaviors. We need to be a country at Peace with itself. We are clearly becoming much more diverse as a country and that increasing diversity puts us at increasing risk of having our most problematic sets of intergroup instincts activated in negative and dysfunctional ways.

We need to be sure that our growing diversity as a country becomes a benefit and an asset to us all and doesn't lead us to a whole new set of intergroup angers and intergroup divisions that are triggered by our basic packages of instinctive behaviors.

Intergroup Peace very clearly now needs to be a shared goal and a common priority for us as a country. We will only be able to achieve that goal if we channel our instinctive intergroup behaviors and beliefs in ways that make that goal possible.

We Are Far More Diverse Than We Have Ever Been

It is time for us to be very honest with ourselves about several key topics.

We need to all very clearly face the reality that we are becoming increasingly diverse as a country. We are far more diverse today than we were just a few years ago.

In a relatively few years, there will be no majority group for major portions of the country. That is already true today in several of our major cities and in a couple of our states.

For centuries, we have been a country with one very large majority group. Our overall sets of intergroup instincts and our intergroup interactions have all been triggered and structured for all of those years in that majority group reality and context. That situation is changing. It is changing rapidly and it is changing very significantly.

The Majority of Births Last Year Were from Our Minority Populations

We are becoming very diverse — and that high level of diversity is happening very quickly. The majority of births in this country last year — for the first time ever — actually came from our minority populations.

The majority of students in our public school systems a year from now will be minority students.

Our growing diversity is not a theoretical, suppositional, or hypothetical future population composition possibility. We are much more diverse today than we have ever been and that diversity is going to increase every day for the foreseeable future. That set of birth numbers and school numbers for our youngest Americans — with a majority of births and students from our minority populations — describes numerically who we are today and points clearly to our future population composition reality.

We will clearly need to deal very well with all of the instinctive intergroup issues that our increasing diversity could trigger and create because all of our

basic intergroup instincts are embedded in all of us and because those sets of instincts will all be increasingly triggered in each of our settings by our growing diversity.

The us/them instincts that are described in this book are extremely powerful. Those packages of divisive and inclusive instincts already have had a major impact on both our historic and our current behaviors.

We cannot afford to have those instincts sink to their most dangerous and destructive levels and define our collective behaviors, our overall intergroup emotions, and our overall belief systems in increasingly negative and increasingly dangerous ways at this point in our history.

If we allow our increasingly diverse country to tribalize — to divide ourselves in important ways into separate groups that are in constant, perpetual, angry, and destructive purely instinctive intergroup conflict with one another — we could end up losing our chance to protect and maintain the American Dream and we could become just another tribalized nation at war with itself.

That situation is happening in many countries today.

There Are More Than 200 Intergroup Conflicts Today

As noted above, there are easily more than 200 interethnic conflicts going on in the world today. Tribes are killing tribes in hundreds of settings. People across the planet are killing each other, setting off bombs, triggering riots, and slipping daily in multiple settings ever more deeply into very damaging and very destructive levels of intergroup division, intergroup anger, and intergroup conflict and hatred.

Those conflicts all follow the basic behavior patterns that are set for us by our most negative intergroup instincts. The people in those conflicted settings tend to have no awareness of the instinctive intergroup behaviors, thought processes, and emotions that underpin their situations. They simply accept their situation as normal and allow the power of those instincts to shape their world.

People in those countries need to have a clear understanding of those instinctive underpinnings for their conflicts or they will have no chance of achieving Peace in any of their settings.

We need the groups in each of those settings — and we need the people who are in a state of stress and anger in our country and our diverse settings — to clearly understand the impact of those instincts on our behaviors in each situation and setting.

Helping to build that understanding and that set of strategies is the goal of the intergroup interaction set of books.

This book — *Primal Pathways* — provides both underpinnings and supporting intellectual context for five other books that all deal with intergroup issues in America and in the world around us.

One sister book to this book — *Cusp of Chaos* — describes how badly basic sets of intergroup experiences and basic, primal intergroup instincts are channeling behaviors in major portions of the world around us. *Cusp of Chaos* also describes how we, as a country, can either come together to create intergroup Peace or let ourselves deteriorate into being just another multi-tribal country at war with itself... in a chaos caused by people damaging people and feeling entirely justified in doing that damage.

Another sister book, *The Art of InterGroup Peace*, describes many of those same instinct-triggered intergroup problems and challenges... with the goal of offering instinct-aligned functional and strategic approaches that we can use to do the things we need to do to achieve InterGroup Peace in America.

Like Sun Tzu's famous *The Art of War*, *The Art of InterGroup Peace* outlines pathways to Peace and strategies that can help create Peace in various settings.

The book *Peace In Our Time* explains the learning process that resulted in all three of the other intergroup books being written. *Peace In Our Time* also shares thoughts about how each of us can reach our own level of commitment to being a culture of Peace for us all.

The book *Ending Racial, Cultural, and Ethnic Disparities in American Health Care* provides very direct support for the understanding we need to have about the care disparity issues we face as a country. That book explains how serious the disparities are today and outlines the systematic steps we should follow to make those basic health care disparities disappear for America.

The book *Three Key Years* explains the major learning gaps that exist for too many of our children today. The book identifies how we can help end the major economic gaps and even major incarceration disparities that cause Hispanic Americans to be three times more likely to be incarcerated and that causes African Americans to be six times more likely to go to jail than White Americans.

The *Three Key Years* book explains how all of us can work together to give the children from each and every group the best shot for success in life by exercising each child's brain in those key years when brain exercise truly strengthens brains.

All six of those books are intended to help create a culture of Peace and a reality of collective security and shared prosperity for us all as a country and a people.

There Is Serious Intergroup Anger in Our Country Today

We will need to do some serious work to achieve that outcome.

We have made great progress in a number of areas in our country — and we need to build on that progress — but the truth is that we also have significant levels of intense and growing intergroup anger in many settings.

We should not underestimate the scope, scale, or significance of that anger.

The facts are that we have recently had a number of very direct intergroup demonstrations, intergroup protests, and even some intergroup riots that show us how deep some of the anger levels are that exist in many of our settings in our country today.

Riots and various levels of community intergroup explosions can and do happen here. They happen with some consistency in a wide range of settings

when trigger events occur that unleash the underlying intergroup anger that exists today in those settings.

We continue to have major differences in the average economic status between our ethnic and racial groups today. We have learning deficits that exist between groups that are creating major problems in our school systems and sending too many people down lifetime paths of economic and educational disadvantage.

We imprison seven times more people than Canada and the incarceration rates for our minority populations range from three to six times higher than the arrest rates for our White Americans.

We have multiple areas of our country where we have significant levels of intergroup anger and internal division. We need to deal with that reality well now in order to keep it from damaging us at increasing levels as we become even more diverse in the future.

Anger Is Growing in Some Areas

The basic set of negative intergroup behaviors — the discrimination and the racism that triggered the specific questions that were the catalyst for the first drafts of this book more than two decades ago — still exist in this country.

We still have people in multiple settings with high levels of distrust, anger, and negative beliefs about people from other groups.

We need to understand how we can move past our most negative and damaging intergroup behaviors now and we need to understand how we can replace those negative intergroup beliefs and behaviors with a commitment to intergroup Peace. If we don't go down that pathway, we will find ourselves in a new and even more challenging set of intergroup conflicts in our future.

We need to pull back from dysfunctional and increasingly divisive tribalization and we need to focus on creating a level of intergroup Peace in this country — with Peace based on a shared and explicit belief system that is solidly

grounded on a collective and instinct-satisfying sense of being an American “Us.”

We can turn our diversity into a major asset. When we are truly inclusive, our diversity can be a great strength. We are collectively stronger in any setting when more of us in that setting succeed.

We need to appreciate and understand the benefits that are possible for us to achieve as an inclusive American Us.

We can be the strongest, safest, and most successful country in the world when we all function as an American “Us.”

We Need a Unifying Sense of “Us”

We need to create, sustain, nurture, and protect a unifying sense of being “Us” if we want Peace for America.

That can be done — but that level of Peace that is based at its core on being a values-based “Us” will not happen here unless we do the right things to make it happen. We need to understand clearly what those right things are and then we need to collectively do them.

Our instincts will need to be at the core of that Peace making process. That is the only process-relevant path that we have.

We can't ever get rid of our instincts. We can't eliminate them. We can understand them, however, and we can deal with them as our tools. We can deliberately and intentionally both activate our instincts and deactivate them — but we can never be free of them as being a key part of who we each are.

To create the Peace we want, we will need to work with and through our instincts to create instinct-supported enlightened behaviors. We also need our intellect and our ethics and our enlightened values to set the clear course for who we want to be.

We need our instincts to be our tools for enlightenment.

We Need to Have Our Cultures Serve Our Intellect

We need to have our cultures be the tools of our instincts. This book, *The Art of InterGroup Peace*, and *Peace In Our Time*, all explain how to do that.

We need to use our intellects to have our instincts and our cultures both serve us — instead of having our instincts taking over our lives and bringing us to bad, destructive, and dysfunctional realities and consequences... using our cultures as tools of destruction and division rather than as tools of healing and collective agreement and success.

We Can Use Our Instincts to Build the World We Want to Build

To work with our instincts, and to control their impact on our lives, we need to know at a purely intellectual level what those instincts are and we need to know exactly how and why they work.

We need our intellect to make enlightened decisions about the values and the core beliefs that we will choose to use to steer our lives and then we need to have our intellect use both our cultures and our instincts as tools to help us achieve those goals.

That is the primary purpose of this book. This book was written to help us understand our instincts and then use them to build the world we want to build.

Learning to use and direct our instincts in enlightened and strategic ways as tools instead of having our instincts simply invisibly guide us and subconsciously direct us can be useful to many of us at multiple levels.

We can use this set and package of insights in our workplaces, schools, and in our various communities.

We need to focus on our “Us/Them” instincts as a key part of that strategy.

Leaders in all settings will benefit very directly by reducing internal negative senses of “Them” and by expanding the internal and personal sense for the people in each setting to be “Us.”

“Us” can be at Peace with ourselves. “Us” tells the truth to “Us.” “Us” protects, nurtures, and defends “Us.” There are very good directions that our “Us” instincts take us in any setting when we function as an “Us.”

Peace is the right goal. This is the right time for Peace to be our goal. We need to create a basic functional path to Peace for us all that uses our instincts and our cultures as key tools to help us achieve that goal.

This book is intended to give us enough knowledge about our instincts to enable us to use them as tools rather than having us be the tools of our instincts.

Our instincts can damage us or they can support us on the path to Peace.

Support for the Path of Peace is the better choice.

We are all creatures of instinct — people affected in our thoughts, beliefs, emotions, and behaviors by the key instincts that make up the core of who we are. That reality can lead us to some very primal behaviors — or it can allow us to make enlightened decisions about how to use our instincts as tools to achieve enlightened objectives and goals.

The choice is ours. Knowledge is power. Now that we have that power and knowledge about those sets of issues and those functional realities, let’s use that power and knowledge well.

We have only ourselves to blame if we don’t get this right.

CHAPTER ONE

The Role of Instincts in Our Lives

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

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

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

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

Rational, Cultural, and Biological/Instinctive Thinking

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

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

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

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

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

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

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

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

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

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

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

We Are Cultural, Intellectual, and Instinctive

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

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

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

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

Some people who believe that we are primarily influenced by our intellectual perceptions of the world sometimes feel insulted by people who suggest that either instincts or cultures are the primary and most influential decision factors for their lives.

All Three Thought Levels Affect Us and Give Us Choices

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

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

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

From a pure process engineering analytical perspective, it is clear that all three of those factors are very real and that all three have their affect and impact on our lives. Each of them has its influence — and the degree of influence for each of us varies based on the circumstances of our own lives and based on the degree that we have personally chosen to use each approach to guide our own thinking at any given point in time.

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

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

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

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

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

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

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

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

Our intellect gives us the opportunity to make responsible, ethical, and morality based decisions about our behaviors and our lives — and the fact that we have that opportunity calls each of us to take advantage of it in an accountable and intellectually enlightened way.

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

We Need Our Intellect to Guide the Steerage Process

We need to have our intellect guide, structure, and run that process. We can do more than just have our intellect override our instincts and our cultures relative to individual behavior choices. We can take a process engineering perspective and we can have our intellect very intentionally change the processes and the

core beliefs that are relevant to both cultures and instincts for those sets of behaviors.

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

We can do that as an overall society and culture and we can do that very situationally in each setting where we interact as groups. We can use that insight and that intellectual tool kit in our schools, organizations, workplaces, and communities.

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

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

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

To do that from a pure process perspective, we need to use our intellect to define the explicit values we all want to share. We need to use our intellect to define the basic sets of behaviors that we want to have that can shape and guide who we are and that can define what we individually and collectively do.

We Need Our Intellect to Create Our Values — and Use Cultures and Instincts as Tools

Once we have set the basic behavior goals for our lives at an intellectual level and once we have intellectually identified our key sets of core values, then we can

functionally use both our cultures and our instincts as tools to do the work of making those chosen behaviors and those designated values our reality.

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

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

Cultures Need to Serve Our Intellect — Not Our Instincts

That is a new and better use for cultures.

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

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

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

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

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

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

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

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

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

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

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

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

We Can Make Our Instincts Work to Support Our Enlightened Behaviors

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

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

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

That needs to be our core strategy. We need to be very good at using both our cultures and our instincts as the tools of our enlightenment if we want to have any hope of success in creating an enlightened society and future for America and a culture of InterGroup Peace.

We Need to Understand Our Key Instincts to Use Them

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

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

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

Instincts Create Behavior Patterns

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

Instincts affect us constantly.

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

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

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

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

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

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

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

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

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

If That Universal Teaching Mechanism Existed — It Would Be Visible

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

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

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

There is no possible way that all mothers, as individual persons, could somehow simultaneously and independently invent all of those identical maternal behaviors or somehow unanimously, spontaneously, and collectively invent those same exact maternal emotions that would enable and reinforce uniform mother/child interaction activations and mother/child behavioral approaches and functions across all maternal settings.

Clearly, from a process analysis perspective, we can conclude that all of that consistency has a common cause — and we can also conclude that the common

cause is instinctive behavior. Instincts create those behaviors. We have maternal instincts and we have them everywhere.

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

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

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

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

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

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

We instinctively form families.

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

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

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

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

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

Instincts Consistently Affect Human Behavior

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

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

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

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

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

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

Other Species Have Some Similar Instinctive Behaviors

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

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

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

Each species of bears has the same set of obviously instinctive behaviors across their entire spectrum of mother bears. The nursing, nurturing and protecting behaviors that are done by each mother bear look very much like the nursing, nurturing, and protecting behaviors that are done by every other mother bear in every setting for each particular type of bear.

Instincts clearly anchor those sets of behaviors.

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

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

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

We Add Cultural Elements to Our Packages of Instincts

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

cultural thought processes and from our cognitive thought processes to the set of maternal behaviors that spring directly from our pure and primal mothering instincts.

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

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

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

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

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

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

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

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

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

Our Cultures Are Both Consistent and Creative in Achieving Instincts

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

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

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

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

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

We Use Creativity to Implement Our Instincts

That same basic approach of having an instinct satisfied and actualized in each setting in creative and innovative ways that are universally also very culture specific is a pattern we use for all of our major behavioral instincts.

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

The cultures we invent when we live in Arctic tundra are clearly different in key ways from the culture of the Sahara desert or a Pacific Island — but the

overall patterns created by our instincts for issues like family, property, loyalty, and turf all clearly fall into the same overall patterns at a basic level.

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

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

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

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

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

By contrast, the hierarchal patterns that exist for other species with hierarchal instincts tend to have a remarkable consistency and even significant rigidity from site to site — from pack to pack — and from herd to herd.

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

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

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

We don't use the same exact Alpha selection processes everywhere for every setting and for every culture. We have very innovative and creative intellects. We use our intellect to figure out specific processes for instinct actualization that fit each of the settings we are in.

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

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

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

The Processes We Create for Our Cultures Feel Right to Us

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

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

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

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

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

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

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

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

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

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

the rest of the cult following group and who will accept the cult leader as their Alpha chief.

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

Each group tends to create its own process.

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

We Use Judgment to Implement Instincts

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

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

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

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

Our Instincts Interact with Each Other

Knowledge is power. Knowledge is also functionally useful.

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

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

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

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

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

Some Instincts Stand Alone and Some Function in Packages

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

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

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

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

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

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

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

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

The next chapters of this book describe, explain, and suggest approaches for dealing with 12 of our basic instincts. Major portions of this book outline basically what each of those sets of instincts does both for us and to us... and

explains what we can do to use those instincts in the service of our intellect and in the context of the culture we want to create in each relevant setting.

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

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

We Need to End Discrimination Against Women

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

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

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

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

The 12 packages of instincts that are described in the next several chapters are instincts we need to understand if we are going to have any chance of building the culture of Peace that is outlined as a key strategy in the sister book to this book — *The Art of InterGroup Peace*.

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

We Each Need to Choose to Be Accountable

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

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

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

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

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

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

Enlightened Behaviors Should Be Our Goal

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

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

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

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

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

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

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

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

Knowledge Is Power – Ignorance Is Weakness

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

We far too often do not know at any level that our instincts are very directly creating our values and we far too often do not realize at any level that our instincts are triggering and shaping our emotions relative to those negative behaviors.

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

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

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

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

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

Unarmed, Disarmed, and Useless

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

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

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

CHAPTER TWO

Us/Them Instincts Divide the World into Us and Them

WE HAVE VERY strong instincts to divide the world into “Us” and “Them.”

We need to understand those instincts because when we do not understand their relevance and their impact on us individually and collectively, they create damage and make life bad for the people who they affect in negative ways.

Our minds take very different approaches at a very basic and very instinct-guided level to “Us” and “Them.”

When someone is an “Us,” we are protective, supportive, forgiving, and we tend to be ethical in our interactions and our behaviors. When someone is a “Them,” we are distrusting, antagonistic, and very territorial. We tend to do damaging and even evil things to “Them” with no sense of conscience, ethics, guilt, or remorse.

Those behaviors are the exact opposite of each other. Those values could not be more different. We are all subject to their influence in major ways without us being aware that we are acting and thinking in clearly instinct-guided ways.

They cause us to act and think in extremely important ways relative to other people and we just believe that our actions are “normal” reactions to those people.

The behaviors are consistent and the consequences are clear. It is generally bad to be “Them.” We fear “Them.” We suspect “Them” of evil intentions. We distrust whatever “They” say and we tend to oppose and resist whatever “They” choose to do.

We feel stress, discomfort, and anxiety when we are surrounded by “Them.”

In clear contrast to our reaction to “Them,” we tend to feel comfort and we feel safe when we are surrounded by “Us.”

We tend to support our us, apply our best ethical standards to us, and we tend to believe and trust what we hear or learn from us.

Those are all instinctive reactions, instinctive thought processes, instinctive emotions, and instinctive behaviors. Those very basic us/them sets of instincts exist and they influence how we think and how we behave in any and all settings where those kinds of group distinctions are perceived by us to exist and where they are perceived by us to be relevant.

We all need to recognize the fact that our basic packages of Us/Them instincts cause us to divide the world into us and them and to create very different values, thoughts, and behaviors for each of us based on which category people are perceived to be in.

We Can Use Those Instincts to Unite Us and Divide Us

That package of instincts actually gives us some very useful tools that we can use in the cause of intergroup Peace. We need to understand them well to use them for Peace.

Those instincts also very clearly create a set of major problems that we need to address skillfully and directly in order to both survive as a country and to collectively thrive as the people of America in each of our communities and settings.

The patterns created by those instincts are very basic. They are extremely powerful. They influence our thoughts, emotions, and behaviors. They are unfortunately persuasive as a key determinant of intergroup behavior in multiple settings.

Once we learn to recognize those behaviors as being instinctive, and once we know what they do to influence behaviors when they are activated, we can see

those behavior patterns, perceptions, and beliefs having direct impact on people all over the planet.

People everywhere instinctively divide the world into us and them. People everywhere very instinctively tend to treat people very differently based on which category people are perceived to be in.

Our Us/Them instincts and the thoughts and behaviors they create are very relevant for a very wide range of intergroup situations and intergroup interactions. We can activate them in almost any setting where we can identify different groups of people.

The most basic activation levels for those instincts happen with a high level of frequency relative to our tribal, clan, ethnic, family, and racial identities. Us/Them differentiations that relate to those categories of who we are, function constantly to help each of us determine who is us and who is not us in a wide range of settings.

At our most primal level, our most basic category of us is generally our family. People in all settings tend to activate us/them instincts in ways that make their family their primary us grouping.

Then, beyond family, we tend to identify as an us with groups that are the equivalent of extended family — our clans and tribes.

The next higher level of us for many people at that point are other people in their setting from their ethnic group or race. In multi-ethnic and multi-racial settings, people tend to perceive people from their own race or ethnicity to be an “Us.”

Each of those categories can activate our us/them perceptions and instinctive us/them behaviors in any setting where those categories are relevant to our interactions.

We Can Create Multiple Categories of “Us”

Our instincts give us a very flexible set of differentiation tools that allow for the creation of multiple categories of us that extend beyond family, clan, tribe, ethnicity, and race.

We have the ability to use our judgment and activate our sense of us relative to any sets of people who satisfy basic definitions of us that seem to be functionally relevant to us and who are believable to us as an “Us.”

That capability that we have to create and identify additional functional categories of “Us” is a very good thing because it allows us to function in positive ways relative to all people who satisfy a relevant category of “Us.”

That capability allows us to identify and even create other categories of “Us” and then to achieve and activate the more beneficial aspects of our “Us” instincts for people in each of the other categories of “Us” that we functionally create in any setting.

We actually have a fairly flexible and highly useful ability to trigger our best and worst sets of us/them instincts in both a positive and negative way relative to multiple other categories of group identity. We can and do identify a wide range of other sets of us and them — and that flexibility in creating those categories allows us to use the same packages of instincts in a wide range of settings for multiple intergroup types of differentiations.

Our instincts give us the ability to actually be very flexible in defining and delineating both us and them. That is an important reality because we tend to be very consistent in the various ways we deal with people in any situation or setting once those definitions exist for people and once our us/them instincts have been activated for any situation and setting.

Whatever categories of us and them exist in any setting or situation tends to have a direct impact on our behaviors and our thoughts in that setting. We tend to be aware in each situation and each setting of whether or not those instincts

are relevant and we tend to be aware of exactly who those instincts affect and define in each setting.

In each situation that we find ourselves in, we tend to very instinctively want to know who in that setting is an “Us” and who is a “Them.”

Those sets of instincts are triggered in communities, work sites, organizations and in schools of all levels. They are relevant to how we think and what we do in each setting where they are activated.

In each setting, we tend to be constantly aware of whether we are surrounded by an “Us” or whether we are in proximity to “Them.” We tend to know in each setting who is an “Us” — and who can be safely treated as an “Us” in that setting — and we tend to know who is a “Them” and needs to trigger the caution that is created by a “Them.”

We Feel Affinity for “Us” and Distrust “Them”

The differences in our comfort levels, perceptions, and behaviors that result from that set of perceptions can be significant. We tend to fear, distrust, dislike, and either avoid or damage anyone we perceive to be “Them.”

At the same time, we tend to feel an affinity for whoever we perceive to be “Us.” We tend to seek out and we want to be with a relevant “Us” when a relevant “Us” exists. It feels good to be “Us” and it feels good to be with “Us.”

We all have both the need and the desire to be part of a group of people who activates our “Us” instincts. Stress levels in our life are higher when we don’t have a functioning current “Us” alignment for our lives. Stress levels can be much lower and comfort levels can be higher for each of us when we do have a clear sense of being part of an “Us” in our lives.

We all have a universal tendency to want to be with other people like us. We tend to like and trust “Us.” We tend to feel a level of both safety and mutual support from whoever we determine to be our “Us.”

Any Level of “Us” Can Create Comfort

At a very basic imprinting level as individuals, we each tend to find comfort in being part of our families, our clans, our tribes, or in being part of relevant ethnic groups who can give each of us the instinctive comfort at a very primal level of being in an “Us” group.

We most easily fit into our family, clan, or other equivalent primal group as our source of group comfort. But we also can feel comfort when we are part of any other group that can functionally trigger our sense of being an “Us” for any situation or setting.

That other group that can trigger our sense of “Us” in a setting can be a team or an organization. It can also be fellow believers in an ideology or a religion.

This book describes a wide range of definitions for various group alignments and definitions that can define us to ourselves as us and then trigger our “Us” related instincts.

We can each find comfort in any setting being part of a group that can function in meaningful ways as an “Us” for that setting.

We look for those sets of “Us” in each setting. We want to be part of an “Us” in each setting because we tend to have an instinct-triggered expectation that the natural and significant benefits that generally result from being an “Us” will be likely to accrue to us in various positive ways if we can be included in the situation relevant category of “Us” that exists for that setting.

A wide number of basic categories of “Us” exist that can cause people to feel the comfort of being included in an “Us” grouping. Those same categories that define some people as an “Us,” however, can often cause other people in that setting to be perceived defined and treated as “Them.”

Each definition of “Us” can create its own set of mutually reinforcing and positive behaviors — and each definition of “Them” can trigger its own array of negative thoughts and self-fulfilling negative behaviors.

We Can Feel Stress Surrounded by Them

We can feel stress, anxiety, unhappiness, and even a sense of fear when we are surrounded by them or when we can't feel like we are included in a group that triggers our sense of "Us."

We tend to trigger powerful negative instinctive reactions to people who we perceive to be "Them." "Them" is a bad thing to be. We have strong instincts to dislike them. We have strong instincts to fear, avoid, compete with, and even do damage to "Them."

When sets of people in any setting perceive other people in that setting to be "Them," conflict often results. People do damage to "Them." The patterns of negative behavior that can happen relative to "Them" are far too common and far too clear. We need to take steps in each setting to minimize the perception that anyone is a "Them."

Ethnic cleansing happens to "Them." Racist and discriminatory laws and negative and damaging intergroup behaviors that happen relative to "Them" feel right to the people doing them.

In some settings, groups of people who are perceived to be "Them" are enslaved. In other settings, people bomb, kill, poison, and take various actions that damage people at a very personal level — feeling very right in doing evil things because the people who are being damaged are a "Them."

We very much need to understand how extreme our behaviors can be in both directions when we have those sets of instincts activated in our heads.

We think and act very differently relative to whomever we identify to be "Them." The differences in behaviors can truly be extreme. We often do bad and even evil things to "Them." The same exact people who are ethical, kind, and caring to their "Us" can be evil, cruel, and damaging with no sense of guilt relative to "Them."

Negative Us/Them intergroup behavior patterns exist in multiple settings. Those behaviors have left deep scars on human history in every setting. We

tend to be protective, nurturing, and supportive of our “Us” but we tend to fear, distrust, collectively dislike and do deliberate and intentional damage to whoever we perceive to be “Them.”

The behavior differences that we see — with the same people acting in extremely different ways — would stretch and exceed our belief and credibility level if those two sets of behaviors were not so obvious, so real, and so universal.

We Tend to Dehumanize and Demean “Them”

We tend to dehumanize “Them.” Literally. Quite a few tribal languages refer to the people of their own tribe as being “people” — or even “The People” — and those same languages often use words that describe the people from other local tribes as “animals” or as some level of subhuman semi-people.

The Japanese government only recently defined their minority groups to be fully human instead of being “aboriginal and semi-human.”

Derogatory, insulting, and demeaning names for “Them” are found in just about every culture’s vocabulary.

The list of evil behaviors that can result from the activation of those instincts is a very long list. We need to collectively recognize the reality of that long list of evil behaviors, and we need to understand why that list of evil behaviors exists.

Evil happens. True evil. Evil is an entirely legitimate and accurate term to use to describe many of our “Them” linked behaviors and our “Them” linked values and thought processes.

The historical record is painfully clear. We feel no guilt doing damaging things to “Them.”

In some settings, we actually enslave “Them.” People are being enslaved today in the Middle East for being “Them.”

We ethnically purge them in a wide range of settings.

Ethnic cleansing is happening today in The Dominican Republic and Myanmar with no one pretending that the goal is not to expel people from

those countries based on their ethnicity. Multiple other countries are also going through ethnic expulsions.

In extreme cases of us/them instinct activation, people strap bombs to their own bodies and people explode those bombs in settings where the explosion will kill “Them.”

People feel energized and motivated in a wide range of settings and situations where people have the opportunity to somehow damage “Them.”

People rarely explode those bombs in any setting where “Us” will be damaged or killed.

People are, however, willing to kill and people are willing to die in too many situations where there is a war with “Them” or a significant conflict between an us and a them and when people believe their own deaths can help to damage “Them” in ways that can help their “Us” win the war or avoid having their “Us” defeated by “Them” in that war.

The killing process that happens in each of those intergroup settings is very clearly focused on hurting and killing the targeted “Them.”

We Firebombed Dresden and Tokyo

The Kamikaze pilots from Japan in World War II who flew their planes into the sides of American warships in suicide missions to kill Americans would never have obeyed orders to fly those same planes into Japanese buildings in Hiroshima or Nagasaki or Tokyo if the result of those crashes would have been to kill Japanese people.

Those pilots in that war were willing to die to kill “Them” — but those pilots would not have obeyed orders to kill an “Us.” Those pilots would not have imagined being asked to kill “Us,” because that isn’t what our us/them behaviors and values cause us to do and that is not how our us/them instincts shape our thinking.

In that same war, the United States dropped atomic bombs on two of those Japanese cities and we killed massive numbers of non-combatant Japanese women and children in the process.

One of the reasons Hiroshima was selected as a site for the first atomic bomb to ever be dropped by any nation in a state of war was that there were no American prisoners of war currently being held captive in that particular Japanese city. Some other possible target cities for that horrible bomb had significant numbers of American prisoners of war. There were none in Hiroshima.

Our us/them instincts do allow us to do horrible things with no guilt when the people we do those things to are perceived to be “Them.”

We Americans also firebombed Tokyo in that same war. Many women and children were killed.

We also firebombed the city of Dresden in Germany at that same time.

Again, large numbers of women and children were killed by those firebombs — and we honored the aircrews who flew that mission into Germany and who took those lives because we American perceived Germans to be a “Them” in that moment and we considered the deaths of those women and the deaths of those children to be “collateral damage at an acceptable level” when our thoughts and values were guided by our instinct-activated pure and primal us/them intergroup context.

The patterns of behavior that occur when those instincts are activated are painfully consistent and they are very clear.

We Feel Stress Surrounded by “Them”

We discriminate against “Them.” We don’t want to be around “Them.” We very intentionally put processes in place that are intended to harm “Them.”

We have explicitly written multiple very explicit laws in our country that have been clearly intended by the people who wrote the laws to damage “Them.” We collectively dislike and distrust “Them” and we can each find ourselves in a

high state of personal stress at an instinctive level when we are surrounded by whomever we perceive to be “Them.”

That stress can be very real.

That feeling of instinct-triggered stress that we can each feel when we are surrounded by “Them” can be very unpleasant.

As noted earlier — and as discussed more fully in later chapters of this book — our instincts often use stress as one of the key neurological triggers that can influence us to act in ways that are instinctively choreographed and instinctively desired. Our instincts cause us to often feel stress when everyone around us is perceived to be a “Them.”

Why do we feel stress when we are surrounded by “Them?” Personal safety is a primary reason for that stress.

Our instincts that create that level of stress when we are surrounded by a “Them” are working to minimize the potential physical risk for each of us that we might face if we are each directly and personally damaged in some way by “Them.”

Our personal survival instincts are also both peripherally and functionally involved with that set of targeted us/them instincts that triggers that particular stress response.

Feeling stress when we are surrounded by “Them” can be a very unpleasant feeling, but that feeling stems from a useful and very practical set of intergroup instincts.

The truth is that avoiding “Them” can be a very good guidance and excellent steerage for us to get from our instincts. Across the planet today, we can see people being killed in many settings because those unfortunate people who are being killed ended up being in close and dangerous proximity in that setting to a relevant and malevolent “Them.”

The Sudan, the Congo, Iraq, Syria, and Kenya all are reporting very real horror stories that are very current right now about people in multiple settings who are being beaten, tortured, mutilated, raped, beheaded, and coldly killed

by other people from other tribes in each setting who perceive the people they damage to be a tribal, ethnic, and religious “Them” and who want to do damage to that particular “Them” however they can do that damage.

Wars Tend to Be Between “Us” and “Them”

Those patterns of human behavior have obviously been going on back to the dawn of human interactions. The historic wars across Europe and Asia and Africa all have been wars between groups of people who have been identified as being separate groups of people by their tribal or clan affiliations.

Major parts of Europe have been obsessively tribal for a very long time. The French and the Germans are functionally two separate mega tribes — with different histories, different languages, different cultures, and different tribal identities.

The Norwegians and the Swedes are two tribes.

The national day of celebration in Norway literally celebrates the day roughly two centuries ago when Norway was “liberated” from Sweden. That event of pure and simple ethnic separation is still celebrated every single year. But only in Norway.

The English and the Welsh are two tribes. If the Welsh ever achieve full independence, the date of legal separation from England is likely to become their annual day of celebration in the same way we celebrate the Fourth of July to commemorate our becoming free of English rule.

Each of the tribes of Europe — like each of the tribes in Pakistan or each of the ethnic and tribal groups in India or the tribes and ethnic groups of Sri Lanka or the major tribes in any of the African or Asian countries — tends to have their own tribal turf, their own tribal identity, their own tribal language, their own tribal structure, and their own tribal history.

The people in each tribe in each setting typically feel that their personal primary group alignment and their basic group loyalty levels are clearly and directly linked to their own tribe.

Turf wars almost everywhere have functionally been tribal wars. The packages we have of turf instincts that are described in more detail in the next chapter of this book tend to get activated in each setting very directly by those intertribal wars.

The combination of our turf instincts and our tribal instincts can create high levels of intergroup animosity, anger, and extremely damaging intergroup behaviors. Our us/them instincts both trigger and exacerbate many of our very negative turf instinct related behaviors.

Conscience free evil, destructive, and intentionally damaging intergroup behaviors can result from those turf and tribal instincts being activated as a mutually reinforcing package. Conflicts that bring all of those sets of instincts to bear simultaneously can literally last for centuries.

Us/Them Definitions Have Some Flexibility

We need to understand clearly how those instincts work and we need to understand how they impact both what we do and how we think. Doing some very negative things feels right to people because those negative things are aligned with those particular packages of instincts and because we tend to feel right when our behaviors and our instincts align.

One of the best and most useful things to understand about our us/them instincts is the fact that we can all expand our sense of us beyond just our own clan, family, or tribe.

That specific point about us each being able to expand our own sense of “Us” in relevant and useful ways to include other categories of “Us” is extremely important for anyone who wants to achieve intergroup Peace in any setting to understand. Expanding our functional and relevant sense of “Us” is a great tool that we can use in several ways in many settings to help achieve intergroup Peace for those settings.

It is very useful to have very flexible instinctive programming that lets us expand our sense and perception of us to include additional definitions of us.

We are fortunately not limited in our sense of who is “Us” to our most primal and basic categories of us. We can add other categories of us to our sense of who we are and each of those additional categories of “Us” can usually also trigger and support the best and most enlightened features of our “Us” packages of instincts.

We Can Expand Our Sense of “Us” in Useful Ways

We can identify many other categories of us that can trigger the same sense of positive and mutually supportive collective identities for people in a setting.

We can identify with people as an “Us” as a professional us — or as a corporate us. We can tie at an instinct-triggering level to our labor union as an us and we can relate to other people who share a religious belief with us as an us.

Shared beliefs are a good tool for creating a sense of us.

As individuals, we rarely eliminate, erase, or somehow get rid of our original and most basic primal categories of us, but we can each generally expand our most basic levels of us to include other people who are aligned with us in various ways and in various functional categories that we can believe deserve to be recognized as an “Us.”

When we create additional kinds of alignments, we can generally cause each new alignment to create a new functional category of “Us.” That process and that strategy can give us many of the benefits of being “Us” with those benefits spread across a different broader and more inclusive set of people compared to our original primal us groupings.

When we add an additional level of “Us” to our sense of who we are, we can generally extend trust, increase our level of ethical behaviors, activate a sense of conscience, improve interpersonal understanding and extend a sense of mutual support to the additional sets and categories of people who we include in our expanded definition of us.

We Can Align Around Beliefs, Affiliations, Economic Status, and Teams

A significant number of possible “Us” definitions can exist. We can create a relevant and functioning larger sense of “Us” around religion, political beliefs, economic status, professional affiliations, geographic linkages, employment linkages, and a shared set of values.

We can even create a very energizing situational sense of us that can be based on shared loyalties to an athletic team or to a work-related team of one kind or another.

We clearly can create a sense of “Us” for team members and we can even create a sense of collective us for team fans.

Our functional ability to situationally trigger that particular sense of team-allegiance based us for people beyond our primal us may have had its own historic origin as a way of creating aligned team-like behavior in various primal intergroup war settings or for primal group hunting situations.

In the war settings, whoever is collectively on one side in the war is considered to be a functional and situational us and whoever is on the other side in that same war is perceived to be a functional and situational “Them.”

In hunting settings, whoever shares in the process of collectively stalking and killing various animals for food can feel an affinity and a sense of “Us” with other members of the hunting team.

We Emotionally Reward People for Team Behaviors

Athletic teams can often trigger various sets of “Us/Them” instincts at a very basic level that can feel somewhat like both war team and hunting team behaviors. The ability to function as a team has so much practical survival value that our instincts tend to emotionally reward team members for team behaviors.

In many cases, our athletic team based senses of us tend to follow many of the same patterns that exist for our more primal categories of us. We can get psychological rewards from our alignment with our team members and we even

extend some of those feelings to other fans of teams at levels that extend beyond just the actual team members.

People who are fans of a team often feel a group connection with other fans of the same team. We can sometimes feel the comfort and the psychological rewards of being an “Us” from alignment with our fellow fans for a team.

We also can feel collectively aligned dislike with our fellow fans for the fans of other teams. In some instances, people can even feel collectively shared hatred for other teams and for their similarly aligned fans.

Fans and Team Members Wear Team Colors and Feel Like an “Us”

When our most direct team-related us/them instincts are activated, people can sometimes do various things as loyal fans that make little or no sense to anyone observing those behaviors who do not have the same triggered sense of fan loyalty.

People wear team colors, cheer collectively in ways that clearly trigger collective emotional reinforcements for each other, and can make various kinds of highly visible acts of team support a reality. People can overlook other differences with one another as both team members and as fans of team.

In some situations, dislike and even hatred of the other teams and other fans can actually be triggered in ways that can cause people to be damaged.

Soccer stadiums in a significant number of cities have very formidable chain link fences that exist to protect the fans of each team from the fans of the other team.

People have actually died and other people were badly damaged in multiple settings from instinctive us/them behaviors that happened before those fences were erected.

We Need to Avoid Activating “Them” Instincts

Overall, any time we perceive someone to be a Them, we tend to create and utilize a different set of values and ethical standards for our various interactions with “Them.”

When our us/them instincts are activated in their most negative ways, we can suspend conscience, feel no guilt in doing damage to them, discriminate freely against them, and look for ways to both avoid them and to do negative things to them when the opportunity to do negative things.

Because we know that those instinctive behaviors exist, we need to act in accountable, deliberate, informed, and intentional ways to keep us from activating our “Them” instincts in any setting. We need to keep those instincts from creating negative intergroup and interpersonal impact if we want to achieve and sustain intergroup Peace in any setting.

We Can All Be Saints – We Can All Be Sinners

Our us/them instincts have their very positive attributes that are triggered when we are relating to an “Us.” It can be a wonderful, positive, reinforcing thing to feel like an “Us” and to be surrounded by “Us.”

Those same instincts also can have a very negative side to them when we are relating to a “Them.” We can be damaged by Them and we can do damage to Them.

We need to avoid situations where “Them” is a relevant factor and we need to avoid perceiving other people to be “Them” in our various settings if we want people in those settings to be at Peace with themselves.

When those instincts are activated in a good way, we all have the core programming to be saints. When those same sets of instincts are activated in a bad way, we all have the programming to be sinners.

We clearly need to work on activating and sustaining our saint instincts and we need to work on de-activating our instincts to do sinful, disgusting, shameful,

evil, damaging, and destructive intergroup things to the people we perceive to be “Them.”

Choosing to activate our saint instinct packages clearly needs to be a tactic that we intentionally use to anchor a major portion of our intergroup strategy as we work collectively to create intergroup Peace for America.

We Feel Comfort Surrounded by “Us”

We all need to have a clear understanding of what those sets of instincts do and a clear understanding of how they affect our behaviors and our beliefs in any setting.

Our instincts can both inflame us and they can give us a sense of Peace, comfort, and well-being. Having a sense of well-being can be a very good thing. We can each often increase our personal sense of well being by deliberately doing things that are aligned with the various sets of instincts whose built in reward system is to trigger a sense of well being.

Romance can be instinctively triggered and can give us a sense of well-being. Nurturing the people we love can be aligned with our instincts to nurture the people we love — and that can give us a sense of comfort and well-being.

Simply being with “Us” — as both individuals and groups — can be one of those aligned behaviors that can generate positive feelings and trigger a sense of well-being.

Our us/them instincts actually can give us comfort and solace when we are surrounded by our “Us.” We tend to feel a sense of safety and security when the people around us are “Us.” It can be very pleasant to be in “Us” settings.

But, as noted earlier, we tend to feel insecure, anxious, and stressful when we are in the midst of “Them.”

It is often stressful and unpleasant when everyone around us in any setting is a “Them” of some kind. We all tend to be on constant alert about being surrounded by any “Them” — and we can feel stress to the point of panic if we find ourselves totally surrounded by “Them.”

That insecurity and that sense of situational stress that we feel when we are surrounded by “Them” can be justified in many cases by very longstanding patterns of negative intergroup behaviors that too often actually happen to people in intergroup settings. That sense of situational stress can be justified by knowing the history of intergroup damages that have been done to people in far too many settings for far too many years by various categories of “Them.”

That Sense of Stress Can Keep Needed Interpersonal Relationships from Building

The feelings of stress that can be instinctively generated by being in the presence of “Them” can create individual avoidance barriers that keep us away from anyone we perceive to be Them.

That instinct-triggered avoidance of “Them” can actually save lives in some settings because it can cause us to stay away from damage done by a truly dangerous Them.

That same sense of intergroup stress can also, however, create some challenging barriers and real obstacles to needed intergroup and interpersonal interactions today in settings where there is no functional threat and where we need people to interact with each other in Peaceful ways.

Those feelings of stress that cause us to avoid “Them” can create barriers to needed levels of interpersonal understanding, as well as creating barriers to intergroup trust.

We need to interact with one another across group boundaries as individual people in order to overcome and override some of our more stereotyped perceptions and interpersonal responses to each other and in order to create the kind of person-to-person relationships that can earn and support both interpersonal and intergroup trust.

That interaction between people at a personal and individual level can be difficult to set up and sustain when those particular interactions trigger stress and when we don’t know why the sense of stress exists.

We do a number of things in our society to end various kinds of segregation. We very intentionally create integrated workplaces, integrated communities, and integrated schools.

Ending segregation is a good thing to do — but the steps we need to take to end segregation can have the unintended consequence of creating dysfunctional levels of personal intergroup stress for whoever actually does the functional integration in any setting.

Being the First Person of Any Kind in a Setting Can Trigger Stress

Being the first person of any kind in a newly integrated setting can be stressful and even painful. Those instincts we each have to feel personal stress can be triggered by integrating a workplace or by integrating a school setting.

The first integrated students in any school setting tend to very naturally and inevitably trigger very directly instinctive feelings of stress for the integrating student. In our work settings, anyone who is from a minority group for any particular setting will often feel very similar and equally unpleasant levels of instinctive intergroup stress as part of the integration process.

When we understand that the stress we tend to feel in those situations is instinct-triggered, that understanding can help reduce the stress.

It is possible to functionally and intellectually learn not to feel and not to trigger that full level of situational intergroup stress when we are surrounded by what is, in reality, a non-threatening “Them.”

We can each learn not to feel that full level of risk-related stress in those non-threatening situations — but that requires a learning process about intergroup stress relief that usually needs to be individually learned by each of us for each of us and then that set of insights needs to be applied individually by each of us for each relevant setting. That is not easy to do.

If we intend to integrate workplaces and schools and other similar settings, we need to set up that learning process about reducing those stress levels for each of us. We need that learning focus and set of insights for people going into

for those situations because being stress free isn't how our instincts trigger us to feel in any setting when we have "Them" around us.

We Tend to Be on Perpetual Alert for "Them" Behaviors

We can each learn not to let those intergroup stress instincts be a barrier to interactions in any given situation or setting.

But even when we do learn and choose not to feel that particular "Us/Them" generated stress in those specific situations, we still tend to be on some level of perpetual subconscious and very instinctive alert once an instinctive sense of "Them" has been created for us in any setting.

Even though we can reduce the stress in those situations and even make the stress, itself, situationally disappear, we can't eliminate the state of mental readiness that is instinctively created for each of us by the perception of being surrounded by "Them."

When we are in any setting with people we personally perceive at some level to be "Them," at a basic level, we are always on alert. A very powerful perception of intergroup risk can be activated in microseconds by any behaviors or any words that make us feel that an active risk might exist in that setting.

Basic levels of intergroup stress can be reactivated in each of us if there is anything — any behavior or any spoken words in our interaction with the other person or with the other group of people in a setting — that can trigger a sense that the instinctive intergroup caution programs that exist in our brain deserve to be reactivated and that a real threat of some kind might actually exist in that time and in that place.

An insult — spoken or implied — or a threat of some kind — spoken or implied — can activate our us/them alarm system and instinctive reaction package in those situations very quickly.

The sad truth is that our us/them instincts are so evil and so dangerous in their worst manifestations, that it actually makes sense for us to be on intergroup alert. It is good for our overall self-preservation to have those particular packages

of alarm systems in place in our heads, even though they are not needed in most of those workplace and school settings in our country today.

There are villages in the world today where people are massacring other groups of people just for being some level of “Them.” There are also, sadly, streets in American cities today where gang turf and gang violence can take the lives or do real damage to anyone who is perceived to be a “Them.”

We have clearly not progressed as a population to the point where we can ignore the basic instinctive reactions we have to be wary of whoever we perceive to be “Them.”

We are not at actual risk of our lives in this country very often, but the risk is sometimes real and those sets of instincts actually can save our lives at least some of the time. Being relevant even some of the time is clearly a sufficient reason for us to keep those instincts in our behavior packages.

Even if the sense of intergroup risk is a false alarm 99-of-100 times, if it is real the other time and if being real in that one-hundredth instance means that a “Them” in that setting kills or badly damages us — then the highly cautious and usually unneeded instinct has real value. We only get to die once.

Having the warning bells going off incorrectly 99 times to save us once can be a good tradeoff and a valuable process even though it makes some interpersonal interactions uncomfortable and unpleasant in the non-threatening times and settings.

We Prefer to Live with Us

Those instincts we have to feel stress when we are surrounded by “Them” not only affect how we feel in our workplaces, our schools, and our organizational settings — they also influence our choices about where we live.

People who have choices about where they live and work tend to move physically into situations and settings where the people around them are perceived to be “Us.”

As a result of our higher comfort levels that tend to be instinctively generated when we are with other people like us, we tend to live with “Us” to a significant degree. Our major cities in this country all have very large areas where the people in each city have chosen to live in highly concentrated population percentages in neighborhoods with their own most relevant racial, ethnic, cultural, gender-aligned, or religious category of “Us.”

Every major city has its areas like Watts or Spanish Harlem or China Town where people live with other people from their racial or ethnic group.

We also have neighborhoods in a number of cities where we have higher concentrations of people who are gay, lesbian, bisexual, or transgender.

Those voluntarily segregated and ethnically concentrated areas of our cities increasingly are generating a sense of being group turf for the specific group who lives in each of those settings in disproportionately high numbers. Those issues and some of their consequences are discussed in the next chapter in the context of our turf instincts.

In any case, we tend to feel stress when we are surrounded by “Them” and we tend to feel stress when we are on “Their Turf” — also at a very instinctive level. Those issues each can create their own obvious barriers to intergroup Peace in some settings — and each of those issues can create areas where people feel comfort in being surrounded by a relevant category of “Us.”

Traitor Instincts Can Impede and Cripple Interpersonal Interactions

In addition to those barriers, we tend to have a huge barrier to interpersonal and intergroup interactions that can be created in various ways by our very powerful instincts to hate traitors and to never be a traitor.

People in every culture and group tend to hate traitors. One of the more powerful instincts we all have is the instinct to detest, abhor and — when possible — punish traitors.

We also each have a very strong instinctive pull to never ever personally be a traitor. Those patterns to detest traitors and to never want to be a traitor are also universal.

People in many settings punish and even execute traitors. Minimally, traitors tend to be shunned by the people in any group that has been betrayed.

Benedict Arnold and Minister Quisling are both infamous and well-known names because each of those people was a high level and very visible traitor to their countries. Calling someone a Quisling is a term of derision and contempt in many settings. Calling someone a Benedict Arnold is generally also an intentionally insulting thing to do.

Benedict Arnold moved directly to England after his unsuccessful attempt at treachery in this country. He was a traitor to our country in the Revolutionary War. Because he had been a traitor in this country, he fled to England.

He was actually not accepted by many of the people he later interacted with in Britain. He was not accepted there even though he had actually been a traitor to America to serve the British cause because people everywhere tend not to respect traitors who are traitors for any reason.

That traitor instinct package is worth mentioning, describing, and understanding in a book on the packages of instincts that are relevant to achieving intergroup Peace and in a chapter on intergroup relations and our us/ them instincts because when we are each reluctant to do anything that resembles traitorous behavior, it can be very hard for us as individuals to do what needs to be done to create the friendships and to build the direct interpersonal linkages that we need to build across group lines to create intergroup Peace in America.

It Can Be Hard to Create Relationships While Being Called a Traitor

It can also be very hard to reach across group lines to befriend someone from another group if the people in your own group accuse you of being a traitor for creating those contacts and for making those attempts to be friends with those “other” people.

To achieve a state of trust and to attain a level and scope of direct intergroup and interpersonal relationships that can keep people from simply stereotyping, depersonalizing, and perceptually dehumanizing people from other groups, we need to create ways for people from all groups to personally get to know people from other groups as people.

We are all people. We need to make direct and personal contacts as people with people.

We need to build 1-to-1 — people to people — relationships. We need to create friendships on a person-to-person level across group lines.

We need people to get to know each other and to like each other as people — not as stereotypes.

That process of getting to know people as people is obviously less likely to happen when a number of people from our own group call us traitors when we establish those kinds of relationships and when we create those kinds of contacts with people from other groups.

It is even less likely to happen when we, ourselves, feel at a very personal level that we are somehow explicitly and directly betraying our own group by creating that kind of relationship and that level of friendship with someone from another group.

We too often can police ourselves out of the opportunity to move past depersonalization into personalization when we fear that doing the personalization process directly with a person from another group will somehow make us a traitor to our “Us.”

So we sometimes avoid taking direct actions relative to other people that could cause the sets of feelings and perceptions to be activated that we need to create relative to both interpersonal understanding and interpersonal trust.

School Cafeterias Sometimes Segregate Themselves

The patterns of intergroup behavior and the highly problematic interpersonal interactions that result from those traitor instincts in many settings are very familiar to us all.

Children in many schools sit in the cafeteria in settings that have been voluntarily, spontaneously, and functionally very clearly, directly, and completely segregated by the children themselves by race, religion, culture, or ethnicity.

White kids who try to sit with Black kids — or Black kids who choose to sit at table with White kids — can find their own groups being hostile to them for crossing that line and can find their old group members angry with them for making those kinds of contacts with the other group.

In some schools, Black children put negative peer pressure on any Black children who enroll in what other Black students call “white” classes. Likewise, White children who join activities where the other participants are black or brown or yellow can end up being both criticized by their White friends and peers for taking those steps and sharing those activities.

The patterns and the responses are both familiar and clear.

The Children Who Reach Out Can Be Called Traitors

In many cases, the children who reach out to people from another group can also end up not being accepted by the new group because they seem to be a traitor to their old group and because the new group doesn't welcome them at any level.

Terms of derision for the people who make various kinds of attempts at intergroup sharing and relationships are common. Calling someone an “Uncle Tom” can be a very deliberate and intentional insult — as can using the term “Oreo” to describe someone. Oreo is meant to be an insulting term indicating that a person is Black on the outside and white on the inside.

Likewise, when Native Americans call someone an “Apple” — red on the outside and white on the inside — it usually isn't intended as a compliment.

Calling someone names or shunning people in their original groups because they have interacted with people from other groups doesn't happen in every school setting or even in every community, but it happens often and when it does happen, it can create real barriers to intergroup learning and personal understanding for the students because it ends intergroup contact and intergroup dialogue, and stops and prevents badly needed trust-building interpersonal interactions.

We Need People to See People as People

To help groups of people see each other as people, it is important to have intergroup contacts happening between people. That needs to be part of our strategy for intergroup Peace.

We need to create real and valid friendships across various group lines. Intergroup friendships need to happen between individuals so that intergroup trust is more likely to occur between groups.

Our traitor instincts can create real barriers to those interpersonal and intergroup relationships at multiple levels.

Understanding Those Instincts Can Reduce the Barriers

Those barriers can be overcome for many people when the people involved understand that those specific sets of traitor-related instincts exist and when the people who are reaching out individually chose to ignore the feelings of wrongdoing that our traitor packages of instincts can trigger.

Those feelings about being a traitor of some kind can often be ignored or softened by each of us with some level of comfort when those factors are felt and when their purely instinctive origin is clearly understood.

It is possible to functionally ignore or overpower that particular feeling of wrong doing when we know that the feeling of wrong doing is purely generated by our instincts and when we can know intellectually that we are actually doing

nothing wrong for our “Us” by reaching out to create those relationships with people from the other group.

Those instinctive barriers can be significantly offset and they can be defused both collectively and individually when we each recognize the extremely important fact that Peace benefits all groups — including our own group.

The sense of being a traitor can be de-energized when we realize that the likelihood of achieving Peace and the likelihood of achieving all of the benefits that result from Peace for our own group increases for our own group when we interact on a personal level with people from other races, other ethnicities, and other cultures in a positive, open, and trust-enhancing way.

Instead of being a traitor to our group because we have built those relationships, the truth is that we are actually making our own group both better and stronger — and we are clearly making our own group safer — because we have created and are maintaining those intergroup contacts and those interpersonal relationships.

We Need to Create Win/Win Outcomes for an Inclusive “Us”

We need to look at the issues created by our us/them instincts and we need to put strategies in place that can both create a culture of Peace for America and a sense that we can all be united by our beliefs in ways that let us function as an American “Us.”

We need to be an American “Us” anchored by our values and our beliefs — and we need to create a strategy for Peace that involves us all as a values-based and mutually supportive American “Us.”

We will be stronger as a country when we include all of us in the American Dream. We will be stronger as a country when each of the groups that make up the complex and diverse fabric of America can benefit from us being who we are and doing what we can all do to invoke our diversity as a strength and not an impediment.

The key is to stop activating our internal sense of “Them” in ways that divide us and to very intentionally and effectively activate our internal and inclusive sense of “Us” in ways that will unite us.

Our us/them instincts need to be an asset to us. Our us/them instincts will always be with us. We can’t erase them or make them disappear.

Our Us/Them Instincts Will Unite Us or Divide Us

Those sets of us/them instincts will either divide us or unite us — and being united is better at every level.

Being united is a strength and an asset. Our diversity gives us streams of creativity and channels of energy that can make us both stronger and safer as a nation at Peace with itself that is succeeding at multiple levels.

That can be done.

To achieve those sets of goals, we need to have a set of shared beliefs. The final chapter of this book outlines those shared beliefs.

To achieve those goals, we also need to use our cultures, our paradigms, and our belief systems as tools for safety, synergy, and Peace.

The same sets of instincts that cause certain behaviors to “feel right” can cause us to “feel right” when we are acting in accord with our instincts and when our actions are aligned with our belief systems.

To create that alignment, we need to understand both the instincts that build cultures and the instincts that organize our thoughts into the tools that we use to understand what we do and why we do it.

Those are the next sets of instincts that we outlined in the next chapters of this book.

Our most important immediate goal we have in almost every setting is to stop creating a sense of “Them” for various components of who we are. We can’t afford to have the thought processes and energies created by perceptions of “Them” drive our thinking and our behaviors in any of our settings.

We need to be us — to us and for us — and to harvest the bounty for us all that being us can create.

We also need to be an “Us” to survive as a people — and we need to very intentionally activate our survival instincts as a key tool for that process.

CHAPTER THREE

Our Instincts to Survive Need to Point Us Towards Peace

THERE ARE VERY few instincts more important or more powerful than our instincts to survive.

Survival instincts can have a major impact on our lives whenever they are activated. We each have very powerful instincts to survive and those instincts tend to become the top priority motivation factor for our thinking and for our actions whenever those instincts are directly and situationally relevant to us.

Whenever we have a clear sense that our survival is at stake, we act in ways that can increase our chances of survival. We can set aside the other issues in our lives to focus our energy and our attention on surviving.

When our survival is at immediate risk, we trigger crisis-based energy levels and can often do important, meaningful, and even heroic things to survive.

When we collectively have the clear and believable sense that our survival is at longer-term risk, we tend to act with high levels of collective intelligence in ways that are aimed at reducing or eliminating that long-term risk.

Whenever we believe that our group survival is at risk, that belief can create and drive aligned behavior and aligned activity as a group in ways that are perceived to be integral and needed to help our group survive.

In any situation or setting where our actual survival instincts are activated, they tend to channel our thinking and structure our priorities.

It is nearly impossible to ignore those instincts when they are activated.

We actually share that specific set of instincts with a wide range of other living things. Survival instincts drive behaviors at significant levels for many kinds of living beings.

We are no exception. Survival instincts clearly exist for people today in every setting and those instincts have obviously been relevant to us for our entire history.

Our Survival Instincts Are Relevant to Peace

Our survival instincts are relevant to a book about the instincts that affect intergroup interactions and intergroup Peace for three main reasons.

One reason for those instincts to be included in this book is that it actually makes strategic sense for us to activate our long-range survival instincts now in the interest of intergroup Peace.

We are becoming much more diverse at a rapid rate — and we will need to deal well with that increasing diversity or it could destroy us — or at least damage us badly in a wide variety of settings and ways.

That is a very real and very immediate risk to us as a country at this point in our history.

We need to have people in our country understand and appreciate the fact that our survival and our future chance of success are both actually at risk at several levels today because of our basic us/them packages of instincts. We need people to understand that our chances of survival will be enhanced by achieving intergroup Peace and by keeping our most negative intergroup instincts from being activated in dangerous, dysfunctional, and destructive ways by our increased diversity.

We need to use our most positive “Us” instincts to help bring us together in intergroup settings in ways where we need to be aligned in the interest of intergroup Peace, and we need to keep our “Them” instincts from defining how we interact with one another.

We Need to Not Damage Other People Based on Survival Instincts

The second reason for us to understand those sets of instincts at this point in our history is that we need to be very careful to not activate our survival instincts in ways that cause us to damage other people in any setting.

We are at risk of having that happen in a number of settings.

If we believe that other people in any setting threaten our individual or group survival, then we are likely to have our survival instincts guide us to negative behaviors that are intended to damage the people who we perceive to put our survival at risk. We need to avoid damaging people because those survival perceptions are activated.

Intergroup Peace needs to be our collective goal as a country and it also needs to be our goal in every local setting at this point in our history.

We need to be very careful not to have our survival instincts in any situation or setting negatively affect that goal and skew our thinking and our behaviors in ways that will make it difficult or impossible for people in any setting to work together in the cause of Peace.

If we are in any intergroup situation — in any community or setting — where we have a sense that the people from another group are putting our survival or the survival of any people from our group at risk, then that perception can cause our survival instincts to prioritize our thoughts and to guide our behaviors in damaging ways against the other group.

We need to be very sure not to activate survival instincts in our various settings when intergroup incidents occur that create intergroup division at an intense and threatening level.

The third main reason why our survival instincts are directly relevant to intergroup Peace is that those particular instincts — when they are situationally activated — can both cloud our minds and have us fall from an enlightened perception of who we are and how we should behave to a more primal and divided sense of ourselves and our most appropriate behavior.

It can be a short and slippery slope from perceiving other people in a setting to be part of an us and having an incident or event occur that seems to tell us that the other group is actually — at their core — a dangerous and threatening “Them.”

When that happens, we can very easily fall back into both thought processes and behaviors that are aimed against the other group as opposed to thought processes and behaviors that support that group.

Inflammatory trigger events can activate our group survival instincts at dangerous levels — and we need to be very careful not to allow that to happen.

Economic setbacks or environmental crisis can trigger similar risk factors.

There are each very real and valid concerns and opportunities.

We Need Survival Instincts to Unite Us – Not Divide Us

We need our survival instincts to unite us — not divide us.

We are, in fact, in danger and at risk at a very real level for serious intergroup anger and significant intergroup damage as a country — and we need to use a shared understanding of that very real danger in ways that can help us mutually activate our long-term survival instincts in the cause of Peace.

The danger we face from intergroup interactions that trigger negative intergroup instincts is very real. This book explains that danger in more detail in multiple places.

Our growing diversity both puts us at survival risk at multiple levels — and our growing diversity also gives us an opportunity for collective safety and collective gain if we act in aligned ways to help each other succeed in meaningful ways.

We all need to clearly recognize that we are becoming significantly more diverse as a country and we are becoming much more diverse at a very rapid rate. That diversity can trigger some very negative instinctive behaviors if we let it pursue some very natural intergroup channels.

We need to respond well to our growing diversity or we will find ourselves in multiple intergroup situations where our survival instincts will be activated and will be extremely relevant in a very negative and damaging way to our thinking, our values, and our behaviors.

Our growing levels of diversity can all too easily lead us to very real situations where people are at clear risk of threatened survival and where we could end up damaging each other as groups in multiple settings.

Our Survival Is Threatened by Becoming a Tribalized Country

The risk is real.

The truth is — we will either achieve intergroup Peace in America or we will become just another tribalized and divided country at war with itself.

That is not a theoretical or hypothetical concern for our world today.

Other multi-ethnic, multi-tribal countries across the planet have major and damaging internal intergroup wars now. Civil wars have killed millions of people in intergroup conflicts. More than 50 million people are displaced today by the growing array of internal intergroup conflicts that are happening in many multi-ethnic countries today.

Most countries do not deal well with internal diversity. Many countries who did deal well with internal diversity in the past are finding themselves facing increasing levels of internal conflict today.

Immigration is a key cause for that concern.

Many other countries who were not very diverse in the past are finding that immigration into their countries by people from other ethnic groups is creating major categories of intergroup difficulties, intergroup stress, and even direct intergroup conflict.

Our Diversity Can Be an Asset or a Threat

In our own situation, we are rapidly becoming one of the most diverse countries in the world. The majority of births in this country last year was from our

minority families. We are very diverse now and we are accelerating our level of diversity.

Our growing diversity will either become a great strength for us all — as we benefit from including more people in the American Dream — or it will become a source of division and a trigger for intergroup conflict and intergroup anger.

If we do not know how to deal with those issues in an intentional and strategic way, we are in real danger of having our instinctive behaviors steer us into a pathway that will effectively threaten both our success and our survival as a country.

We very much need to avoid activating our us/them instincts in a negative way that will lead us to the worst sets of “Them” related behaviors.

We need to focus now on the question of how we can use our instincts to be an “Us” to avoid war and conflict and how we can use our “Us” linked instincts to create and protect a functioning level of intergroup Peace in America.

To achieve that strategy for intergroup Peace in the interest of our success and our survival, we need to deal effectively now with the various subsets of our instincts that have the greatest impact on our behaviors and on our thoughts relative to other groups of people.

We Need to Understand Our Basic Packages of Instincts to Succeed and Survive

The next several chapters of this book are intended to improve our chances of both survival and success by addressing, describing, explaining, and outlining 12 of those key sets of relevant instincts. This chapter deals most directly with our need to activate our survival instincts in the interest of Peace and to avoid activating our survival instincts in ways that divide us and destroy both Peace and the opportunity to create Peace.

The previous chapter of this book — Chapter Two — dealt with our very powerful packages of instincts to tribalize, to split the world into us and them

and then to do evil and damaging things to them. Those specific sets of instincts clearly threaten our survival... both as individuals and as a country.

Those instincts drive intergroup thinking and they drive intergroup behaviors very directly — both in our country and in every other country in the world.

Those instincts to love and protect “Us” and to hate and damage “Them” are clearly sets of instincts we need to understand and manage in order both to assure our survival and to create intergroup Peace.

The other chapters that deal with our problematic instincts deal with our instincts to detest traitors, to build cultures, to construct paradigms, to define and defend turf, to build hierarchies, to innovate, and to function as both teams and mobs.

Turf, hierarchies, Alpha and Beta behaviors, and the instinct-aligned behaviors that are created when we function as either teams or mobs all have very direct impacts on intergroup interactions in ways that are very relevant to both individual and group survival and to both intergroup Peace and to our survival as a thinking people.

Our instincts to innovate and to decorate — and to be collectively and individually inventive and creative — are actually also functionally relevant for — and useful to understand — relative to our intergroup behaviors and to intergroup Peace.

We will be well served — and our chance of survival as a country will be increased — if we use our creative instincts to create a set of shared behaviors and intergroup communication approaches that can help bring us together at multiple levels to be a nation at Peace with itself.

We can reduce intergroup risk by increasing intergroup understanding — and we need our best creative minds and our best communication tools to help with that process.

We Need to End Discrimination Against Women, as Well

The first addendum section in this book deals very directly with our unfortunate packages of instincts and our very dysfunctional and damaging culture-based rule sets and behavioral expectations that have caused us to discriminate far too consistently and far too negatively against women in far too many settings.

That particular package of unfortunate, dysfunctional, and damaging “sexism” oriented behaviors that we see in so many areas and in so many ways is important enough to deserve its own addendum section for this book and to merit its own set of proactive strategic, tactical, and functional responses, insights, and goals.

We have made significant progress in this country on many of those sets of issues. But we need to continue further down our most enlightened pathways relative to key issues of gender related discrimination and oppression if we want to benefit most completely and universally from being an inclusive country at Peace with itself that is stronger and more successful because more of us are successes.

Other chapters of this book explain how our instincts do their work and explain our history as a country in the context of our instinctive behaviors.

Our survival chances are enhanced if people understand both our current realities and our historic realities — and if we have a clear sense of what we need to do now to harness our instinctive behaviors, our cultures, and our paradigms in the service of our success, our survival, and intergroup Peace.

All Saints/All Sinners and All Capable of Choice

That entire set and array of instinctive intergroup behaviors can guide us to positive, beneficial, and enlightened behaviors relative to one another.

That same set of instincts can create real risk and can steer us to ugly, evil, cruel, and intentionally damaging interactions with one another. Those negative behaviors and those negative thought processes are relevant to our survival instincts because they can put both individual and group survival at risk.

Each package of intergroup-relevant instincts has the ability to generate damaging, destructive, divisive, and dysfunctional value sets and behaviors, and each set of intergroup-relevant instincts has components that can help us to act in enlightened, progressive, positive, collaborative, and mutually supportive ways with one another.

At this point in our history — to both succeed and survive — we need to understand all of those instincts and what they do to and for us — both individually and collectively.

We will increase our chances of survival and of success in those areas when more people have clear and significant understanding of the role and the impact of our instincts on our behavior and thought processes today. Our instincts usually do their work and have their impact on our thoughts, emotions, and behaviors without us being clearly and intellectually aware of their influence or cognitively aware of their impact on us as a relevant factor, function, or issue.

We are more likely to avoid the risk created by those instincts when we each understand those instincts and the risk they create.

Our risk is higher today because we each tend to very simply do what our instincts guide us to do in each setting and in each situation. We do that because we don't know instincts are involved and because it "feels right" to follow and do our instinct-aligned behaviors.

When We Understand Instinctive Thinking, We Can Make Intellectual Choices

Our interactions with other people tend to be choreographed by our intergroup instincts without us having any sense that the choreography is actually happening. We need to each have a much clearer sense of that process and the choreography involved so that we can be our own choreographers.

We need to better understand that whole process, so that we can make it serve as a tool for our values and our beliefs.

We will not free ourselves from having lives that are influenced and guided by our instincts. We will always have our instincts. No one can become instinct-free.

Our instincts will always be at the heart of our interactions with people and with groups of people.

In the interest of our long-term survival, we can choose, however, exactly how we will allow those sets of instincts to influence us.

The choices we get to make are very real. We can choose to use each package of instincts for good or we can choose to use those instincts for evil.

Those instincts can create safety, and they can put us at real risk. Those instincts can create alignment, or they can create division.

Those instincts can trigger humane behavior, or they can enable and empower inhumanity.

At an intellectual level, when we understand the mechanics and the consequences of our key choices — we can choose to be saints or we can choose to be sinners.

We need to make conscious and enlightened choices about which path we will take, and we need to make those conscious and enlightened choices now because our increasing diversity as a country is making those choices very relevant to us all today.

We Need a Values-Based Sense of “Us” to Survive

This book believes that we each should make the intellect-based, ethical, and enlightened choice to intentionally align with the specific instinctive behavior patterns and with the specific cultural value sets that will help us create both intergroup Peace and build and protect a society where being mutually supportive is both a key shared value, a survival tool, and a shared skill set.

We can do heroic things when that is needed to ensure our survival. We can work extremely hard when our survival is at stake and when working hard can

save our lives. We can do hard and substantial things to help both ourselves and the people we care the most about to survive.

We all have seen the usual and customary impact of our survival instincts in multiple settings. Film, literature, and history books are full of heroic survival stories.

There is no doubt that survival instincts exist and there is no doubt that we act and decide in the context of those instincts when they are activated. We need to now do intelligent things in the context of those instincts to create intergroup Peace and we need to be ready to face the various kinds of crisis that can damage us as a country in a number of ways if they occur and we let those crisis divide us rather than unite us.

Survival Instincts Create Both Conflicts and Alignment When Disasters Strike

Our basic survival instincts can clearly cause us to make decisions about ourselves and about other people that are aimed at increasing our own chances of surviving.

There is no doubt that we will face future situations that will create a sense of risk and danger for us all. Floods, droughts, hurricanes, and other natural disasters will put people at risk. Environmental crisis will put people at risk.

We know that we can expect various levels of economic crisis that will put people at risk.

Our infrastructure has many key components that are fragile and we can expect that some aspects of our infrastructure will either fail or be damaged in meaningful ways by people who want to do us harm.

Each of those risks has the ability to trigger our survival instincts in ways that could either pull us together or tear us apart.

We need to be ready to function as an “Us” when our infrastructure breaks or our environment goes into crisis.

Any major immediate threat in any setting can cause us to act in that moment of crisis in whatever ways we feel can help us survive in that moment. Survival tends to trump our other priorities at any time when survival is relevant.

We can and will do frantic, immediate, and even heroic things to avoid being stabbed or cut or shot. We do heroic things to avoid a flood or to flee a fire. We can do highly motivated things to avoid being murdered or to avoid having our food supply stolen.

If we are attacked, we can generally feel very right in defending ourselves in various ways if the things we do to defend ourselves will increase the risk of our survival. Our personal rules for our own personal and on-going behavior relative to other people can change significantly when we are threatened.

We need to be very sure that we avoid situations where people act in unethical ways — either as individuals or as groups — toward other people in response to either survival instincts or fear.

The best way of resisting the temptation to do an evil thing is to make sure that the triggers for that temptation to do evil do not exist. We need to think strategically in terms of not putting people into settings and situations where either survival or fear trigger our most negative intergroup reactions and our most damaging intergroup behaviors.

The Art of InterGroup Peace book explains both how we can bring ourselves into intergroup alignments and how we can prevent or soften the activation of our most damaging instinctive beliefs and behaviors. *Peace In Our Time* also points us to aligned sets of behaviors that keep our survival instincts working for us collectively rather than having them divide us.

Both Immediate and Long-Term Danger Can Motivate

Chapter Twelve of this book also outlines the basic set of very effective motivation triggers that we can use to cause people in any setting to come into alignment as a group and to function in group-like ways.

Danger is the most powerful motivator for people shown on that alignment trigger pyramid — followed at the next level up the continuum by the sense of having a common enemy.

Creating a sense of danger or a sense that a common enemy exists can trigger aligned behaviors for people with a high level of power and consistency.

Both immediate and longer-term threats to our survival can generate instinctive survival responses that affect how we interact with other people and with other groups of people.

We will clearly face some significant challenges in the years ahead relative to environmental issues, economic issues, or infrastructure incapacity or failure. If we have problems with our water supplies, our power grid, or our communications linkage tools, then we could find ourselves with survival instincts very legitimately activated in at least some settings.

We need to respond to those challenges as an “Us” and not let “Them” divide us into groups that are each aiming to optimize their own group’s survival potential and status.

We can do very negative things to other people individually and collectively when we feel that the other people threaten either our individual or collective survival.

Those negative responses to other people tend to “feel right” if they are aligned with our survival instinct. Those negative intergroup behaviors can feel particularly “right” if they are activated in the context of us perceiving the other relevant group in the most negative context of the “Us/Them” instinct packages that are outlined in the next chapter of this book.

Our very powerful instincts to divide the world into us and them very consistently create behaviors, perceptions, thought processes, and values that can exacerbate and reinforce our survival responses.

We Need to Use Survival Instincts to Build the Cultures We Need for America

We need to build a culture of Peace for America that will help us all survive our worst and most dangerous us/them instincts and to capitalize on the best features of being “Us.”

We build cultures in every setting to help us achieve both our instinctive goals and our intellectual goals. We need to use the culture building tool kit well to give us the best chance of both thriving and surviving as a country.

Our cultures have the potential to be a key survival tool for us as a country — and we need to use that tool well.

CHAPTER FOUR

We Instinctively Build Cultures

AN INSTINCTIVE BEHAVIOR we see in every setting is that the people in each setting build cultures.

Cultures are, at their essence, sets of behavioral expectations for the people in a group or setting.

We build cultures everywhere.

Every group of people creates a culture for that group of people. The cultures tell the people in the group what to do and what not to do in the context of the group and its culture.

The whole process happens instinctively. We feel an instinctive need to build the key elements of a culture every time we form any kind of group.

The pattern is universal. We create cultures in every setting where we have people in groups. Each group creates its own internal rule set for group functioning.

We feel great instinctive discomfort if we are in a group setting and the group doesn't have its own set of expectations about how people in that group setting should behave.

Our cultural expectations tell us what we should do and what we should not do in each setting.

Our cultures function at a very direct level as a major tool for our instincts. The basic pattern we use is that our instincts set our goals and our cultures then give us pathways to use in each specific setting to achieve those goals. Our cultures actually help us achieve our entire package of instinctive behaviors.

Our cultures have the instinct-linked ability to cause some behaviors to feel right and to cause some behaviors to feel wrong for each person in the culture.

That ability to make specific behaviors feel right or wrong gives cultures great power over our lives.

We build cultures wherever we have groups of people in any group setting. The fact is relevant to his book because the cultures in any setting can encourage and support intergroup Peace in that setting or they can incite and inflame intergroup division or conflict. Both consequences can and do result in various settings today from the cultures that have been built in each setting.

At this point in our history, we need to use our culture building capabilities to guide us in the right paths relative to intergroup understanding and intergroup Peace and we need to use our cultures to help us avoid intergroup conflict and division.

If we don't use our cultures well relative to our intergroup objectives, there is a high likelihood that our cultures will be impediments to Peace and there is a good likelihood that our cultures could even be facilitators of intergroup conflict.

There are many areas of the world where that set of cultural realities is creating major intergroup problems today.

Lines Create Their Own Cultures

We build cultures everywhere.

We clearly need to understand the very strong set of instincts we have to build cultures. The impact of cultures has already been mentioned several times in this book. It is also a key feature of *The Art of InterGroup Peace*, *Peace In Our Time*, and *Cusp of Chaos*.

Each of those books explains that every setting involving a group of people tends to build a functioning culture of some kind for the group and the setting.

We have multiple levels of cultures. Some cultures can be elaborate, fully structured, and complex, and some of those more elaborate cultures can literally last for centuries.

Other cultures can just be the simple set of structural rules that are formed on the spot to accommodate the functional needs of the people who are in some situational group context in a given setting to create a functioning culture for people to use for that particular situational setting.

People standing in line to buy or do something, for example, can form a culture for the line that identifies the set of rules and the expectations that exist in that time and in that space for that particular line.

Line cultures are everywhere that lines form. That is universal. The line cultures that are formed are not, however, all identical.

Different countries and different settings tend to have somewhat different line behavior patterns and tend to create slightly different expectations for their line cultures.

In some settings, a person in line can “hold a place” for another person in a way that functionally allows the other person to arrive later and still join the line. Some settings allow that rule. Other settings can have line members become angry and even inflamed and situationally violent if someone tries to “hold a place” for someone else and can be angry and even enraged if a person who arrives to the line later attempts to enter the line in a way that is out of context with the relevant line rules.

Rules on “bio breaks” vary from line to line. Rules on sitting, standing, or lying down can also vary from line to line.

In any case — when a line culture has formed — there tends to be a situational collective expectation by the people in that group setting that the people in the line will abide by that culture. That process tends to be self-reinforcing. Members of the line enforce and reinforce the culture for other people in the line.

Cultures in Each Setting Tend to Be Self-Reinforcing

That same basic pattern of collective reinforcement and collective, mutual internal cultural expectation enforcement is true for larger and longer lasting cultures as well as for situational cultures.

The pattern is that cultures in most settings generally tend to be self-reinforcing. People in each culture who know the culture tend to reinforce compliance with the expected behaviors of the culture.

Complex cultures tend to enforce and reinforce themselves in complex ways and simple situational cultures tend to enforce and reinforce themselves in simple and situational ways.

Each group of people tends to build some level of culture to help the group interact with itself and each set of people creates its own mechanisms for teaching and enforcing the rules that exist for the relevant group “Us” to the people who are subject to the culture.

Multiple Categories of “Us” Can Form Cultures

We clearly have a wide array of ways that we use to identify ourselves to ourselves as members of one group or another. We can be family members, clan members, tribe members, community members, school or education site group members, social club members, or worksite and work force members.

We can be members of a profession. We can be members of a work group. We can be members of a union. Each of those groupings creates its own culture components and expectations.

We can identify ourselves as an “Us” for a number of group alignments. Sometimes the categories we use to define “Us” overlap and sometimes the categories are entirely independent of on another.

We can be citizens of a nation or citizens of a state or we can be citizens of a town or we can be members of a particular community. We can hold each of those distinctions in our minds fairly easily — and we tend to have the ability

to determine for each decision we make which relevant culture should guide our decision making process for that decision.

We have a well-developed ability to be able to figure out which culture is relevant to the situation and to the setting we are in at any point in time — and we use that relevant rule set to guide our behaviors in the context of that setting.

We can be very adept at figuring out which culture set applies to every given relevant situation. We can each relate to the culture of multiple categories of “Us” in the right context for each culture... and we can do that relating to our culture relatively easily because creating that sense of alignment to the relevant culture in any setting is a skill we all instinctively have.

That particular flexibility to use situation relevant cultures to guide our group behaviors and thought processes is functionally very useful when we form teams, hunting parties, or war parties and when we want the members of those groups to act in accord with the cultural and behavioral expectations of the war party, hunting group, or team.

In each case — when there is a defined set of people who have a shared alignment through the relevant collective definition of any group — the group almost always ends up with a set of functioning rules that become and are the defining culture for the group. We all tend to use that set of rules to guide our interactions in that group context.

We Use Cultures Because They Work to Meet Our Needs

We use that approach of building cultures for each setting because it works. Creating a basic level of cultural alignment is an effective way for each of us to figure out how we should each behave in each setting.

Having a relevant culture to use in each situation is functionally much easier to do than it would be for each of us to have to somehow figure out each of our behaviors in each setting based on our own individual and entirely situational judgment, our own personal database, our own history, and our own individual life experience.

We can much more easily identify and know what our expected behavior are for any situation when we have a group culture that creates a relevant context and a clear expectation for the behavior.

We tend to use labels for our cultures that tell us which set of cultural expectations is relevant to us. The group names we invoke tell us which set of rules and expectations are relevant.

A person can say — “I am a Marine. In this setting this is what Marines do.”

Or a person can say, “I am a Minnesota Lutheran. In this setting, this is what Minnesota Lutherans do.”

The labels we use to define our group tell us what the relevant set of expectations and identity elements are for each of us as we make our situational behavioral decisions.

Our cultures help us make situational decisions about what to do and we make those decisions in the context that makes sense to us and is most relevant at the time we make them.

Context and setting is a crucial element in the decision making process for each person in each culture. A Marine, for example, would have one set of behaviors in a war zone and another set of behaviors that are culturally appropriate for a simple Peace setting where the Marine might be feeding his or her children.

Both our instinctive behaviors and our cultural guidance point us in separate directions for those two very different behavioral situations.

Cultures for nations can be very complex. Tribal cultures and ethnic cultures can be very complex as well. All of those cultures usually involve layers of rules, laws, and expectations.

Cultures for schools or work places can be somewhat less complex — but even those less complex cultures can easily end up with layers of rules, regulations, and behavioral expectations.

Skillful Leaders Shape Their Cultures

Leaders tend to lead in the context created for them by their culture. Leader behaviors tend to be defined by each culture. A number of leaders in various settings try to shape their cultures as well as utilize them.

Many of the most skillful leaders of businesses, religious organizations, schools and other similar organizations spend some of their time as leaders directly shaping, enforcing, reinforcing, enhancing, and utilizing their organization's culture.

Chapter Eight addresses some very basic issues about building and using cultures in more detail. Cultures can be created, shaped, amended, and changed by people who know how to achieve those goals.

Cultures can be actually used as a tool to run or steer a group. The most skillful leaders in many settings will work to define, install, instill, embed, and direct the culture that is used by whatever group they lead. Cultures can be a very useful leadership tool for leaders who know how to use them.

Cultures can be used as tools because all cultures are invented.

Cultures everywhere are simply invented by the groups of people who use them. People decide in each setting what the right set of behaviors should be for each setting — and then those sets of behaviors became the expected behaviors and the cultural norms for the group.

Cultures Have No Inherent Legitimacy – They Are All Invented

Cultures are created by a blend of historical events, belief systems, and shared behaviors — and range from extremely flexible in some settings to absolute cultural rigidity in others.

Enforcement of cultures ranges from laws and police imposed behaviors at one end of the continuum to simple peer pressure and interpersonal verbal or non-verbal suasion at the other end of the continuum.

Every tribe, group, and setting has its own cultural expectations — and people everywhere tend to feel right when their behaviors are aligned with the expectations of their culture.

Cultures are simply tools used to create behavioral expectations for groups of people and they have power over us because we have instinctive thought processes that cause us to feel right when we act in alignment with the rules and values of our culture.

Building cultures can be a very creative process, and it can be an extremely rigid and even stifling process. In worst-case situations, cultures can very clearly become a limiting and fully constraining factor relative to thought processes, beliefs, and behaviors.

Cultures Are All Invented

We need to all understand the key fact that cultures are all invented. No culture ever springs intact, fully defined, and fully functioning, from our DNA or even from our relevant group definition, or from our specific group history.

Our cultures can feel like they are embedded in us. They tend to feel inherent to each setting. They are not, in fact, either inherent or inherited. Cultures do not emerge intact from our instincts. We have instincts to build cultures — but the actual cultures we build are not defined in explicit terms by our instincts.

Our instinctive need to build cultures means that every group in any setting creates its own functioning culture for that setting. We each then tend to relate at a very personal level to the cultures we create.

That linkage and that bonding with our own culture is a very powerful instinctive thought process. We all instinctively tend to identify ourselves with our basic culture.

We Feel Right Acting in Accord with Our Cultures

That sense of embedded cultural identity does not mean that any culture in any setting actually is inherently and functionally what defines any individual human being in that setting.

That point about our cultures not really being inherent to themselves or to any of us can both confuse and concern people. It can also make some people unhappy — even angry. It doesn't feel right.

It often feels to us as though our most basic and primal cultures do and should define us. We all do tend to instinctively relate very closely to whatever culture raised us, for example.

That is the normal pattern for cultural bonding. We tend to have very strong bonding instincts relative to our birth cultures.

We each tend to go through bonding processes. We each tend to go through a normal imprinting process with our most immediate cultures that is a major part of the process of growing up. We also tend to learn, internalize, and identify with the cultures of any groups we join over our lifetime.

We have strong instincts to internalize the cultural values that exist in each setting where we feel that we are part of the culture. We bond with our cultures and then we instinctively tend to want to protect and defend our cultures.

Some People Are Willing to Die for Their Culture

We tend to be both protective and defensive relative to the key and basic parts of our key cultures. Group loyalty is clearly an instinctive behavior.

Some people feel so tightly aligned to their culture that they are willing to shed blood or even die to protect their culture. Cultures are all invented — but some people feel such a strong loyalty to their culture that those people will die to defend the culture invented by their group.

That level of intense cultural bonding is highly likely to happen when the culture has a link to a specific language.

We tend to use our language as a very primal and basic factor for defining our personal sense of “Us.” Languages are often tied very directly into our cultural loyalty bonding and imprinting package.

Some People Are Willing to Die for a Language

Our tribal instincts also tend to be linked with the language process. Tribes tend to each have their own language.

Countries with dozens of tribes tend to have dozens of tribal languages. Languages are often tied very tightly to tribal and ethnic cultures.

People often identify and link their own culture and their own personal cultural identity with their tribal language — and people can feel intense loyalty to both their language and their culture. That loyalty can be very strong.

People are actually sometimes willing to die for their language. The power of that instinctive loyalty link to our language and to our culture to influence people’s thoughts and behaviors should not be underestimated.

In times of tribal warfare, the victorious tribes have sometimes eliminated or tried to eliminate the language of the losing tribe. Several empires that have been created across the planet in various settings have attempted to eliminate the local languages of the various tribal peoples who were conquered and who were incorporated into each empire.

Those attempts by the conquering tribes to squash the tribal languages of the tribes they have defeated have had mixed success. Some have succeeded, but many have failed.

The languages of some tribes have survived intense persecution for very long periods of time because people in that tribe feel such fierce loyalty for their language.

Some people have been willing to die if that sacrifice of their life were to mean that the language of their culture or that other key pieces and components of their culture were more likely to survive if they made that sacrifice.

All Cultures and All Languages Are Invented

The key point that we all need to understand intellectually as we look for the impact of instinctive behaviors on the creation of intergroup Peace is that all cultures are invented. So are all languages.

All languages — and all language dialects — are also simply and purely invented. We make them all up. They are not actually who we are.

Languages actually are just a tool that we use to communicate. They are each situational artifacts of each group's specific and highly situational linguistic history. The tribal languages that exist for each group each just happen for each tribe through various sets of situations and circumstances.

That fact about all tribal languages simply being situation-linked inventions by each group may be intellectually true. It may be historically true. It may be functionally true.

It does not, however, feel instinctively and emotionally true and right to many people.

Many people instinctively identify with their language at a very basic level, and many people believe that they owe their language both a deep loyalty and intense protectivity.

Wars have been fought over both culture and language. Blood is shed today in many settings for those temporal, situational, societal inventions. The people shedding the blood of other people who speak another language too often “feel right” because they believe they are instinctively defending their “Us” in that blood shedding process.

Cultures Can Be Lovely and Functional

Cultures can be lovely. Cultures can be beautiful. Cultures can be highly functional. Cultures can do very effective and useful things.

But we need to recognize at a basic level that they are all invented and we need to understand at a basic level that shedding blood to preserve each situational legacy cultural invention can be a real barrier to achieving intergroup

Peace in settings where significant elements of an old culture work against the creation of intergroup Peace or against enlightened behavior.

Some sets of people create very official and rigid linkages between their ethnic group, religion, tribe, and their basic group language.

France, as a nation, has had a longstanding and explicit commitment to preserving the French culture. Preserving the French language has been a key part of that cultural strategy.

France has created very explicit national laws about the words that can or cannot be included in the official French language. It has actually been against the law to use non-approved words in some French settings.

That deliberate legal process was set up to protect the French language because some people who are French and who feel very strong linkages to their language and to their culture believe that protecting their language is an important and entirely legitimate role, assignment, and function for their National government to accomplish.

There are people in France who are highly motivated to protect the culture and language of France. Those people believe that the French culture is — at a very fundamental and inherent level — who they personally and individually are. Some people feel defined at a very basic and core level as being French.

The truth is — if the children of those cultural zealots in France were stolen from their families at birth and if those stolen children were then raised entirely in Ireland or in India or in Iran, none of those French-ancestry children who were raised exclusively in those other tribal settings and who were taught those local languages from the moment of their birth would have or feel any of that “inherent” link to their ancestral French heritage, culture, or language.

No set of basic genetic factors that is somehow inherent and embedded in each child would cause the children with French ancestry to spontaneously recreate any real or specific part of the French culture or to spontaneously recreate any of the French language grammar rules or vocabulary in their new isolated Irish or Indian or Iranian setting.

The children of French ancestry in each setting would each be directly linked in their lives and in their personal identity to the specific culture that actually raised them — and there would be no link at any functional, genetic, inherited, or inherency-driven level to the French culture that their parents were part of.

Each child with that ancestry would feel that their own personal and actual native tongue would be the new language they were personally taught at birth. That language would feel right to those children and they would not have any linkage to speaking French words at any level.

People need to understand that the cultures we see in each tribal setting are not genetic. They are not inherent. They are not biologically embedded. They are learned. They are all invented as local languages by people in each setting and then they are all learned as languages by the people who live in that setting.

Bonding Is an Instinctive Process

We are where we were raised. We tend to bond to the culture that was available to us at the important and highly formative time of our life when we did our basic group level bonding.

Bonding, itself, actually is very much an inherent behavior and an instinctive process. Bonding is a basic instinct created functionality.

We all have both the inherent need and the inherent ability to bond. The specifics of the language or the culture we bond with, however, are not inherent or genetic to any of us.

Each culture is an accident of history in its own creation and each culture that we are linked to or that we are somehow involved in is another pure accident of history in being directly linked to each of us.

That is an important and relevant point to understand as we go forward to create a new culture for America. As we create an overall culture for America that is based on our best values, our best processes, and our most enlightened beliefs, we need to understand that both the new culture and each of our old cultures were all functionally and situationally invented.

We don't need to feel tied to the specific package of values for any part of our old culture — particularly if the values of the old culture were racist or sexist or ethnically discriminatory in any way.

We Need to Bond to a Culture of Peace

The very best thing we can do now to tie our instinctive behaviors to intergroup Peace is to build a new culture for this country that is based on the enlightened beliefs that are described and outlined in the last chapter of this book.

We do not need to erase or eliminate any of our basic ethnic or racial or even religious cultures. We should, in fact, all celebrate and embrace our lovely cultural diversity as a country.

But we should make sure that we modify each of our existing cultures in any areas where those cultures have sexist or racist or hate-based values that are explicitly and clearly negative and dysfunctional beliefs that contradict and oppose the enlightened values and the collective enlightened beliefs that are outlined in the final chapter of this book.

We need to very intentionally and explicitly embed enlightened values into our cultures at this point in our history. We need to be flexible in the context of our current cultures in using those new values to replace less enlightened beliefs and less enlightened values where those less enlightened values exist and steer our thoughts and behaviors in ways that we do not want to be steered.

We Need to Free Our Legacy Cultures from Unenlightened Beliefs

We each need to make our own cultural choices. We each should make our own belief system decisions about our own cultures and behaviors. We should and can free ourselves individually and collectively from any unenlightened and dysfunctional beliefs that have been built into any of our legacy cultures.

This is the time for us all to remember that all cultures are invented and this is the time for us to modify dysfunctional component parts and negative beliefs and behaviors built into of our legacy cultures as needed to incorporate the explicit and specific enlightened sets of values that will benefit all of us at this point in our history as a nation.

We instinctively create cultures. We should understand and appreciate that process. We should use that process and the cultures we create as a tool for our enlightenment rather than have our cultures dictate important and substantive life choices to each of us in negative ways that can damage us all.

Cultures can be a great tool.

Let's use them effectively and well to give us a nation at Peace with itself and supportive of the goal of having us all succeed.

We need a culture of Peace For America.

We can make that happen if we each choose to make that happen.

CHAPTER FIVE

We Also Have Instincts to Construct and Use Paradigms

WE WILL NOT be able to use our instincts most effectively to support us in achieving intergroup Peace until we resolve a few key paradigms that are creating barriers to Peace today.

Paradigms have a huge impact on our lives and are also a key topic for a book on instinctive behavior. We clearly have very strong instincts to build paradigms about every major aspect of our lives.

Our universal instincts to create paradigms — like our instincts to build and use cultures — give us a set of thought processes that we need to understand and a set of tools that we need to use to help create and sustain intergroup Peace.

Our minds instinctively build paradigms about all of the key components of our world and our lives. We all use paradigms to understand our world and to interact with our world because paradigm building is a basic instinct sculpted behavior and it is a foundational structural thought process that we all share and use.

We all very instinctively create, find, learn, and acquire paradigms to guide our thinking about each of the key areas of our lives.

We all have paradigms in our heads about all basic aspects of our lives. We have paradigms about our political processes and we have paradigms about our governance processes.

We have paradigms about healthy and unhealthy behaviors.

Science, of course, depends very explicitly on paradigms. In the world of science, paradigms function as the basic, fundamental, and core belief systems

— the thought structures — that help explain major categories of science and major aspects of reality in functional and effective ways to scientists.

Scientific thinking is almost entirely done in the macro context of paradigms. Scientists in each field do their work in the context created by the key paradigms for their field.

When the paradigms change for any key area of science, the thought processes and the data interpretation approaches that are linked to that specific area of science all tend to shift and change to align closely and completely with the new paradigm that is being used for that area of science.

As a familiar example — for our basic planet surface scientific belief system — the old paradigm that was believed by scientists for many years said that each and every continent on the planet Earth had emerged intact and in place in its current position directly from the ocean floor.

That paradigm about the static origin of continents was replaced a couple of decades ago by a new paradigm that said there are actually massive tectonic plates that float on the molten core of the earth and that those huge plates are actually both slowly splitting off from one another and moving on a collision course toward one another.

Having the continents of our earth each emerge intact from the ocean floor is one very clear paradigm and having floating continental plates that are either drifting apart or crunching together is another very different paradigm. Those points of view represent two very different belief systems about continents.

Each of those paradigms drives its own set of conclusions from the available information about continents.

Which one is right? That is the key question that people tend to ask when there are dueling paradigms on any topic.

Dueling paradigms frequently exist, and choices sometimes need to be made between them. New science and clearer thinking about any given topic can cause new belief systems to emerge and contend with old belief systems for that topic.

Which Paradigm Works Best?

We sometimes need to choose between contending paradigms.

The best and most relevant test of any paradigm to use to compare it to another paradigm is pure effectiveness.

The best test for choosing between dueling paradigms with the goal of possibly making a paradigm change is to learn and discern whether the new paradigm interprets basic information about a given topic in ways that are more accurate and more functionally useful than the interpretation of information that had been done in the past by the old paradigm it aspires to replace.

That test of relative accuracy and comparative functionality enables us to replace old paradigms with new paradigms when the new one turns out to be a more effective tool to use to understand relevant data.

The goal of the people who are thinking about any given topic is usually to use the most accurate, most useful, and the most functional paradigm when there are dueling paradigms in existence on any important topic.

Paradigms — like cultures — are a tool that helps us interact with the world we live in. They help structure our thinking and they give us a context for interpreting events, data, and information about each relevant topic.

Cultures, in fact, function much like a paradigm in a number of settings to guide our thinking and influence key behaviors.

Paradigms Anchor Our Thought Processes

We use paradigms extensively. We teach them with great energy. And we generally incorporate them at a foundational level into our thought processes and our mental models about the world for each area of our life.

We use paradigms constantly — and we tend to bond with the paradigms that we use. That issue is directly relevant to intergroup Peace strategies. We instinctively tend to have a strong loyalty that binds us to our existing paradigm in any area. As a result of that bonding — paradigm change on various topics

and issues often isn't easy... even when a new paradigm turns out to be a better interpreter of data than the old one.

Paradigm change can, in fact, be very difficult. Sometimes painful. Even in pure science. The people who originally proposed the tectonic plate paradigm as a new theory about the nature of continents were ridiculed and sometimes attacked.

They were initially prevented from presenting their beliefs and their theories in some scientific settings.

Scientists who are heavily invested in a particular paradigm often resist paradigm change and sometimes resist the change with high levels of energy and even anger.

Over time — once the data points that resulted from the new continental drift theory became too convincing and too overwhelming for the believers in the old paradigm to rebut successfully — that basic core belief about the origin of continents changed for relevant scientists and the resistance among scientists to that new belief model ultimately melted away.

Science relating to the nature of continents today tends to be based on the new tectonic plate belief system.

Old Paradigms Are Often Forgotten

A useful and important point to recognize about the basic paradigm change process is that most scientists today who deal with those specific issues currently can't remember or even imagine that they ever believed or used the old theory.

That level of memory modification impact often happens when paradigms change. That particular memory change is a normal change in perception and in our mental functioning for a wide range of paradigm changes.

When new paradigms replace old paradigms on any topic, the new ones that we use tend to have the functional impact of making the old beliefs on that topic disappear to the point of literally being forgotten.

That is a good and useful point to understand and remember relative to some of the negative paradigms that people believe in today about intergroup relationships, and intergroup realities, as well as some of the more negative paradigms that are believed today by some people about the basic nature and characteristics of other groups of people.

Once we move to better and more enlightened paradigms on key topics, the new paradigms we adopt tend to make the old ones disappear. The old ones that we replaced because they are less accurate tend to become entirely irrelevant and they generally are functionally forgotten by people who now believe in the new paradigm.

We very much want some of our more damaging old intergroup paradigms to become irrelevant and forgotten — because some of our most negative existing intergroup belief systems and negative intergroup perceptions have not served us well to achieve the positive intergroup interactions we will need going into the future in order to succeed in having intergroup Peace for our country.

We Need to Take Deliberate Steps to Achieve Paradigm Change

To achieve that change to new and more positive intergroup interaction paradigms, we need to take some deliberate steps that replace several of our negative and dysfunctional old paradigms with more accurate and more positive new ones.

That can be done when we understand the paradigm change processes that need to be involved. *The Art of InterGroup Peace* book explains some of those paradigm change processes in more detail.

To use the basic paradigm change tool well, we need to understand what it is and how we use our basic paradigms now.

We continuously build paradigms for just about every major area of life and our lives. We do use our paradigms to guide our behaviors in very much the same way that we use our cultures in various settings to help us decide what to do and when to do it.

We have paradigms that explain our governmental system. We have paradigms about the transportation realities in our lives. We have paradigms that allow us to deal with electricity.

We have paradigms that explain the cause and spread of disease — and we have modified those disease-focused paradigms multiple times over the centuries.

We continue to evolve those particular disease-linked paradigms even today as our science and our wisdom continuously improves relative to diseases and issues of physical health.

We Have Paradigms About Our Groups and Other Groups

The instinct to develop paradigms is a very powerful one. It is included in this chapter of this book because building and using paradigms is an instinct-linked tool that we need to use to help us effectively create intergroup Peace.

Our paradigms give us our core beliefs. We have paradigms about our own groups and we have paradigms about the other groups we deal with and we use those core beliefs both to guide what we do and to explain to ourselves why we do it.

We interpret events, understand information, and make decisions about how we will interact with other groups based on our belief systems about those groups.

We believe we can both predict and interpret the behavior of other groups based on our paradigms about them. We justify our individual and collective behavior relative to other groups of people based on our belief systems about those groups.

We are often accurate in those beliefs about other groups, because those beliefs tend to be based at least partly on our actual history and our direct experience of functional interaction with each relevant group.

We have belief systems about other groups that are based, at least in part, on our observations about the beliefs and the behaviors of those groups. Our instincts influence those thought processes and observations.

When we perceive the other group in any setting to be a “Them,” we tend to interpret their behavior in very negative ways.

In many instances, the more negative paradigms we have about other groups become self-fulfilling prophecies, because our negative expectations about the other groups behavior in key areas can actually influence and shape the actual behavior of the other group in those areas.

When we expect an enemy and when we behave toward people like the people actually are an enemy, then the response from the people who are treated by us as an enemy and regarded by us to be an enemy very likely will be the response of an enemy.

We create what we perceive in a number of situations.

Stereotypes Are a Kind of Paradigm

We also can completely misread information about any topic when paradigms skew our thought processes about that topic.

When we believe in our basic paradigm that another group of people is inherently evil, then even acts of obvious generosity and pure kindness by that group can be interpreted as deceitful manipulation of some kind rather than as being acts of either goodness or mercy.

When we believe at a basic level that a group of people can't be trusted as a core part of our paradigm about that group of people, then even years of trustworthy behavior can have minimal impact on that belief, because we believe that they are just very deceitfully and cleverly hiding their untrustworthy nature.

Stereotyping people is actually a type of paradigm. We often create stereotypes about other groups of people that both interpret and explain behavior for the other groups.

Negative stereotypes about other groups of people can functionally impede both intergroup interactions and intergroup trust.

The Art of InterGroup Peace book deals directly with that issue.

We need to achieve paradigm changes for some of those situations and for those dysfunctional stereotyped beliefs. We need to build good and accurate intergroup paradigms for all relevant groups in order to achieve good and productive intergroup interactions with those groups of people.

We also need to identify, understand, and then defuse or eliminate damaging or dysfunctional intergroup paradigms. Those negative beliefs impede positive interactions.

We Interpret Information About Other Groups in the Context of Their Paradigm

When we have belief systems in place about other groups of people that include core beliefs in our paradigm that say the other group is greedy or dishonest or lazy or evil — then we tend to interpret all data about those other groups in the context of those unfortunate paradigms.

Those interpretations influence and affect our future intergroup interactions. Our future intergroup trust levels with those groups can obviously be damaged, impaired, or undermined by those negative beliefs.

In some areas of the world, there are sets of people who clearly hold deep-seated and very negative paradigm stereotypes about other groups of people. Northern Ireland has two very distinct groups of people who each tend to raise their children from birth on to believe very negative stereotypes about the other group. Palestine and Israel clearly have similar paradigm issues for the children born in those settings.

The Kurds in Turkey, Iraq, Syria, and Iran all have very similar sets of intergroup paradigms relative to The Kurds that are the core belief systems taught to the children in each of those settings at birth.

The Tamilese have similar paradigm issues, as do the two very separate groups in Fiji and the two conflicted groups in The Dominican Republic.

Basic negative intergroup paradigms in each of those settings are creating conflicts, triggering distrust, and getting people in those settings damaged and killed today.

In our own country, we have some relatively negative intergroup paradigms in place in multiple settings. We need to recognize that reality.

We need to very intentionally change our most damaging paradigms about other groups of people in our own country in ways that will allow us to achieve the Intergroup Peace goals we want to achieve with all of those groups of people who make up the richly diverse fabric of America.

Changing a Paradigm Involves Addressing Core Beliefs

Changing a paradigm in any setting on any topic actually can be a very difficult thing to do. Paradigms do not change easily. We need to understand how paradigm change works in order to actually have our paradigms change.

We need to start the change process by figuring out the anchor beliefs for a given paradigm.

Paradigms usually only change when we deal directly with the core belief or the core and key sets of beliefs that anchor each paradigm. That is a basic and foundational process point that needs to be understood relative to changing a paradigm because we need to change that core belief in order to actually change any paradigm.

Each paradigm tends to have at least one key core belief — and that core belief is the central lens that interprets information for us about the subject of the paradigm.

Those foundational belief-defining lenses for our paradigms tend to be very hard to replace or even modify once we have them fixed in our minds.

Simply introducing new facts into a situation generally is not enough to create paradigm change.

Facts alone often have no impact on those lenses. Facts that point in other directions than the direction created by the core belief are often either ignored or simply rejected by the paradigm. Using contradictory facts and contradictory data points about a paradigm generally is not enough to change a paradigm.

Having a contradictory data point that is used as your only piece of evidence and as your only tool for either debating or rebutting an existing paradigm seldom achieves actual paradigm change.

Contradictory Facts Can Be Dismissed as Anomalies

Belief persistency for current paradigms can be extremely strong. People who believe strongly in a particular paradigm tend to disregard and even completely ignore contradictory data about that paradigm.

When faced with contradictory facts and when faced with contradictory data points, strong believers in a paradigm often simply declare the opposing evidence to be either inaccurate, or insignificant, or untrue.

When any key, but contradictory, data points turn out to be obviously true — then the usual approach that is used by the defenders of the paradigm to avoid changing the paradigm is to perceive, define, and declare those contrary facts and those contradictory data points to be either an inexplicable and ignorable anomaly or to be functionally irrelevant to the core belief.

It's hard to overcome having a piece of evidence simply declared to be an irrelevant anomaly.

People who are true believers who are defending a current paradigm against contradictory pieces of evidence often feel great comfort in labeling those contradictory data points to be simple situational aberrations and entirely circumstantial anomalies of some unknown kind that can functionally be safely ignored as data points because they obviously can't be relevant.

The true believers in a paradigm actually say — often with complete comfort — that the seemingly contradictory data points can't be relevant and can't be true because the paradigm itself tells us they are not true.

The thought process used to reject those specific data points can be very circular and, in fact, entirely cyclical at that point.

Paradigm Loyalty Has Functional Value

We tend to be very loyal to our beliefs. That loyalty to our beliefs has significant functional value in the real world. Our primal ancestors would have been less likely to survive in any setting if our ancestors had veered away from functionally useful belief systems and moved away from life supporting paradigms about key operational issues for their culture and setting based on single, solo, or circumstantial pieces of contradictory information.

Changing useful current paradigms that help us function in key areas now is clearly an area where there are high levels of risk. Once a belief in a particular area of function proves to have significant value, that value tends to be protected against circumstantial and situational changes.

The basic approach that we use to deal with contradictory data is to believe at a functional level that we can't ever possibly truly know everything about any given topic, so our in-place paradigms are given the power to dismiss those contradictory data points as anomalies of some kind that can safely be ignored.

It would not have been good for group or personal survival in our more primal days to have zigzagging and insecure belief systems on key processes and functions that could be influenced unduly and put at risk by single data points.

As a result of that thought process and the value of protecting paradigms that work, we tend to have high levels of rigidity relative to many of our in place paradigms.

We Can Be Very Flexible Relative to New Topics for Paradigms

That rigidity and that inflexibility relative to existing paradigms tends not to exist in the early stages of each belief system when each of our paradigms are being initially built.

We can be and we often are very flexible when we are first creating a paradigm on any given topic or area of our lives.

We can be very innovative in building paradigms about things where we don't have belief systems in place about those specific things.

We are very flexible as children in learning new paradigms about each topic. So we do tend to have significant levels of mental flexibility before any given paradigm is in place.

But we generally tend to be inflexible and even rigid about not changing a paradigm once we believe the paradigm to be functional and true and once we embed it in our beliefs.

We tend to be extremely rigid in keeping each key paradigm in place once we have it in place — and simple contradictory data often is shrugged off with comfort once we fully believe in a paradigm and have used it as a working tool.

That is why many people who want to change a current belief in a setting fail to change other people's paradigms on that issue by simply citing or showing a contradictory piece of data. We tend to be comfortable assigning any contrary facts for the paradigms we believe in deeply to the category of irrelevant anomalies that we can safely ignore.

“Paradigm belief persistency” in the face of contradictory evidence and contradictory data is so common that it has a name.

Paradigm Change Requires Several Key Steps

Paradigms are, therefore, very hard to change once they are believed. We actually can change paradigms — but we need to do that paradigm change work in a conscious, deliberate, and systematic way.

To begin the change process, we need to look very carefully and intentionally at the specific paradigms we want to change. That needs to be an explicit process — and it isn't a process that we usually engage in. We usually do not look deeply or often at the various core pieces of our paradigms once we believe them to be true and have them in place.

We tend to simply take our existing paradigms for granted — believing that the paradigms we believe in are, in fact, sufficiently examined, fully verified, and represent the unquestioned truth for those topics.

To change a paradigm, we need to look at each piece of the current belief and we need to identify exactly which part of a particular paradigm needs to be changed.

Core beliefs are usually the key. Core beliefs anchor paradigms. Paradigm change means that those core beliefs need to change.

To do that successfully, we need to understand those core beliefs for the paradigm we want to change explicitly, clearly, and well. We also need to understand why each core belief for that particular paradigm is in place.

It is extremely useful to know the history of the core belief. Core beliefs generally have their history. They each tend to have their reasons for existing. We each need to understand those historic and functional reasons why each belief exists in every setting if we want to modify those core beliefs in any setting in any substantive way.

Core Beliefs Anchor Paradigms

There is always a reason why each core belief exists. We don't always know the history or the rationale for any core beliefs — but it can be very useful to know what that reason is when that particular piece of paradigm history is possible to know.

We need to respect the old belief and we need to clearly define the old belief, and we need to be able to clearly explain the origin of the old belief.

When we are very clear about the old core belief, then we need to very explicitly replace the old core belief with a new core belief that better fills the key functions of the paradigm than the old belief filled those same key functions.

We need both wisdom and explicit change strategy to change a core belief. Wisdom requires us to understand the origin and purpose of the old belief. Change strategy generally requires us to explicitly respect that old belief.

We generally need to openly respect the old core belief in any setting on many issues because the people who believe in the paradigm in each setting will resist change more fiercely if you simply attack their old belief.

People Need to Perceive That Their Paradigm Is Being Enhanced — Not Rejected or Disrespected

Better results are the key point that can justify paradigm change. To get people to support a new paradigm, we need to show that the new paradigm does the functional work of a paradigm on that issue better than the old one.

We need to start that process by clearly understanding and explaining the old paradigm. We need to both respect and explain the old paradigm as part of the change process.

Respecting the origin of the old belief can often be an extremely useful step in paradigm change. It isn't always relevant — but when that step is relevant, do not underestimate the value or usefulness of that respect. People tend to be bonded to their old beliefs.

Fierce resistance from old believers generally isn't conducive to change. Gentle respect for the old belief followed by offering an alternative way of understanding the issue is often significantly more likely to be successful in many settings as a process for getting a paradigm to change.

The truth is that many people will tend to resist non-respectful change efforts with both emotion and vigor. To change paradigms, it is generally not good or helpful if people feel that their old paradigm is being attacked.

It is often useful to have people with a sense that their old paradigm is being enhanced, not attacked.

Paradigms Explain Why and Predict Consequences

The key functions of a paradigm are to explain why something is happening, to interpret relevant data in a useful way, and then to accurately predict consequences and outcomes for the relevant issues that are addressed by the paradigm.

That means that any new paradigm that is proposed for a given topic has to perform each of those functions and has to do each of them better than the old paradigm did them in order to become the new belief system on that issue or topic.

If the new paradigm doesn't predict consequences better — if it does not explain causality in a more useful way — and if it does not give us better guidance about what relevant decisions we should make, then the old core belief actually works better for that issue and it should and probably will stay in place.

Evil Spirits Were Replaced by Dangerous Micro Organisms

For diseases, the old paradigm for a very long time was that evil spirits caused diseases.

That evil spirit paradigm told us that any cures or any health improvement that might be accomplished for a sick person by mixing potions or by using the bark of a tree or the parts of a plant to remedy and reduce symptoms for a patient were explained by the paradigm anchored belief that the tree bark or the plant that has worked as medicine for a patient was somehow spiritually blessed and that it clearly contained positive spirits that had help to drive out the evil spirits of the disease for that patient.

When the paradigm believed and taught that diseases were based on evil spirits, then the cures for the disease also needed to have a spirit base and a spiritual functionality as part of the curative process belief.

When that evil spirit paradigm was replaced for our health care delivery practitioners by a new belief system that said most diseases and most infections

are generally actually caused by germs and by various kinds of dangerous biological microorganisms, then the interpretation of all relevant historical and current data about those diseases and their cures changed significantly.

The curative power that resulted from tree bark being applied to a wound — when a cure sometimes did happen for a patient because of the administration of that tree bark — was then seen through the new lens of the new paradigm to be due to some kinds of beneficial chemicals that must be embedded in the tree bark — not due to beneficial spirits who lived in that tree bark.

The new paradigm about germs lets us look at all relevant data about sickness and about curing diseases in a new context.

That new context actually reinterprets all prior data about disease. Disease paradigms have changed multiple times over the centuries — and they are changing again today.

Each new disease paradigm gives us a set of tools to help people survive and thrive — and to react effectively to ill health.

We need to continue to have our collective thought processes evolve about disease — and we need to judge each new disease-related paradigm against the standard of relative functional benefit.

To achieve a paradigm change, any new paradigm needs to explain all of the key points that were explained by the old paradigm — and the new paradigm needs to do that in a way that is more useful and that lends itself to better actions and more useful decisions than the decisions that were going to happen if we used the old paradigm.

We Need to Replace Negative Paradigms About Other Groups

For the purposes of this book, we need to understand that some intergroup paradigms do exist today where people strongly do believe that evil values — even evil spirits — are actually embedded in the people from other groups.

Some groups hate other groups. Some groups fear other groups. Intergroup distrust is widespread in a number of settings.

Intergroup paradigms exist today for some groups of people that believe and say that the other group's people are inherently greedy, inherently duplicitous and both fundamentally and functionally inherently evil.

Those kinds of negative beliefs about the other groups clearly need to be replaced where they exist. We need to understand that there are paradigms that do exist today that say that people from other groups are basically lazy or inherently untruthful or even fundamentally evil.

To change those paradigms, we need to go to the core beliefs of that belief system and we need to show that those negative core beliefs about that group are inaccurate and wrong.

Some Paradigms Say Other Groups Can Never Be Trusted

Some paradigms say very clearly that people from particular groups can never be trusted.

In those situations, we need to build trust. We need to explicitly call for trust. We need to explicitly do things that demonstrate, deserve, and earn trust.

We need to address that particular trust issue explicitly and intentionally with behavioral proof points that create trust.

We also need to be aware constantly that when trust is being built, it can be very fragile and the new levels of trust we build are constantly at risk if we experience any non-trust worthy behaviors.

We need people who are building trust levels to be above reproach... and perceived to be above reproach. We need to build trust and deserve trust.

Some paradigms define the other groups to be a clear, instinct-triggering category of “Them.”

We Need to Change “Them” to “Us” in a Key Way

That is a damaging belief — and it needs to be replaced by including the other group in a working definition of “Us.”

Using the six alignment triggers that are outlined in this book can help generate a sense of “Us” that can functionally offset the prior sense of “Them” in any setting.

We need the new paradigm that we use about intergroup trust to be that it is possible and it is good to create a legitimate sense of us based on our shared commitment to a shared set of enlightened and inclusive beliefs and that we can functionally trust other people who make and share that commitment with us.

Multiple negative stereotypes exist about various groups today — and each stereotype is a belief system in its own right.

We need to replace those negative stereotypes about other people with replacement paradigms that are far more accurate about the positive attributes that actually exist everywhere and that function in very positive and very ethical ways in every group of people.

We very much need to include other people legitimately in our sense of “Us” — and we need to create the values and the beliefs about the other people that stem from perceiving those people as a type of “Us.”

Trust Can Be a Self-Fulfilling Prophecy

In some ways, that belief in us all being an American “Us” can become a self-fulfilling prophecy. We tend to behave differently to and with other people when we have our instinctive “Us” perceptions activated relative to those people.

We tend to feel conscience and we tend to feel a sense of ethics relative to “Us.”

We need to recognize that various groups of people actually do have very different behaviors in place when the people in each group function as an “Us” and not as a “Them.” The same people who did, in fact, lie to us as a “Them” are much more likely to tell the truth to us when we are all an “Us.”

We need those “Us” based ethics to be activated in all of us and we need them to reinforce themselves in our intergroup interactions. We need to create that broad sense of values-based “Us” so that we can trigger and deliver those “Us” related intergroup behaviors to each other as a people.

We need to replace our most negative intergroup stereotypes and our negative intergroup paradigms in order to achieve various levels of intergroup Peace. We need to change the negative paradigms we have about other people as well by having all relevant people join with us in an important values based sense of “Us” and in a shared commitment to have us all do well together.

We need to begin that process with a clear understanding of our collective history in the context of our more negative instinctive behaviors and values and with full recognition of the negative behaviors that our us/them instincts have generated for so many years.

We need a new set of belief systems in place about those prior behavior patterns that will allow us to understand intellectually why people have behaved the way they did in the past.

That awareness of prior behaviors can help us understand what we need to do now in order to create better intergroup behaviors and better intergroup interactions in the future. We need to look at our history clearly through the paradigm lens of us/them instincts and behaviors and we need to use that paradigm to set up a context that creates trust today.

Conspiracy Theories Create Their Own Paradigms

One of the key paradigm issues we need to address in our country at this point is the widely held belief that functional overarching conspiracies exist in our nation and that those macro conspiracies cause almost all of the bad things that happen to happen between groups of people.

A widely held paradigm for many people in our country is the core belief that all of the bad behaviors that have happened over the course of time to minority people in America have basically been the result and the direct consequence of a very well-designed, very powerful, clearly architected, strategically intentional, very effective, overarching race-based fundamentally evil intergroup conspiracy.

Conspiracy theories have many believers. Many people believe that an overarching evil conspiracy exists for this country and those people believe the conspiracy is based on White racial interactions and White racial interests.

Many people believe strongly that there is an actual underlying White-anchored conspiracy drives all of the negative behavior we see in so many settings toward minority Americans.

Many people believe today in that particular overarching conspiracy theory as the cause of a wide range of intergroup interactions in this country.

Books have been written about that conspiracy. Articles and speeches have focused on the impact of that conspiracy.

One survey several years ago showed that a majority of Black Americans who were surveyed believed that HIV was a genetically engineered disease that had been created by White people intentionally to kill Black people.

That particular belief assumes the existence of a White-anchored conspiratorial strategy that has enough internal consistency and enough functional power to make very specific, explicitly real, and very negative things happen in favor of White people at very explicit levels in our society.

That belief in an overarching macro conspiracy strategy creates functional challenges for improving the situation we face today.

It is hard to make real and significant progress in some areas of intergroup relations if people believe that the core cause of the actual negative behaviors that exist all of those settings and situations is conspiratorial rather than instinctive.

Each relative paradigm about those basic intergroup issues creates its own set of possible response strategies.

We Can Offset and Guide Instincts

If we want to build a future with fewer negative intergroup behaviors, we need to replace conspiracies with instincts as a key paradigm that explains all of those consistent and negative comments and historic intergroup behaviors.

As this book has pointed out, the most functional and productive way of looking at all of those horrific sets of consistent negative behaviors both today and in our history is to believe in and work with a basic paradigm that says we actually have overarching instincts — and to believe that those overarching us/ them instincts consistently create all of the very specific anti-group behaviors we see in so many places that look very much like the result of conspiracies when they functionally happen.

Situational Conspiracies Do Exist

That is not to say that conspiracies do not exist. They do exist. There are very real conspiracies. Conspiracies happen in multiple situations and settings. Those conspiracies do damage people.

We need to recognize that reality of situational intergroup conspiracies and we need to deal directly with it. Conspiracies of various kinds do exist in a number of places and settings — and those conspiracies are all anchored on our instinctive us/them behaviors, values, and thought processes.

We need to recognize and be very open and honest as we look at that particular possible paradigm change to believing that instincts create most negative behavior and we need to all understand and deal with the fact that situational racist and discriminatory conspiracies clearly do exist.

They exist as a result of our instincts. Negative conspiratorial behaviors do happen in multiple ways and those negative behaviors do damage people.

The Overarching Conspiracy Does Not Exist

The old, widely held belief that there is a macro overarching conspiracy that structures, channels, and functionally choreographs all of the evil and racist behaviors in all of those settings at a macro intentionally engineered level needs to be replaced as a paradigm by a working understanding of the real world existence of a wide range of less macro, much more situational, clearly race-related and ethnicity-linked conspiracies that do exist and that do create both discriminatory and prejudicial behaviors in multiple settings.

People do conspire along racial and ethnic lines in various ways that we have all seen evidence of. There is not an actual overarching macro conspiracy to get all police forces to be racist — but some police forces clearly do have their own specific, instinct-triggered, setting specific, clearly racist behaviors.

There can be situational police force conspiracies in some settings and those are clearly negative intergroup behavior patterns happening in those instinct-guided settings. We need to address each of those situations in the setting where it is happening — and we need to build solutions that build intergroup trust in each of those settings.

Likewise, there are some work settings where discriminatory behavior happens in negative and very intentional ways that are directed, guided, or even blessed by the people who manage those particular settings.

As a kind of conspiracy, Jim Crow laws obviously did exist. There are people today who would like to restore some of those levels of highly prejudicial behaviors for our society and for our current intergroup actions.

The people who have those feelings about restoring Jim Crow Laws have them for instinctive reasons and not because they have been guided to those thoughts and those beliefs by a conspiracy.

There are people today who would still favor laws that would reduce positive impacts of the new laws for people in ways that would clearly reflect our more negative us/them instinctive behaviors — and those people are inspired by their own us/them instincts and not by a macro conspiracy.

Situational, Instinct-Incented Conspiracies Do Exist

The paradigm proposed by this *Primal Pathways* book is that situational and setting specific conspiracies can exist — and all of those very situational conspiracies are — at their core — triggered and guided very directly by our instincts and not created by a secret racist master plan.

To end all of those negative intergroup behaviors, we need a new basic shared belief that addresses each new conspiracy and each negative behavior pattern as it emerges and then we need to deal with each negative intergroup situation in its own setting as being unacceptable behavior for us as a community and as a culture.

We need an overall, overarching strategy and culture of “Us” that creates a new American “Us,” and then has us interacting with one another as “Us.”

We need the equivalent of a macro conspiracy — and we need it to be transparent, inclusive, enlightened, and based on us all wanting us all to benefit and thrive.

We Need a Conspiracy to Be “Us”

We need a true macro, intentional, and very public conspiracy to be “Us.” We need to resist and defeat each of the situational and setting specific negative intergroup conspiracies that do exist that do actually spill out of our us/them instincts.

We can deal with those negative behaviors and with those micro and situational conspiracies more effectively when they are not part of an overarching master secret racist conspiracy that we can't clearly quite either delineate or fully expose to the light of functional transparency.

We need to deal directly with the relevant instincts in each situation and — if we do the entire process really well — we need to make our most important and problematic intergroup instincts work for us instead of against us.

We Need a Paradigm Change to Channel Instinctive Behaviors

That particular set of beliefs is a good paradigm change topic for us to work with as we go forward to create intergroup Peace. We need to understand which paradigm is most useful to us in both predicting future behavior and which paradigm gives us the best tools to change the future trajectory of our collective and individual behavior into better directions.

There will be very little we would be able to do to make real progress toward intergroup Peace if that overarching evil intergroup conspiracy really did exist and if that highly powerful and invisible conspiracy actually was in place.

But there is a very large number of very good things that we can collectively do if the negative intergroup challenges we need to deal with in our world today have instincts at their core, instead of conspiracies.

ISIS Has a Real, But Limited Conspiracy to Deal with the World

There are some settings in the world where functional and negative intergroup paradigms do result in the equivalent of conspiratorial intergroup behavior.

The ISIS situation in the Middle East, for example, has a group of people who have a paradigm that says that the only way to run the world is through their belief system and through the people who are committed to their belief system. They have a strategy that has the functionality of a highly visible intergroup conspiracy and they clearly identify the conspiring group.

They believe that everyone who is not in their belief system is a “Them” — and they act accordingly.

In those settings, intergroup slavery and genocide both exist — and those evil behaviors feel right to the people who have that particular paradigm structuring their thoughts, values, and behaviors.

Dealing with ISIS will require having clear and intentional alliances of people who are against them in ways that can control key pieces of relevant turf. Dealing with ISIS will also involve recognizing that their key inherent flaw and their most problematic and insurmountable function of short coming as a world power is that their entire universe of eligible members and supporters is a very finite set of people who subscribe to the specific subset of their faith that they champion. They are land locked at several levels in their strategic potential

They obviously have no potential ability to extend their sense of “Us” beyond an inherently limited audience. So once they have achieved a peak level of recruitment into that set of people — and once they have occupied lands that are the tribal turf of those sets of people — there are no further opportunities for them to expand that have any prospect of long-term success.

They have clearly limited their definition of “Us” to a subset of people that can be clearly confined in both size and geography.

But in that space and in those settings, their particular internally focused conspiracy has given them great local leverage and significant power.

Those belief systems that they espouse do create a very real and consistent set of conspiratorial behaviors for a particular subset of people. They have a paradigm that is self-limiting because they are only attractive to true believers who are already part of their core consistency.

There is some overlap from that particular set of intense religious alignments to American soil — but that overlap depends on people who have converted to those beliefs acting as small groups and individuals to do damage at some level.

Issues like to Boston Marathon bombers can happen — but they cannot happen very many times because their supporters are limited by those beliefs.

Infrastructure damage is the next likely set of challenges that we will face from that set of people. We will need to be very good at keeping that damage from happening.

Those are not the kinds of problematic intergroup behaviors and challenges that are being created in our own country by our own intergroup instincts rather than by conspiratorial design. We have created our own intergroup paradigms that we need to discuss and address in informed and insightful ways.

Paradigms Guide Us – We Should Guide Our Paradigms

For our own future success in creating intergroup Peace, we need to recognize that building paradigms is an instinctive behavior. Paradigms are everywhere. Our paradigms guide our behaviors.

The answer, for us and for our basic sets of enlightened values, is for us to carefully structure and guide our key intergroup paradigms. We need to use our paradigms — and our cultures — as tools. We can put in place the paradigms and cultures that we need to steer us in the directions we need to be steered.

We “feel right” acting in accord with our instincts. We also “feel right” acting in accord with our culture. We “feel very right” thinking and acting in accord with our paradigms.

To achieve intergroup Peace, we clearly have some negative paradigms that we need to change and we need to build some very useful and functional paradigms on some key topics if we really intend to achieve InterGroup Peace.

We Can't Erase Instincts or Avoid Paradigms

We can't erase our instincts and we can't not think in the constraints of paradigms — so we need to use our instincts in the cause of enlightened intergroup behavior and we need to use both our paradigms and our cultures in ways that give us the best chances of success of intergroup Peace.

We have not been able to do that work in the past as well as we can do it now. We have not collectively understood those processes well in the past and we have not been clear on how those processes actually interact with one another.

We can have that knowledge now. We can also use it now. Knowledge is power.

We Need Paradigms That Guide Us to Peace

We need to understand each of the key and relevant instinct packages that are part of our overall functionality. We need to understand how both our paradigms and our cultures are formed and we need to understand how they guide what we think and what we do.

The next chapter of this book describes a number of the key packages of instincts we need to understand and use in the cause of Peace. We have turf instincts, hierarchical instincts, Alpha and Beta instincts, and instincts to feel anxiety and stress when we are surrounded by people who are not “Us.”

We need working paradigms about each of those packages of instincts that will allow us to use them to create intergroup Peace and to a win/win set of intergroup outcomes for America.

Those instincts hugely impact our thinking, our behaviors, and our lives. We need to know what they are and we need to know exactly how they do their work.

Those are the paradigms we need to use now to steer us all to a future of enlightened behaviors and beliefs.

CHAPTER SIX

Alpha, Beta, and Theta Instincts All Influence Our Intergroup Behaviors

OUR BASIC SETS of instincts that cause us to be hierarchical create behaviors and thought processes that can both support and enable intergroup Peace and create major barriers to the creation of intergroup Peace.

We have very clear instincts to be hierarchical, territorial, and to gain, hold, protect, and use power as leaders in the hierarchies we create.

We have Alpha instincts, Beta instincts, and Theta instincts that all are relevant to our thinking and our behaviors as individuals and as groups.

We create hierarchies of some kind in every setting where we form a group. We create cultures in every group setting and a key component of every significant culture tends to be a hierarchy.

We clearly know in every setting what the hierarchy for the setting is and we each tend to know our own relative position in the hierarchy that exists for each setting.

We tend to have several layers of relative status in our hierarchies that each tends to generate their own fairly predictable and consistent sets of instinctive behaviors.

It is useful to understand and work with each of those sets of instincts to create and sustain support for intergroup Peace in all of our hierarchical settings.

Hierarchical Instincts Create Hierarchies Everywhere

Our hierarchal instincts and behaviors tend to be directly relevant to the issues of intergroup Peace because of the role that key people in the hierarchies of each group play in determining how groups interact with one another.

Making Peace between groups — and creating Peace inside of groups — both usually require interactions at key levels with the relevant hierarchy of each group. Each city, business, military unit, tribe, clan, or religious organization — sets up some level of hierarchy — and creating a strategy that builds Peace in those settings requires getting the relevant levels in each hierarchy to support those efforts and those objectives.

Most hierarchies are multi-level. Most hierarchies determine and identify not only who is the Alpha person for each hierarchy but also who are the various levels of people who function and hold status and exercise relative power at each step in the chain of command below the Alpha level.

The military has very clear chain of command levels that range from the individual private soldier at the bottom to major generals at the top. Our military people have perfected the multi-step structured hierarchal process.

We use that model so well in the military that we can actually have multiple levels of private soldiers at the base of the military power pyramid and we also tend to have multiple levels of generals at the very top. There are clear levels of gradation in authority from top to bottom for each step in the hierarchy.

Ships have captains. Every sea faring group of people that sends ships to sea has historically had a captain at the helm of each ship. Ships also tend to have very clear chains of command for leader levels below the rank of captain.

Groups of ships also generally have their own ship group leader. Commodores and admirals are the Alpha leaders for groups of ships. The chain of command from top to bottom tends to be very clear on all naval settings across all cultures.

That particular set of instinctive behaviors tends to feel right to the people in each setting.

The sailors on a ship feel comfort in having both a chain of command and a leader on their ship. People on a ship clearly tend to feel instinct triggered stress when there is no captain in place for their vessel.

People also feel comfort in having a hierarchy that falls below the Alpha leader. Ships often have first mates, second mates, etc., who represent the chain of command below the captain level.

One of the roles of that explicit hierarchy chain of command that is used for ships and navies is to determine without question or hesitation who is in control and who is in command of the boat if the captain is killed by an enemy or simply falls overboard and if the first mate has a heart attack or is also killed.

For any kind of collective operational enterprise, like steering a boat or running a ship — the role of the Alpha leader and role of the hierarchy in making various categories of decisions is extremely important for the operation of the vessel.

That chain-of-command approach is obviously not a process or a functionality that is limited to ships. We tend to use the similar processes whenever we set up a hierarchy — beginning with an Alpha in every setting.

We Have Chiefs Everywhere

In each group setting, someone ends up as chief. The pattern is functionally universal. We have chiefs everywhere. Clans have chiefs. Tribes have chiefs. Corporations have chiefs. The C in CEO stands for “Chief” Executive Officer.

We have a whole array of “chief” titles in our various organizational settings and those titles tend to indicate the Alpha leaders in every setting.

Every hierarchy has an Alpha in the process.

Towns have mayors. States have governors. Countries have Emperors or Kings or Sheikhs or Dictators or Presidents or Prime Ministers.

For each country, international law and universal practice earnestly and faithfully echoes those basic instinctive patterns and recognizes someone in the country to be the Chief of State for that country. All countries have someone who is at least their symbolic Alpha leader. Likewise, each organization we form tends to have a hierarchy and each hierarchy tends to have, at its peak, an Alpha person who fulfills the role of chief for that group and that setting.

Organizations Have Multiple Levels in Their Hierarchies

Our hierarchies do not stop at the Alpha level. We also tend to identify other people in each setting to represent the functional chain of command for the setting.

Corporations generally have both people in Alpha positions and people in multiple other levels in their hierarchies as well — ranging from front line workers to work leaders, work supervisors, unit managers, various levels of directors, multiple levels of vice presidents, and multiple categories and layers of junior and senior leaders.

Inside each hierarchy level in our larger organizations, we often see additional layers — with assistant directors, directors, and other senior directors for the director level in a company. We can see vice presidents, senior vice presidents, group vice presidents, and executive vice presidents — and each level in each setting knows exactly where they are in their own chain of command.

Each Person Knows Both Who to Salute and Who Should Salute Them

Each person in those hierarchies knows who they are supposed to salute and each person knows who is supposed to salute them. People very instinctively — and culturally — expect to salute and people expect to be saluted...and people can be very unhappy at an instinct and culture-supported level when their personal expectations are not met in either direction.

We tend to take pride and find comfort both in the existence of a hierarchy and in our own relative position on it.

Dukes, Earls, Counts, Marquis, Kings, Sheiks, and Emperors all know and are defined by their relative position in their relevant hierarchy. People with each of those titles of nobility tend to have great pride of position that is derived from their place and position. Likewise generals, colonels, majors, captains, lieutenants, sergeants, and corporals all know their places in their relevant military hierarchies.

That relative position tends to be a source of pride and a defining characteristic for each person who is in a hierarchal position.

Each layer has its own set of instinctive behaviors. We create very predictable sets of behaviors for each relative status level. We have Alpha instincts, Beta instincts, and a broad range of Theta instincts that guide how people feel, behave, and even think in each setting.

Interestingly, observers have written about a somewhat similar existence of multi-level hierarchies for baboon troops, chimpanzee clans, hyena packs, and even lion prides. There tend to be very recognizable multi-level hierarchical behaviors in those settings that closely parallel some of the human hierarchal levels and roles.

Lion prides, for example, invariably have an Alpha male for each pride and many prides also have one or more beta males who help the Alpha male with his Alpha duties. The Beta males do that work in a way that is subordinate to the Alpha male, but dominant relative to other members of the Pride.

Each Hierarchical Level Has Its Function and Purpose

Instincts clearly structure those lion hierarchies and their related roles in very consistent and predictable ways. Each hierarchy level that exists for each of the other hierarchical species seems to have an inherent functionality and purpose.

Alpha male lions, for example, tend to have a clear role, function, and hierarchical position in each pride. Female lions in each pride actually do most of the hunting for the lion families. The females are faster and quicker than the males and female lions are extremely strong and fierce in their own right.

The female lions kill prey well and that is a major role for them. The larger and slower Alpha male lions in each pride then play a very important role for the food supply of lion families by protecting the kills that are done by the female lions from other predators and from various scavengers who would otherwise steal their food.

The male lions protect the prey killed by the female lions from jackals, hyenas, wild dogs, and even vultures. The usual pattern for consuming food supplies for lions is that the male lions in each setting primarily function to protect the kill from all of those categories of hungry and fierce scavengers in their setting while the female lions and cubs eat.

That entire process — and the assigned tasks and roles that exist for both lion genders — are consistent and logical. The fast and lethal females kill the prey. The bigger and slower male lions then go to the kill and generally eat first before the various sets of scavengers arrive.

The female lions and the lion cubs in each pride eat safely while the male lion protects their food.

The female lions do not simply fight the jackals and attack the hyenas themselves because the female lions might be damaged in that fighting process and the female lions can't afford to be crippled, slowed down, or functionally impaired by the kind of damage that could result from a jackal or hyena fight. The female lions need their speed.

Alpha male lions, by contrast, do not need to be fast. They only need to be strong and fierce.

The prominent male lion manes seem to have the functional value of giving the male lions a degree of protection against neck bites by the key sets of scavengers who want to eat the lion family's food.

The Alpha roles and the relative hierarchical status for lions tend to be clearly defined and they are clearly very functional.

Alpha status for lions comes with a set of Alpha roles and Alpha rules.

In many lion prides, there is at least one beta male who is subordinate in multiple behaviors, who also protects the food supply and who is also allowed sexual access to the female lions. The beta lions are often brothers to the Alpha lion.

Chimpanzee Clans Have Similar Hierarchies

Chimpanzee clans have similar hierarchies — with the Alpha males for each chimp group generally supported by some discernable layers of subordinate males.

The males, as a group, are frequently accountable for protecting the females from other chimp groups and from various relevant predators.

The males tend to have a clear hierarchy for each chimpanzee group. The female chimpanzees in each group also tend to have their own hierarchy — with an Alpha female in each group.

The Alpha female in each chimpanzee clan tends to oversee the various interactions within the group. Some observers have reported that the Alpha female in a chimpanzee group sometimes has the power to organize a functional revolution and to depose the alpha male in a group if the Alpha male either is inadequate in defending the group against enemies or if the Alpha male is abusive or threatening in some way to the baby chimpanzees.

The Alpha males have their status, their privileges, and their functions. The Alpha females sometimes decide whether or not a functionally deficient and behaviorally flawed Alpha male can be allowed to continue in their Alpha role.

Hierarchies and related tasks for each group member exist for those species because the hierarchies for each setting create functional roles for each layer in each group that helps to ensure the success and the survival of each group that is using that specific hierarchy.

So, we are not alone in having our hierarchies and we are not alone in using them in very functional ways.

Each Hierarchy Functions in a Culture

In important respects for people, each hierarchy is defined by its own setting-specific functional paradigm.

Each hierarchy clearly has and uses its own culture. The culture paradigm that exists for each group functions as a set of rules and guidances that help people in each hierarchy know what to do, when to do it, and who to do it with.

The leaders of each hierarchy tend to set, influence, define, and enforce the cultural realities and cultural functionality for each hierarchal setting.

Sun Tzu, in the 2,000-year-old book, *The Art of War*, outlined the need for military leaders to clearly establish both the hierarchal chain of command and the basic culture of each army. Sun Tzu was very clear about the needed structure for an army and he was even more clear about the culture components that he believed were needed for an army to both succeed and survive.

His insights on those issues are useful reading even today. Some of those organizational approaches and cultural insights from Sun Tzu are described in *The Art of InterGroup Peace* — a sister book to this book.

In any case, our instincts to create hierarchies are clearly universal. We see them everywhere. We feel instinctive comfort both when a hierarchy is in place and when we know our own relative position on our relevant hierarchy.

People can feel high levels of instinct triggered stress in any setting when people don't know their own relative position on the relevant hierarchy or when there is a time of change and that change creates hierarchal uncertainty.

Mergers in the corporate world — and merging or combining government units, religious groups or even labor unions — can all trigger significant hierarchal stress levels. Those stress levels usually continue until the people in the merged setting have a clear sense of the leader level for the group and of their own personal relative status in their newly relevant hierarchy.

People who want to end the sometimes dysfunctional morale issues and the various misalignment consequences and behaviors that can result from a

merger in any setting can usually reduce or even avoid many of those negative consequences by moving quickly to identify both the new culture that will be used and the new hierarchy that will be in place for that organization.

People often feel deep instinctive stress when the culture for their organization is unclear and when the hierarchy they relate to is either ambiguous or confusing.

We Have Instincts for Other Hierarchical Levels as Well

People instinctively want a clear sense of what the relevant hierarchy is for a given setting and also what their personal role and status is in that hierarchy.

Like the Beta lions, people tend to be in various levels in our hierarchies. The sets of instincts that are triggered by Beta status and by each of the other relative power levels also tend to look very similar across multiple cultures, organizations, communities, and relevant settings.

Our Theta instincts cause people to know exactly what their own relative position is in any hierarchy and to be both ambitious relative to the possibility of being promoted and to be significantly concerned, worried, and alarmed about the possibility or threat of being demoted.

Whether someone is a department manager — or a unit supervisor — or a platoon Lieutenant — there is often a level of instinct-based security and comfort for the person who is in that status and who is currently functioning with the specific relative power that is conveyed and granted by holding that particular position or that relative status in the hierarchy of each setting.

People can feel comfort in holding the position and — as noted earlier — people can feel real stress and even anger at a very instinctive level if their relative position and relative status is threatened or actually undermined.

People in each setting in a hierarchy tend to be comfortable exercising the relative power that comes from their position in that hierarchy. Our Alpha status instincts create one very consistent set of behaviors and values and our Beta and

Theta instinct packages create additional very predictable sets and packages of responses and hierarchical behaviors.

Not Knowing Relative Status Creates Real Stress

Mergers can screw up hierarchies.

The deepest stress for people after a merger of some kind often comes from not knowing their own relative position in the new hierarchy. People tend to defend and protect their hierarchical positioning.

People can become angry and can exhibit conflict-provoking behaviors if their relative status is threatened in any setting. People feel a need to understand who to salute and people need to know who should salute them in any setting — and learning that quickly after a merger or reorganization can reduce stress levels.

Equality Creates Its Own Flat Hierarchy

Some cultures have created a sense of relative and broad equality for various sets of group members — extending egalitarian citizenship status of some kind to a broad set of group members, for example.

Creating any kind of broad “citizenship” equality for a set of people seems to eliminate a hierarchy — but it actually is not the elimination of hierarchy. It functionally creates a flat hierarchy. “Flat” actually defines a type of hierarchy.

Equality functionally creates a flat hierarchy.

People who have that relative egalitarian position in any setting will also generally fight to protect it. Equality is actually its own hierarchy.

People who feel that equality is their rightful position in a group setting can feel anger and stress if their equality is threatened.

Even in the settings where there is a legal equality for all group members, those settings still select people to act in Alpha roles. The equal status in those settings gives people equal say — a vote — in selecting the Alpha leaders. Pure anarchy does not exist in nature.

So even in those settings where equality is a key cultural component, the equality does not eliminate Alpha or Beta positions. It functionally lets all of the equal people share in the selection process for the people in those positions.

People Know Their Relative Position

Once people are in a chain of command, their relative position becomes very imperative to them. People who believe they are somewhere up a chain of command generally know exactly how far up that chain they are and people will often feel pressure at an instinctive and visceral level to defend that exact hierarchical level against slippage of any kind.

So in any time of change, clarifying relative status for everyone very soon can be a good thing for senior leaders to do for both Peace of mind and for functional stability and operational effectiveness in that setting.

Skillful merger leaders who deal with those kinds of issues directly and quickly after any merger and consolidation happens as a strategy to tend to be able to forestall the paralysis and the stress levels that can be caused by uncertainty in those areas.

Machiavelli— in *The Prince* — outlined the need for dealing with the array of cultural and hierarchal issues that are generated anytime a prince gains power in a new setting.

The Prince is actually a useful book to read for any people who are leading or planning mergers or group consolidations in any setting.

In any case, hierarchies are everywhere. We clearly have an instinct to make them happen. Each hierarchy tends to be led by someone who personally has achieved Alpha status for that hierarchy and who has their own Alpha instincts activated.

Alpha Status Instincts Drive Predictable Behaviors

That is an extremely important set of relevant instincts that we need to understand in order to improve intergroup interactions. Alphas are also everywhere. Having alpha status actually generates its own set of instinctive behaviors at several very predictable levels and those behaviors can be extremely relevant when our goal is to create a culture of intergroup Peace for America.

Each of our relevant hierarchies tends to have a person who is in the lead position — the very top Alpha level — for the hierarchy.

We need to understand clearly that being Alpha in any setting can actually trigger its own set of instinctive behaviors for the person who becomes Alpha for that setting.

A number of very consistent instinctive behaviors and emotions can be activated and empowered in individuals when a person achieves alpha status for any group.

Those patterns of alpha behavior are so consistent and so universal that we can only understand them fully when we recognize that they are clearly and directly based on a common package of Alpha instincts and they are not invented as unique sets of situation specific behaviors by each Alpha leader.

Patterns exist. We need to know exactly what those patterns are.

The Alpha in any group tends to look out for and focus on the governance processes, the power structure, and the functional status of the entire group. Alpha leaders everywhere find themselves focused on that set of issues.

Turf instincts are often significantly stronger in the people who have personally activated Alpha instincts. Like the Alpha lions, Alpha wolves, Alpha chimpanzees, and Alpha horses, Alpha humans tend to have a strong commitment to their group turf.

Our turf protection and turf ownership instincts are discussed and described in the next chapter of this book. Those turf-linked instincts tend to be very easily

and fully activated at both the group and individual level in whomever is Alpha for any given setting.

The Alpha person in any group generally expects to be obeyed. That isn't always true, but it is consistent enough to be a predictable behavior. Being obeyed and followed by the group is an expectation that often isn't held by the non-Alpha people in any group.

It generally feels right to people whose Alpha instincts have been activated by achieving alpha status in their setting to be obeyed in areas where that setting creates and grants both alpha authority levels and functional Alpha roles and behaviors to that leader.

People Can Become Addicted to Alpha Status

People often like being Alpha.

People often aspire to Alpha status. Many people find being Alpha to be a psychologically and emotionally rewarding experience.

Some people can even become addicted to Alpha status. Being Alpha can be ego enhancing. The other people in any given group tend to defer to whoever is Alpha. Other people in each group often agree or seem to agree with the Alpha status holder on the statements that are made — and agree or seem to agree on the decisions that are made — by whoever is Alpha in that setting.

So whoever is Alpha in any given setting tends to have other group members in that setting defer to the Alpha person's status and other group members tend to openly and consistently agree with the Alpha person's thinking and directives.

That whole process of having people defer to the Alpha in multiple ways can be emotionally reinforcing and rewarding for the people who achieve Alpha positions in any setting.

The Loss of Alpha Status Can Generate Unhappiness and Pain

That entire situation can create its own kind of psychological addiction for many Alpha-activated people. Even relatively low levels of power can be both seductive and addictive for some people.

The daily neurochemical rewards that came from Alpha status in any setting can become an expected part of the Alpha's life experience.

In some settings, the people who have held Alpha status for significant periods of time build their own internal expectations about being treated in alpha ways and many people can have strong and constantly reinforcing experiences relative to the benefits and the emotional rewards of being Alpha.

When those reinforcing experiences disappear because Alpha status is lost by someone for any reason, the loss of that status can create both pain and unhappiness for the former Alpha.

The loss of a person's Alpha status in any setting can actually be extremely unpleasant for some people. The Alpha status loss impact can sometimes function like a form of addiction withdrawal for the former Alpha who has lost the various direct and indirect reward processes that were part of the Alpha role.

Alpha Instincts Can Trigger a Level of Accountability

There is a functional and process-linked set of reasons why we have neurochemical reward systems for being maternal and for being sexual and for being Alpha.

Basic survival at a functional level depends on our children being born and protected and on our groups being safely led and protected.

Successful Alpha leaders improve the survival probabilities for the groups they lead. So we need Alpha leaders to do that work and do it well.

Being Alpha, however, can actually be hard work. Being Alpha can be very stressful in its own right.

Like the Alpha lions and the Alpha chimpanzees, being Alpha as a person can create a set of obligations and layers of specific functional and emotional concerns for whoever holds that status in any setting.

Being Alpha can create a sense of needing to be both the protector of the group and a personal need to be the protector of the group's turf at multiple levels.

The person who is Alpha for any family, clan, tribe, or nation — or for any company or union or association — can feel the instinctive need to protect their own group. The Alpha person will often feel deep levels of instinctive stress and anger when their group or their turf is threatened, invaded, or jeopardized in any way.

Alpha status generally creates its own array of concerns and obligations that bear close resemblance to the Alpha obligations, expectations, behaviors, and functions of Alpha leaders in many of the other species who also have instinctive Alpha roles and expectations in place.

Because the Alpha role has its obligations and sometimes stressful accountabilities, Alpha status also brings with it a significant array of behavioral and emotional benefits. In some settings, the person who is Alpha can end up with the best living quarters, the best food, and — in a number of alpha settings where males are the usual Alpha placeholders — multiple wives or a plural number of concubines or concubine equivalents.

Alpha Males in Some Cultures Have Multiple Wives

The people who are in Alpha positions in some cultural settings are not unlike the Alpha lions, the Alpha baboons, and the Alpha stallions in having some functional level of priority sexual access to multiple females in their group. Cult leaders, tribal kings, and Emperors in various settings have often had multiple wives.

Those levels of multiple sexual relationships are a familiar and not uncommon behavior and cultural pattern for Alpha males in many historical settings.

The number of wives that have existed for various kings, emperors, or chiefs, and even dictators in a number of cultures have sometimes far exceeded the number of female lions in a pride or the number of female wolves in a pack — but the basic patterns are not dissimilar.

In most modern settings — and in our own country — that particular linkage between Alpha status and multiple sexual linkages doesn't formally exist. We tend to be a monogamous culture and actual bigamy at any level is illegal for everyone — including our Alpha leaders.

But there are some times and some settings even in our culture where echoes of that influence and those particular instinctive behavior patterns can still be seen.

Chapter Ten of this book deals with the various ways we have created patterns of behavior that discriminate very directly and clearly against women. Women have been oppressed and mistreated in multiple cultures and that continues to be the reality today in far too many parts of the world.

Our own society has been improving, but we have only made significant progress in some of those areas of discrimination against women relatively recently.

The very consistent patterns that exist to have men as the heads of families and to have men with some level of ownership and control status over their wives and the women in their families are described in Chapter Ten of this book.

In most settings, survival of the family depends on the children surviving. In order for the children to survive, each culture needs to make it possible for women to care for the children of the groups.

In order for the women in a culture to be available to care for the children, many cultures have mandated roles and functions for women that keep women

in their homes and prevent women from going to war or even going into the forest to hunt.

Women in those settings who were functionally designated and mandated to remain in their homes needed someone to seek food — to be the hunter. So that hunter role has been given by almost all cultures to men.

Men have been both the hunters and the warriors in almost all cultures.

To keep men from deserting families, most cultures made families the only legal place for men to have sex. Most cultures also let men have their own personal Alpha instincts be activated in the context of their family by having men in all cultures being heads of families.

The specific sets of Alpha instincts and related behaviors that have historically been triggered in men by having men be the heads of families is also explained in Chapter Ten in more detail.

Our Alpha Instincts Interact with Other Instincts

In any case, we clearly have sets of Alpha instincts that can be activated when someone achieves Alpha status. Those instincts guide Alpha behaviors — and they do not operate in a vacuum.

An earlier chapter in this book pointed out that our instincts can act alone or they can act as part of a package — with each instinct's impact embedded, modified, and functionally intertwined in the context of other instincts. That is very true of our Alpha instincts. Several other relevant instincts can be triggered in a shared context with our Alpha instincts.

One level of interaction between our various key packages of instincts links our Alpha instincts to our culture building instincts.

Our laws and our cultures both regulate what our Alphas can do in their alpha settings relative to a whole array of behaviors.

Mayors in our culture can, for example, lead cities. Mayors can be the Alpha leader of our city. Mayors do not have unlimited Alpha power. Mayors must lead those cities in the context of the laws, the regulations, the cultural guidances, and

the various functional infrastructure capabilities that we have deliberately and explicitly put in place for each city.

Being mayor, or governor, or CEO, can give a person great functional authority and significant power — but that power is never absolute in this country and it always functions in a context.

In our country today, that context we create for those positions limits and constrains a number of Alpha behaviors — and those behaviors tend to be more extreme in those settings where those restraints and constraints do not exist.

We humans often enjoy the opportunity to be alpha. Many people do aspire to achieve at least relative and situational alpha status. People who have the ambition to climb any relevant chain of command often have the goal of ultimately becoming alpha in the process.

Alpha Instincts and Turf Instincts Tend to be Linked

As noted earlier, one of the problems that can exist relative to creating intergroup Peace is that the Alpha person in each group and setting tends to be very conscious of turf infringement and of turf encroachment issues.

That is a clear area where our Alpha instincts interact very directly with another highly relevant instinct. Alpha activated people tend to define turf, protect turf, and can even aspire to expand turf.

The more ambitious alpha leaders in some settings may also be emotionally linked — at the negative and more destructive end of the intergroup instinct-guided value and ethics continuum — to taking turf away from other groups.

Some Alpha leaders aspire to achieving functional turf expansion and some may even create turf theft goals for the group they lead at the expense of other groups.

Congruent and contiguous turf expansion can easily be an Alpha behavior in some settings. Many kinds of turf expansion or turf encroachment behaviors can create serious intergroup tension and conflict, and they can create very real and very powerful intergroup anger.

We need Alphas in our lead positions who don't aspire to — or try to — expand turf.

We will all need our Alphas to be aligned with the concept of Peace in order to make Peace possible for this country and that alignment needs to include respect for the various relevant categories of turf that exist for the other groups in any setting.

We need our Alpha leaders to each help their own group achieve the safety of its relevant turf, without aspiring to take turf from other groups. We need Alphas who support an agenda of intergroup Peace where everyone has protection for their own turf.

Alphas Can Be Key to Peace

Alphas are often key to Peace. Peace without Alpha support is close to impossible to achieve in far too many settings.

The Art of InterGroup Peace book that is a sister book to this book explains those points about the need for Peace — focused Alpha leaders in more detail.

Groups who want Peace in any setting need to understand that reality about the potentially negative and dangerous values and divisive goals of their Alpha leaders to be true.

Groups who want Peace in a setting may want to look for and support leaders who are, themselves, servant leaders — as opposed to leaders who individually need power or who are addicted to enhanced personal status.

We need leaders who aspire to Peace rather than leaders who aspire to conflict and we need to avoid leaders who create conflict because those leaders know that intergroup conflict in any setting can invoke and increase their own personal power over their own groups.

Intergroup Conflict Can Increase Alpha Power Levels

Intergroup conflict has the clear ability to increase the power of alpha leaders in many settings. We all need to understand that to be both true and very relevant.

Using intergroup conflict to increase personal status and power is a relatively common instinct-based set of Alpha leader behaviors.

We all need to understand how that process works so we can keep it from happening. The patterns are all too familiar. We all tend to rally behind our leaders in times of war.

Leaders of groups often have more personal power when their group is in conflict, threatened, or actually at war.

That set of linkages between intergroup conflict and power for leaders can create significant intergroup challenges in some settings because some of the leaders who are personally addicted to power and love their Alpha status will sometimes increase external stress levels for their groups and deliberately increase intergroup anger levels to increase their own power — rather than taking the steps that are needed and possible in any given setting to achieve Peace.

People in Alpha roles will sometimes do negative and dysfunctional things that create conflict between groups of people because when that conflict exists, people tend to grant more power to Alpha leaders and because the people in a group are less likely to replace Alpha leaders with another Alpha leader in times of conflict.

Job security for Alpha leaders can be created by the existence of InterGroup conflict. Too many Alpha leaders who don't want to lose their Alpha status know that to be true and act accordingly.

Once people recognize that those behavior patterns and those thought processes exist for Alpha status leaders, it can be easier to help the leaders in any group aspire to Peace.

It can also be easier for groups of people to very intentionally and deliberately select leaders who will work to achieve the personal status and role of a Peace leader instead of selecting and supporting leaders who prefer and chose to function as a war chief.

Losing Alpha Status Is Often Feared

Losing Alpha status is often feared at a very basic level by people who are currently Alpha, and who have become emotionally committed to and addicted to their Alpha status.

Once a person has been in a position of significant authority, status or power and once a person has experienced the consequence and the impact of having their own personal Alpha instinct package activated, it can be very difficult and threatening for those people to return to non-Alpha status.

People who lose Alpha status can become depressed, angry, and sometimes dysfunctional. That can be particularly problematic when the status loss is involuntary, but even voluntary loss of that Alpha status can have a negative emotional impact on people.

Rational thinking can be challenged for those Alpha-jeopardized people in those situations. Anger and depression can both be triggered in those addicted and deposed leaders.

Mergers and Consolidations Can Create Duel and Dueling Alphas

In looking at the impact of Alpha status changes for our society overall, it can be useful to understand how those instinctive behaviors have an impact on various organizational settings including mergers of businesses, associations, or schools.

Corporate and organizational mergers often create a situational circumstance where there are situationally two alphas in an equivalent Alpha position within the merged companies or organization.

That can happen at the peak job of the company or organization and it can very easily happen at multiple division or departmental alpha, beta, and even theta levels.

When two hospitals merge, for example, it's highly likely that there will be two chiefs of surgery and that there will be two chief financial officers in the new merged organization.

Usually, a re-organization of some kind takes place after any merger. The usual pattern is that one of the two alphas in each position is selected to continue as Alpha and the other is, in practical terms, demoted — functionally rejected, displaced, and directly deselected as the key leader for that specific merged area or for the entire company.

Demoted, Reassigned, or Ejected

The rejected person in those situations can be demoted, reassigned, or completely fired and functionally ejected and served from the merged organization. All of those consequences can be unpleasant for former Alphas.

When demotions take place, and the prior Alpha continues to be part of the work force, then that prior Alpha no longer has the mental mindset of being the lead person for that specific function.

Those demoted people often suffer pain, experience bouts of anger, and can even feel depression as the result of their very basically instinctive reaction to their demotion.

We Are Not Well Wired for Demotion

We are not instinctively wired well for demotion. That particular wiring makes some biological sense.

In other species who have their own version of local Alpha leaders, the demoted Alpha in each setting is generally either killed or permanently expelled and exiled after they lose Alpha status — forced forever to live away from their former group.

Each of those outcomes is negative enough to make the fear of losing Alpha status in those settings very real and to make the Alphas in those settings do fierce and sometimes bloody things to retain and maintain their Alpha status.

For people in community leadership roles and for our work settings and our other organizational hierarchies, the deposed Alphas are not killed. Demotions

and pure position losses do often happen, however, and people in Alpha positions tend to fear, resist, and resent that loss.

Captive Alphas Can Fester

Fairly often, the former Alpha in any work setting who has been demoted — if they are still with the organization — can begin to feel like a “Captive Alpha.” Those former Alphas who are still embedded in an organization tend to be deeply unhappy.

An unhappy “Captive Alpha” can sometimes express their unhappiness, and their displeasure, and even their anger by engaging in negative behaviors and by setting up various kinds of negative and divisive communications that can undermine basic functions, damage morale and even sabotage operations and processes for the new merged organization.

Captive Alphas can be a problem in any setting.

The reality is that captive Alphas who are not addressed in an effective way can fester inside an organization and they can do damage as they fester. That set of negative consequence should be avoided in merger and consolidation settings for any kinds of organizations whenever possible.

People Need to Believe the Alpha Position Is Filled

Another Alpha related set of circumstances that presents itself with some frequency in various settings happens when an alpha position is filled in an organization and when the people in the hierarchy don't have a clear sense at a basic instinct-triggering level that the lead position has actually been filled.

When that happens, morale can suffer. When someone is named to a lead job and when other people in that chain of command don't believe or perceive that the Alpha position has actually been filled by the new leader, then people in those settings can sometimes behave in ways that are not positive and supportive for the overall success of the organization.

Basically, if that situation exists in a setting, the new Alpha leader in that setting can take several very specific and clear actions that will cause the people in her chain of command to have their Beta and Theta instincts fully activated.

A first clear step is to have other people in the chain of command have a clear focus and a sense of concern about their own relative current status. Announcing the fact that the new leader in that setting is going to review all key jobs and might do some level of reorganization and hierarchical changes for the organization, for example, can often very quickly trigger both people's Beta and Theta instincts.

People fear losing relative status at an instinctive level. People can be brought to a focus and a realization of the actual powers of the new leader when that relative status is clearly at risk.

It can also be very useful to give clear work direction in a definitive way for a number of important areas to the various other hierarchy leaders.

We Need Alpha Instincts to Be Aligned with InterGroup Peace

In any case, for all of us, we need to understand that Alpha instincts clearly exist. We need to recognize that those instincts generally create very predictable patterns of behavior whenever they are activated.

We need to understand and deal with those instincts to achieve intergroup Peace — because if our Alpha leaders in any setting want to sabotage, undermine, and destroy Peace in that setting, they are often in a good position to do exactly that.

Likewise, if our various Alpha leaders in any setting want to achieve Peace, the likelihood of success for Peace for that setting increases substantially.

Leaders who want to fight rather than collaborate generally can create situations and circumstances where people will fight. Leaders who want to collaborate with other leaders to achieve Peace can and do significantly increase the likelihood that Peace and collaboration will occur.

We need to expect that the prospect of intergroup alignment and Peace in a setting might feel like a threat to an Alpha leader's Alpha status, and we need to respect that fear and reflect those concerns in the strategies we implement for Peace in each setting.

We need to be particularly aware of the concerns that Alpha leaders might have that the steps they take to get to know leaders from other groups might be perceived by their own group to be the actions of a traitor at some level and not the acts of a person who have full loyalty to their own group.

Those issues are discussed in the section of this book that deals with our traitor instincts as a barrier to Peace.

Our instincts relating to turf can be a major trigger topic that focuses the attention of Alpha leaders and causes them to decide to fight or to decide to somehow make Peace happen for that setting.

Often, the single most difficult and challenging set of issues that Alphas need to face relative to making Peace are the issues relating to turf.

Likewise, the easiest set of trigger issues that can be used by leaders in many settings to create conflict and to end Peace or sabotage and prevent Peace can be turf-related.

That is an area where the personal credibility and standing of leaders with their own group is extremely important. Turf issues reach into group belief systems at an essential level — and the only way that those issues can be resolved in many settings is to have leaders in those settings who understand the instinctive issues involved as well as the historic ones — and who have both the wisdom to build a successful solution to those issues for their groups, and the credibility and standing with their own group to actually negotiate and execute the deal that solves the issues.

Leaders who solve those issues who are not perceived by their own group to have the authority to do those deals cannot create successful solutions to those issues.

We need to very clearly understand our entire packages of instincts that relate to turf, and we need to understand how our Alpha leaders can and should deal with those packages of instincts and the realities they create.

That is the next chapter of this book.

CHAPTER SEVEN

Turf Instincts Create Issues That Trigger Conflict

VERY FEW INSTINCTS have more impact on our intergroup behaviors than our turf instincts. We have layers of very powerful instincts that relate to territory and to turf and those instincts can impact our lives in significant ways when they are activated.

Our cultures spend significant energy on issues of turf — defining turf for each of us in each setting and giving us the rule sets and expected behaviors that both protect and delineate our group and individual turf.

We each know what piece of turf is legitimately ours, and we each know what turf is the rightful turf of our group.

When someone trespasses on our personal turf or invades or threatens our national or group turf, we have strong reactions that have very clear turf instincts at their core.

We feel very right in both defining our turf and protecting our turf when it is threatened.

We Are Not Alone in Having Turf Instincts

We clearly are not alone in having those kinds of instincts. Multiple other species also define turf, protect turf, and make life decisions that are directly influenced by their turf related instincts.

Even some insect species have turf. Some species of ants have very clearly defined turf and some colonies of ants will go to war and die to protect their colonies' turf.

The various primates who live in groups all tend to have some level of group turf.

A number of predator animals have their defined hunting turf. Those hunting animals define and mark the boundaries of their turf with urine and other chemical deposits and they tend to attack other members of their species as well as predators from any other species who try to hunt on their turf.

We Have Group Turf, Family Turf, National Turf, and Individual Turf

We humans define group turf, family turf, community turf, national turf, and individual turf and we each tend to know exactly what turf claims are relevant to each of those categories of ownership for turf.

We are each protective of our own homes and our family turf — often at a very intense level.

It feels right to each of us at a very instinct-sculpted level to have our turf and to protect our turf.

We have written multiple sets of laws about turf in settings across the planet that often contain very high levels of specificity and complexity about turf issues. Our law enforcement mechanisms and our cultural rule sets and behavioral expectations that support our turf instincts all reinforce the turf rights and the turf ownership functionality that we create for people in every setting.

We “Feel Right” Defending Turf

We “feel right” at a very basic level when we are defending our turf. We feel stress and we feel anger at a very basic and innate level when our turf is jeopardized or threatened. We are even angrier when our turf is actually invaded.

When we identify a physical site as being our turf, we tend to take steps at multiple levels to protect that site. It seems very right and it also feels very right to take whatever steps we need to take to protect our turf.

The intertribal wars that happen in so many settings that were discussed earlier in this book as part of our us/them instinct package are exacerbated,

amplified, focused, and often hugely extended for very long periods of time when significant turf issues are clearly and directly involved in any of those tribal conflicts.

When two sets of people in any setting each believe that they each have a pure, clear, direct, and innate group ownership position relative to the same piece of turf, then the tribal paradigm that exists in those settings for each tribe tends to be that the particular and specific piece of turf belongs in a very primal, basic, and inherent way to their own tribe. People believe that their tribal turf is being invaded, stolen, or wrongfully trespassed on by the other tribe if the other tribe is actually in possession of any part of their turf.

Those feelings by each affected group function at a very primal instinctive level and they drive thought processes, emotions, and belief systems for each of the parties affected by those turf related situations in powerful and predictable ways.

Each Tribe Believes in Their Inherent Rights to the Land

Those situations where two groups feel they each have innate and inherent rightful tribal ownership for the same piece of turf create a potent and volatile prescription for major intergroup conflict.

When that specific turf-linked contested ownership situation exists in any setting, then the level of intergroup anger and the intergroup hatred that is created by that set of circumstances can be massive and very primal.

That particular intergroup anger and those kinds kind of turf-linked intergroup conflicts between those sets of people about that piece of contested turf can last forever — for as long as both sets of people feel they have ownership rights at a perceptual and instinctive level to that particular disputed piece of turf.

Those issues trigger very deep instinctive reactions for individuals and for groups of people. The anger levels that exist can be extremely intense in those intergroup contested turf situations.

The anger levels that exist are intense because the instincts we have to defend our turf and the intergroup-based instincts we have to resist being damaged by “Them” both trigger anger as part of our response package to each instinct package.

Any time we have our “Them” instincts activated relative to another group of people, we tend to suspend conscience and feel no ethical constraints in our behaviors. We can lose entirely any sense of common humanity and we can find ourselves feeling very right doing damaging and even evil things to “Them.”

Turf instincts and tribally activated us/them instincts can combine in very powerful ways to create very damaging behaviors.

Our group and individual survival instincts can also be triggered fairly directly by some of those turf ownership conflicts, as can our instinctive needs to protect our family and our instinctive needs to protect our offspring from any negative situations and consequences.

Intense anger on those full sets of turf related issues feels very right to the people involved in those settings because that anger is so directly instinct based at multiple very direct and very powerful levels.

Resolution of Disputed Turf Issues Is Extremely Difficult

Reaching resolution of those specific intergroup turf issues in any setting is incredibly difficult. It is extremely difficult because the sheer logistical challenges that can result from a clear-cut dual sense of contested turf ownership with exactly the same piece of turf being claimed at an instinctive level by more than one tribe can feel both irreconcilably absolute and functionally and operationally insurmountable.

The issues between the groups in those settings feel to each side as though they are absolutely right/wrong issues — very pure and very clear “good versus evil” issues — with each group believing there is only one right side and each group believing that there is one very clearly wrong and evil side for the people involved and for the relevant turf in that setting.

A major functional problem, obviously, is that each group sees a completely opposite and uncontestable “right” side and each group in the setting sees a very different and deeply evil wrong side.

A major functional problem relative to those disputes is that we can’t make more turf. Turf is a finite resource — and we can’t simply resolve intergroup turf issues by creating more turf.

Situational Control Is Inherently Unstable

Any group who loses situational control of the turf in those contested settings generally aspires with great conviction to regain their control — and that aspiration creates an inherent instability for the setting even when the situation seems to be temporarily resolved by possession realities that favor one side or the other.

Those situations cannot be solved or resolved until all parties in each contested setting recognize the specific sets of instincts that are being triggered in each group by the situation and then take very intentional steps together to resolve those instinctive issues in ways that cause people on both sides to feel that their instinctive needs have been met by the solution package that is developed for the situation and for the setting.

Those issues can only be resolved if each side recognizes both their own claim to the turf and the legitimacy of the other group’s claim to the turf, and then negotiates in good faith to create valid and achievable win/win outcomes for each group in the setting.

Creating win/win outcomes for any intergroup turf conflict can be particularly hard to do if either side — or if both sides — actually have other reasons to want the conflict to continue.

The Art of InterGroup Peace book discusses those issues and relevant approaches for those settings and situations in more detail.

Multiple Tribal Turf Displacements Happened in Our Country

In our own country, we don't have any settings where we have direct intergroup turf conflicts today, but we did go through a series of very clear and very intentional turf displacements for various groups of people at multiple levels early in our history.

When the tribes of Europe crossed the Atlantic Ocean and invaded the American continents, the invaders displaced the original American tribes from their turf. Each of the original tribes had their tribal turf and each of those tribes were displaced from that turf by the invaders.

The very intentional and deliberate displacements of those original tribes moved many groups of people into exile from turf that had been their ancestral tribal lands for centuries or longer.

The original tribes on both American continents all had each actually had their own pre-invasion levels of tribe-based intergroup conflict. The original tribes all had histories of geographic migration, tribal turf invasion, and long-standing intergroup conflict.

Tribes tend to be tribes wherever they exist.

Before the Europeans invaded, both American continents were full of tribes of people who each tended to have their own intertribal fights, intertribal feuds, and long-standing intergroup wars — with turf instincts activated at a tribal level in multiple settings. The tribes all had their own historic and long-standing tribal enemies and each tribe had its own turf that it defended against enemy tribes.

The Apache and the Navajo did not live in Peace. Nor did the Ojibwa and the Sioux. The Blackfeet and The Cherokee each had their own tribal war heroes and a sense of conflicted with the tribes that occupied adjacent turf.

The Aztecs and Incas both conquered, enslaved, and ethnically cleansed and destroyed a number of other tribal groups that had the misfortune to be in close proximity to those particular large and more powerful tribes.

The us/them instincts that were triggered by and in the Aztec sacrificial temples functioned at very primal and very obvious instinctive intergroup interaction levels.

Both American continents were full of tribes, and both continents were full of tribal turf issues.

Each Tribe Had Its Ancestral Turf

Each of the tribes that were here when the European invasion occurred had — prior to the time of that Invasion — their own clearly defined tribal turf. Each tribe tended to identify with their tribal turf and each tribe defended that turf in various ways against the other local tribes.

For North America, at least, the tribal turf wars at that particular point in history tended to be very local in scope. Turf issues in North America typically involved border skirmishes between groups of people who considered themselves ancestral enemies, but did not function as mortal enemies with genocidal ambitions.

Full-scale invasions by tribes into other tribal areas in North America were rare. Raids were relatively common. Skirmishes happened in many settings. In some areas, the bloodshed was frequent and the animosities were constant — and in other areas, actual bloody conflict between local groups was relatively rare at that point in history.

The history chapter of the *Cusp of Chaos* book describes those issues, those situations, and that history in more detail.

The invasion of the American continents by the new set of very warlike and well-armed tribes from Europe significantly changed that pre-invasion intergroup history. The various invasions of American turf by people from Europe who were seeking land to colonize ended up with massive turf displacements for the original American tribes.

Columbus “Discovered the Land for Mankind”

Us/Them instincts at a very primal and basic level were clearly fully activated in the minds of the invaders. The large statue of Christopher Columbus that stands today in Washington, D.C. — very near the Capital Building — actually celebrates and honors Columbus for “Discovering These New Lands for Mankind.”

That exact wording from the inscription on that statue of Columbus that stands in our national capital today makes the point clearly that the Us/Them thinking and Us/Them paradigms were so extreme for the invaders from Europe that the millions of people who were the original inhabitants of this continent literally were not considered to be “Mankind.”

Most of the original North American tribes ultimately ended up being moved to geographically defined reservations that each became the new physical location and the designated turf for each tribe.

Tribal turf issues created by that displacement process still exist. Disputes about ownership and legacy claims about that original turf continue to create some levels of turf conflict in our country. But that conflict is not at a level that approaches the tribal turf conflict issues that we see today in the Middle East, Sri Lanka, Syria, Gaza, or any of the other sites where blood is being shed with some regularity to protect turf, to continue to occupy turf or to invade and dominate another group’s turf.

In those settings in those countries, turf issues create huge levels of anger and intergroup conflict today. Those intergroup turf issues are often the most important issues in many peoples’ lives in a number of settings today.

Our Cities Tend to Have Clear Areas of Group Concentration

In our country, at this point in time, those original sets of intergroup turf issues that relate to the Native American tribal land have become more historical factors than active and functional triggers for current intergroup conflict.

As our cities become more diverse, however, and as the growing ethnic populations in many of our cities end up being divided to a significant degree in each of those locations by race and ethnicity — we are potentially moving to a situation where something that functions very much like a new generation of tribal turf alignment and group linked turf conflicts might become both very real and dangerously relevant for America.

Our cities are becoming ethnically concentrated.

We are forming very large areas of very high levels of ethnic and racial population density in our major cities. The most recent population distribution maps from the last census that show how concentrated we are becoming are available for review by everyone on the Internet.

We have always had areas of our major cities with high levels of ethnic concentrations. Chinatowns have existed in several cities. Areas like Harlem and Watts have had high levels of African American population concentrations for a very long time.

People Prefer to Live with “Us”

As we become more diverse as a country, instead of having our growing minority populations blended into the larger population and living in proportionate numbers spread evenly through all communities and neighborhoods, we are seeing growing areas of ethnic focus for where people choose to live. We are not blending. In many areas, we are ethnically concentrating. We are now creating major areas of racial and ethnic population concentration in our major cities and that trend is likely to accelerate.

The census maps that show our current population ethnicity concentrations by neighborhood level show that most of our major cities are now basically fairly clearly divided into a number of ethnic and racial enclaves — with major areas and highly focused neighborhoods in each city where a given ethnic or racial group makes up two-thirds or more of the population.

Harlem and Watts now have their equivalent ethnic population concentration focus echo in every major city. That level of ethnic and racial concentration is happening in very large part because people who have choices about where to live often choose to live with other people who trigger a sense of “Us.”

People very often choose to live in neighborhoods where other people are more likely to be from the same ethnic “Us,” cultural “Us,” or racial “Us” gender-preference “Us” or even economic “Us.”

Both political issues and economic issues for our cities are directly impacted by those increasingly relevant population concentrations because there is a clear sense in many of those neighborhoods who is “Us” and who is “not us” for those locations.

Street Gangs Are Highly Ethnic

The various street gangs that have increasing power in several of our major cities all tend to be divided entirely along ethnic and racial lines. There are no known multi-ethnic street gangs. Street gangs have increasing power in many settings.

Those street gangs each tend to identify and fiercely defend their own tribal turf in very primal us/them behavior patterns.

People who are from rival gangs who trespass on another gang’s turf in a number of our cities are too often damaged and sometimes killed.

Even non-gang people from a given neighborhood who venture into another gangs neighborhood can be at risk of being damaged or killed for being trespassers who activate the turf instincts for the local gang.

Hundreds of turf-related gang-linked killings happen in our cities now — and the potential exists for that death rate to climb to much higher numbers.

For the people who run the street gangs that dominate those areas of our cities, it feels very right to damage anyone they perceive to be “Them” and it feels very right to hurt anyone who they believe to be in violation of their us/them turf instincts.

Gang members personify both us/them instincts and turf-linked group interaction instincts.

Our Prisons Are Disproportionately Filled with Minority Americans

Those same ethnic and racial gang war lines that divide our cities now also divide most of our prisons. Prisons tend to be dominated in many relevant ways by the racial and ethnic gangs that function in each prison setting.

The prison gangs each tend to have their own culture and their own turf. Anyone who doesn’t understand that reality and who does not act accordingly when incarcerated in some settings has a high risk of not surviving being imprisoned.

We have more people in prison than any Western country by a factor of four or more. We have seven times more people in prison per capita than Canada. The majority of our prisoners are from our minority groups.

Hispanic Americans are three times more likely to be imprisoned than White Americans. African Americans are nearly six times more likely to be imprisoned than White Americans. Those demographic realities very directly drive gang composition in our prisons.

Our turf instincts play out in very primal and pure ways in our prison settings.

We will not end our next set of inner city American turf wars with negotiations or with periodic situational local truces. We will need to take a whole set of steps that will be central to achieving intergroup Peace in all

settings and we will need to apply those intergroup interaction strategies to those neighborhoods to make them safe for all occupants and inhabitants.

We will need to create a spillover benefit from our basic intergroup Peace in other settings that will give us the functional context we can use to deal more effectively and collectively with what could otherwise end up as very real inner city turf conflicts in too many settings.

We need to have our cities function as an “Us” that includes all of the relevant groups in ways that create intergroup trust and shared intergroup benefit.

We need every city to be an “Us.”

InterGroup Turf Conflicts Will Require Enlightened Solutions

For the multi-tribal countries with turf conflicts that exist today in other parts of the world, it is clear that for the people in those specific settings where two tribal groups claim exactly the same piece of turf, we will need a new level of very enlightened negotiation processes to end or defuse those particular turf-linked tribal wars.

The people who are involved in those conflicts on both sides in each setting will need to understand how much of their very basic energy and their relevant emotions about those issues are affected and created directly and explicitly by their instincts.

People on both sides in those settings will need to recognize that the other side has some legitimacy to its instincts and to its beliefs. People on both sides will need to convert from win/lose outcomes — or lose/lose outcomes — to win/win goals and win/win targeted results.

Both sides in those settings need to be committed to win/win solutions to have any hope of resolving those conflicts. Win/lose solutions have no chance of success in those settings.

Lose/lose solutions are highly likely to be the functional consequence of trying to achieve win/lose solutions in those settings.

We need very intentional win/win solutions that are explicitly and very instinctively committed to by all of the major players in each of those settings to give us any chance for intergroup Peace.

We Need Win/Win Solutions to End the Turf Wars Here and Elsewhere

To resolve those sets of issues in American cities, we need all groups in each city to agree that we need to be an “Us” for the city — with all groups doing well in a win/win context where we all want the other groups to do well and prove it by helping all groups succeed.

We need our turf instincts at a key level to be activated by being shared members of community based us — and we need to work together in the context of each community to create safe turf, safe and good schools, and communities that support everyone’s health by creating both active living and healthy eating functional support for all people.

If we take pride in our cities and agree to come together on shared ways to make our communities of our neighborhoods as evidence of our inclusive diversity and not have the neighborhoods trigger their own sense of conflicted turf.

To create Peace in those other settings in the world where two groups claim the same turf, we need win/win solutions that are created by people who understand and who accept that each group in that setting has its own legitimate needs. People in each contested setting will need to accept that sense of legitimacy for the needs of each group.

We Need a Commitment to Win/Win Outcomes for Those Settings

The people who want to achieve Peace in those conflicted settings all need to agree that those needs should be met for all groups in ways that create safety and success for all of the people in each setting.

Safety needs to be central to those solutions. No group can or will negotiate a Peace — or even agree to a truce — that doesn't clearly and particularly guarantee safety for members of their group.

Survival instincts will clearly be directly relevant to the turf resolution strategies for each of those settings, and any Peace approach that doesn't meet the basic survival instincts needs of a group in those settings will not be able to succeed.

The people in those sites will need negotiations that allow each of the warring groups to recognize both their own instinctive reactions and the equally deeply felt instinctive reactions of the other relevant groups in each setting.

Peace in those settings can only happen if negotiations between credible parties can work out win/win solutions for both the turf ownership issues and for the very legitimate issues of on-going population safety and population prosperity for all relevant groups.

Both *The Art of InterGroup Peace* and *Cusp of Chaos* — sister books to this book — deal with those issues and discuss the existing situation in those countries in more detail. Those are extremely difficult and volatile turf instinct challenges.

Many Countries Are Now at War with Themselves

We live in a world where the end of colonialism and the collapse of the Soviet Union both created a plethora of multi-ethnic nations whose current external boundaries make little or no functional sense. Turf issues in all of those settings are triggering conflicts.

The purely arbitrary national boundaries that now exist for countries like Iraq, Syria, Nigeria, and Pakistan force warring tribes of people with long-standing intergroup turf autonomy issues to function together in countries that should have no legitimacy or standing as nation states today.

In all of those settings, we need a solution that would break the warring subsets of people into either semi-independent ethnic Cantons — like the ones

that are used in Switzerland — or into purely independent separate nations — like the six countries that resulted from the collapse of Yugoslavia.

We need the United Nations to create processes that would allow those kinds of new nation states to emerge from those multi-tribal countries in Peaceful ways that would protect the safety of minority peoples in each newly autonomous setting.

The Art of InterGroup Peace explains some of those possibilities and strategies.

Warring tribes in all of those countries continue to hate and damage the other tribes in each of those settings. When the tribes are not at war, they function in an artificial non-combat setting where each tribe has its clear allegiance to its own tribal turf and would like to have autonomous control over their ancestral territory.

It would be nicely aligned with our basic turf instincts to allow that to happen.

The reason that those kinds of separation approaches that would give each tribe control over its own turf is not allowed to happen is that the most powerful nation states that control international law are all, themselves, multi-tribal at some level and the Alpha leaders of those countries have no intention of ever allowing their own internal separatist groups to separate.

There is a very clear conspiracy among the leaders of the countries who control international law and who continue to insist on maintaining the current boundaries of all of the nonsensical nations that is aimed at preventing those separatist groups from succeeding.

Those issues are referred to in disparaging terms as “sectarian,” with the implication that being sectarian is a bad thing to be.

A world that was not dominated by the Alpha-instinct turf control needs of major countries would facilitate helping those tribal entities to achieve autonomy rather than calling the separatists terrorists and causing their efforts to fail.

We Also Need to Create Turf Safety

Our own turf issues in this country are very relevant and real, but they are much less inflammatory than the turf issues that exist in many of those other countries.

For the U.S. — and for now — we all need to recognize that our turf instincts do exist. We need to deal with the racial and ethnic geographic concentration issues in our cities and communities that are turf-linked and we need to deal with the consequences of those factors openly and directly.

Overall, to make all areas of all communities safe, we will need to expand our own sense of “our” turf in each setting to make all of this country the legitimate turf of the new American “Us.”

We need to agree that our goal is to be inclusive in all settings — and we need to agree that voluntary self-segregation decisions relative to issues like where people live can be acceptable as long as there are no exclusionary rules or practices that keep anyone from safely living anywhere that people here might want and choose to live.

We all need to be able to live in any neighborhood and we all need to safely be in any neighborhood.

When we recognize that our country is the relevant turf for all Americans, then our turf issues can unite us instead of dividing us.

Chapter Nine of this book deals with those issues.

Our turf instincts shape our behaviors and our thought processes at levels that we often do not understand or even detect. When we understand those issues, we can make group and individual choices that help each of us and all of us live in safety and Peace.

That clearly should be our goal.

CHAPTER EIGHT

Teams and Mobs Are Both Instinctive Behaviors

WE HAVE AN extremely useful set of instincts to form teams and to accomplish things as teams.

We clearly have a very powerful and very functional set of team instincts that allow us to accomplish things in aligned ways in a wide range of settings.

Teams are everywhere. People function in teams in multiple settings. We have work teams, athletic teams, operational teams, surgical teams and we have teams that focus on achieving various specific collective objectives.

Forming teams is an instinctive behavior — and people who are on teams tend to be reinforced in their actions by basic team emotions, alignments, motivations, and behaviors.

Team behaviors tend to follow very predictable, instinct-sculpted patterns. People generally like being on teams and people on teams tend to feel aligned and connected with the teams they are in.

Loyalty is an instinctive team emotion. Team loyalty can be a powerful motivating force for people who are on teams. When people function in teams, the sense of being on a team tends to create a sense of internal loyalty to the basic aspects, goals, functions, features, and other members of that team.

The twelfth chapter of this book explains that we often use Team instincts in a number of settings as one of six basic alignment triggers that we can use to bring people together across group lines.

Team instincts, when activated, can create a different and much more inclusive interaction reality for diverse sets of people on the team in the context of the team that is created.

People will often override and ignore other sets and types of basic interpersonal differentiators — like race, ethnicity, culture, or belief systems — when people in a setting are brought together as a team to perform the basic functions of a team.

Our team instincts — when they are activated — can cause us to overlook, ignore, override, and set aside a wide range of other interpersonal differences for team related purposes.

Teams Need Identity, Purpose, and Function

As Chapter Twelve of this book explains, simply calling a set of people a team does not activate team instincts.

In order to activate the full set of team instincts, a team needs to have a function and it needs to have an identity. It needs to have clearly defined membership and it needs a purpose for existing that feels credible to the people who are on the team.

Athletic teams can usually meet that criteria fairly easily. So can other kinds of competitive teams — like debate teams or academic competition teams.

If a team doesn't have clear membership or a clear purpose and if it doesn't have an identity as a team, then the basic team instincts are less likely to be activated in the people involved.

If people are called a team, but the team does not meet those basic functional criteria, then that team generally does not achieve either team level emotions or team based functionality.

As noted above, simply naming a group of people as a team is not sufficient to trigger those instincts. Telling amorphous sets of people in a generic way that they are a team usually does not create any team behaviors, energies, or loyalties.

But setting up specific conditions and relevant situations that activate team instincts can generally trigger those instincts fairly quickly and fairly easily. People who understand the key components of team instinct activation can use those instincts effectively in a wide range of settings to create team behaviors.

Teams Helped in Hunting and Conflicts

Our team instincts clearly offered significant functional benefits for our early survival in a number of primal settings. There are many situations where having people function as a team can improve the likelihood of group success and even group survival. People tend to have an alignment with their basic categories of “Us” — like family or clan — and tend to be supportive and collective with other members of their “Us” group.

People in all settings tend to have their primary loyalty and alignment processes assigned to their family and clan. That is a positive set of alignments. But that primary and basic loyalty to family and clan has the potential to keep people from interacting in useful and trusting ways with other people from other families and other clans.

When people choose not to interact with people from other groups, that can have a negative impact on achieving success in those areas and situations where having more people in alignment can be a functional strength. There are a number of situations where the success of the family or clan can be enhanced by people working with people from other clans or families.

Team instincts help create those levels of alignment.

In some settings, the likelihood of success in hunting and the likelihood of success in war can be increased significantly if you can have more warriors or more hunters from multiple families and clans working together in an aligned way to achieve your goals.

Team Instincts Create a Functional Sense of “Us”

Our team instincts allow that to happen. Those instincts can fairly quickly give us a new level and sense of “Us” that can overcome and override some of our other more divisive us/them instincts and intergroup division factors.

Our team instincts allow us to bring together bigger groups of people than just our own family and clan. When our team instincts are activated, we create a

new sense of “Us” that is anchored in the team members — and we instinctively feel right in working together to help our new team “Us” succeed.

Having a dozen hunters stalking a mammoth or having a dozen hunters working as a team to kill a cave bear creates a higher likelihood of success than having a solo warrior trying to kill either a relatively hairy elephant or a monster-sized and well-clawed bear.

We have strong instincts to never do anything that feels disloyal to our “Us” or that causes us to feel like a traitor to our “Us.” Those instincts keep us from interacting with people from other groups in some key ways.

Our basic packages of “traitor-avoidance” instincts can often be set aside and made moot when people feel activation of the very basic package of instincts that comes from being a team. We don’t feel disloyal to our family or to our clan if we do that work of hunting together or to the tasks involved in warfare together as a team. Team loyalties can supplement and add to family loyalties as another layer of “Us” that lets us get things done that we can’t do with just one family resource.

Team Instincts Trigger a Sense of Well Being

Our team instincts generally trigger a sense of well being when we do team things together and when we do them well. We tend to feel pleasure from choreographed behaviors and we feel pleasure and reinforcement from joint actions. Teams everywhere find pleasure in doing team things with team members.

People today sometimes take great joy simply in creating “flash mobs,” where people who often don’t even know one another show up in a public setting and do musical dance-like things together as an entirely situational team and then melt away into the community.

That moment of collective choreography seems to make the people who are in those flash mobs very happy. People who do those flash mobs that situationally activate our team instincts have figured out how to become aligned

at a personal level with another personal instinct-linked team-centered pleasure point.

At a more macro level, having armies march in step and having armies in uniform can be good for the collective morale of the army and good for the morale of the people from that same “Us” group who are watching the parade.

Uniforms everywhere tend to trigger a sense of team alignment. Putting people into uniforms is done in every military setting and it is done in almost every team athletic setting because people feel collective emotional reinforcement and group alignment from wearing the colors and the apparel of their team.

People Will Do Heroic Things for Their Teams

The power of our most basic team instincts needs to be seen to be believed. People will sometimes do heroic things in the best interest of their team.

People will sometimes sacrifice their own well being for team victory or for team survival — all with fully activated team instincts in place making those behaviors “feel right.”

Teams and their fans trigger major levels of instinctive alignment for us in multiple settings. We feel right when we are part of an “Us.” The sense of feeling right for being parents and feeling right for being families has its parallel in feeling right by being on a team or supporting a team.

Leaders in any setting can help create internal alignment in their setting that can overpower various internal differences for people by getting people in that setting to function in teams. We tend to feel right doing team things wearing team colors or uniforms and acting in ways that give us the inclusive sense of being part of a team.

Those instincts feel very right when they are activated — and they can help us do important and positive things in an aligned way.

We need to understand how to activate those instincts in our communities to help bring people from diverse groups together in the interest of common goals.

We Need to Activate Team Instincts to Overcome Factors That Divide Us

We need to have team instincts activated in our organizations, schools, worksites, and communities in ways that help us overcome other factors that divide us.

Those instincts are very powerful in positive ways when they are activated.

As we go forward to creating communities in this country that are aligned in positive ways in each community, creating teams of various kinds in each community can help with that effort.

At one level, sharing community support for an athletic team can help create a sense of community identity and even community synergy.

Community celebrations for major athletic team victories can have its own aligning value and benefits.

At a more direct level, having people from all groups working together as teams to improve public health opportunities — to create safe walking trails and safe farmer's markets for the distribution of healthy food — can give community members a feeling of team-like alignment.

Working in teams to help all of our children get their needed brain exercise in the first months and years of life where the brain benefits the most from that exercise can create similar levels of alignment.

We need to look for opportunities to create various kinds of teams in all community settings.

Mobs Generate the Most Destructive Team Instincts

Mobs create their own perverse team-like alignment energies.

In a much more negative context, it is also possible to trigger collective behaviors for people in very damaging ways by forming classic anger based mobs and by doing damaging mob-like things to other people.

Mobs and riots of various kinds can do serious damage to the people who are targeted by the riots and the mobs. Unfortunately, like forming hierarchies or forming teams, forming mobs is clearly an instinctive behavior.

Mob instincts are among our most dangerous instincts.

Mobs and riots are both very clearly instinctive behaviors.

Every major city police department on the planet has mob control training and mob control equipment. That is a sad and painful reality. That training is in place with police units everywhere because we humans have the unfortunate tendency to periodically form mobs and to act in dangerous and destructive ways against other people.

That tendency to form mobs also has to be instinctive at its core — because that behavior is too universal to be situationally invented by all of those people in all of those settings. It also has to be instinctive because the emotions, the values, and the thought processes that are triggered by mob behaviors are so powerful in guiding our behaviors that there has to be an instinct triggering that particular package of values and emotions.

It actually can “feel right” at a very basic level to people to function as a mob when those mob instincts are triggered. It can feel right at a very clear level to do damaging things to other people in a mob setting.

People who are in mobs as members of the mob can sometimes have the mobs trigger a particular package of emotions and behaviors that the people in the mob have never felt and will never feel in any other setting.

Those very different behaviors, emotions, and behavioral values created by mob instincts can be a complete surprise to people who have never before at any other time in their lives done anything in any other setting that is as negative and destructive as the behaviors they do in the context of the mob that they are in.

People Who Have Never Been in Mobs Have a Hard Time Appreciating the Power of Those Instincts

People who have never had those particular instincts triggered in their own psyche or in their own lives at any point in time often have a very hard time understanding either mob behaviors or their instinctive underpinnings.

A person who has never felt the energy level and the neurochemical surge that results from being in a collective mob setting and then doing collective mob behaviors can have a very hard time understanding how those behaviors and those very negative and damaging situational values are even possible for modern and civilized people.

Explaining those instinctive mob responses to someone who has never felt them is very much like explaining hunting instincts to a non-hunter or explaining either romance, limerence, or lust to a person whose hormones and biological development have not yet triggered the context and the instinct packages that invoke and support those particular sets of instinct-triggered emotions.

What is true beyond dispute is the simple fact that mobs happen. What is also true and beyond dispute or debate is the fact that people in mobs tend to collectively do damaging and often dehumanizing things in the context of the mob and it feels right to the people in the mob to be doing those negative mob based things.

That topic is very relevant to this book on the packages of instincts that directly affect intergroup behaviors because most mob violence in the world is intergroup — with people from one group usually doing damage to individuals from another group or doing damage to groups of people from another group.

The patterns of intergroup mob behavior are very familiar and very similar from setting to setting. The mobs tend to damage people from other groups in very direct ways that only make sense in the context of the mob.

Relatively recent sets of riots in LA ended up with many Korean stores in that city being burned. The riots in Kampala ended up with Indian stores being

burned. The mobs in Sri Lanka and Myanmar ended up with Muslim owned stores being burned.

The store-owner survivors from those mob settings whose stores had been burned by the mobs and who were in many cases themselves beaten and abused by the rioters will never forget the horror and the cruel and painfully pure and dangerous depersonalization processes that happened to them as individuals when those riots did their work to set up and enable the evil intergroup behaviors and to trigger the related dysfunctional intergroup value systems in the rioters who had their riot instincts activated.

Lynchings Are a Subset of Mobs

Lynchings are a subset of riots and mobs. We have literally had hundreds of lynch mobs form in our own history as a country. There are lynchings happening in several countries today.

People who do lynchings in any setting tend to gather together in a depersonalizing group with a collective need and goal to do damage to individuals from another group. Lynchings almost always damage and kill people from a group other than the group of people who make up the members of the lynch mob.

Race has almost always the clear focus of lynch mob behavior on our country. Some of the lynchings that have happened in our country were unspeakably cruel at multiple levels — with purely intentional and deliberate evil and intergroup hate at their racist core.

Mobs and public gatherings in any setting in the world can be a clear indicator of intergroup stress, conflict, and direct intergroup anger. We have had a number of protests, demonstrations, and mobs recently in our own country — usually as the result of an intergroup killing. *Cusp of Chaos* discusses a number of those incidents and those mobs.

We live in a time when intergroup mobs have formed and done damage in Sri Lanka, London, Paris, and a number of other settings where groups of people are feeling anger relative to other groups of people.

Some Middle Eastern countries have had mobs form that undermined and toppled governments. People in those settings had a clear collective goal and were aligned by their hatred of the people in power in their country.

Most of the mobs, however, have not been aimed at toppling governments as much as they were aimed at damaging people from other groups in those settings. People clearly feel right in those settings bonding together to do that damage to “Them.”

Demonstrations and Protests Also Express Group Anger

To achieve Peace in our country over time, we will need to use demonstrations of various kinds when they are needed to express intergroup anger — but we should work hard to forestall transformation of our various protests and demonstrations into either riots or mobs.

Demonstrations and public protests can have a useful role in letting groups of people communicate unhappiness and displeasure over various circumstances or events.

Marching together in protests can both create a sense of solidarity for the group that is marching, and it can trigger a sense of awareness for other people about the issues that are the focus of the protests. Protests and demonstrations have real value — but we need to avoid having demonstrations degenerate into the behaviors that function in riots and create intentional damage.

Mobs hurt people. People do not forgive damage done to them in riots. We need to prevent riots. We also need to soften and mitigate the mob behavior and the mob emotions when mobs do form. We also need to prevent ancillary damage that is not related to the protest topic.

Some people take advantage of the opportunity created by demonstrations to loot, steal, and do damage that has nothing to do with the issues that triggered the demonstrations.

In some settings in our country, we have had a number of people go to sites where demonstrations are taking place to respond to negative intergroup interaction — like the shooting of an unarmed Black youth by a White policeman — and those people have used the context of the protest to do damage and to loot stores and homes under the guise and cover of the protest.

The people arrested for looting in a couple of settings were clearly people from other communities who came to those protest sites to loot rather than to protest or demonstrate.

Because we have a strong instinctive desire to protect and defend our “Us” in any setting, the Peaceful demonstrators in those settings sometimes find themselves forced or tempted at an instinctive level to defend the looters — even though the actual point of the protest had not been theft or damage at any level.

We need communities to honor, respect, and work with demonstrators and protesters when situations call for demonstrations and protests.

We also need to keep those kinds of collective group gatherings from turning into mobs — and we need to all work to protect pure looters who link themselves to those events from damaging communities.

Demonstrations Can Create Their Own Solidarity

When there are intergroup issues in any setting that are triggered by an intergroup event that is inflammatory enough to tee up protests and demonstrations, we need to recognize that those issues exist and we need to deal with them as effectively and directly as we can.

People feel a sense of group alignment and group solidarity in the contexts of both protests and demonstrations.

We need to use demonstrations to make the points that need to be made clearly — and we also need to set up the demonstrations and protests to be as inclusive as we can make them to generate the broadest possible level of intergroup solidarity for the issues that exist.

We have strong instincts to feel positive in any settings that generate a sense of group solidarity and group support. Walking down a street arm in arm with kindred spirits generates its own set of group energy and reinforcement.

We need to understand the power of those instinctive emotions and we need to channel them toward intergroup Peace.

Athletic Team Fans Can Trigger Mobs

We clearly need to avoid mobs.

In some settings, fans of athletic teams actually form mobs and do damaging things to other people.

Several U.S. cities have experienced mob violence after major athletic victories — settings where the sheer collective psychological momentum that can be created by having large numbers of people in street crowds with a common celebration agenda can too easily turn into destructive and violent behaviors for the group.

Soccer fields in a great many cities around the world have chain link fencing inside their stadiums to keep the fans of each team from doing collective violence to one another in mob-like settings at games.

There are some people who seem to be addicted to that level of mob behavior who fly from city to city to participate in soccer mobs of various kinds.

Those are not our most attractive instincts, and we need to use our intellect and our enlightened sense of values and commitment to each other to keep them from being relevant in our country.

Mobs burned 10,000 cars in Paris. We will be well served if we do not have any cars burning here.

Team Instincts Can Bring Us Together

We definitely do need to build on our team instincts at multiple levels.

We need to use our team instincts to help us all succeed and do well together. We need to create teams to do key work that we need to do. We need to create community teams to educate our children. We need community teams to improve our population health.

We need teams and we need coalitions to make life better in multiple ways in communities across the country. We need demonstrations that unite us and create community alignment around key issues.

We also need to trigger our creativity in ways that help us all get collectively and continuously better at everything we do.

Our country has prospered in large part because we have encouraged, enabled, and rewarded creativity in areas where other countries have had restrictions, rigidity, and resistance to innovation and change.

We need to continue to have our creative instincts help us continuously improve.

CHAPTER NINE

Creativity, Innovation, and Aesthetic Instincts Can Enhance Peace

We have prospered as a nation because we have allowed our creative instincts to flourish.

We are stronger economically at multiple levels because we have encouraged invention, innovation, and creativity of multiple levels.

Some countries with restrictive cultures have banned innovation and restricted creativity in a wide range of areas.

We are stronger at multiple functional levels because we take delight as a culture in figuring out how to do things better than we have done them before. That is not an insignificant blessing to us as a country — and it is an aspect of our culture that we should embrace and encourage for the years that lie ahead.

This would also actually be a very good time for us to channel our creativity and our instinctive innovation skills into creating, reinforcing, strengthening, and selling Peace.

To give ourselves the best opportunity to create true Peace, we need our best artists — our musicians and filmmakers and our visual art creators — to create art that celebrates our common humanity and helps us all both understand and achieve Peace.

Creativity is clearly an instinctive behavior.

We have instincts to be creative in a wide variety of ways. We will be well served at this point in our history if we very intentionally use our instincts to be creative and even to be decorative as support tools to both create and maintain Peace.

We very clearly have a very powerful and universal set of instincts to be aesthetic — to decorate and visually enhance our dwellings, our environments, our apparel and even ourselves — our own person.

The very earliest human artifacts that have been uncovered by archaeologists tend to be a mixture of stone tools and shell or stone beads. The tools that existed were clearly functional. The beads that existed were clearly decorative.

Some anthropologists believe the beads may actually have also had some economic use and value as trading tools. If that was true, it says something important about the power and the impact on us of our aesthetic instinct that our very earliest ancestors in a wide variety of settings chose to define property and to create an economic system in very primitive and primal settings by using as the working currency for those settings a product that clearly had primarily aesthetic value instead of functional value.

We invent jewelry everywhere.

We also, in all settings, produce music. A number of our earliest artifacts were musical instruments. Every historical and legacy culture has its music and its musical traditions and approaches.

So the basic patterns have been that every society has decorated itself and every society has decorated its abodes. Every culture has also produced some levels of music and specific types of performance art that have met the musical and performance needs of the culture and as well as developing various forms of pure art that met the artistic needs for each culture.

Cultures tend to be relevant to art. Cultures all create their own aesthetic guidelines and develop their own rules for music, apparel, and decorative features. Our clothing often reflects our culture.

Each culture tends to take pride in the art and music it produces and each culture tends to identify with its own visual aesthetic values — including the aesthetic approaches that are embedded in the clothes we wear.

Cultures use those rules and those consistent apparel approaches to help create a visual sense of group identity — a visual category of “Us.”

Military groups and religious groups both often use uniform apparel of some kind to help create or communicate a visual sense of collective “Us.”

Our Apparel Reflects Both Creativity and Status

The processes used to create apparel are often very creative. The uniforms and the costumes of people in various cultures over the course of history have given us a rich array of visual pleasures and aesthetic satisfaction. Some cultures have achieved very high creativity levels in the design and construction of their apparel.

Our basic Alpha instincts can overlap directly with our ability to be aesthetic and decorative. Our apparel approaches are often used by cultures to communicate status and rank as well as to indicate group membership and group alignment.

The wealthiest and the most powerful people in many settings tended to have the richest array of visual beauty in their apparel and their living settings. The costumes of kings and emperors and the robes and the ornamental jewelry of tribal chiefs for many cultures have tended to be elaborate, complex, and beautiful — using high levels of skills at multiple levels to create things of self-centered and obvious beauty for the people who hold Alpha and other elevated status levels in many settings.

In military settings, the uniforms of the Generals and the Admirals tend to be the uniforms with the most elaborate decorative elements. Private soldiers and ordinary seamen in most military settings don't wear gold braid.

Our apparel often helps identify which group we are in and it often helps signal our relative status in that group.

Each culture tends to have its own very clear set of apparel guidelines and tendencies. The differences between the traditional apparel of a city in India and a city in China and a city in Europe are obvious to any observer.

Inside each culture, the various relevant rules for culturally accepted apparel tend to be clear to everyone in the culture.

Some Cultures Use Apparel as a Control Tool

Each society sets its own overall cultural patterns for desirable and acceptable apparel. People within each society tend to be very creative in the context of those cultural rule sets.

A few cultures who have not wanted to encourage creativity in those areas have very intentionally and very deliberately shunned and banned obvious and visible variations in apparel. Those cultures who ban variation create a sense of group solidarity by having every group member dress alike.

Uniforms of many kinds exist in many settings. Highly consistent apparel for any group of people makes an easy visual statement about each person's commitment to the uniform-wearing group.

Military uniforms tend to be rigidly designed and very carefully defined in the context of each military group. Military people can be punished in some settings for wearing any non-standard items on their uniform.

One reason for a culture to strictly mandate apparel is that it can help reduce the extent that any person might act in ways that are outside the behavioral constraints that are imposed consciously and intentionally on the group members by the leadership of the group.

But even in those particular settings where specific cultures directly impose uniformity — when we look closely at people inside those restrictive cultures — we generally see that many people in those cultures who still manage to express significant levels of personal aesthetic creativity even within those narrow constraints.

In schools that mandate uniforms, for example, some students express creativity in their choice of belt — or even belt fabric. It is very hard to entirely suppress our instincts to be creative in our appearance.

The cultures that mandate absolute and rigid uniformity are the exception — but all cultures do create overall expectations about the level of apparel that is the norm for that culture and setting.

Our cultures each find their ways of allowing our instincts to be aesthetic to blossom and all cultures do that in an overall context that sets parameters on variation for members of their group.

We See Works of Art in Our Earliest Settings

Our cultures have produced statues, paintings, and multiple examples of art that go back as far as we have records of people living together in specific locations that lent themselves to decoration. Some cave walls in several settings where our earliest ancestors lived have some amazingly lovely art painted on them.

We are actually not alone in having some level of aesthetic instinct.

Some species of birds also decorate their nests. Some mammals — like raccoons — that build their own versions of dens or nests — have been known to very carefully and deliberately add various and sundry items to their living settings that clearly seem to be more aesthetic and decorative than functional.

But no other species comes anywhere near close to the overwhelming human instinct that we have to be aesthetic in very creative and innovative ways.

Various cultures have placed a high priority in creating levels of influence or direct control over the creative behaviors of their culture members. The cultures of ancient imperial China and the culture of Elizabethan England each created their own apparel, building designs, and works of art. Each culture was very creative and each was also very rigid.

Anyone in China who would have attempted to work the British or French model of sword or knife carriers into the official military gowns of the emperor or his general might easily have been executed for aesthetic heresy.

Any culture-defying variation in one of the beautiful tea ceremonies or in the design elements of the ornamental gardens in some settings ran the risk of aesthetic exile or punishment for the person attempting to create the variation.

Cultural Values Can Be Enforced by Disapproval

Each culture tends to set its own aesthetic values. Many cultures literally have punished anyone who varies from those rules in any significant way. We do that today to some degree.

The punishment for violating some aesthetic rules in our country today can be as simple as disapproval. Peer influence and a sense of approval or disapproval within a culture is often sufficient to get people to act in ways that fit each culture's current aesthetic rules.

We find it easy to create those kinds of expectations for our various relevant groups. The Hip Hop Culture and the Beat Culture each had their own internal aesthetic rule sets.

People in each culture in each setting tended to know their internal rules very well. Various styles of music everywhere in the world tend to create their own internal expectations and rule sets, and people who believe in those expectations often reject and even ban variations in those approaches.

Likewise, each setting and each group of people tends to bring with them their own array of culturally linked apparel. Staying current on fashion can be extremely important to many people in various ways at different times in our lives. Working to fit in to our relevant and situational cultural expectations is clearly one of our instinct-linked behaviors.

Thomas Jefferson once said, "In matters of principal — stand like a rock. On matters of fashion — flow with the stream."

Jefferson understood that fashion at any given point in time tended to evolve — and his point was that people should be true to their core beliefs on key issues, but people should also enjoy the evolution of culture and people should flow with the stream of current fashion.

The American Dream Is Enhanced and Strengthened Creativity

That particular set of instincts to decorate, to innovate, and to create various forms of art is relevant to this book about intergroup interactions and relevant to the task of getting people from multiple groups to achieve a state of Peace at several levels.

At one level, this topic is important because creativity is a human value that we should all cherish, enjoy and protect. Protection for our creativity is relevant as a legitimate and relevant goal for us as a people. We should not forget that there are some belief systems and some cultures that make creativity at some levels or all levels illegal.

We have had a magnificent blossoming of our arts and sciences and fashion in our country and we should not take that blossoming and its fruits for granted. That freedom to be creative has given us great benefit and value. We should both cherish and protect that freedom and that value.

We should protect our diversity in those areas. We can all benefit from other groups best practices. We should celebrate how much benefit we all receive from having access to the best foods and the best music of other groups of people.

Our Aesthetic Diversity Creates Value and Benefit

A key part of the American Dream is our ability to be inclusive and accepting of other people's cultures — including the food, music, apparel, and art of other cultures.

We need to celebrate our collective creativity and we simultaneously need to enjoy our aesthetic variety rather than allowing those differences to divide us in any way.

We need to celebrate and embrace our diversity in all of those areas, rather than either constraining our creativity or channeling it into narrow approaches.

We should each celebrate our own cultures and we should all utilize the best factors and the best features created by other groups and cultures.

Our clear goal should be continuous cultural improvement — making our cultures continuously better rather than having our cultures constrain who we are and limit what we do when we want to do things to make our lives better.

Instead of having our apparel divide us, we need to both learn to appreciate and enjoy the diversity of apparel that springs from all of our diverse sets of people. We should look collectively to find ways of using our creativity to aesthetically support and celebrate diversity, humanity, and collective Peace.

We Need Our Creative People to Foster Peace

A major and very intentional goal for us all right now should be to use our aesthetic instincts at multiple levels to build and create works of music and art that support Peace. We need art that reflects the beauty and joy of Peace.

We need to channel some of our very powerful creativity into the cause of Peace.

Art and music have great power to help people understand and appreciate very basic and very human realities. Music, poetry, books, theater and films that can help us understand and appreciate each other and that support the goals and the agendas we collectively agree on are all very good tools that we can and should use to help us collectively achieve intergroup understanding, intergroup appreciation, intergroup personalization, and Intergroup Peace.

Music Can Bring People Together

Music is a very powerful tool that can be used to bring people together. That happens very intentionally now.

Nations everywhere have their National anthems. All countries all tend to have their National patriotic songs.

Singing an anthem together can be a unifying, bonding, and group strengthening experience. People from multiple settings can feel a proud sense of “Us” when their anthem is played.

We have an anthem for our country and we have a couple of patriotic songs that serve the same purpose. “God Bless America” and “America the Beautiful” can trigger the same kinds of shared and mutually reinforcing positive feelings as our anthem.

There are a number of other lovely and powerful songs that celebrate us as a people and a country.

There are even team songs that serve a similar unifying purpose. Athletic teams and schools often have a team song that people sometimes sing in team settings to create a sense of group alignment.

It would be a good thing for us to add some lovely and inclusive songs to that set of unifying musical experiences that celebrate us in our entirety and that celebrate the enlightened values we all need to share.

We are compulsively and instinctively aesthetic. Our world is better because we have that package of instincts. We should enjoy that instinct for its own inherent qualities and we should also utilize that creative instinct package more effectively in our common cause and our common purpose to create collective sharing and intergroup Peace.

We Need to Use Our Inventive Instincts for Peace

We should very intentionally also use our basic instincts to be functionally inventive in the cause of intergroup understanding and Intergroup Peace.

We also need to invent ways of enhancing Peace.

It is clear that we not only have instincts to be creative in our aesthetics — we have related instincts to be creative in our functionality.

Functional creativity is also a blessing that can make lives better. We have instincts to be functionally inventive — to create tools and processes and approaches that functionally improve our individual and collective lives.

Our tool building innovation is extensive. The pace of change that we are experiencing today for our tool building is increasing the reach and scope of our various creativity and connectivity tools almost exponentially. We use a

wide range of new tools extensively in our country today and we are continually improving the tools we use.

Other species use tools as well. The instinct to use tools is not limited to us. Ants use tools to perform very specific structural functions. Raccoons, chimpanzees, and other primates often use sticks and rocks and sharp objects to do tool like things.

We humans, of course, go far beyond those simple, basic, and primitive uses of tools in a wide variety of ways.

We have invented carpentry, architecture, construction, and engineering. We have even created and use physics to expand our set of available tools. Physics is both a paradigm in itself and a very practical and effective tool kit builder.

Our instinct to create paradigms for all key aspects of our lives helps us with our innovation and invention instincts in many ways — but our innovation instincts go past simple paradigms to create functional tools for our use.

Our paradigms explain why things happen. Innovation, invention, and our tool building talents often actually make new things happen.

Innovation Strengthens the American Dream

We tend to delight in innovation. Many inventors deeply enjoy inventing. Many people enjoy seeing invention happen and celebrate the products of invention.

We can be obsessed with the need to innovate and we can be delighted when our innovation creates new and better ways of doing things — both important things and minor changes in our everyday lives.

We need to live in a country where the American Dream — in a very inclusive way — supports those levels of creativity and innovation for all of us — because we will be even more effective when more of us are exercising those talents and abilities.

In the most repressive and restrictive settings that exist in the world today, innovation is illegal. In many settings, change is forbidden. Change is outlawed by people in power in some settings who fear that change might impair their

personal Alpha status or undermine the situational dominance of their group in their belief system.

Change is forbidden in other places by people who believe that we already know all things that need to be known and that any additional change in what we know is wrong and is even a sin.

Continuous Improvement Needs to Be Our Clear Goal

Governance restrictions on creativity in those repressive countries and settings cripple innovation.

We need to be at the extreme other end of that continuum — using innovation to help us all succeed and using invention and innovation very well to help the world to continuously improve.

Our functional goal as a country and as a people should literally be continuous improvement.

That approach isn't the one that has existed historically for much of the world. In many settings, key areas of innovation have been deliberately constrained by various societies, by various cultures, and by various hierarchies.

People who have held power and who had preferential economic status in many settings have deliberately and intentionally forced everyone to exclusively use the tools, the infrastructures, and the very specific economic systems that kept their current hierarchies in power and that have maintained and reinforced their current infrastructure and their current cultures.

The American Dream Protects Innovation and Creativity

One of the major contributions that America has made to the economy and functional status of the world and to the human race has been a combination of support for innovation compiled with functional economic protection under the law for innovators.

A key component of the American Dream — one that needs to be protected — is to enable and protect innovation. Humans everywhere have innovation instincts and innovation abilities.

Those innovation instincts do not, however, actually flower and bear fruit in very many settings. Some cultures create various laws and rules that make some kinds of innovation illegal. Some settings explicitly ban innovation.

In too many settings, a lack of intellectual property protection can keep the local inventors who do invent or design something from being able to benefit from their inventions and designs.

Strict cultural and economic constraints and rule sets in many settings have kept many innovations from being used. Those cultural constraints have been applied to science in many settings as well as to other key aspects of society and art in those settings.

Innovation Is One of Our Great Strengths

In America, invention and innovation is allowed, encouraged, and celebrated. It is one of our great strengths.

In this country, invention is both allowed and protected. We allow freedom of speech, freedom of invention, and we have the freedom to figure out businesses, products, and various services that people can set up to create a livelihood or even create wealth for themselves by creating the explicit services and the products that other people actually want to buy and use.

It isn't accidental that so many of the key innovations in a number of areas like music, computerization, computer connectivity, and paradigm adjusting product innovations come from American entrepreneurs.

Both our culture and our legal infrastructure allow real innovation to happen and allow that innovation to be realized and actualized in functional ways. We have encouraged both innovation and multi-cultural sharing for our food, our music, our art, and our apparel. People from all groups benefit from all groups now in multiple ways.

That diversity of food, art, and apparel makes us a better and more interesting place to live and it makes us the envy of the world.

We are far from perfect, but we do not create barriers to perfection in any key areas of our lives.

Keeping American Strong and Prosperous Strengthens Peace

That level of creative diversity, sharing, and creativity all needs to be utilized and protected to achieve and sustain intergroup Peace. We should not undervalue the goal of keeping America economically strong — because intergroup harmony is far more likely to happen in any setting when resources for everyone are sufficient for everyone.

Intergroup conflict is far more likely to happen in a setting when resources are scarce and when people are fighting both individually and collectively for their inadequate piece of an inadequate economic pie.

Chapter Twelve explains the six primary motivation triggers that can help create intergroup alignment. Those alignment triggers are also explained in more detail in *The Art of InterGroup Peace*.

One of the functional alignment triggers is collective gain — the ability to bring us together because we all do better economically when we are aligned.

For us to achieve intergroup Peace in this country and in order for us to sustain Peace over time, our success levels will be enhanced if we continue to collectively lead the world in innovation, invention, and entire areas of artistic and musical creativity — and fostering our innovation instincts needs to be part of that strategy.

We also need to make an effort to use our art at multiple levels to support, explain, defend, and extend intergroup understanding and a celebrative sense of our diverse common humanity. When artists take lead roles on those topics, we all benefit.

We need a next generation of poetic, artistic, and musical anthems and shared experiences and learning that all help bring us together and help us

appreciate our collective humanity and to appreciate and understand the value of Peace.

We do also need a strong economy — so that everyone in the economy can benefit and Peace can be sustained and supported and not starved in real settings because of insufficient resources for those settings.

Chapter Nine of this book explains those issues in more detail.

Our Instincts Structure Our Lives

We need to use our creative instincts to teach people the value, benefits, and beauty of Peace. We need to use our art, our cinema, and our music to celebrate our common humanity and the beauty of people doing loving, supportive, and caring things for people.

We need to use our creativity and our art to show the evil embedded in evil — and show the wonder of people doing the right things in a loving way for other people.

We truly need The Art of InterGroup Peace to include art that supports Peace.

Our creativity makes us stronger, safer, and gives us the right tools to continuously improve our lives. We need to continue to make our creativity a key part of who we are and what we do.

This is the time for us to fully pursue and achieve The Art of InterGroup Peace.

To do that well, we need to understand both how our instincts affect those issues and we need to know what tools our instincts use to influence or thoughts and behaviors.

The next chapter of this book deals with that set of issues.

CHAPTER TEN

How Instincts Do Their Work

IT IS OBVIOUS and clear that instincts provide significant levels of guidance to our lives.

Instincts help us set priorities. Instincts help us set goals. Instincts steer us toward some behaviors and instincts steer us away from other behaviors.

That impact is clear. What is not clear is how instincts actually do their work. The tools and the approaches that are used by our instincts to steer our behaviors are not generally understood to be tools used by our instincts.

Instincts each have their sets of goals and behaviors. We tend to we use our intellect to help us figure out in each setting how to be in line with expected instinctive behaviors for that setting. We tend to be guided and influenced heavily by our emotions in that process.

To create their steerage and to achieve their goals, our instincts often trigger, activate, amplify, support, and reinforce specific sets of emotions. Emotions often create very clear functional behavioral steerage levels for our instincts.

Our instincts can make some behaviors feel right, pleasant and good and they can make other behaviors feel wrong and bad.

Our instincts can create happiness, comfort, and a sense of security — and our instincts can create stress, anxiety, anger, sadness, and even sorrow.

Our instincts can activate limerence, lust, and sexual focus for us at very basic and direct levels. They can also trigger both joy and rage when the specific sets of instinct provoking issues and behaviors that give us instinctive reasons for either joy or rage are at play in our lives.

Emotions are key tools for our instincts. Instincts would have relatively little impact on our lives if instincts did not have the ability to use our emotions as key guidance factors and as direct behavior steering tools.

We can't understand functionally how our instincts steer our thoughts and our behaviors until we recognize how well and how intentionally our instincts activate and channel our emotions in very specific ways to achieve their goals.

Our Instincts Rely on Emotions to Steer Our Behaviors

Our instincts are heavily dependent on our emotions as tools that guide us to specific instinct-aligned behaviors.

The anger we instinctively feel when someone threatens our children or when someone threatens our turf creates emotional energy and mental steering that causes us to behave in ways that fit the goals and the responses that are embedded in those particular instincts.

The rage we feel on those situations both guides our thoughts and behaviors in the moment of rage and it also gives us a set of intellectual priorities that we use to structure our lives and our settings in ways that will help us not have to be enraged in the future.

Stress is also a key tool for our instincts that affects both immediate behavior and longer-range responses and thought processes. Any time we feel stress, there is a good chance that some aspect of our lives is out of alignment with an instinctive behavior.

The stress we feel when our hierarchy doesn't have a captain — or when we are surrounded by people we perceive to be Them — or the stress we can feel when we believe our children are beyond the immediate level of our direct protection and when our children might be at some level of personal threat or risk — are all levels of instinct-triggered discomfort that steer us toward behaviors that will keep those problems and those specific situations from occurring again for us at future points in our lives.

As we figure out — through our various personal and collective experiences — which behaviors increase our levels of instinct-triggered stress in our lives, we are more likely to make behavioral decisions that enable us to change those trigger points and avoid those behaviors. We tend to avoid the specific stress provoking set of activities once we know what those activities are.

We are much more likely in the future to choose to do various stress-reducing and stress avoiding behaviors when we discern and sense which activities, situations, or settings trigger and aggravate the instinctive stress.

People who are feeling underlying levels of stress in any setting can sometimes get rid of the stress by figuring out that it has an instinctive origin and then dealing with that instinctive origin directly in a useful way that situationally deactivates that specific trigger for stress.

Both Pleasure and Stress Can Have Instinctive Triggers

At the other end of the guidance continuum from stress — the instinctive sense of pleasure and joy that results from nurturing our child or from activating and then successfully using any of our problem solving instincts — or the pleasure and joy that can result from having a reciprocal romantic attachment and a reciprocal romantic relationship — can cause each of us to behave in ways that facilitate the goals favored by those particular instincts in order for us to continue to feel that sense of pleasure.

The power of instincts to guide us in fairly complex ways has not been fully appreciated by most of us in understanding many of the basic patterns of our own lives.

The guidance we feel from our instincts tends to be invisible to us — both in its role as part of the tool kit for our instincts and in the specific directions that our instincts point us to when our instincts use our various emotions to guide us to various instinct-favored behaviors.

A whole range of behaviors that are instinctively aligned simply feel normal and right to us in our lives — and we generally do not have a clear intellectual

and cognitive sense and awareness that those specific behaviors are closely aligned with our basic instincts and that's why those particular behaviors feel both normal and right to us.

Instincts have the ability to choreograph some very specific and complex behaviors. That level of choreography achieved by our instincts seems impossible until we look at the ability of instincts embedded in the brains of other living beings that do amazingly intricate and highly choreographed things entirely based on their instincts.

To appreciate the level and the degree that instincts can choreograph our behavior — and to get a better understanding of the interaction between our own instinctive behaviors and our own intellectual and cognitive thought processes — it can be conceptually beneficial and intellectually useful to look at various ways that instincts actually guide a number of other living beings who also clearly have lives and behaviors that are very directly influenced by their instincts and who also use their intellects to achieve their instinctive goals.

Instincts Create Complex Behaviors

Instincts clearly create some incredibly complex behaviors in other species. Ants, for example, tend to have complex building agendas that are entirely created, sculpted, shaped, and driven by their instincts. Instincts in the tiny brains of ants drive specific multi-level behaviors.

Members of ant colonies interact with one another in clearly choreographed ways that are obviously purely instinctive.

There is no possible way that individual ants or individual ant colonies could ever begin to invent, create, discern, or develop any of those complex and consistent behaviors or any of the array of specific behavioral sequences and functional consequences for groups of ants without having instincts as their guide and template.

Bees also have amazingly complex sets of instincts that create lovely bee dwellings, highly structured bee interactions, and a series of bee relationships

with their environment and with other bees that both protects their hives and helps individual bees bring home enough nourishment to their colony so that their own hive and their own bee family can survive.

The ability and capability of specific sets of biologically engineered instincts to create highly choreographed functionality and detailed activity programs in even microscopic bee minds is unquestioned.

Bees do what bees do with instinct as the obvious, operative, direct, and highly effective guide for what each bee is functionally doing.

For bees, there seems to be relatively little judgment involved in guiding their behaviors. There has to be some judgment of some kind, however, that is involved in the process even for bees — because bees who leave the hive to find food don't simply fly blindly into walls or into the sides of trees.

Bees Discern Environment and Make Choices

Bees discern their environment and bees make choices about how to achieve their instinctive behaviors in the specific context of the environment they experience and discern.

Bees have instinctive behaviors and bees apply them in the context created by their environment and by the context created by the situation each bee is in. Bees who have returned to the hive after gathering pollen, for example, wait their turn to do their food direction mapping dances and there is obviously even some situational judgment involved for each bee in knowing when it is their turn to dance.

But basically, bee instincts interact very closely with the bee environment and all of the relevant bee behaviors that choreograph and structure the life of bees result from that package.

Wolves, on the other hand, clearly use a significantly more blended combination of instinct and intellect to interact with their world. Thinking processes and individual judgments clearly guide some aspects of wolf behaviors to a degree that a wolf is the cover art for this book.

Wolves instinctively form packs. They instinctively mate and produce baby wolves. They instinctively feed, nurture, protect, and functionally educate baby wolves.

Wolves have many highly patterned instinctive behaviors. They make a broad series of situational and circumstantial judgments that all fit into those basic patterns.

Wolves very clearly use judgment as well as their instincts at various points each day in determining both their basic individual activities and their situational group behaviors.

Bee and ant environments tend to be fairly narrow and specific relative to key areas of functionality for each species. Some ants are so specialized that they can only exist in the bark of particular trees.

Ants do not need a high level of intellectual judgment to function in those narrow and specific environments.

Wolves Use More Judgment in Achieving Instincts

Wolves, by contrast, have to have enough intellect to adapt themselves to a wide range of environments — from the arctic to the prairies to rugged mountain ranges where the terrain itself can literally change several times every few miles.

Surviving in all of those settings, environments, and circumstances requires significant situational judgment by the wolves that happen in the framework created by basic sets of wolf behaviors and the functional wolf activities that are guided solely by wolf instincts.

Wolves make decisions daily about what to hunt, where to sleep, who to fight, and when to do things in a pack that are better done in a pack.

Pack behaviors are — at a basic level — highly instinctive. Pack behaviors obviously have instinct at their core.

Even domestic dogs will sometimes — when they find themselves in a pack-like situation — instinctively function in very pack-like ways that can closely resemble some levels of wolf pack behavior.

For wolves, there are clearly judgments made about their various pack relationships as well as judgments made by individual wolves about whether their most proximate potential prey is too large to attack and whether another creature they might encounter in their world is to be feared, avoided, attacked, or eaten.

Some judgment at a significant number of social functionality and interpersonal political levels is also clearly involved when an aspiring and ambitious young wolf decides whether or not he is ready to challenge the Alpha wolf in a pack in order to win the Alpha role. It clearly takes some judgment at a highly situational level for a young wolf to decide whether or not to personally attempt to achieve the Alpha status position in his pack.

Wolves have social behaviors that involve both judgment and deliberate mutually supportive interactions with other wolves. Those behaviors all clearly “feel right” to wolves.

Wolves also have very obvious and clear sets of emotions that can be easily recognized. Anger, for example, is an easily recognizable emotion for wolves. Wolves clearly can feel anger and act accordingly.

Wolves very much seem to enjoy their cubs and to enjoy playing with each other as young wolves. Mother wolves who lose cubs seem to mourn their cub's loss. The wolf equivalent of sorrow clearly exists for at least a brief time after a loss by death of a cub or a fellow pack member.

So we obviously can see some patterns for wolves where instincts clearly and directly drive their basic and specific behaviors and we can see situations for wolves where obvious emotions for the wolves encourage, support, and incent their various relevant instinctive behaviors.

We also see many examples where both situational judgment and relatively complex cognitive reactions of some kind clearly influence, determine, direct, and enhance the actual implementation of those instinctive goals and instinctive behaviors for wolves.

Humans Use Judgment, Knowledge, and Paradigms to Achieve Our Instinctive Behaviors

Human instincts also have some basically choreographed behaviors, but people tend to follow a significantly more complex set of implementation strategies than any other living beings.

In addition to adding situational and circumstantial judgment and a set of basic emotions to the behavioral decisions we make in the context of our own instinct actualization processes, we humans have an overarching set of basic intellectual and cognitive functionalities and thought processes that cause us to create cultures, develop paradigms, and build the societal structures and the belief systems that we use to implement and achieve our basic instinctive goals and our universal behaviors.

Our instincts clearly set the underlying pathway and the basic objectives for many of our behaviors — like protecting our child, defending our turf, or decorating our nest.

Then we add on to those basic instinctive pathways important layers of context and guidance from our belief systems and from our cultures.

The guidance we each get from our belief systems tell us the acceptable and effective ways for us to actually collectively and individually function and behave relative to various relevant issues that exist in the exact situation and the specific setting and the array of relevant circumstances we are each actually in as we each make our decisions.

Our instincts work with that mixture of intellectual, perceptual, and cultural factors to cause us to behave in ways that can allow each of us to achieve the directions and the goals that are set for each of us in each setting by our instincts.

Our Instincts, Cultures, Paradigms, and Judgment Function as a Package

So when we look at how instincts influence our lives, it is clear that our instincts have a set of basic tools — assisted by several very specific emotions — that our instincts use to influence and guide us and it is clear that those tools work well to guide us a very high percentage of the time.

Those instinct triggered emotional guides work particularly well to guide us when we don't know that the emotions we are feeling are being used by our instincts as tools and when we simply have a “sense” that what we are doing feels right and that what we are doing is the normal and natural thing for us to do at that point in time.

That is a very effective basic tool kit. Our emotions and our instincts function well and often as a package. Our instincts are armed with a very effective set of emotional prods, prompts, penalties, and rewards that are each activated by our specific behaviors in the context of our situationally relevant instincts.

Some of the tools used by our instincts are chemical in nature. Multiple studies have documented a range of behaviors, for example, that trigger pleasurable oxytocin releases in our brain to serve as a direct neurochemical reward.

Maternal instincts, science has shown, clearly use an oxytocin reward system as a reinforcement mechanism for mothers relative to certain maternal behaviors. Oxytocin is a narcotic-like chemical that creates a feeling of maternal pleasure. It is a very effective reward chemical.

That same overall package of maternal instincts has other areas and other components where the specific behaviors by mothers can create negative levels of neurological anxiety. Some behaviors can trigger a sense of stress and even guilt for the instinct-guided mothers.

Behaviors That “Feel Right” Tend to Be Instinctively Aligned

The working set of instinct reinforcing and instinct triggered emotions is complex and extensive.

The emotional triggers used by our instincts include anger, rage, stress, anxiety, sorrow, grief, affection, emotional comfort, lust, limerence, happiness, and a core-level sense that a particular behavior either “feels right” or “feels wrong.”

That point about the impact of a specific behavior “feeling right” has been made several times in this book. “Feeling right” is a very powerful motivator. It is a tool that our instincts use often and well.

Whenever a behavior “feels right” at a very basic level, there is a good chance that the specific behavior that triggers that feeling is synchronized and aligned to a very significant degree with one of our basic instinct programs.

Both positive and negative behaviors can “feel right.” Doing damage to a “Them” feels right to too many people because our most negative us/them instincts can include a choreographing sense that we should, in fact, do negative things to “Them.”

Helping an “Us” get needed access to food or to shelter can feel very right as well. That sense of “feeling right” can usually be triggered in what are fairly predictable ways for each set of behaviors once we understand the behavior patterns that are triggered by our instincts.

Stress Is Used by Multiple Instincts to Influence Behaviors

As noted earlier, stress is one of the most effective tools that can cause each of us to respond to the guidance of our instincts. We can feel both individual and collective stress, for example, when we don’t have a hierarchy in place in a setting where we feel the need for a hierarchy to exist.

We can also feel stress when we do have a hierarchy in place but when the Alpha position for the hierarchy is vacant.

Teams that lose their coach can create a sense of very direct Alpha vacancy stress for both team members and team fans. Companies that lose their CEO can feel rudderless, defenseless, and vulnerable — and internal morale can suffer in both organizations and communities to the point where performance and morale suffers — when there is no leader in place.

Tribes with no chief, gangs with no leader, and countries who lose their Chief of State all feel instinctive and collective stress until a new leader is named and is in place.

We have learned in our intellect driven thought processes to respond in a proactive way to avoid ever feeling that particular stress of not having a key leader in place in any setting both intellectually and functionally by creating cultures and formal processes for leadership succession that directly minimize the likelihood that we will ever feel that stress in any relevant setting.

We are intelligent beings and we tend to find stress unpleasant. So we plan ahead and we take intelligence-based proactive steps to reduce that level of leadership vacancy stress in multiple ways.

We create guidelines, rules, and processes for leadership succession in almost all settings that allow us to avoid having that leadership vacancy stress happen. We create succession rules with great consistency and we use them with great regularity for exactly that reason.

The stress of a leader vacancy can continue until the people in a setting perceive that the Alpha position has been filled. That perception that the position has once again been filled is important for the succession process.

If the people in a hierarchy don't have the feeling that their Alpha role has been legitimately filled, stress levels in that setting can continue.

That's one of the reasons why so many cultures create very visible and formal ceremonies for the naming and the installation of a new alpha leader. Coronations, inaugurations, and appointment and anointment ceremonies and rituals are all worldwide behavior patterns. Those public Alpha designation

celebratory ceremonies can help end the stress for each settings of not having a leader in place.

In any case, organizational stress can be situationally triggered when any given organization feels un-led.

Stress Is Also Created When We Are Surrounded by “Them”

Stress can also be generated when people don't have a sense of being surrounded by “Us.” That is another very important impact to recognize and understand.

Anytime a person is in a setting where everyone around them is some category of “Them,” our instinct-guided stress responses often engage and we tend to feel uncomfortable, anxious, and generically unhappy.

That level of stress that is triggered when we are surrounded by “Them” can create unpleasant feelings. The sad truth is that our stress-triggering instinctive reactions to “Them” have actually served people well for a very long time. That set of reactions to being surrounded by “Them” continues to protect people in very real ways in a wide range of settings today.

Today, in major portions of the world, anyone who is surrounded by “Them” can still literally be at risk of their life in that situation. People in Kenya, Pakistan, Syria, Iraq, Chechnya, The Sudan, and The Congo are literally being killed today for finding themselves in settings where the people around them are functioning as “Them.”

People in The Congo last year were being killed or having their limbs amputated by machetes for simply speaking with a different tribal dialect than the people who had the machetes.

We have a very long history of people in many settings doing bad things to “Them” and of also having “Them” do bad things to “Us” — and that history clearly extends into behaviors that are happening in the world today in far too many settings.

So feeling a level of purely instinctive stress when we see that we are surrounded by people we perceive not to be “Us” is actually a very useful

instinctive survival tool and we should be grateful that we trigger those feelings in those situations because those feelings can help us survive in too many very real settings.

Integration Causes Us to Be Often Surrounded by “Them”

A major problem for many of us who are in integrated situations in our increasingly diverse society, however, is that many people in our country find ourselves constantly in circumstances and settings where we personally are a minority in that setting and in that situation.

That experience of being a situational minority in a setting can happen at work, at school, on the streets, and in our various transportation facilities. It can happen routinely, and it can be expected — or it can surprise us and alarm us when it happens unexpectedly.

It can be very disconcerting for any of us if we unexpectedly discover we are situationally an “Us” among “Them.”

In each case — expected or unexpected — when that status of being a situational minority happens, our stress instincts that result from being a situational “Them” can be triggered — and that can create an emotional context for us as individuals that often isn’t positive or pleasant for us at any level.

People in Work Settings Surrounded by “Them” Can Feel Stress

When we understand that our instincts use stress as a tool, then we can understand why — in our various work settings or school settings a person who is constantly surrounded by people who are not “Us” feel a constant and overarching low-level or even moderate level sense of stress.

Even in those situations where there is no actual risk of any kind at any level, our core instincts do not know absolutely at a fully reliable level that a total absence of personal risk is actually true for that situation. So our stress instinct tends to be activated in those situations. It is a very consistent and often relatively unpleasant instinct.

As a result of situational minority stress instincts being activated for any of us in any setting, the perceived potential for situational risk becomes a concern that is consistently lurking in our subconscious mind during those situations and in those settings.

Being the only white person in a room full of black people or the only black person in a room full of white people — or the only woman in a room full of men — all can trigger that sense of isolation stress and a feeling of basic discomfort, incipient anxiety, and innate caution.

Being the only gay person in what is perceived to be a room full of straight people — or being the only straight person in a room full of gay people — can also trigger that same sense of separation, otherness, situational isolation, and basic intergroup stress.

The truth is, anytime we find ourselves situationally to be in an us/them minority situation, we can feel those levels of stress, and those feelings are often unpleasant.

Our instincts clearly use that sense of stress to guide our behaviors. The key guidance we receive from our instincts for that set of issues is to avoid that situation in the future.

We Can Learn to Deactivate Situational Minority Stress Levels

Avoidance is sometimes impossible. Sometimes circumstances make being a situational minority a functional reality — and those circumstances can be beyond our control.

There is a useful way of learning how to deal with that instinctive sense of stress when those circumstances happen. We can actually each learn to reduce that feeling for ourselves significantly when we feel it being activated when we know that stress is a tool used by our instincts to influence our behaviors.

We can each individually override that particular source of stress significantly when we begin to recognize in a setting that the stress is just an instinct

triggered emotion and when we realize intellectually that the stress we feel is not evidence of real and functional risk for us in that situation.

When we intellectually recognize that the stress we feel is not functionally a real indicator of actual risk for us existing in that situation or setting we can usually allow that knowledge to defuse most or all of the stress.

In most cases, in the world we live in our own country, there is no actual risk to us in those situational minority settings. If there is not an intellectually perceived actual functional risk to us of any kind in that setting, it's actually possible in that setting to reduce the subconscious perception of risk that we feel significantly.

Situational Minority Stress Can Put Us on Full Innuendo Alert

It can be a good thing to do that stress reduction thinking deliberately in many situations where we are a situational minority. Life can be less stressful when that unpleasant instinct is situationally defused in those times and settings where that level of risk is instinctively perceived but where we know intellectually there is actually no real risk.

For the people who do have those instincts situationally activated, a meeting that feels like a wonderful participative process for most of the participants in the room can feel like an emotionally draining and directly unpleasant experience for anyone in the group who is a situational minority.

The meeting can feel very unpleasant and stressful for anyone who did not perceive that specific group setting and that group meeting to be a gathering and collection of "Us."

We can choose to overcome, manage, and even eliminate some of those stress feelings when we understand how instinct triggered they are. That is one of the reasons why we need to understand the emotional tools that our instincts use to guide our behavior.

When we understand those emotional tools, we can intellectually decide whether to allow them to have their full impact on us.

Mob instincts also can be deactivated by recognizing them for what they are and then choosing not to have them guide our emotions and behaviors. Knowledge about the mob instinct process and their related emotions and thought processes can give us significant power over our mob instincts.

Intergroup rage can be deactivated when we realize that our rage was activated by perceiving the other group at an instinctive level to be “Them.”

Knowledge truly is power relative to those feelings.

Some Instincts Trigger Guilt – at a Purely Instinctive Level

Our instincts do use our emotions to influence our behavior.

We need to recognize the fact that, a mother who puts her child in day care so the mother can be employed and so the mother can have a job to earn a living for her family can be doing a very good thing for herself and doing a very good thing for her child and family in every respect — but that experience of putting a child in some kind of daycare can still generate instinct-linked stress, sorrow, and even guilt for the mother.

That sense of guilt can be purely instinctively triggered for the mother simply because the basic instincts of the mother can situationally trigger those emotions when the mother is separated from her child.

The guilt that can be felt by the mother in that setting isn't functionally the guilt that would result from the mother actually doing something or anything that is actually bad or negative for the child. The guilt felt by the mother in that situation is purely an instinctive reaction to separation — a behavior modification tool that is used by our own powerful parenting instinct package to modify our behavior as parents in favor of always being with our children.

Overall, looking at the total situation, the child in daycare can clearly benefit in multiple ways both from the mother's job and from the daycare setting. There is no functional or objective reason for the guilt felt by the mother.

The guilt felt by the mother in that situation is purely instinctive. The guilt is not a legitimate judgment factor in any way that objectively evaluates maternal behavior for that situation based on any actual damage being done to the child.

But that instinct can still trigger a very powerful instinctive emotion and that triggered emotion can create significant stress, unhappiness, and guilt for the mother.

Knowledge is power. As with the situational minority stress instinct, understanding the source of that particular stress can be very useful in helping the stress-triggered person deal with it — even setting those feelings aside entirely when the source of the stress and the triggered sense of purely instinctive guilt is fully understood.

Our Traitor Instincts Can Also Be Mitigated When We Understand Them

Likewise, as Chapter Two pointed out, the guilt we can each feel when our Traitor instincts are being activated by us being creating a relationship and interacting in a positive way with someone from another group can be managed and situationally eliminated from our emotions when we know that the feeling of guilt is being wrongly triggered by interpersonal interaction situations where we are not actually and functionally doing anything in that interaction that is any way actually traitorous or damaging to our own “Us.”

As noted in other chapters of this book — and in both *Peace In Our Time* and *The Art of InterGroup Peace* — we have very strong instincts never to be traitors. Cultures everywhere detest, revile, and generally punish traitors. Traitors are exiled or executed.

So learning to control that set of instincts that make us feel like traitors when we befriend people from other groups can be extremely useful for us relative to creating the kinds and levels of new relationships we actually need to support intergroup understanding.

The emotions triggered by that set of instincts also include stress, unhappiness, anxiety, guilt, anger, and even, in some cases, fear at several levels — because we can sometimes fear the reprisal that could result for us from other members of our own “Us” if they believe that we are being a traitor to our “Us” in some way.

We also very much instinctively seek the approval of our peers. Peer approval generates a set of powerful reinforcing emotions. We seek, want, and sometimes almost crave peer approval. There are powerful instinctive emotions that clearly guide our behaviors

Not being accepted by our peers or any acts of exclusions by our peers can generate a sense of rejection that is its own powerful sculptor for our individual and collective behaviors.

Our instincts clearly use our emotional desire and our need for peer approval as a major tool for getting us to align with our cultures in ways that help our cultures do their job of achieving our instincts.

That feeling of peer rejection and our desire for peer approval are both very powerful tools that our instincts use to get us to act in ways that are aligned with instinctive patterns of us-based group-aligned behaviors.

Personal Relationships Can Support InterGroup Trust

Those sets of instincts can divide us — or we can use them in ways that bring us together. When we understand the emotional appeal of being an “Us,” we can use that appeal to create a broader and more inclusive sense of us that extends beneficial behaviors to a broader set of people.

When we understand that entire package of behaviors, we can and should use the good feelings generated by a sense of “Us” to help create layers and levels of intergroup trust that cause good and supportive behaviors for people and groups of people to “feel right.”

Intergroup friendships can add entirely new and very rich levels of interaction and positive instinctive reinforcement to peoples’ lives. We tend

to dehumanize and even depersonalize one another in our usual intergroup paradigms and intergroup perceptions and we can feel stress in our 1-to-1 relationships with people from other groups.

When people come to appreciate and even celebrate each other's values, culture, and heritage, then we can very intentionally learn to see more people as people and not just perceive people to be impersonal symbols of another group and triggers for entirely negative packages of behaviors and emotions.

The emotions that guide us into instinctive behaviors can be activated in favor of inclusive behaviors when we make those inclusive behaviors our cultural and intellectual expectations — in ways that trigger the emotional benefits of being with “Us.”

Success in our various intergroup and interpersonal settings and in those interactions can occur at a higher level when we can say — “He is my friend and he is black,” instead of saying “He is my black friend.”

Having a black friend — or a white friend — or a Hispanic friend — are all good. Very good, in fact.

It's Better to Have a Friend Who Is Black Than It Is to Have a Black Friend

But having a friend who is Hispanic or having a friend who is Black or having a friend who is White is even better than having a Hispanic, Black, or White friend.

To have the emotions that influence us relative to our basic behaviors work in favor of Peace, we need to build actual friendships that extend at a personal and very real level between real people that trigger the emotional benefits of being “Us” with those people. We need people to reach out to make friends with other people and to interact with other people. We need to have our instincts trigger emotions and thought processes that bind us to other people in positive and reinforcing ways in order to create the kind of interaction that will support and perpetuate Peace.

Instincts Use Emotions to Reward and Penalize Us

Our instincts guide us every day in multiple ways by using a wide range of tools that affect our moods and our emotions. We need to recognize the fact that some behaviors give us a sense of contentment and pleasure.

Some instinctive behaviors trigger happiness and joy. Other behaviors trigger anger, stress, fear, unhappiness, anxiety, and sorrow.

Each and all of those emotions can be created by instinctive triggers. We need to use our intellects and our rational thought processes to help us determine which instinctive behaviors we will use in our lives and we need to make decisions to act in ways that will help us overcome our most negative, formidable, and damaging instinctive emotions and behaviors.

We need to rise above our pure negative instinctive triggers to make conscious choices about how we will run our lives and then we need to generate positive instinct triggers that will allow us to feel that those behaviors are, in fact, right for us to do.

We need to create a context where doing the right thing feels instinctively like the right thing to do.

That approach is, at its essence, the core of *The Art of InterGroup Peace* strategy and tool kit.

We Need to Trigger Alignment

There are actually half a dozen instinct-linked strategic triggers that we can use very intentionally in a wide range of settings to bring people together and to get people to function in an aligned way as a group — rather than just functioning as individuals. Those basic alignment triggers are important to understand because we do need to create alignment for people in a wide variety of settings.

The six alignment triggers can each be used to persuade people to band together and they can be used to get people to function as a group for at least a period of time relevant to each trigger.

We need to use that set of triggers to cause aligned behaviors to feel instinctively right. Those alignment triggers are explained in more detail in the books, *The Art of InterGroup Peace* and *Peace In Our Time*, and they are also the topic of the next chapter of this book.

CHAPTER ELEVEN

The Six Instinct-Linked Pathways and Key Triggers for Alignment

BRINGING PEOPLE INTO alignment in any setting can be an extremely useful thing to do.

We can benefit in a number of important ways from being aligned. We tend to support one another and we tend to not oppose or do damage to one another when we are aligned.

We tend to create positive outcomes for groups of people when people are aligned as a group. When people are aligned and have a sense of group relevance and group value, we tend to avoid the damage that people too often do to one another when people in a setting are divided, conflicted, and functionally not aligned.

Alignment is good to do. It also is very often a very achievable thing to do. There are half a dozen basic alignment triggers that can be used in almost any setting to bring people together in that setting.

The list below contains the six key alignment triggers. All six of those triggers have the potential to increase alignment for people in any setting where they are applied.

People can often be influenced to come together to have a sense of alignment and a sense of positive group functionality in a setting if any of the six key external and functional factors become relevant to them in that setting.

The six basic alignment triggers can each function alone or they can be used in various kinds of combinations and packages to get people to function as an instinct-supported level of “Us” in almost any setting.

Each of the six triggers has significant power on its own to create alignments. Many leaders use one or more of those triggers today — either intentionally or unintentionally — to get people in their setting to function as a type of “Us.”

Creating a Sense of “Us” Can Trigger Multiple Benefits

Many people who lead organizations, communities, and even countries know that the likelihood of success for the group they lead can be enhanced significantly if the people in the group are aligned to function and think in key ways as a group.

When people in any group have a collective sense of being aligned and have a sense of being connected as a group as a functioning “Us” in a positive and persuasive way, then the group can generally be more effective as a group. A group with internal alignment can generally have a better sense of cohesiveness and a more useful level of functional identity as a group than a group with no sense of internal alignment.

A group that has internal alignment in key areas can create a very useful sense of “Us” for group members. It is useful because having a sense of “Us” can activate the positive sets and packages of instinctive behaviors that we all have relative to whoever we perceive to be “Us.”

It is generally a good strategy for leaders to create that kind of internal alignment for any group of people they lead. Groups of people who have any or all of those alignment triggers activated are more likely to be collaborative, cooperative, and mutually supportive relative to the other people in that same setting who are being influenced and collectively defined and aligned as a group by those same triggers.

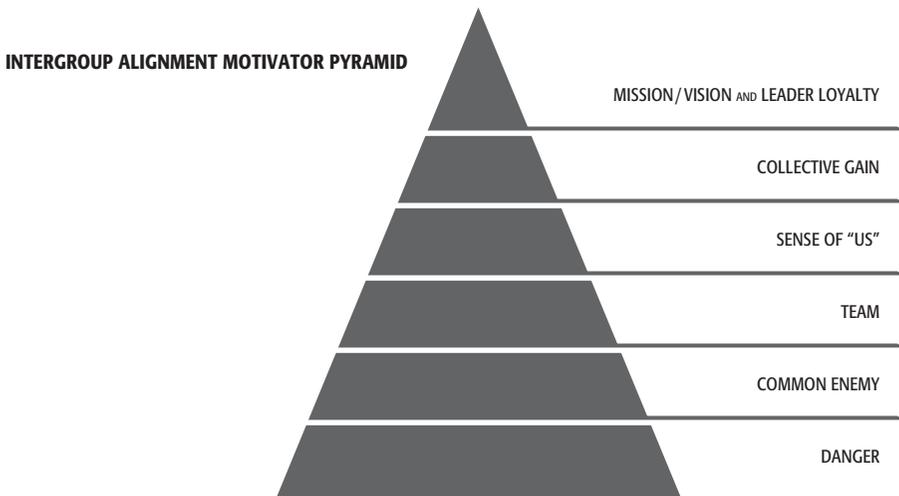
The Six Alignment Triggers Can Work in a Wide Range of Settings

The six tools can actually use our instinctive reactions to trigger a sense of mutual alignment and create a sense of collective identity for people in a wide range of diverse settings.

Each of the six triggers can help create a larger category of us in a setting. Each of the triggers can also help people who are already in a group of some kind function more effectively and more collaboratively as a group.

Those six triggers that are outlined below and that are described in more detail in the books, *The Art of InterGroup Peace* and *Peace In Our Time*, can work in a wide variety of functional group situations. They can be used in schools, work places, communities, cities, nations, and even in families, to bring families closer together as families.

When our goal is to bring people in any setting into functional alignment — into collective group based behaviors for the people in that setting — then the six triggers shown below on the alignment pyramid can each be very useful in getting people to be part of the group and to function in ways that are in the best interest of the group.



The triggers each work alone. They can also be used in various combinations and packages that are relevant to the circumstances in each setting.

When they are used collectively in an aligned way, their individual impact and their influence can be significantly increased. Skillful leaders often use those triggers both individually and collectively to create and reinforce a sense of group alignment in the settings they lead.

Most leaders who use those specific group alignment approaches today use them either intuitively or experientially — based on their own life experiences and observations about the functional impacts and the functional consequences that have been created by those triggers in various settings.

They work when they are used intuitively, and they can be even more effective and easy to use when the user has a clear intellectual understanding of their nature and of their most effective use levels and applications.

A leader who understands those six triggers at an intellectual level can look at almost any group situation and get a sense of which triggers will work best in that situation to create or improve the alignment levels of people in that setting.

Danger Is Trigger One

The first trigger that creates alignment is danger.

Danger can bring people together in almost any setting.

The bottom trigger on the alignment pyramid is danger because danger can activate people to be aligned in almost any setting and almost any time. Danger can be a very powerful motivator for individuals and for groups of people.

Danger has the same kinds of impact on groups of people as the primal motivational responses that happen for individual people when people's personal survival instincts are triggered.

When people in any setting feel a shared sense of danger, that sense of shared danger can cause people in that setting to overlook and set aside prior differences between themselves in favor of responding collectively and

collaboratively to the danger. Danger can trigger alignment relatively easily almost any time it is relevant to the people in a situation or setting.

A flood, for example, usually brings people from all relevant groups together to fight the flood. People facing a flood will ignore the divisions that existed between them before the danger — race, tribe, social class, ethnicity, etc. — and will band together to resist and survive the danger created by the water.

Similarly, people in a fire setting tend to be aligned together against the fire. Fire fighting easily creates joint and aligned behaviors when the fire danger is real.

So that trigger is easy to understand and easy to use. Danger creates alignment. People in any organization and setting, group, or community who feel a sense of danger to themselves or who feel that there is a danger to their group or organization are more likely to work together to mitigate, avoid, or overcome the perceived danger.

People in an organization or community who believe their organization or community is in danger will often rise to the occasion and will support strategies and calls to action that are intended to offset, and or eliminate the danger.

In various larger community settings, any time people believe that a danger is both relevant and real, that perception can be used to get people aligned to collectively protect themselves against the danger.

Like our basic survival instincts, the sense of danger can take on a very high priority in our thinking about being aligned with other people and with other groups of people. Leaders who want to get their own people aligned behind them in any setting often find that communicating and conveying a sense of danger to the group can trigger, activate, and reinforce both alignment and support.

Common Enemy Is Trigger Number Two

Common enemies also can help create alignment at instinctively powerful levels in group settings.

It is often easy to bring people together in a setting if the people have a collective sense that a common enemy exists who truly is an enemy to the people in the group.

The old saying “The enemy of my enemy is my friend” has survived the test of time as an adage because it is so often true. When people in any setting perceive that they truly have a common enemy, people who have had a variety of prior alignments will often band together in various ways and do things in a collaborative and aligned way to defeat their common enemy.

Effective leaders who want to get people in a setting to band together often very clearly identify a common enemy and then invoke the threat of that enemy to create internal support and to get people in that setting aligned.

The Art of InterGroup Peace and *Peace In Our Time* both explain how that can be done.

Alpha leaders in many settings who want to increase their own power in those settings often identify a common enemy to their own group to create internal alignment within their group and to create a level of loyalty to themselves as a leader who is resisting that common enemy.

When leaders in any setting want to bring their groups together, identifying a common enemy can help that alignment and group support process to happen — as long as the people in that setting believe that an actual enemy exists.

People in any setting who truly believe that they are at risk from a common enemy will often overlook prior differences to align together against that enemy.

Once people believe a common enemy exists, that enemy generally is perceived to be a category of “Them” — and all of the ethical standards and values that apply to defeating or damaging “Them” can easily become part of the collective response mind set, emotional response, and strategic direction relative to that enemy.

Team Instincts Are Trigger Number Three

Team instincts create a very similar set of alignment triggering behaviors that can bring people together to act in aligned ways.

People love to be on teams.

One of the best and most effective ways of getting people in a setting aligned in a common cause to jointly achieve collective goals is to invoke and trigger the instincts we all have to be on teams.

We have very powerful instincts to be on teams and we have powerful instincts to function as teams when teams are created in any situation or setting.

Our team instincts can be triggered in many settings — and when they are triggered, people can overlook and at least temporarily set aside other prior divisions or other groupings that currently exist in those settings relative to the people on the team.

Our team instincts and our ability to set aside prior differences in some team settings in order to succeed as teams were probably very useful to people who lived in both early hunting settings and in early war settings.

In each of those settings, it could have been a very good thing for the survival of the family or the clan or the tribe to have people in that setting and situation able to overlook and set aside prior inter-family and inter-clan divisions conflicts and angers in favor of working together as larger groups to collectively achieve the tasks that were needed by everyone to function successfully either as a hunting group or as a war-team.

People with team instincts activated tend to create instinct supported loyalty feelings for their team.

That suppression and suspension of prior levels of conflicted us/them status for team members is part of a process that creates new loyalty levels for team members as an “Us.” That can happen very effectively as long as the team that is created is perceived to have legitimacy at a primal and functional level as a real team.

Team instincts are both powerful and seductive.

They are most easily activated and most easily reinforced when several basic team components that trigger those team instincts are all in place.

Simply Calling People a Team Is Not Sufficient

The component parts of team structure and purpose are key to the process. Simply calling a group of people a team is generally not sufficient to activate our actual team instincts.

When people are identified as a team, when they function as a team, when they have a collective purpose as a team and when people also have a perceived collective agenda and are organized to function as a team, then basic team instincts can be triggered, activated, reinforced, and utilized to achieve a wide range of group-related goals.

Good leaders often know how to invoke team instincts. Good leaders also often know how to focus those instincts and those team behaviors on achieving organizational success for the group they lead.

A Sense of “Us” Is Trigger Number Four

The fourth trigger on the alignment pyramid that works to bring people together is to create a sense of “Us” for a group of people.

Being “Us” is a very useful and powerful sense. It tends to be very attractive to people to be an “Us.” We all want to be part of an “Us.”

We are most easily able to trigger that sense of “Us” at our most basic and traditional levels. Clan, family, and tribe are each key definers of “Us” that give each of us a sense of basic group identity at a very primal level.

We also have the ability to also extend our sense of “Us” to broader sets of people who we believe can perform the key functions of an “Us” in a situationally relevant way.

Creating a sense of “Us” that goes beyond family, clan, or tribe generally needs to involve some level of common identity and a level of common interest.

Marines can trigger a sense of us for being Marines. Professors can trigger a sense of us for being professors.

People very much tend to identify with whoever they perceive triggers a basic sense of us. We very much want to be in an “Us.”

Being in a relevant “Us” alignment can create a sense of well being and security for people. We generally want to be part of an “Us,” and we each tend to feel stress or even anxiety when we are not currently in an “Us” situation.

The trigger of being an “Us” can be used strategically by leaders in many settings and situations because although we each have our primal us alignments — race, ethnicity, nationality, tribe, clan, or family — we each also have the ability to add on a number of layers of group identity to our us that can also invoke and activate our “Us” instincts in very useful ways.

Leaders in many settings can effectively invoke that sense of “Us” for their group and use it to both encourage collective behavior and alignment and to create a sense of conflict, anxiety, fear, division, and stress relative to people in that setting who aren’t “Us.”

“Us” can be used as an alignment tool at multiple levels. Layers of “Us” can exist.

It is possible for someone to align with all of the basic and primal us definitions that normally exist for each of us at some levels and to also identify with additional us levels that are relevant to our lives.

We can each have a family “Us” identity that is also part of a clan “Us” identity that is also part of a tribe “Us” identity that is also part of a race or part of an ethnicity “Us” or part of a culture of “Us” that can exist in the context of a country or nation — and we can each accept each part of that entire package to be a fully accurate, useful, believable, and situationally relevant working definition of “Us.”

We can invoke us related instincts relative to other people who we perceive to be “Us” and we can invoke those positive instincts at each of those “Us” identity levels. Many levels of “Us” can be relevant to each of us.

We can also be an “Us” based on our occupation, our profession, our job status, our political conviction, and our religious affiliation.

Doctors can be a functional and collectively perceived category of “Us” — as can surgeons and pediatricians and other sets of medical specialists who each can identify themselves as subsets of a medical “Us.”

We can be very creative and hugely functional in setting up categories of “Us” that are relevant to our lives. Leaders who understand those processes use them to make leading easier.

Any leader in any setting who is trying to get the people in that setting collectively aligned for common purposes is much more likely to succeed in that effort if the leader can trigger a collective sense of “Us” for the relevant sets of people. That is true for all of the reasons outlined in the first five chapters of this book relative to alignments and to us/them instinctive packages of behaviors.

Creating a common identity and a common sense of “Us” can be a good leadership tool, and skillful leaders generally work to make sure that they create and support a sense of us for all of the people who are part of their collective group.

A Sense of Collective Gain Is Trigger Number Five

Another trigger that can be used to bring people together in an aligned way is to give people in a setting a sense that they will benefit personally in some way from the alignment. Personal benefit can very often significantly motivate people.

Greed can create alignments. So can a sense of collective and individual gain. We all have instincts to acquire and own various possessions. We all have instincts to have resources available to us for our own use and for the safety and the success of our families and children.

Each of those instinctive acquisition desires can be triggered to bring people into alignment as a group if the result of the alignment will be to succeed in having the needs of that instinct satisfied.

The fifth trigger on the basic set of instinctive alignment motivators is, therefore, to convince people in a setting that being aligned and functioning as a group will create common gain and will create common good for the members of the aligned group.

Labor Unions often use that particular motivation tool for alignment purposes. People in the union believe they are more likely to have adequate compensation and more likely to have job security if they are unionized.

That belief about common gain and the collective benefits that result from union status causes people to join unions and that joining process can cause people to identify at an “Us” level with the unions they join.

People in community settings are more likely to do collaborative things as a group if there is a sense that their community will collectively gain from that common behavior.

People are more likely to support the schools in a community if there is a sense that everyone in the community who supports the schools will benefit from having better educated children.

People who run businesses sometimes set up bonus programs or stock option programs for their businesses that are structured to incent people to work together in aligned ways to have the business succeed.

Again, good leaders know how to use the prospect of collective common gain to bring people together and to create alignment in a group setting. Leaders looking to bring people together in a setting can often benefit by figuring out what kinds of collective gains can be created and incorporated into the strategy for that setting.

When the prospective gains are clearly presented and when the people in a setting believe that the prospective gains are real, relevant, and meaningful, then that trigger can cause people to come together in aligned ways.

A Mission or Vision Is Trigger Number Six

There are two triggers for alignment that share the top level on the alignment pyramid. The two triggers function in almost identical ways to get groups of people to be motivated to do aligned things in any setting.

One of the triggers is allegiance or loyalty to a leader. The other trigger is allegiance or commitment to a vision, mission, or belief system for the organization.

People will act in aligned ways to follow and support a leader they feel loyalty and allegiance to — and people will act in aligned ways to accomplish a mission or to follow the teachings and precepts of a belief system.

Both approaches are widely used as alignment tools.

Creating a sense of mission is often not an easy motivation and alignment tool to use. But when it is done well, it can have a powerful impact on people's sense of alignment and on people's willingness to align with other people who share that particular belief or vision.

Inside a corporation or business setting, having a shared mission can often have value as a motivation tool and an alignment tool. It can be a very good tool to use to focus strategic thinking. Some work forces do feel a strong sense of common mission — and those work forces often create high levels of internal alignment and internal support.

The truth is that having a collective mission is often a less powerful motivator for many business settings than the motivation that can be triggered in those same work settings by common gain, collective survival, or even having a common enemy as a work force.

But for a community, a country, a political group, or a religious group having a sense of shared vision can help bring people in a group together in a highly aligned way. When people understand the vision of a group and when people fully support the vision and share the belief system of the group, then those people are much more likely to make their daily decisions in the context of that

vision and they are much more likely to feel and directly welcome a sense of alignment with the other people who share that particular vision.

For many people, a significant short or long-term threat or a clearly perceived danger can overpower and push aside the influence of a basic sense of vision. People who are starving often don't assign a high priority to more thoughtful or more aspirational mission-based collective uses of their time and their energy.

Abraham Maslow, in his individual hierarchy of needs work, basically said that danger tends to trump self-actualization goals for individual people when both sets of circumstances and realities are simultaneously triggered and when both are simultaneously relevant to an individual.

Dr. Maslow believed that people can be motivated and guided by their sense of self-actualization and by their individual growth, but he believed that people will generally give up that self-actualization priority for their lives when their life is actually at risk.

Similarly, for the alignment tools that can help bring people together or that can cause people to split apart in business settings, a strong sense of real danger can often overpower a mildly felt sense of shared mission for the people in that setting.

Mission and vision can be, however, the most powerful motivation tool for many settings and for many people. Skillful leaders often use a level of mission, purpose, or vision as a group motivator because that motivation points people toward aligned behavior.

Some people rate their own personal commitment to their belief system — to their religion or their political affiliation or to some other equivalent societal commitment — to be their top personal priority.

Many people run their lives and make a wide range of basic functional decisions based on that particular priority. There is a wide continuum of relative impact for that particular alignment trigger.

Many people are affected more by other life issues, and life factors and many people rate their belief systems as a less powerful motivator for their lives then, for example, their need to support their families or their need to defeat a perceived enemy.

But some people who believe deeply in a mission or in a belief system will use that priority as the key guide for their decisions and their lives.

Groups or organizations that are mission based can find themselves with true believers as members who are highly motivated by their mission for their thoughts and behaviors.

Having a clear mission can also be very focusing in helping the people in a group figure out what things to do collectively to make the mission a success. Strong missions can have a strong functional component that can strongly impact and influence both individual and group decision-making and behavior.

Some Groups Have Loyalty to Leaders as the Primary Motivator

For many organizations, the role of the mission or the vision for the group as the key focus and functional direction setter for the group is filled by a sense of commitment by group members to the actual leader of the group.

Some people feel loyalty to a mission or vision — and other people feel very right exhibiting equally intense and direct loyalty to a leader.

In many settings, the loyalty to a leader transcends all other loyalties. Loyalties to a king, for example, can shape people's thoughts and behaviors in ways that structure people's lives in major ways in the settings where kings are the leaders of a group. People in many settings have been willing to die to protect their king and even more willing to kill for their king.

Leader loyalty tends to feel right to people as a clearly instinctive behavior. People will often defend and obey their leader and make their obedience and support for a leader a key component of their own lives.

Some Leaders Use Loyalty — Some Use Mission

Some leaders use personal loyalty to themselves as a primary alignment motivator for their groups. Other leaders choose to use mission and vision and core beliefs as motivational tools for their groups.

Some settings combine the two triggers and have people who are loyal both to the group mission and to the group leader. That can be a very powerful alignment tool in those settings.

Each of those alignment triggers can be used — and the key is to figure out what combination of leader loyalty and belief loyalty is the best approach for any given group or setting.

Many of our best leaders can use basic belief-system motivators as tools to create, shape, and sustain both intergroup and intragroup alignment.

When people are linked into their belief system and into their loyalty beliefs — and when people's behaviors are in full compliance and full harmony with that belief system — then those specific behaviors that are aligned with that system can feel very “right” to each person at a deep instinctive level.

That ability to make specific individual and group behaviors feel right isn't limited to the leader/mission trigger set. Each of the six triggers can cause alignment with relevant behaviors to feel very right to the people who are aligned in the context of that trigger.

We Need to Use All Six Triggers to Align America

That pyramid contains a very useful set of instinct-grounded leadership and group creation tools.

Each of the tools on the alignment pyramid outlined in this chapter can help bring people together to function as a group. Each of the triggers can work in multiple settings... and their relevance in each setting is heavily dependent on the facts, circumstances, and situations that exist in each setting.

It is increasingly clear that we will need to use that entire set of alignment triggers all to achieve our collective goals as a country if we want to succeed in creating intergroup Peace for our country.

We will be well served if we use all six triggers to help make the American Dream available to all of us as a country.

As we look at our future as a country, we will need to figure out the best ways to use all six of the six alignment triggers to help create and protect intergroup Peace in various settings for America.

Our instincts to be aligned with each other in the face of specific alignment triggers can be very useful to us collectively, because those instincts create a context where trust, cooperation, and mutual best interest defines our collective values and guides our collective behaviors.

Alignment also gives us a best chance of creating win/win outcomes for all of the groups that make up the collective American “Us.”

We need to build a future anchored in win/win strategies that works successfully and skillfully with all of those alignment factors for America to give us a future where we all win.

It is easiest for us all to win if and when we have all been appropriately aligned with each other’s beliefs and values.

We Need to Understand Our Past to Understand Our Future

Before making our choices about using each of those alignment triggers and before putting the various support processes in place that are needed to maximize the likelihood of those strategies succeeding in our country today, it makes sense to take a clear, cold, and sometimes painfully honest historical look at the ways all of our packages of instincts have affected us as a nation over time.

We need to understand our past in order to build our future. We need to understand our history, so we can appreciate and understand where we are today and so we can use the reality of where we are now as the anchor to build what we want to build and to do what we need to do next.

The next chapter does exactly that. The next chapter looks at American history and it looks at the American Dream. It looks at how our instinctive behaviors have shaped our history.

We have done some wonderful things and we have done some horrible things in our history as a nation. We need to understand all of the things we have done — so we can create the future we need to create using our instincts and cultures as a tool and invoking the entire set of alignment triggers effectively to bring us to the alignment we need.

Before we build that future, we need to understand our past.

CHAPTER TWELVE

Instincts, History, and the American Dream

OUR HISTORY AS a nation is significantly easier to understand when we look at our history through the lens of our instinctive behaviors.

There are many things about our country that are wonderful. There are many things in our history that we can point to with pride and celebrate and honor without hesitation. We have many very positive and clearly enlightened elements of our history that we can use as a foundation to build on with confidence and enthusiasm as we go forward to create our future.

There are also many elements, events, and developments in our history that are far more negative, damaging, and highly unfortunate — things that we should regret, reject, and mourn. There is an entire array of important and clearly negative things in our history that should cause us to feel shame, sorrow, and deep regret as a nation because those particular things happened in our country and they happened to our people.

We have clearly not been perfect. In many important respects, we have been far from perfect.

We need now to understand and celebrate the many important things we have done well and we need to understand and deeply regret the things we have done badly — things we should not ever repeat, renew, echo, or do again in any way.

To succeed in achieving our key goals for the future at this point in our history, we all need to understand very clearly the role that our basic packages of instincts have played both in the things that went well and in the things that we should deeply regret.

We Need to Learn from Our History to Never Repeat the Bad Things We Did

Knowledge is power. If we truly understand what we did badly and if we also understand why we did those bad and unacceptable things in this country, then the likelihood of us being able to eliminate, avoid, and even purge those negative and damaging behaviors from our future national processes and from our future functional realities as a people will be significantly improved.

As we look at our history, we can see the clear and constant footprints of our full package of instincts extending back in every direction. Instincts have very clearly shaped major aspects of our history and our nation.

If we look at the sets of instincts that have been described in the first ten chapters of this book, we can clearly see the impact of those instinct packages everywhere.

Our hierarchal instincts have clearly been evident everywhere. We have obviously assembled many hierarchies in many places. We have people with Alpha instincts in every hierarchical setting. We have seen both negative and positive group Alpha behaviors in a great many settings and places over the course of our history.

We have also obviously identified, delineated, defined, and defended turf at multiple levels. We have created, used, and been part of a broad number and range of collective us-focused identities and we have built, supported, enforced, perpetuated, and enhanced multiple cultures.

We have created teams, and we have created team loyalties at multiple levels in a wide range of places.

We have spent a significant amount of time, energy, and talent to put together the various rule sets that have been needed and used for us to function as a country.

Laws have been a major part of our tool kit for achieving our goals. We have chosen to be a country that operates and governs itself under explicit and

universally applied laws rather than choosing to be a country that drifts along in a more generic situational and unstructured version of leader-centered, leader-defined governance functionality and circumstantial individual centered power-based decision making.

Our Cultures Have Codified Our Key Rules

We have chosen to be a culture as a nation that codifies and formalizes its key rules — with the clear goal of being a nation where all people can have the protection of being ruled by laws and not ruled by men.

All of the instincts that are listed in the first ten chapters of this book have clearly been relevant to our history as a nation and to us as a population of people. We can clearly see the current and functional impact of each of those instincts on all of us every day of our lives.

It is obvious that there is no way for any of us today to escape the impact of our various packages of instincts.

It is also equally obvious that the impact of those sets of instincts has been evident for people living here going back to the first landings of people on these continents many thousands of years ago. The earliest sets of people who lived here on these American continents eons ago left clear evidences of our various instinctive behaviors in the archaeological and anthropological records that exist today.

Our National History Has Been Heavily Influenced by Us/Them Instincts

Probably the most significant and historically relevant set of instincts — the instinctive areas that have given us some of our greatest successes and the instinct packages that have also inspired, enabled, structured, and sculpted some of our most grievous faults and our most horrific sins — have been our instincts to divide ourselves into us and them and then to create very different realities for each us and for each them who exists in each setting.

It is very useful in figuring out who we are today to look back at our history as a nation and to see our history clearly in the context of those very specific instinct-driven us/them behaviors, us/them values, and us/them belief systems.

Instinct influenced tribal behaviors have obviously been deeply embedded in the entire history of people living on those continents for as long as people have been living here.

The earliest Americans had their tribal history and their tribal cultures and traditions. The earliest tribal groups in American settings all clearly had various levels of intertribal conflicts and intergroup divisions.

The pattern we see everywhere on the planet for intertribal behavior was also followed here. The various sets of people who were living here for many centuries generally found themselves in various levels of intergroup conflict with other sets of people who were also living here.

Intergroup conflicts and a number of intergroup damage stories create a significant part of our entire historical past going back to our very first know inhabitants.

Tribes and tribal cultures existed across both continents. The original Native American peoples, on these continents, were all organized into a number of very specific and clearly defined ethnic groups or tribes.

The Original Tribes All Had Us/Them Behaviors

Each of those original tribal groups had their own language, their own identities, their own cultures, their own rule sets and their own turf.

The Native American Museum that was recently constructed in Washington, D.C. has been very clearly organized by tribes in order to tell the basic historical story of our Native Americans as people whose tribal identity has been and continues to be extremely important to each tribe.

Us/Them instincts were clearly triggered in multiple settings by those instinct-supported identities, because each tribe tended to be an “Us” to itself

and each tribe tended to perceive other nearby tribes to be some category of “Them.”

Intertribal and intergroup conflict happened with regularity across both continents wherever tribal turf either touched or overlapped the turf of another tribe. The Sioux and the Chippewa had contiguous turf and those tribes had a long-standing traditional state of enmity toward one another.

The Apache and the Navaho also lived in contiguous areas and those contiguous tribes also engaged in intergroup battles where blood was periodically shed for many centuries.

The tribal people from each of our legacy tribes all tend to refer to their “traditional enemies” in their tribal histories. The original tribes tend to have great clarity in each tribal setting about who their “traditional enemies” were.

The Pueblos Were Created for Intergroup Safety

The oldest dwellings on the North American continent are a number of old cliff side Indian pueblos that continue to exist in the Southwestern United States. Those hillside homes each bear clear visual testimony and serve as functional proof points relative to the long-standing history of intergroup conflict that happened for a very long time in that piece of our world.

Those pueblo homes were carefully and skillfully built high into the side of cliffs. They had entry doors that were so high that no enemies of the tribe who lived there could attack at night when the ladders that allowed access to those doors and to the tribal sleeping areas were functionally pulled up into the dwellings. That is an extremely inconvenient way to live.

Those impressive buildings and those clearly defensive living sites serve as pure and permanent archeological proof points for our long-standing cultural continental history of intergroup conflict and intergroup bloodshed.

The intertribal wars that were happening across most of North America at that pre-European point in our history were both serious and long standing. But those intertribal conflicts that were happening in the North American portions

of this hemisphere were generally not deeply destructive to any large scope or scale at that point in time.

Genocide Was Not the Goal of Those Wars

Genocide was not a strategy or a goal for those conflicted North American tribes. At that point in the history of this continent, the various tribes who lived on the Northern American continent weren't trying to entirely eliminate other local tribes.

The various tribes in various settings typically just periodically had relatively small-scale local battles. Each tribe periodically killed some members of each other's tribes over issues of tribal turf and long-standing intertribal animosity and dislike.

The intertribal conflict situation that existed at that point in time in this hemisphere was more serious and problematic, however, for some of the tribes who lived in some of the geographic areas that are located in the more southern part of our hemisphere.

There were clearly a number of large-scale intertribal warfare situations in Mexico, Central American, and several parts of South America that were much more serious in intent and scope than the tribal wars that were happening in North America.

Some of the Aztec and Inca tribal kingdoms actually did do some serious intertribal killing that sometimes resulted in the extermination, forced assimilation, or even the functional enslavement of some of the smaller tribes in several of the geographic areas that sit south of what is now the United States and Canada.

Even the more isolated tribes in the Andes Mountains and the more isolated tribes in the rain forests and river deltas of South America tended to have some basic levels of local intertribal conflict and local intergroup bloodshed that created on-going facts of conflicted and personally dangerous life for the people of those tribes.

Hunting turf was protected in multiple settings by people killing each other over that turf in intergroup skirmishes and battles. Warriors were honored and celebrated in the cultures of many tribes.

The existence of warriors and warrior hero stories in multiple cultures also makes and proves the point that instinct-incented intergroup conflict was functionally relevant to those groups.

America Was Not Conflict Free Before the European Invasions

So our two American continents were not conflict-free and they were not entirely peaceful places for people to live before the European invaders arrived. Intergroup instincts were activated in a wide range of settings and they were influencing intergroup behaviors wherever they were activated.

Tribal and interethnic conflicts were common and they were very long-standing in a great many areas of those continents.

And then, history changed and several tribes from Europe sent well-armed warriors in wooden boats across the Atlantic Ocean to invade both American continents.

That invasion process changed history for both American continents. It very significantly changed the nature of the prior intertribal conflicts that had been happening in all of those settings. Those well-armed European tribes took intertribal conflict to a whole new level for both American continents.

That invasion from Europe brought its own massive new sets of intertribal us/them negative behaviors and intergroup consequences to our country and to our history.

The historical reality that we should recognize is that there wasn't a state of universal intergroup Peace for the millions of people who were living on those continents before the Europeans arrived.

But we need to understand that the status of all of the original America tribes was changed hugely and it was significantly changed for the worse in most settings when those two continents were both invaded in multiple waves by the

various very intrusive, disruptive, well armed, and very effectively militant tribes who sent people here from Europe to conquer and colonize that American turf.

The Invaders Had Us/Them Instincts Fully Activated

Us/Them instincts were clearly activated in very negative ways at multiple levels during and by those invasions.

Some of the invaders from Europe felt very justified in simply killing the local people. Some of the Native American peoples who lived on some of the Caribbean islands, for example, were exterminated almost immediately by the invaders.

In parts of South America, pure ethnic cleansing practices very intentionally wiped out entire existing Native American peoples in several settings.

Some of the South American nations that were formed by the colonial powers encouraged having the people who moved there from Europe either kill or drive away any people from the indigenous tribes who lived in those areas.

It is very hard today to find any groups of indigenous people in Argentina, for example.

In North America, the original American tribes who lived here at that point in history were usually not exterminated — but almost all of the original tribes who lived there were very intentionally and very consistently uprooted and displaced.

To make matters worse for those tribes, a couple of significant epidemics of contagious diseases that were brought to North America from Europe functionally wiped out entire American tribes in several settings.

A few of those epidemics were deliberately created by exposing unsuspecting local tribes to the clothing and the blankets of diseased people. Biological warfare may have been invented in that process.

That particular strategy was a functional reality and it was a highly successful way to conquer territory for the invaders in some settings in this country.

Us/Them Negative Behaviors Blossomed

The European tribes who invaded the Americas were better armed and better organized to go to war than the original America tribes. The European tribes were also generally much more militant at an intergroup level.

The evil and deliberately destructive Us/Them instinctive behaviors that were exhibited by some of the invaders from Europe generally embodied the classic full-blown manifestations of the very worst features of our most primal us/ them instincts. We need to understand the evil side of those instincts in order to understand the behaviors we saw in so many intergroup interactions in our early history.

One of the common thought processes that generally happens when our us/ them instincts are triggered in any setting is to dehumanize whoever is defined by any group to be a “Them.”

That depersonalization and the related dehumanization elements of that thought process on the part of the invaders were so complete and so entirely disrespectful of the humanity status for the local tribes in this country that the tribes who sent people here from Europe actually claimed to have “discovered” America.

“Discovery” is a very important word that we need to understand to fully appreciate our history. For generations, a number of Euro-oriented policy makers and historians have debated with some energy and with some levels of tribal pride about which European tribe actually “discovered” America.

Columbus “Discovered Those Lands for Mankind”

The imposing statue of Christopher Columbus that still stands today very near our U.S. Capital Building in Central Washington D.C. actually is engraved with very specific words that congratulate and honor Columbus for “discovering those lands for mankind.”

Discovering America For “Mankind” is the most striking part of that inscription.

The term “discovery” of America illustrates how the invaders very explicitly depersonalized and dehumanized the millions of Native Americans who already lived on both American continents.

The term “mankind” means that the millions of people who lived here did not hold the status of actually being “people” in the eyes of the invaders.

Saying that our American continents that already had millions of people living on them were “discovered” — for “mankind” — by the people who sailed here from Europe is a quintessentially ethno-centric way of thinking about people and about the world.

That level of ethnocentricity is a very clear example of how our us/them instincts cause us to think about people who were perceived to be “Them.” The level of “Them” was so extreme that the people who lived on those continents were literally not even considered to be people.

The Europeans further depersonalized the original Native American tribes by setting up processes that were based on the belief that all of the land on these American continents actually “belonged” in some legal way to people who lived in Europe. The invaders claimed that the land here belonged to European nations solely because the people who had travelled here from Europe had planted flags in various settings and then declared that they had “discovered” and now owned each piece of land where a flag was planted.

Explorers from Europe competed to be the first Europeans to land on various parts of the American continents so that the explorers could plant their ownership flag where they landed and claim legal ownership of that new land for their own tribe back in Europe.

European Rules Claimed Ownership of American Geography

Rulers of the various European tribes actually then claimed formal legal ownership over large expanses of American territory they had personally never seen, and would personally never see.

The European rulers made turf claims over major land areas in this hemisphere where the European rulers had no personal ancestral, historical, or functional legacy connection or historical legitimacy of any kind at any level.

Those European rulers then proceeded to buy and sell that land in this hemisphere to one another in deals made in Europe without involving the original occupants and the original owners of the American pieces of land in any of those buying and selling transactions.

When the Kings of England and France and Spain were issuing “land grants” in the Americas and when those kings in Europe clearly acted on the behalf their document based written “land grants” had inherent world-wide legal status, that issuance of those grants by those rulers is all by itself, another very powerful proof point for how the us/them instincts that were fully activated in the European tribes directly treated, defined, and dehumanized the original American tribes to function at the level of an instinctive “Them” for America.

America Was Invaded — Not Discovered

The obvious historical truth — the actual logistical functionality — is that America was invaded, not discovered, by the Europeans.

The European tribes who invaded America all then sent settlers to create their own colonies, towns, and provinces in the New Land.

The invasion patterns were very clear and very consistent. The new settlers in each North American setting displaced the local tribes, stole their land, built new homes, and those invading settlers each became the new legal occupants and the new owners of the local geography — taking ownership purely by force of arms and holding it because the settlers had the collective ability to imprison and execute anyone who dissented from that property possession approach and from that us/them based ownership strategy and paradigm.

A number of treaties were done with a number of the local tribes — in part to assuage the guilt of some people from the new invading tribes who felt that there was, in fact, some level of credibility that needed to be accorded in some

way to the old tribes relative to the original tribe's ownership status relative to their own ancestral turf. A number of the invaders made deals of various kinds to create a sense of legitimacy for the turf usurpation process.

Manhattan Island, for example, was purchased from the local Native American tribe for a box of trading goods. That particular trade may seem deeply insulting until you look at our actual history to see that many other treaties generally offered the local tribes even less in trade to take over their tribal land — and the trinkets in that box did have some trading value at that time.

More often, however, the land that had been owned by the original tribes was simply stolen — with the tribes, themselves, simply and explicitly displaced.

A favorite tactic used by the settlers/invaders to take over land was to use some local intertribal incident to say that one of the original tribes had committed an intergroup sin — a crime of some kind against the white settlers.

The invaders often said that the specific intergroup incident that happened justified tribal exile and that the tribe involved deserved to be displaced from their legacy lands in revenge and punishment for the incident.

Euro-Americans Formed an Intermarried White Tribe

Overall, some very bad aspects of our us/them instincts — coupled with our fully activated intergroup turf instincts and our strong culture building and bonding instincts — created a new core population base for the American continents. The Native American tribes were displaced from most of the land and that land was then occupied by “settlers” from the invading groups of people. The invaders from Europe created settlements, built homes and farms, and created, in each setting, a new European-ancestry based sense of us.

The new local populations in all of those areas were comprised of the descendants of the people who immigrated there from Europe.

The functional reality of those combined events was that a new tribe was formed for those areas and for that process.

Europe is full of tribes. Europe is a highly tribal continent. The people who came here from Europe all came here in the context of those legacy European tribes. They functioned as those tribes when they first invaded the American territories.

Those old separate European tribal definitions tended to melt away over time after the people from Europe had immigrated to this country and had children here.

Intermarriage happened. Those legacy tribes never intermarried in Europe. The rule set and behavior pattern that prevented intermarriage between the European tribes did not exist here. In North America, the descendants from all of the legacy European tribes tended to intermarry with each other.

Almost all of the immigrants also converted fairly quickly to speak English. Their descendants often spoke only English. In almost all settlement settings, English became the functional local language.

So the New American “Us” tribe that was created became the intermarried descendants of the various invading and immigrating European tribes who collectively now spoke English as their functional group and tribal language.

White Became a New “Us”

The descendants of the various European tribes tended to give up their legacy tribe’s identity and they generally took on a new collective identity — as “White Americans.”

White became the new us for most of the country.

The new White “Us” then tended to react in very negative and extremely instinctive tribal ways to each of the sets of “Them” who lived in their local areas of the country. Them in each setting were generally displaced, expelled, or simply disenfranchised.

Ethnic cleansing and geographic displacement of the original Native American tribes became the official public policy of the new “Us.”

Us/Them instincts clearly triggered a sense of who was us and who was them. The people who ran the country as the new majority us at that point in our history acted in multiple unethical and very instinctive intergroup ways — with no sense of group guilt relative to any of the negative things done in all of those settings to any local “Them.”

Those basic us/them intergroup behavior patterns and thought processes exist far too often whenever there is an us and a them in any setting. Those instinctive intergroup behaviors and thought processes are a key part of our history as a nation.

Slavery Is an Ultimate Us/Them Behavior

That set of negative and damaging us/them intergroup behaviors that displaced and purged people perceived to be “Them” was particularly exacerbated in our national history by a very clear set of us/them behaviors that are, beyond any doubt, a pure source of shame and sorrow for our collective national historical reality.

Many of the new “White” settlers took their basic us/them instincts a step further down the ethical ladder and those settlers imported slaves to these continents. People were purchased as slaves in other settings and those people were then brought as slaves against their will to both American continents.

The slaves who were brought to this hemisphere were almost entirely enslaved in Africa. Many slaves were bought in Africa, transported in what were often incredibly inhumane circumstances on overcrowded and filthy slave ships to the Americas, and then they were sold to slave owners on those continents.

Us/Them instincts that were already activated at a very clear level between various tribes inside Africa at that time allowed some African tribes to capture, enslave, and sell people from other African tribes to the slave traders. Those tribes chose to market the people they enslaved in their local settings to the new international slave trade that took the slaves from Africa to the Caribbean and to both American continents.

Ghana Held a Ceremony of Mourning and Regret

Some key people in Ghana who are direct descendants of the people from that area who ran the slave forts and the slave markets in that country during that time in history recently held a public ceremony of mourning to express deep collective regret and sorrow about that whole process. The people in Ghana who held that ceremony expressed official, personal, and deep sorrow, regret and remorse for the role that their ancestors had played in that slave trade.

It was, in fact, a horrible undertaking — both in Africa and in the U.S. Slavery became a major reality for this country at that point in our history that everyone logistically must have some ancestor who was enslaved.

People from Africa who had been captured by the enslavers in Africa were brought to those continents as property in a bloody and evil set of business transactions that created a clearly evil intergroup practice that lasted for more than 200 years in this country.

The Evil of Slavery Is Beyond Debate

Slavery is an absolutely unconscionable, completely unforgivable, and totally sinful way for people to treat other human beings.

The slaves who were brought to those continents were very deliberately and very intentionally legally dehumanized.

They lost all legal rights as people. The slaves could not protect themselves without being punished. They were beaten and they sometimes starved. Enslaved people were taken to slave markets in the new world and they were sold like cattle to people in this country who were given the legal right both to own them and to own their children.

The evil behaviors that were embedded in slavery are beyond debate. Slavery is an ultimate “Them” behavior that is a horrifying consequence of fully activating some of our most fully realized and our most negative us/them instincts.

Anyone who doubts how much evil behavior can be both triggered and then made to “feel right” by those value-skewing intergroup instincts when they are fully activated only has to look at slavery as a collective behavior to see how much evil can be created by those us/them values and those us/them beliefs and to see how those instincts can blind people to basic decency and to the differences between ethical and unethical behaviors.

All People Have Slave Ancestors

Americans did not invent slavery. Slavery was part of the economy and infrastructure of Rome, Greece, the Asian Empires, and the Chinese Imperial Empires. All of the countries in Asia and the Middle East had slaves. Slavery clearly had long-standing status in the history of Europe.

Slaves were everywhere, if you go far enough back into history. The Vikings brought slaves back to Scandinavia. Slave markets existed in Ireland. The logistical implications of that universal slavery legacy for all our ancestral settings are clear.

All people who are alive today — white or black or brown or any other shade of skin color — logistically must have at least some ancestors who were slaves. That is true because slavery was so universal in so many places at so many earlier points in human history.

The Bible talks about slavery in both the New and Old Testaments. The pyramids were built by slaves. Rome was built largely by slaves.

Over time, there were slave markets in multiple settings and in multiple cultures.

We did not invent slavery in this country. We clearly did not invent slavery by race and we did not invent slavery by tribe. We also did not invent taking captives and turning those captives into slaves. Those behaviors long preceded the European invasion of America and the development and perpetration of slavery here.

We Should Have Been the Exception to That Practice

The fact that we did not invent slavery here absolutely does not excuse slavery here. We are Americans. We should have done better.

It should be a matter of historical sorrow to us today that we did not do better. We Americans should have been the clear exception to that pattern of behavior.

America could have been and should have been the singular piece, place, and part of history that functionally managed to avoid that particular set of sins.

The other nations in the world all had their origins built entirely from the context of their local tribes and from their historic legacy cultures. In this country, Americans actually created a new nation with very idealistic goals and with highly enlightened roots from multiple and diverse settings.

We Americans had invented new levels of inclusive intertribal diversity for at least some of our people.

Our Founders Wanted Religious, Political, and Economic Freedom

We were enlightened in many significant ways about democracy and about individual freedoms at a point in time when Europe, Asia, and other major parts of the world were still very purely tribal and when both aristocracy and government leadership in all of those settings was done by hereditary rulers.

We made a decision to create democratic processes that were free from those legacy legal constraints, functional inequalities, and clearly and intentionally discriminatory practices that dominated the functionality and the governance approaches for all of those legacy settings and cultures.

We made significant and very real commitments to be both democratic and free.

Many of the Europeans who came to this country actually came here to achieve religious freedom. Others immigrated to our country to achieve political freedom.

Many of the immigrants came here to achieve economic freedom — and to achieve self-sufficiency as individuals.

The American Dream has always had a major portion of its foundation based on people being free and being able to pursue life, liberty and happiness.

Our Founding Documents Had Idealism Embedded in Them

There was very clear idealism inherent in the immigration process for many people who came to these shores.

Our founding fathers, as they were writing both our Declaration of Independence and our original Constitution very carefully embedded both highly idealistic and very enlightened beliefs in those documents in language that spoke explicitly to freedom, peoples' rights, and human dignity.

The enlightened language of our founding documents is and was a model and an inspiration for the world. That idealism that is clearly embedded in those thoughts and documents represented a major new paradigm for both national governance and for individual rights for the world.

Yet, at the same time that we were developing, articulating, celebrating, and even codifying the concept that “All Men Are Created Equal,” we excluded women from having full equal status and we made some men and some women in this country completely and totally unequal — slaves — subservient and dehumanized to the point of being property of the people who were defined as “free men.”

We made all women — regardless of race — into second-class citizens who had clearly defined and intentionally inferior economic and political status. At the same time that we were celebrating equality in clear and articulate ways, we made millions of captive and enslaved men and women pure chattel.

The irony of that divergent set of behaviors for this country is painfully obvious and it continues to be painful to anyone who looks at it clearly now.

On one level, we were expressing extremely enlightened beliefs about democracy, equality, and a noble sense of personal value — and at another level

we were oppressing women, displacing Native Americans, and enslaving people who had African ancestors.

Our very best ideals have stood the test of time and deserve to be our guidance for our future behaviors for everyone in this country. They embody the best characteristics of the instincts we trigger with people who are an “Us.” Simultaneously, at another instinct embedded level, our “Them” perceptions and instincts allowed us to very intentionally exclude some people from being included in those enlightened approaches.

Slavery was an extreme us/them behavior — and it existed in a very robust form for a very long time in what was also being created and operated as the land of freedom for a significant subset of the people who lived there.

The harsh truth that we all need to recognize now as we look at our history as a nation, is that slavery was very real here and it was real here for very many years.

We Should Clearly Have Been More Enlightened

Slavery was a grim, sad, and deplorable aspect of our historical journey for far too many years. In the most enlightened nation on earth, we set up laws about slaves that could not have been less enlightened unless those laws had required actually mandatorily killing the slaves as well as functionally enslaving them.

That additional set of cruel behaviors that required people to actually kill some slaves actually did exist in some other settings in this hemisphere where slaves existed.

Some South American countries that also held slaves at that same time actually did have requirements to kill unproductive slaves. Some of those settings on that continent actually had laws to keep their slaves from reproducing.

Those countries actually imported more slaves than North American, but then ended up with fewer slaves once the slave trade ended that brought them new slaves from Africa because they had fewer slave descendants in those countries.

In this country, we wrote clear, cruel, and evil laws that made slavery legal. We also wrote additional laws that completely supported doing all of the negative things that were necessary to suppress and oppress American slaves — both collectively and as individuals.

The utter, absolute, and sheer hypocrisy of many of those laws was stunning. Those laws argued at one level that slaves were naturally unintelligent and functionally subhuman and then a set of other very strict laws were enacted at another level to make it illegal to teach slaves to read or made it illegal for slaves to learn mathematics.

Clearly if the slaves had actually been irreconcilably, unintelligent, there would have been no need for strict and punitive laws to keep slaves from learning to read.

Sheer, blatant, deliberate, intentional, and shameless evil and pure hypocrisy permeated that whole set of laws.

Laws stated that slaves had no rights of any kind because slaves were not human. Other laws that were enacted at that same time actually allowed freed slaves in some settings to function independently and to own property — including owning other slaves.

That set of laws argued at one level that slaves deserved to be enslaved and deserved to be property because the slaves were genetically inferior — but that set of laws also gave slave owners the right to free slaves. Freed slaves were given the rights of non-slaves to own property, and to function as free men in several key ways.

There was no explanation in the laws of the obviously contradictory thought process that said the African slaves were inherently and functionally inferior, but also said that the condition of inherent incapacity and functional inferiority could be changed entirely and instantly for a particular slave with a simple piece of paper written by any master granting freedom to that slave.

Some of the most impressive achievements in our early history related to the economic success levels that happened for a number of former slaves who ran

their own business and who set up their own economic enterprises after being set free.

The internal intellectual contradictions that were clearly inherent in many of those slavery based laws can only be explained by intentional lawmaker judgments and by functional decisions that were fully and completely clouded by us/them thinking to the point that ethics and any sense of fairness, justice, or even rational thinking were suspended in significant ways relative to “Them.”

We Invented “White” in America

We actually invented the concept of white and white as a group label as a consequence of the slavery process in this country.

In Europe, no one was “white.” People in France were French. People in Holland were Dutch. People from Germany were Bavarian or Prussian or even German.

No one in those countries was “white.” That wasn’t a term used to describe any people in any of those settings.

In this country, when the Europeans first came here as immigrants, the initial generation of immigrants from each country were generally still each personally identified by the name of their European legacy tribe. The initial immigrants from Europe all spoke their native tribal languages.

But the second generation of people here from every country tended to speak English and every generation beyond the initial immigrants referred to themselves as Americans rather than as Germans or Dutchmen.

People who immigrated here took pride in becoming American as quickly as possible.

Intermarriage Blurred and Blended Tribes

As noted earlier, intermarriage helped that new alignment process significantly. There were major barriers to intertribal intermarriage in old Europe. The barriers

that existed to those marriages were rare here. There was a significant level of intermarriages between the various sets of Euro-American descendants.

That process very much blended and blurred the old European based tribal identities and alignments.

It was obviously much harder for a new family with both French and German parents to refer to themselves in later generations by either of those original basic tribal labels or names. The offspring of those mixed marriages almost entirely called themselves by the name of their new American homeland — not by their European tribal names.

Those descendants of intermarried people who had European ancestors generally referred to themselves either as residents of their new states or purely as Americans. “I am a Virginian” was a common “Us” identifier. “I am a Pennsylvanian,” was another.

Many people in many settings tended to identify themselves primarily with their states — particularly before the Revolutionary War. After the Revolutionary War, many people thought of themselves as being both Americans and as being New Yorkers or Virginians.

White was the functional term that was very often used, however, as a term of definition and as a label for group alignment for the new majority group in this country.

The new Euro Americans very intentionally added that very specific identifier to their basic set of new group labels. The Euro Americans functionally invented the term “white.” Slavery actually made the term white relevant and slavery made the term White functionally useful.

People used the term “white” to refer to anyone who had European ancestry.

They also used the term “white” as a barrier to identify clearly that the people who were allowed to use that label had no African ancestry. None. That very specific distinction about a person having absolutely no ancestors from Africa was made because the slavery laws that were written to identify who could be

forced to be slaves specified that only people with African Ancestry would or could be forced to be slaves and held as slaves.

White people in this country could not be enslaved. Only black people could be legally forced to function as chattel in this country.

The law that was created to determine who was Black and who was White defined people who had any African ancestry of any kind at any level to be Black for those legal delineation purposes. The term Negro was also very specific for some laws. Any African blood or ancestry put a person into the category of someone who could be enslaved.

That same package of laws identified the people who had absolutely zero African ancestry — people who had a basic family tree that was made up exclusively and only of European tribal ancestors — as being White.

Anyone with even one drop of African blood was legally defined in several states to be Negro and Black.

Again — the sheer hypocrisy and the clearly evil intergroup intent of enslaving human beings and then creating an obviously artificial and arbitrary package of ancestry-based legal technicalities to use to continue to enslave those people and to enslave their children is almost unbelievable in its sheer hypocrisy and its very pure and clear intergroup malice.

There have always been some intermarriages happening in this country between white people and various sets of other minority groups. The status of the people born to those intermarriages varied from area to area. For a very long time, Native Americans were the most common set of intergroup intermarriages for White Americans.

The categories of people who were descended from those various intermarriage reproductive processes were generally legally considered to be non-white. But those “mixed breed” people who had mixed Native American or mixed Asian and White ancestors were very clearly not legally black.

Black included only people who had some African ancestors. Being Black and being legally Negro required at least one drop of African blood.

Black and White Are Both Invented Collective Terms

White and Black are actually both invented labels and functionally collective terms. Both group descriptors were invented. Neither was the term that was used in pre-immigration or pre-slavery generations to describe any groups of people.

Europe and Africa are both full of their own ethnic tribes — each tribe with their own tribal turf, tribal culture, tribal history, and tribal legacy. People from all of those African and European settings defined themselves by their ancestral, ethnic, and tribal group name.

People from Africa were Zulu or Bogandan or Hutu — not Black. People from Europe were Prussian or Irish or French, not White. The new labels of being Black or White only happened for people after people in this country had a legal and functional reason to differentiate between White and non-White.

“White” Americans tended to lose their primary linkages to their specific European ancestors fairly quickly and all of those people with that ancestry in this country basically became White.

African Americans also lost their individual tribal linkages to their ancestral tribes in Africa and all of the people from Africa who came here became collectively either Black or Negro.

No one in Africa was called either Black or Negro. Everyone in Africa related very directly to his or her explicit ancestral group — not to their skin color.

For second-generation people with African blood in this country, however, no one was Bantu or Zulu or Bogandan. Everyone who had African blood here was simply blended into the composite legal definition of Negro — and the collective label used was Black.

So “White” was a very useful invention for the people who wanted to differentiate in favor of people who were “White.” Laws were written that made White a legal term of art. Those laws made white a functional definition that had actual legal standing.

As noted earlier, that term helped define people during slavery. It also, unfortunately, served as a powerful tool that was used to enable, support, and achieve continuing discrimination against people with African ancestry long after actual slavery ended.

The Civil War Ended Slavery but Did Not End Discrimination

It took an actual major civil war to finally end slavery in this country. It was a very bloody war. More people died in that civil war than died in any other American war.

That massive civil war had multiple levels of conflict built into it. Us/Them instinctive behaviors and Us/Them intergroup differentiations that existed between the various Northern and Southern states on a range of economic and political issues were all part of that war.

Our civil war was an economic war and a tribal war as well as a war of liberation.

In the end, however, the key and most important impact of that conflict was that the practice of slavery in the United States was ended by that war.

Ending the practice of slavery wasn't done in that explicit and very definitive war context particularly gracefully or particularly well, but slavery did end. That was an extremely important cross roads moment in the history of our country. It was extremely important for slavery to end here.

We are a very different nation when we are a nation that allows any of our people to be enslaved. Our future as an enlightened nation depended on us ending slavery in this country. That horrible and bloody civil war ended slavery.

Ending Slavery Did Not Trigger Interracial Harmony

Ending slavery did not, however, simply and inevitably create a time of intergroup enlightenment and interracial harmony for America. We did not enter into a golden age for intergroup interactions. That golden age did not happen.

Many of the people who had wanted to keep their slaves as slaves who had lost that civil war were determined to do what they needed to do to win the Peace. Those people tended to continue to discriminate in a wide variety of ways against their former slaves — treating the former slaves as a very basic instinct-defined category of “Them.”

The us/them instincts that many people felt about racial issues were still functioning with a high level of energy after the war. Our instincts never leave us — and in this case, those instincts continued to be activated against non-White Americans with a major focus on discrimination directed against Black Americans.

There was a period of relative political equality during a very brief post-war “reconstruction” period and then that political equality situation and economic opportunity situation deteriorated significantly for Black Americans in most of the country.

The White Americans who ran both the states and the country created a wide range of deeply and intentionally discriminatory laws that were in place in many settings.

Those laws intentionally forced Black Americans into separate schools, denied access for Black Americans to some public settings, denied access to Black Americans to significant economic opportunities, and made it harder or even impossible for Black Americans to vote in major parts of the country.

Communities of Black Americans that achieved local economic progress and success were, in some settings, burned and destroyed.

Mobs and lynchings happened in multiple settings — with evil intergroup behaviors triggered very intentionally by White racists who used death, violence, and their Lynch mobs to keep Black Americans from making progress or even aspiring to progress in key areas.

All Non-White Americans Faced Discrimination

Jim Crow Laws, anti-miscegenation laws, and basic patterns of economic discrimination created what was clearly and intentionally second class or third class status for Black Americans in this country for more than a century after the end of the Civil War.

Black Americans were clearly not alone in facing those us/them negative realities in this country. The very negative sets of us/them instincts that were triggered by the White American “Us” were applied to a wide range of minority group Americans.

Similar discriminatory laws and deliberately discriminatory behaviors were directed against our various groups of Asian American citizens, our Native American peoples, and against all of the various sets of people we include in our collective definition of Hispanic Americans.

Every set of people who were from ethnic or racial minority groups in this country faced direct and deliberate discrimination and legal constraints and barriers. Voting was denied or made impossible for many of those minority Americans.

Major Discrimination Occurred Against Non-Whites

Major economic and political discrimination was directed against all of those groups of non-White peoples — with the specific focus of that discrimination and of those negative behaviors in each case and each situation based on the specific intergroup realities that existed in each local setting.

Chinatowns and Japantowns isolated Chinese Americans and Japanese Americans.

Hispanic Americans were denied economic, educational, and political inclusion in a wide range of settings.

Hispanic Americans were denied voting rights, were unable to buy property, and were kept out of leadership positions in multiple communities that had significant percentages of Hispanic residents.

The education opportunities that existed for Hispanic Americans were limited and barriers to both political and economic success happened in every setting where we had significant Hispanic populations.

Only White American Males Were Excluded from Discrimination

Significant prejudice and deliberate and significant discrimination existed in various settings across America. For people from all of our minority groups, only White Americans were excluded from those levels of discrimination — and those levels of discrimination were, in fact, applied to some degree against White women as well.

The White American male “Us” created positive and real inclusion for White American males and discriminated openly and intentionally against every category of “Them.”

We made slow progress in some areas relative to intergroup discrimination in the years after the Civil War and we made absolutely no progress in many other areas.

The Civil Rights movements of the 1950s and the 1960s had a very positive impact on some of those practices. White Americans who were not personally involved in those discriminatory practices in some of our states became more aware at that point of how horrible and discriminatory some of those practices were as a result of the Civil Rights Movement. Progress began to happen on many of those issues at that point in time — but progress was slow and painful.

Slow and painful progress is better than no progress at all.

Some White people obviously supported that progress as it began — or it would not have happened — but many White people from the most discriminatory settings very much did not want that progress to happen. Those people resisted the progress.

The energy and the intense anger that came from many White Americans in the areas where some of the most grievous and most discriminatory laws existed

when those laws were ultimately challenged and then repealed by our country is another sad aspect of our history.

Some White Americans Resisted Giving Up Discriminatory Status

The newsreel films and the television footage that was shot as those initial attempts at integration occurred in a number of settings clearly show a large number of very angry White people resisting the equal rights processes.

That film and footage shows people fiercely resisting giving up their functional power to blatantly discriminate against minority Americans in those settings and reacting to the progress on civil rights issues with resistance, anger, and even rage.

We have come a very long way since that news footage of those events was shot — but we have a long way to go.

Our news media helped immensely in that era of civil rights activism to move us as a country toward more enlightened behaviors and to a more enlightened intergroup context.

Much of that progress would not have happened for us as an entire country had the attempts to achieve equality in those settings not been made visible by the media.

The Internet, today, gives us instant access to information about new events in a very immediate way. Television in the civil rights protest era was not that immediate, but television in that era was both current and irrefutable. The pure visual impact of those negative and oppressive intergroup behaviors was invaluable for helping people to understand the problem and to get people in other states to be on the side of the people who were being oppressed.

Before television news existed, distant riots in various settings could be written about. But the writing that occurred about those riots generally had very little impact on people in other settings. Television gave us an entirely new and more immediate way of understanding and actually seeing what was happening in those settings.

When the television cameras at that point in time showed peaceful Black people being abused in various southern settings by White people in a number of very negative and often demeaning ways — including being beaten by White people and being drenched with the intense water flow from very powerful fire hoses and then beaten by police clubs — and when clearly Peaceful protestors in some settings were actually killed — then White people who lived elsewhere in the country in less diverse settings who did not have their own us/them instincts currently activated began to find their own us/them instincts being activated in a positive way by those conflicts — with the new “Us” for the television viewers in distant states being the Black victims of the White evil deeds.

The images of abuse that were shown on those TV screens caused many White Americans in other parts of the country to align as a human us with the victims of that blatant racism rather than simply aligning as a race or aligning as an ethnic group with the White people in those televised settings who were clearly doing the damaging deeds.

The Genius of Non-Violence Was It Allowed the Formation of a New “Us”

Part of the genius of non-violence as a strategy for achieving civil rights success in all of those settings was the fact that the non-violent Black people in those settings clearly took the high moral ground and those people therefore did not trigger a sense of fear or separation or intergroup division in the White people elsewhere in the country who were closely watching that television footage.

Had the resistance by the passive protestors in those televised settings been violent and bloody, instead of Peaceful, that film footage of blood and violence would have instinctively triggered an entirely different set of reactions in the White viewers who were watching those events from outside the South.

The visual image of a small, sweet, lovely, and very brave child going past a wall of hate to get to her school tugged at the heart strings of parents everywhere.

Had that television footage of that same day been film of a couple of dozen well armed Black parents actually using guns and taking over that particular school - the reaction elsewhere in the country by White Americans of that event would not have been supportive.

The Civil Rights non-violent strategy to create a broader sense of “Us” was extremely effective for that reason. Peaceful resistance was brilliant from the perspective of our most basic instinct activation levels for all of America.

That strategy to identify the victims as “Us” worked a little like the impact that the book *Uncle Tom’s Cabin* had on White readers in northern states before the Civil War.

Non-violence by the people who were being damaged called on people who saw that television footage to be saints — not sinners.

Both *Uncle Tom’s Cabin* and Fredrick Douglas’s autobiography allowed Northern White readers before the Civil War to align as a human “Us” with the Black victims and with the Black people in those books. Without those very powerful and clear books that created that sense of “Us” in so many Northern readers, the Civil War would have been a very different war if the war had happened at all.

Discrimination Affected All Groups of Minority Americans

The Civil Rights Movement focused on Black Americans, but discrimination in this country has very clearly not been targeted exclusively against black Americans.

At the same time that we were setting up all of the highly discriminatory Jim Crow and related laws relative to Black Americans that were noted earlier, all of our other minority groups in this country were also facing the brunt of very direct, explicit, significant, and intentional us/them discriminatory situations and behaviors.

The truth was that all of the other groups who were not White were also discriminated against in multiple ways by the people who were White for all of the years that precede the civil rights movements of the 1960s.

Our Hispanic populations in all of the areas where Hispanics live have faced significant prejudices and discrimination in a wide range of areas. That discrimination against our various Hispanic Americans has included being deprived of the vote in some settings.

The full array of discrimination that has been directed against Hispanic Americans has resulted in various levels of economic prejudice and challenges and in significant social and political discrimination in multiple situations and settings.

Educational opportunities have been lower and jobs have been significantly less available for people with Hispanic backgrounds — unless the jobs were in agriculture.

The agriculture economy of major parts of this country has actually been highly dependent in many ways on the fieldwork done by Hispanic workers. Many of those workers are migrant workers — moving seasonally to the various agricultural settings where workers are needed.

Those workers do very hard and very important work. We have food available to us across the country because that work is done where it is done.

Those farm site workers have often been very poorly paid, badly housed, and those workers have had generally weak and inadequate access to needed health care. The sister book to this book — *Ending Racial, Ethnic, and Cultural Disparities in American Health Care* addresses some of those disparity issues relative to health care delivery.

Multiple levels of discriminatory situations continue today for Hispanic Americans. The number of Hispanic Americans in our professions and in our senior leader roles continues to be very low, even today, and the current education levels for our Hispanic citizens is clearly in need of significant improvement.

We have a growing Hispanic population in this country. Because of significant levels of Hispanic immigration and because we have had a relatively high birth rate for our Hispanic people, our Hispanic population is now larger than our black population in many areas of the country.

We Have a Complex Hispanic Population

Our Hispanic population is actually significantly more complex as a group than either our white or our black populations. There is no equivalent and simple collective “brown” descriptive category that can be functionally used in most settings to describe everyone who is labeled Hispanic. That is true because of the massive internal diversity that exists in this country within the various groups of people who we collectively call Hispanic Americans.

Hispanic, as an overall category of people, simply means any people who are American whose ancestors spoke Spanish.

Hispanic isn't a racial term. It isn't even an ethnic or a cultural term. The term Hispanic is purely based on a shared linguistic heritage. We have black Hispanics, white Hispanics, and we have various categories of brown and red Hispanics. There are even some Asian heritage Hispanics.

Each Hispanic group has its own legacy, its own history, and its own culture. Having ancestors who spoke Spanish is the only functional connecting factor for all of those groups.

The Spanish colonized a lot of places across both continents and their nearby island chains. So some Hispanic people in this country have European ancestors who came from Spain itself.

Other Hispanic people have major portions of their ancestry from the local American Indian people in a given setting. Some Hispanic people have ancestors from Africa. Some even have ancestors from Asia.

Cuban Hispanics tend to be a very different ethnic and cultural group than the Mexican Hispanics and both are clearly not the same ethnic group or the same culture as our Puerto Rican Hispanics or our Costa Rican Hispanics.

All Hispanic Groups Have Faced Discrimination

The various Hispanic groups do increasingly tend to have a collective sense of “Us” that is centered on some specific political and economic issues, but there isn’t a blended “Hispanic” culture or any collective Hispanic grouping that serves as the functional definition or description of a total collective group of Hispanic people.

Probably the single most important distinguishing factor that unites the full array of Hispanic groups today in our country is the fact that each of the groups has faced significant levels of prejudice and discrimination in the various settings that have had our Hispanic populations.

The number one alignment factor for many of those groups is to have a common enemy.

In all of those settings, discrimination from the White group who has been the majority group in those settings has followed a consistent us/them instinctive behavior pattern and the consequences of those us/them instinctive behavior patterns have often not been good in those settings for the people who have Hispanic legacy.

The discrimination in each setting has been specific to the setting — with local laws and local economic realities that are created in each setting by the playing out of us/them instinctive intergroup behaviors by the local White majority population.

As a political force, the Hispanic voters in many constituencies and communities are now either the majority group or one of the largest minority groups. We are seeing Hispanic mayors of major cities, a growing number of Hispanic legislatures, and members of congress, and a growing level of Hispanic school-based involvement. The economic and education issues for our Hispanic population in many communities continue to be significant.

We have clear learning gaps for reading levels and computational skill levels for people from Hispanic groups in a number of settings.

The learning gap issues clearly need to be addressed in each of those settings where they occur — and the key strategy for making those gaps disappear clearly needs to be to work with each child to exercise their brain in the first years of life.

That point about early childhood brain development is covered elsewhere in this book and it is described in significant detail in the book *Three Key Years*.

In all settings, we have seen levels of discriminations — and the fact that the local White “Us” holding political power has perceived the Hispanic population to be a “Them” in multiple settings has had a negative impact on our Hispanic people in all of those settings.

Asian American Is Also a Very Diverse Group

Likewise, our Asian American group category of people has suffered discrimination in every setting. That category of people is also not an actual ethnic label. That particular term also serves as a functional “catch all” label for multiple groups of Asian American peoples.

We currently use the label “Asian American” for some of our census taking purposes and the term is also embedded in some of our laws. It has some value for some purposes, but it really doesn’t tell very much about any given person who fits that label.

The truth is, clearly, that Asian Americans are actually also a rich medley and array of very separate and entirely distinct Asian cultures. Korean Americans are very different than Japanese Americans and both are very different than Chinese Americans.

Each of those groups of people who are labeled in our country as Asian American come from separate ancestral cultures that have existed for many centuries with their own group history, their own group legacy, their own group culture, and their own group languages.

There are many Asian languages — and each group from each setting tends to define itself at a very basic level as a group by its own distinct language.

There is no common mutual language group for Asian Americans that creates any group affinity that is the equivalent at any level of the Spanish language linkage that exists for “Hispanic” Americans.

The Asian American Groups Tend Not to Be Linked

There are actually a very large number of very relevant Asian American primary ethnic groups who have descendants and a significant number of people living in this country.

Southeast Asia alone contains more than a dozen clearly defined groups — each with their own ancestral language and legacy. All of those groups have their own history, culture, and language.

When people from those various ethnicities immigrate to America, there is a tendency for many of the immigrants to move to specific areas of this country where other people from their own group now live. That pattern of behavior creates very clearly ethnic neighborhoods and concentrated ethnic communities in multiple settings.

Those various ethnic groups and various ethnicities communities are functionally not linked to one another in any way. There is no equivalent common ancestral linguistic link for Koreans and Japanese and Chinese that can similarly create a single legacy or any kind of functional intergroup alignment or communities where people choose to live because those communities have a generic Asian American label.

We do use Asian American as a label on our census forms and, as noted earlier, that term is now used in some of our laws about discrimination — but in the real world, it isn’t a very useful collective functional label.

That label confuses more than it informs people when it is used to describe any specific group of Asian American people.

Native American Groups Are Not Melding

The original Native American tribes across all settings in this country have also each have chosen to keep their own direct and linear ancestral tribal linkages. No one who knows and understands our Native American groups believes that the Cherokees have merged with the Mohawks or that the Sioux are now a subset of the Cree.

Very much like the Hispanic coalition, there are some key political and social issues where the various Native American groups share common ground. But the overall separate tribal identity for each Native American group continues to dominate definition for its people and each group continues to be fiercely independent of all other groups.

We can safely predict that Native American tribal identities are highly likely to remain that way for the foreseeable future. A visit to the Native American Museum in Washington D.C. makes that point about the separate tribal legacies starkly immediately, consistently, and constantly clear in every area of the Museum.

Neighborhoods Tend to Have Ethnic Concentrations

All of the ethnic groups in this country tend to have neighborhoods and communities that have a high and focused concentration of people from their group. There are areas in our major cities where there are very high percentages of Native Americans.

There are also neighborhoods with high levels of shared ancestry from each of the various Asian groups. Viettown, Chinatown, Japantown, and Koreatown labels all are useful and accurate labels for describing specific of concentrated communities that exist in a number of major American cities.

The same situation of multiple ethnicities is true for our Americans who have ancestry from the Middle East. Each set of people from each part of the Middle East obviously has their own direct ancestral linkages and each group has their own separate culture and separate collective identity.

No one who describes the descendants of the people who immigrated here from that part of the world ever blends the Iranians and the Egyptians and The Turks into a shared ethnicity group at any level.

In our major cities, we have neighborhoods that have focused concentrations of people from each of those groups.

Each of those ancestral tribal and ethnic linkages from the Middle East continues to clearly and explicitly define very specific sets of people in all of those ancestral settings and each of those specific ancestral linkages continue to at least partially define their direct descendants in this country.

So as we are looking at the impact of our us/them instincts on our group behaviors and our history, we can't do that by dividing all of America into the broad subsets of people that are based on the labels currently used to take the U.S. Census and that are written into some of our discrimination laws.

What we do need to look at are all of the very distinct groups that do exist in each of our communities — and we need to build intergroup Peace realities in each setting based on the actual groups that exist in each setting.

We can, however, look at patterns of intergroup behaviors that relate as overall patterns for all of the various sets of people who have come to these shores and who are now part of the rich fabric of America.

All of the Minority Groups Have Faced Instinct-Linked Discrimination

What all of those various ethnic, racial, and tribal groups in this country do have in common in this country as an overarching intergroup interaction pattern is that the White population of this country has very consistently discriminated against each and every one of those groups in various ways over the history of our country and has discriminated in each of the settings where the minority group members actually live.

Each of those specific groups has suffered economically to some degree in various settings relative to White Americans.

To understand the realities about intergroup interactions that we need to address as a nation today, we need to understand that it has tended to be harder for people from each of those groups to get jobs, to create careers, and to move ahead economically.

Each group has its own very specific and internally well-known legacy of unmet expectations that have been based on prejudices, discrimination, and significantly reduced levels of opportunity relative to the opportunities available to White Americans.

Each traditionally minority group has its own internal history of problem issues that have existed for a very long time and that still exist to some degree for each group.

The next chapter of this book deals with the impact of those behaviors on all groups of people — including White Americans.

CHAPTER THIRTEEN

White Americans Have Had More Complete Access to the American Dream

BECAUSE OF THE packages of instinctive behaviors that are outlined in this book, it has been a very good thing to be a White American for a very long time.

White Americans have benefited from the full protection of the laws. White Americans have been able to move freely, intermarry freely, and seek both economic and political advancement as a member of the dominant American Us.

Equal opportunity for White Americans has tended to be real — and people who are White Americans have had direct access to the American Dream at multiple levels.

All of the best features of this country have been available to the White Americans who want to work hard and who choose to take advantage of those opportunities. Advancement for White Americans isn't guaranteed, but racial or ethnic barriers to advancement do not exist for White Americans.

The intergroup behavior patterns that exist in this country that have favored White Americans over other Americans are long standing and those discriminatory patterns are pretty clear. They are extremely clear to the people from each of those minority groups who have been adversely affected by those behaviors.

Those advantages have actually been much less visible to White Americans because it tends to be much harder to perceive an advantage than it is to perceive a barrier.

The advantage patterns have been consistent and they have been obvious. White people in this country have tended to be the people who have had the highest-level jobs. White males have the very highest salary levels in most settings.

Promotions in many settings have historically been significantly easier for White Americans. Promotions have particularly favored White males.

In many settings, basic promotions to top jobs never happen for either women or minority Americans. In most other settings, those kinds of promotions for women and for minority Americans have been very rare.

Glass ceilings exist and the data we can all see about who is in what jobs prove that those glass ceilings exist in some form for those jobs.

Schools and educational opportunities have tended to favor White Americans. That was true centuries ago and it continues to be true today.

Political opportunities have also tended to favor White Americans — but that is no longer an absolute fact of political reality. We are much more inclusive politically today, but all groups in this country know how recent that progress is.

Most political positions and group-based power levels have been held by White male Americans for the entire course of our political history. Again — the historical data about actual office holders proves beyond debate that those patterns have been the reality of our lives.

The basic patterns in all of those areas are clear and have been very clear for a very long time. We have a significant number of people in various minority groups who are each a part of the economic and social fabric of the country whose groups have been discriminated against historically and who — to at least some degree — are still being discriminated against today individually and by group by not being part of the White majority and by not being a White male.

White Americans often have a very hard time either believing that discrimination exists or seeing that discrimination to be a reality because the discrimination has not been directed against White Americans.

That discrimination is invisible to most White Americans. It just “felt right” to White Americans to be in the key jobs. It felt earned and it felt normal to White Americans to have those resources and to have that level of relative power.

It felt normal because it was normal. That particular pattern has very clearly been the norm. That fact made that pattern invisible to White Americans, but not to everyone else. Those particular patterns are very clear to everyone else in the country.

Everyone else who has directly felt those problems and who has experienced that discrimination directly in their own lives and for their own family members either directly or indirectly as a result of being in any of our minority groups knows what those issues are and knows very clearly what that history has been.

Some of the Discrimination Patterns Are Changing

There are an increasing number of situations today where hiring decisions are being made in ways that favor non-White job candidates. A number of processes are being put in place to increase the diversity levels for our higher education positions and for our job markets.

Some of those new processes favor the admissions of minority candidates or the hiring and promotion of minority or female employees. Those efforts to favor those decisions are intended to change the patterns that have been our norm.

That situational “reverse discrimination” has been more visible to some White Americans than discrimination ever was and it is generating some negative responses from some White Americans in some settings. That whole set of circumstances is functionally a relatively new development.

The experiences of being discriminated against in any setting create its own reality for everyone who faces that discrimination. Discrimination is important and it is very real to the person who is facing the discrimination.

Not being discriminated against, however, doesn’t create that same reality or have that same personal impact.

That creates part of the reality that we need to deal with today as we wrestle with those issues for our country. We all need to understand that discrimination tends to be invisible and unfelt to someone who hasn't been discriminated against and very visible to anyone who was discriminated against. Those are clearly very different perspectives and experiences. We need to understand and be aware of both of Them.

People from various groups think differently about this country based on their own personal experience and their own personal perspective and based on the direct and personal experiences of other people they care about.

Looking Different and Sounding Different Triggers Us/Them Alarms and Instincts at a Core Level

Before we go forward to eliminate those levels of discrimination in the future, we need to collectively understand what the actual basic factors are that have kept so many people from doing well in our past.

Discrimination clearly happened. That is beyond dispute. What has not been as clear is why the specific discrimination that has happened has happened.

If we are going to base our future strategy for success on including more people in the American Dream, we do need to understand clearly at this point in our history why we have excluded so many people from inclusion in the American Dream and we need to understand clearly why the sets of people who were excluded were excluded.

One reality that we need to understand is that our instincts have created those barriers. We did not realize as a nation or as individuals that our instincts were having that impact on us in so many interpersonal and functional areas, but the truth is that our instincts have caused our country to do damaging things to many people based on those instincts.

We need to understand the specific sets of instincts that have caused those behaviors to happen.

“Sight and Sound” Have Triggered Us/Them Instincts

Knowledge is power. We now know the answer to that question. We now understand that the specific sets of instincts that have created those levels of differentiation tend to be triggered for each of us and for all of us at a very primal level by two key factors — sight and sound.

Those two very basic and simple delineation factors sit at the core, root and foundation of our discriminatory patterns of behavior as a nation.

It seems too simple to be true. But the sad truth is that any set of people who have has looked or who has sounded different than the White majority group in American has triggered us/them instincts in the White Americans who have been running the country.

White Americans have accepted other White Americans who looked like White Americans and who sounded like White Americans to be the American Us. White Americans have simultaneously triggered entirely instinctive and functionally negative differentiation approaches and patterns for any people who did not look or sound like the American Us.

We did not know that those particular differentiating instinctive delineation processes have been affecting our thoughts and behaviors to the extent that they do affect them. We did not know that those two basic triggers were so powerful. But the truth is that those differentiation factors do exist and the packages of instincts that have been triggered by those factors have sculpted group behaviors in every intergroup setting going back to the foundation of our country.

The consequences of having those specific factors trigger those packages of instincts for all of those years have been the patterns of discrimination and the consistent intergroup prejudice levels that have been directed against all of those sets of people in our country for all of that time. The patterns are consistent and they are actually painfully easy to see once we look for them. White Americans have discriminated against any groups who looked or sounded different than the White majority group who spoke English as their group language.

To make progress today, and to avoid future levels of both conscious and unconscious bias and discrimination, we all need to understand clearly exactly how that particular differentiation process has worked in the past and we need to make the intellectual decision to set those factors aside as we build a sense of American us for the future.

Those old delineation patterns were very basic. They were visual and they were auditory. All people have the programming to respond to those factors. In any setting, people tend to instinctively perceive any people in that setting who sound like us to be us. People also perceive anyone who looks like us to be “Us.”

People also perceive other people in any setting to be “Them” if the other people in that setting do not look like us or sound like us.

Looking different triggers basic us/them alert systems. Sounding different also triggers basic us/them alert systems. We use both of those differentiation factors to figure out who is them and who is us.

When you boil our overall patterns of intergroup discrimination down to their most basic and consistent levels, those two very direct factors trigger our internal, very basic instinctive perceptions of other people. Sight and sound are the two core triggers that have given us our long-standing and overarching negative patterns of intergroup behavior as a country.

Tiny Babies Differentiate on Sight and Sound

The process starts very early in our lives.

Some recent brain wave scanning tests have shown that even very tiny infants — hours old — can actually have different brain waves if someone doesn’t sound like their “Us” or if someone doesn’t look like their “Us.”

The tiny babies aren’t afraid, but their brains do clearly register those both kinds of visual and audible difference in people very early in their lives — literally when the babies are only minutes old.

That set of us/them triggers seems too simple to be true, but it is true. Sight and sound has triggered major packages of instincts and instinctive behaviors for us as a country. The consequences of all of those centuries of discriminatory behavior in this country against the people in this country who do not look like or did not sound exactly like the White majority group “Us” has created centuries of discriminatory behaviors against those sets of people.

Every Group That Looks Different or Sounds Different Has Experienced Discrimination

The consistency of that very simple discrimination pattern has been absolute. Our history proves that process to be real. Relevant and real.

Every group in this country that has either looked different or sounded different has faced discrimination.

The absolute consistency of those behaviors in all of those settings for all of that time looks very much like there might have been some multi-century level of macro conspiracy in place that has existed in this country specifically to achieve those basic discriminatory goals for all of those years.

That package of consistent negative behaviors against those groups of people was not a conspiracy. It was all triggered by a set of instincts that created basic consequences and teed up consistent basic behavior patterns that looked like a conspiracy against anyone who looked or sounded different than the majority “Us.”

The pattern of behavior was clear. Anyone who looked and sounded like the White majority “Us” was accepted as an “Us” and anyone who looked different or sounded different than the white “Us” has tended to be treated as a “Them.”

The Behavior Is Instinctive – Not Conspiratorial

All of the consistently negative intergroup behavior we have seen from the first days as a country truly does look like a deliberate and conscious conspiracy. It is not a conspiracy. It is all actually simply the result of a set of almost painfully simple instincts.

Some people do believe in the existence of a very specific macro conspiracy of that nature for this country. That issue was addressed earlier in this book and in more detail in both *Cusp of Chaos* and *The Art of InterGroup Peace*. If there actually was an explicit racist or ethnic conspiracy that created all of those consistent negative behaviors, someone from the other side would have found the various conspiratorial tool kits that were used and involved in that explicit conspiracy long ago and shared them with the world.

If those conspiratorial documents existed, then the tools used to perpetuate and communicate that conspiracy to all of those settings would have been discovered by someone somewhere — and the people who found them would have exposed those tools of that conspiracy to the light of day.

That exposure of either the functional conspiratorial tool kit for those sets of behaviors — or exposure in some way of the conspiracy itself hasn't happened at any point in our history because those consistent discrimination consequences that look so conspiratorial were not created by an actual set of conspiratorial tools.

Quite a few people do believe, however, that there is an actual conspiracy at the root of that damaging consistency to do racist things.

A number of other people believe and say that there is an equally powerful sexist and misogynistic conspiracy that exists to do a range of intentionally negative things to women.

Some people who hold that belief about the existence of a misogynistic conspiracy believe that men of all races and all cultures also somehow conspire in a similar overall conspiratorial way to oppress women.

It is absolutely true that consistent discrimination against women does exist.

The addendum to this book discusses those misogynistic and discriminatory behaviors relative to women in some detail. Discrimination clearly happens. But we do not have an actual conspiracy by mobs in this country to cause that set of negative things to happen to women. That set of behaviors that are problematic to women does not exist as a conspiracy.

Some people believe that all of those negative behavior patterns toward women also have some level of functional conspiracy by males at their core. There definitely are relevant and problematic instincts that do exist relative to women — but there is no overall actual conspiracy that functionally persuades fashion magazines, for example, to create advertisements that intentionally undermine women. There is not a functional conspiracy to make women feel bad about their bodies or to create and campaigns that undermine the self-image of women.

There are no conspirators who choreograph those messages or who coordinate those sets of issues for all of our communications media and all of the advertising programs that are aimed at women. Other factors that are activated in instinctive behaviors create those sets of ads — and create the reaction to those ads.

The likelihood that anyone could organize our advertising and fashion executives and practitioners to do anything in a coordinated and organized way is very low — given who actually does that work in those settings.

Real Conspiracies Do Exist

Our cultures have a very powerful impact on our thinking relative to how we look and what we wear at any given point in time. The people who shape and influence our cultures in those areas have their own set of creative and competitive reasons for the fashions and expectations they create — but those reasons do not include intellectual and operational steering given to those people by any set of core conspirators.

Fashion has its own dictators and we all tend to flow with the dictates that exist for our own relevant culture at any given point in time.

That is not a conspiratorial process.

That belief that those consistent and universal negative intergroup behaviors and even intergender behaviors are driven primarily by our basic instincts and by various cultural influences and not by an actual macro conspiracy does not mean, of course, that real and relevant conspiracies do not exist. Real conspiracies actually do exist.

The conspiracies that do exist relative to those issues tend to be more situational and they tend to be more local. It is true that real racist, sexist, and prejudicial conspiracies do happen in many settings — and those local conspiracies can cause real damage to people when they happen.

People who have their own intergroup thought processes driven in negative ways by instinctive values and instinctive goals do conspire with one another in various settings to damage other people in consistent ways.

Within our overall behavior patterns that stem from our us/them behaviors, there have actually been many local, specific, and very often situational conspiracies that have been used in various intergroup settings to achieve various very intentional and very deliberate discriminatory goals.

But there has not been a formal overarching conspiracy for the entire country and there is not a macro world-wide conspiracy for the “White race” that has created that consistency of discriminatory behaviors and all of those situational intergroup conspiracies in so many settings.

For those issues related to gender preference discrimination, there have been clear sets of people who have organized in deliberate ways to create barriers to people through the law and culture of expectations.

There have been issues in various communities where people have enacted laws relating to voting that can sometimes create discriminatory access to voting for subsets of the population.

In the past, those particular conspiracies existed at a minor level because they kept both women and minority Americans from being legally able to vote.

Those discriminatory behaviors were not secret. Those conspiracies could not have been more visible.

People Conspire Against People Who Do Not Look Like “Us” or Sound Like “Us”

The primary and most relevant key drivers for all of those negative behaviors in our own country have actually tended to be very basic. A very fundamental and basic instinctive reaction sat at the core of all of those prejudicial and discriminatory behaviors.

White Americans wrote the laws. White Americans have tended to believe that people who either don't look like “Us” or who do not sound like “Us” must be a “Them” and White Americans felt instinctively justified doing things that were negative to “Them.”

Those two simple triggers created that sense of “Them.” Anyone who did not look like us or sound like us must be a “Them.”

Very simple and consistent us/them behaviors have failed the pattern set by those perceptions.

Because we Americans have not intellectually and cognitively known the extent to which our basic and primal instincts have been shaping our thinking and creating our values, very negative intergroup behaviors have happened in multiple ways and our instincts have made those negative behaviors feel very “right” to the people who were doing them.

That pattern has created extremely consistent patterns of “Us/Them” intergroup behaviors. Our cultures, in the service of our instincts, have created laws and expectations that have caused those instinctive perceptions to manifest themselves in very negative ways against each group that was perceived to be “Them.”

We can actually fairly easily use our intellect and cultures to change those sets of behaviors. We can cause inclusive behaviors to feel right when we build those inclusive behaviors into our cultures and our paradigms for any setting.

We can also create laws and we can build intentionally enlightened cultural expectations that can channel us into less sexist and less racist behaviors.

Knowledge is power on that whole set of issues and reactions.

When we understand how those specific perceptual triggers work to channel our thinking, we can very intentionally and effectively teach ourselves not to let the way people look and the way people sound cause us to believe that people who look or sound different than “Us” are a “Them.”

Those instinctive perceptions had control over our thinking because we did not know they existed — and it simply “felt normal” for us to perceive groups in that way and act accordingly. We can use our cultures to change our expected behaviors in those areas — and once we change behavioral expectations and change behaviors, the new behaviors will be the ones that feel normal.

We Need to Embed Enlightened Behaviors into Cultures and Laws

We have begun to go down that path for idealistic reasons already — and once we add intellectual thinking to our idealism, we will be able to make major progress at multiple levels on our intergroup issue.

We have been on a path for more than a century to take effective steps on an issue-by-issue basis against the negative impact of the situational conspiracies that have existed against both minority Americans and women.

We have decided in our formal public policy settings to favor integration over segregation and we have decided to create equal access to both jobs and education. We have not done that perfectly, but our direction in those areas is clear. Moving to inclusion and opportunity for people from all groups and every gender is a good path to be on.

The path we need to be on to fully mitigate our more negative intergroup instinctive behaviors has some clearly defined steps. That path should include

some very intentional stages that are outlined in both *Cusp of Chaos* and *The Art of InterGroup Peace* — two sister books to this book.

As we become more enlightened, we need to be deliberate and entirely systematic in defining, implementing, and protecting our more enlightened behaviors.

We are making slow but steady progress in many ways that will change the history of our country by following that agenda and by implementing that multi-step alignment implementation strategy.

We need to start by figuring out what our behaviors in a given area should be. On each discriminatory issue, we need to initially identify the unenlightened behaviors we want to fix and the intergroup sins that we want to correct.

Then, we need to go through a collective thought and policy making process as an increasingly enlightened people that ends up with us deciding to change that particular inappropriate and negative behavior and negative and damaging set of values and replace it with a more enlightened behavior and value set.

Then we need to implement the change we decide to use. Implementation is step three and stage three of the process... not stage one.

It Often Takes a Law to Create, Preserve, and Protect Enlightened Behavior

Successfully replacing an old, negative, and damaging behavior for any area of intergroup behavior very often takes a law of some kind — both to legally end the old behavior and to functionally implement the new one.

It often takes a law to get rid of some types of old negative and perversely instinctive behavior for several reasons.

The first reason that it takes a law to get rid of an unenlightened behavior is because without a law, the people who believe in those old behaviors and people whose instincts call for them to act in those unenlightened intergroup ways will generally want to keep behaving in those ways and those people will simply continue to do what they want to do unless it is illegal for them to do it.

We need to make several kinds of old behaviors illegal in order to end those old behaviors for those people.

Ending slavery ultimately required a law. People who owned slaves would not have voluntarily ended slavery. Some pockets of functional slavery actually existed even after the law and the decree ending slavery was passed.

It took an explicit law to force people who supported the old behavior to end the old behavior, and then it took consistent enforcement of the law to make it functional and relevant.

The new law needed enforcement to actually change that behavior.

The Law Gives Us a Tool to Codify Expectations

The second reason it often takes a law to change behaviors is that simply going through the processes involved in making the law gives us a context and opportunity to clearly define and explain exactly what the new right behavior is. Being explicit about a desired behavior is very useful. Extending the right to vote to women needed to be clearly spelled out in a law that created that explicit voting right for women.

If women showed up in any setting to vote without a law that very clearly said that each woman in that setting had the right to vote, then the people in each polling setting who did not want women to vote could have simply refused those women access to the voting process.

That actually was what happened before that law changed. Women who wanted to vote were not given access to ballots and they were denied the process of voting across our country.

The new law made it functionally clear that women could vote and created an expectation relative to the right to vote, and then actual subsequent enforcement of that law enabled voting to happen.

Codified and Internalized Expectations Often Become Beliefs

The third reason to write a new behavior into a law is that each explicit enlightened behavior that is clearly embedded in a law is likely to become a clear expectation and becoming an expectation significantly helps that specific explicit behavior become part of our functional culture.

Expectations become beliefs. That is an instinct-sculpted thought process. Our cultures have explicit sets of rules that tell us what our behavioral expectations in that culture are. Once the expectations become clear, we embed them in our belief system for what we should or should not do.

Both paradigms and cultures tell us what we should and should not do. That is a key function of both processes.

The process can be both direct and clear.

Laws that forbid discrimination in hiring based on race or sex can have their ambiguities, but when the law forbidding discrimination is in place and when the law says clearly that an employer can't say to a job applicant — "I will not hire you for this job because you are a woman... or because you are Black... or because you are homosexual... or because you are old..." then people in hiring positions who believe the law is real and who believe that the law will be enforced will change their expectations and those people will also change their behaviors relative to those particular hiring barriers.

Those people who change behaviors because of law may not become personally enlightened about those specific behavior and value points immediately, but the old absolute and intentional barriers to hiring definitely do go down when those old barriers become illegal.

That makes the new behaviors become much more likely to happen.

It also helps the new expectations become part of people's personal value sets. Our thought processes have the tendency to embed our required behaviors in any area into our sense of what we "should" do on any given issue.

We tend to incorporate our “should” thinking into our value sets — for at least the setting and situation where the requirement exists.

Building a new expected behavior into our value sets is more likely to happen when the expectations about each new behavior are made very clear by being codified, embedded, and made explicit as a component of a law.

Progress on Key Areas Often Happens in Stages

As noted earlier in this book, cultural expectations need to be both enforced and reinforced to become the normal behavior for a group of people.

Successes that happen in any setting that are based the new rule set or the new law also need to be celebrated and clearly explained in order for people to both understand the new expectations and to understand their value.

The whole change process often happens in stages. Sometimes several stages are needed to make the entire change process succeed for key areas of our lives.

The next chapter of this book deals with that reality and describes some of the key stages that we should understand and expect.

CHAPTER FOURTEEN

Progress Happens in Stages – and Backlashes Can Happen

WE HAVE MADE significant progress as a nation relative to a number of areas of intergroup interactions and gender related culture and legal expectations.

That progress has often been painful, but it has been consistent — and it has followed some very consistent reaction patterns in each of the areas where progress has been made.

We have made major progress, for example, in integrating our military for both minorities and women. That progress was a process, not an event.

We made some progress in integrating our military in World War I, for example. We made significantly more progress in integrating our military by World War II.

We had highly integrated fighting units by the Korean War. Our forces in Vietnam were probably the most racially integrated fighters in the world at that point in world history.

Progress on areas of integration has been both consistent and constant for our military and each stage of progress was built on the progress that had been achieved in the prior stage.

Our military is now very much integrated. An increasing number of our most senior officers now have been from our minority soldiers — up to the point where we have had an African American Chief of the Joint Chiefs of Staff who ran the entire Pentagon and where the Commander in Chief for the entire country is now African American.

Progress Sometimes Happens in Stages

That significant level of progress for our military has been gradual and incremental, but it has been absolutely consistent over time.

It has been consistent and it has continuously improved over time because we deliberately built each of the new rules and expectations in each stage requiring additional non-discrimination in those settings into our relevant laws and regulations for that time frame and then we both enforced and reinforced those laws and regulations.

A famous American politician once said — “You can’t regulate morality.” He was wrong. Sometimes the only way of both creating and sustaining morality in a setting is to regulate it.

The patterns of acceptance in this country that we have seen for key areas of growing enlightenment and more inclusive behaviors relative to basic issues of racial and ethnic discrimination have been fairly consistent.

We Integrated Sports in Stages

Sports are a good example of that sometimes painful pattern of continuous improvement relative to those issues. We once had only white professional baseball players. The sport was completely segregated in the initial days of the professional league. It was entirely White at that point.

Then a courageous team owner and a brave courageous athlete broke the color barrier in that particular sport and triggered a set of events that ended up integrating baseball.

That integration of baseball did not happen overnight. It began with the one key step needed to break that barrier. Then the people who took that first step needed to persevere against the backlashes that occurred relative to that first step.

Backlashes very clearly did happen. They needed to be withstood by the relevant parties. Those first steps became the anchor for the next set of stages

— and ultimately all teams were integrates. The consequences, over time, were that the progress that was made by the first step of integrating the first team was amplified and solidified by the steps that followed with all of the teams.

Anger Becomes Resistance and Evolves to Acceptance

The us/them resistance pattern that happened for that particular area of progress was exactly what generally happens when our us/them instincts are triggered and when behavior change is implemented in any area of society that is relevant to that particular package of instincts.

Integrating baseball was initially very difficult. Hatred happened in some settings. Intense anger happened in far too many settings.

Individual team member reactions to integration of their team varied significantly — from some people on the team who immediately accepted their new teammate as a fellow human being who personally shared their love for that particular sport to other, more negative people on the team whose personal value set and beliefs made them extremely unhappy and very angry that they now had to be part of an integrated team with a minority team member.

Over time, across the entire team, resistance faded — but the resistance was fierce initially in many ways and all of that anger and resistance took time to be resolved.

Similar patterns happened on other teams as they also integrated their players — with less resistance in other sites.

The negative energy level that was initially triggered with a number of people about the integration of baseball didn't die out immediately. But as people in that era learned a new paradigm that said sports could and should be integrated and as people learned that integration could be good both for that sport and for the people who loved that sport — then the expectations changed.

People who support teams very much want their teams to win. Adding a minority star player generally improved the chance of a team winning. That

improved chances of winning helped activate team loyalty instincts for many fans of each team that helped them overcome other sets of us/them instinctive reactions.

Being a fan trumped being a bigot for many people. New expectations were created.

Unhappiness Is Triggered by Unmet Expectations

Unmet expectations can make people very unhappy.

A high percentage of unhappiness for many people in any setting is based on either their unmet expectations or on their sense of violated expectations. The most skillful leaders in a wide variety of settings know that to be true and skilled leaders often work hard to manage expectations.

The best way of managing unhappiness in many situations is often to carefully manage people's expectations. Unhappiness in any setting is often anchored in unmet expectations for people in that setting.

We have now changed our expectations about our athletic teams and sports. The American gymnastics team at the Olympics is almost always a truly impressive and inspirational array and mix of ethnicities and races.

We Americans who cheer for our team barely notice that diversity in favor of labeling that entire team as American and as "Us." That pattern of supporting diverse teams has been true in other sports as well.

We now have highly integrated professional sports for every category of sports and people simply consider that to be the new normal.

We Have Extensively Integrated the Entertainment Industry

We also have made great progress in integrating our entertainment industry. Our very extensive entertainment business in this country is clearly now highly integrated at almost all functional levels.

We clearly have some subsets of our music and entertainment business that have strong ethnic or racial concentrations, but our overall entertainment

business is inclusive and it functions as a meritocracy — with the talent of each performer clearly having a major impact on each performer's success.

That particular category of integration has been very good economically for a number of minority entertainers in this country who are currently being well paid for their efforts.

That level of inclusion for our music and our arts has also been good for everyone in our American culture because we can all now very easily and consistently see many people from another race or from a different ethnicity who are clearly talented, engaging, attractive, likeable, and interesting people.

When we are personally fans of a person from another ethnicity or another race, it's harder to maintain a sense of generic stereotypical dislike for that person's ethnicity or race.

Because we have extended the American Dream in our entertainment would to be inclusive of all groups of people, we now have some of the best music and art in the world.

We all very clearly benefit from the inclusion of so many cultures, races, and ethnicities in the artistic process of this country. Our diversity in those creative areas is one of our great strengths and assets as a country.

Homosexuality Can Trigger Us/Them Reactions

We do have some areas where we need to make significantly more progress.

One area where the more negative aspects of our us/them instincts has been repeatedly activated in ways that have caused major discrimination, distrust, damage, and significant anger has been homosexuality and issues of gender preference.

Some of the behavior patterns and thought processes that have been directed in too many settings and too many ways against gay, lesbian, bisexual, and transgender people have clearly followed many of the very clear and most negative paths of our more primal us/them values, thought processes, and behaviors.

In worst-case settings, gay, lesbian, bisexual, and transgender Americans have been very deliberately and very consciously persecuted, oppressed, physically attacked, damaged, and discriminated against in multiple ways. Some people have been killed for being homosexual. Others have had their lives ruined.

The negative and damaging treatment of gay, lesbian, and transgender people has a long and consistent worldwide pattern of very damaging and negative us/ them behaviors. Again, that intergroup behavior is not unique to our country. People in many countries even today can be persecuted, imprisoned, and damaged for being homosexual. People in some countries can be executed. Being homosexual is illegal today in too many settings and people are being damaged as a result.

We, as a nation, are currently making significant progress on those issues in this country. It used to be illegal to be homosexual in this country. Those laws are gone. We are now much more enlightened in this country on many of those issues, but we are far from having eliminated those problems.

The progress in this country has been steady — with decreasing levels of perceived and stereotyped dehumanization for people who are gay.

Some of the more negative responses of the rest of the American population to homosexual Americans have clearly been softened by the appearance of very likeable, enjoyable, witty, warm, and extremely human gay characters on some of our on-going TV shows.

Our us/ them sets of instinctive reactions have clearly been highly relevant to that situation.

Television Shows Have “Humanized” Gay Characters

That is another area where our diversity success has been enhanced by our creative forces. Several popular TV shows have clearly helped humanize the perception of gay and lesbian people by showing gay and lesbian people in their shows to be likeable, interesting, and very human people — clearly part of the American “Us.”

When any group of people is stereotyped and when any group is perceptually dehumanized, instinctive behaviors make it easy to be negative about those people. It can be far too easy to extend blind prejudice at us/them levels based on uninformed categorical group dislike targeted against that specific set of people.

But when that same group of people is perceived to clearly be very human and to have group members who are very likeable categories of “Us,” then many of those barriers to intergroup understanding can diminish significantly. In the best of circumstances, we can each expand our personal sense of “Us” to include that particular prior category of them as “Us.”

When we see people from other groups of people to be very human and to be likeable in important ways, then we can clearly defuse some of the more negative levels of intergroup dislike and distrust that are triggered by a sense of those same people being “Them.”

Progress Rarely Happens Spontaneously

The functional levels of progress that are needed to eliminate the negative components of us/them behaviors for any set of intergroup issues rarely happens spontaneously.

Once those negative aspects of intergroup perceptions have been activated relative to any group of people, those negative instinctive reactions tend to be self-reinforcing and each negative intergroup set of reactions can take on a life and a momentum of their own.

We can only make progress in those areas where we recognize that those negative us/them delineations are in place and then take intentional steps to intervene in those perceptions in a positive way.

We need both enlightened behavior choices in those areas and we need laws to prevent some of the more negative patterns of intergroup behavior from happening. It is a good thing to make the negative and damaging behaviors illegal.

We also very clearly need people from each group to get to know people from other groups so that we can trigger our “Us” instincts in an inclusive way to those people instead of just our activating our “Them” instincts when “They” are involved.

We need people from all groups to get to know people from other groups so that we can all relate to each other as a human “Us.”

To achieve intergroup Peace and to create a more functional America for us all, we really do need to realize, understand, and personally feel that we are all part of a basic human “Us.” Our music and our inclusive and highly diverse entertainment approaches can help significantly to create that inclusive sense.

Movies Are Heavily Influenced and Shaped by Basic Packages of Instincts

Movies, in particular, can help us achieve those understandings. Movies are obviously heavily influenced by our basic package of instincts. Instincts very clearly tend to sculpt the scripts of movies. Many movies tend to be heavily focused on various kinds of instinctive behavior.

Many of the movies we like the most very clearly and very skillfully tend to play out and echo our favorite instinctive scripts. Movies very consistently use instinctive archetypes for the bulk of their story lines. Heroes, villains, love, coupling, intergroup conflict, intergroup treachery, turf protection, and hierarchal ambitions are all clearly instinct sculpted movie script topics that people love because those topics activate instinctive responses, thought processes, and emotions.

Heroes, protecting our families, and resisting evil that is coming from some version of “Them” are also very instinct based themes. Our movie screens — and many of our television shows — tend to tee up and reflect the equivalent of an ongoing seminar and outline of our basic purely instinctive thought processes.

We tend to like movies a lot that “feel right” instinctively.

There are a lot of “Us/Them” themes in our movies. That is not coincidental. We love us/them themes because they fit into our us/them instinctive reactions and thought processes.

Anytime an audience can be drawn in to relate to an “Us” and to hate or fear a “Them,” the movies that create that draw are more likely to succeed.

Aliens Are the Ultimate “Them”

Relative to our most focused us/them instincts, the ultimate “Them” for us as humans is actually aliens from other planets. Us/Them movies that feature aliens from other planets as the villains tend to be extremely popular.

Those movies with aliens as the “Them” are popular. They tend to feel right to viewers because those movies vicariously trigger our us/them instinctive emotions in very clear ways — because aliens are so clearly a “Them.” Any movie that links us as a viewer to those sets of instincts has a high likelihood of energizing us and involving us at an instinctive and emotional level.

Most movies on any topic that follow well-worn plot patterns actually tend to follow patterns that are well worn because they are so heavily influenced by our instinctive emotions and by our instinctive behaviors.

The patterns are obvious.

In each of the various interstellar alien movies that are produced, we tend to have a human hero who epitomizes “Us.” Heroes are also instinctively important to us. Every culture has its iconic hero stories. Every major culture on the planet has its heroes.

We have strong instincts to want heroes and we have strong instincts to support heroes.

In several very popular recent movies, the human hero who epitomizes the human us against the evil and non-human alien “Them” in each movie has been the same African American actor.

Will Smith seems to be the ultimate “Us.”

In *Independence Day*, Will Smith saved us from horrible threatening interplanetary alien war ships and reptilian monsters. In the *Men in Black* movies, he saves us from multiple types of very evil aliens.

In *I-Robot*, Smith saved us from alien machines. In *I Am Legend*, he saved us from a set of dehumanized creatures that were killing mankind.

In *Colossus*, he saves us from a dehumanizing computer.

Will Smith has been the epitome of “Us” in each of those movies. He saved “Us” from some category of alien “Them” in each of those plot lines.

It speaks well for America that we collectively accept and embrace an African American hero as the ultimate hero who personally epitomizes the human “Us” and then saves “Us” as a species and a people in times of intergalactic conflict and in times of interspecies crisis.

We Can Use Our Movies to Create a Sense of “Us”

We would benefit from using our movies even more effectively to help us generate a sense of “Us” for America.

Chapter Nine dealt with our creative instincts and explains why we need creativity to help us understand who we are and what we do.

We need to use our creativity instincts for songs, art, television shows, and movies that help us trigger our instinctive sense of “Us” for our country and our collective vision of America.

We also need to tell the story more clearly about both the progress we have made and the progress that we need to make now.

We Have Elected Minority Americans to Top Leadership Positions

We have made significant progress as a nation on intergroup issues since the days of slavery and Jim Crow laws. We have made significant progress since Martin Luther King gave his famous, wise, and brilliantly inclusive and insightful “I Have a Dream” speech. Anyone who has not read that speech or heard that speech should take the time to hear the message that is the heart and mind of that speech.

We have made some progress in the directions that were pointed to by Dr. King in that speech.

As the prior chapter of this book pointed out, minority elected officials used to be rare and non-existent in this country. We currently have elected people from many of our various ethnic and racial groups to office and we have done that in multiple settings.

We only had one Hispanic mayor of a major American city in a full century, and we now have multiple increasingly diverse cities where being Hispanic is clearly an electoral advantage for a candidate.

Our congressional seats are increasingly being filled by women and by members of various non-white groups of people.

We have minority mayors, minority governors, and our city councils and school boards in many communities are now reflecting the diversity of the communities they serve. That progress is real and it is good for our country.

We have one glaringly obvious and overwhelmingly relevant example and proof point for the intergroup progress we have made — the Presidency of the United States. President Obama is clear evidence that major and undeniable progress has been made relative to electing minority public officials since Reverend King gave his speech about his dream for America.

The Presidency of the United States is now held by an African American President. That reality was not on the radar screen when Rev. Martin Luther

King gave his Dream speech and it was frankly not contemplated as a possibility when the first drafts of this book were written a couple of decades ago.

There was a brief time when General and Cabinet Minister Colin Powell, also African American, led in some key presidential polls — but General Powell declined to run for the office.

His leadership in those polls for a period of time was, all by itself, a major historical change relative to the status of African Americans in the context of senior leadership positions for the country.

Today, we have an African American President. He has a very foreign sounding name. He has been both elected and re-elected.

President Barack Obama has clearly made the point that we can have a functioning political meritocracy in this country, and he has proven beyond dispute or contention that an exceptionally skilled and extremely intelligent political leader from an American minority group can get elected to the highest office in the land.

Some People Love Having a Black President — and Some Hate It Deeply

Our history was taken down a very different path with the election of Barack Obama as President.

The election of President Obama sent a clear message to minority Americans that it is possible to be in a minority position in this country and to succeed in a major way. He changed thinking at many levels in many areas about what was possible.

His support from our minority communities reached record levels in terms of the percentage of the vote given to a candidate by several subsets of our electorate. His election made many people happy at levels that were unprecedented.

At the same time, his election made some other people deeply unhappy and it made a number of people angry — some extremely angry.

Some people whose us/them instincts have been negatively triggered by the election of President Obama absolutely hate the fact that America now has a Black president.

There are people who want to restore America to a perceived prior level of “Us” status who do not define and include President Obama to be in their definition of “Us.”

Electing President Obama clearly did not eliminate or end racism in this country and it did not prove at any level that we have now moved to a “post racism America.” His election does mean, however, that we can collectively make extremely important electoral decisions that are not rigidly defined by race and that racism may strongly influence many of us, but it does not dictate who we are and it does not determine who we choose to lead us.

His election shows that those basic instinct-linked barriers still exist and it also shows that those barriers can be at least situationally overcome.

Race is still very relevant to the electoral process — but in a different way than it was 20 or 50 years ago. A large number of the votes that were cast in each of those elections that he won went to the President because of his race. Some of the votes that were cast against him in each election were clearly cast against him because of his race.

His Race Had an Impact on Many Voters

His race was not the deciding factor for many of the votes cast, but it was the only relevant factor for some of the people who voted. Anyone who understands how our us/them instincts work can understand all three sets of voters and the decision processes they faced in that election.

Overall, the combined election outcome for those two elections tells the world and ourselves that we are a democratic nation. That outcome also makes it very clear that we do choose our leaders through an inclusive electoral process.

The people who hate The President for racial us/them reasons are one set of people who oppose him. He also has a number of people who clearly oppose him for purely ideological, political, and economic reasons.

As a country, we have a wide range of political views, and the people who hold those various views often hold them with deep conviction and great passion.

That set of differences can be a good thing. Creative solutions to problems can clearly emerge from the interactions that can happen in both policy settings and political dialogues between people with opposing points of view who work together to find solutions.

We are all smarter collectively than any of us are smart individually.

Groups of people with differing perspectives and differing insights on key issues can make each other smarter when there is a dialogue and a communication process for those key issues that is focused on mutual and collective learning.

Us/Them Instincts Can Also Trigger Lose/Lose Strategies and Goals

We can also find ourselves polarized and radically politicized when the people who hold different perspectives on various political and policy issues trigger very basic us/them perceptions of the relevant political groups in their own minds and then look at various inter-party discussions as being a way of dealing with and damaging the enemy rather than a way of learning from each other.

When we define the other political party in a setting at a very primal and fundamental level to be a “Them,” that definition of being a “Them” clearly can trigger very problematic and dysfunctional political interactions.

Our more negative instincts and our more negative intergroup thought processes then tend to shape and define the interactions and the intergroup situations that exist.

We all have a basic instinct triggered mental model to oppose everything that is done or said by anyone we perceive to be an enemy “Them” — so having

the other political party perceived to be “Them” can trigger a very dysfunctional, limiting, and often damaging set of behaviors by the people who hold that belief.

It can be a very real problem and very dysfunctional when people who hold different political views choose to directly look past their divergent political alignments and look past their basic philosophical disagreements and simply perceive the other party in their setting to be inherently wrong — inherently evil and inherently wrong.

That perception can activate a very negative us/them instinctive context for the interactions of those political people with the other people who hold the other deeply opposed political views.

Political Opponents Are Perceived to Be Evil — Not Wrong

In extreme cases of us/them instinct activation, the people who hold the other views are perceived to be evil — not just wrong. In the most negative instinct activation, the other political group is not seen to be people who are a subset of our larger us who simply have a different political perspective.

The other party can be perceived to be a “Them” who is making intentionally evil and sinful choices. When our worst us/them intergroup instincts are activated, the other party can be demonized and dehumanized — and the political environment that results from that demonization and dehumanization can deteriorate into hateful and spiteful interactions between the groups rather than having our political exchanges create a continuously improving governance process where people try in good faith to figure out collective solutions to societal issues and problems.

Dealing with an adversary or a competitor creates one set of beliefs and one set of emotions. Dealing with a mortal enemy and a deeply evil foe creates a very different set of beliefs, emotions, and behaviors.

To achieve success and best results from our governing processes in our communities and for our country, we need to have respectfully adversarial and intellectually competitive interactions between our opposing political views. We

need to avoid having enemy based damaging interactions between good and evil as our functioning political paradigm.

Unfortunately, it is both possible and relatively easy to activate some of the very worst and most negative aspects of our us/them instincts in the context of our political alignments and disagreements.

That instinct-activation can be particularly easy to do if we actually perceive the other party or its leadership to be an evil enemy and if we describe them in those terms to our own supporters and advocates.

Lose/Lose Strategies Can Result in Damaging Reciprocal

That kind of intentionally negative political process can deteriorate into a self-reinforcing and self-perpetuating cycle of dysfunctional and damaging political interactions — with the anger and the hatred from each group triggering equally instinctive anger and equally instinctive hatred and behaviors in the other group.

Reciprocity happens. We respond in kind to how we are treated. It can be very difficult for people in any setting where we recognize that the other party in the setting perceives us to be “Them” not to reciprocate mentally and emotionally and to perceive them to be “Them” in return.

That is a very seductive and self-reinforcing set of emotions and perceptions. Almost no one can rise above that reciprocity cycle of negative perceptions once those mutual perceptions are triggered and functional in any setting.

Seeing the other political group in any setting to be a “Them” can be dangerous, dysfunctional, and damaging because our us/them instincts cause us to believe that whoever we perceive and believe to be “Them” is evil.

We instinctively perceive “Them” to be a deliberate and intentional threat to our “Us.” We perceive “Them” to be duplicitous and deceptive and we find it difficult or impossible to even believe anything they say.

We can trigger very strong needs and very strong desires to damage “Them” and not just defeat “Them” when those set of instincts are fully activated.

It is very hard when either group in a setting reaches that level of perception and anger for the other group to do anything other than also react in an echoing and rebounding splash of negative neurochemicals and reciprocal negative emotions.

Adding Religion to the Conflict Increases Intensity

Adding religion to the us/them mix that exists in any intergroup setting can create another level of intensity and significant complexity to the intergroup issues.

That is particularly true when the first level of differentiation between the conflicted groups is ethnic or tribal, but it holds true when the first level is purely political conflict as well.

It can be very bad and it can create major conflict and intergroup damage when our us/them instincts, values, and behaviors in any setting are triggered by intertribal or interethnic divisions and then religion is added to the reasons for conflict to happen.

Adding religion both to the definition of us and to the definition of them in any setting can add a perception of involvement by demonic forces and of pure metaphysical evil as a factor to the interactions — and that additional layer of intergroup conflict based on religious differences makes basic attempts at Peace in any setting with those sets of perceptions in place much more problematic.

Religion Can Trigger Us/Them Reactions as Well

Religion has not been discussed extensively in this book.

One of our great strengths as a nation has been our commitment to religious freedom. Where other countries have often mandated religious beliefs and alignments for their people, we have supported religion by protecting its free practice and by making it illegal for the government to practice religion or require or ban religious behavior.

We have had some religion related problems. We have had multiple levels of religious prejudice and religious discrimination in a number of settings at various points in our past. Us/Them triggers have been activated at several points in our history between various religious segments in this country.

Prejudice against Catholics or Mormons or Jews or against any of our other religious denominations in various ways has been an important part of our historical record. Local groups with religious affiliations have had those affiliations create a sense of us and them that has created some patterns of negative us/them intergroup behaviors when those perceptions are actualized.

Some very negative things have been done to some people in various settings in our country in the context of those issues.

So we have not been free of those levels of division or divisive behavior relative to religion.

We Have Managed Not to Have Religion Divide Us

We have managed, however, not to have religion divide us in this country in the same way that religion has triggered or fed division in other parts of the world. We actually have had religion divide us in some ways — but we have not had our religious divisions cause us to damage people or to draw blood in acts of violence or murder.

Other parts of the world have had multiple levels of very bloody intergroup behaviors that have had religion as a driving factor and that have caused people to feel right doing deeply damaging things to other people with a sense that they were divinely empowered to do those things.

It is unfortunate and very sad that religion too often divides people rather than unites people.

In an ideal situation, the religious leaders in any setting should and would be Peace loving people who can help lead us all to intergroup Peace and lead us all to a setting and a mindset where mutual benefit for all people is mutually pursued.

We need our religious leaders to be catalysts and conduits for Peace and not instruments of conflict and intergroup destruction.

In our worst-case situations, the religious leaders in a setting very intentionally and persuasively call for negative us/them behaviors and negative us/them thought processes that can involve and include leading their people into intergroup damage and intergroup destruction.

Most Religious Conflict Happens at a Tribal Level

In most other countries that currently have internal conflicts, the conflicts that define and damage those countries have been primarily tribal. In the vast majority of settings where religion is a factor in the conflict, the religious alignments that exist in those settings are also — at their core — actually extremely tribal.

The Shiite and the Sunnis who fight in so many settings are separated into tribes who actually do inter-tribal battle in each setting. Those tribes who kill each other as tribes add a veneer of religious conflict that clearly exacerbates the intensity of the tribal conflicts.

The religious alignments for each of the tribes tend to be the stated cause of those conflicts — but the functional reality is that the actual parties at war in each of those settings are the tribes.

We haven't had to face that same set of divisive intertribal or religious alignments in this country. We don't have any locked in religious overlaps with our racism or with our ethnic prejudice issues and stress points.

We don't have as much internal alignments in our overall beliefs as we might like — but we don't have a sense or a reality in this country that our religions and their leaders line up with our tribes or with our ethnic groups in ways that serve to inflame or exacerbate our current intergroup alignments and conflicts.

We need to continue to avoid having that kind of alignment between our internally conflicted groups and our religious beliefs. In the other parts of the

world where that clear alignment between creed and tribe exists, damage is being done on both counts and Peace can be extremely hard to create.

The Art of InterGroup Peace book outlines eight key ways that groups of people can create alignment with one another — ranging from a ceasefire at one end of the continuum to melding the groups at the other end.

When the groups in conflict have different religious allegiances, the most likely approaches that can work to achieve Peace tend to be in the middle of that continuum.

Truces can be a highly desirable goal when the differences between the groups have religious alignments.

Each of those dysfunctional alignments in each of those settings can exacerbate the sense of us and each of those shared religion/tribe alignments each of those settings can trigger a clear sense of them.

Both of those triggers can set up multiple levels of us/them instinctive reactions in the people they affect.

People with a set of highly activated religious and tribal us/them alignments in some areas of the world are bombing each other daily. Those people feel entirely justified in sending their exploding bombs into the homes, hearts, and heads of the people in their setting who have a different belief system than they do.

That is deeply instinctive and primal destructive behavior, and it can be directly triggered by deeply held differences in belief system, religion, or even religious sect.

We Do Not Want Extensions of Those Issues into the U.S. Today

Those problems and those issues that are happening today in those countries based on instinctive behavior packages are relevant to the United States because we don't want to have those levels of anger and dysfunctional behaviors extended to our country from those countries.

We saw evidence of what that could look like when the people who flew the airplanes into the World Trade Center said that they were doing it because of those alignments in all of those settings.

We saw similar extensions of some of those problems relative to the Boston Marathon Bombing. Those bombers were clearly an extension of the distant inter-religion conflicts to our soil and our people.

The people who lead some of the groups with close religious affiliation are trying to get members of their group to do additional damage to us in other settings in our country.

Those calls to arms for believers in those religious alliances have the potential to damage us at multiple levels. The damage will tend to be incident-based, but it can be very real and people can and will suffer as a result.

We can't afford to have those same kinds of hatreds and angers triggered by either our political alignments or by our religious alignments in this country.

As noted earlier, we do have some intense ideological and political debates that are triggering instinctive behaviors in this country, but we are not currently at very high risk in this country from those passions and those emotions being triggered in their most extreme ways by religious differences here.

We do have some religious differences, but those differences don't tend to trigger the worst set of us/them instincts and behaviors in this country.

We do have some prejudice, bigotry, and highly negative intergroup negative behaviors, but we have had only a very few people strapping bombs to their body to kill other people in this country based on their race, ethnicity, political alignment, or religious belief.

Some of our political rhetoric, however, is increasingly tending to take on the rhetoric of those instinctive us/them differentiations. That set of instinctive emotions and belief systems can trigger some very dysfunctional political and economic behaviors in our country if we don't take steps to bring people into a state of understanding on those issues.

An increasing percentage of the political rhetoric in this country is branding the people who have different political views in a setting as being malevolent and evil rather than just being misguided or simply being wrong.

It creates a very different political environment when one side perceives the other side to be deliberately, fundamentally, and intentionally evil rather than just being politically wrong. Wrong and evil generate very different instinctive emotions and reactions in people.

We Need to Separate Political Differences from a Sense of Evil

We need to get more people in our American political settings to be able to be personally grounded in the mutual beliefs we all share rather than being divided at a very visceral level by the areas where we disagree.

We also all need to recognize that having a different political belief isn't evidence of malevolence or proof of deliberate evil in other people.

The sad truth is — doing very negative things feels very “right” to people when those instincts are strongly activated. We need to recognize that to be true and we need leaders who can defuse those issues and who can get us on political paths that are less influenced and less defined by primal and political differentiators on the part of too many people and that are more based on achieving an overall good result for all Americans.

We Have Anger in Place at a Number of Levels

We do have a very long history of us/them behavior.

We need to move into a clear and well-articulated recognition at this point that our history as a country has been heavily influenced by the frequent and negative activation of those instinctive behaviors.

We need to recognize that some groups of people in this country currently hold deep-seated levels of anger that are directly based on many of those historic negative and discriminatory behaviors. That anger is being reinforced for many

people by various behaviors that are continuing to happen today in a number of settings.

The people who feel that anger are also being reinforced for many Americans by our sheer personal instinctive reactions to being individually perceived as us and them in various ways in various settings in this country today.

For us to make progress as a nation, we need to recognize those issues and we need to deal with each of them directly and clearly.

As we look back into our history — and as we look back at some of our historical sins — it is clear that we can't ask people whose people have been damaged to simply forgive the people who did the damage. That level of forgiveness is impossible.

Slavery Is Unforgivable

Forgiveness for slavery, for example, is impossible. Jim Crow laws are also unforgivable. Lynchings are unforgivable.

Forgiveness is neither an option nor a need or a response to those historic sins.

We need to clearly and explicitly condemn those historic and evil behaviors and we need to clearly condemn and reject the people who acted in those evil ways for doing what they clearly did.

We also need to recognize that we have made huge progress as a nation in multiple areas. We need to understand and celebrate the fact that we have been very wisely and skillfully embedding much of that progress and major portions of that enlightenment very directly into our laws, our cultures, and our behavioral expectations.

We Need to Build on the Progress We Are Making

We have different beliefs and we have different behaviors in many areas. We need to build on the progress we have made where it exists and we need to create real progress where it doesn't exist.

We need to codify more of our enlightenment, and we need to clearly condemn our past sins. We need to build a future based on that foundation. That is the next chapter of this book.

CHAPTER FIFTEEN

We Need to Commit to Peace and Expect Our Leaders to Lead Us to Peace

WE CAN USE our instinctive behaviors, emotions, thought processes, and values to help us create and maintain Peace in our country — or we can allow that same package of instincts to lead us to divisive, dysfunctional, damaging, and destructive consequences for our increasingly diverse America.

At this point in our history, we each need to make individual choices to rise above the seductive pull of our more negative instincts. We also need to collectively make a similar and aligned set of choices as groups of people to have the groups that we are each part of make the collective commitment to intergroup Peace for each community and setting — and for us as a people and a country.

We need to resist the temptation as groups to bathe in the reinforcing neurochemicals and the seductive collective emotions that trigger and reward negative collective group behavior against other groups.

We each need to understand that those temptations to be influenced very directly in very powerful ways by those seductive and energizing negative emotions exist. We need to, instead, to each choose intergroup Peace — and we all need to be committed to have our groups succeed in a context where other groups in each setting succeed as well.

We need leaders who help us achieve those goals.

When we decide that the future we want our country to have is a future where all groups do well and a future where all groups collectively succeed, then

we also need to make the decision to choose and support leaders who share that strategy and who work to achieve that strategy as our leaders.

We Need Leaders to Lead Us to InterGroup Peace

People in leadership roles typically trigger every predictable and consistent sets of instinctive emotions, thought processes, and behaviors.

We need to understand that reality and we need to make it work for our agenda of creating intergroup Peace.

We need leaders in all key settings who want to build on the most positive aspects of our most enlightened instincts. We need leaders in all settings whose goal and role is to help us all make a set of life choices as groups of people and as individuals that will give us and our offspring the best chance of success, both individually and collectively.

Leaders make a difference.

Leaders in all settings tend to have major influences on our group and our individual behaviors. We are all instinctively wired to be influenced by our leaders. It feels right to people in most settings to be aligned with the leaders in that setting.

We have individual socialization tendencies that cause us to be influenced by our leaders' leadership behaviors.

Because that is true, we need to be very intentional in deciding who we choose to lead us and we need to be very clear with our leaders about where we expect them to lead.

Leaders who want us to fight, all too easily can lead us in directions that result in conflict. Leaders who want us to be at Peace can do important and effective things that will lead us in the direction of Peace.

We need to very carefully choose and support leaders who set Peace as their own priorities and as their own goals for their own work as leaders.

We need Peace leaders at this stage of our history rather than selecting and following war and conflict leaders relative to the intergroup issues that are going to happen in American settings.

We Need Peace Leaders – Not War Chiefs

Being led by leaders who want Peace will not happen accidentally or serendipitously. We will need to very intentionally choose, accept, and support leaders whose agenda is to create and sustain Peace — or we will end up with leaders whose personal agendas lead to conflict and intergroup division.

Many group leaders today are in their leadership positions today because they have been good at being leaders in conflicted times and in conflicted settings.

When groups face challenges and conflicts and when groups feel threatened by other groups, the natural tendency is for groups to seek leaders who respond well to conflict and who are comfortable going into battle in the defense of the groups they lead.

Being comfortable going into battle can be a good set of skills for wartime leaders to have. Every group at risk needs leaders who can reduce or eliminate the risk faced by the group.

When the risks are related to conflict, leaders who are good at conflict tend to lead our groups. People often earn their leadership roles and gain follower support by being good in conflicted settings. At this stage of our history, to reduce the risks we face, we need to move beyond intergroup conflict to intergroup Peace and we need leaders who are equally skilled at achieving Peace.

We need to reduce risk for all of us at this point in our history by creating Peace — not by winning at internal intergroup wars. We need Peace based on mutual gain and mutual good will. We need our leaders now to help us all achieve the collective goals of mutual gain for all groups that we need to set up for all groups — including our own group.

We need leaders who can lead in those directions using a wide range of leadership approaches and who have the right set of communication tools and teaching skills to make Peaceful outcomes for us all a reality.

The time for our leaders for all of our groups to do that work to create intergroup Peace is now.

Our diversity as a country increases daily. There is no possibility that the reality of being increasingly diverse will change. We need leaders who can turn diversity into an asset for our mutual gain instead of encouraging us all to tribalize in ways that will lead us to intergroup division and conflict at the intergroup level.

The Majority of Births Last Year Were to Our Minority Groups

As this book pointed out earlier, the majority of the births that occurred in our country last year were in our minority populations.

By next year, more than half of the students in our public school systems will be minority students.

We have major areas of the country now — including a couple of large states and several large cities — where there is no clear majority population today.

We have communities and neighborhoods across the country that are clearly divided into ethnic enclaves — with growing numbers of people from various groups living together by choice with people from their own group in separate ethnic communities.

We are on a path to become either a country that is divided and weakened by its racial and ethnic diversity — or a country that is united and strengthened by its diversity and enhanced and aligned in key ways by its shared values and beliefs.

The temptation for too many of the leaders in too many of those divided settings will be for the leaders to gain and maintain personal power by having their own groups be angry or anxious or distrustful about the people from each of the other groups.

We need to invoke our us/them instincts in all of our relevant settings to create local Peace, not local conflict.

We are seeing some local leaders who are working to create local Peace. We are seeing other group leaders who are both intentionally and unintentionally triggering those negative and diverse intergroup behaviors and thought processes in too many settings today.

Intergroup Issues in Each Setting Depend on the Specific Groups in the Setting

In many locations, there are levels of current intergroup conflict existing between whatever ethnic groups have achieved enough local population growth to become a relevant local collective local force.

Intergroup battles for control of school boards, city councils, and neighborhood functions are common in a growing number of settings. Black vs. Brown political divisions and competitions are increasingly common in our major cities. In some neighborhoods, the Hmong population or the Korean population or the Vietnamese populations have enough local population volume to set up their own political agendas and to create their own clear community powerbases.

In a number of our communities, there is significant growth in the people from minority groups who come from countries with a Muslim heritage. Those new ethnic population concentrations in those sites are often further differentiated from other local groups in those settings by their religious beliefs.

Everywhere we look, we can see a growing diversity and we see an evolving local intergroup reality that is based on the local degree, type and extent of diversity in each setting.

Leaders for each group will be key to the resolution of relevant intergroup issues in each setting. Leaders can lead groups in either direction. In a number of settings we see local leaders who are now both protecting their own groups and

inciting their own groups into a state of anger and division relative to the other local groups.

As the chapter on Alpha instincts pointed out, Alpha leaders for any group can often increase their power over their group by leading their group in a time of conflict or a time of war. Groups who feel the threat or opportunity of war often give both support and power to the people who lead them at that point in time. War leaders often have and exercise more personal power than leaders in times of Peace.

That can also be a dangerous and self-reinforcing cycle of relationships. It is one we need to avoid right now.

We don't need more war leaders at this point in our history. We need Peace chiefs. We need them for all groups.

We Need Peace Chiefs – Not War Leaders

We need to achieve a level of intergroup alignment that will allow all of our groups of people in all of our communities and settings to live together in a state of intergroup Peace.

To achieve that goal of intergroup Peace for all groups, we need to create a strategy of having people from all groups identify with each other as an inclusive community in the context of an overarching shared belief system — an explicit and clear shared set of values for all people.

We need to have all of the groups in each of our settings feel that we are very legitimately a values based American us. We need to avoid having people in any settings aligned and divided into separate racial, ethnic, cultural, or religious categories of “Us and Them” as their main personal identity factor.

To make that very intentional process of creating a shared value based sense of “Us” a success for us all in each setting, we will need local and national leaders for each group and each setting who share that very basic Peace agenda and we will need leaders overall who are willing to move past our intergroup division instincts to collectively achieve and protect intergroup Peace.

If we have negative and unsupportive Alpha leaders in various settings whose own individual and personal instinct-reinforced agenda is built on invoking and exacerbating intergroup separation and conflict — leaders in our various intergroup settings who are more focused on their own individual power level issues and on their own Alpha status rather than being focused on their success as leaders relative to our collective Peace issues — then we will fail in those Peace building strategies in each of those settings. The consequences of that failure will be damaging and even dire for us all in each area where we attempt to achieve those goals and fail.

We Need Servant Leadership in the Cause of Peace

We need leaders whose personal values are Peace based.

At a very basic level — we now need competent servant leaders in each setting who want Peace rather than having an array of personal gain focused Alpha leaders in our intergroup settings who basically want Power.

Both sets of leaders exist. There are a number of enlightened leaders who would rather create collaboration than conflict. There are leaders who understand well that their own group wins if other groups win at the same time.

There are leaders who understand that Peace can be self-perpetuating and that we are all more secure and safe in a setting when no one is losing, angry, and even vengeful in that setting.

Those are the leaders we need to choose and those are the leaders we need to follow at this point in our history.

There are clearly some leaders who are only personally at Peace when they are collectively and individually at war — war chiefs who love and embrace being chiefs at war.

There are leaders who enjoy conflict, who seek division, and who work hard to get people to divide.

Those leaders have many available tools and approaches that can be used all too easily by those leaders to create and exacerbate division.

We will be safer and more successful if we now select Peace chiefs — not war chiefs — for each of our groups. We will also benefit significantly if we can convert our current war chiefs to leading us toward Peace whenever and wherever we can make that conversion.

Some of the Best Peace Leaders Were War Chiefs

Those conversions can happen. We want those conversions to happen. Often, some of the very best leaders for Peace are the people who were converts from war to Peace and who were personally working as pure, solid, and effective war chiefs earlier in their own personal leadership history.

Former generals can lead countries toward Peace. In some cases, that transition works particularly well, and is very effective because those generals who have been warriors know so well the horrors of intergroup conflict and the evil consequences and painful realities of intergroup war that they personally truly and deeply appreciate the multiple benefits of Peace.

We need to either select Peace chiefs as our leaders or we need to persuade our various Alpha leaders who have been committed to intergroup tension and to intergroup conflict to re-channel their leadership efforts, energies, belief systems, and expertise into achieving intergroup Peace.

We Need to Accept the Conversion Process When People Truly Convert

To do that successfully, we will need to be able to accept and believe former war leaders when they commit to being advocates for Peace.

We need to make it safe for leaders to convert from being our chiefs to leaders for Peace. We need to avoid invoking and activating our traitor sets of instincts and perceptions relative to those people when those conversions happen.

A war leader who achieves Peace for his or her group is clearly not a traitor. We need to be sure that people understand and value that conversion and support both the conversion process and the newly aligned leader.

We need to be able to accept and honor the kinds of personal conversion experiences and we need to accept the changes in personal beliefs and behaviors that can cause former war leaders to pursue Peace. We need that acceptance because we do want those conversions to happen and we do want those converted leaders to be an asset for Peace.

In some cases, that will mean that prior sins that are clearly acknowledged as sins will need to be accepted as errors. It means that prior misbeliefs and misbehaviors that are now being counter balanced by repentance and by conversion experiences are seen as growth opportunities and perceived to be growing enlightenment levels for the former war leaders.

We will need to be able to see actual conversion processes to be an acceptable approach for those leaders who actually are changing their focus and commitment from war to Peace in enlightened ways.

In other words, we will need to set aside and overlook the negative behaviors of some prior sinners for their prior pre-conversion sins if they truly repent and if they do clearly become advocates and practitioners of good and supportive intergroup values rather than continuing to do their prior evil behaviors and beliefs.

In any case, we need leaders in each setting and group who help us achieve Peace — rather than leaders who take us to war.

We Need Alpha Leaders to Calm Us – Not Inflamm Us

We need leaders at this point in our history who can and will step to the microphone — or get on the Internet — in a time of crisis to defuse and deflect an impending crisis rather than taking steps to inflame our impending crisis.

We clearly need our Alpha leaders for each group to calm us at this point in time when flash points and incendiary incidents happen.

We need leaders to do that work of calming people and steering us away from full crisis levels directly and well. We also need our leaders to understand how to use the six alignment triggers where they are relevant to a crisis in the

context of the various tool kits that are available on the Internet and through the news media to get their leadership job done effectively and quickly when quick responses are needed.

We need leaders who know how to deal with issues of trust and turf and with clear intergroup anger points in a time of crisis in ways that create truces, understandings and, ultimately, ongoing levels of Peace.

Alpha Leaders Know Who Is “Us” and Who Is “Them”

Alpha leaders in most settings know clearly who their “Us” is. They also clearly know who they perceive to be “Them.”

Our Alpha leaders all tend to be instinctively programmed and guided to be the protector of their “Us.”

The best sets of Alpha instincts generate clear shepherding tendencies, tools, emotions, values, and behaviors relative to helping our “Us.” Those are good sets of instinctive behaviors for leaders to have.

Those behaviors create a better, safer, and more successful world for the “Us” who benefits from them. It is a very good thing most of the time to be “Us.”

We need our leaders now to expand their sense of who we should perceive in each setting to be “Us.”

Leaders, like the rest of us, can be either saints or sinners. The programming package clearly exists in our leaders for both saint and sinner approaches and for both saint and sinner behaviors.

We need our leaders to very intentionally be more saint-like at this point in our history.

Leaders Need to Support Win/Win Outcomes

Win/win belief systems need to be part of that leader belief package.

We need our leaders to understand that all groups — including their own — will win when we are all in a time and state of Peace where everyone wins.

We also need our leaders to clearly understand and believe that all groups — including their own — will be either immediately damaged or damaged at some point in the future by any levels of intergroup win/lose or lose/lose types of conflict that directly involve a group in their setting losing.

We Need Leaders Who Believe in Fairness and Inclusion

We need leaders for all groups in all settings who believe in laws, rules, regulations, and in the cultural norms that all support inclusion, equal protection under the law, equal rights under the law, and equal opportunity under the law.

We need the law of this country and in each community to very explicitly be part of this overarching strategy of fairness and inclusion.

We need the law that we use to govern us to be part of the tool kit and a key part of the commitments made by our leaders to create both inclusion and intergroup Peace.

We need the law to do that work to protect a number of our enlightened intergroup behaviors because it is far too easy for any group that is actually in power in any setting at any point in time to regress to very primitive, primal, and negative intergroup behaviors when the people who are in that setting do not have equal protections for the other groups clearly embedded in the law and when people in a given setting do not have those protections built into their shared culture.

It is far too easy to regress to negative behaviors when intergroup trigger points happen in any setting that situationally activate our us/them instinctive packages of behaviors.

We Need Leaders Who Create Alignment – Not Division

We need leaders who believe in enlightened laws and we need leaders who work together to create intergroup alliances rather than intergroup struggles.

Our choice of leaders at this point in our history will be extremely important.

We also need to use the Internet as a tool to help us inform people and to defuse volatile situations when they occur.

We need our leaders to use that communication and teaching tool directly and well. We need our wise people and our leaders to help other people understand the issues we face and the opportunities we have using the Internet as a tool to do both that teaching and to support and facilitate the right sets of positive reactions to times of crisis and confrontation.

Making Peace happen and succeed will depend on our leaders and it will be heavily impacted by the Internet as a tool and a weapon.

People who want to divide us will use the Internet to create that division. We need other people to use that tool to enlighten us and bring us together.

The next chapter of this book discusses how that tool can be used in those ways.

The Internet Needs to Be a Support Tool for Enlightenment

OUR INSTINCTS FIND a willing and able tool kit on the Internet.

The Internet can be a mechanism and resource that educates, informs, connects, and unites us at very primal levels.

The Internet can also be a weapon that divides us. The Internet can be a tool that causes people to dislike, distrust, hate, and even damage other people.

The Internet — and all of our growing levels of direct electronic connectivity — have the ability to help us achieve enlightened behaviors. Those same tools can be used to trigger and activate instinctive behaviors that embody true evil and work to damage intergroup settings and the people who live in them in a wide variety of ways.

The Internet is actually — at many levels — a tool that works in direct alignment with several basic packages of instincts. The Internet can be, and is used in many ways that trigger, involve, invoke, enable, support, and reinforce both instinctive thinking and instinctive behavior.

At one very basic level, some of the more popular Internet tools allow us to interact and “chat” in real time with one another in ways that functionally recreate the intimacy and the immediacy of the cave, igloo, or hut — giving us an almost primal ability to directly interchange bits and pieces of information with one another in a very informal, immediate, interactive, cave-like way.

We can be separated from one another by great distances, and we can still have the sense that we are connecting and chatting in a very primal, immediate, and interactive way with other people who feel to us like they are in the same

room with us whenever we are connected with them through the use of those tools.

Several aspects of the whole Internet interaction mechanism are very nearly as intimate and as immediate as actual face-to-face chatting — eliminating a sense of distance between people, and creating a sense of perceived proximity that is the equivalent of being in the same location regardless of the actual physical distance that actually exists between the linked parties.

That linkage creates a kind of easily usable bonding tool that we didn't have just a few years ago when we were physically isolated from one another with no immediate or direct communication link to each other.

The Internet lets us connect directly with individual people and with entire groups of people in very direct, immediate, and powerful ways that leap past the traditional logistical barriers of time and space that used to make direct communication with multiple other people on any significant scale difficult or impossible.

That capability creates whole new levels of potential interactions between people.

People who use Internet connectivity tools well can use them to create a sense of group solidarity, community, shared alignment, and group-focused collective connectivity. People seeking to be part of an "Us" can find multiple Internet links that can help them achieve that goal.

Group leaders who want to create a sense of us in their group — or who want to expand the number of people who feel like they are part of their "Us" — can use the Internet to make connections, share messages, and have direct and group interactions that accomplish those goals.

The Internet Can Help Create a Sense of “Us”

At an instinctive level, the Internet tool is often useful for enabling us to interact and connect in various ways as an us.

Available Internet tools also allow physically separated people to coordinate joint activity — including teeing up gatherings, mobs, flash mobs, protests, group alignments, and even, in some cases, actual riots.

At one extreme, the more whimsical “flash mobs” that some people create using Internet tools let people situationally choreograph what feel like spontaneously joyful interactions with other people in ways that trigger multiple levels of team instincts, us instincts, and even our basic creativity instincts with no physical interaction needed between any of the people before the actual physical event begins.

At the other end of the happiness/anger connectivity continuum, the Internet can activate anger as an emotion and can trigger, channel, and choreograph angry behaviors. Very real and massive riots in London and Cairo and major street protests in Paris and Iraq have been choreographed very effectively by people using Twitter and similar Internet connectivity tools to get people aligned and to coordinate collective activity and collective behavior.

It is highly likely that many of those demonstrations might not have happened or would have been much smaller without Internet tee-up and the various connectivity support tools that were used for those activities. The numbers of people involved in many of those settings would definitely have been lower without those tools.

In those settings, the anger of those populations who became angry was fed by information transmitted electronically on the Web, and the collective energy of the angry group was channeled by Internet-linked choreography and tactical linkages for group actions and for both group and individual behaviors.

The Internet Can Be Used for Good or Evil

The Internet can obviously be used for both good and evil — just like our instincts, our cultures, and our paradigms. People can clearly function more effectively as an “Us” in various situations because that Internet connectivity exists and because it is used for those purposes.

Each of the six alignment triggers that were described in Chapter Twelve of this book can be activated and channeled in a wide range of settings using Internet information sharing tools.

People who want to inflame other people and who want to create alignment of people can invoke the sense of a common enemy, a need for group protection, a sense of danger, and can even activate some degree of basic individual and group survival instincts using the Internet as the mechanism that gets people into targeted emotional, mental, and intellectual contextual mindsets, and shared belief agendas.

We trigger multiple levels of very instinctive behaviors in various settings in the world today because the Internet serves as a tool in those settings to trigger those behaviors.

The use of the Internet as a tool for commerce, communication, and even sexual instinct activation is well known and understood. The Internet has functioned to coordinate assignations and enable trysts in multiple settings.

The use of the Internet as a tool to invoke, trigger, activate, support, and exacerbate our us/them instincts and our turf protection and survival instincts is less well known to many people — but it is very widely done and it is often done very well. We will continue to see the Internet used well and used often to promote negative intergroup behaviors in a wide range of settings because it is an extremely useful tool to use for those purposes.

A number of the most effective hate-based groups use the Internet extensively now to spread their intergroup hatred and to recruit members to their group.

The Internet may be the single most effective tool available to some of those hate-based groups. They will continue to use it often and use it well to support their negative agendas and strategies.

To counteract that use of the Internet, it is time for us to become much more skilled and very intentional in using the Internet as a tool to promote positive, Peaceful, and enlightened belief systems and intergroup interactions.

We Need to Use the Internet to Promote Enlightened Behaviors

The Internet needs to be a major support tool that we will need to use well — in addition to using our cultures, our leaders, our belief systems, and our laws — to promote enlightened behaviors.

If we want to create Peace between all of the diverse sets of people in this country — and if we want people in each group and each setting to appreciate, understand, and support the shared values and the positive instinct-related behavioral strategies that are outlined in this book, then we will need to also use the Internet well as a tool to help us do that work.

The Internet can be very relevant to key sets of choices that we will need to make about how we interact with one another.

We now need to be very intentional in using the Internet as a teaching tool and as a way of increasing our appreciation for Peace and increasing our support for the goals and strategies that lead to Peace.

The Internet May Be Our Most Useful Tool for Peace

The Internet may be, in fact, the most useful tool we have to use to achieve a sense of collective enlightenment and InterGroup Peace. We need to co-opt a piece of the Internet and we need to use it as an instinct-linked tool for enlightened communications and for supportive intergroup processes.

We need to use the Internet in very direct and effective ways to teach people enlightened beliefs and to reach people in positive ways about key intergroup issues and opportunities.

We need to electronically share wisdom and insight on those issues in a wide range of areas where we have wisdom to share on those issues.

We need to communicate the six alignment triggers through the Internet to people in a way that triggers the kinds of alignment that can create and perpetuate intergroup Peace.

The Internet Is Used to Exacerbate Local Crisis

The Internet has been used by far too many people to create intergroup anger and to invoke us/them instincts in very powerful and negative ways — with the clear goal of encouraging intergroup conflicts and inciting destructive intergroup behaviors in a wide range of settings.

There are websites and web tool kits that are dedicated to intergroup hatred. There are websites and Internet connection processes and strategies that are intended to create anger and to incite and trigger destructive behaviors.

Anyone who doubts the existence of the negative intergroup instinct activation that is described in the four intergroup interaction of books can find proof for the power and impact of those instincts on the Internet — emanating from people who hate other people at a very primal and instinctive level.

When negative incidents do happen in various settings, the Internet is often used to inflame the emotions of people who are relevant to the incident. People who hate people from other groups use the Internet now relative to those incidents to share their intergroup hatred with other members of their own groups and to try to damage the groups they hate.

So the Internet is already highly relevant today for all of the sets of instinctive behaviors that are described in this book.

The Internet Needs to Be a Tool to Protect the Peace

That is our current reality. It is also entirely, clearly, and completely going to be our future reality. The Internet is inevitable as a major factor for future instinct-relevant intergroup interactions.

The use of the Internet to support and encourage all of those negative behaviors is a fact of life that we may regret but we do simply need to acknowledge it, understand it, and take advantage of the opportunities that it creates.

As noted earlier, the Internet can be used for good as well as evil. The same Internet that can inflame people can also calm people down.

The same Internet that creates divisive, inflammatory, and inciteful intergroup interactions can also be used to softly, gently, carefully, skillfully, consistently, and steadily increase intergroup understanding and alignment.

That same Internet tool that poisons intergroup interactions can be used as a tool to take the poison out of some intergroup interactions — both in a time of crisis, and over time as an on-going communications approach and strategy that is aimed at building knowledge and support for all of the issues and all of the enlightened beliefs and values that have been discussed in the intergroup interaction family of books.

The Internet Can Teach Key Values

The Internet can be used as a tool to help educate people about why we should all support, encourage, and commit to each of the explicit values that are described in the final chapter of this book as core values for America.

People can and should explain clearly and consistently on the Internet why those enlightened sets of values are the beliefs and the basic goals that we should all accept, honor, and support.

The Internet can be — and is — used to create crisis and it also can and should be used to reduce the risk of future crisis.

It clearly can also be used to defuse current crisis.

Using the Internet for all of those beneficial purposes needs to be a top priority in our strategy to create Peace. *The Art of InterGroup Peace* and *Cusp of Chaos* books both explain those strategies and those approaches in more detail.

The Internet Can Share Information That Can Help Defuse Crisis

Some of the most inflammatory Internet attacks that are launched in a time of crisis can be softened, defused, or even intellectually redirected by introducing new data points and new perspectives into the crisis information flow, and by offering people in the crisis setting and the crisis situation other points of view and other levels of thinking on those very same sets of issues.

That key work should and can be done in the immediacy of each relevant crisis. We need leaders for Peace in each setting who are using the Internet as a tool to share the information that can help calm and defuse crisis situations.

The internet can also be used as a tool in the time of crisis to channel activated instincts away from their most destructive and damaging manifestations, into affirmative behaviors that are aimed at alleviating the same negative situation in ways that create lower levels of intergroup damage, and have the potential to improve intergroup interactions.

Crisis-based and crisis-centered communications from key and credible people in times of crisis can calm people.

We need trusted, known, and credible leaders in all relevant settings who can use the Internet tool well to calm and inform and guide group and individual behavior to better paths when crisis happen for those settings and for those groups.

That can be done. It happens sometimes now. We need to get better at doing it. We need to be prepared to do it well when future crises occur and we need ameliorating interactions to alleviate damage levels, and redirect energy to potential productive consequences.

Neither Instincts or the Internet Are Going Away

We need to learn to be very intentional about doing that work. Neither our instincts nor the Internet are going away. We need to use them both well or they will move us to a future of intergroup damage that we should try very hard to avoid.

So, the Internet tool kit can clearly be used for good or for evil, and Internet activity can either inflame or defuse our crisis triggered emotions and behaviors.

We need to make the use for the Internet for good purposes something we do well when crises create a need for an Internet intervention.

We also need to use the Internet every day when there are no current crises as a teaching and connecting tool. We shouldn't just use the Internet as a tool for Peace in a responsive and reactive way in times of crisis.

We need to use the Internet constantly and consistently to teach and to inform and to create intergroup trust and understanding.

We need to use the Internet well on a perpetual learning and teaching cycle to share the basic sorts of insights that are included in those books and in this approach to achieving intergroup understanding and Peace.

We Need People to Understand Instinctive Behaviors

At a core level, we need people in all settings to understand instinctive behaviors. Most people do not understand how much impact our instincts have on our thought processes, behaviors, and beliefs. We need to expand that level of learning.

When people understand the impact on our lives of instinctive behaviors, it is easier to resist the worst instinctive behavior triggers that exist, and it is significantly easier to do negative things in an intellect guided way to build on the best of our intergroup instinct-linked behaviors. Knowledge is power.

We need the Internet to be a tool that helps us understand those sets of issues and helps us deal with them when they are activated in dangerous ways.

We also need to use the Internet to help us create the kind of sense of “Us” that keeps the most negative instinctive behaviors from being activated.

The Internet should obviously be used now to help educate us all on all of those issues. No other mechanism has the capability of sharing that whole body of information as extensively, quickly, and well. The Internet needs to be used now as a community tool to help people understand our instinctive behaviors and to help people take personal and collective control over our most problematic instinctive behaviors.

Because of its reach and flexibility, the Internet actually may be the best tool that has ever existed for helping people to understand how much we are influenced by our instincts and to help people decide how to deal effectively with that reality.

In keeping with that approach, each of the intergroup books were written to be distributed electronically — to help with that exact set of teaching, strategies, and basic educational goals relative to those issues and those topics.

This book and its sister books can each easily be sent electronically to various people who would benefit from learning about both our instinctive behaviors and about the values and the benefits of InterGroup Peace.

The Internet Can Point Out the Tribal Core of So Many Conflicts

The Internet can also be used to help people everywhere understand the core division factors that drive so many of the intergroup conflicts.

As an initial education goal, we need people to clearly understand the role of tribes in triggering our intergroup instinctive behaviors in so many settings around the world. Tribes trigger conflicts in a very wide range of settings.

When people in all of those settings begin to understand how many of the conflicts that are going on in all of those settings in so many places in the world are actually based at a very fundamental level on instinct-linked tribal types of issues, and when key people recognize how often the tribal conflicts that occur in so many places are clearly instinct-driven at their core — then the intergroup

behaviors, thought processes, and open conflicts that exist in all of those settings with tribal linkages can make more sense and actual instinct-relevant solutions to many of those conflicts can become functionally possible.

Knowledge is power. When we understand that we feel right in doing very negative things to other people from other tribes in those conflicted settings only because we have directly triggered our own most primal instincts through our own tribes in ways that make those negative, damaging, and even evil behaviors feel right, then that knowledge about the origin of those values and the origin of those feelings gives us a tool we can use to make those negative behaviors in those settings feel wrong instead of feeling right.

We Need to See News Reports in the Right Tribal Context

People need to interpret and understand the news stories we see every day about intergroup conflicts through a very clear lens of instinctive behavior patterns.

The daily news about all of those intergroup conflicts in all of those settings looks very different when the news every day is viewed through the lens of our most basic sets of instinctive behaviors.

Once a person has read *The Art of InterGroup Peace, Cusp of Chaos, Peace In Our Time* and then this book, it is possible to look at any of the current and daily news stories about intergroup conflicts anywhere, and it will be clear in every conflicted setting that we can see our basic us/them instincts being situationally actualized in that setting.

People Need to Name Local Tribes on the Internet to Help Everyone See the Patterns

That is another area where the Internet can help serve the cause of Peace. Information can be made easily available by people in each setting on the Internet about the actual and specific tribes that are involved in each conflicted setting in all of those settings where tribes fight tribes.

Our news media sometimes goes to great lengths to avoid naming tribes even in situations where the conflicts are clearly tribal to their core. The Internet can be used by people in each setting to go to the various interactive response sites for the various media outlets to name the tribes that are armed and killing people in each setting.

Sharing that information through available Internet approaches can also help us all understand the connectivity between the tribal alignments, our instinctive emotions, and the actual functional conflict that is happening in all of those interethnic settings.

People in those conflicted settings tend to be so deeply and personally engaged, and so completely embedded in their own specific local conflict that they can't see that they are actually — at a very direct level — functioning as another local manifestation of very basic and universal tribal instincts that are triggering pure and negative us/them behaviors, us/them emotions, and us/them values in each conflict setting.

The Internet can be a tool to help people in those settings add a layer of understanding about the overarching patterns that are actually embedded in their own conflict. The Internet information base can give the relevant people in each setting a broader intellectual level of thought that can expand their perception, their understanding of both the conflicts they are in, and of their own personal and group instinct-triggered response to the conflicts.

As we share information about the world around us, and as we learn to see the universal, instinct guided behaviors patterns in all of those conflicted settings, we can help people get a good sense of where the negative us/them instincts that are locally activated tend to lead multi-ethnic countries.

All of that information about the nature of the intergroup conflict in all of those other multi-ethnic countries is very directly relevant to both our own instinctive behaviors and to the cause of interethnic Peace in America.

That information is relevant here as well because there are similar forces in play in our own country that can lead us to greater internal anger, contention, and division if we don't understand the impact those instincts are having on our behavior and our thought processes.

Our goal needs to be to become an American "Us" — an "Us" united by our beliefs. We need to very intentionally choose not to function as a set of internal "Thems" in our country — with each "Them" group directed by its own various group linkages and by its own internal alignments.

We need to use the Internet as a tool to help us understand those issues, and we need to use Internet support tools at multiple levels to communicate with one another about those issues.

We Need to Reach Past Barriers to Create Relationships

We need to go beyond generic understanding those issues at a conceptual level of functional and direct behavior where we each interact on a personal level with people from other groups. We need to do those personal interactions with people from other groups to build intergroup understanding and interpersonal trust.

We need to look past stereotypes and negative group paradigms and we need to interact directly as people.

We need to reach past the various instinctive and functional intergroup barriers to create person-to-person interactions.

The Internet can be used as a tool to help create those linkages and to facilitate and support those communication approaches.

We need to create friendships and trusting relationships between individuals from various groups of people because we need all of us to see all of the rest of us as people. We need people to know people. We need people-to-people — person-to-person — trust and understanding.

We Need Person-to-Person Connections

The Internet can help us make those person-to-person connections.

As a key goal for that linkage process, we need to understand that we all can be trusted and trustworthy co-believers in the American Dream. The Internet can and should help us build those relationships.

We need Internet websites that facilitate people connecting with each other, interacting with each other, and communicating with each other about the key issues for each set of people and about the things we need to do to create a culture of interacting and intergroup Peace.

We need people who have achieved Peace in various settings to share what they did to create that result in their setting — and we need people who resisted attacks on Peace in their settings to share with everyone the approaches and messages that worked to cause the attacks to fail.

We can communicate between people and between groups of people on the Internet. We need all of that communication to happen.

We need face-to-face friendships — and we also need a level of dialogue and electronic connectivity on the Internet that can support person-to-person friendships and relationships at an aggressive and inclusive level, as well as having people explain to each other the things that can be done and are done to create and protect intergroup Peace.

To strengthen and protect all groups in the context of our overall country, we need to work toward a culture of acceptance and inclusion.

We need to respect everyone's culture — including our own — in the process. We need to expand and enhance our own cultures to be more inclusive and more enlightened in those areas where enlightenment on those issues is needed for our cultures to help support intergroup Peace.

We also need our political environment to be inclusive. We clearly need to create equal opportunity in our economic settings. Other chapters of this book address those issues.

We clearly need to strengthen the minds and enlighten the core beliefs of all of our children. We need a shared culture of health that can benefit us all. We need health care without disparities — as outlined in the book *Ending Racial, Cultural, and Ethnic Disparities In American Health Care*.

We need to make helping our children and improving our health key collective agendas for all of us.

The first three years of life are when the vast majority of the neuron connectivity happens in each child's brain. The children whose brains are exercised in those key years — by having adults read, talk, play, and sing to those children — have much larger vocabularies by kindergarten and have a much easier time learning to read.

Those first key years are critical for each child. The children who don't learn to read are much more likely to drop out of school and much more likely to end up in jail. The book, *Three Key Years*, explains that whole process and applies how we can close the learning gaps in America.

We need to use the Internet to teach that information to every parent and we need to use the Internet to remind parents directly to exercise the brain of their child.

Transparency Also Needs to Be a Key Value

To succeed in all of those areas and to create a sense of intergroup interaction and trust, we need to be good at transparency.

Transparency is one of the key values that needs to be a part of our on-going collective shared value set and needs to be a key component of our on-going intergroup behaviors.

Those points are mentioned in this chapter on the Internet because the Internet can help create transparency. We can use the Internet at multiple levels to communicate with each other openly, honestly, and with needed transparency.

Increasing transparency in a number of areas will clearly be important to our success in creating a new American us. *The Art of InterGroup Peace* explains those issues in more detail.

We need openness. Real openness. We need openness both in our government and in our intergroup interactions.

Why?

We need openness because openness lets people communicate clearly. We need people to communicate clearly to build both understanding and trust. Understanding is often missing today. Trust does not exist in a number of intergroup settings.

Clear communication can help people have a real sense of each other's values, positions, experiences, and beliefs in ways that build both understanding and trust.

Stonewalling, hiding information, and refusing to interact with other people on key issues shuts off communication. Intergroup secrecy often scares people, for obvious reasons.

Secrecy is particularly alarming and conflict provoking when people already have their instinctive us/them radar screens turned on and at least partially operating.

We need to be trustworthy and we need to be perceived to be trustworthy in order to create needed trust.

Perceived Negative Behavior Damages Trust

Any exposed "secret" blips of non-truth or any perceived sense of secret deals or situational conspiracies can cause all of our old ethnicity and our basic intergroup interaction missiles to become fully armed in their tribal and ethnic silos.

It's a lot harder to achieve intergroup synergy once the old us/them intergroup warheads are set up, aimed, and armed.

Open communications and transparency are needed to create and maintain trust and to keep that level of intergroup concern from being activated in any setting. The Internet can help people with those levels of communications.

We Need to Intentionally Create Interpersonal Communications

We need to deliberately and intentionally create extensive connectivity between individuals and groups of people in ways that allow us to talk about the things that matter and also allows us to deal with those issues at the time they matter. *The Art of InterGroup Peace* explains these strategies.

Some people will try to damage those efforts.

We need to recognize the fact that some people have their most negative us/ them instincts activated to the point where those people want both intergroup and interpersonal communications to fail. Those people may decide to introduce divisive and damaging language and messages into the Internet linkage process.

We need to recognize those efforts when they occur. We need to overlook or exclude those intentionally negative and disruptive communications from the process and not regard them as being representative of the people who believe in our common humanity and want to achieve intergroup success and Peace.

We Need to Forgive Clumsiness and Inadvertent Misstatements

As we go down those paths to create those linkages, we need to learn not to judge people badly for inadvertent and unintentional misstatements or clumsy language or communication approaches. We need to be able to have people make mistakes and then help people correct the mistakes.

That level of forgiving interactions will be really hard to do. It will take us all a while to learn how to do that well.

The learning curve on some of our inter-ethnic, inter-cultural communications will be pretty steep. We need to be open.

We also need to be a culture of people who can forgive each other for clumsiness and who can forgive each other for inadvertent insults and

misstatements. We need to tell each other when other people have hurt our feelings or made us angry. We need to figure out how to minimize those situations, incidents, language, and inadvertent negative communication impacts in the future.

We need to do that communication in person and we need to do it in Internet connectivity channels. We need to open those channels and we need to use them well.

We often do not communicate openly and honestly today. We fail far too often at intergroup honesty. We tend to avoid all of those intergroup topics because we don't want them to create negative consequences.

At one level, we want to be politically correct. At another level, we also tend to be fearful to say things to people that might inadvertently and unintentionally insult or anger other people.

We Need to Create Safe Communications on the Internet

It is impossible to create interpersonal or intergroup understanding when we fail in those areas of communication. We need to create safe ways to talk with each other about race, ethnicity, gender, cultures and key beliefs.

The Internet can help us learn how to do that. We need safe communications on the Internet — anchored in good will and good intentions — and we need to learn from each other by teaching each other who we are and what we believe.

We need to be open to hear responses from other people that challenge our perceptions and beliefs — because we can't improve our knowledge unless we are willing to learn.

Talk and direct communication can be painful, but even painful talk is better than bloodshed and conflict.

We do need to be aware that there are some angry and hateful people who will want any Peace process to fail, and we need to be sure that we don't allow those people to undermine and damage the communication processes we create and sustain.

We need to collectively believe that we all want to get this right and we need to understand that getting those right will require all of us to both talk with each other and allow for us each to make some errors along our path to getting it right.

We Need to Offer Guidance — Not Retribution

We need to offer people corrections and offer people kind guidance when misstatements happen instead of responding to clumsy words and to unintentional negative terminology with anger, division, rejection, withdrawal, and even retribution.

The Internet can give us a good tool kit for learning how to do those communications in ways that create intergroup understanding instead of division.

At the highest level, we need to offset and counter balance all of those separating forces that exist by aligning very clearly as a value driven American “Us.”

The Internet can be an invaluable tool for that work. We need to experiment with best ways of communicating with each other.

Having people read this set of books and looking at similar materials that give us all the basic intellectual constructs we need to use for those issues can be a good tool to use in that process.

We need to use these books — and the Internet — to help us all understand the primary reasons why we need to create both that shared commitment and that collective alignment as an American “Us.”

The next chapter of this book explains how that can be done.

CHAPTER SEVENTEEN

Using Our Basic Alignment Triggers to Create a Common Agenda for America

CHAPTER TWELVE OF this book outlined and explained a set of six alignment triggers can be used in various settings to bring people together to function in groups. That alignment trigger pyramid is shown here, again.

We need to use that set of alignment triggers now — in each of our community settings and as an overall country — to create a future and culture of intergroup Peace for our country.

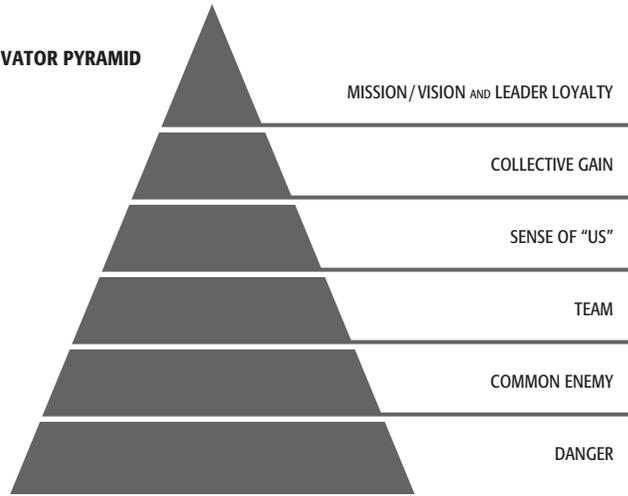
It is now the right time for us to use every level and each step on this pyramid in the context of our basic instinctive behaviors and in the context of the intergroup realities we face today to help achieve intergroup Peace and intergroup alignment for America.

Each step on that alignment trigger pyramid needs to be used for us as a nation. Each step also needs to be used in each of our communities to help make the American Dream real for more Americans and to create intergroup Peace for each relevant setting.

We need to look at that set of inclusion triggers and alignment factors as a nation and as local communities to help us all understand now why we need to be aligned at this point in time and to help us understand how we can all help us all create better and more effective levels of alignment for all of the groups and people who make up the rich and diverse fabric of America.

Each step and each trigger factor on that group alignment pyramid is highly relevant to this country today.

INTERGROUP ALIGNMENT MOTIVATOR PYRAMID



Trigger One – Danger

Danger is the first trigger factor on the pyramid. Danger is very real for us today. We are in danger of being deeply damaged as a country.

We have external enemies who want America to fail and who want America to be internally divided.

We also have internal forces that want us to be divided and who clearly want some parts of our country to fail.

We can be deeply damaged internally as a country by the multiple intergroup forces that can cause us to be in conflict with one another rather than being guided in a collaborative way and aligned in a positive way by the positive forces that can bring us together.

We can clearly be divided and damaged in our increasingly diverse local cities and communities.

Our streets, cities, and even our prisons are increasingly divided along basically tribal lines. Many of our major cities are increasingly divided by race and by ethnicity.

As this book pointed out earlier, every major city now has significant areas where the residents of the neighborhoods are overwhelmingly from specific ethnic groups.

That division into ethnic and racial neighborhoods can make some local areas safe for some people and it can make some local areas very unsafe and dangerous for other people.

There are now major gangs that dominate some of our neighborhoods. Those gangs far too often exemplify the most destructive manifestations of our/ them packages of negative instinctive intergroup behaviors.

A number of our cities are dividing, rather than uniting. We need to reverse that trend. We need to bring people together in all settings in the context of a common cause and a shared set of beliefs.

We need to have people in all of our settings functioning in the context of creating “common good” success levels and we need people in all settings building inclusive cultural belief sets for all neighborhoods and all groups.

The intergroup stress levels that exist in far too many places today can cause riots in many settings to be triggered relatively quickly based on sometimes relatively incidental issues. The levels of dangerous tensions and stress points between some of our groups are increasing in many settings, and those building stress levels create their own level of danger in those settings.

When the recent “Stand Your Ground” court case happened, people were surveyed after the trial to ask if the decision by the jury to acquit the shooter had been the right decision. In some cities, people literally took to the streets in protest about immediately after the verdict was announced.

A *Washington Post* survey said that 51 percent of White Americans — a slight majority — agreed with the acquittal verdict. By contrast, 86 percent of African Americans who were surveyed after that trial said the jury had clearly done the wrong thing.

The underlying belief for that specific set of surveyed people was that both the shooting and the jury verdict had both very clearly been racially impacted.

There have been a number of other surveys where the opinions on important issues have also been very divided based on the race and ethnicity of the people being surveyed.

One survey, conducted roughly a decade ago, showed that over half of the African Americans in the survey believed that HIV was a genetically engineered disease that was deliberately created and intended to kill primarily Black people. Over half of the Black people who were surveyed at that time believed that to be true.

At that same point in time, almost no White people who were surveyed had that same belief or had even heard the theory.

We have had a series of very serious intergroup explosions in a number of communities that have had trigger events involving unarmed Black men — often Black youths — who were shot and killed by policemen who were not Black.

We have had major protests in the streets of Ferguson, Missouri, in New York City, in Detroit, Michigan, and in a number of other settings.

A movement called “Black Lives Matter” has organized various levels of protests and demonstrations in multiple settings, and significant numbers of people have participated in those events.

Those protests attract participants because people believe that the issues that divide us in those communities and that those areas of concern are real and relevant.

We have very different senses and awareness levels for the various ethnic and racial groups about where this country is today on multiple issues of race and ethnicity. We all need to understand how significant those awareness differences are so that we can create a collective and shared approach to resolve a whole range of key issues going forward.

The long and consistent history of clearly intentional and significant discriminatory behaviors toward the minority populations of this country that was described earlier in this book have created a belief system context for many

Minority Americans that make those very different beliefs and perspectives about many key intergroup points a reality.

There have been a number of studies about issues like traffic arrests that have shown extremely discriminatory behavior. In one stretch of highway, 70 percent of the drivers arrested by the police were Black, while Black drivers made up less than 20 percent of the people who were driving that stretch of road.

The book *Three Key Years* shows a number of those examples of clearly discriminatory behavior. That behavior is, of course, invisible to White drivers who are not being arrested and highly visible to all of the Hispanic and Black drivers who are being arrested at disproportionate levels.

Hispanic Americans are three times more likely to be arrested and African Americans are six times more likely to be arrested. Those numbers and proportions are widely known to minority Americans and completely invisible to White Americans.

Tuskegee Studied Syphilis Patients and Allowed People to Die

Those kinds of current examples of clearly discriminatory behavior are reinforced by historical events — like the famous and infamous Tuskegee Medical experiment — where hundreds of black syphilis patients were allowed to die with their disease untreated so that White scientists in that setting could simply watch and record the natural and unhindered progression of that disease until it created death in those patients.

That particular set of historic proof points for clearly racist behavior in the caregiving world provides a historical reinforcement to the people who currently have significant concerns that very high levels of us/them behavior might be somehow embedded in our care delivery system and in our care approaches.

The book *Ending Racial, Ethnic, and Cultural Disparities in American Health Care* deals very directly with some of those issues.

It is important to understand the perceived context for each group.

That particular Tuskegee syphilis study only happened once. So White Americans who hear or need about that study might cite that fact that it was a solo study and also might argue that the experiment itself, was an ugly and evil — but it was a completely isolated — anomaly.

In the context of the paradigm that exists on those kinds of discrimination issues for many White people, the clear fact and the historical data point that is relevant to their beliefs was that the specific syphilis study that was done in that time and in that place functionally was an anomaly — an outlier piece of data about an un-normal event that could be ignored.

Black Americans, looking at that same data point about those specific Tuskegee researchers, could argue that the care given there was not an anomaly, and that specific horrible and horrific study is just another clear piece of evidence for an overarching pattern of negative and discriminatory behavior toward Black people by the health care infrastructure of this country.

Both conclusions would be right. That syphilis research experiment was an anomaly. It was, in fact, an isolated study. There is no other comparable syphilis study. It only happened once.

Treating Black patients differently was also a behavior, however, that was clearly in alignment with an overarching us/them instinct-driven behavior pattern that has resulted for a very long time at multiple additional levels of care in this country for many Americans based on their race and ethnicity.

Even today, the evidence for medical care disparities in the U.S. is overwhelming. The Institute of Medicine wrote a very powerful report on care disparities in America back in 2003 that pointed out problems for care delivery in our country that we all need to understand.

Care differences and care outcome differences clearly do exist in this country between groups of patients based on the race and the ethnicity of the patients.

Bias, Behavior, and Biology Trigger Disparities

The book, *Ending Racial, Ethnic and Cultural Health Care Disparities in America*, points out that each of those very real and significant differences in care generally have at least one of three basic causes — bias, behavior, or biology.

The *Disparities* book points out that there are biological differences that can cause different risk levels for some diseases by race and ethnicity. That book also points out that behavior differences — particularly behaviors relative to activity levels and to unhealthy eating practices — can also be situationally linked to culture, race, and ethnicity.

That particular book also looks at the role pure Bias plays in a wide range of our current care disparities.

Bias is obviously a key differentiating factor for some care in this country. Some care is clearly biased... and that bias can create its own set of both care process and care outcome disparities.

That disparities book points out that some of the major care delivery differences — differences in care delivery that happen even today between groups of patients when the caregivers for the patients have consistent access to information about modern medical science — can be attributed only to racial or ethnic bias.

Bias Can Be Conscious or Unconscious

That bias by the caregivers in various settings can be conscious or it can be unconscious. But when African American males in some studies were half as likely to get the right treatment after a heart attack — and when minority kids with autism were half as likely to get referrals to the right specialty care even when the minority children were in the same exact care setting and were being treated for that disease by the same primary care doctors — then we clearly have bias in play.

When we see the role that bias plays in care differences, then we can understand more easily why many minority Americans might very reasonably interpret the Tuskegee horror story to be a pattern-confirming and bias affirming data point, instead of having that study seen as an isolated and sad care-delivery anomaly that can be ignored and forgotten.

Those particular issues are mentioned in this book in the context of the dangers we face today as a country, because the cumulative impact of all of those facts and the cumulative impact of all of those discriminatory circumstances puts us at real risk.

All of those patterns of intergroup behaviors create a dangerous set of emotions and beliefs. They all make it more difficult for us at this point in time to create the levels of intergroup trust we need to create if we want to put this country on a long-range path to intergroup Peace.

That underlying anger that exists today for many people, and the significant level of intergroup distrust that is felt today by too many people is a real danger for us all. The danger is real.

So when we look at the alignment trigger pyramid that is shown above, we clearly collectively face danger as a country and we face danger in many of our communities relative to those kinds of issues at this point in time.

We should understand that danger. We should point out that danger to all of us as a way of getting people to align in the interest of win/win outcomes, and to align in favor of a collective agenda of mission-focused Peace.

Trigger Two – Common Enemies Also Clearly Exist

The next step that brings people together on that alignment trigger pyramid is to have common enemies. That is also a very effective alignment factor.

That common enemy factor is also clearly relevant to us all today.

We very clearly do have common enemies to deal with who also should cause us to align in the interest of Peace. There are very real people in the world around us who hate America.

There are also very real people within America who are racist and sexist; who do not want us to build an inclusive agenda where all groups and all genders can be equally successful and can collectively thrive.

There are also people within various groups in this country who gain both personal power and individual psychological satisfaction from inciting conflict and from increasing anger and intergroup division.

Those people who deliberately and intentionally work to divide us constitute a common enemy to us all as well. Those people are embedded in our country at multiple levels — and their impact can be felt in a negative and threatening way in multiple settings.

We have people who want other groups in America to be in a state of conflict. We have other people who are aligned with other causes and other belief systems who are being called on by the leaders of their belief systems to do damage of various kinds in our country.

Terrorists exist — and terrorist attacks do happen. The Boston Marathon Bombing was a clear example of that behavior, with people living here who see America to be an evil “Them” and who, therefore, act in the damaging ways that people behave toward “Them.”

We can expect that people with those beliefs will do things to damage the people they perceive to be “Them.”

We all need to be clear in our shared understanding of the fact that those very specific enemies to Peace in our settings do exist. Their existence should help align us to function as an “Us.”

We need to be clear about the fact that we will need to collectively resist their attempts to damage us and to keep us from achieving intergroup Peace, or those enemies may actually divide us or damage us at multiple levels.

Common enemies do exist and their threat is immediate, constant, and real.

Trigger Three – Team Alignments Are Needed

Step three on the alignment pyramid is Team instincts.

When we function as teams, we can overlook and set aside other aspects of being divided in favor of achieving team objectives and goals.

This is very clearly a good time for us to activate several sets of our team-based instincts and behaviors. Functioning as teams in a number of areas can bring us together as well-structured and well-targeted teams to help us achieve some of the needed goals that we all should resolve together — as a team.

We need teams of people now in our various settings to do important things that we all collectively recognize need to be done.

We need to carefully tee up key sets of team goals and then we need to set up teams in our various communities and settings to do that work.

We Need Some Very Real Team Goals

Focusing on some very important and significant collective goals is a major first step in that team instinct activation process... because those goals can help us overcome and ignore our intergroup differences in the interest of achieving team success relative to those goals.

To make that process work well, we need national and local agendas that are targeted at accomplishing mutually beneficial goals. Then we need community based team behaviors activated in those settings to help us collectively and collaboratively achieve those goals.

Working together as teams to achieve those goals can be part of the curative strategy and part of the connective process, as well as giving us the benefits and positive results that we will receive when our teams actually achieve the beneficial goals we set for them.

Better Community Healthy Is a Good Team Goal

Health is an important area whose team successes are possible, and where needed results can be collectively achieved. We should be collectively committed to better health.

Our health today is not good. We are facing a growing burden from a number of significant and damaging chronic diseases.

Those diseases can, for the most part, be prevented or avoided. We can help each other achieve those goals. We can take steps to help each of us improve our own health, and we can and should take basic steps that are needed for us to achieve community health.

We can use teams in each setting to make sure that our cities, communities, schools, and work places all have areas where activity levels are safe for people and where on-going activity levels for people can be supported over time.

Activity is a good area for our collective focus.

The science of activity is improving almost daily.

We now know that activity levels are biologically extremely important to us all. We also know that activity levels are clearly economically important to us as a country.

We Need to Be a Culture of Healthy Eating and Active Living

Roughly 75 percent of the health care costs in this country come from people with chronic conditions. Our minority populations face a significantly high and very disproportionate financial and disease burden from those particular diseases, but all Americans suffer from the health burden and from the cost burden of those chronic conditions.

The science relative to those growing chronic health issues is increasingly clear. Behaviors are key.

Those chronic conditions that damage us so broadly are basically biologically caused for each of us by our own individual behaviors. Those chronic conditions can only be addressed effectively by a process of behavior change in key areas of our lives.

We need to help each other with the behavior changes that will facilitate better health for each of us and all of us.

Biological Victories and Functionality Miracles

Our full package of very expensive and highly debilitating chronic conditions is actually caused primarily by two damaging behaviors — (1) unhealthy eating and (2) personal inactivity.

We need to become a nation with a culture of healthy eating and we need to become a culture of active living in order to make us both happier and healthier as individuals and as groups of people.

We need to collectively understand why individual and team behavior in those areas is so valuable to us all.

The basic health benefits that we can receive by simply walking can create biological victories and functionality miracles that we all need to understand so that we can mutually support that walking agenda and that walking support strategy. We need to build and sustain collaborative community efforts that facilitate those specific behaviors.

Walking, alone, has the ability to trigger major levels of improved population health. Science has now discovered and shown that the human body needs to walk to be healthy.

Walking is key to health. Walking improves our body function, increases the flow of various needed body fluids, and improves our neurological functioning.

The health benefits of walking are good enough to be considered biological victories and medical miracles.

Walking Can Create Its Own Miracles

People who walk 30 minutes a day five or more days per week are half as likely to become diabetic. That has both medical and economic impact.

Diabetes is the fastest growing disease in America. Cutting the number of diabetics by half would be a huge victory for public health in America and would cut Medicare costs significantly. That major reduction in the burden of diabetes could be done, with walking as the main prevention tool.

Minority Americans are significantly more likely to be diabetic. Cutting the number of diabetics in our minority populations could help reduce some of the current very serious levels of disparity in American care and in care outcomes for our minority populations.

People who walk that same 30 minutes a day that reduces diabetes by half are also 40 percent less likely to have a stroke or a heart attack.

Those same people who walk are almost 40 percent less likely to have prostate cancer, colon cancer, or breast cancer. Cancer rates are much lower for walkers and cancer cure rates are higher for walkers.

People who walk 30 minutes a day five days a week also have faster improvement rates from depression treatment — with walking doubling the effectiveness of some anti-depressant drugs.

People whose DNA puts them at high risk of Alzheimer's generally have a major plaque build up that happens in their brains each year. The buildup is highest when the people who are at high risk are inactive.

That plaque build up cuts in half for people who have mild activity levels and the build up generally disappears entirely for those high risk people when they walk that same 30 minutes a day that cuts the risk of diabetes in half.

Biological science has shown us very clearly that the human body needs to walk to be healthy.

That particular piece of biological science and that health information is included in a book about instinctive behaviors and intergroup conflict because

we will have less intergroup conflict if we work together to improve our collective health.

Walking Is Very Local — So We Need Local Solutions

Walking is the best opportunity we have to do team based things in every setting and in every community to increase our ability to safely and consistently walk.

Walking is very local. We need local support for walking and we need all groups of Americans in all communities to support an agenda that creates a culture of people in each setting who walk.

We need teams of people to support walking in each community — teams that extend to the leadership of all groups in each setting — to figure out safe and convenient ways for people in each community and setting to walk.

We need to set a collective goal of all groups of people in this country being healthier — and we know that walking can help hugely to achieve those goals for our communities.

Our Food Intake Is Killing Us

We also need teams of people in each setting who are working on issues of healthy eating for each setting. Our food intake is also killing us. Obesity is becoming its own epidemic. We need to avoid intake of the unhealthy fats and sugars and we need more fish, fruit, and vegetables in our diet in order to control our weight and be healthy.

People from all groups in each community should create team efforts to set up better local food supplies and to encourage healthy eating by the members of all groups.

Again, cooperative and collaborative team-linked efforts are possible and desirable.

Food distribution sites and activity levels are both very local issues. Local issues lend themselves to local solutions and collective and collaborative local

solutions can help people from all groups work together for a common cause in ways that can increase intergroup understanding and expand intergroup trust.

Children's Brains Need Significant Support from Birth to Age Three

Probably the most important and the highest value outcome with the greatest overall positive result for people that is possible to achieve with collective and collaborative effort for this country — an activity and a life improvement strategy that can significantly help people from every ethnic and racial group in this country — is the issue of neuron development and connectivity for our very youngest children.

We need better neuron development and connectivity for all of our children in their first months and years of life. We should make helping every child in those months and years a collective priority for America.

In the first three years of life, when the most important levels of brain development occur for each child, the children whose brains are exercised develop stronger brains than the children whose brains are not exercised.

Brain exercise builds strong brains. That is a biological reality that is true for every child.

The children whose brains are exercised in those first months and years are better readers, less likely to drop out of school, and even significantly less likely to go to jail.

Neuron development for very young children might not seem like a logical topic to be included in a book about instinctive intergroup behaviors in America and achieving Intergroup Peace in America until we look at the science relevant to that issue and recognize how crucially important that topic is to the future success of many millions of Americans who are now facing lifetimes of failure because those specific development issues were not addressed for them at the crucial early development stage of their lives.

The books *Three Key Years* and *Three Essential Years* both describe that biological process and point how important it is for us to exercise each child's brain in those first months and years of life.

It is a pure and undisputed biological fact that our children from birth to roughly age three go through a very intense and a very high opportunity time when each of their brains is creating its own internal neuron connections. Billions of brain connections happen for each child in those early years.

If our children receive the right levels of stimulation and brain exercise from their family and from their surroundings in that very brief and very early time frame — if their baby brains are directly exercised in the right ways in that high opportunity time frame — the many billions of very functionally important neuron connections happen for those children.

Having those rich and robust layers of neuron connections can give each child much better brain functioning and it can even cause the exercised brains to physically grow.

Read, Talk, Sing, and Interact

Brain exercise can be easy to do.

Reading to your child, talking to your child, and singing to your child can all exercise a baby's brain.

Read, talk, sing.

The steps that are needed to directly exercise baby brains are clear. The lifelong negative impact that happens for the children who don't get that kind of read/talk/sing exercise in those first three years of their life is also very clear.

The key fact for all of us to understand is this — if that brief and very early opportunity to build those rich neuron connections is missed, it never comes again for each child.

The impact differences between brain exercises for those very young children and not exercising the brain of those children are so large for our children that they are hard to believe.

When those neuron connections do happen, the children whose brains are stimulated have many more internal connections. Those children have much larger vocabularies when they enter kindergarten. Those children have significantly better reading skills in their early school grades.

The children who have lower reading skills in the third grade are 40 percent more likely to become pregnant during their school years. Those children are 60 percent more likely to drop out of school.

A majority of the children who drop out of school in this country come from that lower reading skill group.

They are also 70 percent more likely to end up going to jail. Prison is a very high percentage pathway for the children who have low development levels at that early age.

People Who Read Poorly Are Much More Likely to Go to Jail

We have more people in jail than any country in the world. We have two and three times as many people in jail as any European country. Nearly 70 percent of the people we send to jail from all groups of people either read poorly or can't read at all.

One consequence of that reality is that the people in our prisons who have major reading deficiencies have a very hard time finding good jobs when they are released from jail.

More than 80 percent of the children in our juvenile justice system read poorly or do not read at all.

High school dropouts of all races and ethnic groups have a much higher level of being incarcerated.

We Need to Help Children in the First Three Years

The time to stop channeling children into that particular pathway to prison is the years zero to three.

The biological science is irrefutable. The most extensive neuron connectivity happens for all babies in those first three years.

We need to help all babies from all racial and ethnic groups receive the support they need in those first months and years to have better lives and to avoid those negative consequences.

That doesn't mean that we should give up on children after that age or that we should not focus on improving both our kindergartens and our schools. We need all of those educational settings to be strong and effective.

We did need to improve our available pre-kindergarten services — so that the children whose brains do get that early exercise can get maximum benefit from their pre-kindergarten years.

It Is Much Harder to Catch Up Later

After age five — even with special education efforts and with serious and focused educational interventions — less than 10 percent of those low scoring children ever catch up even to average performance levels.

Heroic work that is done by our grade schools and by our high schools for those children can only have a partial impact on the percentage of those low scoring children at that early age who end up dropping out of school or who end up going to jail.

We could cut the number of children going to jail by half or more if we could put in place the basic support systems that are needed to help all of our children — from every group — get the right support in those early years.

Our society, overall, would clearly benefit from having fewer people going to jail.

We have highly disproportionate numbers of our minority Americans in our jails. We need to break that cycle — and we need to reduce the risk of children going to jail by doing what needs to be done for all children in those early years when brain exercise creates strong brains.

We need to be sure that each and every child — from every race, ethnic group, and economic level — gets the right level of brain exercise in those first months and years of life.

Every child we save is a child we save. We need to do team-based things to be sure that we save every child.

Families will need to be a key part of the brain exercise reality for our children. Most parents do not know that brain development science now.

We need every single parent to know that science and that reality.

We clearly need all of the mothers and fathers in this country to each know that neuron connectivity opportunity in those early years is a biological and functional fact and to know that brain connectivity needs to be supported and enhanced for each child by exercising each child's brain in order to give each child the best choice of success in life.

If mothers, fathers, and family members all know that set of facts to be true, then adults of all economic levels and all job statuses can either directly provide that stimulation to each child or they can look to find support that can help their children with that set of processes.

The key is to make the interaction happen for each child and to make it happen in those early months and years when that interaction changes the entire trajectory of each child's life.

We Need Our Communities to Help Us Achieve Those Goals

A key level of resources that is needed to support this work for each child has to be the community. Team efforts can be very relevant to that community support process.

We need various kinds of community resources and we need community-based teams of people to help with this work.

Volunteers can make a major difference. Trained staff in each of the daycare settings could be a major supportive resource for those very youngest children.

Religious organizations can also each figure out ways of helping both their own children and helping the other children in each community with those essential and life changing neuron stimulation processes.

Educational institutions can also help in many ways — by educating parents and the community as well as by providing focused resources where possible directly to each of the children.

This is clearly a very important area where local people can function in both larger or smaller teams to work across group lines to make America the country where all children get the neuron connectivity and brain exercise support that is needed by each child to be “above average.”

Changing Life Trajectories Can Be a Labor of Love

We also need to look in each community to find other things we can do as local teams to make life better for all of us. We need to make team behaviors relevant for our alignment strategy in each setting and as a country.

We need team behaviors at multiple levels to help us create an American culture of us. Those collective activities aimed at ending chronic diseases and at improving neuron connectivity and improving learning abilities for children could be a great focus for collective team efforts and team energies.

Trigger Four – A Collective Sense of Us

We also need to very consciously create a collective sense of us. The fourth tier on the alignment pyramid calls for creating a sense of us as a tool for bringing various sets of people into a sense of alignment.

The strategy of creating a collective sense of “Us” is very basic and fundamental.

If we create an American sense of “Us,” and if we create a local sense of us in each community and setting, then the natural instinctive benefits that typically flow from us to us when those instincts are triggered will spread widely to all of the people who are included in the context of that deliberately expanded us.

It is good to be “Us.”

We like us. We trust us. We hold our ethical standards intact and we do things in ethical ways when we deal with us. People may lie to whoever is perceived in any setting to be them, but we feel instinctively bound in each setting to tell the truth to us.

We want us to win. We want them to lose. We each want our own “Us” — our team — to triumph when triumph is a possible outcome.

We need to build on that desire for each of us to win by creating win/win outcomes where all parties win on key issues important to each group. We very much need to have a sense that there is an American “Us” and we need to all want that American “Us” to win.

So, we need to build an American us that we all want to collectively win.

On 9/11, We Had a Clear Sense of Us

As noted earlier several time in this book, we each have the ability to personally relate to multiple definitions of us. We can be an ethnic us, a family us, a cultural us, a professional us, a religious us, a community us, and a national us.

When the terrorists flew their hijacked airliners into the World Trade Center on 9/11, we Americans suddenly had a very clear national sense of ourselves as a collective us. That sense was real and it was very powerful.

We no longer have that clear sense of us — and we should now take steps to recapture major portions of that collective identity.

That “Us” on 9/11 was based on our belief systems — not on our race or our ethnicity or our gender. It was an “Us” that was based on what we believed in as a nation at our very best levels of our shared idealism.

We need now to explicitly articulate those shared beliefs. We need to recapture that clear sense of us so we can give America the best chance of succeeding and surviving as a nation today and tomorrow.

We can do that if we focus our new definition of us on being the collective believers in a particular vision. We can be a people with a shared belief system that embodies our best and most enlightened values and aspirations.

The last chapter of this book deals with those issues and those specific values more directly.

At this point, in relation to the alignment trigger pyramid strategy, it is sufficient to say that a key part of our strategy as a nation and as a people needs to be to create a powerful, persuasive and cohesive collective sense of us.

Trigger Five – Mutual Gain

The fifth level on the alignment pyramid that was outlined in Chapter Twelve explains that people will come together in aligned ways if they believe coming together will help those people to achieve a collective and mutual gain.

Gain brings people together. People will come together and people will be aligned if there is a clear sense that the coming together process and coming together efforts will result in collective gain and in real mutual and material benefit.

Collective gain can be a very good motivator that can be used in several ways to help us be internally aligned in various settings and to come together as a country.

Workplaces invoke that particular collective gain alignment motivator with some regularity. Many of the very best leaders of businesses invoke a sense of us, build a corporate culture that reinforces the business goals of the organization, set up team agendas for performance areas where teams are useful and relevant, and then those leaders often create the expectation and the reality that if the business does well, the people in that business who are core to the business will also do well as well.

Bonus programs are obviously tied to that specific mutual gain alignment factor. So are stock sharing programs and stock options. Job security is also a type of collective gain.

Collective gain and individual gain both work well as motivators for many people.

For the country — looking at collective gain as a collective motivator — we need to collectively understand that if we do well as a very diverse country in continuing to be an economic leader for the world, then we will all collectively benefit as a country from our overall National economic strength and success.

We are better off as individuals and we are better off as a country in many ways because of our collective strength and because of our national economic successes.

It is not good for a country or a region to have a weak economy.

Nations with weak economies generally end up with many people who do not do well personally relative to their own individual economic status. Unemployment can create major problems for people.

Weak economies tend to abandon their less fortunate individual members. We need to work for a strong economy to avoid the negative consequences that would result from of a weak economy.

We All Do Well When We All Do Well

Our own collective economic success can easily be imperiled if we allow our growing diversity to weaken us.

Our collective economic success can be imperiled if we fill our prisons and empty our schools and if we end up with intergroup conflicts in multiple settings that weaken each of those settings.

Our economic situation can be strengthened, however, if we build on our past strengths to create even higher levels of creativity, innovation, and achievement for a growing number of Americans as the results of our next generation of American improvement processes.

Economic gain is a very legitimate collective goal and alignment trigger. We need to be sure that our economic gain benefits all of us who are part of the collective American Us.

We need leaders who understand the value and the necessity of shared benefit when we do well as a nation.

We need growing success for groups of people to be part of the American reality. We need to be a nation where people who work hard can do well.

We also need to be a nation where the people who need our collective help can receive that support with a sense of security that our safety net will be there when people need that net. Having a “net” in place is clearly an “Us” behavior that is a collective gain on its own merit. Eliminating the net in any setting tells people in that setting that they are considered by the people who made the decision to eliminate the net to be a “Them,” and not part of the collective “Us.”

We obviously do need to get our overall health care agenda as a country straightened out so people who do need care in this country can get that care.

Various paths can lead to that outcome. We need to make sure that we succeed on at least one of those paths in order to keep us all on board with our collective agenda of win/win outcomes for everyone on key issues.

Healthcare Will Not Reform Itself and *Don't Let Health Care Bankrupt America* both have some very direct points to make about those specific healthcare access and health care affordability opportunities, problems, strategies, and issues.

Overall, it is a good thing to create a clear sense of shared benefit on key issues by people as we move toward building a shared sense of “Us.”

Trigger Six – Shared Vision and Common Mission

The final and highest step on the alignment trigger pyramid that is outlined in Chapter Twelve of this book is mission/vision or loyalty to a leader.

We are not a country that builds its sense of alignment out of loyalty to a leader. Some countries follow that model. We take some pride in respecting our leaders, but not making leader loyalty a key driver for our behaviors.

In fact, we have term limits for our most senior leader. It makes a very powerful statement about our commitment to being mission based and not leader based that we only allowed our presidents to have two teams in office.

Our most recent presidents have not been entirely happy with that limitation, but it clearly tells the world that the top loyalty factor for us as a people is not to a supreme leader of any kind.

We tend to think of ourselves as a people united by our beliefs and not by allegiance to any person. That is, in fact, the alignment trigger we use today.

We believe that our highest level of alignment should be based on a combination of loyalty to our country and commitment to our country's ideals.

We practice enlightened patriotism — and that approach has been a very powerful alignment strategy since our country began.

That approach allows us to very easily accommodate our wonderful diversity as a nation.

The diversity that exists in our country at very basic levels can be turned into collective synergy and into shared alignment for diverse sets of people in very productive and creative ways when the diverse sets of people all come together based on having shared values, shared beliefs, a sense of shared and aligned belief-based missions, and a common set of belief-based collective objectives.

Believing in a common collective mission can create high levels of positive interpersonal interaction. That shared belief can also generate basic collective loyalty both to the mission and to the other people who believe in that same mission.

The final chapter of this book focuses on what we need to do to create a level of mission alignment for America that builds on our diversity and on our shared sense of who we are, and then aligns us all with a common and explicit set of shared values and a shared and clear sense of who we want to be as Americans.

That shared mission and those very explicit shared values — combined with a clear sense of our risks and an understanding of our shared danger, our common enemies, our team alignments, our overarching, values-based sense of us, and a sense that we can all collectively do well and prosper as an American Us — can all work together as a package to help us be a success as a people and as a nation.

We Need to Activate All Six Alignment Triggers

The six alignment triggers that were outlined in Chapter Twelve and that were just used as strategic alignment motivation tools in this chapter can each work on their own as stand-alone motivators. They can work even more effectively when they are used simultaneously and when they are aligned with each other in the right sets of supportive ways.

At this stage of the game — at this point in our history — we need to set up our own mission and our own vision so clearly that our sense of shared values motivates and guides us all — and we then need to do the things we need to do to make that vision real.

The next chapter describes a set of beliefs we can all use to collectively aspire to and achieve those goals.

Those goals are not an automatic and easy set of things to do.

But all of the positive things that are described in the final chapter can be done and each of the goals that are described in the chapter can also be done and we will all be better off when we do them.

CHAPTER EIGHTEEN

We Need to Be a Nation Unified and United by Our Most Enlightened Common Values and by Our Shared Core Beliefs

WE NEED TO be a nation that is unified and united by our common values and our shared beliefs.

We need to be aligned as a nation and as a people around our most enlightened and our most inclusive core beliefs.

The key factors that will bring us together and that will keep us together as an American “Us” need to be our collective and shared beliefs and our joint, collective, and individual commitment to a set of very clear and very enlightened values that we all agree to use to guide our lives.

We need to create a values-based “Us” that helps each of us and all of us achieve, succeed, and be included in the American Dream.

To do that well and to continue to succeed in that effort over time, we need to be very clear about what the core beliefs are that bring us together. Generic goodwill, positive shared feelings, and unfocused and vague good intentions will not be sufficient to give us the alignment levels we need at this point in our history to actually be a values-based American “Us.”

We need to have a clear set of core beliefs that are central to our vision of ourselves and to that alignment strategy of becoming an American “Us.” We need to be united, unified, and aligned by our shared core set of values.

In order to be united by those values, we need to have a clear collective sense of exactly what those core values are.

The following list of values is based on the core values that we use today — both formally and informally — to guide our behaviors and to create our expectations for how we interact with one another in our country today.

The Art of InterGroup Peace book describes that same proposed list of shared values in more detail and explains how we can use those specific values and beliefs to guide our lives and to create alignment in ways that trigger an instinct invoking, credible, and functional sense of “Us.”

That book also explains a process that we can use in the future to create additional values that we can add to this core set of beliefs that steer us now.

This penultimate chapter of this book on instinctive behaviors outlines the core values we use today, and describes each of them briefly to help create the context for what a values-based sense of “Us” can functionally rely on for its anchor beliefs.

We Need to Be Clear About Our Core Beliefs

There are no surprises on the list below. That is clearly not a new set of values. This list was compiled, not created. We all know and recognize each of these core values because we use them all now in various ways both to guide what we do and to define who we are.

These are the basic beliefs we use today to guide our functional national and local behaviors. Both informally and formally, those beliefs already underlie our most basic and most enlightened value sets and our most positive sets of behaviors for our country today. We use each of them now to create a context for how we function as a country and for how we function in all of the settings that constitute our nation.

American Values — Not Universal Values

The values that are included on this list are not shared across the planet. There are a number of other areas in the world that do have some very similar values,

but there are many other parts of the world that do not share those values or live by them in any way.

These are not universal, generic, or even commonly understood and generally accepted human values. They are specific values that explicitly — as an interconnected package — combine to make us an American “Us.”

The sister book to *Primal Pathways — The Art of InterGroup Peace* — explains that same set of values and commitments more completely and in more detail and explains how we can use those values to bring us all together as an American “Us.”

Our commitment to democracy clearly serves as the anchor and the baseline belief for the full and enlightened set of interconnected values that we share today.

Democracy

Democracy clearly leads the list of those explicit shared beliefs that aligns us today as an American “Us.”

We need to continue to build our American Us on the foundation of people who believe in Democracy to their very core. We need to be very clear about our support for that belief.

We need to anchor our culture and our nation on democratic processes and on democratic structures and behaviors.

We need to all agree to both believe in and to achieve government by the people, for the people — with our leaders chosen by ballot and not chosen by heredity, by force of arms, or by any of the many undemocratic leader selection processes.

Democracy needs to be a fundamental belief and it needs to be what we do to govern ourselves as a country.

We need to celebrate Democracy, honor its percepts and its practices, and we need to make it work. That commitment needs to continue to be a core and explicit value that we all share.

Our leaders need to be the defenders of Democracy and not a threat to the Democratic process.

Equality

Equality is also a key and fundamental current American belief that we all need to continue to share.

We need people who believe in the equality of us all — people who believe in inclusion, intergroup harmony, and who believe in basic equal rights and fundamentally equal status for all Americans.

No one is exempt from that sense of equality. No one is more equal and no one is less equal than anyone else in our belief system.

We need equality to be a basic and clear way we approach our laws, our behaviors, and our thoughts about who we are and what we can do.

Equal opportunity needs to be a key part of that belief system.

Merit

We also need to be a people anchored on merit — those who believe that we all should be able to work hard and that we should all benefit from our hard work.

We need to recognize, honor, and support achievement and we need to believe in merit and value our achievers.

Personal Accountability and Sharing

Our core set of beliefs needs to continue to be based on a belief in personal accountability.

We each need to accept primal, individual, and personal accountability for doing the things we need to do to be collectively individually functional and to be personally successful in our own lives.

We each should accept our own responsibility for doing what we need to do in our own lives to succeed and to be a participating member of our society and nation.

We need to be a culture of personal accountability.

We also need a culture of accountability that says the people in this country who will need help will get help when that help is needed. We believe in hard work and individual accountability — and we also believe that when anyone falls on bad times, we will be and are collectively supportive of one another.

Being collectively accountable is a key part of our personal accountability values and beliefs and it helps define us to ourselves as an American “Us.”

We each earn the right to be cared for by each caring for others when we can help others in their time of need. We need to take pride in our personal accountability for our own lives and we need to accept our role as an accountable member of a society that helps people who need help when that help is needed.

Freedom

We need to continue to believe strongly in freedom.

We strongly believe in freedom of speech, freedom of religion, and we believe in freedom for our politics and for our political, ideological, and philosophical thought processes.

We believe in freedom of choices for the key elements of our lives — freedom to choose what we study and what we teach, and freedom to determine our own aspirations for our own careers and avocations and for our own life paths.

We need to honor, respect, support, and defend freedom for each of us in order to guarantee freedom for all of us.

Inclusion

We need to continue to very deliberately and intentionally be a culture of inclusion — a culture that deliberately reaches out to make sure that all of our citizens have the chance to be included in the American Dream.

We need laws, rules, and behavioral expectations about fairness and opportunity that give us all a chance to be part of the new inclusive us... to be individually and collectively part of the American Dream.

We need to continue to believe in the American Dream and we need now to make sure that the American Dream is inclusive for us all.

We Hate Discrimination

As a basic set of core beliefs, we hate and oppose discrimination, bigotry, and bias.

We need to reflect those beliefs with our actions, our behaviors, and even our laws.

We need laws that outlaw intergroup discrimination and we need laws that ban deliberately and intentionally racist and sexist behaviors.

Neither racism nor sexism should be part of the culture and the behaviors that define and guide our American Us.

Absolutely rejecting racism and misogyny needs to be a core belief. We need values, laws, regulations and mutual cultural and behavioral expectations that outlaw sexism and racism and we need to believe and collectively teach and demonstrate that those are evil, un-American beliefs, values, and practices.

Religious Freedom

Religious Freedom has been a core belief from our earliest days and it needs to continue to be a core belief. It is extremely important for us to continue to honor, respect, and protect religious freedom.

We each need to be able to find our own pathway to our own beliefs — without people from other beliefs or without people in our governments imposing their choices and their religious or anti-religious doctrines and practices on anyone other than themselves.

We need to respect religion, protect the freedom of religion, honor religion, and not impose or restrict religion.

Innovation and Creativity

Innovation should also continue to be an anchor our core culture. To prosper, to thrive, and to be safe as a nation, we need to be able to continuously improve in what we achieve and do.

We need a culture for America that continues to celebrate innovation, enables and supports creativity, and brings together our diverse peoples and our diverse thinkers in ways that both honor and respect our diversity and that create innovative and interactive creativity levels that generate true synergy and enable true collaboration between all of our diverse components.

“Yankee Ingenuity” was a key, clear, and functionally important part of our collective culture as a nation in our earliest years. We need to continue to have the advantages that result from our ingenuity and from our collective and individual achievements.

Law-Based Society

We have been, from our first days as a nation, a law-based society.

Laws are extremely important to us today as a tool for building and sustaining the American “Us.” We need to be a society based on laws, not a society based on the rule of men or a society based on any other levels of individual authority.

We need to be a society based on the rule of law — with clear and just laws that are all enforced equally.

No one should be above the law and no one should be below the law and no one should be unfairly damaged or negatively affected by the law.

Justice

Justice is another foundational belief that we need to continue into the future.

Justice needs to be true justice — with justice enforced equally and clearly for all of us who are part of the American Us.

Our commitment to justice for all should be unquestioned, functional, absolute, and real.

Honesty, Character, Truthfulness

Honesty, character, truthfulness, and keeping commitments should also continue to be key parts of our shared universal value package.

We need to reaffirm our commitment to that basic founding set of expectations.

We need to be a culture that takes pride in keeping our word — not a culture that accepts, tolerates, or ever encourages and rewards untruths.

We need to have telling the truth be an expectation and a consistent behavior that we agree to and practice as both individuals and groups.

We need intergroup trust across all groups and intergroup trust is most likely to happen when we have intergroup truth.

Opportunity

Opportunity has always been key to the American Dream. We need to continue to believe in opportunity, to support opportunity, and we need to create opportunity.

We need equal opportunity for all of our people.

We need an inclusive economic and societal functionality that is based on creating equal opportunity for all of us in key areas — and we need an economic and societal functionality that is based on everyone doing their fair share, so that, overall, everyone is able to benefit from the work they do.

Human Dignity

Human dignity needs also to continue to be a key part of the American Us.

The core of our belief system needs to be a respect for the basic human dignity that is inherent in each of us.

We have had this value since our earliest days, but we initially extended it fully only to a subset of our people. Now, we need to extend full support for human dignity to every one of us.

We need to collectively respect that dignity. We need to insist that our basic rights should all be protected and we need to ensure that the protections we create for our rights and for our human dignity will be effectively supported and appropriately enforced.

Unenforced laws and unsupported beliefs too often fail to achieve their intended objective.

We need to enforce the laws that protect people's individual freedom individual liberty, and individual dignity.

As noted earlier in this book, we need to create the right levels of behavior for each of those key beliefs — and we need to implement and support that functional reality of equal rights and full opportunity with a combination of belief systems, laws, and cultural expectations that help make those goals a reality for people.

Mutual Winning as Our Shared Goal

We all need to be deeply committed to be an America where everyone wins by having all of the values that are listed in this chapter for each of us extended and available to all of us — with equal opportunity for all people from all components of our country.

We need to be clear, for the first time in our history, that our goal now is for us all to win.

We need to move away from win/lose expectations and we need to move very far from lose/lose expectations and we need to support creating win/win outcomes for all of us who are part of the American “Us.”

Having all parties win needs to be a core belief for all of us. Win/win needs to be our commitment, our strategy, and our goal.

That is not entirely a new belief for us because we have had it before in a more limited approach — with win/win only extended to people who were included in the majority group for our country.

We need now to extend that belief to all groups.

We will need to overcome some of our more negative and divisive instinctive us/them thinking to achieve that goal. We need to learn to be both accepting and pleased when groups other than our own primal groups do well economically, politically, and functionally.

Win/win values need to be constructed to create a situation and a reality for each setting that includes all of us so that we all can all benefit and so that we can all win.

When people in any setting sit down together to agree on creating win/win outcomes for all groups in that setting and then do the problem solving and the planning together that is necessary for those outcomes to happen, then all groups in each setting become explicit allies for one another and people from all groups become team members together in the interest of intergroup Peace.

Extending that context and commitment to all of us can and will create positive approaches and realities that will bring us together in important ways.

Collective Beliefs and Enlightened Behaviors Give Us Focus and Direction

There are no surprises on that list.

The values listed above are not a new set of values. They represent the best of the values we have used in various ways since we were founded as a country. We use those values in our most positive behaviors and our most beneficial interactions now.

But we generally do not think of them now as an explicit, focused, and interconnected package of core beliefs that we have all committed to as members of the American Us.

We do need to use this list — to help us be clear about what beliefs anchor us as a values-based “American Us.”

We can't create sufficient belief-based unity as a people by using a more generic, vague, and non-specific positive commitment to American ideals that has no specific component parts and that does not hold together as either a package or as clear commitments.

Being very specific about what we believe in at this point in our history is an important thing to do.

We need to reinforce and explicitly articulate our collective belief in a clear list of shared values at this point in our history so we can use those values and those expectations to guide us collectively into our future as a nation at Peace with itself.

We do need our society to be guided by clear values in ways that we can all trust and depend on so that we can all live by and commit directly and explicitly to use a clear set of basic beliefs that can guide our interactions as both individuals and groups.

Ideally, we can simply choose to use those core beliefs — based very directly on the core beliefs we already have accepted as a country — to guide our interactions with one another and to guide how we will govern ourselves as a country.

We Can Be Aligned or Divided

We have two basic sets of choices.

We can either be a people anchored and aligned through our shared beliefs, or we will be a people divided by race, ethnicity, culture, religious belief, or by other easy to use and emotionally seductive primal categories of intergroup division.

The temptations to tribalize and to become just another tribalized nation at war with itself are great. Those dysfunctional behaviors have a high likelihood of prevailing in any intergroup settings and defining both our thought processes

and our behaviors if we allow ourselves to go down the seductive and slippery slope to negative intergroup instinctive interactions that inherently exists in those settings.

Because we, as a highly diverse nation, cannot functionally and logistically be united as a people at this point in our history by our ethnicity, our race, or by any of the various culture-based intergroup categories that we can create in any way that will create functional safety and Peace for all of America, we need to be united by the only alignment factor that can rise above, transcend, and overshadow all of those more basic and primal categories of division.

We need to be united by our beliefs.

We can, in fact, collectively rise to the level of truly enlightened behavior when we are united by our enlightened beliefs. We can functionally achieve the most idealistic, ethical, and morally humane levels of intergroup and interpersonal interactions as a people that we aspire to achieve. But that will only happen if we are sincerely, morally, and ethically united by our enlightened values and brought together as a people by a clear set of enlightened beliefs.

Let's choose that path and that strategy for alignment and let's choose that path now.

CHAPTER NINETEEN

We Can Use Our Instincts, Cultures, and Personal Commitments to Create Real Peace

WE NEED TO use our instinctive behaviors, our cultures, and our core beliefs as tools to give us Peace in our time.

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

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

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

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

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

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

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

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

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

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

We Need to Create Trust Between People

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

Trust is important. Trust does not just happen.

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

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

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

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

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

Our own individual lives can become much more interesting when we have real friends from other groups and cultures and when we use that friendship to learn about the other cultures that we each have as our own personal life experiences.

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

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

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

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

We Need to Be Open in Our Commitment to Key Values

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

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

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

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

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

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

We Need the Values Embedded in Our Cultures and Our Laws to Prevent Regression

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

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

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

The risk of falling back to less enlightened beliefs and to more negative and damaging intergroup behaviors based on incidental and situational changes in public opinion or based on instinct triggered and instinct reinforced occurrences of situational and circumstantial intergroup conflict and intergroup stress points in any of our settings is very real.

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

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

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

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

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

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

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

The future will give us challenges to face.

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

We Need Our Sense of “Us” to Keep Us Together

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

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

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

Regression Risk Is Reduced If We Codify Expectations

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

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

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

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

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

We Need Clear Laws to Protect Key Values

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

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

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

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

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

We very clearly need laws to protect individuals from personal harm. We need laws that function to protect us from one another when any of us decides to damage other people or take their property by theft, violence, or by physical threat, violence, or brute force.

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

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

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

Given the opportunity, some people loot.

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

The overwhelming number of people do not regress or descend to sexually harassing or sexually abusive behaviors when the laws that deal with those behaviors are not being enforced, but some people do act in sexually abusive and harassing ways far too consistently and far too quickly if those people perceive

that particular set of negative behaviors is being allowed and is not being penalized or punished in any setting.

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

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

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

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

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

We Need Our Cultures to Support Our Vision

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

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

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

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

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

All Cultures Are Invented and Are Tools

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

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

People tend to feel both loyalty and allegiance to the key culture in their lives. That can be a very good thing for both people and cultures — but we need to make sure that those loyalty levels to our cultures are not so intense that they ruin or destroy people's lives.

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

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

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

We Need Leaders Who Make This Vision a Success

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

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

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

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

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

We Need to Protect Groups Without Damaging Groups – with a Commitment to Win/Win Outcomes

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

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

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

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

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

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

Instincts Need to Feel “Real” to Be Triggered

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

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

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

We Will Default Quickly to Our Old “Us”

If we don’t feel the new “Us” that we are creating in any setting is really an “Us,” then we will all simply tend to default to whatever old sense of us is that we each do continue to believe in to be real and to be valid as our own actual “Us.”

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

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

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

We Will Slip and Regress — So We Will Need to Forgive

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

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

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

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

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

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

Children Need to Learn Young

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

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

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

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

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

We need to show our children how absolutely dangerous, damaging, and destructive those very same fully activated negative intergroup instincts are right now, today, in far too many other places in the world where people are doing evil and damaging things very intentionally to other people under the influence of those instinct-triggered belief systems and those instinct influenced thought processes.

Children Are Taught from Birth to Hate the Other Group

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

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

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

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

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

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

Education Is Not Enough — We Need Emulation

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

We need to teach by example.

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

Children instinctively emulate.

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

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

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

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

We Need to Use the Internet to Create and Protect Peace

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

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

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

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

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

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

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

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

People Who Hate Peace Use the Internet Now

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

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

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

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

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

Knowledge Is Power

There are skeptics.

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

Some people actually want us to be inflamed and divided.

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

We Have Surprised the World Before

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

Knowledge is power.

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

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

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

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

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

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

Accountability Is the Accountable Path to Follow

We should make those choices in ethical, enlightened, morally responsible, and personally accountable ways and then we should each act accordingly to steer our own lives in those same enlightened, ethical, and merely responsible ways.

Personal accountability is possible.

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

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

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

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

The choice is ours.

We get to make the choice.

Let's choose Peace.

Let's choose Peace now.

ADDENDUM ONE

Gender Roles, Gender Instincts, And Gender-Based Discrimination

THIS CHAPTER WAS not an easy fit for the book on *Primal Pathways* — but the topic deserves to be discussed in the same context as our other sets of instinct-related behaviors.

So this chapter is being included as a major addendum to that instinct book. Those topics need to be understood.

We have an amazingly and painfully consistent pattern across cultures reaching far back into history everywhere on the planet to discriminate in multiple ways against women. That behavior pattern needs to be clearly understood so that we can deal with those issues in the future in an informed and effective way.

Societies have had very different rules and different roles for men and women going back to the dawn of history. The sad truth is that those rules and those roles have tended to discriminate against women in a wide range of ways that have included restricting functional status for women, and reducing life opportunities for women in almost every culture.

Women have literally been the property of men in many settings — and that continues to be the status of women in some societies today.

Women have not been able to serve in non-hereditary public office for most of history and women were not allowed to vote in most countries when countries began to allow people the opportunity to vote.

Women in our own country have only been able to vote for less than a century. It was a very tough political battle in our country for a very long time, to add even that very basic right for women to our laws and to our culture.

Women have been discriminated against in the ability to own and inherit property, to enter into many levels of legal agreements, and relative to holding many jobs and even entering many professions.

Women have been effectively banned for much of history from multiple professions — with many jobs and many work roles open only to men.

In our own country, we have decided as a culture to be significantly more enlightened relative to women in multiple ways. Progress has been made — much of it very recent. Women now both vote and hold office. Women no longer surrender control of their property to their husband upon being married.

Women in our country have legal rights to their own children, and we take that right for granted. Multiple other countries today still grant full legal control over children exclusively to the husband or to the man of the family.

We have women serving in our military today and we have relatively recently become one of the few countries that allows women in our military to go into combat. We now have women officers at all levels in our military.

We now expect mayors, governors, and U.S. Presidents to include women in their cabinets in key positions. That is a relatively recent development, but it is now fully and deeply embedded in our political reality and in our political expectations.

A male Alpha office holder in any significant executive setting who does not name women to cabinet positions today runs great political risk.

We have had a number of women governors, and an even larger number of women mayors. It used to make regional and even national headlines that were focused very explicitly on gender issues when a woman was named to serve as a police chief or a fire chief, but those appointments trigger only local interest now.

Our laws now make discrimination against women for hiring purposes clearly illegal. That is relatively recent progress. We used to discriminate very clearly by gender in hiring rules and regulations and now we only discriminate by hiring practices.

We see an increasing number of women in senior management jobs and in senior labor leader jobs. We have begun to see a growing number of women CEOs for major companies. That number is still a small minority of the people who hold CEO jobs for major companies, but it is no longer an absolute anomaly.

There have been some highly visible star performance women CEOs. The news stories about their performance levels still tend to point out their gender clearly and often — but more as a relevant fact and less as an outlier, stand-alone, independently newsworthy piece of information.

Sexual harassment of women in the workplace still happens today far more often than it should, but the harassment isn't as bad or as blatant in most settings today as it was a relatively few years ago.

Legal tools have helped with that sexual harassment issue. It is now against the law. Companies can now be both sued and fined for allowing harassment to happen in any work related settings. That legal reality has caused most corporate and organizational cultures to evolve in a better direction on those issues.

We do have a horrific number of sexual harassment and even rape issues going on in some sites and settings for our military — and that situation clearly needs to be addressed much more effectively than it has been by the people who lead our military organizations.

We obviously need to change the culture for those settings that allow that harassing behavior to happen. Culture change is almost always a key tool for enlightened behaviors in any settings where negative behaviors were condoned, accepted, or even encouraged by the old cultures.

Embedding a new enlightened belief explicitly into a culture is a good way to have that more enlightened behavior become an expectation in any setting.

We Do Not Have an Instinct to Discriminate Against Women

The patterns of discrimination that exist against women are seen across multiple settings reaching across the entire planet. Those discriminatory practices against women have been clear behavior patterns for generations reaching back in every setting.

For almost all areas where we see universal behavior of any kind, we can easily see the clear set of instincts that exist at their core. Our maternal behaviors, for example, stem from our maternal instincts. Our turf conscious behaviors stem from our turf instincts. Our hierarchical behaviors stem from our hierarchical instincts.

For women's issues, however, the situation is a bit more complicated. There isn't a single instinct that calls for discrimination against women. There is actually a bundle and a package of relevant instinctive issues that combine in often negative ways to adversely affect women.

Several basic instinctive behaviors and instinctive goals combine and work as a package to create the patterns of discrimination against women that we have seen for so many years in so many settings. That bundle of relevant instincts has impacts that manifest themselves in clear and explicit guidance factors relative to women in each of the cultures that we set up in every setting.

Our cultures are the tools of our instincts. Our instincts use our cultures to create behavior patterns that allow people in any setting to achieve their instinctive goals.

Our Cultures Discriminate Against Women

The obvious truth that we face is that our cultures discriminate against women. The specific components of our discrimination against women are each culture-specific — and those behaviors are not directly instinctive.

It is clearly both true and obvious that each culture discriminates against women in its own way. It is also true that each of the discrimination levels we

see in each culture has its own instinctive goals as their underlying source and their functional motivation factor.

The consistency of that discrimination that creates all of the rules we see in so many settings restricting the roles of women and limiting acceptable behaviors for women stem from a basic package of underlying instinctive, biological, and functional realities. It is useful to understand each of those underlying realities in order to understand why they collectively have the impact that they do have on the rules that are created by various cultures relative to expected behaviors for women.

Bias, Behavior, and Biology Create Care Disparities

The sister book *Ending Racial, Ethnic, and Cultural Disparities in American Health Care* describes the significant care delivery and care outcome disparities that exist today and explains those disparities in the context of three B's — Behavior, Bias, and Biology.

Some disparities in health care happen because of differences in behaviors by groups of people. Some disparities in care delivery exist because of explicit and implicit bias — both known and unknown — by caregivers.

Some differences in health care exist because there are biological tendencies that increase the risk for some conditions for various groups of people.

When we look at the differences in survival rates and the differences in disease rates by groups of people, we can see one or more of those factors at play in each of the disparities.

Likewise, for the issues of gender discrimination, we can see the impact of biology, bias, and behavior for the cultural expectations we have set and for the rules that have been created by cultures relative to women in all of those settings where discrimination happens.

Cultures Create the Relevant Rules

Our cultures are the implementation tools for our various instincts and our cultures have discriminated against women in a number of ways to achieve some clearly instinctive goals.

The instinctive goals that trigger discrimination against women are actually aimed, at their core, at increasing the survival levels of children in each setting and culture. In some unfortunately persuasive ways, the instinctive need for our cultures to survive has created some cultural expectations that discriminate at several levels against women.

That particular connection between the survival of children and discrimination against women is not always easy to see. Our cultures can be very creative in setting up expected behaviors and developing behavioral guidelines that are unique to each setting.

We have instincts to create marriage-like unions. Those universal instincts to create some kinds of marital unions exist for all people in all settings.

Every culture invents its own marriage rules — and those rules feel right to the people in each culture. They feel right to the people in each setting because one of the key and most important powers that cultures have over us is to make certain behaviors feel right exactly because those particular behaviors are very explicitly culturally aligned.

Our basic primal instincts — like our survival instincts or our parental instincts — each have the power to make certain behaviors feel right or feel wrong. Our cultures, as key tools for our instincts, also have that same power to make specific behaviors feel right or feel wrong.

Wedding Cultures Exist in Multiple Cultures

Marriage is a good example. The pattern we see is that each culture sets up its own specific marriage rules and its own marriage and wedding expectations.

In some cultures, like India, the marriage expectations for some Indians can make the marriage festivities themselves a major life event for the people involved. Families who can afford multi-day wedding feasts in India often have multi-day feasts and those events “feel right” to the people involved.

Vietnam has its own very relevant and very robust and highly visible wedding day culture that feels very right in Vietnam.

Major areas of China have wedding day cultures that are so elaborate that weddings have bankrupted Chinese families. Weddings follow health care expenses as the second leading cause of financial failure for families in some Chinese communities.

The instinct to create marriages and to delineate related marriage processes is universal. The cultures for each setting create expectations about weddings and marriages for the people involved — and the expectations seem like the right thing to do for the people in each of those settings.

We clearly also have our own wide range of wedding day cultures in our own country. We have a substantial bridal day industry that thrives on the existence of our own relevant wedding day cultures.

It can feel entirely right for us to act in those ways for our own weddings in this country when our own relevant set of cultural expectations is triggered for that process and that event.

Marriage Rules and Roles Vary by Culture

Our cultures not only guide us relative to the wedding event, they give us our core set of expectations about how the married couple will behave in key ways once the marriage, itself, is underway and in place.

In many countries, the sets of rules about behavior for men and women in marriage are extensive and rigid. Rules and roles are so clearly defined in some settings that they are almost choreographed.

We now tend to be more flexible about those expectations for marital behavior in our country. We used to have fairly strictly defined and clear

expectations about those roles for husbands and wives in this country — with the husband defined by law to be the head of the house and the wife expected to act in various supportive and subordinated ways that were part of our culture for wives at that time.

That set of expectations has significantly changed for most Americans. We now basically expect each married couple in our culture to create its own functional set of marital behavioral expectations and rules.

Our new flexible process to creating behavioral expectations for the role of each person that are marriage specific is clearly superior to our old rigid approach, but figuring out the roles for each couple today can sometimes be significantly more challenging than simply applying the old set of externally imposed and relatively rigid role assignments and gender-based behavioral expectations to each marriage.

Those old rules with their rigid rules and explicit roles for men and women basically existed for many years because of several functional reasons that each, at their core, related in important ways to our collective and individual survival.

Survival Issues – Particularly for Children – Created the Behavior Expectations

Our survival instincts are actually the key causes for the various cultural rule sets that have discriminated against women in so many settings.

The basic survival issues that have been the basis for many of the old sets of rules and expectations for women were pretty basic. Those rules for women were basically created by cultures to support behaviors that kept people alive and that protected our children so that survival of the group and the culture would continue for future generations.

Survival of the children of the culture was the key goal for many of the gender-specific behavioral rules created and used by each culture.

The logistical issues are clear.

At the most basic logistical and functional level — to collectively survive — we need our children to survive.

Survival for children takes considerable effort and involves multiple processes and approaches.

Our children clearly need many years of adult support in order to survive. Our children could not be more helpless at birth. It takes our children more than a decade to get to the point where they can survive on their own with little or no parental or group support.

The functional reality is that only a decade of support for each child is actually not long enough. Having both group guidance and support for children and direct individual adult support for each child creates higher levels of survival for children if that structured support for each child lasts at least until children reach their mid-teens.

That mid-teen support need reality is functionally recognized by our cultures. Each of our cultures tends to set up behavioral expectations and rule sets that put that support for each child in place and then keep that support structure in place until at least that mid-teen age level.

Families anchor that process. Clearly, the single most important, essential, foundational, and universal element and component of those culture supported systems for child survival has been our families.

Families Have Been the Key to Human Survival

Families are the functional key to human survival. Our cultures all reflect that reality. Our traditional cultures all create behavioral expectations and rule sets that support families in their key roles and functions.

Families are a key culture tool because each child needs a family to provide both food and shelter in order for the child to survive.

Each child also needs a family to socialize the child. Each child needs a family to teach the child the skills and the behaviors that are needed by the child

to interact successfully with other people and to become part of the community that is needed for future group survival.

Our cultures all provide extensive support for those child survival functions and processes that include a clear and major role for families. Every tribal and clan culture has very clearly defined rules and clearly defined expectations and roles for families and for family members.

That's where the discrimination and delineation issues relative to the role of women originate.

The rules that have been created by each culture to support families in keeping children alive tend to have key differences in several areas of expected behavior for men and women. Those differences in roles by gender exist for fairly clear functional reasons and tend to be very consistent from culture to culture.

Only Mothers Can Give Birth

Most of the gender specific behavioral expectation rules that have been created by each culture for men and women are anchored on two very clear biological and functional realities. One biological reality is that only women get pregnant and give birth. The other pure biological reality is that only women can nurse babies and keep babies alive in those early days, month, and years of each life.

Babies each very obviously need their mothers during those key time frames to survive. Our cultures create rules to allow those mother-specific functions to happen for our children.

Cultures create rules about expected behaviors that support mothers giving birth. Our cultures create rules and expectations that help give women the settings that are needed to do both early childhood feeding and early very direct and immediate childhood safety and protection functions.

Societies and cultures have rule sets and behavioral expectation that allow mothers to be with their small children and enable mothers to provide that level of protection and nourishment for each child in the early years of each child's life.

At the core survival level — the goal for each culture is to have children born in the culture survive, and to have women in the culture do what needs to be done so that survival for children is most likely to happen.

Families Need Someone to Provide Food

Part of that process involves getting food to both children and mothers.

To survive over time, families all needed to have on-going sources of food. In our earliest times, that food tended to be provided by a combination of hunting and gathering — with some food collected and harvested and other food pursued and killed.

To survive, families in all settings need to have adequate supplies of food. Both hunting food and gathering food processes were used to make sure that the food supply in primal settings was adequate for family survival.

Cultures tended to set up their own process for doing both hunting and gathering in the ways that were appropriate to each setting and to each situation.

Roles were established by cultures to make those functions happen. The roles tended to be different for men and for women.

The basic gender-linked patterns that tended to be created for those roles tended to be fairly consistent and obvious. Men in the most basic primal settings tend to be the hunters and the warriors. Gathering was done by both genders, but most gathering in most settings was done primarily by women.

Food preparation in almost all settings was an assigned role for the women. Women also tended to be the designated child-rearers and the primary child protectors in all settings.

Women in the earliest cultures also tended to have primary roles relative to creating and maintaining the living settings and creating and maintaining basic apparel for each family member.

Those basic sets of behaviors have been our historic pattern for all of our early cultures. Women gather, nurture, and nest. Men hunt, find major sources

of food, defend the nest, and also function as warriors when warrior behavior fits the situational needs of the group.

Those roles and functions tend to be reinforced for each gender by some differences in hormone production. Men tend to have higher levels of testosterone. Testosterone has been linked to aggression, territorial behaviors, and to some categories of sexual activity.

The impact of testosterone on behavior has both positive and negative consequences. The more negative consequences can trigger both conflict and sexually aggressive behaviors.

We have tended to use our cultures to create buffers and to build protections for people inside a culture against some of the more negative interpersonal impacts of those testosterone-linked and influenced behaviors.

Our cultures also give us tools to use to guide behaviors in ways that protect people in a culture against the most negative behaviors of other people in the culture. Cultures have their own rule sets against internal violence, internal assault, rape, and property theft that are intended to allow people in a culture to be situationally safe and to be secure in the context of their culture.

Testosterone triggers some behaviors that require cultural buffering to create internal cultural safety and comfort levels for culture members.

Women by contrast tend to have higher levels of estrogen as a biological influence. Estrogen tends to influence behaviors toward more nurturing and nesting functions and approaches and less toward physical aggression and violence.

Some functions tend to feel right more often for people with high estrogen levels and some functions tend to feel right more often to people with high testosterone levels.

The basic patterns of expected behaviors for both men and women in our traditional and primal cultures tended to have rule sets and functional roles that were reinforced at least some of the time by those sets of hormonal influences.

The Goal of Cultures Was for Children to Survive

Overall, the basic pattern has been for our cultures to create the rule sets for all of the main categories of behavior that are needed in each setting to keep the family intact, nourished, and protected so that the children in that setting can survive.

The pattern of creating our culture-based rule sets that function to outline and define expected behaviors for people in each culture is consistent and clear. We build the rule set for each culture and then we each tend to believe in and personally embed the rule set for each culture into our thought processes, and our personal and group behaviors.

We tend to enforce the rule set created by each culture in both formal and informal ways.

The rules and expectations that are created about key behaviors for members of a culture tend to be specific. Specific and explicit. We have a strong tendency to build explicit and specific rules. We have a strong tendency to feel right when we are acting in compliance with those rules and we have a strong tendency to feel wrong — and to experience stress at a personal level — when we act out of compliance with those expectations and rules.

Some Cultures Make It Illegal for Women to Interact Out of the Home

Those traditional rules have often created major behavior restrictions for women.

Because many of the rules that were created had an explicit goal and objective of having women be in the home caring for the children, cultures in a number of settings have even made it illegal for women to spend time out of the home.

Cultures have also generally tended to have rules and laws that have made it illegal and unacceptable for women to be warriors of any kind or for women to be active hunters at any level in the context of our hunting cultures.

Joan of Arc was burned at the stake in part because she failed to comply with that warrior expectation. She violated the rules of her culture by wearing military

clothing that was illegal for women to wear and by actually going to war in a warrior capacity.

That set of rules about women not going to war clearly evolved from basic guidelines that were created to have women stay safely at home rather than going off to be at risk in the context of conflict. The rules that were set up to support that goal of keeping women near their children in their home actually made wearing armor illegal for a woman.

The fact that cultures felt a need to create an explicit law forbidding women from wearing armor tells us clearly that some women would have chosen to wear armor if that law had not been in place. Cultures do not need to create rules to forbid behavior that would never happened on its own.

The need for that rule tells us that there was a need for that rule — and it tells us that cultures felt that their chance of keeping children alive would be enhanced if they made that behavioral expectation a rule.

We Tend to Perpetuate Cultural Roles

We generally do not remember in those settings that have clear cultural expectations on any topic exactly what thought process or what specific set of circumstances originally and initially caused our culture to create any given rule or any specific guideline about a given topic.

But we do tend to perpetuate the major rules that we create for our cultures in each setting with some vigor. We often become rigid and absolute in our enforcement of our culture-based rules.

We each tend to believe in the rules of our culture and we very often give those cultural rules the weight and the legitimacy level of revealed truth and the status of having both perceived and embodied ethical inherency and innate moral correctness.

So the various sets of rules that were created over centuries by multiple cultures to keep women at home providing direct survival support for the

children functionally started as logistical ways of supporting women in their roles as child raisers.

Those basic rules then simply were extended through the explicit building processes of various cultures into rules that made any behaviors by women that fell outside that set of culturally expected behaviors illegal, often subject to penalties of various kinds and potential cause for direct and possibly severe punishment.

Violations by women of some rules about those gender-specific behaviors have been punishable in some settings by death. That level of extreme and excessive enforcement for those sets of rules is still true in too many settings today where those roles are still in force.

The Rules Were Intended to Help Families Survive

We can clearly trace most of our rules about expected behaviors for both men and women back to those basic biological and functional realities — with the underlying theme for many of the gender-based rules being the need to have families exist and the need to have families succeed.

Those rules were created by cultures because families have clearly been needed for the children to survive and because each culture needs its children to survive for the culture to survive.

At this point in our history, we can obviously make some very different decisions about our rules and our expectations for both men and women.

Because those specific sets of gender-linked rules in their original form are no longer needed in the world we live in today to help children survive now, we can now set up cultures where the behavioral expectations for each gender are much less rigid and where the expected roles for both men and women better fit the wider range of roles that both women and men should have today.

We no longer need to create gender-linked behavior rules for men and women in order for families and children to survive.

Completely erasing any gender related restrictions for any activities or any functions that do not involve physically giving birth is the approach we are moving toward today in our country. That move to eliminating gender barriers relative to functions and roles for all basic areas of our lives is a far better approach for both women and men.

We no longer need those rule-based, gender-linked rules about roles for our children to survive.

Alpha Roles for Men in Families Was a Reward System and Incentive for Men to Stay with Families

Another very consistent set of behavior rules that have discriminated directly against women that have also been deeply embedded in our cultures have been the rules in almost all cultures that designated men to be the heads of families.

Having men be the heads of families is another remarkably consistent cultural pattern that was also originally intended to help children survive by enhancing the survival levels for families.

Families have been the key survival tool for children. The pattern we see across cultures has been that each family had a head... an Alpha family member. Each culture tended to designate a head for each family. That role was assigned to men in almost every single culture.

The male in each family tended to be officially designated by each culture to be the head of the family. Having men be heads of families was an extremely consistent pattern.

That rule set that had men serve as head of families clearly existed in all of those cultures for all of those years because that rule also helped families survive. That rule and that hierarchical role helped families survive in various cultures by keeping men from leaving families.

The goal for each culture was to keep men from deserting their families. Cultures did not want men to desert families. If the male in a family in any setting decided to abandon his family, then the food supply for that family

would very likely be threatened, the protection levels for the family would be reduced, and the survival of the family would be at higher risk.

Protection levels and food supply levels for family members would tend to be reduced for each family if the men who provided the food and the direct and immediate protection for each family left the family. A family with less food and with less protection would tend to be a family with a more problematic future.

So cultures created expectations, rules, rewards, and even penalties that were all intended to keep men from deserting families.

At an extreme level, the knight in shining armor who defended his lady against encroaching dangers was the functional model that societies officially expected from their male members. Men in each culture tended to have their personal honor tied to their ability to define their family — both within their community and against outside threats.

It was important for our various cultures to create some kinds of functional realities where the adult male in each family did not abandon the family and where loyalty from each male to each family kept the food supply intact for their family.

It can take a lot of work for a very long time for a male to supply food for a family. Working hard is not its own reward.

It can also put a man at physical risk to have to defend his wife and his family from various kinds of threats and abuses inside a given setting or community.

Some levels of rewards were needed by cultures as ways to incent male behavior toward loyal and continuous family linkages and toward persistent and on-going family support.

Abandoning families was primarily a male-related problem for cultures. Mothers tend to need less additional cultural enticement to maintain their personal and immediate family connections and their family-linked loyalty levels.

Mothers tend to have strong maternal instincts and strong parent-child bonds that keep the mothers linked to each family in a secure way in every observed setting. Those are very powerful and effective instincts.

The number of mothers who abandon their children has always been extremely low. It almost never happens. Several powerful instincts are a factor in that maternal behavior pattern.

Sex and Power Can Function as Incentives

Paternal instincts do also exist and paternal instincts also incent and encourage beneficial behaviors — but paternal instincts often do not have that same power to create the kinds of permanent, consistent and dependable family links for many men that maternal instincts create for women. It is, sadly, not rare for men to abandon their families.

Cultures recognized that problem and cultures dealt with that reality very directly by building specific sets of expectations, benefits, and rewards for men that were collectively aimed at keeping men linked to their families.

To keep men in the family and to keep men providing both food and protection on an on-going basis for their family, almost all cultures created very specific sets of benefits, advantages, and rewards for the men who stayed with their families.

Having men in Alpha positions in each family created one set of rewards. Limiting sex to marriage created another set of rewards.

Sexual relations have been an extremely useful incentive that cultures have used to cause men to form families and to incent men to stay with a family once the family has been created.

Sex Was Only Available After Marriage

The general pattern that exists is for almost all societies to have very strict rules that limit sex to marriage. Traditional cultures usually only gave men guaranteed and legal access to sex in the construct and in the context of a marriage.

Sex drives in young men are at their peak in the years when most cultures allow marriages to happen. Men who wanted sexual relations at that point in their life needed to have a wife and needed to be in a marriage in almost all cultures in order to have sex be a part of their lives.

Men who were single in most societies were officially expected to be celibate — and only men who were married could have legal and approved access to sex in most settings.

That entitlement context for men who are married to have sex in marriage created rules in some cultures that made it very clear in their behavioral rule set about sex that a man in a marriage would be entitled to have sex when the man decided to have sex.

If a major goal for each culture was to have families survive and to keep the man in the family so that the family is able to protect and raise the children they create, then sex was one tool to use that cultures often used to achieve those goals.

Laws across a wide range of settings and traditional cultures have made it very clear that men who wanted to have sex needed to be married in order to have sex be part of their lives.

The Combination of Sex and Power Kept Men in Families

That combination of sex and power was a very effective set of incentives created by cultures to keep men in families. The sexual incentives were situationally very powerful and the Alpha power incentive had on-going functional components that lasted for each man in the context of a family for a very long time.

Many men aspire to Alpha status. Alpha status is a very powerful instinctive incentive.

We have multiple levels of Alphas in our world. Alpha status can create various levels of psychological and physiological rewards whenever and whenever it is achieved.

Testosterone levels tend to be enhanced by Alpha status.

Nations have chief executives. Tribes have chiefs. Clans have clan leaders. Families have heads of families.

All are Alpha.

Each of those settings creates its own flow of benefits and each generates its own direct and continuous positive reinforcement for the person in the Alpha position.

Other chapters in this book and chapters in *The Art of InterGroup Peace*, *Cusp of Chaos*, and *Peace In Our Time* describe the role and the function of group Alphas at greater length — describing their roles and their relevant instinctive behaviors.

The same basic pattern of behaviors and rewards is true for family Alphas. Men in most cultures are the heads of families and men who are heads of families get the basic benefits — and the basic responsibilities — that the Alpha role entails for each of those settings in each of those cultures.

Men Are Less Likely to Abandon Families When Given Sex and Power

Men are less likely to abandon a family if the family is the only place and the only setting in the world where each man's Alpha instincts can get activated, rewarded, and reinforced.

Men are also less likely to abandon a family if that family is the only place a man can legally have sex.

A combination of those two reward systems helped keep families intact and supported by their male members in multiple cultures for a very long time.

A man who stayed with his family in all of those basic cultures could expect both sex and power as the rewards for that commitment and that behavior. Alpha status and sex can both create their own levels of attraction, and they can each even set up their own form of addictive behavior.

Men Also Support Families from Love and Commitment

Men also stay with their families and men also support their families because of love, commitment, affection, loyalty, and accountability. Many men support their families for enlightened motives and deeply held personal and ethical beliefs that go far beyond either sex or power.

Men stay with families out of commitment to the family they are part of. Many men identify strongly with their families and act in accountable and loyal ways to the families they are part of.

A wide range of responsible, accountable, and loving behaviors happen for many men — and that fact is a great benefit to the families of those men.

It is not accurate to say that men only stay with families for sex and power. That would be an insult to all the men who stay with their families because they love their families and who want to care for and protect their families.

It is also true that cultures have consistently reinforced those positive motives by creating bribes for men to enter into family settings and it is obvious that traditional cultures have used both sex and power to keep men in their family settings.

Women Tended to Focus on the Home and Family

As a result of those Alpha incentives for men, women generally have not been the official heads of families.

Women, in the context of those traditional cultural rule sets, did not generally hold the official Alpha role in their family settings. Every family in its own setting inevitably worked out its own actual internal roles and functional rules — but those internal rules and roles were created in the context created for gender behaviors that are set up by each culture.

Each married couple in any culture always works out its own internal family balance of power. But the official legal status in almost all traditional settings has been that the men were the formal and official head of each family.

Men Have Also Been Alpha in Other Settings

Having men serving as the Alpha head of all families in our legacy cultures has been paralleled and echoed in having men also be the head of clans, tribes, nations, and religions in all of those settings.

That pattern of having men in all of those Alpha roles does not mean that women do not handle and perform basic Alpha functions well. Women can obviously actually do Alpha roles well. It is not a skill issue.

Women who do take on the Alpha roles in a wide range of settings clearly can do that job with great skill and significant success.

Queens have ruled nations well. Some queens have ruled and created empires. The ability of women to be Alpha and to be good at being Alpha is not and has not been the question.

The limiting issue for having women functioning in those various Alpha roles has been that traditional cultures have usually not allowed that particular role for women to happen. Heads of states, clans, tribes, and families and even religions in all traditional legacy cultures have been very consistently men.

Women Alphas have done very well in multiple key Alpha roles. Interestingly — looking at parallel instinctive behaviors that exist in other species — chimpanzees tend to have an Alpha female for each clan that generates a particular package of hierarchical group behaviors. Horse herds tend to have lead mares that also have clear and consistent leadership roles for each group of horses.

For humans, the issues that deny Alpha status to women are cultural — not instinctive, functional, or genetic.

So when our cultures in any setting do allow for women to function in Alpha roles, the group dynamic changes and the women in those roles do those functions with as much or as little skill as men.

Women in Alpha Roles Also Activate Alpha Instincts

In the more enlightened cultures where those barriers to Alpha status for women have been reduced or eliminated, women tend to take on those roles in situational settings and women who take on Alpha roles tend to generate packages of Alpha instincts, thought processes, and psychological rewards that look very much like the same instinct packages for men.

Women in Alpha roles also tend to take on a sense of territorial alignment and turf protection — and many women who achieve Alpha status tend to have the same kinds of affinity for — and even addiction to — Alpha status as men.

The skill sets needed to be a group leader in our traditional gatherer situations are often slightly different than the skill sets need to be a successful leader in hunter/warrior settings — but both sets of leadership approaches can work well for people of either gender.

We have a couple of instinct supported leadership styles and approaches that can both generate success in leader roles. We have always needed leaders for both our hunter and our gatherer group functions.

The hunter leadership style tends to be more directive and authoritarian. The gatherer style tends to be more participative, inclusive, and collaborative.

Both styles can work well to succeed in leadership roles.

Queens and Empresses have run great nations well — and have done it with full support once the people in each setting understood clearly that the Empress or Queen actually had legitimate function and legitimate functional status as the rightful Alpha for that setting.

Once the people in a setting recognize that the Alpha position for their setting has been filled, the gender of the occupant becomes functionally irrelevant.

Once that perception is that the lead position has been filled, then any leadership legitimacy issues that might exist in a setting fade and — like any

other paradigm change — people often can't even remember in a very short time when that particular paradigm and reality did not exist for them.

The new normal becomes the new normal relatively quickly if it is clear that the new normal is, in fact, the new normal.

Alpha Issues Are Not the Most Damaging Areas of Discrimination

Limiting career patterns and work roles for women and having men serve as heads of families and as heads of various groups have not been, however, our worst sets of discriminatory behaviors toward women.

The Alpha role issues and the hunter/gatherer/nurturer role assignment issues that have created many of our problematic discrimination problems relative to women have actually not been the sets of biology-linked realities that have created the highest and most damaging levels of discrimination against women in many cultural settings.

One other biology-linked factor has created some extreme and even cruel restrictions, limitations, and very direct oppression for women in a number of settings.

That additional set of biological realities has also created restrictive cultural rule sets in almost all settings and has created some very onerous and damaging sets of restrictions, boundaries, and even levels of repression for women in a wide range of settings.

The relevant biological reality that has driven a level of negative, restrictive, and sometimes repressive behaviors across cultures against women is the fact that every woman knows with a high level of certainty which children are her biological children — but men obviously have less biological certainty about their own direct parentage situation and status.

Marital Fidelity Provides One Level of Parental Assurance Protection

Until relatively recently, men very often could not be absolutely certain that the children who were born to their wives were biologically their own children. If a major goal of cultures in all settings is to keep our families intact, it is clearly true that a man is more likely to be linked with a family and more likely to feed, shelter, and protect his family if the man believes that his own children in that family are actually biologically his children.

There has not been a process of assurance that has had absolute certainty to it. It takes a very brief time for a woman to become impregnated by someone other than her husband. The sheer logistical risk level that exists at a purely biological functional level for a man's children to actually have another father actually very real.

It can happen. It can happen and the man who thinks he is the father of a child may not know that he is not, in fact, the father of the child.

To create a higher level of certainty about undisputed direct parentage levels for men, cultures have almost all created various rules that are intended to keep women in each family setting from being impregnated by other men.

The most common set of rules that is used by cultures for that specific purpose and to achieve that particular goal is to simply require and expect marital fidelity. Virginity tends to be highly prized across multiple cultures and absolute marital fidelity tends to be a clear and strong expectation in all cultures who have marriages as part of their culture.

Legacy cultures have very consistently and very explicitly mandated that sexual fidelity is the only legal and ethical sexual behavior allowed for married women. Women were expected to avoid sex entirely until marriage in almost all cultures — and then women were expected to only have sex with their own husband and to only have sex with their husband after the marriage.

Married women who had sex with someone other than their own husband have been acting illegally and have been subject to severe penalties or punishment under the rules and the standard practices of most legacy cultures.

Many cultures have also had relatively strong expectations for male sexual fidelity. Some cultures are less strict about fidelity for men, but all of our legacy cultures have been very strict and very explicit relative to expected sexual fidelity for women.

Infidelity Can Be a Sin and a Criminal Act

Most cultures consider infidelity to be both a sin and a criminal act. Punishment for infidelity was expected and it has often been severe.

Even in our own country, for a very long time, it wasn't considered to be murder if a man killed his unfaithful wife or if a man killed his wife's lover if the cuckolded man actually caught them in an actual act of infidelity. Those laws existed just a few years ago. They are gone now — but shooting your spouse's lover in the act of sexual congress was once a legal thing to do.

Men are allowed to have more than one wife in some cultural settings. Men with more than one wife are allowed and encouraged to have sex with each wife. But the rules about the marital fidelity requirements for women and the rules that are still held in place about exclusive sexual behaviors for each wife are never relaxed at any level for any woman simply because the wife is in a polygamous marriage situation.

So marital sexual fidelity has tended to be a clear expectation for women in all cultures. Those various rules and behavior expectations about sexual fidelity for wives exist in all of those settings because their clear goal is to give the man in a marriage comfort and security that the children he is raising, feeding, and protecting are, in fact, actually his own children.

Some Cultures Functionally Imprison Women to Ensure Fidelity

Some cultures have gone far beyond simply requiring marital sexual fidelity as an assurance of paternal linkages and security. Some cultures have set up much more restrictive behaviors for women that can actually make it illegal for women to even talk to a man who is not her husband.

Women in some settings have been physically isolated and locked away from exposure to anyone who isn't their husband or a direct family member.

The most restrictive of those kinds of settings functionally imprison women in their own houses once the woman is married.

Some of those same settings also tend to behaviorally and functionally imprison women before the women are married. Unmarried women who talk in forbidden settings to men who are not their family members have been punished and even killed for having what are considered to be — by a very strict culture — completely wrong and unacceptable direct male contacts.

Brothers have killed sisters for simply having those unacceptable contacts with men and for “defaming and dishonoring” the family through those contacts.

“Honor killings” have happened for centuries and they are happening in too many settings today. Pakistan, alone, has had over a thousand “honor killings” in the past year.

Those levels of restrictions take the rules and values about sexual fidelity that are embedded in those cultures and impose them in a dysfunctional and deeply damaging way on real people who are alive today.

Those culture-linked behaviors that allow and encourage people to do evil things to those women are an excellent example of why we have to consider that some cultures have particular features and specific elements and functions that are wrong and that need to be changed as key components for the future of those cultures.

Our Country Has Become Much More Enlightened

Our own country has abandoned almost all of those historic and traditional restrictions on basic behavior levels and functional roles for almost all of our women. The range of acceptable and legal behaviors in those areas for women in our country today actually could not be much wider.

A combination of birth control protection and less restrictive cultural mores have created a behavioral environment where both married and unmarried adult

people can have consensual and non-commercial sex with whomever they want to have non-marital sex with without violating any laws or facing any penalties.

Many people have strong ethical opinions about various aspects of sexual behavior, but explicit restrictions on consensual sex between consenting adults are not currently embedded in our laws.

We do have very explicit marriage laws in our country, but marriages are no longer the only legal pathways to sex and our marriage laws are intended more to protect the status of women instead of restricting the status of women.

We now have child support laws that we use as our culture's current tool for keeping men linked in a supportive way to the actual families where the men have sired offspring. Those laws are not perfect, but they do function to create a link between parentage and some basic levels of resource-linked accountability by fathers of children to the children they have created.

We Have Modernized Our Sex-Linked Expectations

Our divorce and alimony laws are our cultures way of making sure that children of broken homes and former spouses can both continue to be fed. We don't restrict or grant sex as part of that support package.

So we have very different expectations about behaviors for both men and women in many areas where we used to have constraints, restrictions, and punitive consequences.

We have modernized our expectations significantly. We now deal with sexual issues and sexual behaviors as a topic to be resolved between people and not as a topic to be resolved by our laws.

We have progressed to the point where we accept sexual behavior as a set of instinctive interactions that we allow people to make direct and personal decisions about — and we each can decide what feels right and what feels wrong to us in our sexual interactions and in our marital relations using our own personal values, beliefs, and aspirations.

We have reached a level where we believe that people can make consensual decisions about their sexual interactions based on their own values and desires and not based on rule sets created by other people.

At the other end of the continuum, even at this point in human history, we still see honor killings in other countries that are happening today to women for things as basic as a situational and symbolic violation of simple intergender contact rules.

We Need to End Sexual Harassment as a Behavior

The one key area where we still need very clear laws relative to sexual behavior and where we still need to make progress as a country relates to the issues of sexual harassment.

We have progressed to making consensual sex legal. What we now need to do is to protect people against coercive sex. We need to keep people from imposing their sexual behaviors on other people.

Too many people — without restraints on sexual coercion — force other people to do sexual things against their will.

That should not be allowed to happen.

That is a very clear area where we need our cultures now to create rules that protect us all from specific negative and intensive sexual behaviors and where we need to do a better job of enforcing the rules about sexual harassment that we create.

There are too many settings where people feel sexually harmed or sexually coerced — and we need to put in place a combination of expectations, cultural guidelines, and enforced regulations to end those levels of harassing behavior.

We Need to Mitigate and Prevent Harassing Behaviors

There are clearly some instinctive behaviors that exist for some people relative to sexually intrusive and abusive behavior that need to be mitigated and prevented

for those people by a combination of societal norms and enforced behavioral expectations.

Sexual harassment tends to happen for some people in those settings where laws and rules against sexual harassment either do not exist or are not enforced. We need to have enforcement of our harassment rules at levels that are both real and perceived to be real in all settings.

When laws and cultural expectations about sexual harassment are not in place, some very negative behaviors can and do happen.

In times of intergroup conflict — particularly intertribal conflicts — rapes and sexual abuse tend to be a common occurrence.

In various settings in the world today, some men who are freed by either riot situations or by war settings from normal societal bounds against those destructive and damaging behaviors too often descend into rape or sexual abuse as a situationally triggered behavior. That is a sad, disgusting, and horrific reality.

In some conflicted intertribal settings, women are being captured and sold into sexual slavery. Those issues and those situations are discussed in more detail in the sister books *Cusp of Chaos* and *Peace In Our Time*.

It speaks very badly for the gender that does the vast majority of the rapes that they occur far too often in those kinds of settings where those opportunities exist and where various restrictions on sexually abusive behavior are not being enforced.

Our Cultures Need to Make Sexual Relations Safe and Mutual

Sexual relations can be one of the great joys, wonders, and blessings of life — and sexual relations can also be an area of pain, damage, and clearly intentional evil behavior.

That is clearly a key area where we need our cultures to create the context that is needed to make sexual relations a benefit for people rather than a burden or an attack.

Consensuality needs to be a cultural foundation for us all.

Mutual consent for sexual acts and having sexual acts limited to adults needs to be an absolute expectation. We need to embed those values and those expectations into our personal ethics and into our rule sets.

We need to effectively enforce that set of rules. Harassment, assaults, and rapes all need to be forbidden, outlawed, condemned, prevented, and punished.

As we go forward as a nation, we need cultures in all settings whose gender related components recognize equality, inclusion, and opportunity as foundations for our beliefs, our values, and our behaviors.

We Need to Build on Our Most Enlightened Beliefs

We need to build on the most enlightened behaviors and expectations that we have. We need a culture and we need collective expectations that protect us against a recurrence of our worst gender-linked behaviors and functions.

We also need to recognize that our consistent, pervasive, and historical discrimination against women that has existed in so many areas and so many ways did not emerge from an actual instinctive drive to be misogynistic.

All of those restrictive rules and restrictive roles for women actually were based on a series of explicit culture-specific manifestations of negative behavioral expectations that have combined badly in too many settings to create truly negative consequences for women.

The original functional goals that were the root cause for those rules and gender-linked restrictions were to keep children alive by keeping families alive, intact, and strong.

Cultures believed that keeping men in families was better than having men leave families and abandon the children they have created. Rules and rewards were created by those cultures to give men reasons to stay with their families.

We now can deal with those basic sets of key child protection issues in other ways and through other venues and approaches that also protect our children.

We Need Absolute Equality, Freedom, and Opportunity for All People

We need to have a culture for this country that has absolute equality, freedom, and opportunity for every segment of our population.

We need to eliminate discrimination by group. The groups who we include in that protection need to include groups defined by race, ethnicity, culture, gender, and gender preference. We can't meet our goal of intergroup Peace for all of us until that Peace includes all of our groups.

We have made great progress on our intergroup discrimination issues relative to women. That work isn't done — but it is moving in the right direction — and it is very possible to do.

We also need to make those same levels of progress relative to issues of gender preference. We need to not discriminate in any ways against our gay, lesbian, bi-sexual, and transgender communities.

We need to use our cultures and our belief systems as part of the strategy to achieve the goals of inclusion and equity for us all.

To use our cultures and our instincts most effectively to guide us to enlightened behaviors and a future of intergroup Peace for America, we need to understand how our instincts actually guide, steer, and choreograph our behaviors.

That is the next chapter of this book.

What gives instincts their power?

That is a useful thing to know.

ADDENDUM TWO

Tribes and Clans Unite Us and Divide Us in Many Settings

TRIBES ARE EXTREMELY important at many levels in many areas of the world.

The basic organizational model that people use in most of the world to define who each person is, and to define what basic group based alignment each person has, is the tribe that each person is a member of.

Tribes do not exist in all settings, but where they do exist, tribes very often give people their most important group related alignment and their most relevant sense of group identity.

Americans tend to seriously underestimate the role that tribes play in many other parts of the world.

Most nations have a legacy of tribal behavior. Many nations today have large numbers of people who define themselves more as members of their tribe, rather than defining themselves primarily as citizens of the nation they live in.

Tribal behaviors and our entire sets of basic tribal instincts are hugely important in major parts of the world. Anyone who looks at Iraq, Pakistan, Syria, Nigeria, the Congo, the Ukraine, Sudan, Sri Lanka, the Philippines, Russia, China, or India who doesn't understand how much of the internal conflict that exists in all of those settings today is actually simply conflict between clearly defined tribes, doesn't understand at all what is really happening to create very real and very important intergroup issues in all of those countries.

People tribalize in almost every area of the world. People who are in tribes in every setting tend to identify at a very basic level with their tribes. Tribal membership activates several levels of basic instinctive behaviors. Those basic

behaviors tend to shape people's lives and can even give purpose, direction, and meaning to people's lives.

Tribes give us an instinct-linked sense of group identity — and loyalty to our tribes gives people clear channels for our instinctive need to have a level of allegiance to a group larger than ourselves.

Tribes help us define who we are and then also help us define who we should be aware of and who we should dislike or fear.

People in tribes tend to feel a clear sense of alignment and loyalty to their own tribe and people in tribes tend to feel a clear sense of separation and opposition to people from other relevant tribes.

Tribal alignments everywhere trigger basic and very primal us/them intergroup instinct thought processes and behaviors.

Those instincts can create very negative intergroup behaviors that have very close alignment and ties to people's tribal affiliations and to people's tribe-linked belief systems because we define our own tribe to be "Us" and we define the other tribe to be "Them."

Tribes fill both those organizational and alignment roles, and those intergroup interaction divisiveness roles in significant ways in all multi-tribal settings.

Our News Media Usually Misses the Point

Our news media usually very badly misses and does not see or understand the existence and relevance of tribes in reporting about local intergroup conflicts.

Our media is capable of giving abstract and often very confusing labels to what are clearly tribal conflicts and tribal wars.

They seem to believe that political parties are at the heart of many conflicts and that religions are at the heart of others.

When you drill down into the actual political parties in each setting, they tend to be tribes — with all of the people in one tribe in one party, and all of the people in the other party actually members of the other tribe.

In a very similar vein to our usual journalistic approach, our diplomats and governmental leaders often go to great lengths to avoid naming tribes that are relevant to the conflicts in the various intertribal settings.

Government Officials and Diplomats Also Avoid Naming Tribes

Our news media and our diplomats both sometimes mention “sectarian” issues relative to local conflicts. But neither media nor the government officials seem to clearly understand what the actual “sectarian” issues are when they use that term.

In fact, some government officials speaking about conflicts in various settings make disparaging, negative, and intentionally vague remarks about the existence of “sectarian issues” as though sectarian issues are an inferior category of issues that doesn’t deserve to be acknowledged by civilized people in polite conversation.

They make vague reference to sectarian issues. But they never describe those issues or give us the names of the relevant sectarian components of those particular conflicts.

That low public visibility of the role of tribes for the media and for the public has no impact on the actual importance and role of tribes in all of those conflicted settings.

But that low visibility for the role of tribes in those settings does tend to confuse people in other settings about why people in those particular settings are in a state of conflict

When you look at who is actually at war in all of those conflicted settings, there is no doubt that tribes fight tribes — and that tribes in a wide range of settings are in a state of conflict with the other tribes in their settings.

Tribal Conflict Is an Almost Universal Pattern

That is a common and almost universal pattern. The tribes in almost every multi-tribal setting tend to be in at least mild conflict as well as a state of perpetual and ongoing intergroup tension relative to other relevant tribes in their setting.

Some nations — like ours — have very few pure and actual tribes. We are not currently a tribal nation. Because we do not have tribes here, we tend to not perceive the role of tribes in all of the settings where they exist and where they play major roles.

We do have significant and highly relevant racial and ethnic intergroup issues in our country — but those racial and ethnic issues don't manifest themselves in actual tribal contexts or in tribal structure in our communities and settings.

Because we don't have tribes here, we tend to have a hard time seeing tribes in those settings where they do exist.

Many People Align with Their Tribes Instead of Their Nations

The reality is that for many other nations, large numbers of people align more directly with their tribes than with their nation. The people in many of those multi-tribal nations who align primarily with their tribes tend to be in a state of constant intergroup stress and almost continuous intergroup conflict relative to the other tribes in their settings.

To understand the important role that tribes play in those settings, we need to recognize the very clear and very powerful set of instincts that support tribes and tribal behaviors. We all want to be in an “Us.” Tribes very effectively help us achieve that goal of being “Us.”

Being in a tribe gives people an instinct-triggered group identity context and gives people a clear and positive sense of being in a group with other people like themselves.

We have a strong instinctive need to be part of a group of people who we perceive to be “Us.” The *Primal Pathways* book and *The Art of InterGroup Peace* book both discuss the very powerful instincts we have to divide the world into “Them” and “Us.”

Tribes are one of the very best and most effective functional tools we have for creating that kind of linkage and that personal identity as an “Us.”

Tribes are also one of the very easiest ways for people in any setting to define who is a “Them.” Tribes lend themselves to being perceived as a “Them.”

In multi-tribal settings, the overwhelming tendency is for people to perceive the people from other tribes to be some category of “Them” with all of the negative instinctive connotations and consequences that can result from being perceived to be “Them.”

There are clear risks to having people perceived to be “Them” in any setting and those are even clearer benefits for being perceived to be “Us.”

Tribes help people be an “Us.” People in tribes generally feel a clear sense of being “Us” as tribal members with other members of their tribe. People align with “Us,” feel comfort in being with “Us,” and tend to feel direct loyalty to whoever is included in that “Us.” Tribes give people a context for both personal security and comfort, and for group allegiance and group loyalty.

People clearly choose to be in tribes when that opportunity exists. The few people who still live in isolated settings in the rain forests of Brazil and the few people who still live in isolated settings deep in the jungles of Sri Lanka where groups continue to exist in their purest forms still clearly function every day in those settings in what are very basically and clearly tribes.

Tribes Have Identity, Language, Culture, and Turf

Tribes have a clear set of characteristics that define them as tribes and allow them to function as tribes. Tribes each have their own identity, their own name, their own history, their own hierarchies, their own cultural components, and their own sense of tribal turf.

In some settings, tribes actually achieve national status. Some tribes function as single tribe nations. Much of Europe has been tribally organized as nations into the historic ethnic tribes of Europe for many centuries.

Some of the nations in modern Europe are multi-tribal, but a number of current European nations were created as tribal nations — and those tribal

countries have created, defined, protected, and used what is essentially a purely tribal national identity for a very long time.

The French have functioned for a relatively long time as the French tribe. The Swedes have functioned even longer as the Swedish tribe. Danes are Danes. Finns are Finns.

Those original functioning tribes in all of those European settings each tend to have their own identity, their own culture, their own collective history, their own tribal language, and their own sense of tribal destiny and tribal purpose.

The tribal turf for each of those tribe-based countries became the national turf that constituted the geography and boundaries of each nation.

The legal boundaries of Sweden, the nation, are identical to the turf boundaries of Sweden, the tribe. The Finnish tribal turf became Finland. The Austrian tribal turf became the national borders of Austria.

Many tribal countries were named after their founding tribe. Ireland is named after the Irish. Japan is named after the Japanese.

People have historically believed that national boundaries made inherent sense because many of the first national boundaries were also the functional boundaries of the founding tribe for the nation and those particular boundaries did, in fact, make functional sense.

It felt very right to protect and respect national boundaries, because those boundaries were also the homeland turf of each tribe and tribes all protect their turf.

That pure linkage of tribe to national boundaries has faded in many settings, but the international law that grants inherent and permanent status to each national boundary once the national boundary has been created has not faded.

We tend to have an almost obsessive commitment to protect, perpetuate, and continue any national boundaries that exist once those national boundaries have been legally created for any reason. The chapter on turf instinct explains those issues in more detail.

Because we all have strong turf instincts that tie closely to our tribal instincts, the issues of border modification or boundary change can be extremely difficult — and the dominant tribe in each national setting is often willing to go to war to protect whatever boundaries exist for the setting.

We Also Align in Clans

Tribes and tribal boundaries are not the only basic on-going group alignments we see in multiple settings that tend to trigger our various sets of intergroup instincts.

People in many settings also organize into clans. Clans play an important role in a number of settings. Clans tend to exist as component parts of tribes. People in those settings tend to identify themselves by both their tribe and their clan. Clans in many settings can create their own more focused group identity for people inside the context of a nation or a tribe.

Clans and clan-like groupings can and do also activate our basic tribal and intergroup sets of instinct packages for both positive and negative purposes.

Clans tend to be separate subsets of tribes who also have their own group identity and group history — but usually not to the extent of having their own clan language. Clans tend to share their language with other clans from the same larger tribe.

Clans in a number of settings function very much like tribes to create a clear collective identity for sets of people that serve to generate another layer of group identity for a defined set of people.

In many settings, the clans that exist can trigger their own intergroup instincts in both positive and negative ways — and it is not uncommon to see settings where clan feuds and clan warfare are the result of us/them behaviors that are tied very directly to clan interactions.

We Are Born into Both Clans and Tribes

Both tribal membership and clan membership tends to be hereditary. That is an important fact to understand relative to those alignments. We are born into our tribes and we are born into our clans.

There are some voluntary ways of people joining tribes or clans — sometimes through marriage processes — but most people acquire their personal clan or their tribal linkage at birth and that linkage generally continues for each person's entire life.

American Indian tribes usually had clans inside each tribe. Similarly, Somalia has very powerful clans that define the internal population alignments within that country today.

Albania has very clear internal clan alignments that often trigger negative intergroup interactions in that country.

Scotland has a very visible and long-standing legacy of strong clans inside the overall Scottish tribe.

The Bogandan people in Uganda have three dozen basic Bogandan clans that clearly define the overall governance and leadership structure for that ancient, history rich and carefully organized multi-clan tribe.

In each of those settings, clans function much like tribes to give people a sense of group alignment and an attachment point for their group loyalty.

They are, in effect, mini-tribes for much of their functionality.

Tribes Give People a Sense of Group Protection and Support

Tribes are a useful organizational model for people in many settings because having people in tribes also clearly offers individuals both the protection that is created by being part of a larger group, and a strong personal sense of shared identity as a group member.

Tribes create various levels of support systems for their members. Tribes, clans, and equivalent organizations each generally create a setting where life is functionally easier for people than it would be if people were alone and if people

lived as individuals in those settings with no group context, group support, or group functionality.

Our tribal instincts are extremely powerful and they cause us to create tribes or tribe-like organizations and do tribal things in very consistent ways across the planet. Those instincts cause us to identify with our tribe and to feel allegiance and loyalty to our tribal group and to our tribal identity.

We Americans Tend to Be Less Tribal and More Racial

In our own country, we continue to have a number of very distinct Native American tribes. But that is a relatively small portion of our entire population. Our various other groups tend not to take on the full infrastructure and the functionality of either tribes or clans.

We tend to experience our intergroup instinct activations in our country by race, ethnicity, and by legacy ancestral connections rather than by tribe.

We tend to be hyphenated Americans. We basically tend to have America as our functional core tribe name and then we use various hyphenated names to describe what subset of the American people we are each part of. We use African American, Native American, Chinese American, Japanese American, and various kinds of Hispanic American as our group identification labels.

As a rule, for our primary intergroup identification process and to structure the various levels of intergroup interactions that we have, we tend to use race and ethnicity in our country as our group labels rather than tribes.

In most other parts of the world, however, tribes are the key identifier for each person. People in many settings relate to their tribe — not to their nations — and tribal loyalties create the key alignment factor for people.

We Americans often miss the point of how important those tribal alignments are in countries like Iraq or The Sudan or Sri Lanka because those particular intergroup differentiations are not functionally relevant or important to us here.

Some nations — like Norway or The Netherlands — were created by their dominant tribe and those countries continue to function primarily as self-governing tribes.

In those kinds of tribe based national settings, those ethnically concentrated nations tend to collectively activate what are basically tribal instincts for themselves as a nation.

Those single tribe nations are a minority of the nations that exist today. Most nations today are multi-ethnic and multi-tribal settings.

The end of colonialism and the collapse of the Soviet Union ended powerful governing empires and gave independence and self-governance to people in dozens of countries. Ending empires was a good thing — but both empires and dictators tend to suppress local ethnic conflict.

That ethnic conflict reappears when the powers that suppressed it disappear.

When the police powers that had very intentionally suppressed local ethnic conflicts in all of those settings disappeared, then local ethnic problems reemerged and began to dominate intergroup behaviors in many settings.

In some areas, like India, there were massive intertribal conflicts. More than 1 million people died as the tribes of Indian and the tribes of Pakistan separated into their new national configurations.

Other settings had less dramatic initial intergroup conflicts, but they reopened old intertribal wounds and people are facing serious intergroup conflicts in many multi-tribal nations today.

People in many of those multi-tribal nations align with each other as tribes and do not have a strong internal national identity for all of the people in the nation. People who live in those multi-tribal settings generally do not feel their priority group allegiance is to each other as a nation.

Instead of a national identity that aligns all of the people in those settings into a single group, those countries have multi-tribal identities that divide their people at multiple levels and keep the country from functioning well as a nation.

Every nation tends to work hard to protect whatever national boundary it has come to have.

The national boundaries for many of the more recently created multi-tribal nations exist more to define and confine the relevant intergroup and intertribal battlegrounds instead of defining and supporting any kind of functional intergroup common national turf that gives people a collective sense of being a national “Us.”

Pakistan, Kenya, Sri Lanka, and Syria all have internal tribes that are the primary group identity trigger for each of their citizens. A number of ethnically divided nations function much of the time as situational and clearly dysfunctional political anomalies rather than as self-focused and self-supporting nation states.

The people in those artificially created multi-tribal settings are forced to continue to function as a nation by a variety of external factors that strongly supports the continued existence of nation states once any nation state has come into existence.

External forces tend to oppose the breaking up of existing nations into their component parts. For a number of reasons, international law strongly supports the continuation of even the most problematic multi-tribal, multi-ethnic internally conflicted nation states as entire nations, regardless of the problems that are created for people from multiple groups by being forced to continue as a single nation.

National Leaders Do Not Want to Encourage Separatism

That international law that protects all current national boundaries is strongly and explicitly supported by the leaders of almost all other nations because so many other nations are multi-ethnic themselves and many of those nations have their own internal separatist groups that the leaders of the country tend to squash in their own settings.

Government leaders in Mexico, Canada, and Sri Lanka do not want to allow separatists to succeed anywhere if that separation in other settings encourages the separatist groups that exist in their countries.

The Zapatista separatists in Mexico have been opposed with force of arms for years by the Mexican government — so the Mexican government is not likely to endorse ethnic autonomy or separatism for equivalent groups in Nigeria or in The Ukraine. Leaders from all countries with internal separatist movements clearly do not support the separatists in The Ukraine.

Us/Them Instincts Exist in All Settings

The reality that needs to be faced is that people in those arbitrarily created multi-ethnic nations tend to feel their personal loyalty to their tribe or their ethnic group, rather than to the nation itself. That is highly unlikely to change.

It is wishful thinking — or even magical thinking — to assume that the separatist tribes in all of those settings will spontaneously give up their tribal identities and choose instead to be Syrian or Nigerian.

There is almost no imaginable set of circumstances that will cause the people in any situation or setting who are tightly linked to their tribal loyalties in those settings to somehow give up their tribal lives and their tribal culture in favor of loyalty to their newly invented nation.

Tribes tend to last forever. Any solutions to the issues that exist today in each of those multi-tribal settings needs to take that reality into account.

That can be done. Those tribal diversity issues can be addressed successfully by nations who recognize how seminal and critical those tribal issues are and then create solutions that reflect those tribal realities.

It is possible to take a multi-tribal nation and have that nation structured and governed in ways that create Peace and keep the local tribes from doing damage to one another.

That can be done — but it takes very careful structuring to make it happen.

Belgium and Switzerland Dealt with Tribal Realities Peacefully

Belgium, for example, is a multi-ethnic nation that clearly has people who personally identify more with their own ethnic group instead of identifying with Belgium as a nation. Belgium is clearly two separate tribes — each with their own tribal turf.

But people in multi-tribal Belgium manage to live together today without being at perpetual war with one another because Belgium has set up a structure that gives equal political power to all residents, creates safety for all residents, and gives very clear governance role and legal control to each tribe in Belgium relative to their own tribal turf.

The two key tribes of Belgium speak separate languages. They each have sections of that country where their tribal language is spoken.

They very intentionally and structurally respected and protected each language in that country rather than trying to eliminate either language.

People everywhere will instinctively fight to protect their tribal language. Belgium eliminated the fights by protecting each language.

Likewise, Switzerland has learned to be a multi-tribal and multi-lingual country that is very successfully at Peace with itself. Switzerland has three sets of purely tribal cantons. The people in each Swiss canton setting tend to feel strong loyalty to their own language group and to the tribe they each were born into.

Switzerland performs some key functions as a nation — and Switzerland assigns a number of key functions to each of the self-governing cantons.

Each language group in Switzerland fiercely protects its language on its own tribal turf and there are no language wars in Switzerland as a nation.

Switzerland and Belgium have both learned over time to create semi-autonomous local turf control for each of their relevant tribes in ways that allow those tribes to co-exist in functional ways in the context of a nation. Those approaches have allowed the tribes in those settings to be at Peace with each other for very long periods of time.

People in Many Multi-Tribal Nations Are Not Safe

The Congo, on the other hand, is a multi-tribal country that has major problems with splintered local tribal loyalties — with no people in that part of the world feeling that their primary personal identity is to be Congolese and many people feeling that they need to be fiercely protective of their own people and their own tribe.

Nigeria clearly also has various groups of people who are in a state of conflict with other groups of people inside Nigeria.

Sri Lanka has people in a state of tribal conflict who are very intentionally doing damage to people from other tribes in that country.

People in all of those multi-tribal settings are often not safe when they enter the turf of other tribes.

People in Switzerland and Belgium are safe everywhere, regardless of the specific language setting they are in. People in The Congo, Nigeria, and Sri Lanka, Syria, and The Sudan are being killed in mob settings and in local battles for being from the wrong tribe and speaking the wrong language.

Elections Don't End Tribal Conflict

Elections are not a magical process that can resolve those problems.

It is clear that the tribes who hate each other in The Sudan are not going to somehow find themselves holding an election of some kind and having Peace magically result from the elections.

Some people in the western world believe that simply holding local elections in those various troubled settings can be a pathway to Peace.

That clearly is not true when the local election simply functions as a tribal census count for those settings. In fact, sometimes elections that represent tribal votes put a local tribe in functional control of a country — and those tribes who gain control in any setting are often reluctant to surrender that control.

Sometimes a Dominant Tribe Doesn't Want to Lose Control

In many of those troubled multi-ethnic settings, a major barrier to having the local tribes split into more rational ethnicity-based smaller nations actually is the fact that one of the local tribes has managed to gain control of the entire country and does not want to surrender that control.

In many countries, like Iraq or Syria, a dictator from one of the local tribes has seized power and has his own Alpha instincts activated to the point where he does not want either true democracy or any kind of functional ethnic autonomy and ethnic division to happen in his country.

A wide range of very negative us/them instincts can get activated in those settings. Tribes take us/them instinctive roles. We suspend conscience when we are in conflict with "Them."

Fire bombings, poison gas, and other horrific weaponry are used with no sense of guilt when the other party in those conflicted settings is from the other tribe and perceived to be "Them."

Those dictators in those settings tend to continue to rule with the worst kinds of unethical behaviors that our us/them instincts create relative to "Them."

The other members of the dictator's tribe who rule the country with the dictator tend to be very loyal to those dictators in ways that often puzzle the rest of the world.

The people from the dictator's tribes tend to anticipate that revenge and retribution is highly likely to be their fate if they lose those wars for control of their country — so those civil wars can drag on for very long times and they can hurt a lot of people.

Yugoslavia and Czechoslovakia Split into Multiple Tribal Nations

The solution in each multi-tribal setting needs to take tribes in the setting into account.

People in all of those conflicted multi-tribal settings will continue to be at war with themselves until they either split into separate ethnic countries —

like Yugoslavia and Czechoslovakia have managed to very Peacefully do — or until they create canton-like structures that function like the tribal groups in Switzerland and Belgium do to achieve intergroup Peace and safety for all residents.

Yugoslavia was a multi-tribal country that was at bloody war with itself. Yugoslavia resolved all of those issues and ended those internal stress points by simply splitting into half a dozen entirely tribal nations. They needed to be separate nations to create intergroup Peace.

Peace actually has been created in that setting.

There are very basic governance models that can work to create long-term Peace in those multi-tribal settings, but those models require careful work to put them in place. The solutions in each setting need to reflect the role of each tribe in the future governance process.

Each of those multi-tribal settings that is in a state of intergroup conflict today will need to work out its own future to create Peace — and successful approaches will need to very directly reflect the functional reality that is created by the tribes in each of those settings.

InterGroup Hatred Lasts for Centuries

Intergroup hatred can and does last for centuries. Simply hoping that those multi-tribal countries who are at war with themselves in some spontaneous way today will somehow achieve Peace with themselves is a foolish hope.

The tribal behaviors that tear those countries apart today will be a reality as long as there are tribes that exist in those settings.

The Kurds, as a tribe, have resisted purges, massacres, attempted genocide, and forced assimilation into other tribal groups for centuries.

A solution to the Kurdish tribal issues in each country where Kurds live today needs to reflect the fact that the tribe will not disappear and that its desire for tribal autonomy at some kind at some level will last as long as there is a Kurdish tribe in existence in each setting.

We Americans tend not to understand those issues. We generally cannot even name the tribes that are in a state of conflict in all of those settings or explain any of their relevant tribal issues.

In fact, we are often very confused about those conflicts and think of them as being other types of conflicts.

Religion Tends to Label Tribes

When people look at the conflicts in Northern Ireland as if they were religious wars, and do not see the tribes that are in a state of conflict there as clearly being tribes in a state of conflict with other tribes, then that situation is clearly not being understood. As *The Art of InterGroup Peace* and *Cusp of Chaos* point out clearly, the tribes there use religious labels for their conflicts, but those conflicts in Ireland are very clearly tribal at their core.

Theology actually is used often as a label for the warring tribes in Ireland — it is not a functional division factor. People do not convert to a religion and then fight. People are born into a tribe and then fight.

Likewise, all of the Shiite and Sunni conflicts we see in all of the Middle Eastern countries have actual tribes in each setting who are fighting other tribes as tribes in every conflict.

The Shia tribes and the Sunni tribes are all Muslim tribes who function at every level as tribes and who fight each other as tribes. The tribes who are conflicted each have all of the elements that define a tribe to themselves and to each other.

Religion does play a significant role in those clearly tribal battles.

The Sunni tribes tend to reach alliances with other Sunni tribes — and the Shiite tribes tend to reach alliances with other Shiite tribes.

But those alliances that are created in those settings are not between individual people who have made personal commitments to each religious sect. Those alliances that are created are between the local tribes who are aligned with each sect.

Likewise, the Kurdish tribes are also Muslim peoples who do battle as tribes with people from other local Muslim tribes. Those warring sets of people all fly religious banners over their battlefields, but they arm each other and they kill each other as tribes.

ISIS Is Land Locked by Its Tribal Limitations

The new Islamic State — or ISIS movement — that is creating major problems in a number of Middle Eastern countries also has major tribal linkages that need to be understood to understand ISIS strengths and major ISIS weaknesses.

The major weakness is that ISIS is inherently land-locked based on its tribal linkages. ISIS cannot expand infinitely. Kurds will never convert to ISIS allegiance. The Shia tribes will never convert to ISIS.

The Iranians are a theocracy that has control over a set of tribes that will not ever convert to ISIS allegiance.

ISIS is not going to convert the entire Muslim world to its cause. Tribes are its asset and its limitations. It can only convert the portion of that world that is tribally compatible with ISIS.

That is still a lot of people — but it isn't even all of the local Muslims. People who oppose ISIS need to understand that weakness and need to exploit it fully to keep them from doing maximum amounts of damage.

The tribal alignments in all of those areas are the key to the problems and the solutions in those conflicted areas.

We Do Not Have Purely Tribal Issues in America

We are blessed with the fact that we do not have to deal with purely tribal issues in America.

We do need to deal with racism and we clearly need to deal with intergroup prejudice, but we all, at our core, want to be Americans.

We all want “American” to be the tribe that we can relate to. We want being American to meet the instinctive need we all have for a tribe-like affiliation and a tribal connection.

That basic overarching alignment of us all as Americans can fill the best roles and achieve the best functions of being a tribe for us all if we do it well.

We need to understand the strategies laid out in *The Art of InterGroup Peace* to make that outcome as an American “Us” to happen for us all.

ADDENDUM THREE

Alpha, Beta, and Theta Instincts Impact Peace

OUR ALPHA AND Beta instincts have a significant impact on our behaviors. Those instincts were not on my radar screen when I started the research and learning process that resulted in the intergroup instinct books. But I now understand that they affect what we do and how we think in a wide range of hierarchical settings.

We have very clear instincts to form hierarchies everywhere. We also have clear instincts to place ourselves in relative positions in the hierarchies we form, and to protect the relative position we each have. I did not know that those instincts existed and I now see them everywhere.

Each set of hierarchical instincts triggers its own thought processes, behaviors, and priorities.

The people at the top of each hierarchy tend to each have their own package of “Alpha” instincts activated. I learned about those alpha instincts and their impact on our intergroup interactions fairly early in the instinct delineation process.

What I didn’t discover until much later is that we also have what I now call Beta and Theta instincts — instincts that cause us to each protect and defend our relative status in each hierarchy we form. Those instincts can also have a major impact on people’s lives and can impact how groups of people interact with one another.

I have long found those sets of hierarchical level instincts to be both fascinating and useful to me at multiple levels. Serving for more than three decades as a CEO and working for a very long time in a number of settings

where CEOs gather and interact — as well as working in a number of settings where various levels of governmental and community leaders function and interact — I have had relatively extensive interactions with people whose personal Alpha instincts have been activated and are fully functioning.

I have found that particular set of instincts to have a major impact on intergroup interactions in a number of situations and settings, because the people who have their Alpha instincts activated tend to believe in predictable and consistent ways.

This book — and its sister books — each have sections that discuss the Alpha instinct packages that are triggered when someone achieves alpha status in any given setting. Alpha instincts tend to be tied tightly to our turf instincts and to our win/lose packages of them-linked instincts.

It became obvious to me in the early 1990s that many of the instincts and behaviors that are activated by Alpha status tend to be directly relevant in most settings to any attempts to create intergroup interactions, intergroup collaboration, and intergroup Peace in that setting.

What I have observed in all of those settings was that people who are in Alpha roles tend to act in Alpha ways. It also became clear fairly early that many people who are not in Alpha roles aspire to Alpha status. Ambition to rise to higher levels is a widespread phenomenon. Many people aspire to be the leader of their relevant groups, organizations, or communities, and will work to achieve that status when the opportunities present themselves.

People compete in many settings for Alpha status, and for better or worse, many people measure their own success in life relative to their personal achievement of relative hierarchical status in their own settings.

Quite a few people, I have seen, are highly motivated to climb hierarchies — and many people to aspire to the top job in each hierarchy. I actually knew about the drive to be Alpha before I began studying instinctive behavior. Aspiring to hierarchical status as the lead person in a setting is an obvious role and goal for many people.

What I did not understand, however, before I began to study those heavily linked behaviors more carefully was that we not only have very powerful and relevant Alpha instincts — we also have very powerful and highly relevant Beta instincts and Theta instincts. We aspire both to top status and to relative status.

Betas expect to be number two in a setting. Betas, I have found, play a special role in any hierarchical settings. They tend to be the Chief Operating Officers in corporate settings, and the first mate in ship related settings.

Beta leaders tend to be personally loyal to their Alpha leaders. They often see themselves and function as an extension of the Alpha leaders' power and will.

People in Beta jobs tend to have a direct and linear chain of command relative to their Alpha leader.

People below the Beta level on a chain of command are not as defined by being an extension and direct supporter of their relevant Alpha, but people below that Beta level tend to place a very high priority on their own personal hierarchical status — their own relative Theta status.

I learned from both study and observation that relative status is actually extremely important to a very significant number of people, and it often affects both personal and intergroup behaviors. Almost all people, I discovered, are directly highly motivated at a very instinctive level to guard and protect their own relative position on any hierarchy.

What I had missed entirely in my earlier understanding of instinctive hierarchical aspirations was the fact that it was not just Alpha and Beta status that triggered instinctive reactions, values, and behaviors. People tend to have a very powerful sense of whether their relative position on a hierarchy happens to be.

Even the Perception of a Demotion Can Trigger Stress

People in settings know who to salute and people in settings know who they expect to salute them — and people will often fight hard — sometimes to the death — against any level of demotion from their current status.

Even the perception of a demotion can sometimes trigger high levels of stress. It can generate serious anger in people at a very visceral level.

That knowledge about the emotional impact of status changes on people can be useful to people who are managing and guiding people in any hierarchical setting.

That particular set of instinctive behaviors makes perfect sense, when we look at it. People get both security and power from their relative status. People will work hard to achieve relative status in any setting. People will trigger strong instinctive reactions against any real or perceived threats to that relative status.

It makes perfect logical sense to have defined hierarchical levels in many settings because almost all people in a hierarchy must, by definition, have a level lower than Alpha. Those are clear advantages in most hierarchical settings to be as far up the hierarchy as one can get.

Power and perquisites tend to flow from relative status as well as from having Alpha status — so having instincts to value and protect relative status makes functional sense.

Those Beta and Theta instincts both affect intergroup interactions in several ways.

Those Beta instincts can impact any attempts to create intergroup alliances, because we need to make sure that we both deal with the Alpha issues of the relevant senior leaders, and we need to be sure that the Beta-activated people in that setting do not fear or perceive a potential relative status loss from any intergroup alignment efforts.

The primary and most relevant instincts that we need to understand to create successful intergroup interactions are, however, the ones that are triggered

by Alpha status. People in Alpha positions tend to have a particular and very predictable mind-set about the organization, community, or group that they lead.

I have met with many Alpha leaders. I have talked to mayors, presidents, and even kings. I met once with a deposed, in exile, Shah. That was a fascinating conversation.

I have talked to ministers of government from two-dozen countries and I have talked to the leaders of major trade unions and Fortune Fifty companies from several countries.

What I have seen is that clear Alpha behaviors, expectations, and values happen with great consistency everywhere.

Alpha Leaders Often Feel Accountable for the Groups They Lead

What I have seen as a predictable pattern for basic Alpha status is that it generally triggers a strong sense in that person of being accountable for the group that the Alpha person leads.

It isn't always true, but my experience has been that most Alphas tend to be protective of their group and most Alphas also tend to be very protective of the turf that is claimed by their group.

That turf can be physical, political, or economic.

Alpha leaders protect their domain. If you want to get the attention of any Alpha person, simply threaten their turf. I have seen the potential loss of even market share can sometimes push a CEO into serious, and sometimes irrational, reaction processes. Alpha instincts and turf instincts often very strongly reinforce one another and people with Alpha status have a major focus on issues of relevant turf.

People with Alpha status expect to be obeyed in the context of their Alpha setting and role. Alpha leaders tend to be accorded deference and respect from their group. It can be very good for the personal morale and for the personal

esteem levels of the Alpha person when deference and respect happen in the settings they lead.

Group Alpha instincts are generally triggered fairly easily when a person takes on that role in a group setting.

A very similar set of behaviors can be triggered by relative Alpha status in our family settings. In most cultures, there is a clear sense of who is head of each family. Heads of families in traditional cultures are almost exclusively males.

In our own country, decades ago, legal forms used for the names of husbands and wives often had one line for head of family and another line for wife.

Families Need Protection to Survive

Cultures tended to designate men as head of families at least in part because cultures all needed their children to survive. Children need families in order for children to survive.

To keep men functioning in families, one of the rewards and benefits of staying with a family has traditionally been the designation and function of the man in the family to be the head of the family.

Men who functioned as Alpha for their families, received many of the same benefits and situational status rewards as the men who are Alpha for their clan, tribe, or nation.

Alpha Status Can Be Addictive

Alpha status can be pleasant. It can be so pleasant that it can even be addictive. That is an important fact of emotional life that we need to understand and appreciate in order to understand some of the most dysfunctional Alpha behavior.

It can actually be extremely hard for a person to give up Alpha status in any group setting. People tend to feel pain, anger, and stress when Alpha transitions happen and people often suffer at several levels when that status goes away. Losing status at any level can be a painful and challenging experience and losing Alpha status can create its own level of misery and pain.

That was one of the things I actually learned directly, myself, at a very personal level in a couple of group settings. I felt a serious adjustment in deference levels personally for the first time when I went from being a very senior exec at a very large health insurer to being the first employee of a very tiny health plan back in my early 30s.

I had been a very senior Beta in the local community deference hierarchy, and that relative status went away when I left that job and began to run a very small company. That particular small plan ultimately became a large plan — but the shock of not being accorded my own prior level of community Senior Beta status in those initial days of the new small plan job was completely unexpected and more than a bit disconcerting.

That change of status makes great sense in retrospect. But at the time it was definitely unpleasant for me in the early days and months of that role transition process to be treated by a wide range of people very differently than I had been treated when I was in my prior position.

I had personally believed that the deference that people had been according me for several years was based on some inherent personal validity, and I had believed that there was some obvious and visible value in me as a person that created that level of deference from all of those people.

The Deference Was Linked to My Job

It turned out that the deference was actually just linked to my job. My very direct experience when I changed jobs was that a number of people who had accorded me Senior Beta status when I was in my prior lead job were clearly treating me with less direct respect and with less personal interest only months later when I no longer had that job.

I was in my early thirties. I was shocked, offended, and a bit hurt. When I asked people directly about their change in approach, a couple of honest people told me gently but explicitly that I no longer had the personal linkage to a position that still triggered their prior deferential behavior.

I regained a level of that status in a couple of years when my new job became a community leading organization — but I have never forgotten the shock, displeasure, and direct unhappiness of discovering the deference I was being paid earlier was actually directed to my hat and not to my head.

That seems like a relatively petty personal story to tell in this book, but the important point that I learned in that process is that when people have been at a senior hierarchical level, and when people have been treated accordingly — when that senior role ends and that deferential treatment changes — we can expect the former Alphas or former Senior Betas in any setting to be unhappy about the change, and to act in various ways to respond to that loss of status.

The Gavel Felt Like It Had Been Amputated

In a somewhat similar personal learning vein, when I finished my first term as the chair of our national health insurance trade association and when I handed the gavel over to the new chair of the Association at the transition meeting, it felt like that gavel had been amputated from me.

It was almost physically painful to hand him the gavel. It was painful to sit in the room next to the new chair; to watch the new chair run the meeting that I had been running for the past couple of years.

That feeling of pain was also entirely unexpected. It was a total surprise. It was not at all pleasant. I did not want to go to the next meeting of that board, even though I was still a senior officer of that board. That loss of Alpha status for that group hurt too much to be amusing for several weeks.

I recovered fully from that reaction once I came to grips with what my reaction actually was — and I was ultimately actually very much amused by my reaction — but I have had great respect ever since for how hard it is for many people to give up public office or to retire from their jobs as heads of organizations.

Leaving a high relative status in any setting can trigger withdrawal symptoms and some personal discomfort and even pain.

I later served again as chair of that same group and I turned over that same office two other times. I personally felt significantly less pain the next two times I turned over that same gavel to a new chair — but that was only because I knew after that surprising initial painful experience what the Alpha transition issues would be. My own personal expectations about my own reaction to each subsequent transition were then aligned with that reality.

So those future transitions were much easier. They still, however, were not easy. But they were much easier.

Turning over a CEO job in any setting can actually trigger the same set of instinctive issues. I also know that from personal experience. I have served more than three decades as a CEO, and I have now turned over the CEO job for companies I have led half-a-dozen times to a new CEO.

Even With Practice, CEO Change Can Be Hard

Even with practice and a clear expectation on my part about what that transfer of power process will feel like, turning over the CEO role can be a tough and at least slightly painful process to get through.

I have had the good fortune to make each of my own six CEO job transitions voluntarily. No one has fired me. I have also been able to make most of my CEO transitions to specific people I had helped prepare for the job.

So both of those facts definitely make the transition process easier. But even when it is easier, it is painful at an instinct-linked level to have a place and a team that I used to lead very directly being led by a new person and not by me.

It is much easier for me personally to do those kinds of transitions at this point in my life, because I know now what to expect. But even easier is still hard.

So I know from my own personal reaction to those changes why so many people in Alpha jobs resist any changes in their personal Alpha status so strongly.

I have been an observer of those kinds of transitions for many people — elected officials, union leaders, community leaders, and corporate leaders. I have seen a lot of Alpha transitions in a number of settings. I have seen many people go through real pain as those transitions happened.

Many of my friends have been in Alpha jobs in their organizations and have moved on from those jobs. I have had a fairly good sense at a personal level of their current feelings in several cases on those same issues when they have turned over their Alpha jobs to someone else who was the new Alpha for their old setting.

It clearly can be much harder to turn over the Alpha role when the loss of Alpha status is forced or involuntary or when the person who moves into year old Alpha job in is not aligned with what you have done as CEO in that setting. But I can tell you for a fact that even when the process is voluntary, and even when the transfer is a transfer to a worthy successor, I know from personal experience that there tend to be painful elements to those kinds of transition processes.

Many People in Ceo/Alpha Jobs Strongly Resist Change of Status

That experience in my own life of turning over those roles has helped me understand at a very basic level why some leaders in many settings will fight so hard to stay in power and why some leaders will sometimes do unfortunate, very negative, and basically dysfunctional things to keep from losing their own Alpha status.

I have been looking at those behavior patterns in many settings. Those patterns of painful Alpha transitions tend to be very similar in all of the settings.

One place where I have seen that pattern of resisting loss of Alpha status have an impact on settings repeatedly has been in national leaders in other countries who have gained power through overthrowing the local national leader in either coups or revolutions.

It is common for clearly reform-minded leaders, who deposed dictatorial governments in any setting and who replace evil tyrants in their countries, to fully intend on the day they took office to stay in power only through a time of needed revolutionary adjustment to a new civilian government. Those leaders believe that commitment to be true at the time they make it — and then they discover once they have been in the job for a period of time, and once their own Alpha instincts are in full gear in that job, that they love the job and that the next set of national elections they promised the people really does not need to happen.

I have seen that behavior pattern for revolutionary leaders in several settings. Cuba gives us a nearby example. The pattern of revolutionary national leaders staying in power long past their initially declared terms of office is very clear and it is extremely consistent.

It is also clearly very instinctive.

I have seen a somewhat similar situations a number of times in corporate settings when there is an unexpected change in the top job in an organization, and a fill-in person is named to take the lead job on an acting basis as an interim leader while a new permanent leader is chosen.

The interim leaders who go into those “acting” jobs in corporate settings very consistently tend to say very honestly on the day they are appointed, that they don’t want the permanent job. Then after they do the lead job for a while, they discover that it can be very painful to give it up.

I have seen that pattern happen many times. It can be very painful for people to give up those “acting” positions. Alpha jobs can be addictive.

We are very blessed as a country by the fact that George Washington — our first President — was so grounded in his own personal self-worth that he gave up his office as President of our nation voluntarily after two terms, and did not set the precedent that he could easily have set of being President for life.

Very few national leaders in any country impose term limits on themselves. Pain at the loss of Alpha status is clearly an instinctive pain, and it tends to be triggered by having an Alpha position and then losing it. We seem to have a strong instinct to resist surrendering Alpha status whenever we get it.

Alpha Status for People Has Often Ended with Death

It is easy to see why our instincts trigger that package of responses. Look at historical realities and at Alpha roles for other species. At a primal functional level, losing Alpha status often turns out not a good thing for whoever loses it.

If we look at other settings where Alpha status exists and where Alpha changes happen — like lion prides or chimpanzee clans — the outgoing Alpha leader is often killed as well as deposed from the Alpha role.

Death is clearly a significant and relevant adverse outcome for a change in status from Alpha to non-Alpha. Our personal survival instincts are among our very highest-powered and most influential sets of feelings and behaviors.

Linking a sense of personal survival to our Alpha status and linking a sense of threat about death as well as a sense of loss about status change adds entire and powerful levels of energy to that process.

Lions are not unique in having death linked to the end of their Alpha status. For humans, the transition of power for Alpha leaders in many traditional cultures at the most senior level has actually also often been death.

Kings Also Tend to Be King Until They Die

Kings are almost always kings until they die. Kings can die naturally or they can be killed, but the Alpha status for kings usually ends only with death.

Likewise, chiefs are often hereditary positions with the chief, serving to death.

Even gang leaders who clearly hold Alpha status for their gangs tend to lead their gangs until they die.

So our Alpha instincts might very basically have a small fear of actual death built into the package and into the emotional tool kit as well.

My own level of appreciation and understanding for the lengths that people will go to maintain their personal Alpha status has been enhanced a bit by personally having held Alpha status, and having lost it in several settings and by looking at the history of Alpha leaders in multiple settings.

Overall, our hierarchical instincts affect the issues of intergroup Peace because Peace needs to be negotiated by our Alpha leaders or Peace will generally not be accepted as a legitimate agreement by the people it affects.

Alpha leaders tend to protect their people and protect turf — intergroup conflicts can have roots in both of those sets of behaviors.

Some Alpha leaders gain power and have an increase in support from their followers in terms of conflict. So leaders who seek more power sometimes trigger conflict in their settings to achieve that additional power.

People in Alpha jobs need to interact with other Alphas to create Peace. People in groups sometimes worry that their leader is being a traitor at some level, simply by creating the kinds of interpersonal relationships that can facilitate Peace.

Turf and power both create barriers to Peace. People at Theta levels feel better about Peace if their own relative status is either protected or enhanced by the Peace process.

So our hierarchical instincts are relevant to Peace at multiple levels — intergroup Peace that is created in any setting needs to take those instincts into account.

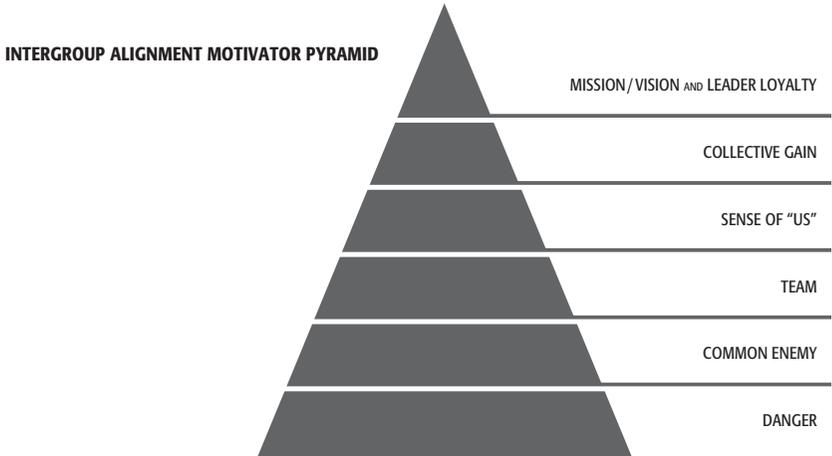
ADDENDUM FOUR

Hitler Used Every Trigger on the Alignment Pyramid

THE ALIGNMENT TRIGGER tool kit described in this book can be used to bring us together. That same set of triggers can be used by people who are our enemies to pull us apart, and to have us functioning as warring subsets within our communities and our populations.

Like all of our instinctive tool kits, our basic sets of alignment triggers can be used to do good and positive things — and they can be used to do negative things that damage people in very intentional ways.

Those alignment triggers can be used by positive leaders to lead us in positive directions — and they can be used by negative leaders — like street gang leaders or cult leaders or hate group leaders — to create a sense of “Us” for their gang, cult, or group that helps them do negative things in relevant settings to people who are not in their gang, cult, or group.



The alignment trigger pyramid shown below can be used in almost any intergroup setting. We can go into work places, communities, and schools where people are not aligned with one another, and we can very directly and intentionally use one or more of those triggers to create alignment in that setting.

Once we create alignment in any setting, we need to do the right things to have those alignment trigger both build Peace in that setting and to perpetuate and protect Peace in that setting.

Those triggers have been used many times in many places to get people aligned. Nazi Germany was a good example of a setting where the entire pyramid was very intentionally used to bring people together.

Adolf Hitler obviously used that basic alignment trigger pyramid very effectively for his clearly evil purposes.

He used every step on the pyramid, beginning with danger. He created a collective sense of danger for the German people. He used that sense of “collective danger” to gain major portions of his power.

Hitler used the “common enemy” factor with great energy and skill as well. He invented and focused on a couple of common enemies. He actually convinced the German people to join with him in both damaging and defeating those enemies.

He used team instincts and team behaviors with great skill as well. He put people into uniforms that invoked team identity, team values, and team linkages. He had parades, goosestep marching, team salutes, and a wide range of functionally unifying team behaviors.

He also gave his teams someone to hate and he gave his teams someone to defeat. The Brown Shirts and the Gestapo each had very clear enemies and those teams attacked their identified enemies and used their team alignments as the mechanisms that facilitated the attacks.

Hitler also invoked a sense of “Us” for the Germans. He was obsessed with creating a functional definition of “Us” as the anchor for his thinking. He

functionally could not simply create a pure “German Us” because he was actually personally an Austrian and not a German. So he invented a broader “Aryan Us” that included both Germany and Austria.

He used that Aryan Us to identify for the German people who was “Us” and who was “Them.” He appealed to those sets of people by creating the Aryans the “Master Race.”

He actually had people who wrote papers, laws, and official documents defining exactly who was Aryan and to what degree each person and each other “race” of people in various settings was partially Aryan or not Aryan at all.

Hitler very skillfully used “collective gain” as a major alignment factor — promising the German people that they would rule, dominate, and functionally own the rest of the world.

He explained to the Germans that because they were the Master Race, they were entitled as a master race to rule the rest of the people on the planet and to functionally own the entire planet.

It is hard to be more aligned with basic us/them sets of intergroup instincts than Hitler was on each and all of those points.

Each defined enemy was a “Them.” The German people were “Us.” The German people were such an elite “Us” that he told them repeatedly that they were entitled as Germans to run, rule, and own the world. It is hard to create more macro tribal benefits than world domination.

Hitler Triggered Both Leader Loyalty and a Group Vision

The final trigger on the alignment pyramid is a focus on mission and vision and/or allegiance and loyalty to a leader. Hitler very clearly used both of those triggers.

Hitler wrote “Mein Kampf” to serve as his mission/vision directive, and as his functional guidebook for both governance approaches and intergroup interaction expectations.

That particular angry and somewhat rambling piece of writing is actually not, on its own, a highly motivating or persuasive book. That book, by itself, did not create a major power position or a high level of support for Hitler. If that particular book had been his only alignment trigger, Germany would never have become aligned and Der Fuhrer would not have had the power that he had.

But combined with a sense of danger, with a perceived common enemy, with clearly defined collective gain, and with an obsessive sense of “us, “ that book served the purpose he intended of creating a focus tool that more than adequately met his needs to explain his mission and his vision.

His primary and most effective alignment tool was to create a sense of personal loyalty and allegiance to himself as the primary leader for Germany. He took that approach to such an extreme that the official greeting for Germans in all public settings during his reign was “Heil Hitler” — accompanied by a distinctive single arm salute.

He organized the young people of Germany into “Hitler Youth Groups” who studied the teachings of “Der Fuhrer” for their earliest ages.

Cult Leaders and Hitler Used the Same Alignment Triggers

Anyone looking at old newsreels of the crowd reactions in Germany to his mid-career speeches can see a German people in those crowds who were clearly on-board with that entire agenda — motivated, activated, inspired, and aligned in very powerful and effective ways by his use of that entire pyramid.

Later — freed from the power of those instinct-linked group-focused thought process — civilized Germans were often astounded at how far into the collective forces of group evil they had allowed themselves to be led.

Hitler was an extremely evil man who gained and maintained much of his power to do evil by drawing very skillfully and very intentionally on each of the alignment triggers that are included in that pyramid.

He was not alone in that strategy.

Other dictators in many other settings have used many or all of those same steps for their own power-related goals.

Cult leaders use that same pyramid for their cults. The leaders of the street gangs in our cities and in our prisons use the same tool kit.

We need to understand the power of those alignment triggers. We need to avoid having those tools used in negative ways in various settings by evil leaders in this country.

We do, however, need to very deliberately use those six basic group alignment approaches for the common good, to bring us together and to help us succeed as groups in all the settings where those triggers are relevant to us.

We Need to Align Around Enlightened Values

Rather than dividing us into separate groups to do negative things to other groups, we need to use those same basic alignment approaches to create the opposite agenda for our country. We need to set up an accepting, inclusive, and enlightened set of beliefs in this country and we need to use those beliefs to align and unite us.

We need to create our own collective sense of us. We need to trigger our own sense of alignment in the context of our shared values.

We need to be a people defined by our belief system and by our behaviors — not defined by our enemies or by our race or by our various internal divisions.

We need to understand that people who aspire to do the kinds of sinful and deliberately divisive things Hitler and other evil people in the world have done are a threat to us. We need to keep them from succeeding in creating damage here. We need to understand that the people in various settings who want to use those same alignment tools for evil and negative purposes here actually are a very real common enemy to our own American Peace.

Each of the books, *The Art of InterGroup Peace*, *Peace In Our Time*, and *Cusp of Chaos* explains how we can and should create alignment with ourselves using that set of tools in ways that are anchored in shared enlightened beliefs.

The right time for us to come together based on our shared beliefs is now. There are people who want to keep us from achieving those goals. We need to hold to our commitments to enlightened behaviors and we need to persevere over their opposition.

Hitler understood the value and effectiveness of each of those triggers. We need to resist those triggers when they are used to support evil in our various settings, but we need to embrace and welcome those triggers when they are used in the service of enlightenment and Peace.

WAITING FOR BACK COVER