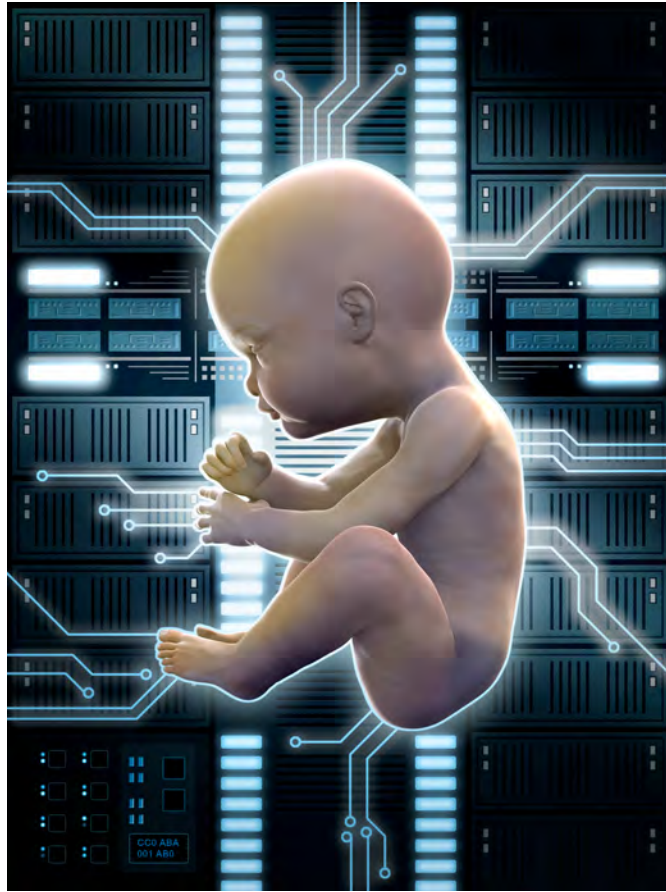




**Are We Born
Hardwired
For War?**



IS COMBAT IN OUR DNA?

Most honest combat vets will tell you, perhaps not eloquently but in their own way, the same thing: essentially that combat is in our human DNA and demands to be exercised... The question is, Can we humans evolve peacefully, or will we succumb to instincts we can't transcend?"

- Quote from former Marine Corp helicopter pilot in Vietnam

“Instinct theory states that motivation is the result of biological, genetic programming. Thus, all beings within a species are programmed for the same motivations. At the heart of this perspective is the motivation to survive - we are biologically programmed to survive. And, all of our behaviors and motivations stem from biological programming. Thus, our actions are instincts. Through the process of natural selection, individuals who were even slightly predisposed to engage in adaptive social behaviors were the “fittest” and tended to survive longer and to be more successful in passing their genes along to future generations. Even though these tendencies may not enhance our fitness in today’s world, eons spent in harsher environments have left us genetically predisposed to perform certain social behaviors when situational cues call forth ancient instincts.”

Is Warfare a Genetically Driven Instinctive Survival Reaction?

Is Combat in our DNA and Demands to be exercised?

Is it possible that a genetically generated, misplaced biological drive for survival incites people to conflict?

Is it possible that survival is a faulty instinctual compulsion?

Are we being controlled by this genetically generated, misplaced biological drive for survival, to the extent that no amount of knowledge can free us from it?

In fact, is knowledge the cause of the conflict rather than the cure?

If we are basing each action on instincts that created the original conflict, in trying thereby to bring about peace, do we only continue to escalate conflict? Have we created opposing ethnocentric ideologies based on the conditioned notion that we have to psychologically identify with a group in order to have peace and security? Although at one time in our evolutionary history this worked, is it now preventing physical security due to the extensive divisiveness of these tribal ideologies? Does this mean that we can't have culture — the arts, music, and literature of a civilization that can demonstrate the wonderful diversity of the human race — which we so appreciate for its differences? Or is it only when it becomes what we call “ethnocentric” that we have trouble? The Oxford English Dictionary defines ethnocentrism as “regarding one's own race or ethnic group as of supreme importance” and “belief in the superiority of one's own ethnic group.”

If so, how does human relationship become ethnocentric and what can be done about it? Where does this deep-seated need to identify come from? What's holding it in place? Can we come upon this fundamental source of human conflict by creating a questioning environment – an active dialogue that brings a nonjudgmental awareness of this deep-seated conditioning to our attention as it happens in the moment?

Is there another deeper and more profound factor — one that allows us to create a potential for the brain to let go of its “drive to survive”? Understanding that at the core of instinctual survival we have a need to identify, can we put this demand into a temporary state of abeyance? Can our primary pattern for survival feel safe in this holding place, free of the usual provocations that keep the former, ethnocentric, conditioned patterns from repeating themselves?

The old brain's need for security is based on the freeze, fight or flight mechanism to protect itself from a perceived threat. If someone points a gun at us, then the threat is real and needs immediate attention. If however, someone is only holding up an image of a threat, or happens to look like someone of another ideological group that triggers a threatening feeling, then the threat is false and needs to be recognized and acknowledged as only an image. The image cannot hurt us as a gun can. Under certain image- -threatening situations, the old brain cannot tell the difference between real or supposed threats. It reacts to both fact and fantasy in the same way: fight or flee.

Hopefully, one is rational enough to be aware of this difference and will not react to a supposed threat without examining the reality of it. Unfortunately, many people have been conditioned for so long that they cannot be “rational,” cannot differentiate between the imagined versus the actual threat. Their conditioning is a reflexive response something akin to a doctor tapping our knee to see how quickly it jerks. The conditioned image of “the enemy” is usually equally firmly in place due to the constant reinforcement it has received over time.

Can an environment of self- understanding potentially change that deep-seated conditioning programmed into our brains?
We need first to see that this conditioning is not just behavioral and psychological, but also biological and physical — that it is genetic, ingrained in the physiology of the human brain for millennia.

What we are proposing is that this genetic structure for conflict, our being hardwired for war,” can be transformed by creating the right educational environment for intelligence to develop.

In order to free ourselves from our divisive conditioned state of mind, we need to realize one very important piece of the puzzle: at the primary level, knowledge has no place. Conditioned thinking has fragmented and hence separated the human race into opposing ideologies, but this is not a problem to be solved. Over and over, we have been trying ineffectively to solve the “problem” of conflict by finding a “solution.” In science and technology this problem-- solving process has a place. This is where knowledge has meaning for our physical survival. But in understanding what prevents peace, we are talking about what place it has in the psychological realm in changing behavior, in this case from one of violent reactions to one of peaceful behavior. Knowledge has a place at the secondary level in learning “conflict resolution skills,” and at the tertiary level in managing conflict when it has escalated beyond prevention or resolution. At the primary prevention level, however, knowledge has no place.

At the moment when the image of “the other” comes up in the brain, knowledge cannot solve it. As a matter of fact, it can only postpone properly addressing it, for when it is approached as a “problem,” then this means that sometime in the future it will be solved – through time. But psychologically there is no future. Chronologically yes – psychologically no. In other words, the conditioned image is always within one’s frame of reference, ready to react to any stimulus that evokes it, such as the image of one’s “enemy.” Any method or system of knowledge only postpones bringing the immediate sustained awareness that is necessary to “deactivate” this genetic database, this hardwired biologically programmed pattern that is at the root of human conflict.

Think of this biologically hardwired “primary program” as a hard drive in the primitive brain. One could also use the analogy of a car without a driver. It has the capacity to go forward, but without a driver, it can’t move at all. Now the software, the disk, is the driver. It represents the cultural ethnocentric conditioning. When “inserted” or “instilled” into the brain, it activates the hard drive or car and off it goes along the same road that it has traveled for eons.

By continuing to depend on identifying with the particular group or community that our old software has been “written” or conditioned into, it is basing our psychological survival needs on a really outdated program. In other words, the disk or software is corrupt. It’s maladapted, for it has not adapted to the present and correct situation, one that will really insure survival.

While trying to “bring about peace,” we continue to recreate conflict, simply because we are unaware of the deep-seated program that keeps fight and flight in place.

How have we conventionally tried to “solve the problems” of human conflict? Most of the attention and resources to this end are at the tertiary level in managing conflict. Very little is given to the secondary level of resolving the conflicts we have. Therefore the violence continues to happen. This is because we have not paid attention to the primary prevention level in this genetically and hence biologically based primary program and the ethnocentric software that continues to reactivate it in this maladaptive way. We have to some extent looked at the behavioral or psychological aspects, but rarely if ever have given attention to the foundation of it in the physiological makeup of the brain. So we go on trying to “solve the problem” of conflict through knowledge.

We continue to dwell in this mindset, that if we just had more knowledge about why we fight, we could stop fighting. But behavior can only be changed now, in the present moment.

Conventional academic approaches to peace only confuse and intimidate us and therefore postpone real insight into the causes as they are happening in the moment. For it is only in the moment that we can free ourselves of this conditioned ethnocentric mindset. In other words, we will never be able to end war and find perpetual peace at some time in the future, for psychologically there is no future. We need to understand what prevents peace now — and not “how” to bring it about. The “how to bring about peace” is based on illogic that got us into the conflict in the first place.

If we try to bring about peace, whose peace are we advocating as the one that will do it? Are we saying that “all paths lead to peace” and therefore we need to embrace all “paths of peace”? Aren’t these “paths,” these widely varying ideological survival expectations, the very thing that fragments the human race, dividing us into opposing parties and therefore creating conflict? If this is so, perhaps we need to take the “negative approach,” and through a process of elimination of what prevents peace, come upon peace.

Can we look at how we approach “solving the problem” of conflict conventionally so we can see if this is possibly the very thing that prevents it? Can we look at the multilevel academic approach to peace education that is supposed to lead us through this problem-solving process to the resolution of conflict? Can we look at what prevents peace through the eyes of academia, through its myriad academic interpretations – through anthropology, sociology, history, philosophy, political science, psychology, and so on and on, to find at some point “The Answer” to the “Problem” of conflict?

The various academic departments in universities involved in teaching peace education are trained to look through their own limited specialized academic areas of expertise and in only seeing that particular restricted viewpoint they fragment peace education into differing scholastic subdivisions. Academia then requires students to digest this scholarly fragmentation, each professor touting his or her own specialty as if it were the only one needed, or they combine their pedagogical efforts in a hodge-podge fashion and though this pooled effort confuse students even further.

Here are some examples of these basic tenets of conventional peace education college programs:

- **The Founding Premise of Peace and Conflict Studies:** War and other forms of violence, despite their omnipresence, can be mitigated and transformed through the application of knowledge.
- **The Nature of Violence and Its Causes:** As these are complex and multifaceted, students are expected to approach their studies from a number of interdisciplinary perspectives.
- **The Causes of War and the Causes of Peace:** An exploration of the entire conflict process associated with war from a variety of theoretical and methodological angles, including rationalist and behavioral models that examine the concept of war and why wars begin.

Can we question this deeply held belief that “the application of knowledge” or “studies from a number of interdisciplinary perspectives” or “a variety of theoretical and methodological angles, including rationalist and behavioral models” can bring an end to human conflict? We are proposing that they cannot, because their basic premise is incorrect. The “knowledge” or prejudice I have about you and that you have about me – and the divisive image this creates of “the other” – creates human conflict. This “knowledge” includes the images and attitudes that we have been indoctrinated into. As it is genetically based, it resides in the memory of all human beings.

How can “knowledge” put an end to the knowledge that is creating conflict? Do we need more knowledge to counter the information that is dividing us and creating conflict?

Please remember we are addressing the primary prevention level of conflict, understanding what prevents peace. At the secondary or tertiary level of conflict resolution or management, certain academic disciplines can bring clarity, but they do not, nor have they ever, stopped conflict that is knowledge-based at the primary prevention level. Since knowledge is comparative by nature, and comparisons create conflict through judgment and ideals, this approach has no place in the prevention of conflict.

The questions below are commonly asked in university peace education programs on “Social Justice.”

- **What is social justice? What are human rights? What is peace? What are the origins of these concepts and how have they been interpreted across time and place?**
- **What causes social injustice, violations of human rights, conflicts and wars? What are the consequences of these for individuals and communities?**
- **How can social injustice, violations of human rights and conflicts be prevented? What are the conditions that create justice, peace, and respect for human rights?**
- **What are the origins, strategies and aims of social movements seeking justice, peace and respect for human rights?**
- **What are the philosophical, cultural, religious and political underpinnings of traditions of nonviolence and ethical behavior?**

As prospective students look at this typical page from a university's peace or social justice program, they soon discover that they'll be required to answer the above questions. The university's required 36 units explores answers from a broad sampling of courses of various intellectual disciplines including anthropology, sociology, philosophy, political science, history, psychology, economics, and many more.

We can recognize an admirable search for effective peace and justice, but with such enormous questions, each having endless potential answers, how is it possible to succeed in selecting and mutually agreeing from such a myriad of choices?

What would it take to investigate these questions in the totality of what they mean? If it were even possible, how long would it take to find the answers to these incredibly complex questions? Wouldn't it take immense research in only one of these areas, such as "What are the religious underpinnings of traditions of nonviolence and ethical behavior?" to find the answers to these particular questions? There are thousands of religious traditions of nonviolence, every one of them saying that its belief system is dedicated to peace. How about cultural, philosophical or political traditions of nonviolence and ethical behavior? Many, many thousands of such traditions go back perhaps to the beginning of recorded history.

In the first group of questions above, asking for concept definitions and their origins, how can we discover and agree upon effective answers to all these highly complex questions? Many lifetimes of extensive research by hundreds of “experts” in these fields could provide some “theories” for possible solutions to these questions – which is what we have done – but to no avail. Finding useful answers is literally impossible. In the meantime, wars continue to rage as we continue to try, and continue to fail, to come up with effective answers to any one of these questions.

In checking the reference pages of each book on the theories of peace education, we can find literally hundreds of other titles. Each of those references in these authors' books most often contains hundreds more references. Exponentially, that can quickly climb to millions, considering that some of the references go back many years, some even centuries.

Thus we are caught in an endless labyrinth of thought, never finding any conclusive answers that address these questions in a way that actually bring about peace.

All these questions seem to do is postpone any immediate action to end conflict, when, in fact, conflict can be ended only in the moment. The moment is all there is.

This leads us to realize that we have for millennia been looking in the wrong direction, to thought as a means to resolve the conflict that unknowingly thought has itself created. In other words thought is not aware of what it is doing. It still thinks that the “problem” and its “solution” are “out there.”

In examining the view that thought is the answer to the problem of conflict, we now have a case for demonstrating that thought used in this way will only lead to more thought, that will lead to more thought, that will lead to more thought – ad infinitum – incessantly and in a frenzied and disordered, fragmentary manner. Whenever we approach peace in this way, our search grows more and more frenetic and anxious until it simply grows out of control.

This is especially true now that we have access to endless knowledge on the Internet, because we begin to see that this “problem solving” maze of thinking just isn’t working. Instead, it is a form of violence in itself.

Blindly we go on thinking that maybe we just haven't dug deep enough. So we keep researching endless theories of endless authorities, hoping that one day we will have enough "evidence" to "prove" our theories. But which evidence, which proof and for which theories? That's what got us into conflict in the first place – my theory versus your theory, my belief versus your belief – each trying to dominate the others to be recognized as "The Answer."

We have to see the illogicality of this. As we observe, we begin to see how the pursuit of peace is preventing the very peace we so strongly desire. Those trying valiantly to understand find themselves caught in definitions, explanations, hypotheses and beliefs (which, ironically, means “to act without sufficient evidence.”) As they attempt to navigate this maze of speculations to try to prove their theories, they have to conclude it still hasn’t worked. In a form of madness, incessantly trying the same or slightly different “cures,” they continuously repeat the same results – because they have never really addressed what prevents peace.

All this seems reminiscent of the preposterous and nonsensical Red Queen's race in Lewis Carroll's book *Through the Looking Glass*. This sequel to *Alice's Adventures in Wonderland*, involves the Red Queen and Alice constantly running – but remaining in the same spot:

“Well, in our country,” says Alice, still panting a little, “you'd generally get to somewhere else – if you run very fast for a long time, as we've been doing.”

“A slow sort of country!” says the Queen. “Now, here, you see, it takes all the running you can do, to keep in the same place!”

If knowledge applied at the primary prevention level ironically prevents peace, how can we clearly state what place knowledge has – and what place it doesn't – in peace education? Can knowledge solve the problems knowledge has created?

It seems that we are living in a house of mirrors of contradicting and opposing self- images that knowledge has created that fragment and divide the human race into opposing ideologies hence creating conflict.

All animals have a hardwired survival instinct genetically built into the DNA, including humans. But the difference between humans and other animals is that humans can think, we can create images of the “enemy,” the adversary, leading to the destruction of millions and millions of us by us in our mistaken drive to survive.

But the tragic irony is that these images are illusions, they are not real, they are only images, and they are therefore only figments of our imagination.

They have been made up at some point. Any nationality, religion, culture was created by thought driven by the biological brain in it's drive to survive, it's need to find security in a particular group, tribe, clan. But there is no real security in thought, in images. We are deceived by them, misled into believing that they are real and that they will protect us. All they do is fragment the human race into opposing ethnocentric arrogances, each competing for dominance, power and control. These images are extremely dangerous for they are the basis of war when it comes to defending them.

If we were not conditioned into these images of who we think we are and whom we think others are can we create an enemy and hence create war? Yet these images continue to exist due to the biological instinct for survival. Are they real or just imagined? Are they necessary or are they invented to protect us?

The primitive biological brain is the source of the supposed conflict, instantaneously preceded in a domino effect by the image triggering fear then triggering the fight or flight system. There is no need for thought to enter here to remedy this situation, to find a solution, an answer to this “problem.”

Thought is necessary to convey this reaction through words but it's not the process that corrects the conditioned state of mind reacting in that moment. The words come from the experiencing, from the actual fact of the immediate awareness of the conditioned reaction. But the words are not the thing, the description is not the described, the explanation or examples are only words, abstractions that too often creating a lofty reality that can appeal to our intellect, to our need to have another answer or solution to solve the problem of human conflict.

Knowledge, and its continual pursuit, only postpones immediate insight in the moment that is capable of dispelling the divisiveness of prejudicial conditioned thinking.

Children are free of most prejudicial conditioned thinking when they are young. But they do have a basis for this conditioning in what can be called a “primary program,” that has been established genetically in the brain for the assurance of having one’s physical survival needs met. It has been called “social stratification,” in that a child is biologically conditioned to identify with one group over another to be assured of having their physical needs safely met.

Over tens of thousands of years, this identity structure has been built up in us through the reinforcement of our need to survive, thus creating a genetic or inherited basis for it. Because it is based on instinct, this primitive program holds a strong natural impulse, an automatic and involuntary reflex when aroused or challenged.

In contemporary studies of the influence of genetics and hereditary on behavior, psychologists include Instinct Theory, which asserts that all our behavior and motivation stem from biological, genetic programming. As each species is hardwired with the same motivations, the strongest program being survival, our actions all stem from our ancient instincts. Via natural selection, individuals with even a slight tendency to adapt their social behaviors were the “fittest,” usually surviving longer and being more successful in passing their genes along to future generations.

“Even though these tendencies may not enhance our fitness in today’s world, cons spent in harsher environments have left us genetically predisposed to perform certain social behaviors when situational cues call forth ancient instincts.”

What are these “social behaviors” that call forth ancient instincts? Aren’t they a process of “natural selection” that ensures our survival? And how is our survival ensured? Is it a “primary” biological or genetic program that says it will provide safety in the group, provide physical security if we identify and conform to certain tribal ideologies?

Now the essential question arises. Is it pure instinct that motivates us to survive in this way, meaning it's no one's fault when conflict results from this biological program? If so, it's therefore not a moral concern, for in this biological, genetic view there is no good or bad behavior — just conditioned behavior that is instinctually programmed into us for our survival.

If this is true, are we condemned to be controlled by this obsolete program and hence be at war with each other endlessly? Some call this “social Darwinism,” meaning that we are biologically caught in an evolutionary time warp that will take millions of years to bring to an end. Or can this dilemma be ended instantaneously?

Conditioned, ethnocentric, divisive thinking is genetically in place to ensure our physical survival – yet ironically, it seems now to be the very thing that is threatening our survival. So is our current task to address this underlying, old- -brain, genetic disposition to survive that is now threatening the survival of the human race? Can we understand that “primary program” and free ourselves from its effect?

Firstly, what is sustaining that primary program? Let's use again the analogy that this primary program is a hard drive, like a car, but without a driver to tell it what to do. The driver, or the disk or software that drives the car, tells it where to go and what to do. It reinforces the "ethnocentric attitudes" that have for thousands of years mistakenly tried to "ensure" our survival. Is it possible to be free of this programmed behavior?

What's being suggested is that it can end in a nanosecond, without time, if we approach this condition with the correct perspective - sustained awareness of how thought controlled by the primitive biological brain has created and sustained this conflict. We have rarely questioned our ongoing notion that thought carried this biological program on and that through knowledge we can free ourselves from its destructive effects that knowledge has created. We have for millennia approached ending conflict through knowledge, hence through time psychologically. Unwittingly yet obligingly, time has marched on, through war after war, conflict after conflict.

We are again challenging this notion that knowledge, at the primary prevention level, can alleviate the suffering caused by human conflict. Instead we are asking for thought to be “proprioceptive,” which means that thought needs to be aware of itself, since it’s not aware of its own background or participation. And that’s the dilemma. Generally thought makes understanding conflict a “problem” and then thought says the answer to it is “out there.” In this manner, thought thus projects away from us the responsibility for understanding conflict created by conditioned thinking. As it is instinctual, we are generally unaware of this process.

How paradoxical that in the process of using thought to try to solve our social problems created by thought we are actually causing continual conflict. Thought, being driven by this erroneous survival strategy, doesn't want to see what it is doing because that would upset eons of conditioning.

Since this primary survival strategy has been in operation for so long and seemingly has guaranteed our survival, then we would naturally ask, “Why should that be changed?” So we defend against seeing what it’s doing, creating an apparent “comfort zone” from the assumed security emanating from the conformity to the tribal community. Any challenge to this is seen as a threat to security. We have great resistance, for example, to questioning our society’s conditioned viewpoints. It also feels uncomfortable looking at oneself since thought, and the seeming security it creates, has established an endorphin comfort zone, protecting us from feeling insecure. We certainly don’t want to feel uncomfortable.

What this maladjusted genetic instinct drives us to do is to acquire what it thinks is necessary for our own independent need to survive being the unrelenting acquisition and expansion of worldwide territories and profitable possessions from others who themselves are also ironically tenaciously seeking what they deem is necessary for their own survival.

What has been created in this distorted drive to survive is an extremely abnormal craving for anything valued that would allow for the continuous expansion of the individual ethnic group over all else, to compete obsessively to gain these necessities to sustain the continued existence of one's group over others. Thus we see nations invading each other in this reactionary and primitive determination, the strongest martial force of any nation state dominating others to get what it deems necessary for its continued existence. This enviously creates a financially feasible war in the name of "economic prosperity". This obsessively driven primitive survival for the individual group over all others is destroying us all, paradoxically in the name of survival.

To use an analogy, we humans are much like ants, fighting for gain, promoting the colony's (our tribe, our nation's) survival. Ants are hardwired to battle, to monopolize food resources, to protect their nest, to gain or protect territory or to stop other insects from stealing their food. How much are ants and humans alike?

So what do we do? Surprisingly it is not “doing” as we know it — it is an “undoing.” Undoing means understanding what prevents peace, and by a process of elimination, freeing ourselves from the confines of this unnecessary conditioned thinking and all the ideological belief systems that keep us bound to it. It’s as though we had each been stuffed into a glass jar with the lid screwed on tight, so that as we grew, we suffocated. As we approached adulthood, our lids were screwed on even tighter, preventing our own lives from flourishing. When this happened, we died because there was no air, no nourishment, and like dying plants, we had nothing to help us grow and thrive. So where do we start?

We need to start with young people, because children are fresh and have not yet been encapsulated in the prisons of their thinking even though they, like all of us, are potentially imprisoned by the primitive biological brain. Not just thinking, but also feeling dies inside those jars whose lids are screwed tight. Hence life cannot flower. For most adults it's too late because we intellectualize all this, creating elaborate and complicated explanations. We cannot see through the miasma of this confinement of our thinking about thinking incessantly. Like a Chinese Finger Puzzle, adults are caught in this no-win dilemma.

Even though we are victims of this biological malfunction, we are responsible for understanding its implications and educating our children of its consequences, both individually and socially. We need to respect our children's innate ability to be intelligent, support them to observe the differences between an image and reality, let them truly be aware when an outmoded survival program has mistakenly been conditioned into their brains. We need to encourage them to have an inquiring mind that invites dialogue without judgment.

How do we present the importance of understanding conditioned thinking? In what context can it be openly explored? And in what setting can it be observed? The keys to these questions is the context of bullying – from the playground to the battlefield.

Bullying is a behavior everyone can relate to. Discussing it can be a practical, relevant, hands- -on way to explore conditioned thinking that is at the root of human conflict. Some people may think that bullying is just a process of growing up, like the notions when we were young that “boys will be boys,” and that you should just learn how to fight the bully. But exploring bullying provides a more profound means to explore the entire underlying structure of conflict, the nature and structure of conditioned thinking.

The compulsion to bully is a biologically and genetically based instinct built into us for survival, to protect us from a person or group we believe is a threat to us. We therefore see this prejudicial bullying as paradoxically necessary for our survival, survival of the fittest.

Also, anyone within the group who seems weak becomes a threat to the survival of the group and is perceived as someone who needs to be eliminated, or bullied out of the group. We shun, intimidate, bully, all in the misguided name of survival. What will free us from this destructive compulsion of the survival of the fittest? As we have seen it's not knowledge that will free us, but rather seeing the actual movement of this compulsion within ourselves in the way we've been conditioned to think and act in this divisive prejudicial way.

Knowledge, motivated by the primitive biological brain, is prejudice. The prejudicial image I have been conditioned to think about you and the prejudicial image you have been conditioned to think about me is what separates us and creates conflict.

It's not who the enemy is, but how it is created - born in the brain. Understanding this we cannot blame the "other" for the "other" is a conditioned image of whom we have been taught is our enemy, when in reality the "enemy" emanates instinctively from the primary primitive brain in us all. Therefore we need to look at this phenomenon in each one of us as the biological source of conflict and not project it out on the "enemy" we have been programmed to think is a threat to us.

Conflict created by this biological bullying system is no one's fault - it is not a "personal moral shortcoming" - it's not my fault or your fault - it's the fault in the brain's system, its malfunctioning primitive biological make up that is not working correctly.

It can be called a systemic defect in that the human brain is defective, operating on an archaic program driven to survive that is unaware its causing conflict. It's also like a collective virus for it affects the whole human race because we are born with this "fault" in our brains, a primitive defect that is corrupt, contaminated. This survival mechanism thinks it's doing the right thing. It just doesn't understand that it is misguided, that it's not working to guarantee our survival any longer.

What is of upmost importance is to see that conflict created by prejudicial conditioned thinking emanating from the primitive biological brain is the same in all human beings.

In other words - conflict is conflict.

It is essentially the same in everyone since the human brain is basically the same structurally. It operates anatomically the same for everyone. The content may be different in each one but since the human brain is structurally alike in all human beings conflict created by conditioned thinking happens in the same way to us all.

Self-understanding is understanding the whole human race, for we are the world and the world is us. We can look at the basic anatomical structure in all our brains collectively seeing the similarity in each. In this holistic perspective we are looking together. Then we can look without blame, without condemnation, without attack.

This fundamental maladaptive drive to survive has been going on since humans started their journey on this earth, trying to stay alive in world that was harsh and threatening. Humans have been at war with themselves in this way since the start, having biologically inherited a brain with an inborn hard drive that is driving the human race to its destruction.

The innate human faculty that can rectify conditioned thinking is called “proprioceptive learning.” It is noncumulative learning as opposed to knowledge, which is accumulative learning, the gathering and analysis of information to arrive at a certain intellectual theory or conclusion, to create a solution to the problems created by the effects of this conditioning.

Proprioceptive learning is the state of non-cumulative observation that sees conditioned thinking without judgment, without trying to change it.

Proprioceptive learning is an innate capacity for psychological self-correction. This faculty of intelligence is self-operating in that it sees what is unhealthy in the thinking process and in the moment of intelligent awareness it nullifies the effect of the conditioned thinking, thus making it ineffective.

One doesn't need to do anything, for proprioceptive learning is self-corrective in and of itself. But in order for proprioceptive learning to come into effect, the education of the young person has to address the nature and structure of conditioned thinking emanating from the primitive biological brain that is preventing this capacity from performing its innate capacity.

As Quantum Physicist Dr. David Bohm states, “*We could say that practically all the problems of the human race are due to the fact that thought is not proprioceptive. Thought is constantly creating problems that way and then trying to solve them. But as it tries to solve them, it makes it worse because it doesn’t notice that it’s creating them, and the more it thinks the more problems it creates, because it’s not proprioceptive of what it’s doing.*”

“One gives close attention to all that is happening in conjunction with the actual activity of thought, which is the underlying source of the general disorder. One does this without choice, without criticism, without acceptance or rejection of what is going on. And all of this takes place along with reflections on the meaning of what one is learning about the activity of thought.”

Babies don't like those who are different - UBC psychologist "shocked" by results

Babies, just like adults, may have a mean streak, says a new study out of the University of British Columbia Centre for Infant Cognition.

Psychology professor and lead author Kiley Hamlin found infants who were as young as nine months old favored those who brought harm to people who were different than themselves.

She said adults, similarly, tend to like people who harm individuals who are different.

"We wanted to see if we could tell whether infants had that same kind of judgment," said Hamlin in an interview.

"It was shocking how robust the results were."

The study, published in the journal *Psychological Science*, looked at two groups of infants aged nine months and 14 months and the food they preferred – green beans or graham crackers.

The infants watched a puppet show, with two puppets demonstrating a like for green beans or graham crackers. More puppets then joined the production, demonstrating nice, neutral or mean behavior towards the original two puppets.

The study showed that the babies later preferred the puppets who harmed the puppet with the opposite food preferences.

One baby even gave a kiss to the harmful puppet.

The study said the desire to treat badly those with differences was more widespread in the age group of 14-month-old infants, suggesting an increase in bias with age.

Hamlin said almost all of the babies tested acted the same, which was an unexpected result.

“(Babies) like nice puppets really strongly. That’s in line with our intuition. Other studies have shown they like punishers if somebody was bad before, but that’s also in line with our intuitions.

“If someone’s bad they might deserve punishment. This one is not in line with our intuitions.”

Are babies born bullies? UBC study shows infants learn social stratification as early as nine months

Babies today are all about blankies, bottles and ... bullying?

A new University of British Columbia study done by the Centre for Infant Cognition suggests naptime may be the new frontier in the war on bullying.

Bullied children may bring exclusion on themselves with gene-linked behavior, study says

The episodes of bullying that mar early grade school years for hundreds of children may be a partial result of the victim's DNA, a new study suggested Wednesday.

The behaviors that most often lead to exclusion and victimization in the classroom or schoolyard have their roots in a student's genes, the study said, arguing that children's genetic makeup has a direct impact on the quality of the interactions they enjoy with their peers.

The findings were published on the website of the journal *Child Development*.

Michel Boivin, lead researcher and psychology professor at Laval University, said a child's genes will often dictate the way they act,

which will in turn shape their experiences both in and out of the classroom.

In experiments conducted by UBC psychology professor Kiley Hamlin, babies aged nine to 14 months were found to take pleasure in the bullying of individuals they saw as different from themselves.

The study, in a terrifying preview of the social minefield that is the high school cafeteria, offered the infants a choice between a snack of graham crackers or green beans. The children were then shown a video of two puppets. In the video, one puppet favored the same snack as the child while the other puppet made a food faux pas by choosing the snack the child had passed on. The children, when asked which of the puppets was their favorite, selected the puppet with similar tastes.

The experiment takes a slightly sinister turn when the children are shown videos of the puppets bullying each other. Not only did the children not mind when their favorite puppet picked on the puppet who chose differently from them, they also showed favoritism to new puppets who bullied the puppet that liked different snacks from the infant.

While the study's findings could inform future anti-bullying strategies, for now they are a mere chilling peek-a-boo into the world of baby bullies, and how infants learn to make their way in the world.

[Via the Vancouver Province]

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Brave New Child Peace Museum
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