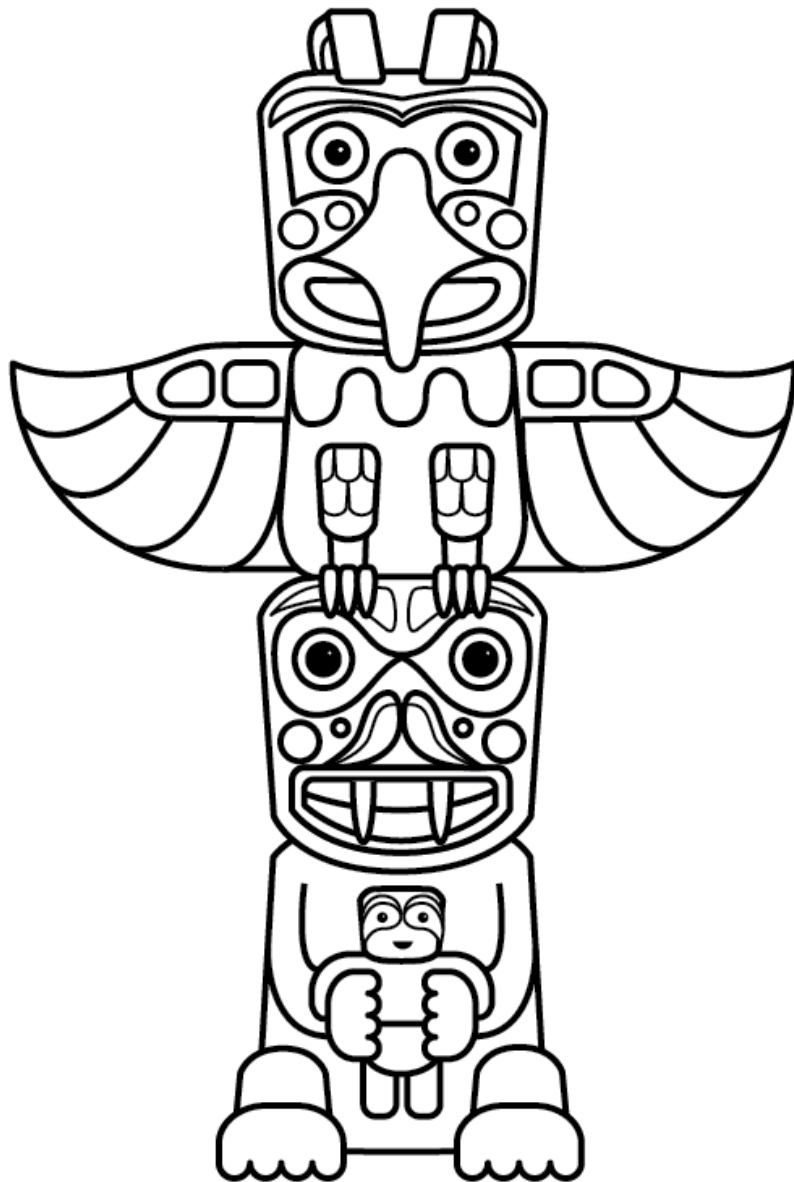


TI TRIBAL IMPERATIVE

By Tom Grimes (condensed version 2018) First print 2006



Introduction - What is TI

Theater of the Mob

Boom! Boom! Boom! A thunderous rhythmic thumping shook the building as crazed people stomped the grand stands and screamed at the top of their lungs. I realized at that moment that I no longer sitting but was standing in the sweltering building, heart racing as adrenalin pumped through me, I wanted to scream and growl and howl ...My God I thought ... what the hell has happened to me ...

Every Saturday afternoon folks in this little slice of Texas would gather round the TV sets to watch a local show. This was back in the days when all you got were three channels and most of the shows were still in black and white. The name of the show was Big Time Wrestling. It wasn't slickly produced but it was a showcase for home town wrestling heroes. Keep in mind that wrestling was still considered a sport back then; it wouldn't be labeled "sports entertainment" for many more years. It wasn't that most folks didn't realize that it was mostly a performance but somehow it had been tacitly agreed upon by the diehard fans and the thick necked wrestlers themselves that reality was suspended when you walked into a wrestling arena.

In the early seventies wrestling was still a regional sort of thing. The hometown heroes in one area traveled to another region and were reborn as dastardly villains doomed to defeat at the hands of the good guys, the local guys, and these were local guys. Back in those days wrestlers didn't have to be testoteronized 7 foot tall behemoths. You would see the local wrestlers at shopping at grocery stores; filling up at service stations and quenching there need for beer at local bars. It wasn't unusual for some local tough to get into a wrangle with a wrestler and end up with a broken nose and a ride in a cop car. Cops seemed to always side with these home town celebrities.

The first family of wresting in the Texas Panhandle was the famous Funk family. The wrestling family consisted of Dory Funk Sr., Dory Funk Jr. and Terry Funk. Dory Senior was an authentic tough guy and he looked the part. He had dark penetrating eyes that looked out over a big nose that had been broken numerous times and his bald head was usually adorned with a black cowboy hat ... he was a tough talking Texas original. His sons inherited his athletic talents and were talented football players who went on to become professional wrestlers. Their nemesis was the notorious Von Erich family from Fort Worth. The dark villains were like a recurring nightmare that showed up on regular basis to battle the Funks. The Von Erick's occasionally won but it was always by some form of chicanery. They were malevolent malcontents who inevitable got thrashed by the force of good disguised as the Funks.

TI-Tribal Imperative - the innate drive in humans to band together in tribes (groups) and how it shapes behavior.

I had a friend who lived in Fort Worth and he enlightened me that in fact it was the Funks who were evil, and it was the peace loving Von Erick's who had to protect innocent women and children from the half crazed demons from the Texas Panhandle. This misinformation, this obvious lack of journalistic integrity on the part of some people was inexcusable.

Forgive me if this seems a bit over blown but it's important to understand the milieu of the time. It's also important that you realize I saw the entire professional wrestling as a huge farce. Burly men in brightly colored tights who resembled overweight comic book heroes who pretended to beat the hell out of each other every Saturday afternoon. It was a running joke perpetrated on illiterate nincompoops who called themselves fans. The fans were even more ridiculous than the wrestlers to my sophisticated 17 year old eyes. Toothless rubes ranting, raving and unraveling at matches where they spewed spit and screamed at wrestlers they loathed.

My well thought out opinions were based exclusively on seeing the Saturday wrestling show on TV. The same format you see professional wrestling use today. Agitated little announcers thrusting microphones into angry wrestlers' faces who in turn bellow with deep throaty growls and explain in lurid detail how they will disembowel their unworthy opponent scum in the ring. These were followed by silly matches that inevitably end up with wrestlers outside the ring smiting each other with folding chairs.

Little did I know...

Finally my high school buddy walked in with tickets to a real professional wrestling match at the local coliseum? A gritty old building that sat on the local fair grounds located on the rough north side of town. The building wasn't particularly large but it had steep built in bleachers on all four sides that allowed the wrestling promoter to pack them in. It was an "intimate" experience; scrunched in a hot building shoulder to shoulder with sweating screaming maniacs. But I have to be honest and say that there wasn't a bad seat in the house.

My buddy and I were only a bit late so we were able to catch the preliminary matches. The preliminary matches are cleverly used to build the anticipation. The first bouts involved lesser known local talent and appeared to be more about wrestling than performing. The young men scrambled around the ring using authentic wrestling moves. The matches were physically intense but the men clearly acted like sports competitors. They even shook hands at the end of the match.

Then the shenanigans started. It was old antique wrestlers covered in stretch nylon that could not contain the hairy slabs of fat that covered their bodies. These men bellowed and did a few moves but they looked more like hippos out of the water. Then they tossed in the comic relief matches between midgets, and a woman match and then a combo woman midget tag team.

This gave folks a chance to relieve themselves in the restrooms, buy more beer and get back to the bleachers stoked for the big events to come.

The next matches were by bigger names and these were shows. Dramatic moves, even more dramatic histrionics that served to whip up the crowd. The line between hero and villain was clearly delineated. The "Bad Guys" insulted the crowd, made derogatory (yet essentially true) statements about the intelligence of the fans. You could feel the intensity in the room building along with the actual heat inside the closed building. The final match before the main event involved a popular local hero and nasty vile foul mouthed wrestler from some exotic place like Atlanta Georgia. He spent as much time badgering the fans as he did wrestling. A significant part of the match took place outside the ring with the requisite folding chair smacks and illegal moves; which for some inexplicable reason the referee could never catch even with the fans desperate screams of flagrant cheating. Despite the dark arts employed by the wrestling demon and the referee's inability to see ... righteousness prevailed and our hometown boy was vindicated. The fans wallowed in victory and were ready for the main course.

The Main Event was a WORLD CHAMPIONSHIP MATCH for the heavyweight belt. At the time this was truly an awesome event. With wrestling being regionalized fans were oblivious to the fact that there was in fact, more than one title belt out there. It wasn't as bad as the abysmal state of professional boxing today with numerous sanctioning bodies creating multiple champions so every match is a championship bout. The important thing for the fans was that Dory Funk Jr., our hometown hero, son of the greatest wrestler the Texas Panhandle had every produced, Dory Funk Senior, was fighting to regain the World Championship Wrestling belt.

Dory Junior was a quiet soft spoken man in contrast to his loud bellicose brother and father. He had slowly risen in the rankings until he had finally achieved the ultimate and had won the heavyweight belt. How the belts were awarded was really a mystery. Today we know that Wrestling Federation is a corporation and CEO Vince [McMahon](#) simply appoints who will reign then puts the wheels in motion to make it so. Back then it was more of an under the table kind of thing that made the fans believe, even if it was all a charade, that the title belt meant something.

Dory's opponent was a grizzled old pro named Mad Dog Harley Race from Kansas City. Harley had a bad reputation and was hugely unpopular by Dory's fans ... which of course made for an even better match. Harley had taken the belt away in a controversial match a few weeks before and it was now time for vindication. Truth, justice and the American way had to win out.

The key to the match, as everyone in the arena implicitly understood, was for Dory to get Mad Dog in the most devastating wrestling hold known to mankind; The "Spinning Big Toe" hold. This ultra-secret move was perfected by Dory Sr. and was the signature Funk move. No one had ever escaped the move. If they got you in it ... it was all over. Them's the facts folks.

The match began with the two men entering the arena. Dory came in first wearing a sequined cape. The coliseum erupted into a standing ovation; screams of adulation pierced the air. No one could hear the announcer for several minutes until finally it began to ebb. At that moment Mad Dog Harley Race, escorted by sheriff deputies in gray cowboy hats, strutted from the dressing room ... wearing the coveted belt. The crowd roared in anger and erupted. Old ladies were cussing like sailors, kids waved little fists and shouted taunts ... it was like walking a gauntlet of insults. Mad Dog puffed his chest and adorned his face with a scornful sneer.

Then the match began. From the outset it was clear the Dory was the better fighter. Younger, bolder, faster he tried every trick in the book. The crafty older wrestler just managed to escape being pinned several times. The match was a long one. A large scoreboard clock ticked down the minutes. Despite the younger man's superior skill it became apparent that time was not on his side. The old pro was using stalling tactics. It became evident that he wanted a draw. The only way Dory would get the belt was to pin the man or force him to give up. They were just a few minutes left in the match. The only solution was to employ ... The Spinning Big Toe Hold.

... And then it happened. Dory had been slowly weakening Mad Dog and suddenly he launched himself into a frenetic attack where he ping ponged off the ropes like an out of control pinball machine. After three or four near collisions he smacked down his opponent and Mad Dog Harley Race was face down on the mat trapped in the dreaded hold. The clock showed less than a minute ... Funk began to twist his opponent into agony ... the fans began to count every time he spun around ...

Boom boom boom a thunderous rhythmic thumping shook the building as crazed people stomped the grand stands and screamed at the top of their lungs. I realized at that moment that I was no longer sitting but was standing shoulder to shoulder in the sweltering building, heart racing as adrenalin pumped through me, I wanted to scream and growl and howl ...My God I thought ... what the hell has happened to me ... I was caught up in the mayhem. I wanted that SOB to beg for mercy ... I wanted Dory to have that belt. ***Twist that sumbitches leg completely off DORY!!!***

Spinning, spinning, spinning ... the count was up to 30 but the clock was down to 15 seconds. Mad Dog pounded the mat in wretched pain. No one had ever made it through 30 spins ... Dory kept spinning 35, 36, 37 ... the clock was withering down 10, 9, 8 ... and then it was over. The ref waved and blew his whistle ... NO, NO, NO ... Dory was cheated, he had the other guy, you can't stop the match but it was over. A sweating Dory finally released the other man's leg and wearily stumbled to the dressing room. Mad Dog pulled himself up by the ropes and staggered upright. Standing on one leg, holding the belt triumphantly over his head, he hoarsely bellowed back at the departing crowd.

As I left the arena with my Buddy I sensed what it must have been like in the Roman Coliseum ... a spectator watching Lions ripping apart Christians, gladiators slashing each other,

TI-Tribal Imperative - the innate drive in humans to band together in tribes (groups) and how it shapes behavior.

and full scale battles that covered the floor of the coliseum in real blood. I knew that the night's events were contrived. That it was a show but still the crowd had taken me hostage.

The experience led me to read about professional wrestling. A professor at the college I attended had written a scholarly paper on the "Theater of the Ring." He contended that wrestling was in fact a wonderful form of street theater. The wrestlers represented good vs. evil and the fans were part of the spectacle, part of the show.

My experience opened my eyes to the incredible power that a crowd can impose on an individual. This phenomenon was first investigated in depth in *The Crowd: A Study of the Popular Mind*, by Gustave Le Bon. One of the most influential books of social psychology ever written, *The Crowd* had a profound impact not only on Freud but also on such masters of crowd control as Hitler and Mussolini, who might have used its observations as a how-to handbook for stirring up the passions of the populace. Le Bon says, "The masses have never thirsted after truth. . . . Whoever can supply them with illusions is easily their master; whoever attempts to destroy their illusions is always their victim."

Much of today's news has a basis in prior historical events. The internet IPO market shares striking similarities to the Dutch "tulip mania" of the 1600's. The conflict in the Middle East can trace its roots to the Crusades. These crowd-induced phenomena are discussed in *Memoirs of Extraordinary Popular Delusions and the Madness of Crowds*, Volumes I and II, by Charles [Mackay](#).

The book that follows will explore this most interesting topic.

Foreword

In the fall of 1979 I entered the lobby the Noble Hotel in Lander Wyoming. The old hotel had a storied past but it was the headquarters of The National Outdoor Leadership School. For the next 3 months I was going to be participating in a semester long outdoor education program with 15 other students. We would tramp across the Wind River Range. We would learn mountaineering, explore caves, learn how to rock climb, traverse deserts canyons and end up skiing into the mountains in the dead of winter. We would learn about geology, flora and fauna, how to read maps and navigate in back country, we would learn camping skills, how to mountain climb, emergency medical training, avalanche analysis, how to bake bread in the wilderness, fly fishing, rope handling and more. Part of our training was on leadership. The experience of living in rugged conditions for three months with 16 people also provided a laboratory. It was a chance to observe the dynamics of people in small groups for an extended period of time.

This wasn't my only opportunity to see people in similar situations. My interest in the outdoors took me on numerous outdoor courses: a month long Outward Bound course in New Mexico, a three week mountain ski expedition in Wyoming in the dead of winter, a month long outdoor instructor course and my semester in the Rockies with NOLS (National Outdoor Leadership School). I went on to work several summers for an outdoor school and took kids on wilderness trips. I've been on plenty of river trips include three extended private rafting trips down the Grand Canyon.

In addition to my outdoor trips I also played varsity high school football in a Texas (a variant form of religion in Texas) for three years and noticed that each team had a different "personality" even though a significant number of the players were the same. I became aware that individuals behaved differently when they were on a team. I also noticed that teams behaved differently year to year. There was definitely a thing called chemistry at work in each of these teams. Football is intense in terms of focus, commitment and teamwork. It is very emotional, very powerful. I watched my responsibilities as a team member change and the impact I had as leader take shape during those 3 years. Teams win football games and teams are very tribal. There are rituals, rules, rites ... for a brief time you are immersed in a kind of social lab that becomes the most powerful force in your life.

These experience awoke an interest in me about how people's behavior is influenced by the groups they are a part of. I saw the similar patterns and responses in every group I was a part of. Put diverse groups of people into stressful environments for extended periods of time and something inevitably happened ... A TRIBE forms. A tribe with rules, rituals, stories, nicknames ... it's like being on a National Geographic expedition to some primitive society... The tribal theme kept playing itself over and over.

This is a book about Tribes.

Why write the book?

I was part of a marketing discussion group. We discussed what factors influenced people. There was a significant amount of information about how individuals react and how to influence the individual but very little was devoted to the most powerful influencing force we deal with ... our social network.

The tipping point in getting me to write was reading an absolutely fascinating book called ... *The Tipping Point* by Malcolm Gladwell. The book combines delightful writing and insightful observation. One of my favorite books ... a must read for any person who is curious about human behavior.

This book is simply an observation of human behavior and explores the question of "Why do people do what they do?" This book doesn't definitively answer any questions rather it might be considered a conversation about a fascinating subject ... US. I am trying to learn more about

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human behavior and this is my limited effort to put a stake in the ground and begin to explore the social forces that motivate us.

“ ... sociology is rather like learning to ride a bike. Once you’ve done it, it seems easy, but incredibly difficult to explain to someone else. ” Richard Osborne

The topic of this book will definitely dabble in some facets of sociology as well as psychology but I am not a sociologist. I am not a scientist and this is definitely NOT a scientific book. It’s also not a marketing book or a business book. This is simply a book of curiosity and observation. Some of the information has been gleaned from research papers and books. Some of it is actual life experiences and observations. Some of it is the result of extensive discussions with people far more insightful than me. One small goal is that after reading this you will become your own scientist and begin to observe the powerful effect we have on each other and the importance of our social networks.

I will be attempting to explain something, in my own words, that all of us have experienced. In fact as you read you may even think some of it is blatantly obvious but the truth is that most people are oblivious to the obvious. In fact I think that a lot of this is common sense. My Dad would not have been interested in sociology or psychology or any "-ology" but he was wise man and with more than his fair share of “common sense”. Wisdom is not the monopoly of the educated ... in fact it’s sometimes disguised in the simple words and stories of common folks.

“The fewer answers the era of rational knowledge provides to the basic questions of human beings, the more deeply it would seem people . . . cling to the ancient certainties of their tribe.” - Vaclav Havel

My use of the word “**Tribe**” is my choice. It’s the best word to describe our innate social connections.

This book is a collaborative effort. Without the encouragement, involvement and support of Rob Long, this book simply would not exist. Rob assisted, researched, edited and argued ... but mostly he encouraged. Shortly after we began researching the book my father passed away and Rob’s had his first child Jack. In a way it was an End and a Beginning so we dedicate this book to **Joe Grimes** and **Jack Long**. Enjoy the book and I hope at the end you are more curious than when you began.

End of Foreword

The Hero of Weslaco High

Why do young men risk their lives doing heroic acts?

"My unit then the corp then God then flag ..." Lance Corporal Harold W. Dawson
(Wolfgang Bodison): From the movie A Few Good Men

Harlon was a South Texas kid born on a farm in the Rio Grande valley of Texas. He lived in a small town between Harlingen and [McAllen](#) just a few miles from the Rio Grande River. He was a handsome outgoing young man with lots of friends at Weslaco High School. A natural athlete, he led the Weslaco Panther Football Team to the Conference Championship his senior year and was honored as "All South Texas End." His world was hunting, fishing, football and his high school friends. That world came to an abrupt end.

World events had intruded into that sleepy small town in south Texas. The Japanese had bombed Pearl Harbor less than a year prior and the United States was now engaged in a war across the vast expanse of the Pacific Ocean. Harlon, though raised in a pacifist Seventh Day Adventist home, decided to enlist in the military. The United States was involved in a war and he felt called to serve. He was also pulled by his friends and teammates on the Panther football squad. As a group, the seniors on that championship team chose to enlist in the United States Marine Corps. The school arranged that the young men could graduate early and enlist. Harlon and twelve of his teammates enlisted in the Marine Corps on the same day in 1943. They would all gather again six years later under different circumstances.

Harlon was inducted into the Marine Corps in San Antonio and transferred to the Recruit Depot at San Diego. Upon completion of recruit training, he was assigned to the Parachute training School and completed the course in six weeks. Arriving at New Caledonia on 15 November 1943, Private First Class Block joined Headquarters and Service Company of the 1st Marine Parachute Regiment, I Marine Amphibious Corps. He saw combat as a rifleman during the latter part of the Bougainville campaign when he landed on that island on 21 December. His unit and the parachutists were eventually disbanded and he joined Company E, 2d Battalion, 28th Marines, 5th Marine Division at Camp Pendleton on 1 March 1944. Harlon was now a member of Easy Company and they were about to engage a tenacious enemy on a small dot of land in the Pacific called Sulphur Island.

The island didn't look like a lush tropical island. It looked like a devastated moonscape. Allied ships had pounded the dug in Japanese for several days with a barrage of heavy shelling. Now it was time to take the island and Marines had landed and were embroiled in fierce close combat. The island was dominated by an extinct volcano that was the tallest peak on the island and a critical defense position. It overlooked the landing beaches and was imbedded with gun emplacements, pillboxes and fortified caves. The Japanese had made it a near impregnable

defense and the marines were going to have to take it by brutal force and devastating loss. It would require thirty six blood spattered days to finish the task.

On March 1st 1945, Easy Company, Second Battalion, 28th Marines, joined an assault on heavily fortified terrain of Nishi Ridge. Harlon and his unit moved steadily northward until they came under heavy sniper fire. Sergeant Michael Strank, the squad leader, led them to cover under a rocky outcropping. The 25 year old Sergeant started life in Jarabina in the Czech Republic but grew up in Conemaugh, Pennsylvania. Sergeant Strank was a veteran having enlisted in the Marine Corp in 1939 before the war and went overseas on December 8, 1941; the day after Pearl Harbor. The sergeant was highly respected by his men and was as father figure to the young men, like Harlon

As they hunkered down in the illusion of safety a shell slammed into them, exploded and tore out the sergeant's heart. Sergeant Mike lay dead on the ground. There wasn't much left besides his dog tags and a Catholic Medal of St. Patrick. The shell shocked Marines didn't have time to mourn the loss of their leader; they were in the heat of combat. Harlon immediately took over the squad. A few hours later Harlon Block, the affable athletic football star from Weslaco High, the pacifist from south Texas, would join his sergeant when he was ripped apart by a mortar round. As he lay dying on the ground he cried out: "They killed me." Easy Company kept moving and Harlon became one of 23,000 casualties of that brutal campaign.

It wasn't Harlon's death alone that made him special. It was what had happened less than a week before On Feb. 23, 1945, the fifth day of the battle. The U.S. Marines had taken terrible casualties but had battled to the top of the highest peak. Upon securing this point; the soldiers raised American flags. As the men raised a second larger flag Associated Press photojournalist Joseph Rosenthal photographed the men at the triumphant moment of the flag-raising on Mount Suribachi on Sulphur Island, better known as Iwo Jima. His photograph became one of the most famous and inspiring images of the war.

When Harlon's mother Belle saw the Flag Raising Photo in the Weslaco Newspaper on Feb. 25, she exclaimed, "That's Harlon" pointing to the figure on the far right. But the US Government mis-identified the figure as Harry Hansen of Boston. Belle never wavered in her belief that it was Harlon insisting, "I know my boy." No one--not her family, neighbors, the Government or the public--had any reason to believe her. But eighteen months later in a sensational front-page story, a Congressional investigation revealed that it was Harlon in the photo, proving that indeed, Belle did "know her boy."

There are six Flag Raisers in the photo: Ira Hayes, Franklin Sousley, John Bradley, Michael Strank, Rene Gagnon and Harlon Block. Harlon, Sergeant Mike and Frank Sousely did not make it off the island. Harlon's body was buried in the 5th Marine Division Cemetery on Iwo Jima in Plot 4, Row 6, Grave 912.

Harlon eventually returned to Texas in 1949. The same young men that played football together, worshiped together, grew up together and signed up to be Marines together gathered together for a final time ... to bury their friend and the hometown hero, Harlon Block, beside the Iwo Jima Monument in Harlingen, Texas.

Why would a 21 year old kid risk his life to simply raise a flag on godforsaken island in the middle of the Pacific Ocean? The best explanation is from **Sergeant Mike Strank**. He was the Easy company's leader and he got the order to climb to the top of Mount Suribachi. He picked his "boys" and led them safely to the top. He gave the orders to find a pole, attach the flag and "put'er up". Mike explained to the boys that the larger flag had to be raised so that "Every Marine on this cruddy island can see it". A half dozen weary soldiers raised that flag. They didn't do it for personal glory. They did it to inspire others. They did it for the sake of their brother soldiers. Harlon and that band of brothers were immortalized by an amazing photograph that speaks of courage and comrades.

*Why do young men risk their lives doing heroic acts? Is it for glory, honor, country, and flag? The common denominator seems to be their brothers in arms. The flag raising on Iwo Jima was simply a good Marine sergeant leading five fellow Marines up a hill to lift up a flag. In doing this they raised the spirits of Marines on that island and inspired a nation and the picture has become an iconic image of patriotism for our nation. **Unit. Corp. God. Country***

Greater love has no one than this, that he lay down his life for his friend – John 15-13

As the essay, the Hero of Weslaco High, underscores ... everyone has seen an individual's behavior dramatically affected by our social nature. END

Let's look at the basic premise of this book.

What is TI

Newton's contribution to science was a word. A word that described something that was already there, something that affected everyone all the time. By naming gravity, he gave us power over it.

From the essay *Issac Newton's Head* excerpted from the book *The Big Moo* discussing the word gravity.

TI

TI stands for Tribal Imperative/Tribal Instinct ... this isn't an attempt to invent anything ... rather it is to name something so we can understand it and in some small measure gain power over it.

The Tribal Imperative/Instinct

"The fewer answers the era of rational knowledge provides to the basic questions of human beings, the more deeply it would seem people . . . cling to the ancient certainties of their tribe." - Vaclav Havel

The Tribal Imperative is the innate drive in humans to band together in tribes (groups) ... and for individuals to adopt "tribal behavior" strategies. In short ... people behave radically differently based on the social context. We are in fact a different person when we are with different people.

Humans are complex web of relationships – just look at a sampling of words that define a grouping of people ... ***affiliation, alliance, amalgamation, assemblage, association, band, brotherhood, bunch, cahoots, circle, clan, clique, club, cluster, coalition, colony, combination, combo, community, commonwealth, company, confederacy, confederation, congress, cooperative, corporation, coterie, crew, crowd, family, federation, fellowship, fraternity, gang, guild, herd, hookup, horde, knot, lot, league, mob, nation, neighborhood, order, organization, outfit, pack, partnership, party, pool, public, rat pack, ring, set, shift, squad, society, state, syndicate, team, tie-in, tie-up, tribe, troops, troupe, union, workers, zoo*** ...

"Why do people do what they do?" What has the most influence of a person's behavior ... individual personality traits or the social group this person is a member of?" The essential thesis is this ... people are innately social and instinctively join/form into groups (Tribes) ... these ***TI-Tribal Imperative*** - the innate drive in humans to band together in tribes (groups) and how it shapes behavior.

Tribes then exert a tremendous amount of influence over individual behavior. People cluster into groups ... it is instinctive. When an individual joins a tribe ... it becomes the best indicator and most powerful influencer of, that person's behavior. A person behaves differently depending which group they are involved with at the moment. Tribal trumps Personality when it comes to predicting and influencing behavior in fact much of an individual's identity is derived from their membership in a tribe. Man is a social creature and will adopt behavior strategies based on this. This is what we call "TI-The Tribal Imperative/Tribal Instinct".

7 Key Points of TI

So let's ask the Question ... **Why do people do what they do?** To unravel the answer I think you need to look in two places ... in the dawn of prehistory and today (we will even shinny up the tree of evolution but primarily we want to take a look at humans from these two perspectives). What we can see around us right now ... and what humans were like in their most simple primitive state. What are consistent behavior patterns that we see in ourselves that we share with our primitive (yet fully evolved) ancestors?

Point 1 - The key concept of TI is **that humans are profoundly, totally, incredibly, undeniably, inalterably ... SOCIAL!** People are communal ... and it profoundly affects our behavior.

Effusio ergo Factum ... we FEEL therefore we DO. We are Emotional/Cognitive creatures. Our thoughts cannot be separated from our feelings. Many higher Animals (like dogs, monkeys and chimpanzees) have emotions. Humans take it to a much higher level.

Point 2- Humans are Apes.

Humans are closely related genetically to the great apes ... we share 98.4% of the same genome as chimpanzees. We can observe behavior patterns that are woven into our genetic code. And our closest primate cousins are profoundly social/communal creatures.

Humans are Apes with an Advantage - Humans were communal apes that could think symbolically.

Modern humans emerged as dominant specie. We are not all that fast, we don't have fangs or claws but we are the predator at the top of the food chain. Human adaptations like: opposable thumb, bipedalism, vocal systems etc ... offered unique advantages but it was what our brains could do together that matters the most. An individual human is vulnerable ... a group of humans are formidable.

Point 3 ... Humans capacity to think with SYMBOLS changes everything.

Symbolic Resonance is the fulcrum that cracks open the abstract ... this opened the door to the divine. Symbolic thought gave us language and art. It connected us to the intangible world beyond time and space.

Our **Symbolic world** of thoughts, ideas and emotions is the world within ... it is what is really happening in our lives. Shakespeare understood this.

Symbolic thinking + communal instincts begat ... the TRIBE.

Point 4 – Human evolution is not limited to physiological changes ... it is cultural.

The TRIBE is cultural evolution ... biologically, physiologically humans are essentially unchanged from our ice age ancestors but we have continued to evolve culturally.

Point 5 – Who we are and what we believe is derived primarily from our tribal connections.

Belief & Identity ... our Need to Belief is hardwired and instinctual. Our B&I is formed in the Tribe and forged in our tribal experiences. What we believe is who we are

Relationships are the glue of the TRIBE. Family is the core unit of tribe. Family is the DNA of the tribe.

Our personal world is really our **social circles**, Primary, Secondary and Tertiary

The power of tribal connections is it **expands the social connections** of blood kin.

Point 6 – Our Tribal connections are the most powerful force shaping our behavior and belief.

We derive our **identity** and **purpose** through our beliefs. Belief and Identity are primarily derived from our “tribal” connections. Belief & Identity are sources that give our lives meaning and help us fulfill our need for purpose and meaning. We as individuals will die. The Tribe will live after us. The care of the tribe is more important than any individual.

Human behavior is almost always contextual ... we act and react based on the social context of the moment.

Point 7 – Search for Meaning and purpose is a vital human need

The Highest Need ... Maslow established a hierarchy of needs. Most of these needs are fulfilled in ... the TRIBE. An UBER NEED that may not be fully acknowledged is our **Search for Meaning** (read Viktor Frankl’s book ... Mans Search for Meaning). Man’s search for meaning is powerful force that drives us. It is an evolutionary survival advantage. It isn’t a mystery that *The Purpose Driven Life* became a bestseller.

How TI came to be ... the evolutionary development of human tribal behavior.

Social Apes & Cave Men

"Men the most unlike in the matter of their intelligence possess instincts, passions, and feelings that are very similar" ~ Gustave Le Bon - p. 31 *The Crowd ... A Study of the Popular Mind*

Sex in the City

In the 1970's the hippie movement rolled across America with Ken Kesey and that crazy Electric Kool-Aid Acid bus. I'm not sure how many hippies, I mean authentic hippies, ever trundled across the land humming Dylan songs and flashing peace signs. There were busloads of pretender hippies who put on the odd clothes and painted flowers on their faces but the number of youth who ended up in San Francisco with flowers in their hair is a wild guess. No matter the number the hippie movement shattered the status quo and sent us reeling, albeit from smoking pot, into the future.

One aspect of the hippie movement that resonated with the repressed youth of Middle America was the open attitude toward sex. Free love was a term coined to describe the open uninhibited sexual activity of these free spirits. Across the land small bands of these "free love" advocates gathered together into small communities to create communes. Places where everybody loved everybody whenever they wanted. Superficially it had a sort of libidinous appeal but it seemed like a system that would crack under the strain of all that orgiastic stress. I wondered if there had ever been a really successful commune that had succeeded. I got the answer.

Frans shared his story. He is a soft spoken man raised in the Netherlands. When you see him it's not likely that sex is the topic that he is involved in ... but it is. As a professor of Psychology he has spent a great deal of time studying communes ... yes, some communes are more sex crazed than your wildest imagination. The small societies he has researched have revealed a treasure trove of information about behavior.

One communal group in particular proved to be the most open sexual beings he had ever encountered. One day the group gathered to eat and he noticed that all the males were aroused. Not embarrassed in the least the boys were making it quite clear that they wanted "dessert" before dinner and they got it. It turned out to be a sort of pre-dinner orgy. Frans said members of the group would be inviting each other to have sex ... males invited females and the females would solicit both males and females. He also pointed out the diversity of erotic contacts which included sporadic oral sex, massage of another individual's genitals and intense

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tongue-kissing. He added that their sexual activity is rather casual and relaxed. It appears to be a completely natural part of their group life. Frans did point out that while they are completely open to sex they really only engage in sex occasionally, not continuously and that didn't engage in much foreplay or spend a lot of time copulating. They got down business so to speak. In fact he noted that they wrapped it all up in five or ten minutes.

The real interesting aspect was how sex was used to keep the communal spirit alive. He observed members getting in arguments, even striking each other than making up, reconciling, hugging, kissing and engaging in sex. Sex greased the wheel. Sexual contact was common among all of them, including female to female and male to male but it seemed that the females used sex to control other group members, especially males.

This may sound idyllic to a young man who has visions of unfettered sex with every attractive female he meets but there is a catch. The commune was composed of our genetic cousin ... The Bonobo ... also called the pygmy chimpanzee.

Chimpanzees and Bonobo's are our closest animal relatives. In fact geneticists have established that not only are all the primates related ... chimps and humans share about 98.4% of the same genetic code. It behooves us to take a quick peek at chimpanzee behavior. One researcher in particular, Frans deWaal, has revealed some interesting aspects of primate behavior. He carefully studies the animals in the closed environments of zoos. Here's some information from a recent article in Smithsonian magazine (August 2003 Rethinking Primate Aggression by Richard Conniff).

Frans de Waal is a psychology professor who works at Emory University in Atlanta. His extensive observations over the last 30 years have given him some keen insights into how these interesting animals behave. Just like TV and other forms of entertainment ... Sex sells and it has made the Bonobo a fun subject to talk about. The conjecture, since the Bonobo and the Chimpanzee share similar DNA with humans, is that humans are predisposed to be dynamically sexual. De Waal's lessons are much more important than mere sex. He stresses that animals, in particular those primates who are genetically closest to us, share a "vast common ground" of behavior. His work gives us some amazing insights into the tribal instincts of primates and how important the communal aspect of our behavior is. He believes that chimps, like humans, live by a set of social rules. He noted their sense of fairness. They wanted to punish members who transgressed and had empathy for the victims of unfair treatment. They have a concern to maintain good relations and seek reconciliation when conflicts break out. The fact is that fights are not infrequent and that there is a constant game of challenges, coalition building, and favor trading that goes on. He observed the life of chimp was in fact a protracted social game. The chimps live in a community and have learned to get along.

Chimps, like humans, live by a highly developed set of social rules. They display a keen sense of fairness in their daily give and take, an appetite for punishing individuals who misbehave,

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empathy for victims of injustice, an interest in peace-making after conflict and, above all, an abiding concern with the maintenance of good relations in the community.

The article points out that when neuroscientist have conducted imaging studies on human subjects, they have found that moral questions light up some of the most primitive emotion centers of the brain. "Morality is not a superficial thing that we added on very late in our very late in our evolution"

"Instead of being tied to how we are unlike any animal, human identity should be built around how we are animals that have taken capacities a significant step farther"

In his study of chimpanzee life De Waal observed rounds of challenges, fights, coalition – building and brokering of favors. He saw peacemaking behavior as being essential to holding the troop together with maneuvering being the dominant strategy.

He described old female chimpanzee's strategies of securing peace between competing males and noted she cared about the relationships in her community. The article states that chimpanzees have something like "community concern." They live in a group and they have to get along, and their life is going to be better if their community is better. That's the selfish motive. But this is also the basis of our moral systems: our life will be better if our community functions better.

Chimpanzees are also our genetic cousins having about as much in common with us genetically as the Bonobos. Chimpanzees tend to be a more male dominated world and sex is not used in such a liberal way to keep the community functioning. The males often organize into hierarchies and coalition building is vitally important. Don't come to the mistaken conclusion that life is simple or peaceful in the chimpanzee or Bonobo world. Chimpanzees will engage in ferocious battles when they encounter males from other groups. In some cases they kill these interlopers. In many ways they reflect a great deal about human behavior.

This is of great importance to us as humans. We are biologically inclined to be communal. The drive to be Tribal is not a choice ... it is a powerful instinct. We are woven together in intensely social webs and much of what we do is a reaction to those around us. The most influential factor in most of our lives is other people, other members of our tribe.

The dramatic difference between humans and the chimps is our amazing ability to utilize symbols and the gift of language. When humans gained the ability to speak and conceive the abstract something profound happened. We became more than clans. We developed a remarkable cultural tool ... the TRIBE. END

Conclusion - Humans share more than 98% of the same genes as chimpanzees. In evolutionary terms we are close cousins. Observations of gorillas, chimpanzees and most

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especially Bonobo chimps show them to be highly social animals. In fact the scientific belief is that the size of primate brains is dictated by the size of the social network. Based on this humans are capable of managing 150 relationships (this involves the complex inter relationships within the network ... we are capable of casual contact with more). The point is that the higher primates are extraordinarily social.

Frank and the Monkeys - Frank De Waal, the respected writer and researcher about chimpanzees points out that the parts of the brain that relate to emotion are the more primitive components of both the chimpanzee and human brain. He has concluded that chimpanzees are essentially communal creatures (like humans). The chimps exhibit emotional qualities similar to humans. The larger the primate brain is the more mental horsepower available that allows them to manage more complex relationship matrixes. The chimps are emotionally and relationally similar to people. You might say that chimps would make pretty good candidates to be on the Jerry Springer show.

Communal Primates - Humans possess deep built in emotions that operate in the most primitive parts of our brain. Feelings are REAL. As Le Bon points out ... people can vary dramatically intellectually but on the emotional plane ... we are all just emotional apes. We are communal and relational like other higher primates. Maneuvering in the group is a preoccupation for us just like it is for our chimp friends. The drive to be communal exists in primates like chimpanzees, gorillas and humans.

Human Nature and Cultural Change

We have to look at human evolution not as a biological-physical one but as a social-cultural process. Humans evolved and were capable of using their brains. This allowed them to form into sophisticated groups (tribes). Working as a group allowed specialization of skills (women could raise children and gather food while men hunted), group hunting, group protection. A single human is vulnerable ... a group of humans is a formidable force. We have to look at evolution of humans as communal/social. The Tribe is the result of this process. We are genetically tribal. We cannot escape this or think our way out of this. Humans evolved as social creature. Instead of trying to "advance" our way beyond our innate tribal instincts we need to take a careful look at how we came to be this way ... and include TI when we work with people.

The key point to take away from this is that at the center of human behavior, the key force that helps explain why people do what they do, is our tribal instincts ... or what we refer to as ... The Tribal Imperative ... TI.

One vitally important aspect of TI is to understand what changes and what doesn't ... what evolves and what is essentially static. Here's the position of TI:

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Human physiology has remained static for 10 of thousands of years but we continue to evolve CULTURALLY. Our Cultural Systems change, morph, expand ... Technology has changed our cultural systems ... what hasn't changed is who humans are and where we came from. The social systems around us have changed dramatically but the humans, as a specie, is virtually unchanged. It is this odd situation that has created some bizarre behavior in humans.

The Tribe itself is a basic component of the human cultural technology. Tribe is the "Template" of the human social system. The tribe was the first step from familial bands built exclusively on a family system to an expanded Social System that incorporated the use of symbolic thinking to forge a more effective system. This is why we need to look carefully at how TRIBES function. It gives us insights into how human beings operate in a structured social system. The systems may advance but we will be able to understand how and why humans behave in the context of these social systems.

The Tribal Imperative is not anachronistic or primitive. It is very much a part of human beings today. There are examples of modern Tribal ness. We also want to suggest that there is a need to feed our Tribal needs.

The Concept of Universality

The peek behind the mask is not simply to amuse you. It's to reveal that human behavior, even complex human behavior, exhibits amazing similarities. The use of masks with indigenous cultures spans the globe, from Africa to Alaska, across the Islands of the Pacific into the jungles of central and South America all the way up to the eastern woodlands of North America we find examples of shamanistic beliefs intertwined with the ceremonial use of the mask

Homogenous Humanity - An examination of human culture reveals some interesting insights. Human behavior shows remarkable similarities in vastly different cultures that span the globe. Tribes that spoke different languages and lived in radically different environments exhibited an uncanny similarity in dealing with the supernatural through shamanism and the use of symbolic tools like masks. From these same symbolic items we discover the foundations of modern forms of art and religion. We see that humans can express emotions through facial expressions and it is universally understood by all human cultures.

Universal Facial Expression – Why the mask? What made the mask such a powerful motif in early human societies? The first obvious explanation is the human face. The face is the part of us that is most closely associated with **SELF**. It is, in a very real sense, who we are ... especially in the social context. It is our face that others see. In faces we can see the similarities we have with our parents, grandparents, siblings and cousins. The power of faces extends beyond our own kin. In the 1960's a man named **Paul Ekman** set out to study the faces of humans. He traveled all over the world to find out if people had common facial expressions. He even went to remote primitive cultures that had never been exposed to modern culture to prove that the

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expressions of the human face are universal. Any person in any culture can tell if a person is happy, sad, mad, frightened or disgusted just by seeing a person's face. Ekman's work didn't limit this identification to simply the most basic emotions. He actually has done work in far more complex and subtle analysis of the human face expression of emotion. The result indicates that humans express emotion in a common language of extensive and subtle facial expression. The face is our mask ... it represents to others how we feel on the inside. We put on an expression of joy and the people around interpret that we feel that way on the inside.

The Tribal Evolution

The difference between humans and chimps has to do with our ability to use our hands because we are bipedal but the most important difference is our brain power. Approximately 40,000 - 50,000 years ago the signs of the first modern humans appear. This was the first time humans used symbolic imagery in the form of art (beads). The key ability is the use of symbols. This allows humans to create language. It changed everything. This dramatic flowering of human culture 45,000 years ago that is somehow associated with the ability to understand symbolic thinking and it changed everything. We evolved a new cultural tool ... the **Tribe**.

What tribes are and how they work.

"It's all about Relationships" – Russell Friedman author of "When Children Grieve"

The most potent influencing factor is Relationship. The best expression I've heard is borrowed from my friend Russell Friedman ... here's a paraphrase

"If you like someone they can spill hot soup in your lap and it won't get upset but if you don't like somebody just the angle of their hat will piss you off. "

Russell Friedman author of "When Children Grieve"

Relationship Circles

Chimpanzees organize in communities that are made of interconnected relationships. Humans are vastly more communal and relational. Robert Dunbar suggests that the size of a primate's brain dictates the number of social relationships they can have. The size of the human brain suggests we can have approximately 150 intimate relationships. Relationships in a community are complex, inter-related and intertwined. You can't isolate relationships. Cliques, circles and clubs form ... as do relationships that don't work and are hostile. An excellent way to look at the complex world of relationships in the tribe is to see them as **social circles**.

Circles of Relationships ... If you stacked plates of smaller and smaller diameter you get a sense of what happens in a Tribe. Tribes are all about relationship circles. We tend to group in small relationship circles. Go to a meeting and you can see the real meeting taking place in the side meetings of small groups at the coffee breaks. Honor those circles in the tribe. These little circles are the working nuts&bolts of tribal life.

Primary social circles consist of those people you are most intimate with, most connected to ... this can be spouse, children, best friends, siblings, parents etc... think of primary circles as emphasizing deep personal bonds.

Secondary social circles consist of people that we are connected to by circumstance. This can be co-workers, distant relatives, acquaintances and the key here usually proximity. They are important to us because we are in contact with them on a regular basis (physical proximity) or they are connected to us through a primary relationship and have (social proximity). A good example of this would be Alice's relationship with her in laws.

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Tertiary social circles consist of people we have contact with or a have a mild relationship with.

The key question to ask yourself is ... what would happen if this person's relationship with me was terminated ... what if that person died ... how would it affect me? A primary relationship will be devastating ... a tertiary may make us feel sad but it won't touch us at deep levels.

This is a world that women thrive in. As a group they are usually more attuned to the issues of relationship proximity than men and it is usually a more important criterion within the community.

Connection - The more involved a person is in our daily lives the more they are a part of our social matrix.

Tribes – Nuts & bolts ... How tribes function

The word Tribe is the most compelling word to describe our innate social nature. There are a huge number of words that describe human groupings: family, group, gang, club, organization, team etc... but the word Tribe implies a stronger connection, it implies a built in hierarchical structure ... it's THE word to describe how we as humans function.

There is a prejudice against the word tribe in modern western culture. It is often associated with indigenous peoples and primitive societies. I totally disagree. I think the modern society has expanded and fragmented our tribal-ness but the innate tribal instinct exists in all humans and we automatically shift into it ... especially in times of duress.

Most of the needs we have as humans are derived from the tribal experience. Basic food, shelter and protection are one of the primary roles of the tribe. It is through our tribal experiences that we have friends, lovers, spouses, families etc... It is through the tribe that we can derive status and prestige. One of the ultimate experiences for humans is to be of great service to the tribe. Tribe is the prime source of our identity.

One of the deep seated hungers in people in the modern world is our need to feed our tribal hunger. We need to belong to a tribe so our own sense of who we are and where we belong is resolved. This is one of the driving forces behind marketing, politics, nationalism etc ...

Hierarchy of Allegiance

Bands – Tribes – Chiefdoms – States – Empires - There are many layers of human affiliations and groupings. Human organization has progressed from small bands to vast empires. Our interest is in the more intimate connections we have with our fellow man. Since

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we are capable of about 150 close relationships the TRIBE is the most powerful level of social cohesion. As the Marines say ... "Unit then Corp then God then Country ..." the more intimate the connection the more powerful its influence on us. Tribe is the level that is the most dynamic. Tribe is beyond the limited confines of a small group but narrowly focused enough to make the Tribe socially potent.

Anchor Tribes ... The Tribe that defines you.

This is the source of IDENTITY ... Anchor tribes have more to do with cultural connections. A Mexican for example shares a place, a history and a language. His type of job may indicate which tribe he is anchored to (a Mexican Bricklayer from the city of Guadalajara). Keep in mind that the Anchor tribe is not so much a solid thing but think of it as a color. You might say a person is RED ... but red has lots of shades from dark dark red to a faint pink blush ... all of it is in the Red category. Same for Anchor Tribes ... it's as if this is the category but there are many shades. People belong to multiple tribes but ONE Tribe is usually dominant in defining who they think they are ... this is the Anchor Tribe.

Q. Which arena is your Anchor Tribe: People, Purpose, Place or Profession?

- People - are you defined by the people in your life or and your role ... Mi Familia, Mom, Father ...
- Purpose - is there something that you do that makes you get out of bed in the morning ... a cause that gives your life meaning?
- Place - a potent source of Tribe identity is based on where we are from ... like Chicago White Sox fans come from a distinct part of Chicago.
- Profession is What you do the defining Tribal key ... Doctor, Lawyer, Mob Hit man ...

Q. What is the key driver that connects you to your Anchor Tribe? What is your strongest area?

- Heart - Social connections most important.
- Mind - Intellectual Arena ... ideas and values.
- Body - Beauty and Body are your defining strength.
- Soul - True Believers, they are defined by what they believe.

Examples

- Family ... I'm a "Gladwell" from a long way back.
- Social Circle ... My buds are my world ... extension of family circle.
- Religious/cultural affiliations ... I'm a Baptist, Buddhist, Jewish ...
- Roots to a place ... Texan, Sicilian, Parisian ...
- Clubs/cliقة ... The Dead Heads, Old Hippies, Red Neck Bubba (defined by the people and values we associate ourselves with).
- Career ... Doctor, lawyer, senator, bank robber ...
- Role ... (not career roles) I'm a cowboy, I'm a writer, I'm a singer, I'm a Civil War buff ...

Questions involved with the Anchor Tribe

- What would your Obituary say about you?
- Who's in your social circles ... the circle of people close to you, then the next ring, the next ring ... (max 150-250)?
- What makes you feel special or unique?
- Do some people exist without having an Anchor tribe?
- Is not having a defining Tribal connection part of the problem? (we all have connections, but some people don't feel they really belong or are significant)

Mi Familia ... The Intimate Tribe

Families, kin and the inner circle. **The Intimate Tribe** is actually more interesting. These are the people that are the most involved in our daily lives. The core of the intimate tribe is family and other relatives and extends out to include friends and associates. This also becomes integrated into your more unique thumbprint of a personal identity that includes your hobbies and avocation (can a magician be separate from other magicians?). This is the inner circle ... the people that for a variety of reasons seem to connect stronger, deeper, more easily etc...

One Hand (maybe two hands) **Tribes** - There is a functional limitation to tribe size. Some studies indicate that 150 is that number. Gore products follows this rule and when a company exceeds 150 they break it off and form a new company. Military platoons are approximately 150 people. This seems to be the natural size an organization can get before it is just too cumbersome. I think familial/intimate tribes are much smaller maybe 10 - 25 ... and the close inner circles are usually what I call One Hand Tribes ... the living people who really impact you almost daily is usually no more than 5 (at most 2 hands). Those 5 people on your **One Hand Tribe** will define you ... pick wisely.

Conditional Tribes - Temporary Tribes

The Work Tribe for example is the most common conditional tribe. But **Temporary Tribes** form all the time. When you attend a seminar for a couple of days or go on a trip a temporary tribe forms. If you play on a sports team you are in a potent, but temporary, Tribe. This includes The Work Tribe. We definitely function as a tribe at work but it is tightly controlled tribal experience (it's also a place where gossip is vital to our well being). It can have a powerful influence over us now ... but we recognize its defined structure and our role in it.

The Ancestral Tribe

This is one that is truly fascinating. We may think that the only people who might be concerned with ancestors are primitive peoples ... and we would be so totally absolutely f... king wrong. Just start asking questions ... did you have parents, grandparents that influenced you? Did you ever have a teacher who taught you lessons you remember today? Have you ever read a book that left a deep impression on you? Fact is that we collect a tremendous amount of

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knowledge in the form of stories ... these might be from friends, relatives, acquaintances, books, teachers ... These are tribe members who may be dead ... who you cannot influence ... but continue to shape your views and attitudes. People need to be aware of The Tribe of our Ancestors ... the ones who passed on wisdom to us ... even if these are characters in a book or movie, even if they are mythical (fairy tales, religious figures) they exist in our collective minds and they exist when we gather as a tribe to talk (a religious service is a collective process that is a wisdom sharing experience).

How Tribes Work – Fanatics

Cheeseheads and Chariot Racers

December 31st 1967... The actual temperature in the stadium is a bone chilling -13° Fahrenheit but with the arctic wind slashing across the frozen tundra they are using for a football field the chill index is - 46°. It is wicked wicked cold. Tom Landry's warm weather cowboys, arguably the best team in pro football, have managed to hold on to a narrow three point margin and are leading 17-14. The Packers have the ball deep in their own territory with less than 5 minutes on the clock. Greenbays Boy Scout QB Bart Starr leads the Green machine toward the goal line. After eleven plays it is 3rd down less than a yard from the goal line but between Bart and the goal line is the formidable DOOMS DAY DEFENSE. With just 16 seconds on the clock most coaches would send in the field goal kicker and go for a tie ... but this isn't any coach. This is the legendary coach, Vince Lombardi, and it is the Greenbay Packers playing in their hallowed stadium, Lambeau field, and this is the championship game. Starr bellows the snap count; the ball slams into his frigid digits and for the briefest moment time stands still. This is a moment that fans dream of their entire life. This is a moment that transcends reality ... when mortals become legends. As if it happens in slow motion the fans watch as Starr takes the ball and heads for the end zone. In the crackle of an instant over 50,000 fans erupt and roar ... TOUCHDOWN! GREENBAY has won, we've won, we are the champions. At that very same moment, 1295 miles away, a 12 year old kid watches his team shatter like a piece of ice. His stomach knots, he feels real pain in the pit of his belly, his team, his mighty invincible team has lost. The jubilation fluttering through the small black and white TV makes it even worse.

I was that 12 year old kid watching my Dallas Cowboys and the Greenbay Packers play one of the most famous games in the history of the NFL, the Ice Bowl. Since that time I have watched lots of football games. I have screamed at the TV in both delight and despair; typical fan emotion states. Sports fans give us some keen insights into who we are as people. I could pick on just about any sport and the fan story would be the same. The emotional charge that a Chicago Cubs fan experiences isn't much different than a Brazilian soccer fan goes through.

FANS

Fan: Etymology: probably short for fanatic. An enthusiastic devotee (as of a sport or a performing art) usually as a spectator

Fanatic: Etymology: Latin fanaticus inspired by a deity, frenzied, from fanum temple. Marked by excessive enthusiasm and often intense uncritical devotion.

One of my favorite takes on sports fans is from writer and satirist, Joe Queenan, from Philadelphia. Joe states the fundamental fact about fans. It's a municipal rather than a mythological connection. Sporting events always require a Cultural, Tribal or Municipal connotation. "... where you grew up, who dad rooted for, how many times the team has broken your heart ...". This is why a fans connection to the team is deeper than the players. Players are simply mercenaries who can be traded at the snap of a finger. No matter how hard players train eventually their magnificent physiques will succumb to the ravages of time and they leave the sport as old men ... in their middle 30's. Fans on the other hand can live on a diet of cheese doodles, ball park hot dogs and room temperature beer for years. They never quit and of course a true fan never gets traded. The only way for the true believers to exit the stadium is permanently. As Joe Queenan points out ... sports is the complete package: Iconography, mythology, choreography, theology, and ethnography.

Sports

Let's take a look at this a little closer at the phenomenon of sports and fans. Americans tend to believe our obsession with sports was created when Marconi's little wireless invention, the radio, began to beam live accounts of baseball games to fans huddled in their homes. You didn't have to go to the ballpark or wait for the account in the newspaper. The big revolution for sports fans came when TV's became as ubiquitous as refrigerators. Now you could sit in your favorite chair, munching popcorn and see the game from the best seat in the house in your underwear.

The advent of TV made the already quasi mythic athletes hero superstars. It made them the most recognized people in the country or perhaps even the world. Michael Jordan "single footedly" sold more sneakers than anyone in history and revitalized the NBA in his spare time. While Mike's accomplishments are astonishing I think we need to roll back the clocks and take a deeper look at sports fans from a historical perspective.

Yankee fans didn't just appear as if by magic when the pin stripes appeared in Manhattan in the spring of 1903. They were already there. Sports and the sports fan is not a new creation. The Greeks had the Olympics and doubtless they had fans. My guess is that even if the original games hadn't been played in the nude (no, let's NOT have a get naked night in the ball park promotion) ... people still would have shown up in droves and paid exorbitant prices for small

glasses of cheap wine. The Greeks had it going but to really appreciate sports fans we need to go the ultimate overachievers in history ... the Romans.

The Romans of course were famous for the games in the coliseum; Gladiators smashing and slashing each other in colorful stylized combat before throngs of cheering fans. Perhaps it's more than mere coincidence that a lot of prize fights have been held at Caesars palace in Las Vegas. I wouldn't doubt that the Romans had their own sleazy versions of Don King promoting the fights and grooming stables of combatants. It's true that the combat games capture our imagination about Rome but the true Roman sports fans were passionate about chariot racing.

The chariot scene from the movie Ben Hur is one of the most dramatic scenes ever depicted on the big screen. There may be a few minor historical elements that aren't quite accurate but the movie does convey the spectacle and excitement of Roman chariot racing. Chariot racing was like a combination of NFL game day and a Daytona 500. There were plenty of collisions and crashes to satisfy the most hardcore NASCAR or NFL fan.

Chariot racing dates back to at least the 6th century BC. The original games were associated with religious festivals but by the time the chariot racing had hit its peak, racing was being conducted on non-feast days just for entertainment. That reminds me ... what day of the week are most NFL games played? Hmm ... coincidence? To understand modern sports fans we need to do a sort of quid pro quo comparison. Let take a look at America's obsession with the NFL and the Romans obsession with the chariot races.

The Gathering place

An important element for fans is the place where the sporting event takes place. For modern sports fans it is the stadium. These mythic sport places become the temple, the shrine for the fans. Football stadiums carry this mystique. The oldest NFL stadium in use is Lambeau field, Home of the Green Bay Packers and the center of the universe since 1957 (for 46 years) ... if you are from Wisconsin. The power of the place is so great that the Pack has only lost only one playoff game in Lambeau. Opposing teams not only have to battle the other players, and deal with the raucous "Cheeseheads" in the stands, they also have to deal with bitter frozen enmity that Lambeau field becomes in December. Yes, Lambeau is a mythic place with the ghost of Lombardi hovering over the place but the mythical Mecca of the Roman chariot racing, the Circus Maximus, was a sports shrine of epic proportions. Circus Maximus was an oval shape stadium much like modern football stadium that has been stretched. It was actively used for hundreds of years, not a paltry ½ century. It was the largest chariot racing track in the world and was capable of holding three times the number of fans that Lambeau field can hold. Fans need a shrine, a hallowed place to gather, to relive the memories, to reconnect with the team. The mythos of the gathering place predates chariot racing. Jerusalem, Mecca, Rome, Paris, London ... all these cities are more than cities; they are imbued with a special symbolic power

that makes them the epicenter of the tribe, the faith, the state or in the case of Lambeau field ... the team.

Heroes

The Greenbay Packers have a gallery of mythic heroes, Vince Lombardi, Bart Star, Reggie White, Brett Favre ... they have even named streets in Greenbay after some of these guys. Hero worship of athletes isn't a recent phenomenon. Champion charioteers called agitores were as famous as modern superstars ... even the horses they raced around the track became superstars. The drivers could amass fortunes and even though racing was an extremely dangerous sport ... it was better than being a gladiator. The charioteers wore little more than small helmet that offered minimal protection. Most of the races involved teams of four horses and the drivers would wrap the reins around their waist. If they fell off it wasn't unusual for them to be dragged, trampled and killed. They even carried curved blades to slice the reins if they did fall. Teams played rough and dirty tactics were allowed. No zebra striped refs were blowing whistles or throwing flags for unnecessary roughness. Next time one of those overpaid glory boy NFL QB's gets sacked by a 300 lb. behemoth he can console himself with the fact that unlike his counterpart in chariot racing ... he probably won't be killed or critically maimed ... and if he is ... they'll at least get 15 yards.

If there is one key unifying theme to all mythology it is the hero. Heroes like Gilgamesh, Odysseus, King Arthur even George Washington. Heroes are the touchstone of mythology. They have fascinated mankind from the earliest days and still do to this very day. We see the hero in books, plays, movies, stories, in real lives ... even in our own lives. The sports hero fills that need we all have for heroes. Heroes that allow us to vicariously slay dragons or at a minimum ... crush pathetic losers like the Dallas Cowboys when they dare to walk the hallowed soil of Lambeau field. Heroes never really die ... they just change uniforms.

The Color of Fans

The racing teams were called factiones or factions. These factiones owned the horses, stables and often even the drivers. There were four prominent teams that were each represented by a color worn by the charioteer. There were the blue-veniti, the green-prasini, the red-russati and the white-albati. A packer fan decked out in green and gold with a painted face and his head adorned with large piece of plastic cheese would feel right at home in the Circus Maximus on race day.

Like modern football there was heavy betting although none of it was officially sanctioned. The factiones could exhibit disruptive behavior with gangs of different colors beating the crap out of each other. The factiones had a deep impact on the lives of the fans and their influence even spread into the political arena. Fans, upset with the emperor, would often bet against the emperor's favorite factiones to express displeasure.

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The Roman fans behaved essentially like the modern fans do. Here's what one Roman critic had to say about the fans.

"The races are on, a spectacle which has not the slightest interest for me. It lacks novelty and variety. If you have seen it once, then there is nothing left for you to see. So it amazes me that thousands and thousands of grown men should be like children, wanting to look at horses running and men mounted on chariots over and over again. If it was the speed of the horses or the skill of the drivers that attracted them, there would be some sense in it--but in fact it is simply the color. That is what they back and that is what fascinates them. Suppose half way through the race the drivers were to change their colors, then the supporters' backing will change too and in a second they will abandon the horses on which a moment earlier their eyes had been fixed and whose names they had been shouting. Such is the overpowering influence of a single worthless shirt, not only over the crowd, which is worth less than a shirt anyhow, but over a number of serious men."

(C. Plinius – Epistulae IX, 6)

We all know how quickly a sports star luster can fade when he switches to a different team. Fans will be fans but are they really attached to "simply the color"? Sporting events evoke a deep tribal response. They tap our connections to people and place giving fans a sense of belonging and attachment. They evoke a mythical history and raise mere mortals onto heroic pedestals. Sports turn insignias into icons and enfold a simple color with symbolic radiance. When fans gather in vast shrines to share in the dramatic spectacle it borders on religious devotion. Fans are vested in the teams they are bonded to. They are carried to the pinnacle of delight when their teams are victors and are cast down into pits of desolation when they lose and before you dismiss fans keep in mind that they are the most important part of the team ... there why teams exist.

Take a close look at sports fans throughout the ages and you will have an insight into ... why people do what they do.

Iconography: Etymology: Medieval Latin iconographia, from Greek eikonographia sketch, description, from eikonographein to describe, from eikon- + graphein to write Date: 1678

1 : pictorial material relating to or illustrating a subject

2 : the traditional or conventional images or symbols associated with a subject and especially a religious or legendary subject

3 : the imagery or symbolism of a work of art, an artist, or a body of art

Mythology: Etymology: French or Late Latin; French mythologie, from Late Latin mythologia interpretation of myths, from Greek, legend, myth, from mythologeîn to relate myths, from mythos + logos speech -- see also legend. Date: 1603

1: an allegorical narrative

2: a body of myths: as a: the myths dealing with the gods, demigods, and legendary heroes of a particular people.

Choreography: Etymology: French chorégraphie, from Greek choreia + French -graphie -graphy Date: circa 1789

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1 : the art of symbolically representing dancing

2 a : the composition and arrangement of dances especially for ballet b : a composition created by this art

3 : something resembling choreography

Theology: Etymology: Middle English theologie, from Latin theologia, from Greek, from the- + -logia -logy Date: 14th century

1 : the study of religious faith, practice, and experience; especially : the study of God and of God's relation to the world

Ethnography: Etymology: French ethnographie, from ethno- + -graphie -graphy

Date: 1834

: the study and systematic recording of human cultures; also : a descriptive work produced from such research

Conclusion - Sports fans and teams exhibit classic tribal behavior. Sports use the power of pageantry, costume, spectacle and ritual ... sports is Tribal at its most dramatic.

The Power of Context

How powerful are these social forces? The following true story will give you an insight into the power of social context.

The Prison

Are prisoners born or created? The following is one of the most interested insights into human behavior.

On September 8th, 1971 1300 prisoners rioted at a maximum security prison in western New York taking 40 guards hostage. The name of the prison was Attica Correctional Facility. Over the next five days the New York state authorities and the prisoners negotiated. The prisoners demanded improved living conditions. They wanted educational and training opportunities. The negotiations failed and on Monday morning, September 13, 1971, state police and national guard troops seized the prison; in the course of taking it over they killed forty-three individuals, including ten hostages ...

The details of the Attica uprising are worth examining. The time when the riot broke out was a challenging period of American History. The country was embroiled in the controversy of the Viet Nam war. Martin Luther King had been assassinated three years early, Los Angeles had been rocked by the riots in Watts ... and the Beatles were breaking up. It was a time of turmoil. The Attica rebellion had racial factors that added fuel to the fire but ultimately this was about the conditions of being in prison. Attica was not necessarily the worst prison in the country. It was bad, but in most ways it was typical of the environment found in large state prisons across the country. Abusive guards, difficult living conditions and of course the prison was filled with hardened criminals.

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The story I want to tell isn't about Attica. It is about the arrest and incarceration of 12 innocent men in California just a few months earlier. These men had committed no crimes but they ended up in jail together. Their story illuminates the darkness that lurks inside men's souls. It asks the question. What would I be willing to do to others? What would I be willing to stand up for?

The story of the twelve innocent men began in the summer of 1971. They were arrested for armed robbery and taken to a small jail in MODOPOGO county California. A special team of guards was assigned to them. Initially the men, knowing they were innocent, did not feel any apprehension about the situation. None had criminal pasts and the situation surrounding there situation was borderline comical.

The men were arrested without incident where they lived. Handcuffed and taken by patrol car to the prison. They were booked and fingerprinted. Their personal clothing and possessions were stored. The men were then stripped, searched, deloused and issued uniform prison uniforms. The section of the jail they were placed was a high security section located in a basement without windows.

The initial reaction of the falsely imprisoned men was similar to a rebellious child but things changed rapidly. The guards, faced with a minor insurrection, began to exert leverage to bring the situation under control. Simple but effective rules were enforced with demanding precision. The inmates were not only stripped of their clothes but also their names so every inmate was referred to, as a number and he referred to himself and others as a number. Troublesome inmates were put in isolation cells. Rewards and punishments were handed by the guards. Comply and do as you were told and the inmate could expect to get reasonable treatment. He would get simple privileges like food and a blanket. If the men violated even minor rules they could expect to lose something.

The guards did not want the men to organize into a cohesive group. The dozen innocent brothers that walked into that jail were quickly pitted against each other. One inmate was particularly difficult and the guards targeted him for punishment, isolation and ridicule. He was a serious threat to their authority and was the de facto leader. The swift actions of the guards quelled any desire to rebel. It became apparent that the guards wanted the prisoners completely under their thumbs. The guards demanded and got control of the situation.

Keep in mind the 12 men in the jail were innocent. What is even more shocking is that the guards knew it too. They realized that within a couple of weeks these men would be released, all charges dropped, and they would return to civilian life. In spite of this the prison guards began to exert even more coercive measures to keep the prison under tight control. The guards split into three distinct groups. Some were benign and benevolent and were willing to do kind favors for the men; other guards were strict but fair. These men followed the rule to the letter. The third group of prison guards was mean and abusive. They enjoyed the power of being a

guard and exploited the prisoners. In fact, within a few short days of walking into that jail the prisoners were being subjected to humiliating practices by the guards. Punishment in the form of painful exercise was a common penalty. The situation got worse at night when the prisoners were mocked and mistreated simply for the amusement of the guards.

The families of the prisoners did get an opportunity to visit. They found the warden a pleasant yet firm man. He did allow controlled visits. The families were naturally upset that at seeing their innocent sons in jail but they accepted the fact that they would have to wait for the judicial wheels to turn. What the families didn't realize was that on visitation days the prisoners were fed well, ordered to clean the cells completely and put in fresh clean uniforms. The visits were also carefully monitored so the prisoners were not able to talk freely. All the prisoners knew that the guards were watching.

A prison chaplain was able to meet with the men and he did work to get a lawyer to assist in getting them out of the jail but the prisoners were exhibiting disturbing signs. All of them began to suffer from depression. One prisoner suffered a breakdown and was removed from the jail. The oppression of the guards was taking its toll. The original defiant 12 innocent men who walked into that jail were now 11 subdued prisoners. The control exerted by the abusive guards had made life unbearable.

The shocking thing about the situation was that only one person spoke out and demanded the release of the prisoners. Everyone else accepted the situation. The guards were able to act with impunity in mistreating the prisoners. The guards who were not abusive still did nothing to prevent the abuse. The families accepted the situation without protest. The entire system had conspired to grind those 12 innocent men into submission.

It all came to an abrupt end when XXXXXX, a professor, expressed outrage at the situation. She reminded the warden that he was in fact a Stanford University professor and he was supposed to be conducting a research project. Professor Zimbardo immediately ended the study six days into a two week experiment. You see the prison was actually the basement of the Department of Psychology at Stanford University. Professor Zimbardo had solicited 24 volunteers to act as prisoners and guards in a mock prison. The transformation of the 24 men took place in less than a week. 12 innocent young men became listless, sullen prisoners and the 12 innocent men transformed into cruel and abusive guards.

There is a great deal of interesting psychological insight to be gained from the Stanford Prison Study. For our purposes though it highlights the power that a group exerts over an individual. Keep in mind that everyone in these groups was a volunteer, acting the part, yet they all fell into step and it ceased to be an act. Those playing the role of prisoners became prisoners. The men playing guards soon became guards and, with one glaring exception, no one was willing to stand up as an individual and defy the group.

When WWII ended the world saw the atrocities that took place in the concentration camps. Men, women and children were brutalized and slaughtered. The question of complicity by the German citizens was asked. They knew and said nothing or did they just know nothing. Any soldier who could participate in such inhumanity to others was a monster. Where did these men come from? It forced us to ask ourselves. What would I do in these conditions? The disturbing answer is that most of us, with almost no resistance, would follow orders. This is the power of the Tribal Imperative.

End – THE Prison

Epilogue - In the spring 2004 the world learned about a prison called an Iraq prison called Abu Ghraib. American soldiers were accused of abusing Iraqi prisoners. It was uncanny how similar the behavior of the American soldiers was to the young college students who participated in the Prison study at Stanford in 1971. A great deal has been said about why the abuse took place but it's clear that it was the situation itself that provoked the abuse of the prisoners. What happened was human nature when placed in a situation of stress, power, control and limited supervision. It was an example of the power the Tribal Imperative wields in human lives.

How could solid citizens become brutalizers in Iraq?

By Jeff Donn The Associated Press Publication Date: 05/08/04

They appear to be mostly ordinary Americans: sons and daughters of small towns, committed parents, a mechanic, a fisherman, a parade volunteer. The Army may append another line to each of their dossiers: tormenter of helpless prisoners. Can a largely unremarkable assortment of decent Americans put on uniforms, cross the globe, and somehow descend into leering sadists once inside a sweaty, teeming prison near Baghdad?

Yes, they can, according to researchers who study the psychological dynamics of prisons. And it could happen to many more of us, if thrust into the same kind of dysfunctional surroundings. Researchers say the climate of combat, harsh conditions of the prison, cultural chasm between keeper and kept, and possible breakdown in command are all levers that could have tipped some soldiers over the brink.

"I would put it more in terms of opportunity," said Bert Useem, a University of New Mexico sociologist and prison researcher. "Really what you have to explain is not so much the aberrant psychology ... but the fact that they had the opportunity to act on these impulses." He added that, judging from many accounts, this prison looks like "a system out of control."

Photographs taken inside U.S.-run Abu Ghraib prison show naked, sometimes hooded Iraqi prisoners forced into humiliating poses by smirking American soldiers. Some prisoners are piled in human heaps and forced to simulate sex acts. One stands on a box with wires trailing from splayed hands, apparently set to deliver an electric shock. Another
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lies on the floor with his neck in a leash held by a female soldier. First shown April 28 in a CBS News report, the photographs from inside the American-run prison have stirred disgust and outrage across the Arab world and beyond, and revulsion in the United States, too. Characterizing it as an aberration, President Bush has extended an apology and pledged to punish wrongdoers. Seven soldiers were charged with crimes; seven were reprimanded. The military and CIA are pursuing an expanding set of inquiries into treatment of prisoners at that prison and elsewhere. Some of the accused soldiers had been guards in civilian prisons. But most relatives and friends certainly can't picture them as brutes. Some view them instead as scapegoats, doing what they were told and now paying for the mistakes of higher-ups. Some of these soldiers say they were encouraged by intelligence officers. Others who worked at the prison tell of overcrowding, scant food and sanitation, little guidance, long and mind-numbing shifts, and defiant rock-throwing prisoners who might be insurgents or violent criminals.

Specialists say the dominating power of guards over prisoners, exercised outside public view, bears an inherent possibility of maltreatment almost anywhere. Guards have legitimate reasons to establish their authority, and the line between bossing and brutalizing can blur. In a classic psychological test in 1971, ordinary college students picked by coin toss to play guards in a mock prison were treating pretend prisoners like real animals within a week. The experimenter, Philip Zimbardo, was later quoted as saying his experiment seemed temporarily to blot out the experiences of a lifetime, "and the ugliest, most base, pathological side of human nature surfaced."

While excesses are not inevitable, "the literature of social psychology shows ordinary people can become cruel and abusive when given absolute power and authority over others," said Lt. Col. Thomas Kolditz, head of West Point's department of Behavioral Sciences and Leadership.

Obviously, not everyone sinks into the darkness, even in abusive settings.

Conversely, future soldiers and guards, like others, are stiffened by a strong moral grounding from parents and teachers. At Abu Ghraib, at least one soldier exposed the atrocities, and others reportedly helped investigators figure out what happened. Researchers say that most civilian and military guards generally respect rules protecting prisoners. Indeed, some evidence suggests that at least civilian prisons have become safer overall during the past 20 years, with less maltreatment by guards, according to researchers. But they credit organizational changes, more than shifts in the mind-set of guards, for driving the progress. Several experts stressed weak leadership as key in dissolving a guard's inhibitions: the sense that no one is really watching. The horror and hardships of wartime can further smear the boundaries of human decency in a military-run prison. The captives are not just prisoners; they are the enemy. Sometimes, a soldier will do something as part of a military unit that he would never do alone.

"You put bright, healthy, strong young Americans into a very difficult context, and it requires extraordinary strength of character not to get somewhat twisted out of shape," said James Campbell Quick, a professor of organizational behavior at the University of Texas at Arlington and a retired colonel in the Air Force Reserve. "War is a horrific kind of experience. It is in no way normal or healthy."

Experts on managing prisoners also say cultural differences like those at Abu Ghraib can amplify the potential for conflict with guards. Arab norms tend to be especially attuned to honor, face-saving and sexual modesty, by the standards of many Americans. The disparities are likely to magnify tensions, especially in times of combat and without civilian courts peering over a guard's shoulder. More than anything, some researchers say, prison atrocities are

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prevented by engaged managers who keep close watch. They are the ones who lay down clear standards and enforce them. When they fail, they put guards in an extraordinary place of both menace and power, unguarded

The power of context is not limited to psychology studies or prisons. It can impact countries in wholesale Tribal insanity.

The Dark Side of the Tribe.

One April day a plane carrying a man named Juvenal Habyarimana crashed near the Kigali airport. This incident sparked a tribal rampage that resulted in the deaths of thousands and thousands of people. The men who were assigned to protect Mr. Habyarimana immediately initiated a campaign of retribution. The first victims were political opponents and almost immediately a slaughter began across the country. Whipped into a fury through radio propaganda and encouraged by government officials thousands joined in the killing spree. They even formed into a group called the Interahamwe (meaning those who attack together). At one point it is estimated this pack of murderers numbered 30,000-strong. They were told they could take the land of the people they killed. There were even incentives of money and food provided to encourage the murder of people. Victims were shot, bludgeoned and hacked to death. Entire groups were rounded up into churches and burned alive. Flotillas of bloated corpses floated down rivers. In the span of just 100 days an estimated 800,000 people were killed. They died because they belonged to the wrong tribe. The pent up frustration and tensions between two separate groups of people had been seething in the land for the past 50 years. When the social strictures that keep people in check were suddenly shattered a murderous madness took over an entire country. The flames of genocide were fanned by Hutu radicals via radio but they acted as sparks igniting tinder.

The 1994 Rwanda Genocide is one of the starkest examples of the power of the Tribal Imperative. Hutu's herded their Tutsi neighbors into buildings and torched them. They went from house to house and hacked to death people they knew. The TRIBAL INSTINCTS over-rode the communal connections of neighbor, colleague and their religious convictions (many Rwandans were/are Catholic) and personal values ... the frenzy of the Rwanda genocide (it took place in the span of 4 months in 1994 approximately 800,000 people were murdered). This is one story that needs to be included in the Tribal Imperative.

This isn't an isolated situation. Tribal Barbarity is a universal human trait. Given the right circumstances people can savagely turn on others who are deemed enemies of the tribe (The Holocaust is perhaps the most well-known example of this). They victims of the Rwanda genocide died because the powerful force that Tribal Instincts exert on all humans.

The reason Rwanda is so important is that it was not state sponsored genocide like the Holocaust ... and it was clearly one clearly defined tribe destroying members of another.

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The situation in Iraq gives us a very real TRIBAL IMPERATIVE situation. Despite the deadly tribal rivalries between the Sunnis and the Shiites, despite having been oppressed by a sadistic tyrant (Saddam) the Iraqis have made the Americans the enemy. These allow them to congeal that hate, bitterness and backwardness into a collective tribal mission. Can we even imagine what kind of civil war will likely occur if the US suddenly pulls out of that country leaving a power vacuum?

Conclusion - **Dark Side of the Tribe** - The Rwanda genocide highlights that power of Tribal Forces when over 800,000 Tutsi's were murdered in less than 6 months when a feud between the Hutu's and the Tutsi's exploded. The problems in the Islamic countries highlight the challenges of tribal forces in the modern world. **The Tribal Imperative is alive and KILLING today.**

Individuals and Tribes

The question arises ... what is the role of an individual in a group. Do we sublimate our individuality when we are part of a group? The following true story indicates that in many ways an individual and a group create a synergy. An individual can be the leaven that changes a tribes direction.

It Ain't Gonna Happen!

Does an individual's voice matter? Can one person make a difference? The following is a true story from a Navy corpsman who served in Viet Nam. A group of Marines on patrol make an important choice. A small subtle shift in the social situation dramatically alters the outcome.

Jerry and I sat in the little family owned Italian restaurant, one of those good cheap places that have paper napkins and so so service but the food is wonderful. They have the best fettuccini alfredo so I ordered one of the house specials, chicken marsala, with the alfredo pasta on the side. Jerry, who is a just few years older than me, ordered chicken parmigiana with spaghetti. Jerry has deep brown eyes and a pleasant voice but even though he's lived in Texas for the past 25 years he still sounds like the Jewish guy from Philadelphia that he is. He's a really smart guy with a twisted sense of humor. He's had some interesting experiences in his life so he is fun guy to have a conversation with. As we talked about kids and wives the subject finally rolled around to what the meeting was all about ... Jerry's military experiences in Viet Nam.

Seeing Jerry sitting across the table, a slightly balding insurance salesman with a bit of a paunch, it was hard to imagine him as skinny 21 year old slogging through rice paddies in Viet Nam. Jerry's tour of duty in Viet Nam was in the early 70's. The war was fully engaged at this time. People were dying.

Jerry started to talk. His demeanor subtly shifted. His voice got softer, quieter. Jerry explained that he was attached to a Marine platoon that was part of I-Corps. They conducted operations in the Quang Nam province of Viet Nam.

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"When was your tour in Viet Nam?" I asked.

"My tour ran from about June 1970 to April 1971, a little less than a year". He replied.

"So you were a Marine"? I asked.

"Hell no, Navy corpsman" he said between bites of spaghetti.

I asked "I wasn't in the military Jerry. What exactly is a Navy corpsman?" I waited for a reply.

Jerry went on to explain that a Navy corpsman was essentially a medic who was assigned to a platoon of Marines. His job was to do emergency first aid in the field. He said he took care of things as mundane as minor cuts as well as life threatening wounds. He passed out aspirins for headaches and injected critically wounded men with morphine. He told me his nickname was "Doc" but added that all corpsmen were called "Doc" just like all Marines were called any one of the other 7 dwarfs.

I continued my interview "So you were on the front lines, pulled patrol that sort of thing?"

"Yeah, just the routine stuff Marines do?" Jerry said without looking up.

To me people walking around with automatic weapons while other people attempt to maim and murder you is hardly routine. Having watched a few too many movies about Viet Nam it wasn't hard to imagine what sort of stuff he was involved in.

"You guys wear different uniforms than the "jarheads"? I asked.

"Naw, same uniforms, couldn't tell us apart other than the fact that corpsmen tend to be better looking than most Marines" a smile slid across his face as he said it.

"Sounds like a dangerous job, going out with front line Marines on patrol?" I mused.

Jerry stopped eating. He mumbled "I guess so" and started chewing again. Then as almost an afterthought he mentioned that of the eleven Navy corpsmen that he trained with and went to Viet Nam with only three made it back. I discovered that being a Navy Corpsman is a high risk occupation and that a significant number of corpsmen were recipients of the Medal of Honor ... and many of them posthumously. I asked if the Marines held the corpsman in esteem and Jerry simply said that if a corpsman did his job they would earn the Marines respect.

I shifted the conversation "So tell me about the incident"

Jerry looked at me again and said "I wouldn't characterize it as an incident, it was just morning squad patrol"

"How many Marines were in the group" I queried and scribbled. By this time I had pulled a small pad from my pocket and was taking notes.

"bout 13 or 14 including me." He stated.

"What do you do on patrol" I pitched.

Jerry gave me a look. He realized I was going to peck at him with little dumbass questions until he gave me the story. So he stopped eating and began to relate his experience.

Jerry was the corpsman in this particular Marine squad. They were operating in the Quang Nam Province. At the time the area was a "free fire" zone. He went on to explain that this meant that they could shoot anything that moved at night, no questions asked. This was a dangerous place to be. It was vicinity of enemy activity and they were engaged in regular patrols of the surrounding area and villages. He said the main thing they did when they went into villages was to look for signs of VC support. They searched for weapons or excessive amounts of rice and if they found anything they burned supplies and roughed folks up. He said it was Uncle Sam's way of winning friends and influencing people. This particular morning about 14 of them were on patrol. They entered a small village that consisted of about 4 or 5 "hooches" or huts. He figured the villagers were just a small extended family. The only people in the village were a few old people along with some women and children. At this particular village they didn't find any evidence of the enemy. It was just a routine patrol.

Jerry paused then said "Then one of the Marines came out of a "hooch" holding the arm of a Vietnamese girl"

I asked how old she was and Jerry calmly said " perhaps 13 or 14 years old." then added " she was beautiful, like most Vietnamese girls".

A scene popped into my mind and I quickly related it to Jerry. A few years back I attended a Catholic Mass that involved all the parishes in the diocese. It was an elaborate affair with every priest in attendance along with several bishops and even a few red capped Cardinals. The show stopper, if you can call it that, was a group of Vietnamese girls who performed a traditional ceremony preparing the altar. The girls were elegantly dressed in identical saffron colored costumes. They wore long silk dresses and round hats. The girls held burning incense sticks and formed a line of two girls side by side. The girls slowly processed toward the altar alternately kneeling and standing. A solemn melancholy Vietnamese song played while the girls gracefully adorned the altar with flowers and candles in an enchanting dance ceremony. All of the girls,

ranging in age from 9 to 15 were beautiful. In their saffron dresses with intense brown almond shaped eyes they were exotically beautiful and resembled delicate dolls, delicate porcelain dolls.

Jerry spoke again "Yea, they look like beautiful porcelain dolls." He shifted gears and resumed his story "Well the guy holding her was a big black corporal. He announces that what the platoon needs is a little R&R"

I knew that what Jerry meant. They were going to gang rape a 13 or 14 year old girl while her family would have to stand by unable to do anything. Jerry could see the disgust in my face.

He carried on "Look, war isn't rational, it's irrational and people don't act or think rationally in these conditions. This guy was not a horrible human being; hell he was some kind of "lay minister" back home in Louisiana. He was a young guy stuck in crazy bad place and he was acting impulsively, irrationally.

"Were they really going to gang rape her" I asked.

"Yea, two or three of them for sure" Jerry said.

"What stopped them" I pressed.

"I just said ... It ain't gonna happen ... and it was over" Jerry spoke then took a sip of tea.

"That was it. You say ... it ain't gonna happen ... nothing else happens." I stopped speaking. I was expecting a dramatic finale ... Jerry pulling out his 45 automatic, waving it in the air and standing defiantly in front of the defenseless girl. This seemed so simple, so underwhelming. I had expected more.

Jerry wrapped it up. He said the guys just needed someone to act as the authority figure. They needed somebody to say NO. They weren't bad guys. They were regular guys caught up in a bad situation.

I asked if he was the oldest and if that made a difference. He wasn't the oldest. I asked if they listened to him because he had earned a position of respect as their Navy Corpsman. He shrugged and said "maybe".

The odd thing was he didn't think what he did was heroic. It was just a matter of fact sort of thing.

As I pondered the event I began to realize just how profound an effect we have on others. Jerry simply saying "It ain't gonna happen" changed the outcome of the situation. His subtle influence on the others shifted everything. Instead of a young woman having her life devastated, instead

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of young men committing a vicious act and suffering the consequences an incident like this would have left in its wake, the men shuffled out of the village and headed back to the platoon's position.

So let me ask you again. Does an individual's voice matter? Can one person make a difference?

Tribal Drums ... tribes talk, it's a vital aspect of the tribal experience.

Heard it through the Grapevine

Chorus:

I heard it through the grapevine

not much longer would you be mine.

Oh I heard it through the grapevine,

Oh and I'm just about to lose my mind.

Honey, honey yeah.

TRIBES TALK

Heard it through the Grapevine ... A great song that hit the airwaves in the late 60's ... I can hear Marvin Gaye belting out those soulful lyrics with a powerful beat thumping underneath. The song talks about a guy getting dumped by his girl for another man and he heard about through the grapevine. The song is about hearing bad news from somebody gossiping. Gossip is an interesting topic in terms of Tribal Behavior. It's worth exploring and understanding.

Gossip ... This is a very old word with a much more modern meaning. It comes from the Old English godsibb, meaning a godparent or baptismal sponsor. It comes from god + sib (meaning blood relation as in sibling). It dates to at least 1014. By 1362, the term was being used to mean a close friend; one you might chose to be godparent to your children. It was applied to both men and women, although in later uses it came to be applied only to women. By 1566, the word was being used to mean a flighty woman, one who would engage in idle talk. From there it came to mean the idle talk itself. **Scuttlebutt** ... *This term for gossip and rumor has a nautical origin. The scuttlebutt is an early 19th century nautical term for an open cask of water kept on deck for use by the crew. The term comes from scuttle (to cut a hole in)*

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+ butt (a large cask). Sailors would gather about the cask and trade stories and gossip, much like modern office workers do at the water cooler or coffee pot. By the turn of the 20th century, American sailors began using the term scuttlebutt to refer to these sea stories and gossip. And eventually the term became associated with any gossip or rumor and divorced from its nautical origins.

Gossip, rumor, hearsay, slander, scuttlebutt, water cooler talk ... yes people talk about other people ... incessantly. Gossip has a bad reputation. It's often associated with women talking about other women with other women. We tend to dismiss it and try to believe that we don't engage in gossipy chit chat. Truth is gossip is a great deal more than that ...it is an important and vital component of tribal interactions and relations.

Schadenfreude \SHAHD-n-froy-duh\, noun : A malicious satisfaction in the misfortunes of others.

The historian Peter Gay -- who felt Schadenfreude as a Jewish child in Nazi-era Berlin, watching the Germans lose coveted gold medals in the 1936 Olympics -- has said that it "can be one of the great joys of life."

--Edward Rothstein, "Missing the Fun of a Minor Sin." New York Times , February 5, 2000

Often the people Pi met in Mendocino wanted to hear these terrible stories, the personal disasters, or they quoted them back to her from what they'd read, with a certain glitter in their eyes -- giving Pi the chance to wonder again as she once had in a Wittgenstein seminar why there wasn't a word in English for Schadenfreude , that very human pleasure taken in other people's misery. --Sylvia Brownrigg, The Metaphysical Touch

If self-replicating e-commerce baby tycoons get on your nerves, it's schadenfreude time. It's true that the Nasdaq rebounded after its staggering loss Tuesday. Nonetheless, what AP described as "the most volatile day ever for U.S. stocks" left a distinctly bearish aftertaste. -- "Market Motion Sickness." The Industry Standard's Media Grok , April 5, 2000

Schadenfreude comes from the German, from Schaden , damage + Freude , joy. It is often capitalized, as it is in German.

Grooming, Gossip, and the Evolution of Language by Robin Dunbar. In his book ... Grooming, Gossip, and the Evolution of Language he gives gossip a different spin. Dunbar tells us that "Talk" holds groups together. It was vital to hunter-gatherers and is vital in our families, in the workplace. Dunbar suggests that language evolved in response to our need to stay connected to friends and family. Whether language developed as Dunbar states or not ... the fact is that it is vital to us today.

TI-Tribal Imperative - the innate drive in humans to band together in tribes (groups) and how it shapes behavior.

TRIBE TALK is a vital communication ... Through gossip we learn "what's going on". We discover how others feel about another person. We forge relationships, plot strategies, anticipate problems, plant seeds... this is the rich humus of tribal life ... People talking with other people about other people. People talk about people that they care about or are concerned about. A friend, an enemy and a rival will surely garner the most attention.

TRIBE TALK is normal ... Gossip in and of itself is not bad or good. It can be used for either purpose. It can be used to slander another, undermine relationships and spread inaccurate information but it can also function as a social barometer, help us anticipate a problem and help us forge alliances etc... What is most important to grasp is that GOSSIP is normal. Talking about others is in fact a healthy normal function of any group.

Tribe Talk around the Water Cooler ... is vital to the social network - we forget sometimes that people are social animals. They need to talk to be connected. One important way to do this is to talk around the water cooler. We build our social network in the private little conversations that have with our friends and associates. It is also the source of inside information that we need to function as social critters and navigate the sometimes treacherous waters of the tribe social scene. **Water Cooler talk** ... Leaders discuss team members and find out how they are interacting with other members, how they are performing. This may be the only source of true feedback in some organizations ... in most organizations. It's important to pay attention to what's being said at the water cooler. People are more likely to believe what they hear from personal sources (the water cooler queen) than from official company memos. As a business owner I have experienced time and time again the aftermath of letting a person go and suddenly everyone has tales to tell about the person ... how they screwed up this or that ...stories of disastrous behavior. I always ask "why didn't you say something" and the inevitable answer is ..."it's wasn't my place to say" ..."I don't like talking about a fellow employee". Fact was the talk had been going on a long time but I and my senior staff had not been privy to it. The social code forbids the workers to "rat" out other employees even if they are creating problems. Good communications help defuse dangerous and inaccurate scuttlebutt. It helps to have team members who can share the "facts" with other employees via the "grapevine" and can provide feedback to the leadership. *NOTE: I think a company crosses an ethical threshold by intrusively monitoring employees with modern technological devices. It tends to push the talk deeper underground and contributes to an atmosphere of distrust.*

Families & Friends TALK ... Talking about members of our family goes hand in hand with being a family. We want to know the intimate details of people's lives. One of my favorite lines about gossip comes from Alice Lee Roosevelt, the oldest child of Teddy Roosevelt. She was a high profile socialite with a sharp wit. She was called "Princess Alice" or the "other Washington Monument" by her contemporaries. She even had songs written about her (Alice Blue Gown and Alice, where art thou) and Alice became a popular name. Alice shared many of her famous father's qualities. She was energetic, independent, outspoken, irreverent and smart. She once described her father as a man who wanted to be "*the bride at every wedding and the corpse at every funeral*". President Roosevelt in turn stated that he could control the affairs of state, or

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control Alice, but could not possibly do both. Alice lived to be 96 years old and was a remarkable personality her entire life. Her most famous quote was one she had embroidered on a pillow that said *"If you can't say something nice, then sit next to me."* Alice understood that in any group, any tribe, the conversation was far more than idle chatter ... it is an intimate and vital part of what the people must do and must know.

TRIBE TALK ... need a Better word for Gossip ... We need a better word than gossip though ... *Tribal dialogue?* ... *Social talk?* ... *The underground sound?* ... *Socio-Verbal-interconnectivity?* ... *Verbal grooming?* ...

Gossip in the Digital Age ... What has changed? The INTERCONNECTIVITY of E-Mail, IM, cell phones, messaging, Blogs etc ... all the new technological tools have expanded the speed and scope of Tribe Talk. This is impacting society today (SEE *Word of Mouth Marketing at the Speed of Light* by BJ BUENO).

Here are a few points on gossip and Tribe Talk ...

Talking to a person vs. talking about someone - that's one of things that makes gossip ... gossip. If I have something to say to your face as opposed to behind your back ... I will say it different. I will weigh its impact on you and me ... before I say it. Gossip isn't talking to someone ... it is talking about someone.

Intimacy ... Gossip is about a 3rd party (gossip target) that the gossipers know. The more close the relationship to us the more likely we will need to gossip about them. Basically you will talk more about a family member (brother, sister, daughter, son etc...) than about people we have less connection to. Relationship intimacy increases the gossip intensity.

Status ... The target must have importance to the gossipers either in terms of relationship intimacy or in terms of tribal status. What the Chief is doing is of more importance than what is happening in the rank and file. This is why we talk more about the Boss than others. He is our "tribal big man" and for a variety of reasons he engenders lots of conversations.

Social Deviations and violations ... We are more interested when people who are violating taboos than complying. The very act of stepping out of the acceptable code of behavior will create a lot of buzz. We may applaud the folks who are happily married but it is the scandalous behavior of the adulterers that we want to talk about. We need to talk about the social violators ... it stimulates intense interest in a tribe.

Bad news is good gossip ... but nobody wants to be the bearer of bad news - Ever noticed how the last person to know about an affair is the person who is being cheated on. Friends will talk about rumors of infidelity to others but don't want to be the bearers of bad news to the victims. Gossip allows us to say what we want without fear of reprisal or direct conflict. Bad news also is more impactful than good news ... and it has a longer shelf life.

Gossip is RAW ... Talking about a third party allows us to speak in the rawest terms. It is unfiltered dialogue that allows us to express our most direct, truthful sentiments. We will even use pejorative terms like bitch, whore, bastard when we are talking in confidence. We are more likely to judge others in the court of gossip than in the public discourse. We are also more likely to say what we feel in this unfiltered format. It feels good to dance around naked and shout out obscenities without fear of getting caught ... it releases some dark little snarks of the psyche ... that's another little pleasure in gossip.

Anonymity ... increases the unfiltered raw sentiment in communications - We don't have to weigh our words or be cautious about the impact of what we say. The most salacious stories can be disseminated in this fashion. A variation of this is the internet. Due to the anonymous nature of the medium we are more willing to say things that we would not direct to an individual.

Written vs. Verbal - The internet is the source of most written gossip. Writing will always come across harder since the subtlety of speech is not possible. The internet also allows us to spread information to many more people with more layers of masks to protect us. The good news is that it is also likely that misinformation will also be countered with corrected info. There is a sort of self-balancing element to the internet. Writing does leave a traceable trail and has brought down some big organizations. Keep this in mind when writing.

Secrecy increases gossip ... - If we can't communicate in the open then we increase our communication in the dark - if a barrier exists as in social status (we will talk more about the boss than a co-worker) ... If the individual has created a closed door policy ... if we make it difficult to talk directly to you without repercussions ... then the gossip swirling about that insulated person will increase. There were more rumors about Fidel Castro than Tony Blair. Trying to bury gossip just makes it more interesting. We have a built in appreciation of Conspiracy Theory. It's easier to believe in exotic quasi mythical entities manipulating the world around us than to realize it's mostly just dumb luck and dumb people. Being open and transparent may take away some of the fun ... but it will tone down the gossip nonsense.

TRIBE TALK is not good or bad ... it's essential - Is a bowel movement good or bad? It certainly is vital to our well-being and indicates that our digestive system is working. Tribe talk is similar. Gossip Constipation or communication repression creates problems ... Gossip diarrhea or excessive expression, especially rumor mongering, creates problems. Talking about the people in our world that are important to us is wholly human and we have to do it ... this is very tribal.

TRIBE TALK is the dress rehearsal ... Sometimes we need to hash out something with another person before we confront another. If you suspect a friend is doing something illicit you may call a third friend to get their spin before calling your friend. Gossip can act as a regulator ... it can keep us from saying things that are inappropriate.

Gossip addicts and adepts ... let's face it, some people like to gossip more than others. It may be the power of the powerless. It may simply feed internal needs in a person they can't get any other way. Sometimes there are social needs to gossip ... sometimes it is a secret weapon used to attack enemies ... sometimes it's used to befriend another person and pull them into our secret little circle ... just remember some people just need it more than others. The other interesting side note is that we tend to SHUN people who are excessive or abusive gossips ... but we still want to know what's going on.

Jargon & Slang – One side note is the use of jargon and slang. In small cohesive groups a special set of words and shared experiences are used inclusively by members. Humans have an amazing capacity to create new terms and adapt language for group specific applications. Mechanics have shared jargon that is related to the technical aspects of their job. There are also social implications ... basically you are IN you understand and are allowed to use the Tribes code, jargon, slang etc ... Some of us can remember when "groovy" was groovy.

Applying TI

"The Art of "Celling"

If you have a great product, a brilliant marketing strategy and you understand the power of Tribes ... you have the makings of a successful enterprise ...

In 1977 a small group of people gathered together to discuss the formation of a new organization based on an old idea. Like all new ventures there were high hopes and aspirations. They didn't have much money but they had a lot of energy. As a startup organization they had to use the limited resources available. The product they were promoting was hardly anything new. The competitors had great brand recognition, good management and solid organizations but the local demand was good and they sensed that they could deliver a better service in a powerful way. They simply believed the time was right to try a new/old approach. They put their plan together, rolled up their sleeves and went to work.

They held rallies that they called "corporate celebrations". Customers were referred to as members and they organized them into small groups. They supplied them with promotional material and encouraged them to share the information with others and invite them to the rallies.

Initially they operated out of John's home but soon they needed more space. It helped develop the camaraderie and built the strong bonds needed for the challenges ahead. They held weekly "corporate celebrations" which began to draw a modest crowd of almost 40 people; not a lot but

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too many to crowd into a modest house. The membership was primarily family members and friends, which was expected, but they also knew that friends tell friends and they have families. Each member of the organization was actively promoting the program. They formed small "cells" that recruited friends and family. This wasn't a new strategy. It was a time tested one that worked in countless multi-level organizations.

The next step was to move to a larger building. One of the team members had connections with a local children's home and was able to borrow a meeting room to accommodate the growing crowds that gathered for the rally's.

initially the group shared responsibilities. One week one of the guys would be responsible for the meetings, another week they took on training. All of them were engaged in the routine tasks of running the operations. The growth continued. It wasn't explosive but it was solid. They began to use every available unused room at the orphanage. The organization was turning into a real viable operation. The challenges of running a bigger system forced them to create a structured operational system. The partners gathered again and elected six men to be on the board of directors. This followed by hiring some administrative employees. Now it was time to go to the next phase.

They were into the second year of operation and needed more than a board to run the organization. They needed leadership. They hired their first CEO; an experienced pro who could turn them into a fledging with aspirations of flying high into a bird that could soar. Policies were implemented and order was imposed. The CEO determined that a facility of their own was vital and set about purchasing a building. They were now a recognized business with a CEO and building. The plan they hatched was a success less than three years into operations. Things were about to dramatically shift into high gear.

James was a handsome young man with a natural gift of salesmanship. This wasn't surprising. His father owned a store and he had grown up in a family business that believed selling was the secret to success. He was good enough that he owned part of the business with his father. Like many sons of the boss he wasn't really happy. The company wasn't his dream, it was his dad's. He was dissatisfied. Yes he could sell and certainly would have been hired by almost any organization but his life wasn't as fulfilling as he wanted. He discovered that even though he possessed great skills of persuasion his home life was crumbling beneath him. His five year marriage to his high school sweetheart was in shambles. He had all the right words outside the home but inside he was failing. He had reached a point of desperation and was ready to call it quits but deep inside he was not a quitter. He focused his energy and intellect on solving his marriage crises. Everything else was pushed aside. The same intense focus he applied in making a sale was now focused on what made relationships fail or succeed. He read everything about it. He reprioritized his life. In fact he became an expert in relationships.

He found that he could teach others about what he had learned. When he was approached to work as a relationship consultant he left the family business and went to work for that small company. It was a match made in heaven.

James entire life began to change. His marriage that had been on the rocks now was thriving. He had found an organization that filled his needs and could use his talents. His insights, his warm personality and his innate salesmanship won people over.

The board of directors took notice of the talented young man decided it was time to promote from within and asked him if he would be willing to take over as CEO and run the company. It was a daunting request. James was only 29 years old. There were others who had been there from the outset with years of experience. The directors pointed out that company was now into its sixth year of operation and needed a young energetic leader. They were on solid financial ground now. The next step was to grow. James had the skills; he had the backing of the board, of the entire company. Was he willing to take the bold step, risk failure and become the new CEO? James talked it over with his wife and with her backing and blessing he said yes.

James was a dynamic speaker and he infused the corporate celebrations with enthusiasms. He added a level of entertainment to the rally's hiring professional musicians to perform. Not only did they offer their clients a service ... they made it a delightful experience for them.

As head of the organization he too many responsibilities to work with every customer one on one so he began teaching others about his relationship program. He realized that by teaching others he could help an exponentially larger group of people. His seminars became a huge success and soon people were drawn to hear his seminars. A gifted writer, James, put it down on paper and after numerous drafts he produced a book. It was an instant success. Now recognized as an "expert" (he steadfastly refuses to take that title) he expanded his seminars to include tapes and companion books. It was like igniting a flame. People flocked to hear him speak. They bought his books and tapes. Now he had an even wider audience to promote the organization. Money rolled in and he expanded the program into a cable program.

Now, 20 years later, this organization which started out with forty customers has thousands. The name of this "corporation" is Trinity Fellowship and is in fact it is one of the largest churches in Amarillo Texas. It has a large modern facility and campus that features a private school. The senior pastor, James, is better known as Jimmy Evans. You may have heard of him. The name of his book is Marriage on the Rock and you can watch his cable magazine program ... Marriage and Family life in most markets.

So what happened? How did they create such a successful program? They used old fashioned marketing, good leadership and a proven strategy.

First they had a product (Church) that had widespread acceptance in the market. The need wasn't to create new customers it was to create a program that appealed to existing customers. People that were already active in church were the most likely to join Trinity.

The Sunday services featured live music, exciting services and good speakers. They called the exuberant weekend services "Corporate Celebrations". It would be unfair to call this religious entertainment but they paid close attention to what drew people to services and what turned them off. They had a large number of active lay ministers who helped facilitate various internal programs. They treated the church members like customers. They discovered what they liked and disliked about church and set about to eliminate those objections without watering down the central themes of the church.

Jimmy's seminars gave him and the church a high profile. He got lots of publicity and by tapping into a deep seated need ... the desire to have a good marriage ... he opened the door to people who would not normally be drawn to join his church. This was a brilliant marketing strategy.

The real secret, the one that makes this church a dynamo, was tapping into the Tribal connections. They created a system based on the example set by the early church and created a system of "cell" groups that they call LIFE groups (LIFE stands for loving individuals through fellowship). The cells consist of homogeneous groups of people organized in specific interests. These cell groups behave like extended families and make individuals feel intimately connected to the church. They frequently meet in individuals homes during the week for fellowship and study. These groups act as the recruitment team for the church. The church members feel connected to the church through close personal relationships with like-minded friends. Is it any wonder mainline churches are losing membership to organizations like Trinity Fellowship?

Trinity Fellowship Church started when a small group of people gathered together to create a new church in an old way ... creating a personal connection to a larger organization through small groups. Old yet innovative this is an example of the awesome power of Tribes.

Urban Mega Churches - A modern church uses some interesting Tribal tools to dramatically grow. Do modern people need to be part of tribe? Apparently so ...

How to Apply TI

Any understanding of **Why People Do What They Do** will help us be better marketers, teachers, preachers, parent, supervisors ... it will also give us a better understanding of what our needs are and help us find positive and rewarding ways to fulfill them.

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- How can you leverage LEADERSHIP within the Tribe?
- How can you apply the understanding of MISSION in your organization?
- Do RULES, RITUALS and SYMBOLS have a place in your organization?

Working with Tribes - Want to work effectively with a tribe - be it family, work, politics, religion, etc? Read on:

1) **Know the Tribe's Mission:**

2) **Identify Roles:**

- Leaders/Elders
- Warriors & Shamans (the crazy ones)
- Rank & File Members
- Upstarts, Outcasts & Rebels

3) **Respect & Understand:**

- Rules & Social Norms
- Rituals & Rites
- Symbols

4) **Speak the Language** - Every tribe has a language, code words, etc that help to define Us and Them. You have to be a Part of the Tribe to influence it.

5) **Know thy Tribe**

A: Hierarchy - What type of Hierarchy – flat & egalitarian or tyrannical ... and where are you in that hierarchy?

B: Power - Who's in Power and What style of Leadership do they use – persuasive, positional?

C: Status - What is Status based on – skills, talents etc ... What is the “coin of the realm” in this tribe?

D: Membership - Who are the Members – who is in the tribe and What are the Bonds built on - voluntary, mandatory, familial ... What are the Membership Requirements/Rewards ?

E: What are the Rules/Rituals and how are they enforced - self regulatory or imposed

The knowledge of TI can be applied directly in our lives. Here are some key areas that can be applied in situation.

The Power of ONE - Leaders and Missions

The Power of ONE ... One tribe, one king, one language ... Power of One becomes important for a tribe to succeed ... here are the Ones a tribe will strive for: Tribes have one Language ...one Mission ... one Home ... one Great Enemy ... one Story ... one King ... one flag ...

Tribes are all about the **Power of One**. It is about a lot of ones joining together to become a big one. One person alone can do much but when a single person joins with others and they become focused as one Tribe ... they have power. They get protection, a place, identity ...

Does joining a tribe mean losing your individuality? Does getting married? When we take our wedding vows they speak of two becoming one. It is common to have two small candles and one large candle to represent this. There is a passage in the Bible about a daughter leaving her mother and cleaving to her husband. One of the paradoxes of marriage and of tribes is that by joining together is often the necessary step that enables us as individuals to flourish.

Tribes give us a place as individuals to strive and succeed. No matter how great a batter Barry Bonds is ... he needs somebody to pitch to him, he needs a place to play ... he needs a team. Barry simply smacking homers by himself in a field with a pitching machine would get boring fast ... especially for Barry. It is within the tribe that the individual finds out who he is, how talented he is. We as individuals need the tribe to satisfy both our need to belong and our need for status.

This Power of One becomes important for a tribe to succeed ... here are the Ones a tribe will strive for:

Tribes have one Language
Tribes have one Mission
Tribes have one Enemy
Tribes have one Home
Tribes have one King
Tribes have a Story

Leadership is crucial to a tribe. I hesitate to use the term One Leader because it is rare for a leader to possess all the skills needed to guide the tribe. An example of this is Sam Walton. When he began Wal-Mart he was the One Man Gang but as he grew he added on talented people at the top to help guide the ship. He shifted from being the hands on leader to becoming the Iconic leader. He embodied the values of Wal-Mart and focused on the Tribal members. He traveled across the country opening stores and holding rallies. He had another team in place that handled the operational parts of the program.

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Humpty Dumpty ... Can one man be KING, SHAMAN as well as the treasure, service manager, parts orderer and janitor? Not likely. If you see a Tribe where one man tries to do it all ... you will see a great fall.

Passing the torch ... Dictators have a hard time passing the torch to the next group. Powerful Tyrants can have enormous success but ultimately it comes at the expense of the tribe. The power of the Tribe should be in the tribe ... great leaders realize this. Leadership is never about one man ... One Man may become the symbol of the tribe but he needs to have a core leadership team. The leader can become the Symbol of the Tribe (Oprah) but unless they have more under them the tribe will falter (what happens when Oprah retires, gets too old, or finally succumbs to unlimited tubs of Ben & Jerry's Ice cream?). Sadly many small family business die because no provision has been made to pass the torch.

The **Power of One** ... this is a key element to successful tribes.

Defining your Tribal Problem

In real organizations. Here are some of the key points that came up. I believe that The **POWER of ONE** is at the center of this ... here's some spin on three of the biggest problems facing a "Tribe" a "Team" a "Company" We can use our understanding of TI in the real world ... let's look at some key points that relate to business:

Is your problem one of LEADERSHIP?

Leadership – Understanding how leadership works in an organization is vital. Any business can benefit by nurturing a **LEADERSHIP core**. It is also beneficial to understand when a Leadership style is actually counter-productive to a tribes well-being (Tyrants and Dictatorships have advantages in terms of control but once the King is gone ... whoops)

Leadership failures are one of the biggest lessons to be learned from TI. The Leadership scale can go from a TYRANT on one end to the complete abdication of leadership on the other. If leadership is the problem it can be one of the most simple solutions (depose the King) and one of the most difficult (depose the King). It is generally the one area that everybody thinks is the problem ... it's who you can point the finger at. It is always a factor but not necessarily THE PROBLEM in a business.

Remember that to be a truly effective leader you must cultivate your **Leadership Corp/Leadership Core**. This is the key ... in my opinion. A strong leader needs lieutenants to carry out his orders.

TI-Tribal Imperative - the innate drive in humans to band together in tribes (groups) and how it shapes behavior.

Kings and Servants ... At the very top a funny thing happens ... a profound leader goes from being the King ... to becoming the Servant of the Tribe. For those of us who are Christians the best example of this is Jesus himself. He speaks specifically about this. It is one of the most powerful ironies about leadership. Great leaders serve.

Southwest Airlines and Herb Kelleher ... *A Servant of the Tribe.*

Southwest Airlines and Herb Kelleher ... *Herb acts as the Chief and the Shaman. He played both roles. The powerful thing that Herb did was "Transcend the Opposite" ... he went through his own Transformational Journey. He started out balls to the wall, Ego driven, workaholic and began building SW Airlines. He eventually created a great SW culture ... and he epitomized it. His transformation came when he went beyond his Ego driven Power executive and saw his role as Servant to the Tribe. He saw SW as bigger than him ... he saw his role as serving his people. A true story I heard about Herb came from a SW employee I met. They told me about an employee who suffered some serious health problems and eventually went to the hospital. Herb kept the person as a staff member for as long as possible. When they went into the hospital he made regular visits. He continued to keep the man on the payroll. When he passed away Herb, along with 500 other employees attended the funeral in Corpus Christi Texas. Herb didn't showboat. He genuinely cared about this individual. A CEO who believes in his people this passionately will create a very powerful tribe. The person that told me this was moved by it ... and is in turn passionate about serving Herb and SW. If only more CEO's could understand and be what Herb Kelleher is ... A Servant of the Tribe.*

A Man who would be King ... A tribe with a bad leadership is unbalanced by it. Think of the cone shape ... remember the closer to core means closer adherence to the values of the tribe. How could a leader move up the pyramid of power and at the same time distance himself from the Tribes core essence? It would look more like an object orbiting the volcano instead of being a part of it.

Leadership Questions - Draw a circle on a board and write the word LEADER in it. Began asking questions and making observations

1. What is the primary source of the leaders power? Is it position, birthright, talent?
2. Does he use: coercion (force), charisma (communication) or cooperation?
3. Is the leader feared and/or admired, viewed as weak or strong?
4. Leaders personal strengths/weakness: morale compass, vitality, intelligence?
5. Is a killer instinct vital for this leader? (this is important in some endeavors)?
6. Is a peacetime leader different from a wartime leader?
7. What is level of the groups cohesion/cooperation ... how important?
8. Does group size play a role?
9. Do groups go through cycles? If so what are they?
10. How do resources affect leaders and groups?

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11. What is the mission/cause of the group?
 12. What is the difference in the shape of an organization: vertical, pyramid, horizontal etc...?
 13. What is the impact of the group lifespan: season vs. lifetime?
 14. What is the role of the 2nd tier (lieutenants)? How important?
 15. Are there invisible supporting roles (i.e. Shaman) that affect a leader's effectiveness?
 16. What is leadership blind to?
 17. Is the leadership communication one way ... or do they also listen? (listening is a power tool of effective leaders)
 18. What about succession to the next leader?
 19. What about Chiefs, Warriors, Indians and Wahoos... (Dr.Bergers framework)?
 20. How does a leader effectively kill/nullify trouble makers and usurpers?
 21. What is the difference against legitimate disagreement and rebellion?
 22. What role does culture play, gender, age group?
 23. Is leading a different generation different?
 24. What are the important questions and what are immaterial?
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Is your problem your ENEMY?

"The People" - Tribes often call the tribal members "The People" and non-tribe members viewed as barbarians and sub-humans. This xenophobic attitude is built into our brains and our culture.

ENEMY - Is your business problem your ENEMY? **Enemy** – An interesting corollary is "Who's your Enemy". This helps define our mission and it also create cohesion within a tribe. Ever notice how teams perform when they play a rival. Mediocre performing teams will suddenly play above and beyond the call. Never discount the VALUE ... or the DANGER of an **ENEMY!**

Who's your Enemy? ... A real enemy is self-evident. If you have a competitor who is focused, funded and fired up ...watch out. In football if your opponent is bigger than you, stronger than you, faster than you and just as motivated ... YOU are more than likely going to LOSE! Enemies can destroy you, diminish you even put you out of business. Look at some of the great business competitors that are ferocious competitors ... Wal-Mart, Micro-Soft, Frito-Lay ... but having a ferocious enemy is not all bad. In fact some of the greatest industries have been fired up by great competitors ... it really helps define your mission ... fight to survive and then battle them down. Look at the Beer companies, the Soda Pop companies, the Car companies ... great competition creates better products and services

Enemy defines who you are ... and who you ain't ... An overlooked problem is not having an enemy ... which is similar to not having a mission. Who are you not? Find out who your enemy is and you can discover who you are.

A Tribe without an Enemy ... is lost in the Wilderness. I compare it to Moses and the Israelites wandering around. As long as they wandered they didn't have enemies. When they were in Egypt they had the Pharaoh and when they finally found the promised land that faced enemies that constantly attacked. Enemies create tremendous tribal forces ... scattered voices become one, ranks close, rancor evaporates ... The Tribe becomes ONE! **Who is your enemy?** Is it your competitor? Perhaps, but a competitor is not automatically your enemy. Think about what your mission is all about ... the forces that undermine that become the enemy. If we borrow from the Israelites story ... the enemy as often as not was internal. It was any force that undermined their relationship and belief in Yahweh. That disrupted the unity of the tribe. Yes, they had external enemies but the real problems often were corrupt kings.

Traitors & Truth Tellers ... The most dangerous enemy is the enemy within. The traitor is an internal cancer that can destroy a company. KILL TRAITORS. An organization needs to kill traitors and get them out of the company. HOWEVER ... do not assume that the guy who tells the emperor he's naked as a jaybird is a traitor ... this Truth Teller might in fact may be the most loyal and courageous member of the tribe. The ones you want to get rid of are often close to the leadership ... they may be a Judas, a Benedict Arnold ... remember both of these men were true believers then they betrayed their cause and their king ... these are the most dangerous elements in an organization ... "*Et tu, Brute*"?

The truth only matters IN the tribe ... outsiders are not entitled to the truth. The enemy is not entitled to the truth. We will forgive a leader for being disingenuous with the outside but angry if he lies to his TRIBE.

Is your problem UNITY?

Tribal Internal System - Are we all ONE?

This is when the power of tribes is of value ... are we on the same page. Are we using the power of Tribes ... Uniforms, Language, Pageantry, Ritual, Rites, and Religion ... all the things that make the tribe come together. If you have fixed the BIG PROBLEMS now work on the internal mechanisms that make the tribe click as ONE.

Where's your Mecca? A Tribe that doesn't have a temple, a gathering place a Mecca is also in trouble. The Tribes needs it's Icons ... it needs a way to remind itself of who it is ... what's it all about. Google Headquarters is a great example of following this rule. Google is all about the internet ... why do they need a gathering place? Sports teams are very aware of Place.

The Tribal of Babel ... A Tribe that doesn't talk the same language ... it's also in trouble. This doesn't have to be the actual language. I know of one company that one part of the company thinks it's all about manufacturing and the other group believes the company is about

marketing. Is it hard to imagine that they have trouble? One characteristic of tribal affiliation is the adoption of its own vernacular ... its own tribal language and terminology.

A Tribe without a Story ... is like a man without a memory. Tribes need stories. They need heroes. It may be the founders' story, it can be the collection of tales that describe the members living the story and delivering on what the tribe is all about (The Nordstrom stories are a great example). Stories have heroes slaying dragons ... anybody in your company slay a dragon lately?

Totemic Tribe Things - Tribes have rules, stories, heroes, rituals, rites, masks, rites of passage, shamans, art, religion, music, uniforms ... these dictate the behavior of the members. There are important reasons why Tribes Do What They Do.

The **Power of One** is the driving force behind the Tribal Imperative. The key for anyone who wants to bring the Power of the Tribal Imperative into their tribes is to look for the **Power of One**.

Is your problem the Tribes MISSION?

TI – A tribes core mission is intimately tied to BELIEF... A mission is akin to a core set of beliefs and values. What's our mission, what do we believe in, what is our creed ... all these are intertwined. We seek out others who think and believe as we do.

Mission - Is your business problem one your MISSION? This may be one of the most common problems in business. They mistake a Mission Statement for a Mission. In fact most companies have a fuzzy idea of what their mission is. A mission at its core must be clear, simple and inspiring ... a desire to be the BEST. It has to give the troops a sense of PRIDE. The Mission to land on the Moon in the 60's is a great example of this ... they even called the center "Mission Control" A mission should never be DEFENSIVE ... it must always be OFFENSIVE ... defense is only a temporary strategy. Missions are about winning.

The Missionary Position ... A tribe without a mission is like a volcano with lots of little fissures that pop out all over the volcano. In some really dysfunctional tribes there is no core at all ... which means that tribe will soon cease to exist. If you don't know where you are going ... you'll still never get there. This is more than some goofy Mission statement ... it must become a MISSION.

Another more serious problem is to have the **WRONG MISSION**. No matter how great you are in business ... if you are in the wrong business then you will die. If your mission is wrong then you need to change or expect to die.

TI-Tribal Imperative - the innate drive in humans to band together in tribes (groups) and how it shapes behavior.

Mission – Most companies settle for a Mission statement instead of a Mission. A mission is powerful passionate issue in a tribe. It is the core about which the tribe is organized and measured. What's your MISSION?

Missions are about PASSION - Tribes have missions ... not mission statements ... SCREW EVERY AND ALL MISSION STATEMENTS ... the Mission of the Dallas Cowboy's is to WIN ... they may have objectives like making the playoffs but at the gut level, when they are the field ... the emotional power is the desire to win, to score, to stop the other team ... it's visceral. I don't think that Making Money is a mission ... I think real MISSIONS are always powerful, basic and inspirational ... To WIN, To CONQUER, To SAVE, To RESTORE, To be the BEST, To be NUMBER 1, To SURVIVE ... I think Southwest wanted to KICK other Airlines asssss ... they did want to make money but there was something in them that wanted to take on the big airlines ... they had a chip on their shoulder ... the way they went about it was their strategy ... but at the center I think Herb just had the belief that most airlines were run by Dipshits in stuffed suits and he believed he could do a helluva lot better.

Passion is at the core of success stories ... this is the fire within ... it is what gets you to climb the mountains in your way. Greatness, Excellence, Pride ... these are all words associated with Championship Teams. Nobody really plays for MONEY ... they play for something deeper. My Dad said good people don't work for money ... they do their work well because the execution of their job gives them a sense of satisfaction ... they like being part of a winning organization ... People who crave \$\$\$ are probably trying to feed their ego needs ... Some people do want MONEY ... but why do they want money ... to PROVE they are successful ... it's a measure of status. The mission is not about money, that's just to keep score.

Competition ... There was a show called "Fear Factor" ... the contestants start out doing weird stunts for money but pretty soon you see that what starts to appear is not the love of money but the innate competitive spirit in these people and the fear of FAILURE (loss of face) ... they will eat a bowl of raw squid and squashed roaches to PROVE they are better, they aren't wimps. I think COMPETING is important ... find the ENEMY and then devise a way to kill that son of a bitch ... FEDEX is the enemy of UPS and it will fire up the juices and they will battle.

Pride ... secret ingredient in effective tribes ... how do you instill it? If you are having trouble finding that simple symbolic enemy then examine what makes the tribe Proud. What makes members proud to be part of the tribe? Pride is a powerful source within the tribe ... especially within the smaller social circles within the tribe. People will do amazing things if it is a matter of pride and honor.

Different Styles/Strategies for Different Tribes

Different groups have different needs. Although the rough structure is similar groups tend to emphasize certain aspects of Tribalness ... Some groups are very hierarchical and others are not. Here are few types of tribes and the Tribal strategies they use.

Military - hierarchy & rules (military is the classic pyramid). Members compliance is externally controlled by this. Special cases for sub-groups involved in battle.

Sports teams - mission driven benefit from strong leadership ... short term membership but high level of voluntary participation.

Catholic Church - dogmatic belief, ritual & strong hierarchy keep church intact. The members bonds to the church are emotionally significant and based on shared belief.

Political special interest groups (like pro-life, gun owners) - shared issues & common enemy. Deep belief and common enemies drive these groups. (Political consultant Brett Feinstein says that politics is really about a small special interests being cobbled together to support a political party ... the two party system is really a function of how are government was setup and not because of the parties themselves.)

Family - deep strong blood bonds, intensely relational, ties involve tangible and emotional resources.

Business - mission & need (people need money ... would anybody show up for work if they didn't get paid?). And if customers didn't have needs why would the business exist?

Creative organizations - Orchestras & Architectural groups ... are creative but they still have leadership and mission. They may have flatter hierarchies but if you look at the model of an Orchestra ... the role of LEADER is vital ... and of course everyone has bought into the mission ... this eliminates the need for intrusive controls.

Shift the Center

The secret to leading a group is the ability to "Shift the Center". In politics 40% are for you, 40% are against you and 20% don't care ... you have to focus on the 20% to get elected. A leader in a business ... the CEO cannot shift the middle by himself ... he needs a **leadership core** ... the lieutenants ... the tribal warriors who are closely associated with the chief who can

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help "shift the center". For the most part the bulk of the tribe is waiting to see where the "tribe" will go. If you want to be an effective Chief ... cultivate a leadership core ... a warrior band ... a small number of highly motivated tribe members who exemplify the Tribe Values who will help "Shift the Center" and move in the direction the leader wants. This is a leadership secret that people don't pay a lot of attention to in my opinion. See the Tribal Pyramid ... the 60 percent in the middle are the ones you can shift.

The Core Leadership Team ... will shift the center. This simply means that an effective leadership core will influence the rest of the tribe to follow them. The Leadership Core is vital to a Tribe ... but please don't believe they are the tribe. If you want to be an effective Chief ... cultivate a leadership core ... a warrior band ... a small number of highly motivated tribe members who exemplify the Tribe Values who will help "Shift the Center" and move in the direction the leader wants. This is a leadership secret that people don't pay a lot of attention to in my opinion.

Who Really Matters: The Core Group Theory of Power, Privilege, and Success by Art Kleiner

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CHAPTER 1 The Customer Comes Eighth

Back in the early 1980s, when writing mission statements was just an infant management fad, a division of the Exxon Oil Company held an employee conference to announce their new "core values." Enshrined as number one on the list was this simple sentence: "The customer comes first." That night, the division executives met for dinner, and after a few drinks, a brash young rising star named Monty proposed a toast. "I just want you to know," he said, "that the customer does not come first." Then Monty named the president of the division. "He comes first." He named the European president. "He comes second." And the North American president. "He comes third." The Far Eastern president "comes fourth." And so on for the fifth, sixth, and seventh senior executives of that division, all of whom were in the room. "The customer," concluded Monty, "comes eighth." Said the Exxon retiree who told me this story: "There was an agonized silence for about ten seconds. I thought Monty would get fired on the spot. Then one of the top people smiled, and the place fell apart in hysterical laughter. It was the first truth spoken all day."

"The customer comes first" is one of the three great lies of the modern corporation. The other two are: "We make our decisions on behalf of our shareholders" and "Employees are our most important asset." Government agencies have their own equivalent lies: "We are here to serve the public interest." Nonprofits, associations, and labor unions have theirs: "Above all else, we represent the needs of our members." Of course, if organizations were really set up on behalf of these interests, then they would do a better job, by and large, in serving them. When organizations fail, people tend to assume that their leaders are inept, overwhelmed, or corrupt. But suppose instead that all organizations are doing precisely what they're supposed to be doing. What, then, is their objective? Judging not from their rhetoric, but from their actual behavior and accomplishments, what purpose are most organizations seeking to fulfill? This book is an effort to answer that question. It starts with the premise that, in every company, agency, institution, and enterprise, there is some Core Group of key people--the "people who really matter." Every organization is continually acting to fulfill the perceived needs and priorities of its Core Group. It's sometimes hard to see this, because the nature and makeup of that Core Group varies from workplace to workplace, and so do the mission statements and other espoused purposes that get voiced to the rest of the world. But everything that the organization might do--meeting customer needs, creating wealth, delivering products or services, fulfilling promises, developing the talents of employees, fostering

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innovation, establishing a secure workplace, making a better world, and, oh yes, returning investment to shareholders--comes second. Or maybe "eighth." What comes first, in every organization, is keeping the Core Group satisfied. Core Group dynamics explain why some corporations spend years scrambling frugally for profit, and then squander it on ill-advised mergers, disproportionate pay for their senior executives, or hidden and improper deals. Core Group dynamics also explain why some government agencies block efforts to reform themselves, even when their reputation and potential survival depends on reform. And why some nonprofit organizations persevere against enormous odds to fulfill their idealistic missions, while complacently dismissing potential partnerships that might genuinely help them. Indeed, every organization seems to have its own forms of Core Group-related folly or corruption. It's because of Core Group dynamics that a depressing number of business corporations have evolved into organizations with one primary purpose: To extract wealth from all constituents (not just the shareholders, but the employees, customers, and neighbors as well) and give it essentially to the children and grandchildren of some of its senior executives. And yet Core Groups are not inherently bad or dysfunctional. Indeed, they represent probably the best hope we have for ennobling humanity. An organization's Core Group is the source of its energy, drive, and direction. Without an energetic and effective Core Group, all efforts to spark creativity and enthusiasm sputter out. If you work in an organization, then all this may be second nature to you, so obvious and taken for granted that it barely even registers as important. But when you take a step back, the significance for all of us, even those who don't work in organizations, is unavoidable. We live in a civilization composed of organizations. Indeed, in industrialized countries, the organizational birthrate exceeds the human birthrate. Even though organizations are continually merging, swallowing each other up, or dwindling into inactivity, there are more organizations each year than there were the year before. People have always used organizations to amplify human power. Individuals didn't build pyramids or cathedrals; tribal and feudal organizations did. But since the industrial revolution, and in the past 150 years in particular, organizations have become powerful in unprecedented ways. They are faster than they have ever been, operating with the perpetual acceleration of computers and wireless communication. They are interconnected through vast global webs of trade and distribution, webs that (among other things) make most human beings virtually dependent on organizations for food, shelter, and transportation. They are pervasive; there are almost no sustainable ways of making a living without organizations, and organizations dominate the political system, instead of paying fealty to it. If we are going to act effectively in a society of organizations, we need a theory that helps us see organizations clearly, as they are. We need to observe this new species in its natural habitat, to track its behavior, and to study its relationships with predators and prey. Only then can we ask: Why does it operate this way? And what, if anything, could be different? Only then can we learn to use organizations, instead of feeling like we are being used by them. Only then can we move organizations away from being simply the property and tools of the few, and develop their potential for the rest of us. In short, if we want to not just live within society, but establish ourselves as leaders and creators, then we have to understand the dynamics of the Core Group.

Small Groups are the leaven – Small groups manifest big things in Tribes. The Apostles spread the Gospel ... The Framers of the Constitution ... The Rebel forces of Fidel Castro. All of these are examples of small but passionate groups that changed the world ... they are the tippers ... but to be tippers the larger society needs to be at or near a tipping point ... we still need the tippers.

Individuals are vital to groups just as groups are vital to individuals.

Our significance as a single person amidst the vast sea of a few billion people seems to be nothing ... but we are part of that sea ... and even the actions of one person can affect another person and another ... until we have enriched the world. It's like ripples in a pond. We are a pebble ... the Tribal world is the pond. It is the arena that lets our impact ripple beyond ourselves.

How do you improve a group of animals? You improve the bloodlines. If you have an animal, no matter how magnificent he is, he can only affect a limited number of offspring.

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People are different. Humans are not just working with GENETICS ... we are working with the ... Collective Conscious, the Shared Identity.

Alexander the Great impacted the development of a significant part of the world by spreading Greek concepts throughout the Mediterranean, Persia, India and North Africa. Jesus and Buddha impacted the world and their ideas have shaped the world for a couple of thousand years ... and still impact us to this day.

Humans are innately social (Tribal) and our world of consciousness consists not only of the concrete world around us and the people we can touch ... it consists of symbols, ideas, stories.

One person can have a huge ripple in the world ... and it's because of the Tribal System.

Understanding how tribes work ... here is a simple explanation.

Draw a circle.

>>> Inside the circle is <<<

>>> the Tribe.<<<

Outside the circle <<< TRIBE >>> chaos and enemy.

Our behavior will be based on whether we are **IN** the circle. Rules apply in the circle. Status matters in the circle. Social forces exist in the circle. If we are outside we have no influence inside the circle. If we are in the circle there are few rules dealing with the people outside the circle.

Thanks for reading. Hope you got some good stuff from it.

Tom Grimes