

INTRODUCTION

My Goal in This Journey Has Been to Figure Out How We Can Actually Achieve InterGroup Peace in America

WE HAD HEARD that the Anglican Cathedral in Kampala was a beautiful church to see.

So we decided to see it. We had a driver for our health plan team in Uganda, and we asked him to drive us to the church on one of our first Sundays in the country.

The cathedral is on a large hill. Kampala has several very sizable hills — and the tops of a couple of them have been reserved to be places of worship for the major religions of the city.

We could not get near the church. The hillside and grounds were covered with people in prayer. They stretched out all around the church and filled the lawns and the surrounding streets.

Our driver said — “Oh — of course. Sorry. We can’t get to the cathedral today because today is a day of prayer for all of the stolen children. Those are the children’s family members. Those people have gathered in Kampala today to pray for their release and to pray that their children have not died.”

That’s when I learned about the grim and depressing fact that thousands of children had been kidnapped in Northern Uganda to serve as slaves, sex workers, soldiers, and wives for the soldiers of the “Lord’s Liberation Army.” The rebel group increased their forces regularly by kidnapping children — and they had

kidnapped so many children that their families covered the cathedral hill and the area beyond it.

I asked — “Is the government trying to bring those children back to their family and homes?”

Our driver said — “They would if they could. But those areas of the country are under rebel control and the government forces who go there are often killed. When the government troops are trying to recapture entire villages, they don’t have the time or the resources to search for individual kidnapped kids.”

The driver also told us that some of the kidnapped girls had been kidnapped for sale as slaves in The Sudan.

He told us that some well-intentioned European church and community groups — with some support from the United Nations — had made an attempt to free those captured slaves by going to the slave markets, buying them, and then bringing the girls back to their families.

The entirely unintended and unexpected consequence of that strategy, our driver told us, was that the slave capturers simply doubled the number of girls they captured. They continued to capture enough slaves to meet the purchase requirements of their old buyers and they were then able to sell their additional slaves to the new market of European church buyers.

He told us that some of the captured girls tried to appear both stupid and ugly, because that reduced their value in the original slave markets.

The absolute cruelty of that entire process both shocked and deeply saddened me.

Our driver also confirmed clearly with the information he gave us about that entire situation in Uganda what I had already been learning in my personal years of study into intergroup behaviors in multiple other settings. He gave me another very clear set of data points and another set of irrefutable examples that proved one more time in another very real setting that people can do truly cruel, evil, damaging, and destructive things to other people with no sense of guilt and

no ethical remorse when circumstances and our basic intergroup instincts trigger that set of values, and those sets of intergroup beliefs, and behaviors.

I was in Kampala to start a health plan. Specifically, we were going into Uganda villages and setting up separate, very small, self-governing cooperative health plans for each village. We ultimately set those plans up in a number of villages that seemed to have the needed components and the local leadership that could make a locally owned and locally governing health plan work. We learned in that process that the self-governing co-op health plan model can work well in the settings where we managed to have the plan that we created well grounded in the culture and in the infrastructure of the village that ultimately owned and ran each plan.

People can do very good things for themselves in those settings when the right sets of opportunities can be created. One of my earlier books, *Health Care Co-Ops in Uganda*, explains that process and that work.

That trip to Uganda was roughly 20 years ago. While I was doing that work, we set up health plans in more than 20 Ugandan villages. Today, almost two decades later, most of those plans still exist and there are now micro health plans in a dozen additional Ugandan villages as well.

The people who continue to lead that process are talented, dedicated, and very bright people and they continue to create success for that health care initiative in that country.

In Uganda, while I was working on those places, I talked to people who were refugees from the Hutu-Tutsi massacres. I visited areas where the Kenyan and Congolese military were pursuing their own rebels. I talked to many people in that country who had suffered directly from the dictatorship of Idi Amin — one of the cruelest tyrants of his era.

Some of the Amin horror stories that I heard from people there were so ugly and evil as to be almost unbelievable.

People can do very cruel things to other people. Our ability to do truly cruel and evil things to other people never fails to disgust and depress me.

At the same time I was setting up those health plans, I was the CEO of a large health plan in the U.S. and I was writing early versions of a book about racial, ethnic, and tribal conflict, anger, and violence.

I was writing that book about intergroup conflict and negative intergroup interactions that existed in various settings because I had been doing some advisory work a few years earlier for a health board in Wales and I ran into a wall of intergroup anger in Wales directed against the English that I had not been prepared to encounter in any way.

I knew about our racism in our own country and I knew about some of the intergroup anger levels that existed at that point in the U.S., but I did not know that very similar kinds of negative intergroup behaviors and negative intergroup emotions were happening in multiple other places in the world as well.

After learning directly about the intergroup anger in Wales, I discovered quickly that there was very similar intergroup and tribal anger between the Scots and the English and between the Irish and the English.

In Ireland, I talked to people from both sides of the conflict who hated the other group so much that they were willing to do very cruel and damaging things to one another with no hint of conscience, ethics, or remorse.

Walking behind the huge stone and barbed wire “Peace Wall” that physically and functionally divides the two tribes in Belfast, I was told by my guide to be silent for a block because “There is a school on the other side of this wall — and if the children in that school hear any voices on this side of the wall, they will often throw fairly large stones over the top in the hopes of hurting someone on this side.”

I learned on that visit to Ireland that the two tribes in Belfast actually live in entirely separate parts of that town. No one had ever told me about that purely physical division that exists for those two tribes of people. When I was there, I saw that there was a complete separation by group for both the areas where people lived and the places where people worshipped.

At that point in time, estimates were that the rebel groups in that area had more than 50,000 guns of one kind or another hidden in their portion of the community for future use.

There were people I talked to from both groups in Northern Ireland who clearly had a pure and unwavering hatred for people from the other group. Truces do happen in that setting — but the periodic truces that do happen there have tended to be basically ceasefires and not any real level of sustainable intergroup Peace.

The Orangemen of Ulster still hold their deliberately inflammatory parade every year through streets inhabited by the other tribe to taunt the indigenous Irish and to celebrate a purely tribal victory for their own tribe that happened centuries ago.

We will have some sense that a meaningful difference in intergroup interactions is in place in that setting when we see meaningful differences in that parade.

There were no substantive attempts that I could see at the point in time when I first visited Ireland to get people from either group to have a different set of feelings or to have different expectations or beliefs at any key level about the people from the other group.

I found the anger and the deep sense of division that I heard from ordinary people from both tribes in Northern Ireland to be sobering and even chilling at a very basic level.

As a result of those experiences with intergroup anger and division in Great Britain and Ireland, I personally started looking at intergroup conflict in other settings around the world.

I found that intergroup conflict everywhere I looked. It had all been invisible to me before my experience in Wales. Once it became visible to me, I saw some level of intergroup conflict and intergroup tension everywhere that I found settings with more than one ethnic group or tribe.

After Wales, I looked directly at multiple other countries where there were diversity levels inside the country that were based on tribe, race, ethnicity, culture, or religion. I looked at those issues directly and on site in many settings. I saw very similar sets of behaviors in all of the settings.

I actually went in person to dozens of countries. I looked directly and on site at the intergroup issues that existed in each of the places that I visited. I have now gone directly to 40 countries — including our own — and I have found the same basic patterns of intergroup behaviors, intergroup thought processes, and intergroup belief systems in place in every setting.

I have also looked at dozens of additional countries indirectly both through various media tools and by talking directly to people from each of those areas. I have read extensively about those intergroup issues in those other settings and I have very intentionally talked directly and explicitly with people from many countries about the intergroup conflicts that exist in their home settings.

That work of talking to people from multiple countries about the intergroup conflict that exists in their home settings has been relatively easy to do because many of the people who have been available to me in a number of settings for those conversations have been people who had been personally driven into exile by various levels of ethnic and tribal conflict in their home countries.

People who are exiles from any setting can be a great and highly useful source of information about the actual intergroup behaviors and the functional intergroup thought processes that exist in their home settings that had actually forced them into exile.

What I learned had remarkable consistency from site to site and from setting to setting.

I could see very quickly that people in multi-cultural, multi-ethnic, multi-tribal countries tend to dislike, distrust, and consistently do damage at some level to people from the other groups who exist with them inside their countries.

Multi-Lingual Countries and Multi-Tribal Countries Both Tend to Create Clear Behavior Patterns

Multi-lingual countries, I saw quickly, tended to have their own special and generally perpetual intergroup divisions. Multi-tribal countries that had different languages for each group very consistently had intergroup conflict as a normal state of existence for extended periods of time.

I had no clue how many kinds and levels of intergroup and intertribal problems and conflicts existed in so many places until I started to look for them. Once I started to look for them, I found them everywhere I looked.

I could see very quickly that all of the multi-tribal countries that I could identify in the world at that point had internal intergroup tensions and intergroup animosities. I could see, in fact, that most multi-tribal countries have significant intergroup conflicts that result in people doing damage to one another in a tribal context in various ways much of the time.

Tribes Turned Out to Be a Major Division Factor

Tribes turned out to be a major factor in the intergroup conflict that exists in so many places and settings. I had almost no awareness of tribes before I began this work and I could see tribes everywhere once I began seeing them and understanding the roles that they play in each setting.

It was clarifying and very useful for my own thought processes in many settings when I started using the term tribe in my own mind to describe various sets of people in those settings.

A Common Name, a Common History, and Their Own Dialect or Language

I labeled people as tribes if the group of people had a common name, a common history, a common group identity, their own internal group hierarchy, some elements of a tribal culture and — in significant numbers of cases — their

own group dialect or language. I found tribes that met those criteria almost everywhere I looked and I could see that the tribes who meet those criteria tended to function as tribes and do tribal things in every setting where they exist.

It wasn't easy at first to discern the actual tribal names in many settings. For some reason, both our diplomats and our journalists tend to simply miss both the point and the relevance of those tribal alignments in most conflicted settings.

That continues to be a significant pattern today — more than two decades later and that pattern continues to surprise and disappoint me.

I was initially amazed to learn very quickly in looking at all of those intergroup conflicts that diplomats and our media almost never name or identify the actual tribes that are directly involved in those conflicted settings.

Diplomats sometimes made vague and somewhat disparaging references to “sectarian issues,” but they very consistently refused to explain what the sectarian issues were or even who the sectarian parties in a setting might be.

Our own news media, I found, would actually sometimes go to great lengths to avoid using tribal names in conflicted situations. Even when the groups at war with each other in Serbia, Angola, Nigeria, Syria, and Northern Ireland clearly were separate tribes who hated each other as tribes and who fought each other openly as tribes — people who were functioning purely and explicitly in those conflicts as tribes — our media and our diplomats will often go to great length to avoid mentioning that very basic fact and to avoid pointing out those very useful grounds for clearly understanding and describing those local group division issues and negative intergroup interactions.

They often refer to separatist groups in various settings as political movements. They even use political party names to describe the groups. Those political party names are highly misleading.

What I soon learned was that all separatist movements tend to be tribal at their core. That was an amazingly consistent finding. The separatists in all settings want to separate for tribal reasons.

But our journalists and our diplomats both tend to use names that imply that the people who are fighting each other in each setting are involved in political groupings of some kind instead of simply naming the relevant separatist tribe in each setting by its actual tribal name.

In many conflicted settings, the religious differentiations that do exist between groups are, in fact, actually mentioned. That can be a bit misleading. It was clear to me fairly quickly that the religious differentiations that are mentioned in those conflicted situations can and do have major impact in creating and perpetuating those local intergroup conflicts.

But it was also clear to me very quickly in looking directly at each of those conflicted situations that those specific religious differentiations that appear to be the basic triggers for intergroup conflict in almost every single setting were also linked directly, clearly, functionally, and explicitly to local tribes who were the actual combatants in each setting.

Tribes Fight Tribes – with Religious Labels

The usual pattern is this — tribes fight tribes. Tribes in a wide range of settings hate and damage other tribes. Tribes often use religion as one of the basic reasons and core rationales for the hatred they feel for the other tribe.

In Ireland, I could see quickly that the Catholics and the Protestants are clearly two separate tribes. The conflicted groups in that setting were two ethnic groups with separate names, separate cultures, separate tribal leaders, and separate tribal histories.

The issues that create conflict in Ireland are actually not theological. They are also not ideological. The issues that create conflict in Ireland are purely and directly tribal — with all of the turf issues and the pure intergroup animosity

levels that tribes at war with each other generate everywhere in every setting where tribes do battle with other tribes as tribes.

The tribes in Ireland do not even intermarry. They clearly do not convert to the other religion. People are born in to each tribe and people do battle with each other for generations in what have been clearly and purely intertribal conflicts. The two sets of people hate each other at the tribal level — and they see the other tribe as their perpetual enemy and their permanent intergroup foe.

I talked to one Irish family who told me they had deliberately and strategically given birth to 12 children so that their tribe could out vote the other tribe in future elections.

They gave me the projected future date when that would happen.

What we tend to label and describe in Ireland to be religious wars are actually tribal conflicts.

Tribes Have Been Sunni or Shiite for Centuries

Exactly the same thing is true for the Sunni and Shiite conflicts that we see in so many settings in the world today. Those groups are also tribal. They also do battles with each other in each of those settings as tribes.

Like the tribes of Ireland, the individual people in those Middle Eastern tribes also do not make personal decisions at any point about their own religious alignments. Those individual people in those settings are each born into their religious alignment. Some tribes have been aligned for multiple centuries as Sunnis and other tribes have been aligned for centuries as Shiites.

Before I looked more closely at those conflicted settings, I used to think that people converted from one religion or sect to another religion or sect and then somehow did battle with each other as zealots and true believers based in some linear way on their own personal religious conversion process and experience.

That was wrong. People in those conflicted intergroup settings do not convert as individuals to the other religion. Voluntary conversions by anyone are

rare. They are so rare, in fact, that I saw settings where people who wanted to be converts to another religion or sect are actually punished with death for being a traitor to their old tribe and their old sect.

As I took the time to look directly at each of those conflicted settings and at the parties who were actually in conflict with one another, it was clear to me very quickly that almost all of the actual intergroup conflicts that happen in all of those settings actually have people from different tribes who are carrying guns and who are killing people from other tribes.

The issues in Israel and in Nigeria clearly have separate tribes at the center of each group at war. The issues in The Sudan are clearly tribal at their core. Chechnya has obvious and very clear intertribal elements that anchor that set of conflicts. The Yugoslavian killings and conflicts absolutely had tribes at their core.

I discovered in looking at the world with open eyes about those issues that we are awash in tribal conflicts.

I also discovered, to my horror, that the number of active tribal conflicts in the world is increasing, not shrinking. We are not creating new tribes, but history is creating new tribal realities that cause tribes in many settings to have a new context for damaging one another and new opportunities to do that damage.

The Collapse of Colonialism Triggered Many Local Ethnic Wars

When the Soviet Union collapsed and freed two dozen formerly captive and satellite countries — and when the colonial powers gave up their massive colonial empires and set all of their colonies across several continents free — we were left with a world of newly independent multi-tribal countries who tended to all have major and significant internal divisions and no good ways of resolving or even addressing any of their significant levels of internal intergroup and intertribal animosities.

The internal intergroup divisions that existed in newly independent India were so huge that millions of people were displaced and more than 1 million people were killed after India became independent — all along tribal lines.

The actual tribes that exist in India tend to be either Muslim or Hindu tribes. So those internal tribal conflicts that happened in India and that killed all of those people also had a highly relevant religious label that the outside world generally saw as the key driver of those conflicts.

But when I looked at the actual events, it was clear that the actual conflicts that happened between groups of people in India were clearly tribal at their core.

Tribes did damage to tribes. People in India were born into their tribes, people in India died as members of their tribes, and people in India killed as members of their tribes.

I could see that there was no conversion process of any kind going on in India to persuade any of the people in India who are Muslim to become Hindu or to persuade any of the Hindus to become Muslim. Those choices about the religious alignment that exists for each person were made centuries ago for the entire group by long dead tribal leaders who functionally made those decisions as a group decision for their entire tribe.

People Feel They Have Divine Support for Intertribal Actions

Their descendants today fight each other as tribes. Religion is used to help define each of the tribes to themselves. Religion can be extremely important to the culture and the function of each tribe.

The people who are doing battle as tribes often feel particularly justified in their conflict and in their damaging intergroup behaviors because each tribe feels that its own religious alignment strongly justifies and sanctifies their tribal behavior and each group believes that their religious alignment legitimizes people doing damage to other people with no guilt and no remorse relative to harming the people from the other tribes who have different religious beliefs.

Adding religion to ethnicity clearly complicates and often exacerbates the intergroup interaction realities that we face in all of those settings.

Significant numbers of people on both sides in each of those settings tend to believe with great sincerity that their own group has direct and explicit divine support for their actions against the other tribe.

The Number of Tribal and Ethnic Conflicts Is Growing

We are not seeing a reduction in those categories of negative intergroup interactions.

Major forces of history are pushing us in directions that increase the levels of those intertribal problems and challenges.

The fall of colonization combined with the very real and significant collapse of the Soviet Union had the unintentional, but very important combined consequence of setting up more than 100 newly independent self-governing multi-ethnic and multi-tribal countries that are all each, to at least some degree, at war with themselves.

Wars used to happen between separate countries. Countries fought countries. That was the history and pattern for the last couple of centuries.

That has changed. Wars now tend to happen inside of countries — with multi-ethnic countries often having major internal conflict between their internal tribal groupings that are leading people in those settings to do damage to one another in clearly tribal ways.

As an author of intergroup interaction books and as a student of those highly significant intergroup interaction issues, I started looking at those intergroup issues at almost a perfect time relative to the overarching tides of intergroup history. Intergroup conflicts and wars are springing up across the planet — and we are far from knowing what the ultimate results will be for any of those conflicted settings.

I Have Visited 40 Countries in Person to Look at Intergroup Issues

It has been very useful for me to look at some of those settings in direct and personal ways by going to the setting and talking to relevant people there about what was happening to them and to the settings where they live their lives.

I have actually gone in person to 40 countries to look at the intergroup stress points and conflicts in each setting. I visited France after each of the major sets of riots there. I am actually editing this particular page sitting in Paris, after looking yesterday at the Je Suis Charlie signs that are currently hanging in both the Paris streets and in various business and private home windows.

Intergroup issues and problems in Paris were just exemplified and made visible to the entire world by having two brothers from a terrorist group brutally murder more than a dozen people they perceived to be “Them” in the offices of a Paris magazine.

Those issues that were involved in the murder of those journalists in Paris could not have been more clearly linked to intergroup anger and to the ethics and the behavior patterns that are far too easily triggered by our most highly activated and most negative us/them intergroup thinking and instinct-driven intergroup emotions and behaviors.

Immigration Is Changing Formerly Ethnically Pure Countries

The intergroup issues in France today are not based on historic differences between local tribes that have long-standing relevance. Those issues that triggered those shootings in Paris are not current echoes of the kinds of long-standing, historical intergroup stress points that create intergroup challenges in Ireland and Wales.

The relevant issues in France, today, are based on an entirely new set of local intergroup issues — created very directly by the relatively recent immigration of millions of people from non-French tribes into French cities and French turf.

Immigration is triggering instinctive intergroup behaviors at a very basic and clear level in France.

France is not alone in facing major intergroup issues that have immigration at their core. It became clear to me several years ago that in addition to all of the purely local intertribal conflicts between historical tribal enemies that we see in so many of the multi-tribal countries that were former captives or former colonies, we are also becoming a world where entirely new and significant immigration of people from various tribes into the historic and legacy turf of other tribes is changing the ethnic mix of multiple countries.

That new intertribal and interethnic immigration is clearly triggering its own sets of intergroup instinct risks, challenges, and problems in all of the settings where it is becoming a reality.

High levels of interethnic immigration are creating significant new levels of intergroup anger, division, and conflict in many countries that had been ethnically pure for centuries.

The tides of history on that issues are also overwhelming and those tides also need to be understood. Countries that have very deliberately and intentionally been ethnically and tribally pure for centuries are now being flooded with immigrants from other tribal and ethnic groups.

There are more than 50 million displaced people in the world today — people who are living as encamped refugees in some settings and who are living as actual immigrants in others.

A number of the countries in Africa, Asia, and the Middle East who have had major influences of refugees from adjacent troubled areas are setting up permanent refugee camps as the place for the displaced people from the other tribes to live.

Humanitarian reasons call for those host countries to create those refugee camps. Purely tribal and intergroup instinct-linked reasons call for the host countries for those camps to generally run them as functional confinement centers for the refugees.

Those countries who are setting up and operating those refugee camps generally have no interest in having the encamped people who are temporary refugees in their country become permanent residents in their country.

The people in those camps know that to be true, so a number of them are doing sometimes-heroic things to flee to other countries where they will be accepted as immigrants and not permanently confined to functional isolation camps.

The future of those camps is uncertain for a variety of reasons. Rather than have them function as a doorway for immigration, many countries are setting them up to be confined and restricted spaces — with a clear message that the refuge offered there is intended to be temporary.

The likelihood of those new isolation camps becoming multi-generational domiciles for those sets of refugees has been foreshadowed by earlier sets of refugee experiences that have happened over the past decades in a number of refugee camp settings.

Those particular camps have become the permanent homes for generations of refugees in a number of settings.

Europe Has Immigrants — Not Camps

Europe has taken a very different approach to the refugees. Europe is generally allowing those refugees to be immigrants rather than confining them permanently to some kinds of camps.

That approach of allowing people to immigrate is creating major problems in some European settings. People are fleeing to Europe from a wide range of settings and are becoming permanent residents in their new locations in ways that significantly change those new locations.

I have talked this week to people in The Netherlands, Belgium, Britain, and Paris who are deeply concerned about the functional and societal impact of

massive immigration by people from other ethnic and tribal groups into their own formerly ethnically pure countries.

People from the original tribes in each of those European settings tended to be generically angry about immigration when I first started talking to people in those settings about that particular issue more than a decade ago. That anger has not gone away, but it is now accompanied in several settings by a sense of depression and even despair — a growing sense on the part of many indigenous Europeans that there is no possible or foreseeable future that will ever restore intergroup Peace to some of their settings.

The New Immigrants Are Not Assimilating

A major problem relative to future intergroup Peace is that the new immigrants in a number of settings are both increasingly militant and intentionally separate. The new immigrants in most of those countries are not — as immigrants in most countries used to do — assimilating. Assimilation isn't happening in most settings in Europe today.

The new immigrants into those countries are setting up separate communities — maintaining and creating legacy tribal identities that are clearly different from the indigenous, native tribal groups and local cultures that exist in each setting.

My sense from looking directly at a number of those settings is that many people in those new groups tend to have a dislike for the original groups in each setting — and those intergroup divisions and stress levels are being exacerbated for people in most of those settings by the fact that the new tribes also have a different religion than the old tribes in each setting.

Religion Is Growing as a Differentiation Factor

Religion is both dividing people and bringing people together.

The religious alignments that now exist in those situations and that divide people in those settings are also now creating a whole new and entirely unexpected set of multi-national intergroup linkages that often serve to tie the immigrant groups in various settings to other immigrants from their same religion who now also live as immigrants in other settings.

Following the adage that “the enemy of my enemy is my friend,” there are a growing number of multi-national alliances with strong religious linkages forming between immigrant groups in separate countries.

Local negative intergroup responses to immigrants in a number of settings has created groups of conflicted and angry people in several of those countries. Those angry people in those settings are feeling a common cause with one another at a generic intergroup level and many of those immigrants in separated settings are feeling a very powerful and directly aligning common cause with each other linked at a religious level.

People are using the Internet in very skilled ways to both inflame the inter-religion division levels and to bring people together in various settings who share a religious connection.

The immigrants to Europe who are increasingly linked to one another in all of those ways and settings by their religion tend to be Muslim.

Most of the immigrants to Europe who are Muslim by faith come from the same Muslim sect — so the intersect battles that divide the tribes in multiple Middle East countries are not creating major internal barriers to common alignments among the Muslim immigrants to Europe.

The immigrants who are feeling resistance and even facing rejection as a people from the local Europeans in a wide range of local settings are coming to believe that the resistance and the intergroup difficulties they face in each setting are based on their religion and not on their ethnicity, culture, or tribe.

That perception of religious persecution and that sense of religious solidarity both add major fuel and complex sets of relationships to the intergroup fire that exists in many settings.

We are becoming a world at war with itself. The battlegrounds of the new war increasingly have links to religious beliefs that are manifesting themselves in each setting in local levels of intergroup division and local tribal conflict.

The Internet is creating major and immediate linkages that both unite people with common group identities in each local setting and that create links between people with common group identities across settings.

Religion is a major factor in those connectivity processes.

But even in the countries where religion is not a driving and defining factor for intergroup conflict, we see major areas of the world where ethnic groups are at war with one another — and we see increasing numbers of settings where ethnic groups are seeking to be more separate from one another.

We see that happen in Sri Lanka and in The Congo, and in Nigeria — all multi-tribal settings with invented national boundaries that should never have been set up as their own nations who now need to figure out how to co-exist with themselves as multi-tribal, multi-group, highly dysfunctional structural abnormalities.

We Have Significant Internal Anger in Our Own Country as Well

In our own country, we are also facing major intergroup divisions that we clearly need to deal with and resolve. Far too many people are in a state of denial about the scope and intensity of those divisions for us.

My own sense, from looking at those issues carefully for more than two decades, is that we have significant levels of intergroup anger, intergroup division, and intergroup distrust that we can't afford to ignore and that we can't deny as a real and present problem and danger for our future as a country.

The protests and the very visible and public demonstrations in Ferguson, Oakland, New York City, and multiple other communities in our country make

it very clear that we have significant intergroup issues that we need to recognize, understand, and address.

We are not going to war with ourselves as tribes or as religious groups, but we do have significant intergroup issues that tie very directly to race, ethnicity, and to some aspects of cultural alignments and we need to recognize and resolve those issues as we go forward to creating a nation at Peace with itself.

My sense after looking at those sets of issues closely and after looking at them over time is that we need to be very honest with ourselves about the issues we face.

Pretending that our internal division does not exist — or not understanding exactly what our current internal issues and stress points as a country are — will not cause any of those dividing issues to go away.

As I looked at the kinds of intergroup issues that we face as a country, it has been increasingly clear that we are on a path to significant internal division and even intergroup conflict if we don't recognize our issues and move to bring collective intergroup Peace to our country in ways that can cause all groups here to prosper and thrive.

More Than Half the Births in America This Year Were to Minority Mothers

We are becoming increasingly diverse as a country. Anyone who doesn't know that to be true is not looking at the actual facts about our population composition that are sitting right in front of us. More than half of the births in this country this year were to our minority group mothers.

More than one-half of the students in our public schools this year are minority students.

Our future is clearly going to be extremely diverse as a country.

We are moving rapidly away from the status quo of the past couple of centuries where we had a large and permanent Euro-American White majority group that largely defined us as a country. We are very quickly becoming much

more diverse — and we now need to make our diversity a strength, an asset, and a blessing if we intend to succeed as a country.

I believe that we can do exactly that if we know what we are doing and if we do it well.

Diversity can lead to synergy, creativity, productivity, and to intergroup prosperity and Peace. I know that to be true because I have lived and worked in settings where that positive consequence of diversity was a functional a reality.

I am a believer that we can achieve those positive goals for our entire country.

But I believe we are not headed down that positive path to a sufficient degree now and I believe that we will need to very intentionally steer our diversity as a country in that direction in order to keep us from becoming just another multi-tribal nation at war with itself.

I Have Been Blessed with InterGroup Functional Learning Experiences

I have been dealing very directly with the issues of diversity and synergy in a number of work settings as part of my personal career and job experience.

In my personal career path, I have had the good fortune to be the CEO of half a dozen organizations during the past 36 years.

That experience of being a CEO in those settings has given me a learning opportunity at multiple levels that have included being able to show and prove in a highly diverse work environment that diversity can create strength and that diversity can generate collective success and shared prosperity.

I have actually been able to use the basic concepts and the functional approaches that are described in all four of my books on intergroup Peace directly in those settings where I have been CEO and also in a dozen or more other and broader public and community settings where I have had the chance to be in a leadership or chairing position or situation.

My most recent direct work assignment was to be the chair and CEO of a multi-level health care organization with more than \$50 billion in annual revenue, 9 million patients, and nearly 200,000 co-workers.

Kaiser Permanente, my most recent employer, owns and operates more than 500 care sites — including three-dozen hospitals — and serves both to finance and deliver health care through a multi-layer infrastructure and care system.

The work force at Kaiser Permanente is extremely diverse. When I arrived in that job, nearly half of our employees were from minority groups. When I retired slightly more than a decade later, we had more than 59 percent of our employees from one minority group or another. We look today at Kaiser Permanente just like the rest of America will look like in the relatively near future.

Our Senior Leadership Was Very Diverse

We were not just diverse in our entry-level work force at Kaiser Permanente.

We maintained a very high diversity level to the very top levels of our organization — with only 40 percent of our Board members being White males and with our most senior executive leadership representing a very diverse set of people.

We had eight regional presidents when I retired as Chair slightly more than a year ago. In a health care world where more than 90 percent of health plan presidents are White males, half of our plan presidents were women and only two were White males.

Our CFO, Controller, and our head of internal audit were all women.

We had three group presidents when I retired. One was an African American male. One was a Chinese American male. The third was a White woman.

My Chief Operating Officer at Kaiser Permanente was an African American male who succeeded me as CEO and Chair. In my prior job as a health plan leader in Minnesota — my CFO was a woman, and several other key senior executives were women.

My COO was a woman in that setting. She succeeded me and has had major and memorable levels of success as president and CEO for that organization.

I make these points here about my direct experience with a diverse work force and a highly diverse leadership team to make it very clear that when I write about intergroup and diversity issues in my books, I do it from the perspective of someone who has proven in the real world that diversity can be and should be an asset and a strength.

I know for an absolute fact that a highly diverse team and a highly diverse work force can perform at the highest levels.

The Most Diverse Work Force Had the Highest Performance Levels

We created great care in that very diverse Kaiser Permanente work setting. That performance excellence of that diverse team was shown in several external measurements and evaluations.

Medicare rates more than 500 health plans every year on 50 measures of service and quality. Medicare awards one to five stars to each plan based on their performance levels.

Only 11 plans in the entire country received all five stars in the year I retired. Eight of those 11 plans who were awarded all five stars were us... Kaiser Permanente. All eight of our plans earned all five stars.

One of the other three five star plans in the country was my old plan in Minnesota.

Consumer Reports also has rated Kaiser Permanente number one for several years in each of our markets. J.D. Powers rated us number one in their relevant markets as well.

As the most diverse health plan and care system in the country, we won multiple awards for our diversity and we also won multiple awards for our service levels and multiple awards and recognitions for the quality of our care.

Our hospitals might have been among the very best in the world at keeping people from dying of sepsis. Our hospitals were clearly one of the very best large hospitals systems in the entire world at preventing pressure ulcers.

My book “Ending Racial, Ethnic, and Cultural Racial Disparities in American Health Care” explains some of the things we did in that care setting as a culturally aligned and continuously improving care system to deal in systematic, collaborative, and values based ways with those issues of quality and service for a very diverse set of patients.

We proved in that very diverse work force setting that when your organization is a meritocracy and when your organization functions with a mission driven culture, then high levels of diversity in that setting leads to excellence in performance and to a work force that had one of the highest measurable internal morale levels in health care.

I Have Also Had Other Highly Useful Learning Environments

My learning opportunities have not been restricted to my day job.

In addition to serving directly as CEO of half a dozen organizations over the past three decades, I have served on multiple boards for trade associations, coalitions, and alliances and I have chaired a dozen of those organizations. Chairing can be a great learning experience and a great laboratory to test intergroup leadership and steering approaches and tools.

I chaired the International Federation of Health Plans with more than 100 members from 40 countries for nearly a decade. I chaired the American Association of Health Plans three separate times. I chaired the labor-management quality coalition, Partners for Quality Care, twice. I chaired the Health Governors at the World Economic Forum in Davos and I co-chaired a couple of task forces there as well.

I have chaired health care reform coalitions, health care improvement coalitions, and a couple of public policy coalitions in addition to several related task forces and communities.

Each of those chairing and governing opportunities has given me great and very real opportunities to test and use the leadership, alignment, and cultural development approaches that I describe in this set of books.

Some of my most interesting and most personally educational work has involved helping to set up health plans in several other countries — including Jamaica, Chile, and Uganda. My book, “Creating Co-Op Health Plans in Uganda,” describes some of our efforts there. Those experiences in Uganda created the context for the mourning parents that I describe in the opening pages of this book.

I have had the good fortune to work with community leaders with government leaders and with health care leaders in multiple countries as well as chairing several coalitions and task forces in our own country.

I mention that array of experiences in all of those settings in the introduction to this book to make the point that I am very grateful that I have been blessed with a variety of learning opportunities over the course of my career.

I have tried to honor that blessing by using that set of opportunities with some focus and with clear and constant intentionality in building the experiential basis for the advice, insights, and functional counsel and admonitions that are included in this book and in its three sister books — *Primal Pathways*, *The Art of InterGroup Peace*, and *Peace In Our Time*.

I can say with a high level of confidence that the advice I offer in those four books about intergroup interactions and about culture design and culture formation tool kits have been field-tested in the real world at significant levels and they have proven in functional settings to work fairly consistently and well.

Continuous Improvement Needs to Be Our Skill Set and Commitment

This book and its sister books are all written from the functional and conceptual perspective of a continuous improvement process engineer.

I have worked with process engineering for many years as a key component of my career.

I have learned over the past couple of decades in serving as the CEO of several fairly large operational entities to use the skill set and the tool kit that is involved in continuous process improvement on a systematic and very intentional basis in each of my work settings. That set of processes has worked very well for me in those settings.

I have used the same basic process analysis components and the same overarching functional continuous process improvement tools as a basic approach and context for thinking, planning, and dealing with the issues of intergroup conflict and intergroup Peace in all of the settings where those processes seemed to have use and functional value for those purposes.

I am a strong believer in continuous improvement. I know from experience that continuous improvement skill sets and processes can add huge value in many settings.

We managed to cut the HIV death rate in our care settings to the lowest levels in the world. We managed to cut the stroke death rate by more than 40 percent. We reduced the number of broken bones in our senior patients by more than 40 percent by clearly understanding both the processes and the various systematic approaches that can be used to create functional process improvement both for care delivery and for patient health.

Three Key Years

Those process improvement skills, thought processes, data analysis functions, and basic process improvement tools that have improved processes and outcomes in those settings have been embedded in all four intergroup books. Those approaches and that concept are also central to my other current book, *Three Key Years*.

The *Three Key Years* book explains brain development in very young children and explains why we will not be able to achieve full success in this country for all groups until we make sure that we provide full support in those first three key years of life for the neuron connectivity levels that we need to build for all of our children from every group.

I believe to my core — with great passion and deep conviction — that we need to make helping all children from all groups a top priority for us as a nation. Every child deserves our full support in those key developmental years because every child we save by doing that work is a child we save.

We need to save every child.

The *Three Key Years* book explains that process and also explains exactly what we can do and what we should do to save every child.

We Live in a World at War With Itself

The basic thought processes that make up the component parts of process reengineering are all, I learned, very relevant to the issues of intergroup interactions and to the goals of creating intergroup Peace.

Data gathering, objective fact analysis, and process delineation that helps us understand behavior patterns and process outcomes all have direct application to our intergroup issues.

I learned from looking at all of those countries in all of those settings that there were some very clear behavior patterns in all of those settings that very clearly lend themselves to process engineering responses and solutions.

To reach that conclusion, I needed to look closely at the intergroup realities that we face.

Overall, it became very clear to me that we live in a world that is increasingly at war with itself. There is actually widening division in many countries — with group leaders in many settings increasingly using religion to divide people and with angry people leading efforts to do increased levels of damage to growing numbers of people from other groups in growing numbers of settings.

That intergroup anger in all of those settings is finding many forms and it is using multiple approaches to do damage to other people in all of the settings where people who feel that anger live.

We see negative us/them intergroup instincts activated in all of those people and settings.

We see angry and negatively energized people from many settings who are aligning with the new Islamic State organization, for example. Many of those energized and angry people are finding a functional and easy to use way through ISIS of becoming a belief-linked us with other people so they can express their own intergroup anger. That anger was created by their perceived status as a “Them” in various places where they have lived and where they have interacted in sadly conflicted and frequently negative ways with the people from other groups who they believe to be “Them.”

The people who have that set of beliefs and experiences and who align with that particular ISIS-defined “Us” are highly likely to seek out ways to damage whoever they perceive to be “Them.”

We are, unfortunately, a “Them” to that particular them.

This book explains that we clearly face a very real threat as a nation from people who hold those sets of beliefs — or similar sets of beliefs — and who make some very damaging commitments at a personal level to hurt us. It also describes what we need to do in response to those thought processes and those threats, both in our own country and in other settings where those people who

want to create those levels of intergroup conflict and anger have impact and steer other people's behaviors.

Understanding the key factors and the basic processes that exist as a foundation for all of that negative and positive intergroup thinking is a major goal of this book.

Those are all very instinctive behaviors. They are extremely relevant to us today. There are very evil people in a number of settings who understand how to channel damaging instinctive behaviors and instinct-linked thought processes who are choosing to channel them all very skillfully today in very negative ways that can and will put us at risk.

Those processes and those very real risks to us are explained in more detail in *The Art of InterGroup Peace*, in *Primal Pathways*, and in *Peace In Our Time*.

The world is awash in relevant intergroup conflicts.

We see people who are divided by immigration issues in many settings and we also see people who are divided by race and ethnicity in many settings.

We clearly see separatist groups in all of the artificial and troubled multi-tribal nations that were formed by the end of colonialism and by the fall of the Soviet Union who are feeling deep instinctive intergroup anger toward other groups in each of their settings.

We Are All Influenced by Our Instincts

The intergroup interaction patterns are repeated over and over again. That is important to recognize because those patterns do tend to lend themselves to solutions that involve basic continuous improvement analytical processes and reengineering approaches if we understand the patterns clearly and deal with them appropriately.

The four sister books that have been written to deal with intergroup issues are each anchored on the core concept that we are all creatures of our instincts and that we are all driven, influenced, directed, and guided by our instinctive behaviors every day of our lives. Our instincts influence our thoughts, emotions,

and our behaviors at multiple levels that are all, once we recognize them, obvious to discern and easy to recognize.

We Need to Make Clear Intellectual Choices About the Values We Share

We need to reengineer some very basic processes in our lives if we want to live in a country that is at Peace with itself.

We need to make very clear intellectual choices about the values we have for our lives and for our interactions with one another, and we need to use our instincts and our cultures to make those values shape our behaviors in positive and enlightened ways.

After two decades of deep concern and continuous focus on those issues and those problems, I now firmly and fully believe that we can, in fact, prevail over those risks, problems, and challenges. Winning strategies are possible. I am an optimist that we can very intentionally evolve intellectually to a new level of collective understanding and to a new level of enlightened alignment that will enable us all to support each other in the pursuit of intergroup success and in the achievement and protection of intergroup Peace.

That new future of enlightened behavior will not happen if we simply let ourselves be swept along in the damaging and dysfunctional tides of history that are being driven by our most negative instinctive tribal thought process and by our most negative intergroup behaviors.

We will have an ugly and painful future of intergroup conflict, intergroup danger, and intergroup damage if we don't stop those developments and those instincts from steering our thoughts and our behaviors for the intergroup interactions we will inevitably face as a country.

We truly are on the Cusp of Chaos if we allow that negative set of intergroup interactions to happen to us in our country.

We Need to Make the Intellectual Decision to Act in Enlightened Ways

I do believe that we can avoid chaos. We do, however, need to reengineer some of the basic processes in our lives to make that happen.

That can be done. I believe fully that a much more positive future can happen for us if we each intellectually choose to transcend the temptations of those negative intergroup emotional alignments and if we choose to align instead as people who commit to help each other achieve comfort, security, safety, and Peace.

What I have learned on this journey is that we can make those choices — but we can only make them if we understand them well and if we then each decide that intellectual enlightenment combined with high ethical values are going to drive what we do and who we are.

I saw horrible, damaging, and unenlightened behavior on that hilltop in Kampala all of those years ago. I saw evil personified and I saw the damage that evil can create.

I also saw both wonderful and deeply wounded people on that hilltop who were praying for Peace and who cared deeply about the people they love.

There was clear evidence on that hill about people having the ability to be both sinners and saints.

We Need to Create Both InterGroup Peace and Safety

Both sets of behaviors obviously can happen. We need to choose to follow the sets of behaviors that will lead us to Peace.

We will need to very intentionally create the Peace that we want and we will need to intentionally create the safety levels that we want in multiple settings because we clearly do not want those kinds of deeply negative, damaging, and destructive intergroup behaviors to define our world.

In our own country, I now believe with great conviction that we can turn our diversity into the blessing and the major asset that it can be and needs to be. We

need to do that in ways that work for all of us and we need to do it in ways that we all understand, trust, and believe.

I did not understand how we might achieve the goals of intergroup Peace in any setting when I first encountered those hostile local leaders more than two decades ago in that village in Wales. I could clearly see the problem — but I had no clue about how that problem could be solved.

I am now, after years of study and exploration, optimistic that we can, in fact, achieve the goals of intergroup harmony and Peace if we do the right things and if we do them very intentionally in the right ways.

The Book Covers Some Topics More Than Once

I cover a wide range of relevant topics in this book. This set of books, I admit freely, is repetitive in a number of places.

The repetition is due in large part to the fact that I believe that some basic and often misunderstood and generally invisible or unknown points about some key functional issues and thought processes are too important to only make those points once.

Some of the key points involve paradigm changes.

When paradigm changes are involved in any communication process, repetition of key new points is sometimes needed because old paradigms tend to reject and simply dismiss single points of contradiction to their beliefs as being an irrelevant anomaly.

Paradigm change often takes multiple descriptions of key points for key issues. Old paradigms tend to ignore the first piece of contradictory information. They tend to simply defer the second piece of contradictory information.

Old paradigms often then simply reject the third piece of contradictory information and then, if a flow of contradictory belief points continues, the old paradigm simply resists the change.

To get past those barriers of ignoring, deferring, rejecting, and resisting new thought processes, repetition of the key points of the new paradigm is often very useful.

Overall, the package of four books also has multiple areas where repetition between books happens. That is very intentionally done because I functionally can't count on anyone reading all four books and I need to make some key points clearly in each book so that those points are made for each reader no matter which book you choose to read.

I do apologize to anyone who finds that repetition annoying. It took me several repeated and iterative experiences in my own life to learn some of the basic points that I explain and illustrate in those books, so that repetition in the books does, in some cases, reflect and echo my own personal journey of repetitive and iterative learning.

I Invite You to Share My Learning

I very much invite you to share my entire journey and to share at both a basic and a broad level what I have learned and what I continue to learn.

I hope that what I have learned will be as useful and interesting to you as it has been for me.

As I have looked around the world, I have seen some very frightening, ugly, and evil behaviors — and I now know beyond any doubt that we are all at risk of having ugly and evil things happen to us because they are part of the human condition and we are all who we are and we are all subject to all of the same influences and patterns of behavior and thoughts that create those negative behaviors.

I have also seen evidence that we can be wonderful, loving, ethical, morally responsible, humane, and mutually protective and supportive people — and that we can each decide to have our intellects guide us to a future of trust, Peace, and even love.

We need to each make the right choices. We need to collectively all make the right choices as well.

We are more likely to make those choices if we are very clearly aware at a purely intellectual level what those choices are.

Be well.

Enjoy the book.

Find and use the right paths and the achievable paths to Peace.