

CHAPTER NINE

The World Is a Mess

THE WORLD TODAY truly is a mess. Conflicts abound. People in setting after setting are doing damage to one another in a growing array of very negative and increasingly dysfunctional intergroup interactions.

Immigration is creating major problems in a number of countries. Countries that have had basically the same ethnic mix or the same ethnic exclusivity levels for literally centuries are finding themselves internally invaded by people who speak different languages, have different group histories and group legacies, and who have and maintain very different group cultures.

The basic sets of intergroup instincts that are being triggered in all of those settings are causing very consistent patterns of intergroup anger, intergroup conflict, and even intergroup hatred in a wide range of settings across the planet.

Countries who are facing that array of negative instinctive intergroup behaviors do not know how to respond in ways that can turn their new reality into a Peaceful future for the people in each setting.

Instead of turning their growing diversity into a strength and a benefit, far too many countries are headed for major problems and dysfunctional and damaging painful internal intergroup division.

It has been clear to me in talking to people from many of those settings that none of those countries currently has a plan or a strategy at this point to deal effectively with the growing populations of immigrants from other cultures. It is also clear that many of the immigrants in those new settings dislike, resist, resent, and generally very explicitly reject the legacy culture of the new place where they now live. The immigrants often feel very real anger and deep and

irreconcilable levels of alienation towards the original people who live in each of those settings.

Hatred happens.

Riots and demonstrations in cities like Paris, London, Amsterdam, Copenhagen, Munich, and Vienna and an array of hate-based websites and very divisive Internet-based communication tools are all making the scope and the extent of those intergroup angers and those intergroup divisions in a growing number of settings both painfully visible and increasingly self-fulfilling, self-reinforcing and self-perpetuating.

A growing number of unhappy countries are at war with themselves. People truly are deeply unhappy in a large number of those settings. My sense and my direct observation is that people in those settings are not at all optimistic today that things will get better for their local intergroup interactions in the foreseeable future.

In addition to the intergroup problems that are being triggered in a growing number of countries by immigration, many historically multi-ethnic countries with long-standing internal ethnic divisions continue to face internal stress and internal conflict from the increasingly restive and negative minority ethnic groups inside their borders who each continue to want more autonomy for their own groups.

The negative intergroup energy I saw on that day in Wales from Welch people who were angry at England has clear echoes in both Scotland and Northern Ireland inside the United Kingdom. The people of Scotland just voted on whether or not to secede from Great Britain. After a major campaign, they voted to stay — but with less than a 10 percent vote difference between the yes votes and the no votes.

Some of the rhetoric that was encouraging separation by Scotland in that election was heated, angry, and, of course, intentionally divisive in the negative ways people think and talk when our intergroup instincts are activated and when those instincts are directly influencing the way we think and behave.

In a very similar vein, the Basque and the Barcelonans both also continue to have their own active group aspirations for autonomy. Spain does not want that autonomy to happen for either group.

The Kurds, of course, have had similar separatist aspirations and issues in several countries and are working actively in each setting to achieve increasing levels of local autonomy. The Kurds have maintained their separatist status in each setting for centuries — and the local ethnic groups that control each of the countries the Kurds are in all continue to be opposed to Kurdish autonomy of any kind at any place at any time.

The Tamilese face very similar circumstances. As do the Sikhs and the Bengalese tribes people who are still living in India. India has a dozen groups who want more autonomy.

Russia, similarly, has dozens of ethnic groups who are constantly creating intergroup issues in Russia in ways that are aimed at increasing their individual group autonomy. People from various separatist groups inside the new Russian confederation are conducting protests and even setting off bombs in a number of settings to make their point about the anger felt by their group about their continued captivity.

Those situations will continue to define future intergroup behaviors in each and all of those settings for as long as those separatist groups continue to find themselves under the dominance of the local majority group in each of those settings.

None of those separatist stress points and none of the separatist conflict triggers that exist today in any of those multi-tribal countries are going away. Those instinctive intergroup anger levels are all being addressed in situational various ways that are specific to each setting — but those intergroup stress points are not going to be erased and alleviated until meaningful, instinct-satisfying separation or division of some kind happens for the relevant groups in each setting.

Multi-Tribal Countries Each Have Internal Stress and Conflicts

In addition to all of those new internal conflicts resulting from immigration and in addition to all of the traditional and long-standing separatist movements in those established countries, we are also losing ground on Peaceful intergroup interactions in a wide range of countries that used to be under the control of colonial empires and who are now struggling to function as multi-tribal nations at war with themselves.

We are now facing the reality that each of the relatively recently freed Soviet Union satellite and captive countries and each of the recently independent multi-tribal former colonies of the European countries that have been created in relatively recent times across the planet by the end of Colonialism still has to work through their own internal ethnic, tribal, and racial intergroup conflicts.

The prior four chapters of this book addressed those sets of issues. Tribal wars exist in many places. Tribes fight tribes. It is an extremely instinctive and pervasive behavior. That set of conflicts has been true back to the dawn of history and it is true today. Tribes are arming themselves in multiple settings and people from tribes are killing people from other tribes and feeling justified in their killing.

Civil wars have replaced international wars. Many of the tribes that exist inside several of the multi-tribal nations have actually now become nations onto themselves at a functional level.

Sri Lanka, Pakistan, and Somalia all have armed militias under the control of tribal leaders who each have semi-autonomy and who have achieved local military control of territory inside each of those countries now.

The intergroup issues that are increasingly visible in Iraq, Iran, Syria, Kenya, Sri Lanka, The Sudan, and Algeria all very obviously have tribes at their core. Those intergroup issues will continue to exist at some level in each of those settings as long as those tribes continue to exist.

Anyone who looks at any of those countries and who doesn't see the role tribes are playing in each of those settings has to be working very hard not to see or understand tribes.

Refugee Camps Are Becoming Permanent Tools of Isolation

The former colonial countries in Africa, The Middle East, Asia, and South East Asia that have multiple internal tribes all have their own internal ethnic conflicts — and those conflicts are growing in many countries.

The intergroup stress points that exist in those countries are all being magnified by increasing numbers of ethnic exiles from neighboring countries who are fleeing tribal purges in their own homelands to seek safety for their families across international borders.

In some settings, the people in the new refugee populations have been deliberately, functionally, and involuntarily expelled from their old country. In other settings, the people in exile have intentionally fled ethnic persecution in their homelands. In each of those cases, refugees have been created and the countries that are now the refuge for those refugees are each making decisions about how to deal with those new sets of people who have invaded their turf.

A growing number of countries are setting up formal refugee camps.

Refugee camps now exist in more than a dozen sites — with some set up as voluntary places to live and others set up as mandatory living areas for various sets of refugees.

Those approaches to both helping and isolating refugees each create their own new set of local intergroup instinct activation problems for each group at multiple levels.

Humanitarian Instincts Create Groups — Tribal Instincts Constrain Them

The host countries for most of those camps are very clearly taking very and intentional explicit steps to keep the new refugees in their countries from becoming permanent new residents of their country.

Humanitarian principles call for the camps to exist. Tribal and intertribal instincts call for the camps to be contained, constrained, and confined in what have already turned out to be — in some settings — literally generations of tribal isolation and permanent separate and constrained refugee ethnic enclaves.

The number of ethnic exiles in the world has now exceeded 55 million people. Each exile is a potential trigger point for the activation of us/them instincts — both in the country that the exile was expelled from and in the new country where the refugees are currently seeking haven.

The politics, the logistics, and the ethics of granting haven to all of those people are creating major stress points in a growing number of countries.

The Boundaries of the New Countries Often Make No Sense

Major components of that increase inactive ethnic conflict springs from the fact that a very high percentage of the countries that were created by the end of colonialism make no logistical, historical, functional, or ethnic sense as countries.

The national borders that were imposed on each country by the end of colonialism tend to be arbitrary and non-sensical as national boundaries. They very artificially tend to force tribes of people who have long disliked and been in conflict with other tribes of people into arbitrary national boundaries that force the historically conflicted tribes to attempt to function together and govern themselves jointly as a nation.

Those groups in many settings have been at war or in a state of conflict with one another for centuries — and expecting them to overcome that history of division simply because former colonial powers crammed them together

inside artificial national boundaries makes no sense at any level to anyone who understand instinctive intergroup behaviors.

Most of those settings are doomed to fail and some are doomed to fail badly.

As the chapter of this book on former colonies points out, we clearly need some level of systematic approaches now to deal with those multi-ethnic monstrosities.

We need approaches that either break those countries into legitimate ethnic pieces — like the former Yugoslavia who broke into six legitimate tribal countries — or that set those countries them up to be collectively governed as separate and equal ethnic enclaves like the Cantons of Switzerland or the major regions of Belgium.

We need to reflect the interethnic realities that exist in each of those multi-tribal countries and we need to create governance models that reflect tribal and sectarian realities in each setting.

Pretending that those nations and their current boundaries have some legitimacy as intact nation states has clearly failed as a strategy today in many settings and it is clear that those failures will be exacerbated going forward in many of the settings because the local intertribal conflicts in those settings get bloodier every year.

Nigeria, Syria, and Iraq all have a very clear need to create a new governance model for their respective tribes and geographic turf.

As anyone who understands our basic sets of intergroup instincts could predict, the tribes who are forced now to co-exist with other tribes inside those artificial national borders are increasingly doing damage to the other tribes who are forced to share their boundary-defined space.

Nigeria truly is a mess as a nation. The Congo is clearly a mess as a nation. Major parts of Sri Lanka barely function as a nation.

We need a strategy to deal with each of those multi-tribal spots. We also need better strategies to deal with what are clearly racist behaviors that happen in too many settings.

The people who are generally obsessed with “National Territorial Integrity” as an article of faith for the future of all nations need to come to grips with the absurdity of that obsession for many sites and with the reality that those current national boundaries are causing great harm to large numbers of people today.

Racism and Prejudice Also Do Damage

In addition to those levels of intergroup conflict at the tribal level, it's easy to also see major levels of negative intergroup instinct activation at the racial level inside nations. Racism exists in multiple settings and also damages people where it exists.

We trigger our negative intergroup instincts in all settings where we have tribes, and we also tend to trigger those negative instincts in settings that have no tribes, but do have diverse peoples from various ethnic groups and races.

It has been clear to me, as I have been looking at the intergroup issues in all of those countries that racism and ethnic prejudice exist in many settings. It was clear to me that both racism and intergroup prejudice add another layer to those sets of problems even in the countries with no actual internal tribal divisions.

In addition to all of those basic tribal intergroup stress points and intergroup issues, it was clear to me that we also have an instinctive tendency to divide the world into us and them in each setting based on how people look and how they sound.

Our instincts tend to use sight and sound at a very basic and primal level to tee up instinctive reactions. If someone looks different from “Us” or sounds different from “us,” we tend to believe that they are not “us,” and we tend to act accordingly.

Racism results very directly from that set of instinctive triggers — and when we perceive someone to be a “Them” at a racial level, our basic intergroup instinctive thought processes tend to be activated in what are far too often very negative ways.

The patterns are clear.

We discriminate against “Them,” do damage to “Them,” and we even, in some settings, enslave “Them” with no sense of guilt or ethical remorse.

Racism Triggers Terrible and Damaging Behaviors

When our more negative us/them instincts are triggered by how people look or how people sound, we have created cultures that do horrible damage to the people who are perceived by the local “Us” who holds local power to any setting to be a “Them.”

Racism — with all of its theories and related beliefs and behaviors — tends to be the way our intellect responds to the call from our instincts to create a culture and set of behaviors that meets the goals set forth by our negative intergroup instincts that are relevant to those issues in each setting.

Racism is a very bad thing for people.

Racism causes its own obvious damage and creates a very real set of problems that are clearly visible in a number of multi-racial countries. We have significant racism in our own country. Racism in Brazil, Fiji, and the Dominican Republic all create obvious patterns of negative and damaging intergroup interactions that hurt people who are the targets of racist thinking and behaviors.

The gypsies — or Romani — face explicit racism and clearly targeted discrimination in all of the countries where the Romani have populations living today. Negative language about the Romani is easy to hear from the majority populations in a number of European countries.

That deeply racist rhetoric surprised me when I first heard it in European countries. The dislike that I have heard expressed by a number of people in European countries for the local Romani was almost visceral.

The clear dislike for the Romani has only been exceeded in statements made to me by residents of several European countries about the even angrier dislike, and sometimes fear that people in many settings in Western Europe seem to feel for the local Albanians.

I can't speak for the truth of any of the accusations, but several of what are at least urban legend, in several European countries are that the expat Albanians who now live in their countries are the major local sources for several categories of crime and that the Albanians are extremely dangerous people.

Anger against the Albanians and against what some people describe as the Russian mafia is being expressed in a number of countries —usually supported by anecdotes about various negative incidents and about specific aspects of local crime.

Us/Them intergroup instincts were clearly activated at a racial level in the people who talked to me about each of those groups in each of those settings.

In France and England, the levels of racism that exist for many people are clear and the energy levels for racist thoughts and behaviors are high. In the U.S., an African American is six times more likely to go to jail than a White American. In Great Britain, an African Britain is seven times more likely to go to jail than a White Britain.

Sixty percent of the people in French prisons are from their minority populations.

So we are not alone in our racism — but we have done very bad things as a country for racist reasons and the patterns of racist behaviors that still exist here are significant and I believe strongly that those patterns need to be addressed if we are going to achieve full intergroup Peace in America.

In our own country, it is painfully clear that racism and ethnic prejudice have a long history of triggering very negative behaviors in far to many settings for far too long. That history is described extensively in this book and in both *Primal Pathways* and *The Art of InterGroup Peace*. That history is painfully clear.

As this book points out, we are seeing both the consequences of those historic behaviors and their present reality. We clearly have some unfortunate and unacceptable continuation of those racist and discriminatory behaviors in multiple settings in our country today.

Later chapters of this book, the *Primal Pathways* book, and *The Art of InterGroup Peace* book each deal with those current challenging and damaging issues for our country in more detail.

Religion Is Growing as a Source and Trigger for Conflict

Religion is becoming a major factor for intergroup division.

The other major factor that is creating increasing levels of division and conflict in wide areas of the world today that were not conflicted on those particular issues until recently is religion. Religion is growing as a source of division and as a trigger for conflict in many settings.

Religion triggers far more intergroup conflict in various sites today than it did back in the early 1990s when I started writing these books. Growing numbers of people in multiple settings feel anger and intergroup division based on their religious affiliation.

Those religious afflictions are — almost without exception — tied to the ethnicity and tribe of each believer. Religious conflicts are almost all — at their core — actually tribal conflicts.

Tribes everywhere tend to make religious commitments by tribe and those commitments by each tribe are used as a factor when tribes fight tribes.

Because religious choices and alignments tend to be done at the tribal level, those religious differences both reinforce and very clearly exacerbate the tribal issues and conflicts that exist in each of those settings.

Religions and Tribes Are Aligned in Most Conflicts

That blending of religion and tribe is an issue that we need to understand in order to make sense of those intergroup conflicts.

The tribes of Ireland clearly fight as tribes and not as theologians. The public label for the conflict in Ireland is religion.

I have been to Ireland and I have talked to the people there. I can say without hesitation that the actual dividing line that determines who shoots who in Ireland is tied completely and absolutely to each person's tribe.

You are born into one tribal group or the other. No one converts from tribe to tribe in Ireland. The people there are born into an Irish tribe, bond with an Irish tribe, and kill other people in the clear context of their tribe and your tribe.

Likewise, the bloody battles between the Shiites and the Sunnis in multiple countries where those groups fight are all tribal at their core — because each tribe in those settings chooses as an entire tribe to be either Shiite or Sunni.

Shiite Tribes Fight Sunni Tribes

Shiite tribes fight Sunni tribes. That particular pattern is pretty clear. But what confuses that particular situation in many settings is the fact that the tribes in each area tend to have alliances with other tribes from other areas who share their religious connection.

Those connections to their religious sect that tie very different tribes together as allies can reach across international boundaries. So Shiite tribes in Iraq tend to support Shiite tribes in Syria — even though each tribe does their actual battle with the Sunni tribes as tribes in their own geographic area.

The local conflicts in each setting in that region of the world are tribal. The tribal alliances across borders are based on religious affiliation, but they are still alliances between tribes and the people in each setting are in armed groups with other members of their tribe.

The Islamic State Kills People from Other Tribes

There are new forces in play that tie people from multiple tribes together in the context of the Islamic State Movement. Those alignment factors that are being set up by the Islamic State reach across borders, but the people killing people

still, in the end, tend to be from separate tribes. The Islamic state fighters are all from Sunni tribes and they tend to be resisted by the local Shiite tribes and by the local Kurdish tribes.

The Islamic State fighters have been so tribal as to be genocidal in some settings. For a couple of local tribes who fell under their control, they have done the worst levels of instinctive behaviors, they have massacred the men and they literally set up slave markets and enslaved the women — forcing the women to be sex slaves and personal property for ISIS fighters.

They issued written proclamations defining those enslaved women to be “Them” — not eligible to be treated in humane ways as an “Us.” The Us/Them instinctive behavior packages could not have been more pure and more explicit.

It is hard to find clearer evidence for the manifestation of our most conscience free unethical behaviors than the activities of that group.

The truth is, the basic conflicts that we see today in our Middle Eastern countries all tend to have tribes at their core. Iraq, Syria, Libya, and Yemen all make little sense as nations and — as the last chapter of this book pointed out — those countries would generally have a much better chance of achieving internal Peace for the future if they were somehow divided with some skill into their tribal cores.

Those particular intertribal conflicts in all of those countries literally reach back for centuries — sometimes to the point in history where the leader of a given tribe chose which religion he wanted his tribe to align with. Those conflicts are not new and those alignment decisions for each tribe are clearly not recent.

Those intertribal issues will not be resolved in most settings, so the settings, themselves, need to be realigned so that each group can avoid oppression by the other group and so that each group can have enough ethnic security to achieve InterGroup Peace.

The Religious Issues in Europe Are the New Major Issue

Those issues in those countries need their own set of solutions. We also need a new set of solutions for all of the new instinct-triggered intergroup conflicts that are ensuing today from the fact that the clear majority of the new immigrants from other countries into Europe are Muslim.

Having large numbers of Muslims living in Europe is a new experience for Europe. Having a high percentage of Muslim residents has not been true before for most of those countries. Europe has a long history of Christian affiliation. Europe has been a key component of Christendom. Europe actually has a long history of periodic and sometimes intense conflict as Christian nations with people who share the Muslim faith.

At one point in history, those same European countries that are now filling involuntarily with Muslim immigrants raised armies and actually invaded some of the Muslim countries in a series of wars that were called Crusades.

The Crusades clearly had religion at their core — with European tribes going to war in Muslim countries as militant Christians to free Christian holy sites from Muslim rule under that particular collective crusade banner.

Those issues had layers of complexity that reach beyond the pure holy war set of factors — but those factors were clearly a significant part of those conflicts.

So some level of religious issues and conflicts between Christians and Muslims have been relevant to Europe for centuries.

Religious Conflict in Europe Used to Be Protestants and Catholics

Europe also had its own long history of internal conflict between some of the tribal divisions of Christianity. Catholic and Protestant wars were fought in several settings. Those wars were also consistently tribal.

In those European religious wars, just like the Middle Eastern conflicts, the tribal leaders for various European tribes tended to choose a religion alignment and then the people in their group all converted to that same subset

of Christianity and then followed their leaders into wars that were based on that particular set of religious alignments of each tribe.

But those particular sets of contentious intergroup issues relative to religious affiliation by European tribes have long ago faded into what have been, for Europe, simple and pure tribal divisions.

The number of active churchgoers in Europe has actually dropped to fairly low numbers in recent decades. But the legacy tribes of Europe all tend to have Christian affiliations and Christian ancestry. Each of those countries tended to be populated at almost a 100 percent level by people with Christian ancestors.

That situation has been changed significantly by the fact that the new immigrants into those basically Christian countries in Europe are overwhelmingly Muslim.

When the new immigrants from the Muslim tribes enter Brussels or Copenhagen or London today, they generally do not convert to Catholicism or to Lutheranism, or somehow take the steps needed by each new immigrant to become an Anglican — they continue to be Muslim.

Religion Adds a Layer to the Intergroup Differences

Immigrants everywhere who enter any setting that is already populated by another group tend to face instinct-triggered levels of local intergroup resistance. Those issues and behavior patterns are explained in several sections of this book. Instinctive intergroup interactions are consistent and predictable any time relevant groups interact.

Those specific sets of basic intergroup instincts that happen automatically when people of a group move into another group's turf have all been activated at several basic intergroup levels in many settings for the new immigrants into Europe.

There clearly has been some prejudice and discrimination against the immigrants in each European setting, and the people from each group tended to have the concerns and behaviors that new groups of people trigger in any setting.

Initially Only Heard Tribal, Ethnic, and Cultural Concerns

Initially, my own observation in talking to people in several of those European settings in the early 1990s was that the first levels of prejudice that were encountered by the immigrants in each setting were very much ethnic and tribal, and they were not, at that point, religious.

I talked to people from several European countries. I was looking and listening for intergroup problems in each setting. I listened for nuances. I was looking for us/them intergroup triggers.

When I started asking those questions to Europeans in the 1990s, I heard tribes, culture, ethnicity, language, race, and group behaviors all listed as problems by local residents. I did not hear very many Europeans at that point mention religion.

I heard people say a number of negative things about the economic status and the behaviors of the immigrants, but I did not hear people in those European countries in the early and mid 1990s express explicit concern about the religious beliefs of the immigrants.

I did hear some very clear intergroup concerns. It was obvious that there were some acceptance challenges and some barriers for many of the immigrants. In each European setting, the new sets of immigrants had a hard time finding employment. I often found people who were not happy that the immigrants had “intruded” into their space.

The Immigrants Perceived the Local Problems to Be Religion-Based

Intergroup tensions did spring up in multiple settings. Significant numbers of those immigrants who were facing various levels of discrimination did not perceive the initial negative intergroup response they received from the people in their new countries to be ethnic or tribal.

Many of the immigrants who faced problems in those European settings tended to perceive those problematic intergroup behaviors and those levels of intergroup discrimination to be based on their religion. People within each group in each setting who believed that religion was the key intergroup problem for their group spent time and energy convincing other people from their group that religion was, in fact, a major reason why the local people in each setting were not welcoming them to those sites and cities with open arms.

That particular perception and belief can, of course, be self-fulfilling for both parties in each setting.

When people told each other that they were being persecuted for religious reasons, each incident and each evidence of local intergroup stress tended to take on religious overtones for many people.

There are enough leaders in all of those ethnic groups who achieve their Alpha status and who have their Alpha status reinforced by the actions and support of angry believers to have a growing number of highly influential people in leader roles making that case about religious discrimination and even religious persecution to their followers.

The Immigrants Perceived Religious Discrimination

That set of local interaction dynamics clearly create its own set of problems. The prejudice that is generally felt by the new immigrants in any settings for all of the reasons that prejudice tends to be felt by new immigrants everywhere on the planet now tends to be interpreted by many of the Muslim immigrants

to Europe not to be some kind of tribal prejudice, but to be clearly religious prejudice at a core and intentional level.

Large percentages of the immigrants perceive the prejudice and the discrimination and negative intergroup behaviors that they experienced in their new European setting to be aimed intentionally at the religion of the immigrants and not at the tribes or the ethnicity or even the economic states of the immigrants.

I have very intentionally been going to Europe to look at intergroup issues for two decades. Immigration was on my radar screen from the beginning of that process. Immigration was increasing and I expected it to cause problems for all of the reasons that immigration can create. I was looking very directly to see what kinds of problems immigration might create.

The Europeans who talked about the new immigrants in each setting two decades ago generally referred to the immigrants by their tribal names. The French talked about Algerian immigrants — not about Muslim immigrants. Europeans seldom mentioned the religion of the immigrants when I first began writing those books.

That labeling approach did not change for the Europeans I talked to until fairly recently. It did recently change, however, and it changed very dramatically.

For a number of reasons, the key religious alignments of the new immigrants have now become very visible to all parties and those religious alignment issues tend to be the focus of discussion now when we talk about growing diversity and intergroup issues in Europe today.

Religion Divides and Religion Unites

That change from a focus on tribe to a focus on religion has in part become a self-fulfilling prophecy by the immigrants — because many of the immigrants have now heard clearly from some of their own group leaders that the challenges they are facing as an immigrant group in each country have been religion-based at their core.

That has clearly been a self-fulfilling diagnosis.

The militancy of some Muslim immigrant leaders in believing that their religion was being deliberately attacked in various ways in each setting has created a new intergroup reality that now defines the intergroup perceptions and interactions for many European countries and their immigrant populations.

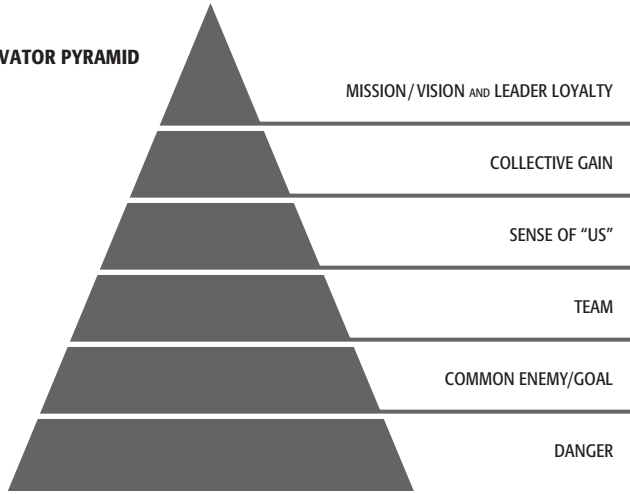
When religion becomes the dividing factor rather than ethnicity, race, or tribe, that same issue also becomes a unification factor. Unity at several levels can result from that perception.

This book and *The Art of InterGroup Peace* both talk about the power of a common enemy as a tool to create alignment.

It is a very powerful tool. Minority people in various settings in multiple European countries feel increasingly unified across national borders by a common enemy who is perceived to be attacking their collective religion-based sense of us.

I very much hope that this book has been educational enough and clear enough up to this point for that last sentence to make sense. Leaders for the immigrants who want to create unity for their people in any setting can trigger every step on the alignment tool pyramid that is described in Chapter Ten of this book. Leaders can use the alignment trigger tool kit both to bring their own people together and to keep their people apart from the other people in that setting.

INTERGROUP ALIGNMENT MOTIVATOR PYRAMID



Those leaders in each of those settings can very explicitly create a sense of danger to create alignment. Those leaders can point to a common enemy to create alignment. They can trigger collective team behaviors to create alignment.

They can identify a religion based “Us” to create a very specific level of alignment. They can promise higher levels of functional resources and greater individual and collective benefits from being allied with each other.

And they can clearly call on a sense of mission — using their belief in God as a supreme alliance trigger factor.

When a radical leader calls for an international Muslim Caliphate as a collective goal for all Muslims, that call falls on much more fertile ground when there are unhappy people in each of those countries who are already feeling alienated and separated from the new country around them and who can be attracted to a perceived and articulated chance to seek victory and to achieve glory for their newly defined, caliphate-based or religion-based sense of “Us.”

Radical Leaders Use the Internet to Recruit and Incite

Those issues are all complicated. They are all interconnected — and they each have packages of instinctive behaviors, beliefs, and thought processes at their core.

Those messages and that whole array of persuasion efforts are all very directly enabled and enhanced at multiple levels by the existence of the Internet as a tool that can be used by angry, persuasive, and articulate leaders to organize, motivate, persuade, stimulate, and lead angry followers in directions that the leaders choose to lead them.

The Internet can help to inflame people and the Internet can coordinate anger and behavior in ways that can feel very right at a very basic level to the people who are currently inflamed.

The chapters of this book and in its sister books that deal with instinctive behaviors describe how “right” it can feel to act in ways that are aligned with an activated instinct. The Internet is being used skillfully as a tool to activate those instincts and to guide people’s thoughts and behaviors once the instinct is activated.

People Here and People in Europe Can Feel That Call

Those efforts to create a collective sense of “Us” for a wide range of immigrants based on those religion alignment triggers is having an impact.

Significant members of young people from Europe and even America who feel the personal draw of those alignment factors are actually going to the Middle East today in person to fight in the interethnic religion-linked wars there. Those people are going to those wars in the Middle East as believers in their religious calling. They are often willing to do extreme things in those war zones in the service of their calling.

Even more concerning for us in our country — it is also likely that some number of angry and unhappy people from various immigrant groups who have

been connected by the Internet and various leaders to those beliefs and to those goals are likely to stay in America or stay in Europe to do what they can do to act on behalf of their perceived faith and their mission in each of those settings.

The consequences of having significant numbers of angry, alienated, and functionally unsuccessful people who have those kinds of negative intergroup instincts personally activated living now in our own cities and our own towns is not a positive set of consequences that we want to have. Those instincts can create very negative intergroup behaviors whenever they are activated — and we really do not want those packages of instincts activated here.

In the Middle East today, there are literally daily cases of people strapping a bomb to their own body and going into public places to kill “Them.” We have now had several recent years where those individual suicide bombings have happened somewhere almost every single day.

That high volume of those self-destructive bombings surprised me when it began to happen. I very much underestimated how many people would be willing to make those life decisions and those very personal end of life decisions and would be willing to die in that way for their beliefs.

I know that literally hundreds of people are actually willing to make those extreme sacrifices. There is no shortage of people in multiple settings who are so committed to their “Us” that they are personally willing to die in a very committed and explosive way to kill “Them.”

Some of the suicide bombers are forced, coerced or blackmailed into wearing those bombs. Most seem to do it voluntarily — as a proof of their commitment.

To date, those suicide bombings have only happened in major volumes in those Middle East countries. They have rarely happened in Western settings.

That will probably change. If more people in our country feel that same sense of mission and make that same level of commitment to that cause, then those bombs or their equivalent could also happen in growing numbers here.

People Can Use Religion to Inflammate and Unite

So the challenge we face is that we now have religion as a key factor for growing numbers of the intergroup conflicts in a number of countries. People who want to inflame groups of people can and do use that very basic trigger point of religion to create alignment and collective action.

People are clearly using those trigger points to persuade people to do evil and damaging things to other people across the planet and we know that we have growing numbers of angry people here who create a risk for similar behaviors in our settings.

We do need to be very aware of the fact that those particular motivation triggers can easily reach into American cities. That concern about those potential behaviors is legitimate because we know that there are a number of unhappy and angry people in our own cities who feel alienated from the American “Us” and who could easily feel called to the higher mission of another unifying agenda and to an “Us” of their own.

The Boston Marathon bombing did clearly fit that pattern. If that basic unifying agenda creates a different sense of “Us” for any significant number of people and if that agenda turns the rest of America into “Them,” for those particular instinct-activated people, then the consequences of those perceptions and beliefs can be the usual damaging and even evil behaviors that happen in other settings when those same values and those same instincts are activated relative to “Them.”

People Feel No Guilt Damaging “Them”

As I have said several times in this book, that willingness to act in those evil and destructive ways with no guilt or conscience was one of the things that truly frightened me as I began to better understand our instinctive behaviors.

Anytime people have their full us/them intergroup instincts activated, those people feel no guilt in doing damage to “Them.” We can easily be damaged in a

number of ways if that activation happens in angry and alienated people in our country who then decide to hurt other people in our country as part of their new us/them values, beliefs, thought processes, and behaviors.

We know for a fact that those behavior choices happen. They are happening in today's world in many settings now. The Middle East and some parts of Asia and some parts of Eastern Europe have those kinds of negative energies activated at multiple levels all of the time.

The damage being done in those settings is often breathtakingly destructive and very bad for individual people and for groups of people in all of those settings.

The Middle East Has a Broad Array of Intergroup Issues

The Middle East obviously has a major set of very dangerous and important instinct-aligned intergroup situations that are causing people to be bombed, attacked, murdered, and displaced in significant numbers — with conflict at some level and some place every single day. It is hard to miss the obvious interethnic and instinct-triggered nature of those conflicts.

When I started looking at those kinds of conflicts back in 1990, I could see that the Middle East actually had significantly more active and direct interethnic conflict at that point in time than either Europe or the Americas. Europe and America had a few intergroup riots. A few cars had been burned in Europe. There have been some neighborhood level intergroup demonstrations and property damage done in London.

Those kinds of intergroup conflicts do damage — but the interethnic conflict that was happening in the Middle East at that point in time, however, actually involved guns, tanks, militias, rockets, warplanes, generals, and armies who were very intentionally shedding each other's blood in large quantities.

All of the intergroup problems that I saw in the Middle East at that point in time when I started to look at those kinds of issues continue to exist today. Each

of the main countries in the Middle East has its own issues with intertribal and interethnic conflict — both internally and with other countries.

Pakistan is still a nation of tribes, held together with varying degrees of effectiveness by a national government that doesn't pretend to have functional authority over some of its local tribal warlords or their territory.

Iraq is equally tribal. The battles that we see in Iraq between the Shiites and Sunnis are all also actually tribal battles at a core level — with tribal hierarchies, tribal cultures, and tribal geographic turf all central to the issues under contention there.

The Kurds in Iraq, Iran, and Turkey have been a minority tribe under the control of the national government in each country for a very long time and the Kurds in each setting very much want as much tribal autonomy as they can get. Blood is being shed on a regular basis related to the Kurdish tribal autonomy issues.

The battles inside Syria are equally tribal — with ethnic suppression and ethnic cleansing practiced for a number of areas within the country. People are refugees in those countries based on their tribal alignments.

The horrible violence that has been recently extended against women and children in that setting — including the deliberate destruction by government warplanes of civilian hospitals and the intentional murder of civilian care teams in those Syrian hospitals — are the exact patterns of behavior we see from people when our negative us/them instincts are triggered at a tribal level.

Chemical warfare is an epitome of conscience free and dehumanizing us/them values, behaviors, and thought processes. Chemical weapons are being used by people in multiple intertribal settings.

Iran has its own internal interethnic complexities. Iran currently has an overall basic dictatorship anchored ruling process that overrides the local ethnic battles and stress points in that country.

Iran has a form of functional national dictatorship in place. That dictatorship does not allow the traditionally contentious ethnic groups who live in that country to functionally be at war with each other.

Dictators Sometimes Reduce Ethnic Violence

One of the most challenging things for me to think about relative to our world-wide pattern of interethnic conflicts was the disconcerting fact that dictatorships in some settings clearly have managed to reduce some levels of local ethnic violence for some periods of time. Countries who have major internal interethnic complexities and significant interethnic stress points sometimes manage to avoid active tribal warfare during those times when there is a dictatorial government in place in those settings.

I could see that dictators in various multi-ethnic settings tend to suppress local ethnicity. I could also see that dictators tend to keep ethnic conflict from being triggered in a number of settings. Stalin did that for Russia. Mao did that for China. Tito did that for Yugoslavia.

The British Empire did that kind of basic ethnic suppression for all of the component parts of that Empire. The French colonial empire also did that for all of the countries that they ran as colonies.

It was also clear when I looked at the history of several Spanish colonies that Spain did that very intentionally for their empire as well.

Saddam Hussein had that impact on Iraq.

Intergroup conflicts tend to reappear — often quickly — in each of those clearly dictatorial settings when the dictator is gone and when the dictator's direct ethnic conflict suppression process disappears. The record is clear and the pattern is consistent on that issue as well.

Those points were made earlier in this book about the newly freed colonial countries. After the colonial powers left India, all of the old and long-standing intergroup issues of India simply reemerged and the subsequent ethnic conflict in India and Pakistan and in Bangladesh killed well over two million people.

Dictators Need Someone They Can Trust

Dictatorial governments and authoritarian processes tend to suppress ethnic conflicts. That actually may be their only useful function. Clearly the dictatorships that have existed in Iraq and in Syria kept interethnic murder levels down in those settings for as long as those dictatorships were in place.

A major problem with that situation and with that solution to local ethnic conflict is that the dictators who rule in each setting tend to suppress the ethnic conflict in the areas that are under their control primarily by having their own tribe and their own family and clan run each of those countries.

Dictators always need someone they can trust. The dictators generally have their own tribe or their own family function as key leaders and as central law enforcement resources for their police state mechanisms. Those dictatorships are usually run with the more positive us/them ethics and us/them values only in place for their own tribe and with the most negative us/them ethics, values, and behaviors in place for the other local tribes.

Torture, oppression, and various levels of suppression for people in those countries all feel right to the people in power who have their “Them” instincts activated and running their thought processes.

Evil Dictators Often Have Tribal Support

The ability of some deeply and obviously evil dictators to stay in power in some settings used to puzzle me deeply. It was clear that some cultures were run by clearly evil dictators and that those dictators often survived for very long periods of time. I initially couldn't figure out why some nations allowed cruel and oppressive dictators who clearly did evil things to people in their country to stay in place.

I also wondered why the local cruel and evil dictators in so many settings actually had groups of supporters who worked effectively and even passionately to protect them when other people in those settings despised them and attempted in various ways to depose them.

Who, I wondered, supported dictators?

The answer is — their tribe. That isn't always true, but my experience has been in looking fairly closely at several dictatorships situations is that it is generally very clearly true. Their own tribe is often the group of people who will fight to defend dictators when other people in each country try to depose them.

Their tribes function as co-conspirators.

Those people from the dictator's own tribe who serve as oppressors of the other people in each country often fear the reprisals that might happen to them as a group if they lose their tribe-linked dictatorial power. That is a very legitimate fear for those co-conspirators to have. Reprisals do happen when tyrants are deposed.

Revenge and retribution can be energetic and bloody when the people who have been damaged can, themselves, do damage.

The people I worked with in Uganda helped me understand that issue by explaining to me that Idi Amin stayed in power in that country for so long because he put his own personal tribe's people into key power positions. Some of his fellow tribe members clearly abused their power while Amin ran the country — and those members of his tribe knew that if he ever lost power, they would personally be at risk.

Pent Up Anger Can Trigger Reprisals

That set of realities creates its own set of problems for creating Peace in those kinds of settings. We probably need solutions for some of those countries that can offer at least some of the people from the dictator's tribe a sense that they can have a relatively safe future once the actual dictatorship is gone.

Offering a safe future of some kind for people who have done evil things while they are in power is not an easy or even possible set of assurances to give in some settings. People often have a lot of pent up anger in those kinds of settings.

People who have been tortured, damaged, suppressed, and oppressed in those settings naturally want revenge against the tribe and want to punish the people who oppressed them.

Without some kind of “safe landing,” however, all of the people who know that their own personal future after a dictatorship has ended will be very grim and potentially bloody tend to fight long and hard to keep the dictator in power.

Israel Is Surrounded by Tribes with Full “Them” Instincts in Place

The Middle East is clearly awash in major ethnic challenges. Israel sits as its own ethnic and tribal group in the middle of the Middle East — surrounded by other tribes who clearly perceive Israel and react to Israel in the context of some of the worst and most fierce us/them instinctive value sets and emotional responses.

Hatred exists against Israel — and that hatred is often shaped, formed, triggered, and reinforced by people who want to use Israel as a common enemy as a way of getting support for their own power and their own local dominance strategies and agendas.

When I put together a fairly full list of the specific instinctive packages that bring us into conflict and that keep us in conflict and then when I looked at how many of those instinct-related issues applied to Israel, it was clear immediately why it has been so difficult to achieve Peace in that particular part of the Middle East.

Clearly tribal instincts are relevant. Israel is a separate tribe from all of the other tribes in the area. Turf instincts are clearly at play. People instinctively fight over turf.

Multiple tribes in that particular setting clearly feel an inherent right to the exact same turf. Each group claims ownership of that turf and each of the relevant groups has a set of claims that reach back thousands of years.

Warring Groups Have Alpha Instincts Activated

Alpha instincts are also activated at multiple levels in a number of those countries. The various Alpha leaders in several other local tribes clearly feel their own instincts to defend their own tribe and to defend their tribal turf activated, triggered, exacerbated, and reinforced by the existence of Israel.

The leaders in several countries can easily unify their own people to some degree by pointing to Israel as a common enemy worthy of generating that set of instinctive reactions.

All of the us/them instincts that we have are triggered by the Israeli situation to some degree in all of the relevant groups. The intergroup instincts to dehumanize, denigrate, depersonalize, demonize, and directly damage the other group have all been fully activated in that setting for each relevant group for a very long time.

The paradigms and belief systems relative to those relevant issues that have been taught to the people in each group are all very clear. Generations of Palestinian and Arab children have been raised with a very clear demonization of Israel as part of their upbringing and as a core part of their basic value set.

Common gain is also activated — with a sense that at least some of other tribes in the area believe that they could and would have better homes, better lives, and more economic success as groups and individuals if Israel did not exist.

The religious differences that exist between those particular groups then exacerbate all of those other instinctive factors and make that entire intergroup situation relative to Israel extremely difficult to resolve.

All Parties Need to Understand the Instincts Involved

Resolution will only be possible in several of those disputed turf settings if all key parties understand the instinctive behaviors involved in each setting and if all parties reach an intellectual understanding of the legitimacy of relevant claims and then work out safe, functional, and believable solutions from that fully informed context.

That is extremely difficult to do as long as key parties in each of those countries benefit more in their own countries from a continuing conflict than they would benefit from a resolution of the conflict.

It's also hard to do that kind of value-based and intellect-grounded Peacemaking if any of the relevant leaders in any of the various conflicted settings have relatively insecure positions personally as leaders and if these leaders, therefore, cannot act with comfort and security as leaders of their group to do the specific deals that make sense to do in the Peacemaking process.

The Art of InterGroup Peace book explains that dilemma. People in any setting will not accept deals done for their group by leaders who are not perceived by the group to have the standing and the legitimately conveyed and duly appointed authority to personally do the relevant intergroup deals.

Deals Cannot Be Done by Leaders Who Don't Have the Authority

When people in groups in any setting don't grant their leaders the support and the standing needed by the leaders to make key deals, then key deals in those settings are obviously impossible to make.

The deals that actually are made in those circumstances will not be highly likely to be honored by the people from that group. Deals on key intergroup issues tend not to be honored or kept if those deals are not made in the right context by the right set of people who are perceived to have the authenticity from their group to do the deal.

Deals done by inadequately powerful and insufficiently supported people in a highly situational context are doomed to fail — and the consequences of failure can be literally terminal to people who give up any of their basic levels of intergroup security to do the deal.

As *The Art of InterGroup Peace* explains, all deals are not equal and all deals are not sufficiently legitimate to have standing and to survive our time with support from the people who made the deals.

Truces tend to be an exception to that rule. Truces can be done by whoever is perceived to have the situational authority to call a truce.

Truces exist in several settings today — and that tends to be good for the places where they exist. The situational truces and the incidental issue resolutions and ceasefires that exist in the Middle East today are needed to keep pure, unrelenting anger and hate-based mutual destruction in those settings from being the current and constant reality for each of those areas.

Truces are, however, not Peace. They can be a step toward Peace, but in most intergroup settings, it will take responsible parties who actually want Peace and who recognize both each other's legitimate issues and each other's instinctive triggers and risks to negotiate Peace.

We need leaders in those settings who negotiate with each other from a full context of understanding. Those key factors and issues who also have the open and clear support of their own people if we want to achieve a viable Peace for any setting that can actually be sustained over time.

Legitimate Needs of Each Group Need to Be Understood and Met

It will take people who are willing to recognize the legitimate positions of each set of people to make real Peace. It will take negotiating approaches that work in a win/win context to help each group achieve each group's needs to build a Peace that can be maintained.

Guaranteed safety for group members is a legitimate group need. No group can enter into a solution set that doesn't guarantee their own group's safety over time.

The specific tools that are needed to create that inviolate level of safety in each setting need to be part of the solution approach or the solution can't be agreed on and supported by all parties.

If any group wants to achieve long-standing Peace without that type of safety guarantee, then the Peace that is set up is likely to not be acceptable to one or more groups.

If Peace without protection is put in place in any setting — it is likely to fail.

Our very clear instincts and both honest and accurate assessments of the actual intergroup situation both need to be factored into the functional solutions for each conflicted setting in order for any lasting agreements to be reached.

That kind of thinking that can create both safety and win/win outcomes for the relevant groups is, I believe, possible to do. But it is highly unlikely to happen in any setting when too many people in Alpha positions in too many countries benefit more from continuing conflict and from activating group anger than they would benefit from Peace.

Until informed leaders make fully informed and mutually beneficial deals with each other, the interethnic issues that exist in so many settings in the Middle East are likely to continue to cause people in those settings to be damaging each other with great regularity.

Russia Has Dozens of Serious Ethnic Internal Divisions

Those same levels of understanding are needed for groups of people in multiple other countries as well.

Inside Mother Russia — the surviving primary nation that emerged from the heart of the old Soviet Union — there are significant levels of ethnic stress, anger, and conflict. Even with the former satellite countries each given their independence and with more than a dozen formerly subsidiary tribally focused countries set free, there are still more than a hundred local ethnic groups inside Russia who perceive themselves to be involuntarily under Russia ethnic group control and who want more autonomy.

Russia clearly is working to address those issues by organizing itself into the Russian confederation, rather than simply functioning and labeling itself as one country very large country called Russia.

Russia uses the confederation model to define itself as a nation because there really are dozens of non-Russian ethnic groups with their own tribal language, cultures, and hierarchies that want as much ethnic independence as they can achieve.

Us/Them intergroup instincts are at play in all of those settings, so Russia is attempting to recognize that reality and deal with those issues by functioning more as a confederation than as an integrated or melded country.

The Art of InterGroup Peace book explains nine basic sets of intergroup alignment options that can be used to workable intergroup interactions. The Confederation model that is being used in Russia is actually one of the most effective options on that list when it is used in the right settings.

Russia sometimes presents an external image of solidarity to the world, but the country is, in fact, a complex mosaic of groups and ethnicities. That makes it a challenge to govern and it creates a perpetual set of intergroup stress points that probably will ultimately evolve into more local autonomy in a number of settings.

China Has Multiple Internal Ethnic Conflicts

China also has its significant array of internal ethnic, intertribal conflicts. The issues relative to Tibet are widely known to the world. China also has had internal challenges from the ethnic Mongolians who live there and there have been a number of recent riots and protests linked to the Uighur ethnic group in their home settings.

The Uighur have felt discriminated against for a very long time. They have been displaced from their traditional role as the primary ethnic group in some of their historic areas by a large and deliberate migration of Han Chinese into portions of their traditional lands. Han Chinese are the largest ethnic group in China and the senior government officials tend to care for that group.

The government of China is clearly working to decrease the areas of China where non-Han groups are the ethnic norm.

The Tibetans have expressed some of the same concerns about similar strategies being used to change the ethnic mix in that country. Tibet's overall sets of issues are widely known around the world. The Uighur issues in China tend to be less visible, but they are growing in several areas.

The Uighurs are Muslims, so that fact adds a religion level to those particular group differentiation issues in that country.

From one perspective, there are relatively few Muslims in China as a percentage of the total Chinese population. From another perspective, the actual total number of Muslims who live in China significantly exceeds the total number of Muslims who live in all of Saudi Arabia.

On one of my trips to China, I had the chance to talk to the people in a rural area village. The people in that village said that they were from a different ethnic group and a different culture than the people in Beijing. The people in that village felt discriminated against in multiple ways by the people from their capital city.

Their unhappiness and their complaints were very close to the language that people from minority groups in any setting tend to use relative to the local majority group. It felt like a very familiar set of issues because those behavior patterns happen whenever those levels of intergroup interactions exist.

The Villagers Believed They Were Discrimination Targets

It was clear that their role as a target for discrimination clearly felt unique and felt special to the people in that village — and the people there had a sense that the discrimination that was directed against them by their national government was aimed in a unique and special way against them.

I have heard that same sense of the discrimination factors being unique and being specially focused on the local victim group in multiple settings.

That makes sense because discrimination is always personal when you are the person or the group who is being discriminated against.

Slavery isn't a generic and collective intergroup behavior pattern when you are the slave. Slavery is very personal and very intentional to each slave.

For those villages, there was the sense that the people in Beijing had an active conspiracy that was directed solely and intentionally at them. I suspect from conversations with a number of Chinese government officials that the key people in Beijing barely know that those people in that village exist.

If they do know the village exists, they probably do have a generic prejudice in favor of their own ethnic group relative to the groups in that village, because that is the normal prejudice that people have about their own group.

Those intergroup behavior patterns are universal and they happen whenever and wherever groups happen and one group has authority over the other.

India Has Multiple Internal Ethnic Stress Points

China, overall, is both diverse and multi-ethnic with intergroup problems in a number of settings — but China basically is anchored on one major ethnic group as a nation. India, by contrast, has many more layers of diversity. Each piece and part of India has its own ethnic and tribal history and legacy.

India and Pakistan went through a horrific process of intergroup division that was mentioned earlier when India and Pakistan became independent from Great Britain. That particular process of division was brutal, destructive, and ugly. Us/Them instinctive behaviors reared their ugly heads in a great many places during that division process and over a million people died.

Both India and Pakistan have major areas where the local tribes define the population and create the contest for authority and governance today.

Within India, several major groups have aspired to autonomy — including the Sikhs, the Gorkhas, the Kashmiri, and the Bodo. The conflicts that have occurred over the status of Kashmir have taken many lives.

India is a country with dozens of languages, a wide variety of religious alignments, and a long history of local ethnic governance and autonomy for many local settings. All of those patterns create legacy sets of issues that affect India today.

People in India Have Very Long Intergroup Memories

When you are in India talking to Indians, the people in each part of India have a very clear sense of their own personal ethnic and tribal legacy and a clear sense of their personal ethnic and tribal identity.

There isn't a blurred and blended generic over-arching Indian identity that is somehow spread across all people within India. Each group in India is still itself. And each group is very committed to being itself for the indefinite future.

To complicate things even more, India also has some very divisive caste distinctions that create additional layers of group divisions. Those additional

divisions too often also trigger us/them instincts and us/them behaviors based on caste levels within some of the tribes.

So there is no single sense of being Indian that brings people in that country together.

The current leadership of India seems to be aiming at a new level of India internal alignment by creating a new sense of Hindu nationalism. They have been some fairly clear attempts by the new government in India to create a collective and widely supported and unifying sense of being an Indian “Us” that is based on both the primary shared religion of India and a clearly identified external common enemy.

Recent election results seem to indicate some success for that strategy. As I describe in the portions of those books that explain how to bring people in any setting together, having a common enemy can be a very effective group alignment trigger and having a common identity and a common belief system also triggers levels of group alignment.

Those tools are being used in India by the government that took power last year.

India will, I believe, be better off if there is a collective and supportive — sense of being an Indian “Us” — but that country will be better off if that sense of “Us” is created by the various positive intergroup alignment triggers that are available and not by using religion to focus Indians in a negative way on a common enemy.

Us/Them instincts are clearly alive and well in India.

Malaysia and Myanmar Have Multiple Ethnic Conflicts

Malaysia also has its on-going tribal battles. The Malay Muslim majority makes up 60 percent of the population, but ethnic Chinese and Indians constitute 40 percent of the population. There are a small number of Christians in that country as well. Some of the minority groups there have recently been under attack — with bombings of churches and some street riots that have hurt people and taken lives.

Malaysia is much less ethnically diverse than Myanmar. Myanmar is extremely diverse — with over 135 separate ethnic minorities. Several of the ethnic groups in Myanmar have taken control of their tribal turf and formed their own military units to defend their tribal interests.

There are now 13 autonomous tribal enclaves in that country. Each enclave is fully armed.

The government recently issued an edict that anyone who wants Myanmar citizenship “will have to learn one of Myanmar’s National Languages and learn about our Culture.” (International New York Times, June 11, 2012).

Ethnic tensions are running high in some settings. Buddhists and Muslims have been involved in local intergroup clashes in several cities and people have been killed in those clashes.

Ethnic cleansing is actually underway. Roughly 800,000 people from the Rohingya Tribe are being purged. Those people have been in the country for generations, but all of those people have recently been denied citizenship by the national government.

The Rohingya are a Muslim tribe in what is basically a Buddhist country, so the intergroup issues that are currently triggered in that setting involve those very challenging and dangerous blend of beliefs and tribes that create particularly intense and painfully guilt-free behaviors.

Fiji and the Dominican Republic Have Active Ethnic Damage

Fiji, by contrast, just has two tribes... the native Fijians, who make up 60 percent of the population and roughly 37 percent of the population who are the descendants of Indians who had been brought in prior generations to work. Having just two groups of people has not exempted Fiji from very clear and damaging us/them intergroup instinct activation.

The government has discriminated for decades in multiple ways against the Indians of Fiji — in a pure us/them set of behaviors. I have talked to Fiji residents from both groups who have expressed very clear dislike, anger, and even contempt for the other group on the island.

The Dominican Republic Is Purging Haitians

That basic set of intergroup behaviors that are happening in Fiji looks very much like the recent decisions by the Government of the Dominican Republic to expel and disenfranchise the people living in that country who happen to be of Haitian descent.

Even though some of those Haitian families have lived and worked in the Dominican Republic for generations, they are now being damaged as a tribe by the majority tribe of that country in very intentional and deliberate ways.

Each of those groups speaks a different language than the other group and the intertribal conflicts that are happening today are very clearly based on pure us/them instinctive behaviors.

The shameful ethics of that blatant ethnic purging can only be explained by people who have that set of instinctive intergroup us/them roles and instinctive us/them values fully activated in their own thought processes and values.

Sri Lanka Has Armed Ethnic Conflict

Sri Lanka is another country at war with itself. The Tamil people have been trying to become independent from that nation for decades. Their army, the Tamil Tigers, has been engaged in brutal warfare with the Sri Lankan military for more than three decades. The separatists currently control only a very small part of the country and the piece they control is shrinking.

Nearly 70,000 people have been killed in that war. That war may be in a ceasefire status today — but there is no reason to believe that the ceasefire will not be temporary and ended as a truce when a next set of Tamil separatists manages to re-energize and re-arm.

The separatists in that setting are temporarily defeated, but they have not been eliminated.

The Rebels in the Philippines Are Growing Stronger

The rebel clans in the Philippines, by contrast, seem to be growing in strength. Some areas of the country are now under the control of local Muslim clansmen and those groups of people have been bombing people in some of the Pilipino cities.

The group, called the Moro Islamic Liberation Front — very typically for a separatist group — wants autonomy for its ancestral territories within the Philippines.

Africa Is Awash in Ethnic Conflict

The continent of Africa is also awash in ethnic conflict. I mentioned some of ethnicity related issues earlier relative to the ending of colonialism.

Nigeria, the Congo, Kenya, The Sudan, Uganda, Somalia, Mauritania, Rwanda, Guinea, Ethiopia, Ivory Coast, and Yemen are all countries with major component parts that continue to be at war with themselves.

Nigeria has been mentioned a couple of times in this book. The tribal groups in Nigeria basically each dominate their parts of the country. The Northern tribes tend to be Muslim and the Southern tribes tend to be Christian or Animist. Those particular tribes have absolutely no reason to co-exist inside one clearly dysfunctional and artificial country.

Each of those tribes will clearly do better and have a greater sense of internal alignment if the country can be divided into either Cantons or into two or three separate countries, with appropriate safeguards for the minority people in each setting.

Some sections of Northern Nigeria are under the control of a radical group that calls itself Boko Haram. Like the ISIS terrorist group in the Middle East, the Boko Haram group has committed tribal genocide in local villages — killing the men of other tribes and enslaving the women.

The behaviors are very primal and epitomize our worst and most negative instinctive intergroup behaviors.

Likewise, The Sudan is clearly in a cruel and bloody purely and explicitly tribal war. Again, as in Nigeria, one of the major sets of local combatants is Muslim and the other is not.

Sudan has taken steps to separate into separate countries — and the ethnic conflicts that still exist as that separation process is playing out continue to kill people in guilt-free ways in that setting.

Kenya Has Intergroup Issues

Kenya has also had some major intertribal conflicts — with armed tribal militia from the Kalenjin tribe recently driving thousands of ethnic Kikuyus from their homes.

All of the tribes there are becoming better armed — and the next rounds of violence in Kenya could well be significantly more intense and bloody.

Nelson Mandela Believed in Intergroup Healing and in Being “Us”

South Africa has almost uniquely been able to set up an intergroup situation in Africa where there are no active intertribal wars going on today. The politics and the voting in that country tend to be aligned along tribal lines.

There are clearly intergroup animosities in place for many of the people of that country, but the groups that exist in that country are currently not killing each other as groups.

We have Nelson Mandela and his amazing commitment to intergroup Peace to thank for that blessing.

Nelson Mandela was one of the greatest leaders on the planet. He very carefully and very intentionally created an instinctive sense of “Us” for the entire country of South Africa. Mandela very carefully and intentionally kept each of the ethnic groups from tribal warfare and he kept each of the groups from revenge-based behaviors against other groups while he personally ran the country.

We should all learn from his values and his behaviors. Nelson Mandela was a saint. He was also a genius. He understood the huge value that can emanate from people in a diverse setting having a collective and real sense of being “Us.”

He understood the value and beauty of bringing people from multiple groups together as people with a shared set of values and a shared vision.

He epitomized the approach of using enlightened values and our intellect to steer our instincts and our cultures down the path of intergroup Peace.

His country continues to benefit from his legacy. The rest of the world can also benefit from his deeds and his behaviors because he showed us that the path to intergroup Peace can be real even in highly diverse settings with a history of very negative and damaging intergroup behaviors.

Nelson Mandela showed us all that people can all work together in a setting and he showed us that the result of working together can create a country at Peace with itself.

Unfortunately, he is no longer with us and he no longer leads that nation. There has been some slippage. He is still revered — but he isn't entirely emulated.

On one of my trips to South Africa, I went to a clothing store and asked if I could buy a suit like the one he usually wore. I wanted to wear that suit to honor what he did and who he was. The storekeeper was horrified. "Only one man can wear that suit," he told me. "No one else should ever wear that suit."

I agreed and apologized. I do hope, however, that he is not the only leader who can bear those beliefs and exemplify the values of intergroup Peace and shared humanity that he gave us all. We need to all learn from what he did and we all need to understand exactly why he did it.

Intergroup murders and some intergroup killings do occur in that country, today. There have also been some fairly recent xenophobic episodes of violence recently against some of the newer refugee immigrants to that country.

The key leaders of South Africa continue to have President Mandela as their icon and model — and I hope deeply that the leaders of that country can continue to steer that country down the map he gave them to use.

We need leaders in every multi-tribal country in Africa to recognize how damaged everyone is in each setting when local wars happen in each setting. We need people to want Peace and we need leaders who are willing to work with the leaders of other groups in each setting to achieve intergroup Peace.

We need leaders who can use Nelson Mandela as a model of helping all groups function in ways that can help each setting be at Peace with itself.

That can be done — and the alternative to doing it is to have continued bloodshed and continued intergroup stress and conflict until we do the things we need to do to bring that conflict to an end.

South American Tribes Are Being Damaged

South America is another continent where significant intergroup damage is being done. I have known about some of those intergroup conflicts in our Southern Hemisphere for years and it is clear that people are being damaged in many settings for tribal and ethnic reasons.

The countries south of the border often try to appear as though there are no intergroup stress points or conflicts in their country — but they actually do exist to some degree in every setting.

There are several countries where the local indigenous tribes are either being exterminated or are attempting to gain greater control over their tribal turf and destiny and are being resisted in their attempts by violence and murder.

Some tribes are being destroyed and some are beginning to get more control over their indigenous turf.

The intergroup patterns we see in those settings are familiar.

Each and every country in South America that has ethnic minorities has done negative things against those minorities. Many countries have had their own versions of the Jim Crow laws that created major discrimination against Black Americans.

Many South American and Central American countries have done major purging of their local Native American groups.

In too many settings, the consequences and the strategies have been tribal genocide.

If you look at each of the countries in South America where there are still significant numbers of indigenous people, it is clear that those groups of people have been damaged in the past and it is clear that those groups are being discriminated against and even killed today. Negative us/them instinctive intergroup behaviors and values have been clearly activated and are functionally relevant in all of those South American settings.

The multi-racial countries of South America all have clear patterns of racism and the multi-tribal countries continue to have tribes in conflict with each other.

Great Britain Could Be Creating More Local Autonomy

Great Britain was where we started this book — with a story about people on a health board in Wales who were insulted, offended, and angered by me calling them English and by their country being inadvertently referred to as England by me in a presentation that I made.

That intergroup situation in Wales hasn't changed very much. If anything, the separatist movement is stronger than it was in 1987. Many of the Welsh are still not happy to be tied so tightly to England.

The Scottish sense of separation that I discovered at that same time has become very public since that day in Wales back in 1987. The Scots just voted on whether or not to leave Great Britain.

That Scottish separatist referendum just came close to passing — with polls showing a slight majority in favor of separation one week just before the actual election.

Instead of completely separating, the Scots have chosen a path of semi-autonomy that will — if all promises are kept — probably function more like a Swiss Canton model than like a captive tribe model.

I wrote about Scottish independence as a future issue that would need to be addressed in early versions of this book. I talked a decade ago to a very senior and highly skilled executive of a major multinational company who was born in Scotland. I asked him about independence for Scotland.

He said, "It makes no economic sense. It makes no political sense. It makes no structural sense. But if Scotland ever became independent, I would get on a plane, go there and I would throw a celebration party that would last a week."

"Scottish Independence makes absolutely no sense," he told me, "but I would love it if it happened and I will celebrate personally with deep and primal joy if Scotland ever becomes free."

Again — purely instinctive tribally linked reactions and thought processes obviously created a sense in his mind and in his heart that independence for “his people” would “feel right.” He isn’t alone in wanting to be aligned with the best outcomes for his primal “Us.”

People everywhere feel good bonding with a group of people that creates a sense of belonging and emotional alignment. We feel right being part of an “Us” and we feel good acting with other people in aligned ways that are supported of our “Us.”

Those are all good instinctive feelings that we can build on and those are feelings that cause us to act in caring, nurturing, supportive, and protective ways relative to other people.

We need to build on the directions given to us by those sets of instincts and we need to do that in ways that help us achieve intergroup Peace prosperity and safety for our “Us.”

Knowledge Is Power – Let’s Not Create Those Problems Here

The problem we face relative to achieving that level of Peace for our us is that we very clearly do live in a world that has major segments at war with themselves. People are killing people in many settings and feeling right and even joyful about the damage that is being done.

We need to be very sure that we don’t let those kinds of values and those sets of behaviors happen to our people here.

Those sets of negative intergroup beliefs and behaviors are very real. They can be seductive — and they can lead us down ugly and dangerous paths without us even knowing why we are doing the negative things that we are doing.

We need to avoid those intergroup feelings in our own country. They can be damaging and they can be evil at very dysfunctional ways if we allow them to be activated here.

Major portions of the world today are a mess. We need to keep our own country from being a mess that takes us to those same destructive behaviors.

Knowledge is power. That is one of the major beliefs I have developed in the years of studying those issues and behaviors. We need to clearly understand those intergroup issues and our own instinctive behaviors so those behaviors and thought processes don't define us in a negative way.

To succeed, we need to use our very best sets of instincts to reinforce the behaviors and create the culture that we want instead of allowing our worst instincts to drive us into conflict and into dysfunctional and damaging intergroup interactions.

People in all of those dysfunctional settings need to figure out now how to channel their instincts in directions that will lead to intergroup Peace. To do that and to do it well, people in each of those settings needs to understand what our instincts do and how both our instincts and our cultures can be used by us very intentionally to achieve that set of goals and give us settings at Peace with themselves.

Our Instincts Shape Key Behaviors and the World Can Be Damaged or Saved by What We Choose to Do

In my own life, I have worked hard to both understand my own instinctive behaviors and the behaviors that have links to instincts and instinctive behaviors in the people around me.

I have used my growing understanding of instinctive behaviors in my job, my career, and my life at multiple levels.

That whole process of using instincts as a tool started almost as soon as I came to the realization that instincts do have a major impact on our lives. The next chapter explains how that happened and what I learned about those factors in our lives.

We Are On The Cusp Of InterGroup Chaos

I strongly believe that we all need to know what our packages of instinctive behaviors are. I believe we each need to understand what our instincts are and how they affect our lives. I believe that we need to know how we can channel both our instincts and our belief systems effectively to create the world we want to live in.

That topic is the focus for the next chapter of this book.

I very strongly believe that we live in a world of intergroup conflict and that we are on the cusp of intergroup chaos if we don't begin to control, channel, and steer our instinctive behaviors away from evil and damaging interactions to create supportive and positive interactions with the world around us.

Instead of letting our instincts run our lives, we need to steer our instincts in ways that enhance our lives.

We will never be instinct-free.

We can, however, be free of evil done for instinctive reasons — and we can choose to act in enlightened ways using our instincts and our cultures as tools for our intellect.