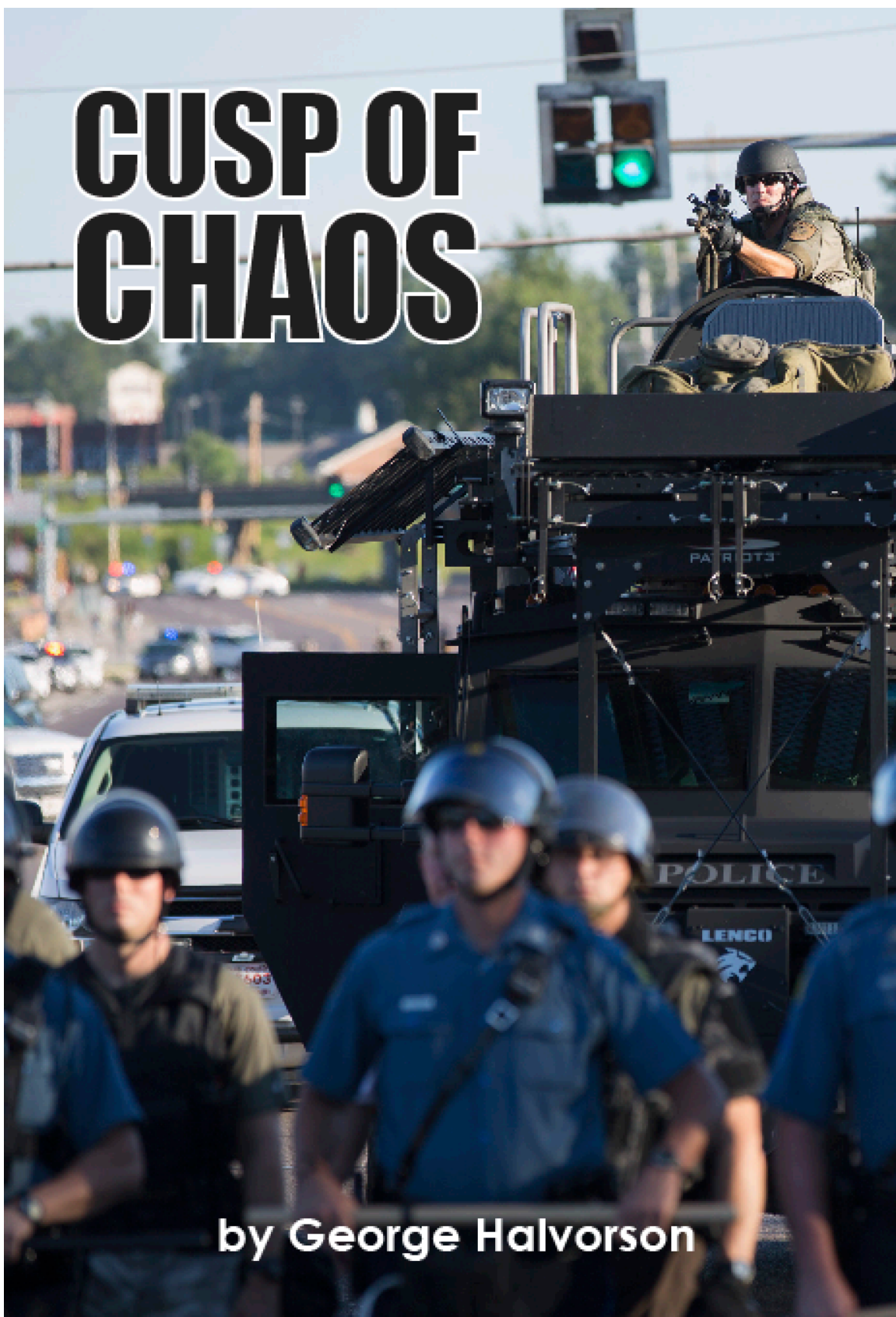# CUSP OF CHAOS

by George Halvorson

Dedication

This book is dedicated to the local Health Board in Wales who taught me that some key InterGroup behaviors are universal — and to Timothy Vann, my mentor, friend, coach, and hero — who taught me that faith and love can happen at effective and meaningful levels in the real world, and who encouraged me to be everything that I could be and to do the right thing for the right reasons just because it was the right thing to do.

I was clearly cursed by the Board of Health in Wales — and I was even more clearly blessed by Mrs. Vann.

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Cusp of Chaos — 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 steerage 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.

<u>Three Key Years</u>

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.

Chapter One — The Learning Process

Wales was lovely that time of the year.

I was in Wales on a sunshine rich day in 1987 to advise a local health care authority about some ways they might improve their health care delivery. The health system that I served as President and CEO back in Minnesota at that point in time had several visible successes in both care quality and care effectiveness, and some people who advised the Welsh health care people thought they might want to hear from me both about what we had done and why we had done the things that we had done to make care better.

I was delighted and honored to be in Wales talking about those issues.

I made the mistake of telling the people in that room how beautiful the place they lived in was.

The problem was that I called the lovely place they lived in "England." I said to the group, "I had no idea that the English countryside was this beautiful."

The anger in the response from the people in that room was visceral. Palpable. It took me completely by surprise. The leader told me in very clear terms that Wales was not England and he told me that he personally was deeply offended that I didn't know the difference.

I should have known the difference. Those sets of issues, however, were not on my radar screen at any level at that point in time.

In fact, I had known for a long time that the heir apparent to the English Throne was always given the title, "Prince of Wales," so I had actually vaguely assumed in a slightly muddled way from that singular data point that the Welsh and the English must be functionally very similar and were probably very fond of one another.

I was wrong. It was subsequently explained to me very clearly both by the Welch and by several people in England who told me they were very much Welch sympathizers that England actually was seen by many Welsh people as an oppressor — an occupying force in Wales — and their reality and their belief was that the English discriminated economically, socially, functionally, politically, and culturally against the Welsh.

I heard from those people that England had unsuccessfully tried to suppress and eliminate the Welsh language. I heard that people from Wales were often belittled, stereotyped, and even caricatured by the English.

I heard that the Welsh were often insulted in various very personal and very direct ways for being Welsh when they physically traveled into the adjacent piece of equally lovely land on that particular island that was actually appropriately and more accurately called England.

What surprised me the most on that trip to Wales was the fact that I heard many of the same intergroup complaints in some of the same language with roughly the same level of basic anger from the Welsh about the English that I had heard a number of times in our own country from both Black Americans and Native Americans about White Americans.

It very much surprised me when I heard that same anger and those same words on those very basic discrimination and prejudicial behavior issues in that new setting. I wasn't very clear on the issue, but I had generally believed up to that point in my life that we Americans had actually invented racism…and I had believed that our own levels of intergroup prejudice and intergroup discrimination were either unique to us or had at least been perfected by us.

The Welsh in Wales seemed to think that the English had actually invented and perfected both ethnic prejudice and intergroup discrimination.

I had also basically believed up to that point in time that Great Britain had become one single homogeneous country. I thought in a fairly vague way that there was a relatively uniform array of British people who lived in a unified country called Britain. I learned very quickly when I started looking more clearly and directly at that specific situation that there are actually five very distinct ethnic groups in the British Isles and I learned that only one of those groups is actually English.

The Irish, Welsh, Scots, and Ulstermen were, I learned, very much, very clearly, and very proudly not English. Like the Welsh, I learned that the Scots, the Irish, and the men of

Ulster also each had their own tribal and ethnic alignments and their own clear tribal identity.

The Irish issues should have been obvious to me. Ireland had been openly fighting with the English for many years. I had known about some aspects of that particular conflict long before my trip to Wales.

I did not know about the Welsh or the Scottish issues, however, before that eye-opening day. I learned on that first journey that a number of Scots also currently wanted very much to secede from Great Britain and I learned that there were a significant number of Scots who wanted Scotland to become an independent country.

The accuracy of that information was verified fully two decades later by the very recent Scottish independence referendum, where nearly half of the Scottish voters voted to secede from Great Britain.

I did know a little about Mary, Queen of Scots at that point in time, and I had read about a number of historical wars between Scotland and England, but I had assumed that everyone on the British Isles had given up on those old differentiations and those time-distant squabbles and that all of the residents of the island had either erased, forgotten, or simply surrendered those old negative intergroup emotions when they had formed the new unified nation they called either "Great Britain," or the United Kingdom.

I was very wrong. Scotland, Wales, and both parts of Ireland each had their own separate ethnic identities and groupings, and each had its own sets of people who were unhappy with the English and who wanted their own tribe to leave the British conglomerate.

The Irish Issues Are Tribal At Their Core

I had, of course, often heard stories about the famous troubles in Ireland, but I had erroneously assumed up to that point that those issues in that specific setting somehow stemmed in some basically logistical way more from the fact that the Irish were physically located on a separate island with a completely separate geography.

I did not think clearly at that point about the fact that the Irish are very much a separate ethnic group and a different tribe from the English and I did not appreciate at that point the fact that the two tribes clearly have had a very long history of intergroup conflict at many levels.

I also had believed before I took that trip to Wales that the issues that did exist in Northern Ireland were primarily religious... theological in some important way at some key level.

There was a very good reason for me to have that belief. Those issues and those conflicts were generally mislabeled in our media as being about religion. Religious labels were always used in the news media to describe the various conflicts in Northern Ireland. I had believed that there were Catholics in Ireland who hated the Protestant population who lived there for purely religious reasons and I had believed that there were Protestants in that setting who hated the Catholics for those same religion- anchored reasons. Up to that point, I had simply assumed that there actually had to be some level of deeply theological underpinning to those Irish isle conflicts. I vaguely thought that the two religions must be competing with each other in some way for converts — and that something in the conversion attempts and proselytizing process made at least some people from each group angry with each other.

On closer examination, I learned fairly quickly and fairly easily that Ireland basically had a very clear inter-ethnic tribal conflict going on. The issues were not religious. They

were clearly and purely tribal. Northern Ireland, I learned, had two very different ethnic groups — two clearly separate tribes — who each have a very long history of intergroup hatred, intergroup violence, and deep levels of intergroup division.

I had casually wondered in my earlier thinking about Ireland before that trip to Wales why the Catholics and the Protestants in our own country had somehow managed to co-exist in close proximity for several centuries without actually bombing one another in any American setting that I know about while the Catholics and the Protestants in Ireland seemed to be in a perpetual state of intergroup bloodshed and conflict and literally had their local bomb squads at that point in history on permanent alert.

That conflict in Ireland between those two religions had never made any sense to me. I had studied religion a bit in college. I had not heard of any set of theological issues between Protestants and Catholics that could cause blood to be drawn and bombs to be set off at this point in the history of either church. The rhetoric of the intergroup conflict in Ireland had religious language woven into it at relatively inflammatory levels, but when you drilled down to see who was fighting with whom — it was clearly tribe versus tribe and there were no conversions of any kind going on that had people from either side changing sides or converting to the other groups religious alignment.

We had the same religions in our country at that same time, and no one was triggering those levels of intergroup anger based on those alignments here. There has clearly been some intergroup religious prejudice and intergroup challenges at various points in our country and we have seen a variety of religion-linked discrimination issues in many settings in the U.S., but no one was bombing anyone in our country based on people's religion.

It was obvious very quickly that the two battling "religious" groups who were bombing each other in Northern Ireland were actually — at their most conflicted and purest essence — two tribes. It really wasn't a religious war. It was a tribal war. Tribes were killing tribes.

What I learned in Ireland when I visited Ireland was that the original indigenous Irish tribe — with its own Gaelic native language — had all converted centuries earlier to Catholicism. The other tribe in Ireland — the Protestant tribe — was actually the direct descendants of people who had been strategically imported to large numbers into Ireland by the English from both Scotland and England to take control of the land away from the indigenous Irish.

It was a pure and intentional tribal invasion of Irish turf — and the two tribes who lived on that island hated each other for good logistical reasons that had turf instincts and turf realities at their core. The religious labels were used to describe those conflicts and helped to exacerbate those conflicts because the original residents of the island had become Catholic and the invading set of people had a separate tribal culture whose religion was basically Protestant.

The two tribes fought in Ireland for turf, political control, and economic position. They hated one another and they killed each other as conflicted tribes — as dueling ethnicities — rather than as dueling, conflicted, and contentious theologians. It wasn't a religious war. It was tribal war fought using religious labels. Our media always used Catholics and Protestants in the news stories as the labels for the warring groups — but the core sets of issues that were involved in those conflicts did not result from people in that setting feeling a need to use guns, bombs, or prisons to support their different theological belief systems.

Most Religious Wars Turn Out To Be Tribal At Their Core

I later discovered that same pattern of underlying tribal conflict holds true in just about every war in the world that is labeled as a religious war. Tribes fight tribes — using religion as a banner for the battles. The Sunnis and the Shiites who fight in multiple settings in a number of countries all tend to be from separate tribes in each of those settings. That used to confuse me. I actually did not know that there were any tribes involved. I thought that people in settings who believed in the Muslim faith each made individual choices about which sect to believe in. When I first learned that there were religious conflicts of that nature in those settings, I believed that individual people made individual religious choices and I believed that individual people personally chose to be either Shiite or Sunni — and then fought one another at the group level. That was wrong. Those battles are clearly not a matter of dueling and contentious belief systems in those countries with individual people choosing sides and individual people choosing their religious faith in each setting based on their own personal religious beliefs.

I looked at a lot of sites and I talked to a lot of people. I could not actually find any settings where people converted as individuals to either of those sects. Those are not individuals who are at war with one another in all of the places where people fight under those labels. They are — once again — tribes. Entire tribes in each of those conflicted settings are either Shiite or Sunni. They have each had their alignment for a very long time. Centuries. Tribes fight tribes in those settings, with each tribe carrying a religious label.

I learned that converts to the other sect in all of those settings were extremely rare. I also learned that when any conversions by any individuals to another religion do happen in those settings for any reason other than marriage, the converts are generally each labeled as traitors by their original group and those converts are often killed by people from their

ancestral tribe for switching their religious alignment. Converting to another religion or to another sect is a capital crime in some settings. Those cultures do not allow conversion. People are expected by the values embedded in those sets of cultures to be loyal forever to the sect they were each born into.

When I looked more closely at all of those conflicts, I discovered that the Shiites and the Sunnis in each of those conflicted settings are all very clearly in tribes and I could see that each of the warring tribes had their own tribal cultures, their own tribal hierarchies, their own tribal turf, and they all had long-standing intergroup animosities with the other tribe. Religion serves more as one of the clear collective identifying differentiation categories that describe an entire tribe rather than serving as a personal motivator for any individual person's religious alignment decisions, choices, beliefs, or conflicts.

Tribes, I learned, fight tribes. When the religions of the two tribes are different, then that particular difference between the tribes can add very powerful additional levels of energy and motivation to the tribal conflicts. Adding religion, I could see, can increase the intensity levels for conflicts. People tend to fight hard when people perceive God to be on their side in a conflict.

It was not at all clear to me why God would decide to choose sides between two contentious tribes in Ireland, but it was absolutely clear to me when I actually visited Ireland and when I talked to people who live there that there are a number of people killing each other in Ireland who feel justification in doing the killing because they believe their killing of the other group to be God's will. Those people in that setting do believe that God has a favorite group in that conflict and those people believe God has chosen their side.

In Belfast, I saw the massive stone and barbed wire "Peace Wall" that has been set up to keep the tribes physically separated in that city and I heard people on each side talk

about their intense distrust, dislike, and even hatred that they felt for people from the other tribe. That is a massive wall. I suspect it can be seen from orbiting space stations. I had a picture of it hanging on my office wall for years. I asked a theology student in Belfast if any Catholics at all lived in his neighborhood that butted up against the Peace Wall. He said, "There is one Catholic girl. She married one of our lads. We know exactly where she is and we keep an eye on her." He clearly would have been happier if that young woman had continued to live on the other side of that huge wall with her own people.

InterGroup Anger Can Look Similar Wherever It Occurs

What I began to understand in Wales on that beautiful sunny day was that we tend to align as tribes in multiple settings, and that the angers, emotions, and the often highly destructive behavior patterns that result from that alignment as separate tribes are remarkably consistent in very negative ways across multiple intergroup settings. I heard language about discrimination, distrust, division, and anger in those settings that sounded very much like language I had heard on civil rights issues in the United States.

A friend of mine who is an African American social worker just told me that he was giving a speech a few weeks ago in Scotland and people there told him how pleased they were to have a Black speaker from the U.S. because only a Black American could fully appreciate all of the damage that had been done to the Scots by the English.

I had been personally involved in some civil rights issues in the U.S. before traveling to Wales. I had taken steps to help integrate a couple of work forces and I had some highly sympathetic conversations and contacts with both American Indian Movement activists and tribal leaders in Minnesota. I had a clear sense of the level of intergroup anger that existed in our own country before I went to Wales.

I had some friendships at that time with a few people from other races and ethnicities in Minnesota. I did a little work for a local African American newspaper and I valued the publisher of that paper as both a mentor and a hero of mine. I knew about levels of current and historic racial discrimination in the state and in the town I lived in. I had seen some of that discrimination very directly in work settings and I had taken steps to address some of those sets of issues in the places where I worked.

I believed very strongly at that point in time that we had made some significant progress on intergroup issues in our country, but I knew beyond any doubt that we still had real challenges to face and that we needed to continue to make progress in our country relative to achieving full equality for all races and both equality and full opportunity for all ethnic groups and for women.

I had a very clear sense at that point in my life about discrimination against women. I knew we had a long way to go in our country to end both intergroup and intergender discrimination. I was actually a very early member of NOW — the National Organization for Women. So I was not neutral or uninvolved relative to multiple sets of ethnic or gender related discrimination issues before going to Wales. I strongly believed at that point in my life that we needed to deal with the damaging issues of both racism and sexism much more effectively in our country.

I did believe, however, before going to Wales that our issues and our problems in both of those areas were unique to us. I had thought that we had invented racism and I even thought that our oppression of women was unique in important ways to us. I was wrong. We have done a number of bad and too often evil things in this country relative to multiple groups and sets of people who live here, but I learned in Wales that we do not have a unique

behavior pattern of people doing very bad things to one another based on their group, race, or ethnicity.

My experience in Wales was an eye opening experience. It jolted me. It gave me a new way of looking at our own intergroup issues. I started to see a number of key issues in our country as being part of similar and basic patterns of human behavior, rather than seeing each of our issues as grim, circumstantial, and situationally unique negative intergroup realities that were only happening in the U.S.

That broader perspective initially shocked me — and it very directly started me down a new path in my thinking. I wondered, at that point, about the universality of those kinds of intergroup issues and behaviors. I decided to look personally for other examples of those behaviors in other places and settings. On that trip to Great Britain, I made the life changing decision to begin my own personal and direct survey and study of the extent that those issues were also happening in other places where people interacted as groups with other people.

At that point — in that place — I began my own search and my own research into those behaviors. I started looking very directly at a number of other countries after that paradigm-adjusting day in Wales to see if I could find any other instances of those kinds of negative intergroup behaviors in any of the other countries where I could see that there were multiple ethnic groups, races, or tribes.

Similar Patterns Of Intergroup Conflict And Discrimination Were Widespread And Easy To Find

I was shocked again — and more than a little saddened and frightened at what I found. When I started to look at other countries, I learned very quickly that people all across the planet tend to do evil, discriminatory, divisive, destructive, dysfunctional, and damaging

things to the other people in their relevant settings when the other people in each divided setting are part of some other clearly defined group of people.

I looked for those kinds of negative intergroup behavior patterns in a wide range of settings. I saw them everywhere. I also saw that there were some common trigger events and common trigger circumstances for those sets of behaviors and I saw that those kinds of negative intergroup behaviors happened in settings regularly when and where the right set of triggers are functionally activated.

I personally began both a physical journey and a fairly comprehensive research process to seek out those situations and to look for those sets of behaviors in other countries and other settings after that meeting in Wales. I literally found those factors and those behaviors to be relevant in every single multi-group setting that I could see or find.

Those sets of intergroup behaviors, I could see, were the rule — not the exception. People tended to discriminate against other groups of people in just about every setting where multiple groups co-exist.

I have personally traveled to more than three-dozen separate countries since that day in Wales, and I have talked directly to people from at least 30 more countries. I have found my on-site visits to those settings to be extremely useful. Hearing people in Chile or Kenya talk about intergroup issues that affect their lives in those countries significantly enriched and reinforced my personal levels of learning on those issues.

I also have, of course, read books, articles, journals, and Internet pieces about those issues. I have also looked at a wide range of electronic media reports and web sites about those kinds of conflicts across the planet.

The evidence is overwhelming. What I have seen and learned is that those issues and those behaviors exist everywhere that groups exist and I have seen that there are some

very ugly things being done by people to people in a lot of intergroup settings that are highly unlikely to disappear left to their own devices.

There Is A Sobering Consistency Of Negative Behaviors

After my initial 1987 experience with those sets of very focused intergroup anger in Great Britain, I was very easily able to find a sobering number of other settings around the planet who suffered from those same kinds of issues. That changed the way I thought about the world.

I used to think of history as being a string of incidents… historical events that happened to people in various settings for reasons that might even be unique to those settings.

I learned, instead, that history flows in patterns and when you understand those patterns it is easier to interpret history and even possible to predict the future with a high level of accuracy for particular settings.

I began to believe, recognize, and understand back in 1987 and in 1988 as I began my more structured research process into those issues that certain kinds of intergroup problems and intergroup behaviors tend to happen with a high level of very predictable consistency everywhere on the planet where we have relevant interacting groups.

When I began looking at those kinds of intergroup issues, I had not expected to see that negative and sobering behavioral consistency in so many places. It was sobering and it was literally more than a little frightening to me, because the behaviors I saw in so many places were so embedded with intergroup anger and intergroup hatred that it was clear that they were not a temporary phenomenon that would be erased by some positive tides of history in ways that would lead us to higher levels of civilized behavior.

History was not at all on our side on this issue. I could see, in fact, that some very powerful tides of history were actually surging in the exact opposite direction — at frightening levels and with expanding scope. Once I understood that basic set of intergroup issues and circumstances, I began to study those particular tides.

My first step in that process was to functionally make an actual list of specific and clear ethnic conflicts I could see that were happening at that moment in various points in the world. My goal was to identify the scope of the problem and then to drill down into the list to see what patterns existed in either causality issues or energy levels. By 1989 — when I wrote a first slim draft of the initial predecessor version of this book — I had 187 current and relevant ethnic conflicts on my list.

The U.S. Media Avoids Tribal Names

That number was used on my first sets of speech slides on those issues back in the early 1990s.

That list of 187 ethnic conflicts was not an easy list to make back in 1989 using either U.S. news sources or American academic sources. The U.S. media almost always avoids any reference to tribes, so I had to get the names of the relevant ethnic groups in each of the conflict situations from various foreign publications and sources. Most foreign publications also avoid naming tribes, but enough did name names to give me a fairly long list relatively quickly.

I enjoyed showing that initial list of 187 current conflicts to a number of people at that time. Many people who saw that initial list challenged me on its validity and a few people scoffed — but each of those doubters was forced to withdraw each of their challenges when they each looked more directly at each of the listed issues and settings.

Conflicts were happening in a lot of places. Very specific tribes, I could see, were clearly relevant to the conflicts almost all settings. Most conflicts were very much tribal — people with one tribal identity doing battle with people who had another tribal identity.

The Zapatista rebels in Mexico turned out to be ethnic separatists — not a contentious and militant local political party. The Tamil Tigers turned out to be purely and directly a tribal separatist group, not an ideological movement or a belief system that somehow created an armed and dangerous political-theory focused spinoff group.

Tribes anchored every conflict at that point. After two years of looking at conflicts, I challenged myself to find an internal conflict in any setting that did not have tribes, separate ethnic groups, or separate races as the dividing factor for the conflict.

I actually could not find any exceptions to that rule for a couple of additional years. Tribes fought tribes. The people who were in local conflict in Kosovo and in Kenya were not ideologues — they were ethnicity-anchored tribes who hated one another as tribes and who fought with each other as tribes.

And even though tribes were clearly at war with tribes in all of those settings, our American news media very consistently refused to name the actual tribes in their coverage and reporting about any of those events. It was almost an obsessive refusal at that point in time by our media to actually name tribes. The media covered the wars and they covered the conflicts in many settings, but my experience for years was that the media never actually named the tribes that were involved in any conflict setting.

Stories were written about the bloodshed involving the Zapatistas. Try to find the tribal name that actually is the Zapatistas in any media report from that time frame. Our news media wrote about the Zapatistas as a political movement. The Zapatistas who were in local rebellion in Mexico tended to be labeled by the media as an ideological organization

that wanted local separation and local autonomy for political reasons. Wrong. They are a separatist tribe.

That is not an ideology or a political theory. It is a deeply held, embedded, historic, and highly relevant tribal alignment. That particular tribe wants to own its own ancestral lands as a group and does not have the land broken into separate pieces of property. That is an issue of tribal culture, not of political ideology.

The news media always gave the intergroup conflicts in any setting another label. That made my intergroup conflict research more challenging. The media sometimes went to great lengths to avoid naming tribes. Intergroup conflicts in all of those various settings were generally labeled as either ideological conflicts or they were referred to as religious conflicts. They were sometimes described as political and even public policy triggered conflicts.

To be fair to our news media, the warring groups that were involved in many local conflicts often very intentionally carried political party names. Those names could be confusing. The news media reported, for example, that there was a left wing set of people in Angola who were killing right wing people in Angola.

Each of the groups at war in that country gave itself a name that sounded more political than tribal. One called themselves the people's movement for the Liberation of Angola (MPLA) and the other called itself the National Union for the Total Independence of Angola — or UNITA. The media simply accepted that political concept and those names and used that group branding by those tribes in stories written about those conflicts. In fact, to confuse the issue further, our news media added cold war ideological terminology to their description of the events and our media actually told us for years that the right wing people in Angola were shooting back at the left wing people in that country.

That erroneous differentiation of the two warring groups in that particular setting into battles that were based on each group's supposed right wing and left wing ideology initially surprised and confused me. As I was making my list of intergroup conflicts in the world, that kind of pure ideology-linked local warfare in that particular country made no sense to me. I could not figure out who had connected people who lived in that setting to both communism and capitalism at a level that would cause people there to form local armies, buy guns and artillery, and then kill each other for ideological reasons.

I could not figure out how pure, theoretical, and somewhat esoteric Cold War ideology commitments could somehow cause significant groups of people in a major part of Africa to actually kill each other? That was, however, the label that our media gave to those battles.

Nearly half a million people died in those conflicts in Angola and 1 million people were ethnically displaced. Because the ethnic issues were invisible in our news stories, I asked myself why large numbers of people in various Angolan villages would choose to be either Marxist or Capitalist and then kill one another in large scale, bloody ideology-linked conflicts that had obviously lasted in that country for years?

Like the mislabeled religious wars that I saw in Ireland and in The Middle East, what I discovered when I looked more deeply into that particular setting, was that the "leftists" in Angola were basically from one tribe and the "right wing" soldiers were all from another tribe.

When I drilled down — using as my sources a few foreign publications who tended to write slightly more accurately about the ethnic groups involved in various local conflicts — I discovered that there were completely separate tribes who were in a longstanding conflict with one another in Angola.

Those misleading group labels existed because both of the tribes had created their own efforts to drive Portugal — as their colonial ruler — out of their turf and those original names for those tribes were focused on that set of issues relative to Portugal. No Cold War ideology was particularly relevant to those particular Angolan combatants. It was a very old tribal war with a new ideological label. Tribes fight tribes.

There were also, I quickly learned, tribes killing tribes in Kenya, Lebanon, Kosovo, Spain, Nigeria, The Sudan, and every other country where there were intergroup conflicts happening. With great consistency, our news media was referred to them all as being some kind of internal political struggles.

Separatists Inside Spain Want Tribal Autonomy Now

Spain also turned out to have several of those kinds of conflicts. The Basque in Spain — and the Catalans in Spain — are both very clearly separatist tribal groups who are not members of the Spanish basic tribal group. Those groups inside Spain each have their own language, their own sense of tribal turf, and they each want their own tribal autonomy. Those sets of separatists in Spain are not political parties who want self-governance and people who want more group autonomy for ideological reasons. They are tribes who want autonomy for tribal reasons. I saw the same patterns at the heart of conflicts everywhere I looked.

There were a lot of conflicts to look at.

When I started looking for those kinds of intergroup issues, I saw that the world was awash in intergroup conflicts. Some of the conflicts had current flash points that made them very visible. Others existed as long-standing intergroup problems that triggered very clear levels of on-going local intergroup conflict, but did it at a very low level of visibility.

I began my study of the impact and the extent of intergroup interactions and intergroup conflicts at an amazing and fortuitous time to look at those issues. Several major historical forces were combining in the world at that point a time to create almost a "perfect storm" of intergroup conflict across a wide range of settings. The world was changing at that point in time in a number of ways that actually significantly increased the number of settings where groups of people became actively conflicted with other groups of people.

My timing was perfect to look at those sets of issues because we were actually on the cusp of a worldwide explosion in those sets of intergroup issues. I did not anticipate or expect that explosion when I began my intergroup research, but that explosion happened while I had my new intergroup telescope almost serendipitously aimed in that direction.

The Newly Freed Satellite Countries Had Ethnic Conflicts

There have been a couple of truly major historical forces at play in the world over the past couple of decades that have combined to create a massive upsurge in the number of settings and situations where groups end up in conflict with one another. My timing was fairly good to observe those conflicts. I began my study those issues at a point in history where several forces were changing the world in important ways relative to intergroup interactions and intergroup conflict.

For the prior couple of centuries, the key elements and the key factors that have driven and shaped much of world history has been national interests and the functioning empires that existed and controlled many settings. Wars were all fought between nations. Nations ran the planet.

Nations each had their own agendas and the core nations in each of the colonial empires had their own sense of tribal destiny. The functional reality was that nations periodically fought wars against other nations.

Both World Wars were wars between nations. The Hundred Years War was a war between nations. Nations had armies and military forces, and nations tended to be the key shapers of world history and current events. Some of the stronger nations had accumulated empires.

Most of the major European nations had colonies, and those nations each ran their colonies as part of colonial empires. The colonies were policed and managed by colonial armies — and the world accepted and used a paradigm of governance and ownership that allowed colonial nations and empires to own and govern other nations.

Major parts of that massive infrastructure collapsed in the second half of the last century.

After World War Two, we began to see the ending of empires, the weakening of many nations, and the rise of locally governed countries that had been colonies or satellites for very long periods of time. After World War II — and with an exploding series of key developments that have emerged in the 1990s and in the first decade of this century — we have seen a growing set of smaller and more local multi-ethnic nations as the key organization unit for governments.

That has changed the recent history of war.

Instead of seeing external wars between nations, we now have civil wars inside multi-ethnic nations. Tribes have been central to that process. We have seen a powerful emergence of the role of tribes inside many nations. Tribes are replacing both empires and nations as the key cause of conflicted intergroup interactions and as the primary sources of historical change for many parts and many pieces of the world.

The world changed hugely when the colonial powers stopped being colonial powers in the second half of the last century and when the Soviet Union stopped functioning as the Russian Empire in the early 1990s.

A very large number of the more obvious current flash points and a high percentage of my 187 list of negative intergroup interactions that I created in the world when I began looking at actual intergroup issues came from that end of colonialism and from the collapse of the Soviet Union.

Conflicts in many settings were the direct and logical consequence of those two huge historical factors. Both of those hugely important events, I could see easily, had resulted in the creation of a wide array of newly independent, self-governing countries.

I could see, as a student of intergroup issues, that each of those new and self-governing countries suddenly had their own major internal ethnic issues to deal with. A significant number of multi-tribal nations that were created by the collapse of colonialism and by the collapse of the Soviet Empire had major internal sets of ethnic issues to deal with — issues that had been very deliberately and effectively suppressed in most local settings for years by the colonial armies and by the Russian military.

The new nations that had been created from the freed Soviet satellite captive countries, I could see, each tended to be built around their primary local ethnic group. Those local ethnic groups assumed local control of their new countries as soon as they could assume that control. The pattern of ethnic interaction inside those new countries was clear — and it was exactly what could be expected from a basic understanding of intergroup instinctive behaviors and thought processes. The local ethnic group in each newly independent setting immediately created very clear local ethnic supremacy for their own

group. They created that supremacy for their group as soon as they became independent and had control of their government.

The patterns of post-liberation ethnicity-linked behaviors that occurred in each of those former Soviet satellite countries were almost identical. They each tended to replace Russian immediately as their official national language with the historic ethnic language of their group. In many cases, the new ethnic majorities in those settings then discriminated very deliberately, intentionally, clearly, and even enthusiastically against anyone who wasn't part of their core ethnic group — including and even focusing on the significant numbers of people of Russian descent who still lived in each country. Expulsions happened. Ethnic Russians and other ethnic minorities were forced out of some countries relatively quickly and they were reduced to second-class status in those countries even more quickly.

Other Groups Also Purged

Some of those newly independent nations also did other levels of ethnic cleansings to rid themselves of other groups of people — like people of Turkish descent, Albanian descent, or gypsy ancestry — who had sometimes actually lived in those settings for generations.

Those expulsion issues in each of those countries were purely ethnic. Some of the ethnic purification processes that happened in some of those settings were brutal. Our own media tended to ignore or mislabel all of those stories. When 50,000 Turks were expelled from a city in a freed satellite country in a pure ethnic cleansing strategy, it was referred to in our media as a "repatriation of Turks" to Turkey. Those stories actually did name the Turks as the people being expelled, but those stories generally ignored entirely the extremely relevant fact that those "expatriated" Turkish families had actually lived in those new sites and countries for multiple generations and those displaced people functionally

had no place in Turkey to return to because their own ancestors had not physically lived there for generations.

It was very much like the Haitians who are being expelled from the Dominican Republic today — even though the Haitians who are currently being evicted from that country now have also lived in the Dominican Republic for generations and those displaced people from that country have no place in Haiti to return to.

I could see very early in the 1990s that those kinds of purely ethnic expulsions were happening in several of the freed satellite countries. Those people who were expelled from those countries do not disappear from the planet. They become refugees. They go into exile.

Many of those ethnically purged people from the satellite countries became part of the huge and growing number of refugees and displaced persons who are now looking for asylum and new homes in other countries.

Our media at that point in time ignored all of those intergroup issues, in part because our government was choosing very carefully not to get involved in any of those issues or even to maintain publically that they were happening.

The intergroup sins in many settings were clear, but the people who knew that they were happening did not point them out to the world.

The End Of Colonialism Also Triggered And Unleashed Local Ethnic Conflicts

As I was looking for intergroup conflicts, I saw those intergroup issues everywhere. I saw multiple waves of displaced people from the newly independent Soviet satellite countries and I saw even more people being displaced and damaged as tribes of people and as ethnic groups by the end of colonialism. Massive ethnic conflict and some very negative

intergroup behaviors were a basically unexpected and unintended consequence of ending colonialism in many countries.

This book has a long chapter dealing with those issues that resulted from the collapse of colonialism. The end of colonialism obviously created its own waves of ethnic conflict when dozens of former multi-tribal and multi-ethnic colonies were freed and the local groups in each setting were also granted control as new nations over that formerly colonial turf.

The new nations that were multi-ethnic and multi-tribal generally faced massive internal ethnic and tribal challenges and conflicts when colonialism ended and when the colonial power police forces and armies stopped enforcing local ethnic Peace.

It was easy for me to see — as I began looking around the world to find intergroup conflicts — that the recently freed colonial nations also all tended to have their own major internal interethnic problems and challenges.

Evil things happened in too many of those settings. I saw that the issues in the newly freed colonial nations often triggered major levels of horrific behaviors — and I could see that those newly triggered intergroup conflicts in the old colonies sometimes even created local genocide after the peacekeepers from the colonial armies returned to their homelands.

Interethnic killings were happening on very large scales in many settings as colonialism ended. When I looked at the extent of the damage, I saw that more than 1 million people died in India and Pakistan alone as a result of their internal ethnic division and separation.

I could see that the major new nations that had been formed on that site by that separation of Colonial Indian into two separate countries actually were still at war with one another decades later.

Immigration Is Surging As Well And Creating It's Own Ethnic Conflicts

That whole explosion in local interethnic conflict inside countries that has resulted in both people fleeing those countries and in people being expelled from those countries then clearly played a major role in creating another very damaging set of interethnic conflicts in a growing range of settings.

Immigration creates its own set of intergroup issues. Those various internal conflicts in all of those countries have created an explosion of immigration that is triggering its own sets of issues in additional countries.

It was clear that all of those internal ethnic division problems that were occurring in all of those multi-ethnic countries and newly autonomous have been triggering high and growing levels of immigration into what had been ethnically pure countries in many settings.

Refugees have to go somewhere. They are going to places where they significantly change the ethnic and cultural realities for the places that they go.

It was clear to me as I began looking at those issues that those new immigration realities that were created by those refugees were also highly likely to create another major and extremely difficult to resolve set of problems for those formerly ethnically pure countries.

I predicted some of those immigration related issues and problems back in the book drafts I wrote in the early 1990s. I could see the new immigration trends into a number of countries and I knew that a whole range of instinctive intergroup issues and intergroup problems can very easily happen and be triggered when any settings significantly increase their local ethnic group diversity.

Countries That Had Been Ethnically Pure Suddenly Become Diverse

It was clear to me then that the immigration levels that were developing for many countries were highly likely to trigger local ethnic reactions in many settings. Time has proven my predictions to be true.

I saw that many countries in the world that had basically been ethnically pure for a very long time — like France and Austria — were suddenly being faced with significant numbers of immigrants from other settings. Those new immigrants were not from the traditional ethnic groups that existed in each site. Diversity moved on a very fast track for some of those countries.

Some of the new immigrants were moving into those countries for economic reasons. Many immigrants were moving into their new countries because of their own tribal refugee issues and because of ethnic cleansing situations in their homelands.

I had been oblivious to all of those interethnic conflict points and to all of the intergroup stress factors in the world before my sunny day in Wales — and I discovered huge numbers of them once I began looking for them and began making lists of who they were and what they were.

Every part of the world that I looked at that point in time had its own set of intergroup conflicts and each of those conflicts echoed in their own way what I had heard that day in Wales. It was obvious that the world around us had several categories of intergroup stress and conflict and I could see that each of those categories of conflict was in a growth point in their history that was going to change major parts of the world in very significant ways.

The Existing Separatist Groups Gained New Momentum

It was clear to me that each of those sets of conflicts in each of those new national settings had significant impact on the people in each relevant setting. The total impact of all of those conflicts, I saw, had growing momentum. Each set of intergroup issues created its own set of problems.

I could also see, at that point in time, that when new levels of separatist activity began in some of the new multi-tribal nations, some of the old separatist situations in old multi-tribal nations that have existed for a very long time and had been under control by the local ethnic majority group were beginning to be re-ignited to some degree.

The old multi-ethnic countries that have had long-standing internal group issues began to experience a resurgence of energy and group support for their own internal ethnic separatist groups.

The old separatist groups in several countries had all very clearly wanted autonomy of some kind for a long period of time. The changing world re-energized some of them. Those internal separatist groups, I could see, became increasingly resistive.

The Welsh fit that category. The Catalans fit the category. So did the Kurds. It was particularly fascinating for me to look at the situations faced by and created by the Kurds.

The Kurds Epitomize Separatist Aspirations

The Kurds had not been on my radar screen at any level before that day in Wales when I started looking to see which countries had similar inter-ethnic and inter-tribal issues. The Kurds, I quickly learned, are almost the perfect example of that whole array of intergroup autonomy aspirations and internal ethnic suppression issues. Kurds are in a state of conflict in multiple countries. The Kurds in Turkey, Iraq, Syria, and Iran all are all under the governance of other ethnic groups who each, in their own way, tend to oppress and suppress the Kurds.

People from the majority ethnic group in each of those countries have been trying to suppress the Kurds for literally centuries. The local majority groups in each country have managed to oppress and dominate the local Kurds. But the amazing tendency that I saw in so many settings of tribal groups to be able to maintain their own group identity and to sustain their group infrastructure under pressure has allowed the Kurds to survive and even thrive as separate tribes for a millennium in each of those oppressive settings.

We had a similar history in the U.S. of attempting to erase the cultures and the identities of a number of our Native American tribes. Those efforts tended to fail here as well — but the intent in our settings was clear and damage was clearly done to those tribes.

Sadly, in some cases, the suppression effort for our tribes succeeded. Some tribes in our own country are gone forever. Most of our Native American tribes continue to maintain their identity, however, and the Kurds have also continued to be Kurds — with their own sense of tribal identity, tribal survival, and tribal autonomy. Those issues are permanent issues for each country that the Kurds are part of.

Today, the Kurds in a couple of countries are beginning to gain some autonomy leverage because other tribes in their host countries are now at war with each other. The Kurds in Iraq and Syria are facing national governments that each have their own internal civil war issues — and the Kurds in those settings are working hard to turn that piece of history into higher levels of local autonomy for Kurds to the extent they can make that happen.

The Intergroup Interaction Evidence Is Clear And It Is Everywhere

In any case, it was easy to see when I started looking at those issues that there were several major historical developments that were actually increasing the current of intergroup conflict in the world. Four chapters of this book describe those situations and

those conflicts in more detail because I feel obligated to share that information in this book after spending two decades painfully learning it.

I also believe that a very high percentage of people who I have discussed those issues with very much want to believe that those issues are not real and that those historical and behavioral trends and patterns are either not true or they are not as serious and dangerous as I believe them to be.

I feel a bit compelled to make those points about those intergroup conflicts in multiple settings with more evidence in the next several chapters of this book to help people understand what those situations and those realities actually are for us and for all of the other countries facing those issues.

This book addresses all of those behavior patterns from the context and perspective of instinctive behaviors. That is not where I started.

When I first started writing my first book on this topic, tribes were the clear focus of my initial book. I was frankly seduced by the topic of tribes. Tribes were easy to see. I saw tribal issues everywhere I looked. Tribes seemed to be at the heart of every conflict. Tribes — with their tribal names, tribal cultures, tribal history, tribal turf, and tribal language or tribal dialect — seemed to be at the center of every battle.

I saw that tribal involvement in all of those conflicts to be true and real. I also saw that no one in our media at that point in time was naming any of those tribes. As a result of that media approach, I could see that almost all of the people in our own country — including very large percentages of people at various levels in our government — were unaware of the impact and the role of tribes in all of those other conflicted settings.

"Sectarian" Was A Pejorative Term

Too many of our own government leaders at that time very often seemed to be unaware of the impact of tribes in all of those settings. That understanding level very much surprised and disappointed me. I discussed some of those issues directly with our ambassadors to a couple of relevant countries and a couple of the ambassadors I talked to in those settings either had no awareness of the relevant tribal and racial issues in their countries or were under some kind of diplomatic positioning guidance not to acknowledge that those kinds of issues existed. I suspect that both of those factors might be true.

At that time, the term "sectarian" was used in a very pejorative way to talk about and label those issues. Both our media and our government officials seemed to use the term "sectarian issues" in an almost insulting and demeaning way to dismiss and reject any of those local group behaviors or issues.

Using the term often tended to involve a sneer. "I will not stoop to sectarian issues," one embassy person told me. "We deal with national issues here — not sectarian issues."

He sneered as he said that.

I was both disappointed and saddened by that response. He clearly did not understand the key local issues that were creating real problems.

My perspective and my concerns about what the real issues were and what the real factors were in those local settings was reinforced very early in the process when I had lunch with the senior leader of a multi-national oil company after talking to a couple of our ambassadors. The oil company executive could name the relevant tribes in several important settings off the top of his head.

He knew exactly which tribal groups were relevant in each setting and he clearly knew what their role and their relevance was.

But our government officials that I talked to at that time about those issues seemed to have no knowledge that the tribes existed or that the local tribes were relevant in any significant way. They literally expressed disdain for what they called — "sectarian issues" — and a couple of our people told me they expected the local governments in those settings to deal with their own "sectarian" issues.

That alarmed me — so I initially decided to write a book about tribes. My first goal in doing the initial research I did for that first book was to create a set of proof points about the role of tribes that I could use to explain to the world how tribal we humans are. I used that topic as the basic organizer for my research.

I kept extensive files by nation that dealt with each nation's tribes. My plan was to point out in my book that we couldn't understand all of those key conflicts in all of those settings until we saw and understood the actual tribes that were directly involved in each conflict.

Anyone, I thought, who wanted to either explain or solve the issues in Iraq or Pakistan or Kenya or Sri Lanka needed to understand how central to the conflicts the actual tribes are in each of those settings.

Anyone who wanted to help reduce future conflicts in any of those settings needed, I believed, to do their work in each setting in the context of the intergroup reality created by those tribes. I decided to write a book that could make those tribal issues clear. Explaining those issues was an initial high priority goal for my writing and research project.

I Write To Understand, Learn, And Teach

I tend to write books and articles both to explain things and to understand things. The introduction to this book mentioned that I have written and published a number of health care reform books. Each health care book has helped me better understand the

specific health care topic that I wrote about for each book. My book on ending racial, ethnic, and cultural disparities in American health care made me a lot smarter about that topic than I was on the day I started to write that book.

So I actually had several goals for writing the first draft of my 1989 book. One goal was simply to understand the relevant sets of issues better myself. I wanted to learn. I love to learn. A second key goal was to point out to everyone how many tribal conflicts there are in the world and to prove to people how relevant the tribes are to each of those conflicts.

That second goal of reporting that set of issues to the world was probably inspired in part from my early training, my work experience, and my functional personality traits as an actual and active journalist. I used to write for a living. I was initially a writer for a daily newspaper in North Dakota (The Forum) and I did an internship early in my career with the Wall Street Journal.

I am forever grateful to both of those journalism-centered organizations for the training they gave me. I loved being a reporter. I gave that line of work up as a writer to run companies and to deliver health care, but I have never entirely stopped being a reporter. I sometimes thought of myself in my day job as being a reporter embedded in that setting under very deep cover.

At that point in time — after that learning day in Wales — my journalist side simply wanted to show the world — and to explain to the world — how tribal all of those conflicts were.

I Write To Tee Up Both Reform And Process Improvement

My third goal for writing the first drafts of this book came from my longtime role and my working career as a health care planner and a public policy strategist and activist. I tend to work on community improvement agendas in health care and I tend to spend time

in legislative and congressional settings helping people understand some relevant public policy issues from a functional and operational perspective.

In that light, I wanted to offer public policy insight on those intergroup issues through my book in a way that would be helpful for the public policy thinking of our country. I wanted to figure out a policy related set of solutions that we could use to help resolve or avoid key issues of intergroup conflict and intergroup stress in America.

I have been a strong advocate for formal process improvement strategies in health care for a very long time. My health care organization was able to reduce HIV death rates to half of the national average and to reduce pressure ulcers in hospitals to what might be the lowest levels in the world by thinking systematically about the processes involved in those kinds of health care outcomes.

I have been applying those same kinds of systematic process improvement tools and thinking to this set of intergroup issues — looking systematically to see what processes actually create those issues and what processes we can use to reduce the number of intergroup problem points and intergroup damages.

This book explains how I have applied that same basic process improvement tool kit to this set of intergroup conflict and intergroup Peace issues. I believe we can reduce the number and scope of intergroup conflicts in multiple settings very significantly by using better intergroup processes — and I believe we can achieve intergroup Peace in multiple settings if we understand the steps we need to take to create and protect that Peace.

One of my goals has been to create a teaching tool that can help us all use those process improvement thoughts and tools to create the outcomes we all need to succeed and survive.

In a somewhat similar vein, one of my side goals in writing these books related to my own day job as an executive. I have managed organizations for a living for a very long time. I have been the CEO for six different organizations over the past three decades. As I went through the learning process involved in writing that first book, I found that my growing insights into people's basic behavior patterns were actually extremely useful to me both personally and functionally in my job as a senior executive.

Instinctive Intergroup Behaviors Were Also Relevant To Being A CEO

I have learned a lot about instinctive behavior for both individuals and groups of people as I have been writing these books. I began very early in this writing process to use that knowledge of instinctive behavior very directly and explicitly in my work. Since I like to share what I learn in that area as well, one of my new goals in the early 1990s was to share some of those insights about instinctive group and individual behavior with other people who also manage organizations.

That additional communication goal about organizational leadership — when I embraced it fully for a short while — created whole new and unsustainable levels of complexity for my intergroup books. It was distracting.

At one point, I considered writing a separate business book about the instinctive patterns of behavior that are relevant to the office and to the work place. I outlined a first draft of that book. That particular business-linked focus for the teaching process was, however, a relatively low priority goal for me and I decided not to write that separate book.

Instead, a number of those relevant process-linked business and health care related approaches and procedures are described in these books and they are included in as part of the overall learning process.

Some of those points and those stories about how we can use this set of tools to manage organizations are included in this book because that is who I am and that is what I have done for a living. But this book isn't about how to be a better CEO. This is a book about how we can achieve intergroup alignment and intergroup Peace in multiple settings and why we need to do exactly that.

The business examples that I have actually used in the book, I think, help make my point about the larger set of issues and the successes from those settings that I discuss in those intergroup books will, I hope, reinforce the sense that those approaches do have merit and actual real world functional value.

InterGroup Peace Became The Goal Of The Learning Process

My overarching goal for the writing process as both an activist and as a functional and operational change architect and change agent in looking at all of those tribal behaviors in all of those settings has been focused on writing a book that could help us all deal with our own intergroup issues as a country. The book is intended to help explain what I have learned about how we can actually create intergroup Peace for our increasingly diverse country and it is also intended to share what I have learned about how to create intergroup Peace and alignment in various settings inside our country.

I believe we can build intergroup Peace and alignment in various settings in our country and that we can build intergroup Peace for the entire country.

Wales has had its intergroup issues and intergroup problems for hundreds of years — and has made relatively little progress. Other countries, I could see, actually had worsening levels of intergroup interactions. Civil wars and ethnic cleansing are happening with depressing regularity in too many places. We can't let that happen here.

We, as people, have the same basic wiring and the same potential behavior patterns as all of those people doing all of those bad things to one another in so many settings. When I saw how bad those behaviors were in all of those settings, I had a sense of panic about the need for us to keep those same kinds of very bad outcomes from happening to us here.

InterGroup Peace for this country became the key goal for my research and writing roughly a decade ago. Intergroup Peace was reinforced as a very high priority for me when I looked at some key demographic data for our country in the early 1990s. I could see from the trend lines that existed even then how diverse we will become as a country. I know that we would be at higher levels of risk for our survival and our safety if that growing diversity turned into growing divisions and growing intergroup anger.

We Need A Proactive Strategy To Achieve Intergroup Peace

Those predictions about our growing diversity in the future that I made back in the mid-1990s have been met and exceeded. We are moving from centuries of status quo with a huge White American majority population to a much more diverse future and we are moving there very quickly.

Half of all births in this country last year were to our minority Americans.

Next year, more than half of all students in our public school systems as a country will be minority Americans. The country is becoming one of the most diverse countries on the planet — and I believe that if we don't deal well with that reality, we run the risk of becoming just another multi-ethnic country at war with itself.

We need to have our growing diversity be an asset and not a liability.

Because I had been looking very directly at all of the directly horrific behaviors that were happening in so many diverse settings across the planet, I realized very clearly how

dangerous our own growing diversity might be for us if we allow ourselves as an increasingly diverse nation to simply do the negative things that so many of those other multi-ethnic, multi-racial, and multi-tribal countries are doing to themselves.

The prospect of us going down those same negative paths was terrifying.

We Need A Proactive Strategy For Us All

My goal at that point became to build a proactive strategy that we could use in our country to deal successfully with all of those issues here. I very much love proactive strategies. I know from my work environments that proactive strategies, anchored to real process improvement tools, can have very successful results.

In my day job as a health care executive, I have seen our care organization cut the number of heart attacks in half and reduce stroke deaths in half by going up stream in the disease process in order to have a proactive impact on outcomes. I believe to my core that we need to do — and can do — something very similar for our intergroup issues.

After that jolting day in Wales, I knew that we needed to not end up as a country with the levels of intergroup anger that existed in that setting. I started down a path of intense learning at that point — knowing that I needed to learn before I could teach and knowing that I needed to test approaches before proposing them as solutions to the world.

I believe today that those approaches that are outlined in my three intergroup books can work. I believe that, in part because I have tested those approaches in real world settings and they have succeeded.

Being The CEO In A Resource Rich Environment Creates Opportunities

One of my personal blessings relative to this entire learning process has been to have had the job of being CEO for a couple of relatively resource rich organizations. Both of

the companies that I have served as CEO since I began this learning process have tens of thousands of employees and great resources.

My most current job was to be the CEO of a company with more than $50 billion in annual revenue. We had a highly diverse work force of nearly 200,000 people. Being the CEO in that complex, diverse, and resource rich setting gave me the vantage point to test many of the approaches described in these books and to learn in functional and operational ways about the kinds of factors, behaviors, and approaches we could use to deal as a society and culture with some of the issues that are relevant to this process.

I also have served as chair for several trade associations, industry groups, task forces, and coalitions — and those chair roles have also given me a great set of platforms for experimentation and learning in real world settings about a wide range of intergroup issues.

What I learned in all of those settings is reflected in this book — and the structure of the learning process in all of those work settings was shaped hugely by what I learned on the sunny and stimulating day in Wales.

The reaction to my words in that room in Wales triggered that journey. I have been forever grateful for having been in that room and for having been given that opportunity to learn the things since then that I have really wanted and needed to learn.

The learning journey has been so steep and so intense that it sometimes takes my breath away. I hope that I can convey some of that experience and that intensity in this book in ways that let me share what I have learned.

There are two parts to this book.

A major portion of this book is about my personal learning journey and about how I personally came to believe what I now believe. A second major portion of this book is my attempt to share what I have actually learned on that journey with you in ways that might trigger your own learning processes.

I hope that both of those aspects of the book will be useful. I welcome your response and I invite you to share with me as well what you have learned and what you are learning.

Welcome aboard.

Chapter Two — All Saints And All Sinners — The Terrible Price Of Being "Them"

One of my very early and most seminal learning moments on this journey into the impacts of instinctive behavior on us as individuals came when I was reading about a horrible war criminal from World War II who had just been arrested in a foreign land years after the war was over.

The old man had been known to the local children in his new neighborhood as a warm and generous person who was clearly their friend.

In his war mode, he had tortured people and he had deliberately starved, abused, damaged, mutilated, and killed both women and children. In his Peace mode, he repaired toys and he cuddled the neighbor children's pets.

I wondered how that man could have concealed his evil side for all those years from all of those friends, neighbors, and local children — and then I realized, in a flash of disruptive, shocking, and very painful clarity, that he didn't need to hide the evil side in that setting because his evil side had not been activated in that neighborhood setting.

He did not conceal evil in that setting. He had not activated evil.

He was situationally who he appeared to be in that situation.

That truly was a very shocking moment for me. It was jarring, in fact. Jarring and frightening.

When I thought further about both sets of behaviors — that was also an extremely useful insight into human behavior and thought processes that had both negative and positive implications at multiple levels.

That insight into the situation-linked activation of his instincts pointed me to a path to the positive behaviors and the positive thought processes that we want people to have.

That insight also pointed a path to the evil and damaging sets of behaviors and thought processes that we desperately want to avoid.

That functional insight into the situation-based activation of evil behaviors somewhat perversely caused me to have a level of optimism at both a functional and operational level relative to the positive consequences that can result if we effectively activate our situational ability to be an "us."

It told me that even an extremely evil person might never be an evil person if the wrong set of situational instincts is never activated for that person.

It also told me that we need to very intentionally not set up situations where any of those negative instincts are activated.

Those truly are extremely powerful packages of instincts. That particular insight and that general observation and understanding of people's situational behavior and situation-linked values still gives me a sense of clear terror, pure horror, deep discomfort, and unsettling anxiety about the very real potential we have for truly evil behavior to be situationally triggered in people.

The simple fact that a person who functioned so obviously in one setting as a lovable "us" could then personally flip into "Them" thinking and could become an evil danger to other people based entirely on situational issues is, at best, a very sobering concept to contemplate.

When I thought about other similar value-altering behavior switches that I knew about, the major changes in values that happen all too often when people's riot instincts are activated came very clearly to mind.

People who are caught up as participants in riots do huge damage all over the world. Every major city police department has riot gear and riot training because the instincts for riot behavior are embedded in people everywhere. People in many settings do very ugly things to other people when those riot instincts are activated.

That reminds me of the behavior we see in domestic house dogs who sometimes have a chance to run in a pack with other dogs and who have their own personal pack instincts activated by being in a pack. I have seen that set of behaviors happen. The behavior changes in those dogs can be ugly, hard to believe, and hard to forget.

The prison guard story had very clear echoes of those kinds of behavior.

I had already begun my study of us and them sets of instinctive behaviors when I read about that particular prison camp guard. I knew already at that point that we have packages of instincts that shape our lives and I knew that our instincts to separate people into us and them had major impact on our group and individual thought processes and behaviors.

The book I was writing at that point in time was intended to help explain those sets of instincts and to point out their influence and their impact to people in what I hoped would be useful levels of detail. I knew that those instincts created some key and powerful patterns for our lives. I wanted everyone to understand the patterns so that we could at least understand them when they were relevant to our lives.

I knew that there were evil patterns of behavior, and I wanted us to understand those behaviors when they occurred.

What I hadn't realized, however, was how situationally powerful and how circumstantially relevant that both good and evil behavior can be and how situationally activated our basic good and evil value guidances and thought processes could be.

That particular man had done horrible things to people when he had his "Them" instincts activated. He mutilated "them." He deliberately and intentionally created pain, suffering, and death for "them."

But the same man nurtured "us." He was a kind protector for "us." He did things to make the lives of other people in his world better.

Both behaviors, I realized, felt right to him at a deeply instinctive level as he did each of them.

We Need To Be "Us" To One Another

We need, I decided in that moment of painful insight, to work very hard at being "us" to each other. That fact was painfully clear. I set a goal in that moment, to do what I could do to help people have a shared sense of "us."

I set that goal for my own interactions with the world at multiple levels because I realized in thinking about those sets of behaviors how terribly bad it can be for people when people see other people as them.

Our instinctive behaviors, I knew, could damage us. Our instincts can cause us to do evil and damaging things when we perceive someone to be a "Them." Our activated instincts can create evil behaviors and can cause people to feel no guilt in being evil.

I also realized at that moment with equally great clarity that our instincts can trigger both good and beneficial behaviors — and I realized that we very much need to have our instinctive behaviors help, support, and protect us in our various interactions and settings.

We will never, I knew, escape being influenced by our instincts. We have no way of being instinct free.

Therefore, logistically and strategically, I realized that we needed our instincts to be our ally — not our enemy.

I knew for a fact that we could go down either path and my goal at that point, became avoiding going down the damaging and destructive paths that lead to people perceiving other people to be "Them."

Anger, Lust, Greed, And Being "Us" Can All Be Situational

I had been on a search for instinctive behaviors in multiple settings when I read that newspaper story. I already knew how situational some of our instincts could be. Lust is very situational. Anger at having your child attacked is very situational. Greed, even, generally tends to be fairly situational. I knew that to be true. But I hadn't expected evil to be so situational. That surprised me. I had somehow expected evil to be a constant and consistent characteristic of evil people. That expectation was wrong.

That level of personal and individual consistency for evil behaviors and for evil thoughts is actually, I believe, true for some evil people. I believe it is also true for some mentally impaired people who have particular sets of mental issues. But it was also clear to me at that point that evil was actually a highly situational behavior for many other people. Those people could do very evil things when those instinctive thought processes were activated. Those same people could be kind in their thoughts and deeds when the situation they were in called for other sets of more positive instinct-triggered thoughts and behaviors.

That particular insight convinced me — at a very personal level — how important it is to be an "us" with other people. In any setting, the setting is more likely to be both safe and productive if the people in the setting situationally perceive other people in the setting to be "us." We are much less likely to damage people who we perceive to be "us." We are

capable of both sets of behaviors. We can both help people and we can damage people depending on what category we believe people are in. It was extremely important for me to understand that we are all influenced by our instincts in ways that can cause each of us to be saints under some circumstances, and that we all can be influenced by our instincts in ways that can cause us each to be sinners under other circumstances.

Dual Track Behaviors Can Happen With Some Frequency

Once I realized that set of differential factors to be true, I saw those dual track behavior patterns everywhere I looked. Those patterns are easy to find. I saw people act in ethical and caring ways in major portions of their own personal behaviors and then I saw those same people act in cruel, damaging, and even evil ways for other sets of their own equally personal sets of behaviors.

I had already done some serious reading on those issues and those behaviors before I read that story about the prison guard. I read every book I could find on racism and prejudice. I read books on riots. I learned about the intergroup behaviors and consequences that are triggered by most riots. I read books about intergroup cruelty. I read a wide range of magazines and newspapers that addressed various issues of intergroup tension and conflict. I also read very good books by E.O. Wilson, Robert Wright, Francis Crick, and Richard Dawkins on instinctive behavior patterns in humans. I looked at several related sociobiological thought pieces and essays. I even read and re-read the works of Charles Darwin.

Wilson, Dawkins, Crick, Wright, and Darwin are all elegant, clear, and persuasive writers. I found their insights and their clarity to be very useful. Those particular authors were not trying to solve the same intergroup problems that I was trying to solve and they weren't trying to create the same kinds of process-relevant action steps relative to

functional intergroup instinctive interaction issues that I was working on for my own thought process and my books, but each of those authors had some remarkable insights into highly relevant issues and I deeply value and appreciate their work. I learned a lot and I built very useful foundations for an overall context and a thought process from their teachings.

As Chapter Nine of this book describes in more detail, I had been personally doing some coaching and therapy with a Jungian psychoanalyst about that time, and he had pointed me to instinctive behavior as a key factor in creating so much consistency in both our individual and group behavior patterns. His insight was reinforced for me by the analysis and reading I did about our various sociobiological thought processes.

I also, at that point, skimmed through some writings from a small number of philosophers looking for useful references in philosophical theories to instinctive thinking and to both moral and immoral behavior patterns. The philosophies did make some generic references to instinctive behavior, but I did not find much in that reading that was useful to my quest and learning process about instinctive behaviors. References to human nature, I personally believe, lead us to our basic instincts much of the time, but that was not an insight trail that the philosophies I read were pursuing.

Some of the best information to help my early thinking came from the work of anthropologists who were studying the behaviors resulting from various animal instinct packages. It was very clear that the situational activation of instincts triggered clear patterns of behaviors for chimpanzees, wolves, and a number of other species who interact with each other in instinct patterned ways. Some of those patterns were so close to the patterns I saw for our own behaviors that I couldn't decide at times if the similarity was informative, amusing, or painful. Alpha behaviors in people, for example, look even more

primal after I read about Alpha behaviors in several other species. I now have bookshelves full of books on related topics and I have boxes full of newspaper clippings and magazine articles that contain reinforcing data points and relevant information about intergroup incidents and intergroup issues in various settings.

I also hungrily read both professional and public consumption psychology magazines to look for any articles or insights that might help me understand and create a context for those issues from a psychological perspective. Psychology journals written for psychology practitioners actually had a number of useful articles that I found to be reinforcing data points about the relevance of consistent patterns of behaviors. Again, these writers were not focused on intergroup issues, so specific insights that were directly applicable were not common.

Over the years, a few publications have been particularly useful sources of data. I particularly appreciate *The Economist*. Every issue of *The Economist* gives me grist for the thought process and for the proof points that support the theories and strategies that are outlined in my own books. *The Economist* also tends to actually name some of the relevant tribes when ethnic conflicts happen. They don't do that naming of tribes every time for every conflict, but they do it often enough to be very useful. They have gotten much better recently at adding that information about the actual names of the situation relevant ethnic groups involved to some of their conflict stories.

There Is A Lot Of Evil In The World

All of that reading convinced me that there is a lot of evil behavior in the world and that behavior patterns happen with reinforcing consistency. I could see from both direct research and reading that there is a lot of intergroup conflict, racism, prejudice, and discrimination in the world. The patterns of those behaviors are too consistent not to have

been impacted by our basic instincts for related issues. All of that work convinced me that there is very good reason to believe that our basic packages of instincts are both the source and the guiding energy for many of those behaviors.

In recent years, the Internet has become a gold mine of information about intergroup conflicts. Wikipedia, all by itself, has been a very good source of information about a number of the intergroup issues for some of the settings they describe. Wikipedia needs to be better and more consistent at reporting that information — and I hope that the publication of this trilogy of books will inspire people who know more about the specific intergroup issues and the specific conflicts that are happening in various settings to share that information with the relevant Wikipedia sites in ways that will make that particular reporting tool more robust and more complete on those issues.

I once had a vague plan to personally create a separate website that would list details and more direct information about the tribes and the ethnic groups involved in each of the conflicted settings and then I realized that Wikipedia already exists and could easily be used to perform that function if the people who knew those kinds of details about those conflicts would simply add those details or links to those details to the Wikipedia data base.

All Saints/All Sinners

It was clear to me fairly quickly back in the early 1990s that we have a number of instincts that cause us to do tribal things and to interact in both evil and beneficial ways with one another. That fact that we have instincts that are so situationally influenced makes us all a threat and it makes us all an asset — or a potential asset.

Both sets of positive and negative behaviors are around us every day. That has been obvious from the beginning of this research. As I travelled around the world, I saw people acting in loving and kind ways to one another in every single setting and I saw people doing

horrible, destructive, evil, and deliberately cruel things to one another in every single setting.

In what has often been very disconcerting ways, I have seen the same people doing both sets of behaviors — acting very differently depending on whether they perceived someone to be an "us" or perceived that person to be a "them." I saw people I liked and respected doing bad things to other people under the guidance of those instinctive behaviors and I saw those people not have any sense that the things they were doing to those people were actually bad.

We Suspend Ethics And Do Evil Things

Possibly the most dangerous and painful aspects of our thought processes — and one I believe we all need to understand clearly — is our ability to suspend ethics and to feel no guilt in damaging whoever we perceive to be a "them." Feeling no guilt is an important instinctive functionality. I saw those guilt free attitudes and guilt-free negative behaviors in setting after setting where people were perceived at instinct triggered levels to be a "Them."

It was very clear to me that our us/them instinct packages can feel "right" linking us to very different sets of behaviors, values, and beliefs, depending on their degree and direction of activation. We feel right in our "us" behaviors and we feel equally right in our "Them" behaviors.

People Can "Feel Right" Doing Damaging Things

It was often painful to me to see people I liked "feel right" when they were doing their "them" set of behaviors. It can be an ugly set of behaviors. As I studied those behaviors, and as I looked at our history as a nation, it was clear that we have gone down both paths as a nation — and it is clear that we have done real damage when we perceive people to be "Them." With our "them" instincts activated, we have been able to enslave them, damage

them, and deceive them with no guilt or remorse. It was clear that those kinds of behaviors and crippling ethical value deficiencies have historically happened to people when their "them" instincts were in play. The instincts that are situationally in play for each of us in each situation tend to define us and guide our values and our behaviors, and they guide us into very different packages of behaviors based on their activation.

Soldiers, Warriors, And Parents Trigger Different Behaviors

It was very useful to understand the functional impact and the strategic value of the fact that the instincts we trigger when we are warriors — or when we are in mobs — are clearly entirely different than the instincts that we trigger when we are an us in a domestic setting and when we nurture and cuddle our own children and both protect and support the people we love. I looked at the behavior of soldiers in multiple settings and I saw the same multiple and complex set of values and behaviors for each soldier — depending entirely on which set of instincts is situationally activated for each person. A soldier who is a fierce and even bloodthirsty foe in a war setting can be a gentle father and a quiet protector of their family safety when the soldiers "us" instincts are in gear. The values and the instincts of a war zone are clearly different than the instincts that are activated in a soldier's family nursery.

I also saw, when I looked at that particular set of issues, that most soldiers seem to be able to switch gear from the war zone instinct package to their Peace zone instinct package as they personally and situationally change zones. I also saw that some soldiers who have those instinct packages activated have a hard time shutting them off in a Peace zone. That mobility to shut those instinct packages off when the situation doesn't call for them can result in a whole series of dysfunctional behaviors. In some cases, compulsive behaviors that are situationally incorrect can create dysfunctional and sometimes damaging behaviors.

Our instincts do trigger our values and structure our thoughts in very consistent and predictable ways.

It is, I believe now, extremely important for each of us to have the personal humility, the personal self-awareness, and the direct and clear individual insight into our own personal thoughts and our own personal behaviors to be able to recognize as individuals that we each tend to be under the influence of and be guided by the instinct that is currently activated in our minds.

That is a very useful insight for each of us for self-guidance and it is even more useful for our personal self-awareness. Our brains are like computers with multiple programs — and the current functionality of our own mind and the current state of our own emotions depends very directly on the program or programs that are currently running in our own brains.

We Each Need To Be Personally Accountable

That insight does not at any level excuse any people for doing evil things. Evil is evil. Constant and consistent evil and purely situational evil are both horrible and unforgiveable thoughts and behaviors. Evil is not acceptable. I have come to believe as I have been working on those issues and on those books that we need to each be accountable at a personal level not to do evil things. We each need to live with personal accountability for all of our behaviors as a defining guide for who we each are. We each need to make the intellectual choice and we each need to make the moral choice at a personally accountable level to never allow our more negative instincts to cause us and allow us to do unethical and evil things to other people.

I believe in the power of our intellects — fully armed with the right knowledge — to steer us to ethical and enlightened behaviors. Our intellects, I strongly believe, need to anchor that process. We need our intellects to guide each of us to enlightened behavior and

we each need to make the deliberate and intentional personal choice to act in enlightened ways — even when unethical or evil ways may feel situationally right and may be emotionally seductive.

Functionally, we need to channel and utilize our best instincts and we need to use our best instincts very effectively and intentionally in the interest and for the benefit of each of us and all of us.

I have both optimism and the hope, after studying and observing those issues for two decades, that we can get the enlightened behaviors and the positive values that we want from people if we intentionally activate the right and more positive sets of instincts and then channel those activated positive instincts into our cultures and into the belief systems that we both want and need in order to live together in enlightened ways in these modern times.

It Can Be A Slippery Slope To Evil

At the same time, I do have a sense of real fear about our future because I realize that we can lose our enlightened behaviors and we can go down a very slippery slope to evil behaviors — sometimes very quickly — if the wrong set of instincts is triggered and if the wrong set of behaviors is activated.

I have seen that slippage happen in setting after setting. I have seen organizations, communities, and even major components of nations slip into us/them conflicted instincts, values, thought processes, and behaviors — and I have seen people turn on their neighbors, friends, and co-workers and do damage to other people with no remorse or regret.

The Holocaust Epitomized Evil — And Was Not A Pure Anomaly

Our us/them instincts can drive us to some truly horrific behaviors. When I started looking back in 1987 at how people treat "them," the Holocaust came quickly to mind as maybe the best-known example at that time of dehumanizing behaviors. I had known about the Holocaust my entire life. I knew how evil the Germans had been to the Jews in Nazi Germany. I had believed up to that point in my thinking that the Holocaust was an anomaly.

Then I looked at patterns of behaviors in multiple other settings. I concluded that the Holocaust very clearly exemplified our most evil and horrible us/them behaviors, but the Holocaust wasn't the clear and rare anomaly that I had hoped that it was.

I saw very similar and purely evil ethnic cleansing issues in multiple other settings and I saw ethnic-linked evil behaviors in a stunning array of settings. Ethnic cleansing happens in many places. The Hutu-Tutsi massacres were clearly triggered and enabled by those same basic packages of instincts as the Holocaust. The Sarajevo murders stemmed from that same package of instincts. The massacres we are seeing today in the Middle East have those sets of instincts at their core.

I made a very long list of very ugly intergroup occurrences that were currently happening in 1989 — not just a list of historical examples of us/them behaviors. It was a deep and truly ugly list at that point in time and it has gotten even longer and uglier since that time.

We have done a lot of evil in a lot of settings — and pure evil is happening today in places like Sri Lanka, Syria, Iraq, and the Congo. Local genocide is happening today as I write these pages in villages in Iraq and Syria. One tribe at war in Syria today has warplanes and as I was editing this chapter of this book, I read that those tribes are very intentionally using their war planes to bomb the other tribe's hospitals — deliberately killing both the

caregivers and the damaged civilians in those hospitals in a very intentional campaign of guilt-free destruction and purely evil terror.

The people who are machine-gunning and bombing the helpless patients in those hospitals clearly regard the other tribe as Them. Pick up your newspaper or scan the Internet on any day and look for current intergroup conflicts. You can find those kinds of conflicts somewhere every single day if you look on the Internet or in the news media for even a relatively short time with that search in mind.

Another group in Syria is entering villages and killing everyone in each village who is from a different religion or a different sect of their religion. The us/them delineation could not be more clear in those settings.

This behavior is not ancient history. Those are behaviors that are happening to real people and happening today. Both *Primal Pathways* and *The Art of Peace* talk at length about our intergroup instincts and about their very real and very negative impacts in so many settings today. When people lose their personal ethics and when people with those negative instincts activated have their values and morality levels collapse and degenerate to truly primal levels, then unethical, cruel, and evil behaviors happen in far too many places and people feel right doing things that are truly wrong.

I have developed a chilling sense about how deadly our tribal instincts could be and I have developed a chilling and deeply sobering sense of fear about how fragile our civilized behaviors can be as I have been working on these books. The research process that I have been on to look for evidences of that behavior in as many settings as possible has been both sobering and depressing. I have seen both clear current instances and clear historical instances of those horrific behaviors in every setting that I have visited and it was sadly

clear that those behaviors felt right to the people doing the horrible things to one another in each time frame and setting.

The Aborigines Were No Exception

I have now gone in person to three-dozen countries to do my research into those behaviors. I believe I will have gone to a couple more countries before this book is published. I have looked specifically at us/them instinctive behaviors in every single country I have visited, and I have found those behaviors to blossom and influence both behavior and thinking in very visible ways everywhere I looked.

Very early in my research, I had heard from some friends in the social services world that the Aborigines of Australia were the exception to those intergroup patterns of behavior. I even read some materials in the early 1990s that seemed to indicate that at least some of the Aborigines actually had no turf and had no tribal linkages or tribal wars. That piece of information about the Aborigines gave me a glimmer of hope that there might be another path that we can choose relative to those issues.

So I went to Australia and I went in person to an Aborigine village. That rumor about the Aborigines having no tribes and no turf was clearly very wrong. It was clearly a tribal village. I could see immediately that the rumor about not having tribes or turf had been entirely incorrect. In that village as an educational feature display, I saw a war dance done by that local tribe that was explicitly aimed as a direct threat against the tribe who lived on adjacent turf.

I also saw the weapons that had been used until very recently by that particular tribe in intergroup war to protect their tribal turf. I now have one of those Aborigine weapons in my own weapons collection. It is a well made, clearly damage-producing implement of war.

I had a picture that I took of that specific war dance in that Aborigine village hanging on my office wall in Minnesota for years next to a picture of the Peace Wall in Belfast. I have since seen similar war dances and similar weapons in other Aborigine settings. The rumors were wrong. There were no exceptions to the rule. I have seen tribal behavior and some level of intergroup conflict in every intergroup setting that I saw. Those particular instincts are obviously relevant in every setting. That was very sobering information.

The introduction to this book points out how deadly those instincts can be. Those packages of intergroup instincts exist everywhere and they can be activated in a negative way any time we have more than one set of people in any setting. If my books do nothing other than point out the impact of those instincts in language that helps people understand those instincts in ways that allow us to use that knowledge for both group and personal awareness and understanding, I will consider writing those books to have been a success and worth the years that I have spent writing them.

If people stop reading these books after reading this chapter, but understand now how important those instinctive behaviors are in our lives and how dangerous those instinctive intergroup behaviors and thought processes can be to us all, then I would suggest that concept and that reality would be a sufficiently useful thing to learn all by itself. You could stop reading at the end of this chapter and you will have learned the key points that we need to know and understand relative to intergroup behaviors.

Those instincts influence our values and they influence our behaviors in extremely important ways. I believe very strongly that we each need to understand how those instincts work, because they have such a huge impact on our behaviors and on our intergroup interactions at so many levels.

Let me recap the key points about our basic us/them instincts and describe their impact one more time.

We Divide The World Into Us And Them And We Act Accordingly

The basic patterns and the impact of those instincts on our thinking are basically the same in every country and in every setting. The consistency is unquestionable. We divide the world into "us" and "them". When someone is an "us", we are protective, nurturing, supportive, and forgiving. We tend to tell the truth to "us" and we celebrate when "us" succeeds.

When someone is a "them", by contrast, we are suspicious, distrustful, antagonistic, and we are very protective of our turf and our possessions relative to them. We feel anger easily toward them. We generally want them to fail. We celebrate their failures. I have seen multiple settings where we are very willing to do things to damage them and even willing to hurt them proactively in prospective revenge for possible damage we believe they will probably do to us in the future. We don't even need actual past sins to feel right punishing them. We are too often willing to punish and damage them now in anticipation of expected sins that we believe they will commit in the future.

We far too often suspend conscience and ethics relative to "Them." We enslave "Them," firebomb them, ethnically cleanse them, damage and discriminate against "Them" and we feel no guilt for all of the negative things we do to "Them." It can feel very right at an instinctive level to help an "us" and it can feel equally right to impede, hurt, or damage a "them."

Those are extremely damaging packages of behaviors. As I looked at those behaviors in country after country and setting after setting, it made me sad and more than a little

discouraged about the challenges we face to make those instincts less destructive in their impact.

Our Language Dehumanizes "Them"

There is an amazing consistency in the ways we suspend conscience and tend to dehumanize "Them." In many languages the word that is used by a group of people to define the tribe or the ethnic group we feel is our own "us" is a positive word that means the equivalent of "human being" or "the people." In those same settings, the word that is often used to define "them" in the language of the group means subhuman, inhuman, less then human, or even clearly animal. That language approach for the local "Them" was true in Japan and it was true for a number of our Native American tribes. It is true in Sri Lanka.

Those intergroup attitudes, perceptions, and behaviors and that level of intergroup thinking exist all over the planet. My travels and personal observations have reinforced those patterns in every setting. I have talked to people in each country about their local "us" and their local "them." The patterns are, again, very consistent from setting to setting. Everyone has a "them." Sometimes the local "them" is the gypsies. Sometimes it is the Albanians. In many cases, the "them" I heard people talk about is a local set of indigenous people who have been displaced by the majority group in that setting and relegated to the status of "them."

I have heard well spoken and very gentile Chileans in Santiago and in beautiful Vino Del Mar refer to their remaining Native American tribes people in language that was blatantly, clearly, and unconsciously dehumanizing. I have heard the same damaging and demeaning language about the local minority groups in Argentina, Brazil, and Mexico in this hemisphere, and in Uganda, Kenya, South Africa, and Saudi Arabia on the African continent.

The tribal people of Northern Japan and the Sami of Northern Norway are often labeled with some of the same insulting descriptive group names.

We Use Disparaging Group Names For "Them"

The people from Wales were not wrong in their claims that people in England sometimes speak of the Welsh in very disparaging terms. I have heard snide, insulting, and demeaning comments about the Welsh from a small, but clear number of English tribes people.

In our own country, we have pejorative and demeaning terms that are used by various groups against other groups. All groups have their negative labels and all groups have negative labels that are used against other groups.

In the book, *Art of Peace*, I strongly advise us to not use those specific terms against each other or about each other because those words have the power to insult, demean, degrade, and anger each of us in ways that make division between our groups more likely and mutual alignment and collective intergroup Peace more problematic and much less likely. Those negative descriptive group terms are even dysfunctional and intellectually damaging when we use them silently to ourselves or when we use them just with our own group behind closed doors — because those pejorative words do what they always do when they are used — they divide us and they trigger sets of instincts that we really do not want to trigger if we want America to prosper, thrive, and achieve intergroup Peace.

That was one of the points I learned in my years of observation and experimentation. Avoid pejorative labels because they tend to trigger pejorative paradigms and our pejorative paradigms create obvious internal and perceptual barriers to both intergroup trust and intergroup Peace.

I Could Have Stopped My Travel-Based Research Early

I probably could have ended the travel-based part of my research into those topics back in the early 1990s. I did not need to go in person to three-dozen countries to learn what I learned. The patterns that I saw everywhere were absolute and the data and fact base about intergroup interactions that I learned was overwhelming, obvious and equally clear in every setting. I continued my journeys for two decades, however, for a couple of reasons.

One reason to continue my travels was that I really did want to find places that had learned to deal with intergroup issues well. Some sites do better than others. Jamaica, for example, did a nice job of including a more inclusive set of people in their "us." They did that by using economic status rather than race to a large degree to identify who is "us."

I also saw that groups managed to work together using a broad range of approaches that extended from pure truces and ceasefires at one end of the continuum to total melding and assimilation at the other end. Creating alliances was one step on that continuum and forming confederation was another. For *The Art of Peace* book, I listed nine interaction options that I saw work in one place or another. I have included that list of intergroup interaction options in *The Art of Peace* strategy kit.

Because I looked at all of those countries, I saw approaches that were used to trigger intergroup conflict and I saw a number of approaches that were used in various settings to derail, prevent, or avoid intergroup conflict. I also saw various ways that people managed to defuse and alleviate active conflict and I saw a number of ways that governments and community leaders worked to keep situational conflicts from erupting into violence.

I saw things that were good, bad, and ugly relative to all of those issues — and I believe that I made the right decision to go to all of those places in just to compile that list.

I also traveled to all of those places so that when people challenge me relative to my assessment of how bad things are and my assessment of how people are behaving in multiple settings, my response to those people who doubt my conclusions can be — "I have been there. I saw people do those things. I talked to people in Moscow and Paris and Kenya who have been personally damaged."

I do feel now that I have looked at those issues in enough real world settings so that I now have a sufficient number of experiences and observations to be able to say to any doubters. Those are things that people really do. The behaviors I write about truly are universal behaviors. I can tell you from being in many of those settings that those intergroup behaviors do actually happen everywhere in those settings and I am not guessing or theorizing about those interactions. I have seen the Peace Wall in Belfast and the demarcation line in Johannesburg and they both affect people's lives in very real ways.

It is easier to make the points I make about intergroup interactions with a sense of credibility and internal comfort after literally going to dozens of countries in search of that learning and finding the points about intergroup issues that I have made in these books to be confirmed, affirmed, and reinforced in every setting.

Challenges Are Everywhere

The next five chapters of this book describe what I learned about those instinctive behaviors and their functional reality in several categories of settings around the world. Those next chapters of this book explain how the rest of the world is dealing with those packages of instincts in the context of a growing array of intergroup conflicts. As I noted earlier, I am including those chapters in this book because some people have told me with some vigor that they don't believe that the problems I am concerned about actually are as serious or as widespread as I tend to believe they are. A few fairly senior policy people have

expressed doubts. I believe that telling that set of stories clearly about all of those countries at war with themselves in various ways can help resolve and alleviate some of those doubts.

Chapters that follow those current status chapters deal with the nature of instincts and with the ways I have learned to use that knowledge about instinctive behaviors in my work life and in the community efforts that I have been part of. As I have noted earlier, I have worked with and chaired companies, task forces, coalitions, commissions, and various associations as part of my own learning process. The various ways I have used that information about our instinctive behavior patterns in those settings have given me a broad set of additional points about those issues that are described and presented in context for this book. It has been fascinating time of learning for me and I hope this book makes some of that learning useful to other people. I do have some deep concerns that I believe will only be alleviated if we all understand those issues more completely.

Wishful Thinking Will Not Solve The Problems

Not to be unkind, but wishful thinking and either willful or innocent ignorance about those sets of intergroup issues will not help us avoid tribalizing as a country. Rose-colored glasses about the rest of the world will only mislead us relative to the impact that the rest of the world will have on us here and will also mislead us relative to the impact that those same packages of intergroup instincts will have on the groups that make up the increasingly diverse fabric of our own country.

We really are a world that has major problems to resolve and we are in a nation that needs to do the right things well and soon to keep us from being just another multi-tribal nation at war with itself.

The behavior that I read about for the concentration camp guard who was situationally a good and caring man in his Peace setting who was also — equally

situationally — an evil, damaging, and destructive man in his prison camp settings reinforced my sense that we need to be very intentional and very strategic in not creating the wrong situational triggers for us all here. The wrong set of triggers clearly exists in the world we live in. We need to channel how each of those triggers are activated for "us" here.

To do that well, I believe we will be well served by understanding what impact those instincts are being on the rest of the world. My day in Wales was my first data point. It was followed by a deluge of data points — and I am sharing a few of them in the next chapters of this book.

Chapter Three — Chaos in the World Around Us

As I began to study the ethnic and tribal conflicts that were happening in the world around us, I was increasingly horrified at the levels of evil, disgusting, and horrible guilt-free behaviors that I saw in so many places and so many settings.

I was looking for evidence that our us/them instincts, our tribal instincts, and our turf-related instincts could cause us to do bad things to other people. What I saw — in both current events and in the bloody records of history — exceeded my worst expectations.

As I was writing early drafts of the book, I saw the Hutu/Tutsi massacres, the Sarajevo mass killings, and I saw intertribal bloodshed, rapes, mutilations, mass killings, and deliberately genocidal behaviors that were happening in a wide range of settings.

I was horrified to see kinds of barbaric and evil intergroup behaviors in so many places on our planet today and my horror was not relieved when I could see those same behaviors in so much of our history going back in time as far as history extended back in time.

We Are Not Evolving To Levels Of Modern Enlightenment

In my 1989 draft of the book, I predicted both the Sarajevo and the Sudanese conflicts, based on intergroup tensions and damaging intergroup behaviors that were evident in both settings at that point in time.

I actually started the whole writing process with a mild sense of optimism centered on the somewhat fuzzy idea that we certainly must all be getting more civilized in many ways because we are all becoming increasingly more modern in so many ways.

I confused modern with civilized and I confused science with enlightenment.

That optimism and that confusion faded quickly. I had to conclude very early in my research and analysis process that we are clearly not collectively evolving as people in some generic and all inclusive positive directions that will lead us inevitably and inexorably to more civilized and more ethical behaviors and to higher levels of intergroup understanding and intergroup Peace.

The situation that we face in a great many settings relative to intergroup conflict was actually, I quickly discovered, clearly getting worse.

Being "Modern" increased and improved our weaponry — but it did not increase or improve our wisdom.

The behavior that I saw in growing numbers of negative current intergroup encounters that were happening in multiple settings across the planet was deeply sobering to me on a good day, deeply depressing to me on a bad day, and frightening to me at a very core, fundamental and deep level every single day.

My File Boxes Overflowed

My file boxes of news articles from multiple sources about current intergroup conflicts filled and then overflowed. I looked in some detail into several of the current sets of conflicts and I could see people damaging people at an intergroup level in each and every conflicted setting.

What was particularly frightening and even jolting to me was to see that civilized people in multiple settings could deteriorate so very quickly from having good relationships, civilized interactions, and even friendships with people from other ethnic groups into killing and damaging those same neighbors and feeling no sense of guilt or remorse for the deaths.

I was both amazed and frightened by the fact that it was obvious that people could make that change in core values and foundational thought processes about other people so completely and could often make that change in an amazingly short period of time.

I saw those kinds of behaviors by people in current events at the time I began writing — and I found those behaviors embedded and interwoven into our history.

I have been a lifelong student of history. I love studying history. It was very easy to find and see those negative intergroup behavior patterns as major components of history once I learned to identify the patterns and then began to look for them in our historical records.

Nazi Germany Was My Initial Template

Nazi Germany was one of my initial historical templates for overall us/them behavior changes. I knew about the Nazis and their evil behaviors before I started that research.

I had believed, however, when I started the process, that Nazi Germany was a relatively unique and even isolated manifestation of us/them evil actions and horrible intergroup behaviors. I knew that Germany and the German people had gone through major changes in a very bad way.

Germany had been one of the worlds most civilized countries — highly educated, and historically rooted for generations in a tradition of at least moderate intergroup enlightenment that had prevailed for a relatively long period of time.

The country did have some negative and dysfunctional levels of both intergroup discrimination and intergroup prejudice before the Nazi regime, but it also had a significant "civilized" degree of functional intergroup acceptance.

Jews, for example, were a key part of the German economy and society prior to the Nazi era. Jews were not assimilated as a group and discrimination relative to Jews obviously existed, but Jews were accepted and tolerated as a group in ways that allowed Jews in Germany to flourish in the arts, education, science, and several areas of the economy.

Then Nazi ideology and Nazi laws turned the Jews in Germany into a very clear "Them" and the consequences of becoming Them in Nazi Germany were horrible. People were displaced, imprisoned, tortured, abused, and sent to evil-personified concentration camps where people were starved, very intentionally demeaned and degraded, and then actually gassed and burned in mass ovens simply for being Jews.

The Faces In The German Crowds Were Frightening

I read the history of that transition for the German people who were not Jews. It was frightening for me to learn how little effort the "decent people" of Germany had expended in that time to resist that evil. The previously semi-accepting and semi-inclusive German people did not rise up together in righteous and ethical indignation over that truly inhumane treatment of the German Jews by the Nazis.

The horrors that were inflicted on the Jews in the death camps of the Nazi regime almost defy description, and it was clear that the German people, as a people, did not take stands of principal and did not choose to become either an individual or a collective force for ethical behaviors or for moral responsibility.

What I read about the German public in those pre-war eras told me that they didn't even generate a sense of basic concern and a sense of shared humanity for the persecuted people who were Jewish. The sad truth clearly was that far too many people in Germany supported that particular us/them agenda and a wide array of us/them behaviors once those us/them instinctive triggers were activated.

The faces of the German people in the crowds listening to Hitler give his speeches are, I have to say, also frightening in their own way. I have seen several newsreels and some movie footage from that era. It is both sobering and chilling to look at crowd faces in those old German news films. The people of Germany in those crowds were clearly being mesmerized by Hitler and his message. The people in the military, police force, and death camps who were inflicting those horrors clearly felt no ethical challenges or constraints and they clearly experienced no moral or mental horrors for doing morally horrible, evil, and reprehensible things to other human beings.

The Japanese InterGroup Cruelties In That Same War Were Stunning

I thought that situation in Germany was unique when I started looking at those issues in 1987. Sadly, once I started looking at those kinds of issues, I saw similar behaviors in far too many settings.

The Japanese armies in that same war inflicted massive cruelty on several other ethnic groups who had the great misfortune to fail under their power. Horrible things were done by the Japanese forces. The Philippines, Korea, and China all had their own torture camps, organized sexual slavery, and food deprivation to the point of starvation and each country conquered by the Japanese had its own tribal mass murders that were done by the Japanese who had their own us/them instincts clearly in full gear — again, with no sense of guilt for truly inhumane behaviors. It was clear that when the soldiers in those armies perceived the people from other cultures, races, and ethnicities to be a "them," no level of cruelty was prevented by ethical concerns.

At the time I wrote the first draft of this book, a number of Korean women who had been forced into sexual slavery during the war were asking for an official apology for being so horribly mistreated and so personally abused for long periods of time by the Japanese.

Those women were unsuccessful at that point in getting that apology. It has taken a very long time for even the post-war Japanese to apologize for some of those self-evidently evil wartime intergroup behaviors. It was clear to me from looking at that history that when we have our us/them instincts fully activated in the most negative ways, those instincts skew our thinking and our values at truly frightening levels.

More currently, the Hutu-Tutsi situation was very much like the German situation in the fact that neighbors who had been Peaceful neighbors and friends of each other for long periods of time turned on each other over night — and many innocent people were tortured, mutilated, and killed by the same exact people who had been their friends days and weeks earlier.

That same sequence of events happened in Sarajevo as well. Neighbors killed neighbors who were from the other ethnic group and who lived in their area. We are seeing similar intergroup damage being done in multiple settings today. Currently, in the world we see around us now, we have groups of armored men in the Middle East who are simply, purely, and very openly committing local genocide at the village, tribal, and religious group level — with no sense of guilt on the part of the people who are committing those crimes for killing all of the people they are killing.

It was clear to me early in the research process that we can do really ugly and evil things to other people when our basic sets of negative intergroup instincts are triggered and it was also clear that people can move from Peaceful and accepting settings and values into evil behaviors and values in relatively short time frames and can act accordingly.

Those issues are not theoretical at any level. They are what people do to one another in the real world today.

I saw a number of settings in the Middle East, Africa, Eastern Europe, and Asia where local ethnic cleansing was either happening now or had happened in relatively recent history and the evil that I saw in many of those intergroup settings who were intentionally damaging other groups of people very clearly echoed and replicated the ethics and the moral standards that existed at Auschwitz and Treblinka.

I did write about The Sudan as being a dangerous multi-tribal setting that involved evil intergroup behaviors in a very early draft of my book back in 1989. I predicted back in that very early version of this book that the really damaging intergroup situation that was happening then in The Sudan was clearly headed for major intertribal war at some future point in time. The intergroup abuses and damages were obvious and visible even then. That prediction proved to be entirely accurate.

The war that has finally happened in The Sudan was even more bloody and conscience free than the conflict I predicted in 1989. Pure intergroup killings in that setting continue to happen today as I write this particular draft of this book.

It has been easy to see those kinds of divisions and behaviors in multiple settings. Kenya, The Congo, and Tibet have all been settings where people have been killed for purely ethnic reasons. Neighbors have been killing neighbors in multiple places, and groups of people were damaging other groups of people in very intentional ways and feeling both right and justified in doing the damage they were doing.

The Media And The Analysts Described The Situations — Not The Patterns

Our ability as human beings to go into those kinds of horrific value sets and evil intergroup behaviors when we have our most negative packages of intergroup instincts activated in a bad way horrified me.

I was also fascinated and personally unhappy about the fact that no one was writing about those sets of behaviors that were happening in any of those settings in the context of those events being predictable and consistent patterns of intergroup behavior. Both historians and journalists tended to look at each of those instances of conflict in each of those countries as being a separate situation and a separate set of circumstances — and the people who did cover those events for the news media tended tell the stories of those particular horrors as if they were each unique to those local settings and unique to those specific groups of peoples.

It was obvious to me fairly quickly that those behaviors were not situationally unique. It was also clear fairly quickly that those behaviors were clearly not purely circumstantial or truly incident based. Those local interethnic explosions of evil were clearly all the local manifestations of basic behavior patterns that are created by very distinct instincts that we all have and that we all share for our intergroup interactions.

The Situation Is Getting Worse — Not Better

As I looked for evidence points around the world to either mitigate or increase my concern level about those instinctive behaviors, I discovered that things were actually getting worse, rather than getting better, relative to intergroup issues in major areas of the world. I truly had not expected to see that those issues were getting worse. That information was very sobering.

I personally did actually have a vague level of optimism before that time that things were probably getting better at some level in the world relative to intergroup issues. I was optimistic that we had somehow collectively learned from our past negative behaviors and that some level of growing civilization would make those kinds of intergroup conflict and evil behaviors less likely to happen in the future. That optimism was unfounded and that

assumption was wrong. We have not reduced the risk of those conflicts and, in fact, it was

clear to me very quickly that we are actually on the cusp of a perfect storm of intergroup

conflict and chaos in multiple settings across the planet. It was obvious once I started

looking at those conflicts in a systematic way that the risk levels are growing rather than

shrinking.

We Are On The Cusp Of Chaos

It was clear that in a number of areas and in a number of ways, we are very truly on

The Cusp of Chaos relative to those issues. That sense of being on the cusp inspired the title

of this book.

My concerns on those issues are increasing. My personal sense at this point in time

after looking at what has been happening in a number of settings, is that those kinds of

intergroup issues will continue to grow if we don't understand what those issues are, why

they are being triggered, and how they very directly affect so many people in so many

settings.

I believed then and I believe now that we Americans need to understand what those

issues are in all of those other countries who are at war with themselves as well as

understanding our own issues for our own country and our own people. We need to prevent

intergroup Chaos here. I believe we need to see and understand the conflict that is

happening in all of those other countries so that we don't go down the same paths in our

own country.

Those Issues In Other Countries Can Spill Over To Us

I believed then — and I believe now — that we Americans needed to understand

those issues as they have played out in all of those other countries to keep them from

happening here. I also believe we need to understand those issues because it is clear that

some of those conflicts and some of those intergroup anger levels actually have the direct and very real potential to trigger some levels of negative spillover impact and damage here. I believed that when I wrote the first drafts of these books and I was confirmed in that belief later when the terrorists flew those airplanes into the World Trade Center and the Pentagon. That painful day was clearly a spillover impact of conflicts that were happening in other places in the world that ended up killing people here. I had that sense as I watched the television and saw those planes flying into the sides of those buildings that my prediction that we would be damaged have by the spillover from those conflicts had just happened — and I believed that those negative impacts are highly likely to happen in various other ways in the future.

I believe that to be true because people who hate will often try to do hateful things. Doing hateful things is part of the package of hate.

I knew that when people anywhere feel a collective animosity, direct anger, and focused hatred for the United States, then those groups will have a high likelihood of making efforts to have group members hurt us — and I know that the people who hurt us will feel very right in doing damage to us in any ways that damage might be done to someone they hate. We know what that behavior looks like. It happens daily. People who have those sets of instincts activated strap bombs to their own bodies and go to settings full of "them" to set off the bombs. Those horrible bombings actually happen in some place in the world daily. Some of the people who have that level of hatred embedded in themselves very clearly hate us now.

Once those angers are activated in any sets of people and once people feel motivated to do damage, then damage is probably going to be attempted. Those risks and those behavior patterns are both clear. We need to do what we can to keep them from doing

damage to us in the places we live. I knew that those risks to us from those sets of people existed when I wrote the first drafts of those books and I know with even more conviction that those risks exist today.

We need to understand how those kinds of destructive intergroup behaviors are triggered and we need to be as careful as we can to keep intergroup angers that are activated in other settings in the world from being embodied in people who hate us enough to reach into our population and cause very direct damage here.

Those Conflicts Are Predictable — When You Know The Triggers

I looked at intergroup conflict information from hundreds of countries in my total research process. I read extensively. I traveled in person to 37 countries. I talked directly to people from dozens more. I have file boxes full of interethnic conflict stories and data points alphabetized by the country where each conflict exists. When I started down that road to study those conflicts, I could immediately see intergroup conflicts everywhere I looked. I can still see intergroup conflicts everywhere I look. Multi-ethnic, multi-tribal, and multi-racial settings all tend to have intergroup stress and varying levels of intergroup conflict. It has been fairly easy to figure out that we have more than 200 current sets of intergroup conflicts happening in the world today and it has been fairly easy, as well, to figure out, as well, that the number of those conflicts is actually growing. The patterns are clear.

Those conflicts are not incidental and they are not uniquely circumstantial or situational. They follow patterns, and the actual conflicts, themselves, are, sadly, all too predictable and generally foreseeable when the combination of facts and circumstances in settings create trigger level situational realities that cause those negative packages of intergroup instinctive behaviors to be activated.

Process Analysis Is Key

It was obvious to me very early in the analytical process that there are some clear patterns of negative intergroup behavior that are driving those conflicts in each of the settings and that there are some clear situational trigger points that are creating the context for those instincts to be activated. I discovered that it is relatively easy to identify what the basic components of those patterns are once I began to look at the entire functional intergroup situation as being a process of instinctive intergroup behaviors and not as just a string of individual intergroup occurrences and unrelated intergroup incidents.

That was a useful insight to have. Once I started to look at those issues as being part of our overall intergroup interaction process, it became much easier to gather relevant data points about the process, itself.

It is very important — and extremely useful — to understand actual processes when processes exist and when those processes are functionally relevant.

I had, in my day job as a health care organization executive, become a Deming-influenced process improvement believer, practitioner, and advocate. I loved looking at my work problems and opportunities in the organizations I served from the perspective of specific and actual processes. I became a "continuous improvement" zealot. I loved the concept and the tool kit of continuous improvement thinking that was anchored in process analysis and in process design and redesign. We could, I learned, reduce hospital deaths significantly and reduce those deaths consistently when we clearly understood the specific processes that triggered each set of relevant deaths.

We actually reduced stroke deaths by 40 percent by making improvements in the care processes for stroke. We actually brought HIV deaths down to the lowest levels in the world by thinking in terms of process design and doing very intentional and well-designed process improvement approaches for our HIV patients.

Process improvement works. I know it works because I have used it in many ways and I have seen it work well in the world I live in. Process improvement is a science and a skill set and process improvement literally makes things better when it is done well. I have seen it have those results. I believe strongly in improving outcomes in a setting in any setting by understanding, defining, and improving the relevant processes that create the outcomes in that setting.

I used that approach to making outcomes better in my health care jobs and I then applied that same thinking and those same approaches to the basic issues and opportunities that are involved in intergroup conflict. I started looking for clear patterns of intergroup behavior and I started looking for functional and generational causes of those behaviors.

Separatists, Satellites, Colonialists, Immigrants, Racists, And True Believers All Trigger Intergroup Instincts

As part of that data gathering analysis for intergroup issues and process improvement thinking, about intergroup conflict, I have spent time searching out some of the basic factors that have triggered all of the intergroup conflicts that I could see at that point in time. I knew that instincts were involved in creating those behavior patterns — so I did the work outlined in this book to figure out how some key instincts — like turf instincts and tribal instincts — were relevant to those patterns. I also looked for context, to get a better sense of what context created the opportunity for those instincts to be relevant.

To get a better sense of context, I grouped the conflicts I could find into six basic categories of intergroup conflicts. The conflicts in each of the six categories have enough in common with one another to be, I believe, better understood and better addressed in the context of their relevant groupings. I found that context grouping useful both for process related prevention strategies and for process related interaction strategies.

The six context groupings of intergroup conflicts that I saw in various countries and settings when I started doing that grouping process were; (1) existing separatists, (2) freed satellites, (3) newly independent colonies, (4) major recipients of inter-ethnic immigration, (5) pure intergroup racism and direct ethnic discrimination, and (6) conflicts exacerbated by religious beliefs.

The nearly 200 conflicted settings and situations that I discovered tended to fit nicely into that set of intergroup negative behavior triggers — with each context creating the situation for the full packages of our intergroup instincts that are activated in each setting. There is a section of this book describing each of those six context categories.

Some settings where conflict was underway were actually affected by more than one of those context factors — but it made sense from a process analysis and process improvement perspective to understand how the relevant context triggers affected each actual conflict.

I looked at all of the conflicts that I could see in the context of those six trigger categories to see what had activated the negative intergroup behaviors that were happening in each setting and to predict what future intergroup behaviors and Peace strategies might be for each of those settings. My goal was to figure out process-linked approaches that can either help to prevent future conflicts or to help resolve the areas of conflict that exist now.

I looked at the conflicts and intergroup angers, intergroup stress points, and negative intergroup behaviors that were triggered by each of the six conflict categories. I also looked at our instinctive behaviors — our turf instincts, tribal instincts, survival instincts, and team instincts — to see how each of those packages of instincts was relevant to each set of context-category conflicts.

It was significantly easier to figure out why each conflict was happening when I

understood the basic set of historical pattern points had set up the context for each conflict.

Chapter Four — Separatists Were The First Intergroup Conflict Category That I Studied

As I began looking at the various kinds of Intergroup conflicts that exist in various countries, the easiest category of groups in conflicted status for me to see were the groups who echoed what I had seen on that sunny day in Wales — countries where at least one subset of the national population had its own sense of group identity and its own sense of group turf and also wanted some level of group autonomy.

I could see fairly easily that there were a number of countries where one or more groups of people wanted to spin off and form their own independent country.

Some of those groups who wanted independent status have had that set of separatist interests and aspirations literally for centuries.

I didn't need to look far from Wales to find other groups with similar separatist aspirations. In close proximity — within Great Britain — I learned that both Northern Ireland and Scotland had people with a separate group identity who wanted more autonomy for their own group.

I talked at that point to people from Scotland who told me they wanted some level of independence from England. I talked to people in Northern Ireland who saw England to be a mortal enemy to their people and who wanted very much to be free of British rule.

Separatist groups on the British Isles were easy to find — and they each had very similar feelings and goals relative to the future status of their groups.

It Was Easy To Find Separatist Groups

It also wasn't hard to look beyond the British Isles to see a number of other countries who had similar internal separatist movements and pressures. Again, the patterns were easy to see once I learned what the patterns were.

In each of the separatist settings that I found, I could see that there was an overall multi-ethnic or multi-tribal nation that is currently basically controlled by one majority tribal group and I could see that there was embedded in that nation at least one smaller ethnic group — generally with a different historical tribal language — that would like to have more autonomy as a group.

When I looked at the countries with separatist issues, it was obvious that the people in the smaller ethnic groups that were embedded in each of those larger countries very much wanted to separate their group into a separate nation that would run its own government. It was equally obvious to me in each setting that the national leaders of the overall country that those smaller groups are part of today clearly intend to keep their countries intact and it was clear that those national leaders have basically no interest in ever allowing that separation by the smaller group to happen.

The larger ethnic groups that run each of those countries had had a long history of prevailing over their separatist populations.

The Basque, for example, have been unsuccessful separatists in a couple of countries for a number of centuries. The Basque in each setting want to have their own country and their own turf.

Basque separatists periodically set off bombs and kill people from the other group to argue in favor of their separation.

The Catalonians and the government of Spain have very similar sets of local autonomy aspirations, desires, and issues. When I spent time in Barcelona, many of the

people I talked to there made it very clear — with some passion — that they are not Spanish.

Then when I talked to leaders in Spain, they were equally clear that they believe Barcelona is and always will be a part of Spain and those leaders speak with some distain of the people who want to split part about Spain away from Spain.

The instinctive Alpha turf protection issues that I have seen now in many settings — where Alpha leaders in any setting or situation almost always have a very hard time giving up any of their turf — are clearly activated for national leaders in Spain.

Key Spanish leaders have explicitly and firmly rejected Barcelonan independence. Those national Spanish leaders comfortably ignore and reject the fact and idea that many of the people of Barcelona do want to be "set free."

Those issues are actually currently growing in intensity. Some leading separatists in Barcelona want to hold local elections to vote on becoming an independent country. As I am writing this chapter, the Spanish leaders have rejected that process and have challenged the legality of those votes.

As I looked at separatist movements in several countries, it was clear to me in each of those settings that the national leaders very consistently want to retain their national boundaries and complete national turf and that the separatist groups in each setting want the borders of the country to reflect the areas that would give tribal control of what they perceive to be historically inherent tribal turf to their own tribal group.

The Kurds Epitomize Autonomy Frustration

The turf issues and basic tribal identity and autonomy issues tend to blend together for both sets of people in each of those settings. There are long-standing ethnic minorities in

each country who want to be free and there are majority groups in each country who do not want any part of their country's turf lost to anyone in any way.

In that vein, The Kurds may be the clearest example of that kind of ethnic conflict in the world.

I had no basic awareness of the Kurdish issues in any setting when I started doing my specific research into intergroup conflicts and separatist movements. The Kurds, however, were very easy to see once I started looking for internal groups who wanted autonomy in any nation.

There are large numbers of Kurds in a couple of major countries who very much want some level of local Kurdish autonomy in each setting.

The primary majority ethnic group that rules each of those countries and the Alpha leaders from the local majority group who actually run the government of each of those countries have been equally determined for centuries not to allow the Kurds to spin any part of their territory off into the status of a separate Kurdish nation.

Us/them instincts and turf instincts are fully activated by all parties in each of those settings. Governments in Turkey, Iraq, Pakistan, Syria, and Iran have all intentionally taken very clear and explicit anti-Kurdish steps — including periodically banning the Kurdish language and forbidding assemblies of people who want to meet to discuss Kurdish separatist agendas.

In very basic instinct-guided "us/them" behaviors, the majority tribes in each of those countries have often tried very directly in various ways to make the Kurdish culture, itself, disappear.

Turkish Pilots Bombed A Kurd Village

One of the newspaper headlines I read when I was in Istanbul celebrated the fact that the Turkish Air Force had just done a bombing raid against a Kurdish village the day before. The Air Force had bombed that village on the grounds that the village might have had separatist leaders hiding in it on the day of the raid.

Knowing how our us/them instincts dehumanize other groups of people, I was not surprised to read in that local Istanbul newspaper that the Turkish Air Force had been willing to drop bombs on Kurdish villages full of women and children just for a chance to kill a visiting separatist leader.

I believe to my core, however, that the same Turkish Air Force pilots who dropped those bombs on those villages that day would not have dropped those same bombs on a village that was occupied only by Turkish women and Turkish children in the hopes of killing a strong Kurd leader who might be visiting in that setting on that day.

Those Turkish pilots would have believed they were committing a crime against humanity by bombing their own people on the potential choice of killing a key visiting Kurd. The Turkish pilots, however, considered the deaths of the Kurdish civilians in the Kurdish villages to be unfortunate but entirely justified "collateral damage" because all of the Kurds in those settings were perceived by the pilots to be a "Them."

We obviously treat us and them "collateral damage" with very different ethical standards. Military behavior across the planet echoes those ethics. The Turkish Air Force bombed the village full of Kurds with no guilt, but I believe that those very same pilots would literally have refused an order from their leaders to drop those same bombs on villages that were inhabited only by Turks.

That is a set of beliefs, behaviors, thought processes, and values that we often see in war settings.

We Firebombed Dresden And Tokyo

We Americans dropped atomic bombs on Japanese cities and we Americans firebombed both Japanese and German cities in World War II. We dropped a stunning hellfire of bombs on the women and children of Dresden, Germany, for example, and we saluted and celebrated the people who dropped those bombs.

We could drop those horrible bombs on those entire cities with no guilt at that point in our history because Germany was a "Them" to us at that moment in time. So were the Japanese. Dresden and Hiroshima are both out of the "Them" category for us today.

Dresden and Hiroshima are both now "us" cities. So I personally believe that members of our military today also would not obey an order to kill mass groups of people with walls of hellfire in either of those Japanese or German cities today.

I have been in Hiroshima and I visited ground zero for that bomb. It is hard to imagine how much damage we were willing to do when we considered the people on the ground in that site to be a Them.

In Istanbul, I saw that the Turkish Air Force dropped their own bombs on the women and the children who lived in that village and the newspaper articles celebrated the possibility that they might have killed a Kurd separatist leader in the process.

Separatists Are Often Labeled "Terrorists"

The Turkish authorities and the local news media made reference to the targeted Kurdish leader as a terrorist and not as a separatist. That specific language choice and that very negative label is used in many separatist settings to describe the people who want to separate.

"Terrorists" is a term that clearly and easily invokes us/them instinctive reactions in all of us. I saw that language used consistently for the separatist groups in several of the countries I looked at.

The separatist groups in every country tend to be defined by themselves to themselves as being patriots and heroes of some kind. The separatist groups are an "us" to their fellow tribe members. Those same separatist groups are considered by the ethnic majority group leaders in each country to be a special, focused evil, and damaging category of "them."

Their group and individual actions as separatists that happen in each country in pursuit of independence tend to be defined as acts of terrorism rather than as acts of group patriotism and tribal heroism by whoever runs each country.

To be fair, that label as terrorists has been earned in a number of the separatist settings by the fact that some of the more avid separatists do, in fact, set off bombs, start fires, and even poison people in some settings when they are trying to achieve their separatist goals.

Both sides, in those settings, have people whose us/them instincts are activated to the level where they feel the other party is a "Them" and where they depersonalize "Them" to the point of feeling no guilt in doing damage to "Them."

Separatist Groups Want Autonomy And Turf

I saw in my direct research into separatist group situations in various countries that the separatists in multiple settings actually can end up being oppressed and suppressed by the majority tribe or the majority ethnic group in their nation.

It was clear that there were often very clear intentions to defeat, imprison, and even kill the separatists on the part of the people whose tribe or ethnic group is in power in each of those settings.

Both parties in those settings can act in very guilt free and even evil ways when the full set of us/them instincts is activated in each group of people.

Many Multi-Tribal Nations Have Separatist Groups

There actually are a significant number of those kinds of separatist groups in various countries.

What I saw when I began studying that particular issue was that there are separatist groups in Mexico, Sri Lanka, India, China, Russia, Indonesia, the Congo, Syria, Nigeria, and just about every truly multi-tribal nation.

The minority separatist tribes in each area want autonomy and they want freedom. Each separatist group wants to spin off and control their tribal piece of group turf.

That ability to become an independent tribal nation almost never happens. The likelihood of the Mohawk Indians being allowed to secede from Canada is extremely low. The Tamilese with intense separatist ambitions have died by the thousands for years — and their likelihood of achieving Tamilese autonomy is currently at a low point.

Northern Ireland has gone through those cycles a dozen times — and until the separatist agenda for the people who have those aspirations is somehow satisfied, the cycle is highly likely to continue and begin again when the energy levels build to critical mass and an inflammatory incident of some kind occurs.

That is the exact pattern and most common outcome that exists in most places where those kinds of separatist groups exist. The Kurds will never give up on their desire to achieve autonomy until they achieve autonomy.

What I could see when I looked at each of those situations was that no governments in power in any setting ever voluntarily allow pieces of their current turf to become independent and autonomous pieces — even when the people who occupy that specific subset of their turf clearly want their group freedom and even when the people who want to be free in each setting can generally make substantive historic claims for wanting to be autonomous and free.

Government Leaders Everywhere Instinctively Want To Keep All Turf Intact

I had not fully appreciated how attached we are to our national boundaries in their exact current form before I began doing the work of looking at separatist movements in countries. Boundaries for nations, I learned, generate very high levels of energy at a very instinct-laden level.

We place so much instinctive power as nations into our sense of protecting the exact current territory border definition and the explicit current national boundaries that exist today that nations will often go to great lengths to keep separatists or any one else from spinning off any piece of what government leaders in any setting perceive to be "our" national turf.

International Law Is Heavily Skewed To Protect Current Boundaries

International law is skewed heavily in favor of keeping all existing national boundaries intact — whatever those boundaries may be. People talk with great conviction about ensuring and protecting the "sanctity" of current national boundaries as though those

boundaries have some underlying spiritual justification, sacred foundation, and both moral and ethical underpinnings.

The news media generally writes about the current boundaries of nations as though those boundaries have inherent and even sacramental legitimacy and as though each current boundary needs and deserves to be protected and enforced at any cost as an obvious moral obligation with full international legitimacy and support.

Our turf instincts have clearly been extended to legitimize defense and maintenance of whatever current boundaries have come into being.

Pundits scoff at possible boundary changes as being "sectarian solutions" to problems and the context used for that term by the people who use it generally implies that "sectarian" is a bad thing to be. I have heard both journalists and senior policy makers refer to "sectarian issues" in terms of contempt — sounding like they were speaking of clearly reprehensible motivations if sectarian motive are involved.

Sectarian can actually be a useful, practical, measurable, and functional thing to be — but the label is usually used in pejorative ways and sectarian thinking isn't looked at as part of the solution strategy for ending local conflict in most settings.

Some National Boundaries Made More Sense

To be fair, there was a time for much of the world when the national boundaries that were in place in most settings actually made more sense. The boundary of Sweden made sense because it defined the area where Swedes lived and where Swedes governed Swedes. The boundary of France similarly defined the homeland of the French. Those boundaries felt right to people at multiple levels.

But the boundary that exists today for the nation called Kenya is not a natural and normal national boundary for any group of people. There is no Kenyan people. There are only an array of local ethnic groups and entirely separate tribes that have been forced to co-exist inside the artificial boundary that was created by the end of colonialism for that piece of ethnically complex shared turf. There is no logical Kenyan boundary, so using international forces to protect a current Kenyan boundary actually makes much less sense than local people protecting the boundary of Sweden or Japan or Austria.

Bangladesh Managed To Become Autonomous

Unfortunately, we apply the same set of international legitimacy and multi-national support to the boundary of Kenya that we apply to the borders of Sweden. What I learned in looking at those separatist issues was that all countries in all settings tend to support keeping all current boundaries in place, no matter how non-sensical those current boundaries and national definitions may be.

There are very few exceptions to that process.

There have been some exceptions to that rule. Bangladesh was an exception. Separatists in Bangladesh did achieve autonomy. One of the very few full and successful spinoffs of a separatist group in a nation who did manage to turn a piece of tribal turf into a separate autonomous ethnic nation was Bangladesh.

That spinoff for that tribe from Pakistan into becoming a separate Bangladesh nation only happened in that setting because the Bengal tribe who wanted autonomy from Pakistan was literally separated by many miles and by the physical turf of another country from the other ethnic groups in Pakistan who were, in the belief model of the Bengalis, oppressing the Bengal tribe.

Even with a thousand miles of turf separation and with obvious logistical reasons for the separation to happen, that effort to give the Bengal tribe local autonomy was extremely painful.

More than 1 million people died in the very clearly intertribal war that was needed to break up that country. Bangladesh achieved autonomy from Pakistan in the end, but achieved that autonomy at a great cost in lives.

And even though it was clear at multiple logistic and operational levels that Pakistan should not be ruling over that far distant Bengali turf, international law supported Pakistan in its efforts to maintain that control.

In most purely local separatist settings, however, the usual result is that the majority tribe in each country prevails — and the local majority tribe prevails with the clear and explicit support from all of the other multi-ethnic countries in the world whose leaders very much do not want to encourage ethnic independence of any kind inside of their own national borders.

National Leaders From Other Countries Support Current Boundaries

That unanimous level of support for current boundaries by national leaders surprised me when I first observed it and then it made sense for multiple reasons.

National leaders from other countries, I could see, are almost always unanimous in support of government efforts to suppress ethnic autonomy movements in any other countries because those leaders do not want to encourage any separatist activities in their own countries.

Most nations tend to support "the full sanctity of national borders" in large part because the current leaders in most nations do not want their own borders internally challenged.

That means that when separatist leaders in any setting do achieve some level of local control by rebellion or force of arms, the other countries of the world tend not to accept the new nations as nations. It can be very difficult for a portion of a country to secede and be accepted as a fellow nation by the other nations in the world.

Separatists And Government Leaders Both Use Force

I could also see that both sides resort too often to violence in ___ troubled intergroup settings where some people want their own turf.

In too many of those multi-ethnic settings, the people who are separatists feel justified in bombing and damaging whoever they perceive to be oppressing their group and stealing their group turf. The Tamil Tigers want to be independent so badly that they have been willing to both die and kill for that cause… and they have been armed and dangerous for years in pursuing those interests.

The Tigers are periodically defeated by the larger local tribe — and those defeats obviously never actually end the issue. The separatists just postpone fighting and delay active contention and confrontation to a later point in time when they have regained enough strength to reopen the issues.

Having Separate Languages Enhances Separatist Thinking

As I looked in the context of my process improvement data gathering efforts for patterns, common circumstances, or relevant shared factors or situations that created and sustained those kinds of intergroup conflicts, it was also clear to me very quickly that

having a separate tribal language always adds to the sense of tribal separation and tribal division inside a country.

Multi-lingual countries, I could see, tend to have internal separatist energies and internal stress points that last in those settings as long as the multi-lingual reality exists for that setting.

Even in Belgium — where each of the two major tribal language groups already has significant levels of political control over their own most relevant geography — I could see when I started to look at the basic intergroup issues there that was continued and significant animosity between the two language groups that functioned in that country at a very primal and instinctive level.

There are people in both ethnic groups in that country today who want to split Belgium into two countries based on their group languages. When I talked to people in Belgium about their perceived need and desire to be separate entities, the animosity levels that exist between the groups for some of the people who live there were painfully clear.

Again — looking entirely from the outside — it seems hard to imagine how either part of Belgium would benefit in any significant way from splitting off into a separate state. But the people who want that split to happen based entirely and explicitly on local language use have deep instinctive energies pushing in that direction and I could see that those instinctive energies were affecting people's thought processes and emotions in Belgium in very clear and obvious ways.

A good friend of mine has been a fairly senior negotiator who had been working to keep that country together. His frustration levels have been significant and his patience has been extreme. The separatists there very much want to separate — and that goal to be

divided into tribal turf feels very right to each separatist in that setting at a very instinctive level.

All Of The Major Multi-Ethnic Countries Have Separatist Movements

All of the major multi-ethnic countries that have significant internal groups with a sense of their own identity, their own history, and their own sense of group destiny trigger those kinds of separatist behaviors. Russia has literally dozens of groups that would like more autonomy. India has dozens as well. China has several.

Indonesia and Sri Lanka have groups with so much separatist energy that they have their own tribal militias and those groups and their captive armies present the national government with fully armored and semi-autonomous regions now. Those issues are described in more detail later in this book.

Scotland And Barcelona

It has been fascinating to watch the separatist energies play out and manifest themselves in the old separatist settings. Because we are living in a world where the collapse of colonial powers and the end of the Soviet Union created many new countries with major internal separatist activities, some of the older separatist groups are being re-energized. That is happening in both Scotland and Barcelona. The Scots actually just held a national referendum to decide whether or not to secede from the United Kingdom.

Similar autonomy referendums have been conducted in two of the provinces of The Ukraine and in two provinces of Georgia. In those cases, the provinces that held elections to determine whether they wanted to leave their current country were areas occupied by people whose primary language was Russian rather than Georgian or Ukrainian.

Those kinds of elections are a new development — and they create another set of strategies for separatist groups to use in various settings.

In Barcelona, the current separatist groups are trying to hold a referendum to vote on whether Barcelona should become a separate country. The elected head of the current provincial government in Barcelona favors that agenda and is trying to set up that election. The elected heads of the central government in Spain are very clearly opposed to having Barcelona leave Spain or to even to hold a local vote on the possibility.

During the Scottish independence vote, the head of the Spanish government made an attempt to influence that vote against separation and he announced that an independent Scotland might not be admitted into the European Union.

At that same time, a number of people in Barcelona were publically flying Scottish flags in symbolic sympathy for that separatist referendum effort in Scotland.

The Scottish vote ended up with a clear, but not overwhelming, majority of Scots deciding not to separate. The polls had briefly showed a majority of Scots in favor of separation, but the final vote in Scotland had almost a 9 percent majority for not separating.

The British government won the vote against full autonomy for Scotland by promising the Scottish people partial autonomy — so the Scots who want to be self-governing have achieved at least part of their objective.

Autonomy Elections Are A New Development

One fascinating thing about that vote in Scotland is that having those kinds of elections to determine local autonomy is another very recent set of developments. People have not been allowed in any settings until fairly recently to hold votes on those issues.

Those elections have not happened because the central governments that control those countries have not wanted to live with the outcomes of those votes.

In looking at all of the factors that are affecting intergroup interactions in the world today, having actual votes that give local people some voice in their governance and in the relative autonomy of their tribal group is a new approach for the separatist strategies. Scotland had not been able to vote on that issue for hundreds of years. That vote finally did happen and the people of Scotland were allowed to collectively determine their tribal fate. They decided not to separate.

The recent local autonomy votes in countries adjacent to Russia actually had different outcomes. Local votes in Georgia and in The Ukraine have been held that made it clear that local separatists who were Russian-speaking people in those settings wanted to leave both of those countries and move their piece of those countries back to a country led by their original Russian ethnic group.

I describe those efforts more fully in the chapter of this book that deals with the collapse of the Soviet Union. It has been fascinating to see all of the tribal behaviors play out in those settings.

Other countries around the world who have strong internal separatist movements may want to set up similar processes that will create more local autonomy. Those kinds of votes could create local nations with more tribal alignment and less intertribal conflict — but they are not likely to happen spontaneously in any setting. We would need both the United Nations and a number of other powerful nations to support that process and to structure that process well in order to make it a success.

This book describes those sets of issues in a later chapter.

Separatists Everywhere Echo One Another

My experiences in Wales started me down a fascinating learning process. I began to understand some basic sets of intergroup situations and intergroup behavior patterns by focusing on the nations that had internal separatist movements and learning about their behaviors, thought process, and history.

Once I learned to recognize a set of basic patterns that stem from all of those very basic and consistent intergroup instinctive behaviors, I found the learning curve about those situations and settings to be both clear and consistent.

Each Separatist Group Has Its Own Identity And Destiny

It was clear to me fairly quickly that the separatists I talked to in every setting sounded very much like the separatists I heard in every other setting. The intergroup issues that I saw in each setting tended to be echoes of each other in each setting.

Each group who wants to separate has its own clear sense of identity and its own sense of group destiny — and each has its own mission as a group that is built on that identity and on their sense of collective mission as a people.

The future of all of those separatist agendas in all of those settings is unclear. Many will probably succeed. There is a growing sense on the part of people who think about national issues that there might be some legitimacy and even value to allowing separatist groups in a number of settings to actually separate… so the future in that regard may turn out to be significantly different than the past.

People who used to find that thought process of allowing selective local autonomy to be pure policy heresy and almost sinful thinking are beginning to see that could be some legitimacy and significant potential benefit from creating smaller nations in some settings that make more sense from a tribal or ethnic perspective.

We Need Solutions That Work For The New Multi-Ethnic Nations

That energy isn't being triggered as much by the traditional and long-standing separatist groups like the Barcelonans or the Basque as it is by the horrific intertribal messes that are happening in so many of the newly formed multi-ethnic countries that used to be either colonies or satellite nations and now have independence and their own sets of internal issues.

The solutions that will be needed for some of the multi-ethnic former colonies may have spillover impact that could benefit Barcelona, the Basque, and even the Kurds.

The Kurds are having their own renaissance of growing autonomy in general settings based on growing conflicts between Shiite and Sunni tribes in their geography. The battles between the other tribes in several settings have given the Kurds in Iraq and Syria and even Turkey a chance to increase their own local turf control.

The Kurds in those settings need to walk a tightrope between increasing their tribal turf control and antagonizing or threatening the leaders of the other countries with large Kurdish populations.

The end game for the Kurds for all of that ethnic churn in all of those settings could well be favorable to the Kurds in several settings.

All of those issues are relevant to the former colonial countries and to the former satellite countries who have major interethnic conflict issues to resolve.

Freed Colonies And Freed Satellites Need Pathways To Internal Peace

As I learned about those sets of issues in the old separatist settings, I could see that there were even bigger sets of major intergroup issues — including whole new sets of separatist initiatives — in almost all of the new multi-ethnic national settings that have

been created by the end of colonialism and the collapse of the Soviet Union. Most of the traditional separatists in most of the long-standing national separatist settings have failed — suppressed by the country they are embedded in — but it was increasingly clear to me that the whole issue of intergroup interactions was becoming a huge issue in a growing array of settings.

I started my study of intergroup issues, problems, and challenges at a time when the intergroup issues, problems, and challenges were increasing at exponential rates.

There has never been a time when those issues were more appropriate to study. We live in changing historical times — and we are moving from a world where nations did battle with other nations to a new world where nations across the planet are at war with themselves.

Civil wars are everywhere. There are more than 200 current ethnic conflicts happening in the world today — and more than 90 percent of them are happening inside the borders of nations — creating civil wars in multiple settings.

The Ukraine, Sri Lanka, and Syria all have tribes at war with other tribes and committing all of the sins that are committed when our worst sets of tribal instincts are activated in the worst ways.

I started my learning process at a perfect time because the field of study in my direct focus was exploding.

Chapter Five — The Newly Independent Former Soviet Satellites All Triggered Damaging Intergroup Issues

The timing was actually perfect. I began my direct learning process about countries with internal intergroup conflicts at the same time that the Soviet Union was dissolving and creating almost two-dozen newly independent countries that each had their own major internal intergroup issues and challenges.

The collapse of the Soviet Union gave new independent status to both the former Soviet satellite nations and to more than a dozen former captive countries.

It was clear to me fairly quickly that each of those newly independent countries had its own set of internal intergroup issues and some of those issues were so intense that a couple of the new countries did not survive and countries needed to be broken into their tribal pieces.

The macro forces of history in the early years of my study into intergroup issues gave me great fodder for my research and a rich array of settings to learn from relative to issues of intergroup division and conflict.

It was fascinating to look at those issues at a highly relevant time when a whole new river of intergroup stress points and negative intergroup interactions was being triggered by the ending of the Soviet Union. Intergroup instincts and behaviors were triggered in very negative and obvious ways in many places as the Soviet Union dissolved.

Some of those negative internal intergroup behaviors were so intense that they caused a couple of the newly independent nations to collapse as nations and to break into separate new national entities along ethnic and tribal lines.

That was a great chance to both test theories and build theories about the impacts of our basic intergroup instincts on functioning intergroup interaction.

The dissolution process for the Soviet Union freed seven former satellite countries and it liberated 15 former captive countries.

I had no clue about the ethnic diversity that existed in those settings until I started looking at the Soviet Union post collapse issues. I learned quickly that the former Soviet Union had in total more than 120 ethnic groups with separate languages before the collapse.

It was an incredibly diverse empire. All of those 120 ethnic groups still exist. Those groups are all now included in either the new Russian confederation or they are in one of the newly freed captive countries.

The leadership in Moscow tried to reflect that ethnic reality in the processes they used to determine which current ethnic enclaves became independent nations and which of the ethnic groups were melded in various ways into the new Russian Confederation.

The decisions made by the leaders in Moscow as part of that process made some of those formerly captive ethnic groups who became independent very happy — and it made others who were not given their independence deeply unhappy. The happy groups were the ones who were set free.

The most unhappy of those tribal groups were the ones who were not given independent status and who were retained as subsidiary pieces of one kind or another under the continuing direction and control of Moscow as part of the new Russian Confederation.

Many of the ethnic groups who have been included in the Russian confederation and who were not freed at that point in history would actually like to gain their own freedom today.

Some, like Chechnya, are in a state of unrest and are even rebelling today to the point where bombs are being exploded and people are being killed by separatist forces in those settings.

The Satellites Became Independent First

When the Soviet Union ceased to exist, all of the major captive communist countries in Eastern Europe that had been ruled by the communists in Moscow were set free. Poland, Hungary, Czechoslovakia, Albania, Bulgaria, Yugoslavia, and East Germany were each given their independence and each of those former satellites regained control of their own destinies as nations.

East Germany merged, of course, with West Germany. That did create some cultural issues for that new nation. But there were no ethnic or tribal tensions involved in creating the new unified Germany.

Ethnic conflict in a couple of the other former satellite nations was extensive, however.

Yugoslavia went through some very clear and direct intertribal conflict that killed a lot of people — too often in typical conscience free ethnic conflict fashion. The old Yugoslavia now exists as six separate nations — Serbia, Montenegro, Slovenia, Croatia, Macedonia, and Kosovo.

More than 140,000 people died in the ethnic conflicts in that country before the new nations each took peaceful control of their own tribal turf.

That country served as an obvious testing ground and a real time proving point for the kinds of intergroup conflicts that I was investigating and trying to understand as I was writing those books.

Likewise, Czechoslovakia was a former multi-tribal satellite nation that split of its own accord immediately after achieving independence into the Czech Republic and Slovakia. That division into relevant ethnic statehood was peaceful, collaborative, and allowed each of the relevant tribal groups to have a sense of their own autonomy and tribal destiny.

The other newly independent former satellites of the Soviet Union each had their own internal ethnic stress points — and each ended up with some levels of intergroup tensions and even discrimination — but only those two purely multi-ethnic countries split into their ethnic pieces.

Ethnic Tension Levels Were High In The Former Captive Nations

The ethnic tension levels were also fairly clear and high in several of the 15 additional former captive countries were set free as the Soviet Union ended.

Those 15 newly independent countries had functioned for many years as subsets of the USSR. Most of those small countries had also been under the control of the Czars of Imperial Russia long before the Soviet Union existed.

Each of the 15 captive countries that were set free had its own language and its own culture and each had some level of prior local governance structure. All 15 of those areas were simply given their freedom and they were each allowed to become self-governing nations as a gift from the dissolving USSR.

The Former Captives Were Given The Gift Of National Autonomy

In stark and painful contrast to the Kurds and the Basque who have struggled unsuccessfully for generations in each of their home settings to be free, those 15 former captive countries were all simply given their freedom as a gift that was created for them by circumstances that they did not control and did not create.

Several of those new countries did have their own history and legacy of unsuccessful separatist movements. Some even had years of rebellion against the Soviet government — but those separatist activities were not the primary reason they were set free at that point in time. The tides of history simply were flowing in their direction.

The newly autonomous countries were Armenia, Azerbaijan, Belarus, Estonia, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldavia, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan.

Technically, Russia, itself, should be on that list because the ethnic homeland of Russia was also set free from the USSR when the Soviet Union ended.

Each of those new countries has its own history and language. Each has its own culture and each has a clear sense of group identity.

Several Internal Ethnic Groups Were Not Given Autonomy By Russia

The intergroup issues that continue to exist today inside of Russia are complicated a bit by the fact that another dozen areas with similar ethnic characteristics were given a level of partial independence, but were set up to be legally subsets of the new Russia and were retained as component parts of the new Russian Federation.

The new Russian Federation is, in itself, a multi-ethnic and somewhat smaller echo of the old Soviet Union. I was amazed to learn how ethnically diverse the new Russia continues to be. The new Russian Federation actually has an amazing number of clearly

distinct and significant internal components parts that most people in western countries do not know exist.

Russia, itself, is the largest component part of the new Russian Federation. For a number of logistical and functional reasons, the Russian ethnic group that is anchored by Moscow as their capital city tends to be the dominant ethnic group in the new confederation.

The situation that the Russians created in setting up the new confederation was much more complex than most people realize and the model they have chosen clearly reflects the reality of the relevant diversity of that new structure.

The new Federation actually is officially divided into 85 separate units who each have varying degrees of local control. More than 20 of those units function as separate Republics and the Republics each have their own constitution. More than 45 of the units are set up as provinces. Each province elects a governor — much like our states in the United States.

A couple of other component parts of the new Russian confederation also have varying degrees of local governance. Those other components include three Federal cities that each function much like provinces.

I mention all of that here to point out that Russia is an incredibly complex country even now. Some parts of the surviving country — like the Republic of Chechnya — have been in armed rebellion for years — with separatists in those settings doing the same finds of terrorist acts we see other separatists do in other countries who have groups who want to be freed.

I Expected A Reduction In Ethnic Conflict

My own initial reaction back in the early 1990s to the Soviet Union breaking up was to speculate that ethnic conflict in a number of those areas would be reduced after the new nations were clearly defined. I expected a reduction in ethnic conflict in those settings because many of those new highly tribal nations would finally have their own sense of ethnic destiny fulfilled.

It was clear in that process that local people and local ethnic groups in all of those newly freed settings would now have the chance to achieve local ethnic self-governance. I thought ethnic conflict would shrink in all of those settings after that self-governance happened.

I was very wrong. It was not true that the creation of ethnically focused countries would inherently and naturally trigger a reduction in intergroup conflict and intergroup damage. In actuality, what we saw in every newly freed state, was the sad reality that basic us/them instincts that were triggered in those settings at the local level still created intergroup behaviors that damaged some sets of local people in each setting based on their ethnicity.

Those nations had tribal majorities, but they did not have ethnic purity — so each of those nations did negative intertribal things to people from other groups who lived in each setting.

That whole set of internal inter-ethnic conflicts that happened relatively quickly in all of those newly freed very small countries surprised me. In retrospect, each of those local negative intergroup interactions made perfect sense. When you understand the basic instincts that are always involved for people in multi-ethnic settings, then all of those internal intergroup conflicts that happened in each of those newly independent, but still multi-ethnic nations should actually have been easy to predict.

Ethnic Groups Become Prominent, Dominant, And Sometimes Exclusive

The pattern for the new sets of intergroup problems that actually did happen in each of those settings was immediate and it was very clear. Almost all of the newly independent countries with new levels of local ethnic dominance did negative things to their minority populations. The newly independent countries each tended to end up with significant levels of negative internal intergroup instinct activation that was directed very clearly in each setting against the local minority groups in each setting.

That negative intergroup instinct activation happened in all of those settings because each of the new nations had more than one ethnic group and each nation had some long-standing internal ethnic diversity issues and intergroup problems that had been suppressed by Moscow and by the Soviet Army when those sites were under Soviet rule.

The patterns are clear. Each country had a clear majority ethnic group. Those clear majority groups took control of each country and each country used ethnicity at some level as a control mechanism.

The new ruling ethnic group in each country took very clear and deliberate steps to make their own ethnic group prominent, dominant, and in some unfortunate cases, exclusive.

Purges And Expulsions Happened In Multiple Settings

Purges happened in many settings. People from other groups were expelled. Ethnic cleansing was clear intentional and deliberate government policy in several settings.

Purges and group expulsions obviously damage groups of people very directly when they happen and they happened with great frequency in those newly independent countries with new ethnic majority control. People were damaged because of their ethnicity in a

number of settings and the people doing the damage felt justified for all of the reasons that people getting revenge use as justification for damaging behavior.

It seemed counterintuitive to me at first that giving independence to those formerly captive countries would increase the level of active ethnic damages being triggered in those settings. It was clear from the beginning that each of those newly independent countries had ethnically concentrated populations. The new nations were very intentionally built around those local majority group ethnic delineations.

The ethnic groups in control in each setting did not resist the opportunity to ride their new ethnic alignment power pathway in negative intergroup ways when that power pathway became available to them.

Each Started By Reinserting Their National Language

Those countries each tended to take the language of their primary ethnic group as their newly official national language. Moving to the tribal language was a major initial step in creating tribal dominance.

Russian had been the language of government in many of those settings for many years because Russia had been the ruling power for each area for an extended period of time.

The new ruling ethnic groups in each newly independent setting very consistently stopped using the Russian language. The new rulers sometimes actually banned use of the Russian language in their settings.

In addition to restoring their own tribal language and moving away from speaking Russian, most of those countries began to expel people who lived there who had Russian ancestors. Those countries also tended to expel people who were from other ethnic groups

who lived there and who had moved in to those settings for various reasons while the country had been under Soviet Union or Russian control.

Many of the people from various other ethnic groups who happened to live in each of those settings when they became free had been intentionally moved into those areas in the past as a deliberate attempt by the Soviet Union to weaken local ethnic control by making those particular historically ethnically concentrated and tribally pure areas more ethnically diverse.

Russia Had Deliberately Tried To Increase Ethnic Diversity In A Number Of Areas Through Immigration Strategies

The historic reality has been that ethnic Russians tended to run the Central Soviet government. The ethnic Russians who ran the USSR used to send both ethnic Russians and people from other nearby ethnic groups into each of those captive countries to create what were the equivalent of Russian ethnic group settlements in those settings. The goal of that immigration process was to artificially create a higher level of local ethnic diversity in many of those sites.

The process of creating ethnic diversity through forced immigration resembled and echoed the centuries old strategy that had been used by England to send outside people from Scotland and England into Northern Ireland to live to reduce the local ethnic purity and control there.

The goal for the Soviets of artificially creating that local diversity in those settings and of forcing people in those settings to all use the Russian language was to increase the us/them loyalty levels felt by those areas to Moscow and to decrease the local sense of ethnic "us."

That effort failed. It failed and it was resented by the people from the local ethnic group who did not want their tribal areas to become more diverse. That resentment turned into revenge behaviors in many setting that evolved into ethnic cleansing behaviors, in some situations.

Each Country Restored Their Tribal Language

Once those nations became independent, they each restored their own local majority group ethnic language as the language of their government and they each began to discriminate in several ways against the remaining ethnic Russians and against any other ethnic minorities who might be living on their turf.

Some of the settings had been under Turkish control before they were ruled by Moscow. The Turks also had sent people to live in those settings while Turkey ruled them — so there were also a number of people with Turkish ancestry who lived in some of those settings when they became independent.

Again — the patterns of clearly instinctive behaviors were both very obvious and very consistent in each of those countries. People in those areas whose own group had been ethnically suppressed by the Russian government — and who had also been — in some cases and settings — ethnically suppressed much earlier by the Turkish Empire government in the years before the ethnic Russians took over control of the area — were now able to restore their own tribal language to ban the other languages, and to expel people who had ancestry from other tribes.

That set of governmental actions by the new governments obviously created problems for many people of Russian or Turkish descent or for any people with other kinds of local minority ancestry who still lived in those post-satellite countries.

Pure and simple ethnic cleansing happened in some settings — with people whose ancestry was Turkish sent to Turkey and people whose ancestry was Russian sent back to Russia — often with no resources and no support because they had been forcibly displaced.

People Who Did The Expelling Felt No Regret

I have talked to people from a couple of those former satellite countries who expressed no regret at any level about those expulsions.

"They don't belong in our country," one man told me. "They were never part of us. It is good for them and it is good for us that they are gone."

I found his use of us and them to define the relevant groups in his country to be sadly reinforcing and clearly illustrative of the instinct-linked origin of those behaviors. In many cases, the people who were expelled had ancestors who had lived in those settings for generations, but simply living there for many years was not sufficient to generate a sense that those people were an us to that tribal nation.

Expelling those people whose families had lived in those settings for generations would be a little like our country saying that anyone with Irish ancestry whose family had been in our country less than four generations now needed to go back to Ireland.

It was clear in some of the newly independent countries that having four or five full generations of people from a particular family living on their turf did not count as being enough relevant local history and enough local connectivity to give those fourth or fifth generation people local status.

We would be sending a lot of people back to Ireland if we decided that four generations was not long enough to qualify people with Irish ancestors to be "us" here.

Many Of The Immigrant Families Did Not Assimilate

To put that Irish expulsion hypothetical situation in a slightly more relevant and more accurate context, however, it was fairly clear that many of the ethnic Russians who were living in many of those settings in the captive countries had personally not assimilated with the local people and it was also true that many of those people in each of those countries who had Russian ancestors were still generally speaking Russian as their daily tongue.

To make the Irish expulsion analogy more accurate, to copy exactly what some of those former captive countries did — we would need to be expelling all of the people with Irish ancestors from this country who still spoke Gaelic as their daily language. If we used that particular expulsions criteria, the number of expelled persons from our country who had Irish ancestors would probably drop to zero.

I personally only know one second-generation person with Irish ancestry who still speaks the Gaelic language of his forbearers — but he learned it in his college years by actually studying in Ireland.

"Us/them" instincts had influenced the behavior choices in the people with Russian ancestry in those sites to continue to function and to live as Russian speaking enclaves in those countries. Those behaviors clearly increased their risk and their vulnerability when the us/them instinct packages were activated in the local ethnic group and when that local group in each setting finally had full control over their new local government.

In any case, I could see as I began looking around the world to learn as much as I could about intergroup issues in various settings, that pure ethnic conflict and division happened after independence was granted to many of those formerly captive settings. Those issues are still issues in some of those settings. We still have not seen those sets of

intergroup conflicts fully play out in all of the nations set free by the ending of the Soviet Union two decades later.

Some of those countries continue to have significant internal ethnic negative behaviors today. Those sets of local ethnic issues are getting more troublesome in some settings where the level of local ethnic diversity continues to trigger conflicts.

Russia Is Reaching Out To Some Russian-Speaking Ethnic Enclaves

In a set of behaviors that are almost a mirror image to the settings where people of Russian descent are being expelled from the former captive and satellite countries, the remaining Russian government in Moscow has begun to reach out to several areas that used to be run by Russia through the Soviet Union where there are still large numbers of local Russian speaking residents.

We are now seeing Russia, itself, reaching out as a country to extend its influence and control again over several areas in neighbor countries where the population is primarily people of direct Russian ethnicity. In a couple of specific areas — areas in adjacent countries that used to be part of the Soviet Union and the Russian Empire, where the majority local population are clearly from the Russian ancestry ethnic group — Russia is now actively helping separatist groups in those areas separate from their current parent country.

Both the Ukraine and Georgia are facing pressure for parts of their territory to allow the sections of their countries with clear ethnic Russian majorities to either become independent or to actually leave their current country and become part of Russia.

The functional reality is that after voluntarily giving up Soviet Union level dictatorial control over each of those new parent countries, Russia is now retaking control over a few of the Russian speaking parts of those countries.

Russia Has Annexed The Russian Ethnicity Majority Crimea

That pattern has been fascinating to watch and not hard to predict. Two provinces of Georgia that have Russian speaking majorities have had successful separatist movements. Those areas have left Georgia to interact more directly with Russia.

The Crimea and the Russian speaking areas in Odessa have actually both been annexed by Russia. Both of those areas and populations were most recently part of the Ukraine. Both had local populations with majorities of ethnic Russians. In those settings, significant numbers of the local people sought closer alignment with Russia rather than minority citizens of the Ukraine.

The situation is fluid, but that current situation is that the geographic areas in the Ukraine where Russian-speaking people are the majority currently have armed separatists in charge of key cities and relevant terrain and it isn't clear whether or not they will end up leaving the Ukraine.

The Ukrainian Government Banned Russia As A Governing Language

The Ukrainian government clearly has had its own internal issues and problems with those particular Russian-speaking pieces of their geography. The initial internal accords that created the Ukraine as an independent and multi-ethnic country set up clear laws that offered protection for the Russian language in ways that would allow that language to continue to be used for schools and for government activities in those areas of the Ukraine where the majority of local people basically use that language.

The Ukrainian government subsequently changed those laws. They reduced or eliminated those protections for the Russian language by people with ethnic Russian ancestors for those areas a number of years after Ukrainian independence.

The clearly stated reason given by the government of the Ukraine for ending that law protecting the use of the Russian language was to have the Ukraine become a single language country and to have that single language for the whole country be Ukrainian.

Canada, Belgium, and Switzerland could all have advised the Ukrainian government with centuries of multi-language experience that taking away any people's group language tends to trigger fierce resistance from those groups of people. The Kurds have resisted very similar pressure to give up their language in many settings for generations. The Kurds have very consistently resisted that pressure and those attempts to get them to stop speaking the Kurdish language with some vigor and success.

That approach of forcing local people away from their language has generally not been successful as a mandate in most places in the world where minority languages exist. The response to that approach by the Ukrainian government to ban that Russian language use in those areas of the Ukraine that have large numbers of Russian ancestry was predictable.

The Portions Of The Ukraine That Speak Russian Have Separatist Aspirations

Those portions of the Ukraine that have Russian speaking majorities first protested and then revolted. Local militias who speak Russian now control significant pieces of that country.

I suspect that there are very few Ukrainian speaking soldiers in those separatist militias, just as there are very few Hebrew-speaking soldiers in the Palestinian militias and there are no Gaelic-speaking fighting squads representing the Ulstermen in Northern Ireland. The lines in those kinds of intertribal conflicts in all of those settings are drawn by group and language differences between the groups can be volatile intergroup triggers.

Ethnic separation and ethnic division inside the Ukraine has now created very clear local levels of partial ethnic autonomy for some parts of that country. It is unlikely that the ending of that process will ever restore Ukrainian as the only allowable language for those settings.

The Kurds Do Not Have A Big Brother Next Door

Those battle lines are clearly drawn. Some of the ethnic Russians who live in those settings, for fairly obviously tribal reasons, have recently taken steps to move their local portion of turf from ownership by the Ukraine back to ownership by Russia.

The country of Russia, for what seem to be equally tribal reasons, has tended to both encourage and support those separatist movements. The support of the Russian government for those separatists obviously significantly increases the choices that the separatists in those settings will, in fact, ultimately separate.

What makes the separatist success level situation very different for the Kurds of Turkey compared to the separatist ambitions of the Russian-speaking people of the Ukraine is that the Kurds of Turkey do not have a mother country speaking the Kurdish language and armed with tanks and missiles sitting next door — and the Russian-speaking separatist Ukrainians do actually share a highly relevant and convenient border with Mother Russia.

National Leaders __ Ethnic Division In Other Countries When Their Own Country Grows As A Result

One of the points I learned early in the process as I looked at all of the separatist movements in the world is that national leaders in existing countries tend to never support separatist movements in any other countries. National leaders prefer to maintain the status quo in their own countries and they tend to support the status quo in all of the countries around them.

Russia has clearly not followed that pattern for Georgia and the Ukraine.

In a very tribal and primal way, the leader of Russia has supported that ethnic separation process for those parts of Georgia and the Ukraine. That support is due in part to the fact that Russia is actually gaining turf in the process.

A number of people in other settings have expressed great concern about the overall territorial expansion ambitions of Russia that might be teed up by the expansions into Georgia and the Ukraine

The people with those concerns seem to be missing the point that the current Russian territorial expansion efforts seem to be limited fairly directly to very specific adjacent geographic areas in countries that were once ruled by Russia where the ethnic Russian tribe is still the local majority group and where the Russian language is still the usual language spoken by the people who live there.

Poland, Albania, and the Czech Republic have nothing to fear from future Russian army invasions and future Russian territory expansion ambitions if that set of language-linked factors continues to be the only standard that the Russians from Moscow use to determine where to send their troops in efforts to aid separatists and to acquire additional turf for Russia.

Our Media Has Missed The Tribal Elements Of The Ukraine Conflict

That is another case where our news media has fairly consistently overlooked and missed the point of the purely tribal issues that are heavily involved in those Ukrainian and Georgian turf battles. The tribal components of those conflicts could not be more painfully clear. There have been almost no news stories that explain that Russia has not been interfering in any geographic area where the language that is spoken by local people is not Russian.

That basic fact about the exact sites of the conflicts has either not been understood by the media or it has not been noticed.

It is also possible that those points have deliberately not been mentioned by the media because that specific data point about ethnic linkages to those conflicts doesn't feel relevant to the people who are reporting the news. Ethnic linkages, as I mentioned earlier, tend to be spoken of in disparaging terms and "sectarian" issues have not been considered by most news media to be legitimate reasons for groups to act.

The reality is, however, that people kill each other all over the world based on ethnic linkages and sectarian alignments. We need to take steps to stop that killing — and those steps need to reflect the reality of who is killing and who is being killed.

The ethnic linkages that exist in those settings are directly relevant to those conflicts because situations exist that make intergroup conflict inevitable. The ethnic issues are worth mentioning when any conflicts have clear ties to ethnic issues because there are the factors that drive the conflict and Peace can only happen when the solution strategies address those realities and those issues.

International Law Supports Current Boundaries

The prior chapter of this book made the point that leaders of all countries tend to have an almost fanatical commitment to the preservation of all existing national boundaries for all countries, including their own. That commitment by national leaders to existing national definitions of turf continues to be true across the planet. Leaders of multi-ethnic countries do not want the precedent of separatist movements actually succeeding in any setting.

Russia Has Its Own Internal Separatist Groups

Russia faces those same exact issues in a highly challenging way from both directions.

There is a relatively high level of fairly obvious irony in Russia becoming involved in supporting those tribal separatist groups in the Ukraine or in Georgia because Russia, itself, does have dozens of ethnic groups today inside Russia who each want more autonomy from Russia.

Many people have died in Chechnya in response by Russia to the separatist movements there.

When you think in strategic terms, it is entirely possible that one of the reasons why the head of Russia can't be as clear today as he could be about his support for locally determined ethnic separation for the Russian-speaking separatists in Georgia and the Ukraine is that he doesn't want his words endorsing voluntary ethnic separations in any setting used against himself or his government in Chechnya or in any of the other separatist sites that exist within his country.

The leader in Russia needs to position his response and support for those separatist Russian-speaking areas as being actions in defense of oppressed people — not as supporting ethnic autonomy in any setting.

Internal Ethnic Issues Exist In All Of The Freed Countries

Those are historic and changing times. This really has been a fascinating time to look at those issues. History has fed the fire of intergroup conflict across the world with the ending of the Soviet Union as one of the major triggers for new sets of conflicts.

Those issues resulting from the end of the Soviet Union and centered on local ethnic control issues in those newly freed satellite and captive nations will clearly continue to play

out in people damaging people in those settings for reasons of tribe and ethnicity for many years to come.

People displaced in groups by those internal conflicts are moving from place to place to find a new place to nest, and live.

Colonialism Has Created Even More Conflicts Than The Freed Soviet Satellites

As large as the old Soviet Union was and as bloody as some of the local conflicts that result from the USSR dissolving have been and still are — that particular array of problems is not as extensive as the multiple levels and the layers of interethnic problems and intergroup conflicts that have also been created in our lifetime by another major historical event — the end of colonialism.

Colonialism had a huge impact on how the world operated for centuries. Colonial powers used to suppress local ethnic conflict in all of the areas where colonial powers ruled colonial areas. Like the collapse of the Soviet Union, the colonial agenda and infrastructure has now dissolved. The end of colonialism has created a plethora of intergroup problems that are actually increasing rather than decreasing the levels of intergroup conflict in multiple settings as a reality for our world.

It is impossible to understand the state the world is in today and the problems we face just ahead of us without understanding the intergroup interaction consequences that ending colonialism has very directly triggered for major areas of our world.

Chapter Six — Massive Amounts Of Ethnic Turmoil Were Triggered By The End Of Colonialism

It was clear when I sorted through the nearly 200 settings for current intergroup conflicts that I could see in various countries in the early 1990s that the end of colonialism had triggered a very large number of very similar and very damaging intergroup conflicts in a wide range of settings.

From a process analysis and information gathering perspective, it was fairly obvious to me early in my study and analysis of the intergroup problems we faced around the world that the largest and most important set of intergroup conflicts that were happening in the real world in multiple sites at that point in time came from the ending of the array of colonial empires — the functional collapse of colonialism.

It was both fascinating and affirming for me as a student of instinctive behaviors and as a student of history to see how many local ethnic conflict issues with clear instinct-related behavior patterns had been triggered and exacerbated in a huge number of settings by the end of colonial power.

That set of events and those intergroup consequences in all of those settings made perfect sense when you look at those settings from the context of instinctive intergroup behaviors.

Much of the world had lived for a couple of centuries under the military control and the political and governance dominance of European colonial powers.

Colonialism defined much of the world. Major areas of Africa, Asia, Central Asia, North America, South America, Sri Lanka, the Middle East, all of Australia, and all of New Zealand were basically under the control of European colonial authority.

That power structure and that colonial governance model for major points of the world had been in place for a couple of centuries in many settings.

The colonial powers each claimed ownership of the colonies that were under their power. Those colonial nations each believed that they were the rightful owners of major sections of the world.

The Colonial Powers Used Military Force To Maintain Control

To protect what they believed they owned, the colonial nations all used military force and various kinds of police powers to dominate and control the areas of the world that they each considered to be their property and their turf.

International law for all of those years supported all of those claims to colonial turf ownership and colonial power. That process resulted in a highly colonial world for a couple of centuries.

There were clear rules about what constituted being able to make a colonial claim. Those rules were blindingly ethnocentric. They were, in fact, extremely Eurocentric.

European powers claimed to own the world. The British Empire was so global for a while that the British took pride in pointing out that "the sun never sets on the British Empire."

Colonialism was basically ended by World War II and its historical consequences. Each of the major colonial powers began to set their former colonies free in the 1940s. That pace of freeing former colonies accelerated through the 1950s and 1960s.

By the time I personally began to look at the existence and the causes of the intergroup conflicts that were currently happening in various settings around the planet, it

was clear that the newly independent countries were the sites for a vast number of those conflicts.

It was also clear that many of those countries were dealing with many of those situations and those conflicts in cruel, dysfunctional, destructive, and often counter productive — but heavily instinct-guided — ways.

Colonial Powers Suppressed Local Ethnic Conflict

That pattern of behaviors and those events makes functional sense to anyone who understands how our basic sets of instincts work and who also understands how the colonial powers both created and ran their empires.

Ethnic conflict exploded in many settings when colonialism ended because colonialism had very deliberately suppressed ethnic conflict in each colony as a basic strategy of governing and controlling the colonies. The governing powers did not want local ethnic conflict to happen. So they suppressed ethnic conflict in almost all settings.

During the time frames when the colonial powers ran most of the world, the colonial ruler in each setting tended to repress and suppress any and all of the local ethnic conflicts that actually existed in that setting.

Colonial rulers stifled the ethnic issues that had existed historically for centuries in each intergroup setting. The colonial rulers did not want the people they ruled to fight with themselves so they took steps to prevent the fighting.

Colonialism is, to a large degree, an economic system and process. Fighting is bad economically. Local fighting can weaken and undermine both infrastructure investments and productivity.

So the colonial rulers fairly unanimously took a wide range of steps in fairly effective ways to suppress and ban local intergroup conflict in each of their colonial settings. They generally did that process fairly effectively — with cruelty and various kinds of punishment and force used as needed by the colonial powers to keep local ethnic Peace.

Sometimes the colonial powers used a divide and conquer strategy to keep the local Peace. The consequences of those strategies also created legacy problems in several of the former colonies.

When a colonial power used a typical divide and conquer approach, they usually utilized and built on existing local ethnic animosities in a setting in ways that gave them local allies for their colonial power.

When they picked a favorite local ethnic group, the policemen and the armies of the colonial powers generally required that local group to also help keep the local interethnic Peace.

They usually did not allow their chosen local group to let their own legacy local ethnic conflict issues blossom into actual bloodshed or into direct rounds of intergroup violence or suppression of the other local groups — but they did allow those allies to have some level of local ethnic dominance.

The colonial powers generally used their local ally as a police force mechanism to help keep local Peace — not as an ethnic-linked armed force that was allowed to activate or reactivate local intergroup violence and trigger dysfunctional intergroup conflict. The other groups in each area — for obvious reasons — tended to resent the dominance granted to the local ally of their colonial overseers.

Having A Common Enemy Also Temporarily United Some Local Ethnic Groups

Local Peace and intergroup alliance did exist in some areas in a situational and interactive context between the local ethnic groups in a colony because the physical presence of the colonial soldiers in any setting tended to have each of the local ethnic groups in that setting feeling some need for a collective local alliance and a sense of united and collective purpose between local groups who saw themselves as the common victims of a common enemy.

Having a common enemy is one of the best triggers for intergroup alliances and alignments. A common enemy is one of the six key tools that I include as a key component on the alignment trigger pyramid that is described in several places in this book and used extensively in *The Art of InterGroup Peace*.

That alignment trigger pyramid describes and explains six very useful trigger factors that can be used to get people to align in any setting. I have used those triggers in several settings. That set of alignment triggers work well. One of those triggers is to have a common enemy.

Colonial armies can obviously function well in any setting to give the local groups of people in a colonial setting a common enemy to align against.

So colonial armies very directly used their own police power to keep local groups from fighting and local groups tended to feel some level and sense of alliance in the face of a common enemy that also kept those local groups from some levels of fighting while the colonial powers were in place. The net result of those functions and the strategies that were used to create local intergroup Peace in colonial settings tended to be successful. Basic non-violent behaviors and fairly consistent functional Peace between the local ethnic groups was the normal result that existed for very long periods of time in almost every colonial setting.

Conflicts Re-Emerged When Colonialism Ended

Both of those unifying and pacifying factors for the local ethnic groups and local tribes disappeared almost immediately in each setting as soon as colonialism ended in each setting.

When the common enemy for all groups in each setting disappeared and when the pacifying police forces and the Peacekeeping colonial armies had all departed to their homelands, all of the old ethnic conflicts that had been simmering in each area — often for centuries — reappeared.

Those old ethnic animosities and those long-standing intergroup conflicts became relevant very quickly to the people in each setting. Simmering turned into seething and seething turned into active intergroup anger and into open intergroup conflict in far too many settings.

The patterns of instinct-triggered local ethnic conflicts that emerged in multiple settings at that point in time as colonialism ended and as many multi-ethnic countries became independent were entirely predictable and they were also very consistent. When the colonial powers left each area, the long-standing ethnic conflicts that had long existed in each area for local groups of people simply re-emerged — very often with major force, significant anger, and rapidly escalating levels of intensity.

The British Kept The Ugandan Tribes From Fighting

When I looked at countries around the world, I saw those same colonial power ethnic suppression disappearance reality impact patterns happen and those same basic negative intergroup interactions happening everywhere that the colonial powers had ruled. Problems happened between groups of people as soon as the colonial powers left each area.

I mentioned earlier in this book that I had a chance more than a decade ago to start local health plans in Uganda villages as one of my health care assignments. To do that work, I personally spent time in Ugandan villages — building local health care co-ops.

Uganda, I discovered fairly quickly, is a nation of 40 tribes. Some of the local tribes very much dislike one another and some have been in a state of open conflict with each other for literally centuries.

The British kept those tribes from fighting with each other during their colonial rule. The British used a very effective strategy in Uganda (and in a number of other British colonial settings) of selecting one of the local tribes to be their lead tribe for that area. Their local lead tribe then received some additional power in exchange for serving as an extension of the British Empire for those particular areas.

The Hutu/Tutsi conflicts that took so many lives in Rwanda actually had some of their historical origins in a similar colonial power relationship of that same type that also existed for those tribes during colonial rule.

In Uganda, the British selected the Bogandan tribe to be a primary ally. People from other tribes in Uganda told me how much they disliked, despised, and even still hated the Bogandans for that role played by that tribe on behalf of the British.

The Bogandans have a very different memory of those events. I was taken into the traditional palace of the King of the Bogandans, and I saw a chair in a position of honor and prominence in that palace that had been sent to the King of the Bogandans by Queen Victoria.

It was a lovely chair. That chair had been sent symbolically by the Queen to the King of the Bogandans to help cement that relationship and it seems to have been useful as a tool to support that process. Bogandan leaders showed the chair to me with some pride.

When we built our health plans in Uganda, the other tribes made it very clear that we needed to show no favoritism at any level to the Bogandan tribe — even though the logistics of our plan building efforts would have steered us clearly in that direction had we not been given that particular intertribal warning. We saw enough residual anger about those colonial alliance issues to make our decision about next sites for our health plans very easy once the issues were explained to us.

Colonial Powers Often Had Local Alliances

Across multiple countries, it was clear that the temporary suppression of local ethnic conflict by colonial armies coupled with the strategy of using one local tribe as the favored local administrative arm of the British Empire or the French Empire or the Spanish Empire actually did work to keep local Peace.

It was also clear that those efforts did not make any of the long-standing and historic inter-ethnic animosity levels disappear in any colonial setting. Those strategies only kept the existing ethnic animosity in each setting from being currently violent and bloody while the colonial soldiers were still garrisoned in those captive countries.

When those colonial soldiers left, many of the old ethnic animosities blossomed again and many of the old hatreds manifested themselves in a variety of sad and painful ways.

The local tribe that had been the favored tribe of the colonial power in some settings sometimes managed to hang on to disproportionate levels of power in the governance of the new nation. They were sometimes abetted in that process by favorable treatment given to them by the colonial powers as they departed.

In other cases, the other tribes in the newly independent nation took steps to avenge that tribe's former favored status and did damage to the people from that tribe in clear acts of intertribal revenge.

In all cases, old ethnic animosities re-emerged very quickly when the colonial powers left each area.

One Million People Died In India

India was one of the most extreme examples of a setting where a wide range of old pre-colonial ethnic animosities re-emerged quickly and with great impact when that area was freed from its colonial status.

The British ran India for a very long time as a huge colony — an empire in its own right — all kept under control as a police state with British military power, British palace, and with the support of some significant local tribal allies. When the British left, India had to somehow govern itself.

India had no actual history of governing itself as an entire nation. There was no existing in place infrastructure and process of intergroup alignments that the people who lived in that former colony could use to build and run a future multi-ethnic, highly diverse country.

India was and is a vast and diverse subcontinent made up of many tribes — most of whom had long histories of intergroup dislike, intergroup distrust, and intergroup anger relative to other local ethnic groups and tribes. The post-colonial Indian territory had so many irreconcilable internal ethnic conflicts going on that British India actually ended up being split in pieces in a climate of acute internal conflict and intense and bitter intergroup anger that extended to being very real intergroup hatred.

The overall colony had no chance of functioning with all of those internal divisions — with us/them instincts fully activated in multiple settings — so India split into a couple of self-governing nations. Pakistan was created in the process.

The split of that old British colony into the new nations of India and Pakistan was done along consolidated and aggregated tribal lines — with an overarching and very important defining layer of religion. Each of the tribes had religious afflictions. Tribes allied with other tribes using religion as their defining factor for choosing their allies.

The tribes were split between Muslim and Hindu tribes.

Muslims and Hindus in India each, in the end, created their own countries whose inhabitants shared their religion.

It was a clumsy, painful, and destructive process. People whose religion and tribe put them in the wrong geographic area for their allied group after that division were displaced from their homes and from their places of birth by the millions.

The migration scenes that happened across India were grim and sad and far too many of the intergroup behaviors that happened during those horrible times were evil, destructive, and intentionally and deliberately cruel.

Cruelty happens far too often when people have their us/them instincts fully activated and when people in any setting have power over whoever in that setting is perceived to be "Them."

India Has A Long History Of Intergroup Animosity

India has a very long history of intergroup animosity and conflict. It was and continues to be a very multi-ethnic nation. When you talk to people in India about their own relevant history, the information that is shared by people from each group describes a very

long history involving multiple intergroup battles, very clear intertribal power struggles and conquests, and a wide range of very specific ethnicity-linked dynasty stories where various groups in India held power over other local groups in India for very long periods of time.

Those historical intergroup interaction recollections still generate intergroup anger centuries after the actual historical events have occurred.

In Ireland, many people can tell you with great fervor and clear anger exactly where certain intergroup sins had been committed. My experience in both Dublin and Belfast has been that the stories that are told by people in Ireland now have the fresh tone of being today's news even though when I drilled down to find times and dates, the actual events were often more than a century old.

"They killed seven of our lads and let them there to die on the street at that very spot," I was told.

"That is sad — when did that happen?"

"It was in 1840 — right after the holiday."

India, I found, has an even longer set of intergroup sin stories that people also tell with some fervor. When I asked people for time frames in India for those tales of damage and intergroup sin, I learned that the actual events and the intergroup sins and the stories about intergroup wrongs that are told and retold in India can literally extend several centuries into the past.

People have very long group memories in India. Forgiveness for old intergroup sins is not a cultural characteristic. If the relevant groups, themselves, still survive, then the

memory of sins that were done by other groups against those groups — even centuries ago — still survive.

That kind of collective group memory about prior group sins is true in many places. I saw it repeatedly. The Maid of Kosovo was a story that generated intergroup anger in the Bosnian War — and the reality is that the Maid was damaged and killed hundreds of years ago. Her death survives as a proof point for intergroup perfidy and evil yet today.

Group memories about intergroup sins and negative intergroup events have major staying power — and I have learned that those intergroup memories can create a sense of context and generate emotional energy for groups of people for a very long time.

People in India and Pakistan might be acting in non-violent ways with one another in a setting today, but the memory of who burned what mosque and who demolished what temple even 300 years or 400 years ago tend to be fresh memories in some settings and the related sins are still not forgiven by the people whose tribe was the victim or target of the affront or sin.

We Almost Instinctively Believe In Ancestral Guilt

Our thought processes, I learned, give us the interesting and sometimes dysfunctional ability to create a context where people believe today in ancestral sin as a reason to judge someone today. It is sometimes emotionally very easy for people today in various settings to assign guilt to people living today for sins that were actually done generations ago by their ancestors.

I now know that it can be hard to build a fresh start in any setting where the new start is actually based on the current behaviors of accountable people who are doing accountable things today if the mental model we use for any setting assigns ancestral guilt for unforgiveable, but historical sins to today's people in that setting.

That thought process is alive and well in many places today. People in Scotland can tell you with great detail about which clans betrayed other plans centuries ago — and the retelling of those stories in a pub today can trigger anger now against people from those clans who are living today and had nothing to do with any of the relevant behaviors, decisions, or events.

"That is what you would expect from a MacGregor," makes sense to some people as a legitimate thought process for people who believe in ancestral guilt as a current reality.

Those kinds of longstanding intergroup animosities and negative intergroup memories were all simmering at multiple levels when colonialism ended for India and India had to function as a country and not just function as the prime jewel of an empire.

Becoming a functioning country as an entire former colony was obviously an impossible task for the people of India to perform.

The Religious Alignments Fueled The Separatist Emotions And Beliefs

What complicated that situation past the breaking point in India was the fact that the tribes of India do tend to be fairly uniformly split along religious lines — with almost all tribes in India tied to one or the other of two major religious groupings.

There were and are a few exceptions, but the tribes in what was British India tend to be split into either Hindu or Muslim tribes.

Those tribal religious alignments each had their own clear legacy of historic invasions, historic conquests as tribes by tribes under religious banners, and clear and pure intertribal oppression and discrimination — with religion functioning as a key part of the tribal identities, legends, and legacies.

It was a bloody, destructive, and painful process of division.

<u>**One Million People Died To Separate India**</u>

The post independence battles between the Hindus and the Muslims in that old colonial Indian territory were epic and they were extremely tribal. The ethnic groups involved were each very much separate ethnic groups and — as in Ireland — the fact that each of the major groupings had different religious affiliations exacerbated the hatred levels and helped people in each group to justify evil and destructive intergroup behaviors to other people at very cruel levels with no sense of guilt.

More than 1 million people died in those ethnic conflicts that occurred as India split painfully into two countries. The two new countries each immediately became mortal enemies to one another. Their armies have done battle with each other several times since they were divided into separate nations.

India and Pakistan even today continue to be in a state of intentional and strategic animosity relative to each other.

In the vein of "The enemy of my enemy is my friend," both of those countries have leaders who have used the existence of the other country as a clearly perceived enemy to create alignment for their followers inside their countries. As clearly defined enemies, they each give each other the gift of a tool that the leaders in each country can use to create internal alignment and internal support for themselves as leaders.

<u>**India Has Other Separatist Groups Even Today**</u>

If we only had India and Pakistan as proof points for the existence and impact of extremely powerful turf, tribe, cultural, and us/them instinctive values and instinctive intergroup behaviors, India and Pakistan would be more than sufficient to prove the relevance of all of those points and instinctive behaviors at multiple levels.

India, today, continues to be a complex and often troubled nation who actually still has a significant number of internal separatist groups. Multiple ethnic groups inside India today would like autonomy. There are strong separatist movements in several parts of India who periodically take up arms or set off bombs to argue their case for autonomy. A leader in India was assassinated by one of their separatists.

One Million People Died To Free Bangladesh

The separatist issues in newly independent Pakistan were even more extreme. The first post-colonial version of Pakistan was an oddly designed country that had two widely separated pieces. The first version of Pakistan was divided physically into East Pakistan and West Pakistan — and those two parts of the country were separated from each other geographically by a wide swath of India.

Bangladesh, as we know it today, was originally set up as one of the halves — essentially functioning as a subsidiary, but geographically separated part of the new nation of Pakistan.

That created a series of easy to predict and understood sets of instinctive behavior-based conflicts because the tribal alignment of the people in Bangladesh was very different than the tribes who ran Pakistan overall.

The Bengal tribe wanted its freedom and took up arms to achieve it. That created another a very bloody and destructive intertribal civil war.

Intertribal wars tend to be extremely cruel and damaging wars. Conscience was clearly suspended at a very instinctive and primal level in the bloodshed that occurred in that particular intergroup war.

Extreme cruelty, mass killings, and even mass starvation were both conscience free weapons that were deliberately used in evil ways by people in an attempt to win that particular war of independence for Bangladesh.

Some estimates say that a million more people died in the set of internal Pakistani conflicts that resulted, ultimately, in Bangladesh becoming a separate and independent country.

In the end, the Bengali-speaking people in Bangladesh were freed from Pakistani rule. I have been in Bangladesh — in part to give advice to some of the people who are working to set up rural care sites there. Some of the people I talked with in Bangladesh have both angry and bitter memories about how their people were collectively treated in that process by the tribes of Pakistan.

The original borders of that first version of Pakistan obviously made no logical or functional sense. The two parts of Pakistan didn't even touch one another. But as I have explained earlier in this book, other countries in the world generally supported Pakistan as an entire nation continuing to use those absurd borders — honoring and perpetuating the almost mystic sense of territorial integrity that is consistently created in many people by even the most obviously non-sensical national boundaries.

Other countries who looked at the obvious intergroup conflicts that existed inside the new Pakistani nation did not take steps to help turn that absurd, artificial, and dysfunctionally divided national entity into two nations — each organized around its fairly logical and more appropriate component parts. Other countries did not provide that support for changing those national borders because other countries honor borders as an almost holy commitment once any national borders have been created and are functionally in place.

Horrors resulted from that particular war. Many people were damaged badly by the intertribal conflicts in that setting.

Both Pakistan and Bangladesh were Muslim. The war over Bangladesh independence was not a religious war. The specific set of pure intergroup conflicts that happened in that war was not religious at any level. It was just tribe against tribe, with one tribe wanting badly to be free.

In the end, Hindu India actually helped Bangladesh gain its freedom — proof again that the enemy of my enemy can be my friend.

Pakistan Still Has Significant Internal Tribal Issues Today

The remaining country called of Pakistan today is also still very tribal — with some settings in Pakistan more tribal than national relative to actual local control over major portions of Pakistani turf. Anyone who thinks that the people of Pakistan across that entire country today feel that their primary loyalty is to their nation and not to their own personal tribe hasn't been paying attention to the functional reality of modern Pakistan.

The tribal groups in Pakistan are the most relevant power infrastructure for major sections of that country and each of the major semi-autonomous tribes has its own local military support infrastructure and its own local police powers.

Bangladesh also continues to have a small number of internal minorities that do trigger some intergroup stress points. Bangladesh is, however, far more internally unified as a country than either India or Pakistan and the intergroup issues that still exist in Bangladesh are real, but significantly less problematic.

Post-Freedom Elections Tend To Function As A Tribal Census Count

Pakistan and India could each serve as a model for all of those intergroup issues —
but those countries are not at all unique for all of those areas of post-colonial internal
intergroup conflict. When I started my search for intergroup conflicts that had clear
instinctive behavior underpinnings, I saw the same kinds of internal ethnic and tribal post-
colonial division and intergroup conflict in setting after setting across the planet.

A large number of the former colonies obviously have significant ethnic and tribal
internal conflicts today. I could see easily that instinctive behaviors that have resulted from
those intergroup realities have been very damaging to people in many settings. Kenya,
Nigeria, The Congo, Syria, Sri Lanka, The Sudan, and Indonesia all have major internal ethnic
issues as nations that were not openly active when each of those areas was under colonial
rule.

Two provinces of Indonesia, Aceh and Papua, actually have armed and militant
separatists. The government of Indonesia is trying to set up processes that will allow key
areas run by those groups to have Canton-like semi-autonomy in order to keep that country
together as a country.

The Middle East has several multi-tribal nations that are at war with themselves.
Anyone who doesn't understand the tribal nations of those wars isn't paying close attention
to who is firing guns at who in those settings.

Many of those new post-colonial countries hold periodic elections of one kind or
another. People in the U.S. often have the somewhat magical hope that if "honest and open"
elections could somehow be held in each of those countries, then the simple act of having an
election can somehow strengthen the democratic process and create stability in those
settings. We Americans have almost a mystical belief in the healing and unifying power of

elections. We often work hard to make sure the elections happen in a number of those countries.

The truth is, however, that the elections that are actually held in each multi-tribal country tend to be extremely tribal and the usual result of each of those national elections is simply very clear tribal vote alignments for most of those settings.

What I have seen in several countries that I looked at was that any democratic election that is held in those multi-tribal countries generally functions basically as just a tribal census count. The larger tribes in each setting that holds elections simply win the elections because they are the larger tribe. The unintended consequence for too many of those election victories is that the winning tribe in that setting takes power after the election and then too often does very negative tribal things from that official position of electoral power to the people from the other tribes.

Another very common pattern is that a person does win a fair election and then, once the winner is in power, the winner uses his own tribe as his police force and army and refuses to give up power. It is extremely hard, I have seen, for anyone who gets into the Alpha role in any of those post-colonial countries to give up power once they have power. I have seen enlightened reformers take power promising to hold new elections regularly who manage to never hold those elections.

I personally think that many of those reformers are telling the truth when they say they intend to relinquish power through a due process. I also believe that power is so seductive that people forget those promises and ultimately get to the point where they exclude people who want to vote.

Most Of Those Nations Do Not Make Inherent Sense As Nations

The unfortunate truth is that the majority of those former colonies who now exist as nations actually make no functional or ethnic sense as complete and functioning nations in the context of their actual current boundaries.

Those boundaries that exist today for those nations tend to be accidents of incidental and circumstantial history — not logical delineations of inherent group and national identity or national functionality.

We need to all face that reality of accidental boundaries for what it is and we need to deal with it in the places where those boundaries are creating damage and where we can come up with better approaches to each area's national turf realities.

The boundaries that exist today for almost all those multi-tribal nations do tend to be circumstantial reflections of colonial history and those boundaries generally make very little functional, tribal, or ethnic sense at any level. The countries that are cursed by having those kinds of forced intertribal and intergroup forced cohabitation realities are all doomed to perpetual intergroup conflict if they can't change themselves into countries that make more sense at the group level.

We need new borders in many settings and we need new arrangements inside those borders in many other settings that better reflect the ethnic and tribal allegiances and alignments of the people who live in each setting.

We need to make those kinds of functional changes in order to stop people in too many of those settings from killing one another __ for purely tribal reasons.

Current National Borders Make Little Ethnic Sense

The fact that the borders of many nations created by the end of colonialism make no functional sense and actually create internal functional difficulties in many settings was one

of the first points that was very obvious to me when I started looking at those post colonial conflicts.

A second point that was obvious was that the intergroup history in many areas had deeply rooted intergroup angers, intergroup animosities, and major intergroup disagreements that need to be resolved in some effective ways or they will simply create perpetual dysfunction and conflict in the settings where they exist.

It was clear that those boundaries existed only because they are based in a very arbitrary and unfortunate way on the former colonial empire turf claims that were used to define colonial ownership for each geographic area. The colonial turf claims that existed for many years in many settings often had only minimal linkage to the actual traditional ethnic groups and tribes in many areas. The new overall boundaries tended not to be linked in many settings to local group related turf realities and to existing group's leadership structure.

When colonialism ended, instead of creating rational and realistic new national boundaries for each geographic area that were based in some relevant and useful way on pre-colonial and long-standing historic tribal empire and tribal control turf realities, the colonial powers simply set people free in each setting using the existing colonial boundary geography lines. If the colonial powers had an understanding of instinctive behavior patterns, they could have created newly independent nations with much higher chances of having internal Peace. The boundaries they created force people in far too many areas to live today in what are obviously unnatural ethnic clumps and tribal clusters.

That problem is happening to some degree in every country on Mainland Africa — and it is far from unique to Africa. Africa, Asia, and the Middle East all have newly independent multi-tribal countries that have those same kinds of intergroup problems.

There are internal ethnic conflicts of one kind or another in every single one of those settings. I could not find an exception to that rule. The people in each of those internally conflicted settings feel entirely right in their behaviors toward other groups of people in each setting because their behaviors are directly aligned with the thought processes and the emotions that are triggered by our intergroup instincts.

Nigeria Is Highly Multi-Tribal

Major nations like Nigeria who have multiple very distinct internal ethnic groups face an intergroup reality where the groups each have their own languages, their own cultures, their own history, and their own hierarchies and their own leaders. The groups in almost all of those settings have been in a state of intergroup conflict or at war with one another for as long as those separate groups have existed in proximity to one another in each of those settings.

Those groups that make up the nation of Nigeria as it exists today have different languages, different cultures, different history, and very different governance hierarchies. Those groups inside Nigeria have different religions. The actual tribes who have been artificially forced to currently cohabit Nigeria as a nation have fought each other in various ways for turf and for resources for as long as each of the groups has existed.

The actual piece of geography that is occupied today by Nigeria — if colonial powers had never intruded on that particular geographic space and if each of the various sets of people who have lived for generations in their own geographic area had each followed their own natural historic paths — would clearly exist and function today as several very distinct indigenous ethnic nations.

Those are tribal and ethnic groups who are forced to co-exist in Nigeria today who would never have voluntarily created a shared national structure of their own accord. Each

group who is now forced to co-exist in that clearly unnatural group cluster would govern its own historic group's piece of turf.

Functionally, an entirely different set of group-relevant boundaries would be — and should be — the political reality for the tribes of people who live in that area today.

We Need To Create New Nations That Make Ethnic Sense

If we want to create nations today that are each at Peace with themselves and likely to remain at Peace, then the most logical thing to do today would be figure out graceful and Peaceful ways to unwind that artificial set of arbitrary boundaries that were created by colonialism. We need responsible and safe processes that we can use to create and implement new boundaries that reflect the turf rights, the group identity, and the territorial legacy of the people who live today in each part of those internally divided countries.

Yugoslavia gives us a model that can be used in other settings. Those six new nations in that setting are not killing each other and they tend to have internal Peace.

In those settings where that kind of separation by ethnicity can't be done in a clear and easy way, we need to set up safe and functional processes that allow for high levels of local autonomy for various groups. Those countries need to follow the Swiss model and set up ethnicity defined provinces or Cantons — to give all people — political models that create safety and to give groups of people local turf control. The Swiss Canton model allows for functional levels of ethnic autonomy as well as creating needed levels of protection for any people in those countries who happen to be in a minority situation in any of those settings.

Protection of minorities is extremely important in all of those settings. We know from many painful examples how badly people can be damaged in intergroup situations

when those necessary levels of protections do not exist for whoever is the local minority group or tribe.

Any time a new nation is set up, there will be some people in that nation who are a local minority — and the clear instinct-guided behavior patterns for our most negative intergroup instincts can cause those people to be damaged or killed. Each new setting — whether it is Canton-like approaches or purely independent nations — needs to have very clear and intentional safe guards to protect the safety of any people who find themselves to be the local minority.

We Instinctively Support Whatever National Boundaries Are Created

That approach makes obvious sense at multiple levels — but it will be very difficult to do because changing borders and adjusting national boundaries in any way is a very hard thing to do.

As I learned very early in my study of instincts and related behaviors, we very instinctively worship, honor, and protect all existing national boundaries — regardless of their origin or their efficacy.

People talk with conviction about the mystic inherency of nations and the rightful integrity of all borders and people in many settings believe that any acts that keep nations intact are somehow inherently valid and legitimate acts.

It "feels right" instinctively at a very basic level to perpetuate nations once we have created and named nations.

"Sectarian" Is An Insult For Many Thinkers

That whole body of thoughts about the sanctity of existing national boundaries very directly clouds our thinking about other key intergroup issues that we need to address in

many settings. International law and our news media both tend to define positions that look at other ways of creating national boundaries as being "sectarian."

I was surprised when I first learned that both government officials and the news media reporters refer to "sectarian interests" in any setting as though they were demeaning that entire category of interests. People in power tend to want current borders to survive and any group inside a country that wants to create its own autonomy tends to be divided by calling that group "sectarian."

We Tend To Be Fixated On Protecting Borders

As I looked at the problems being faced by all of the former colonies, I could see fairly quickly that we tend to be fixated at multiple levels on preserving even the most obviously nonsensical national borders and we have that fixation simply because those borders currently exist to define each nation.

What I now understand is that our basic turf instincts cause us to keep nations intact as nations with their current turf completely intact no matter how badly their borders are currently designed. I have come to appreciate the fact that those are incredibly powerful beliefs that are anchored in both our paradigms and our instincts and that those beliefs are supported by whoever is in power at the most senior level in all countries.

Alpha Leaders Protect Turf

I learned — after looking more closely at several of those countries — that without exception, the people who are currently the top leaders in each of those countries also do not want to see the countries split up. That pattern is predictable and clear. Those are also very predictable instinctive behavior patterns. People who rise to Alpha positions in any setting tend to exhibit very clear Alpha instinctive behavior patterns.

Alphas very consistently fight hard to keep turf intact. That is, I learned, a very instinct-driven Alpha behavior. Alpha leaders protect turf. We see that set of behaviors everywhere that we have Alphas — in communities, work places, organizations, and countries.

That behavior pattern is almost absolute. It is true for almost every setting where Alpha instincts are activated.

That set of Alpha instincts is very relevant to the issues of national boundaries because the Alpha leaders who are in charge of entire nations each feel a strong need to protect their group's entire current national turf, and those Alpha instinct-activated leaders will generally protect that turf whatever that turf might be.

Those Alpha turf instinct packages are also a major reason why International law very clearly worships existing borders and why international law completely supports current national definitions for turf. Alpha leaders in all countries support that intentional legal approach to protect all existing boundaries for all current turf because that fairly rigid approach helps Alpha leaders who have diverse populations in their own countries keep their own turf intact and free from the internal risk of division.

That pattern is both clear and consistent. No existing nations want to encourage the practice of having internal groups anywhere who want autonomy to be able to achieve their autonomy easily. Nations and international law both make re-doing boundaries and changing any existing borders incredibly difficult.

I did not understand that very clear and explicit support for current boundaries by other nations for a very long time.

Infrastructure Realities Keep Some Countries Together

When I first saw all of those intergroup conflicts in all of those settings, my clear sense was that each of those divided nations with non-sensical borders should probably figure out how to split now — as soon as functionally possible — into exactly the right set of local, separate, ethnic group, and tribe-based smaller nations that made sense for each setting.

I then saw that there are highly relevant and major functional and internal barriers to that kind of division for every setting that I could see.

Sometimes, the barriers to division into tribal nations involves local logistical realities.

Because of the history that various areas have had under their colonial rule, there actually are often some valid logistical reasons why a number of those countries have created various functional components of shared internal infrastructure that is used and needed by all groups in the area. Because of those issues, I learned that there currently are some elements of needed local infrastructure that is shared in some post-colonial settings that do not align functionally with purely tribal boundaries.

That issue exists in a number of places because the colonial powers who built the functional infrastructure in those settings ignored those tribal and ethnic turf alignments when they were building their colonial era infrastructure.

Pipelines and water supplies, for example, were based on colony wide population needs — not on ethnic or tribal needs. Separating that current functioning infrastructure for water supplies today into pieces that are based on the possible boundaries of new tribal areas could weaken some pieces of clearly needed infrastructure for some people in some settings.

Those kinds of infrastructure issues, I believe, could all be worked out in ways that meet the needs of all groups, but that process of working them out in a logistically competent way needs to be done before a split happens — rather than trying to work those kinds of issues out between warring parties after an ethnically defined and potentially anger-based split happens.

Those kinds of challenges and those kinds of barriers all made logistical sense at some functional level and it was clear that each of them would need to be resolved in order for us to end up with the most functional sets of new nations.

Protecting Minority People Is The Key Concern

The most challenging sets of problems that would occur if the current post-colonial nations split into smaller tribally focused nations would obviously be the need to protect the new minority groups in each of those new nations from being abused and damaged by the local majority tribe in each setting that now controls the new smaller nation.

The freed satellite countries of the Soviet Union have already shown us very clearly how much risk and damage for local minorities can be created in those kinds of settings by having any ethnic group run a new nation.

Ethnic purges and even levels of literal local genocide are possible when the wrong sets of instincts are triggered in people holding power and when those kinds of intergroup instinctive behavior opportunities exist.

That particular concern about the safety of local minority people is a key concern that many people raise when those kinds of new tribal nation strategies are proposed.

One of the key reasons why some very reasonable, well informed, and good hearted people oppose having each or any of those clearly tribal sections of Afghanistan or Kenya or

Nigeria or any of the other multi-tribal nations split into separate smaller tribal nations is the functional and logistical reality that when that kind of increased local ethnic autonomy splits for a particular tribe do happen in any setting, minorities in those settings can be damaged.

There will always still be some people living in each of the new national settings who are not from the tribe that now runs the new country. There is no way to set the new boundaries up in each of those settings so that they contain only members of a single tribe.

The increased urbanization of both Asia and Africa has exacerbated that set of issues, because the new large urban centers in each country tend to be magnets for people from all tribes. Those new cities create a tribal population blending that doesn't exist in the local villages or racial areas of those countries.

I did not see any intertribal or multi-tribal villages in visiting half a dozen countries at the rural level. The villages tend to be ethnically pure. Each of those countries had a very diverse set of primary cities.

Even in the rural areas, there will always be some people in those the new nations in rural areas and small villages who are from ethnic groups other than the one that now is the majority for the country.

That diversity creates risk for those people. The people in each of those new smaller, ethically concentrated nations who find themselves to be a new local minority in each setting can far too easily find themselves at huge personal risk for their lives and for their well being.

Ethnic Groups Who Gain Control Often Abuse New Power

The sad pattern we see from our instinctive behaviors — and one that obviously makes pure instinctive sense — has been that each new local ethnic or tribal local majority who gains local control in any setting tends to do bad things to whoever is the new local ethnic or tribal minority in that setting.

As the last chapter of this book pointed out, the behaviors of the ethnic groups who achieved local dominance in the former satellite and captive nations of the Soviet Union gave us very clear examples and very negative proof points for that concern about interethnic damage.

Newly independent former colonies have showed us much of that same post-freedom discrimination and intergroup oppression pattern whenever there are either local minority tribes or people in an area who are not from the local majority tribe.

In far too many cases, local ethnic minorities in various settings have suffered significantly already in their new post-colonial nations. People have died in intergroup conflicts in far too many settings already because of those specific instinctive intergroup behaviors… and the likelihood of more people dying could easily be increased if we turn any of our large multi-tribal nations into smaller, but still multi-tribal nations that are run by a single tribe.

Both India and Pakistan showed us how badly people can damage other people at a local intergroup level when those sets of intergroup instincts are activated.

If Kenya split today into a couple of tribally focused nations, the new turf lines and the new boundaries for the new local nations in that overall Kenya-based setting could not be purely and perfectly tribal. There is significant overlap in ethnic turf in Kenya today and there are significant levels of intergroup conflict happening already because of tribal activities in that country.

The existence of a national government in that country creates at least a partial context of protection for people in various Kenyan settings. There are multiple smaller tribes in each of those multi-tribal settings who would have even greater issues and concerns relative to their tribal turf and their personal safety Kenya broke into tribal nations and the new nation they now live in is functionally another tribe's turf. If we want to achieve that kind of tribal local control, we would need to somehow protect all of those people and make them all safe. We would need safeguards in place in each new tribally focused setting in order for that strategy to give us the results we would want it to have without badly damaging far too many people.

Those are very real concerns. The people who suddenly become local tribal minorities in each of those new Kenyan-based tribal nations would very clearly themselves need to be protected in some effective way from both discrimination and local genocide by whatever tribal group is now their new local majority tribe ruler.

New Local Minorities Would Need To Be Protected

I agree entirely with that concern relative to setting up newer and smaller nations. That is a very valid and serious concern. Our instinctive behaviors obviously make that approach of tribal dominance a concern without safeguards built in.

We have shown already in far too many intertribal settings in the world how very real that intergroup risk is. We are proving the exact risk to be valid today in The Sudan — with daily ethnic killings happening there as the world has tried very hard to make the new boundaries of that nation more ethnically relevant.

That concern about the consequences of intertribal behaviors doesn't mean that we should give up on trying to create more local nations that are not at war with themselves.

Some of the multi-tribal nations that exist today — like Nigeria — make no functional sense. Having Nigeria attempt to continue to function as a nation made up of groups that are in perpetual division and conflict is doomed to failure.

Division of some hugely multi-ethnic nations into a number of smaller tribal nations makes obvious sense. That strategy can be entirely workable and it can be clearly preferable to the current approach in multiple settings if the minority people in each of those new nations are all somehow adequately protected.

The U.N. might be our best bet to help with that approach. The U.N. could help those nations form and the U.N. could help them create needed safeguards. That rule and function could be a very good use for the U.N.

We could use the U.N. to set up templates for division in multi-tribal countries and we could have the U.N. set up both oversight and guidance that results in the processes that are needed for local protection to be in place and part of the legal system for each new nation.

Yugoslavia managed to make that approach work and the new countries that exist there today each have both ethnic autonomy and functional Peace. That deal was brokered and supported and it has been a success.

The Swiss Have Developed A Good Model

For countries that can't be tribal but need some levels of local ethnic and tribal autonomy, my own strong personal sense after looking at dozens of countries is that the Swiss have probably developed a very effective model that can be used by multi-language countries that do not want to split into their ethnic component parts.

I have come to believe that we should figure out how to use some variation of the Swiss model of being a successful and safe multi-ethnic nation much more broadly in various other multi-ethnic settings.

I have spent some fascinating time in Switzerland looking at how the Swiss handle being multi-ethnic. They do it very well. They have three separate tribal groups in Switzerland, each with their own language, their own culture, and their own turf. Those groups have local control, safety for all, and they function collectively to be a country for a number of functions where they benefit from being a country.

The Swiss understand that we have to work with and be aligned with our relevant instinctive behaviors rather than have basic sets of intergroup instincts force us into negative situations and damaging outcomes.

My first reaction to seeing how multi-ethnic Switzerland is and how the Swiss have set up their multi-ethnic country to function in separate pieces was sadness. I have to admit to the reaction. I was sad and somewhat surprised when I first learned what the Swiss had done because I still hold the mental model in my own head that the end game ought to be some level of assimilation and it was clear to me that the Swiss have not assimilated in any real way from their original tribes and from their original language groups into being a common Swiss people.

Again — I probably should have known that fact about the way the separate cultures of that country functioned before I got to Switzerland, but that level of very clear ethnic separation that exists inside Switzerland was not on my radar screen at any level. I was surprised to learn when I got to Switzerland to see that the Swiss are really three separate ethnic groups and to see that those three groups have never attempted to assimilate into one language or into one ethnicity.

The Swiss are very comfortable continuing to be three sets of Swiss. They have become very good at maintaining that three group status and they have done it for centuries.

Switzerland is divided into Cantons. Cantons function as partial nations. They each have their own defined turf and their own primary language. They have three official languages. The language of each group is protected and the language of each group is celebrated. Each of the countries has its basic language — but it is not illegal to speak another language in any site.

All citizens of the entire country have equal protection under the law. No one tries to convert the French speaking Swiss to be German Swiss or to be Italian speaking Swiss.

Each language group has its identity and its turf — and they each have that identity and that tribal turf in the context of an overall Swiss nation that functions well in key regards as a nation.

After getting over my initial, knee-jerk disappointment about how intentionally separate each set of Swiss people continues to be, I began to see the beauty of the Swiss model. They have managed to be a multi-tribal country at Peace with themselves for centuries rather than being just another multi-tribal country at war with themselves for centuries. Peace is better.

Switzerland works as a nation because they respect the tribal autonomy of each group in each area while very effectively protecting the civil rights and the safety for all Swiss in any part of Switzerland.

The Canton model has worked in Switzerland for centuries. I have looked at a lot of countries. Switzerland is about the only truly multi-lingual country that has avoided open multi-lingual anger, stress levels, and conflicts, and they have achieved that status by

creating multi-ethnic separation for each group with full civil rights and full protection of the law and complete personal safety for all Swiss.

Safety is important. It is safe to be a Swiss. Every Swiss citizen is safe in every part of Switzerland. Civil rights and basic safety protections extend to all Swiss everywhere in Switzerland.

The Canton model of Switzerland and the somewhat similar Belgium ethnic geographic separation model actually both do have a lot to offer for multi-racial/multi-ethnic/multi-language national settings. There are clear ethnic differences — with separate languages by group at the core of the ethnic division in each country — but there is no bloodshed based on those divisions in either country.

The Swiss model is very much like the province of Quebec in Canada. That province speaks French and has designated French to be its official language. That province clearly has its own ethnic identity.

There have been some intergroup tensions in Quebec and the province often has layers of separatist momentum at a political level — but no blood is being shed in that lovely part of Canada over those tribal differences. People in Quebec from all languages all have equal voting rights, equal property rights, and equal protection under the laws of Canada. All residents are safe, regardless of their tribal alignments or choice of language. That is a workable package for people.

Equal protection of the law coupled with fully enforced and at least basically enlightened civil laws have the ability to be very useful in keeping people in linguistically diverse countries from hurting themselves and from hurting each other. The fact that the people in those countries do not hurt themselves doesn't make any of them a country at full internal Peace with itself, however.

When I first visited Switzerland years ago, I asked one of the officials in the health ministry there what I could learn from him about how to deliver care in a multi-cultural setting. His answer surprised me.

"Absolutely nothing." he said, "You can learn nothing here about delivering multi-cultural care."

He had apparently been trying to build a fully multi-cultural care site — a hospital for children — and he told me that the first woman who stepped up to the microphone to offer comments to him said – "I would rather let my son die than have him treated by a German speaking doctor."

He said that the intergroup barriers and the intergroup political barriers at that point in time were too great for that particular multi-lingual care delivery project to succeed.

I do not know if they have managed to set up any shared care sites by now. That was years ago. But I do know that when I have gone to the World Economic Forum in Davos, Switzerland, I have been told that if you take the train from Zurich to Davos, there is a place near Davos where you have to change trains because the distance between the railroad tracks changes at that point.

One set of tracks is farther apart. The tracks do not match. You have to change trains at that change in the tracks.

I have not had that change in track size explained to me – but it has the ring of an intergroup sort of decision and having to change trains at that point seems to be an intergroup consequence of some kind.

The Swiss are among the most civilized people in the world. Switzerland has been peaceful for a very long time. The Swiss take their tribal differences very seriously and the Swiss honor those differences with great rigor.

The encouraging thing about that Swiss Canton model is that it actually works — and it works because the approach they use is aligned with our tribal instincts rather than ignoring those instincts or pretending they don't exist.

The Swiss have perfected sectarianism at its highest level. Anyone who derides sectarianism in other settings should look to see how the Swiss have raised it to an art form.

Immigration Is Now Creating Stress For The Swiss

I increasingly have come to believe that some variation of that very intentional ethnicity-anchored Canton model might work well in some of the multi-tribal African nations and the multi-tribal Middle Eastern and Asian nations that are now constantly at war with themselves.

A number of those multi-tribal countries are evolving on their own pace to Canton-like outcomes and structures.

Russia, itself, as the last chapter pointed out, is now the Russian Confederation. Sri Lanka and Indonesia have major ethnicity-based component parts that are self-governing.

Some people bemoan that development in those countries. My own sense is that we need to encourage those kinds of developments wherever they occur in a non-damaging way rather than opposing them.

I do believe that we now need an international template that is supported by the U.N. that creates working tools that can help multi-tribal countries to either divide into separate parts, like Yugoslavia, or safety set up Canton equivalents for themselves. For

those countries where division into purely separate tribal nation isn't possible or desirable for various reasons, Cantons can make people for themselves safe and can create appropriate autonomy for the relevant groups who make up the local populations.

Scotland Achieved Semi-Autonomy On Some Issues

Even Great Britain seems to be headed for more of a Canton-like approach. The recent Scottish referendum that ended with the Scots voting to continue to be a part of the United Kingdom actually did create some additional local governance control for Scotland. The Scots will now have more local power in a Canton-like way as a result of that process.

The major intergroup problem that we will see in Great Britain now is not local separatism, but massive immigration. Great Britain has growing numbers of immigrants from other cultures who are not choosing to assimilate into the British culture. That set of realities is creating a growing level of angry and divided sets of people in that country. Immigration that comes from diverse ethnic groups is now creating major intergroup challenges for the United Kingdom that are not getting easier as that process continues to grow.

It has been very interesting for me to observe that even the Swiss who perfected the interethnic Canton model are not immune to the new sets of challenges that are being created by the new immigration issues that exist in that country as well. The next chapter of this book deals with those immigration issues in multiple countries in more detail.

Because of growing immigration levels, Zurich now has an expanding non-Swiss minority population. Like the rest of Europe, Zurich has higher unemployment levels for their new immigrant population and there is a clearly higher crime rate in some minority neighborhoods in that formerly Peaceful and law abiding city.

The Swiss who have dealt with their own historic tribal internal alignment issues by very astutely and cleverly inventing Cantons have responded to the new tribal alignments of their newest residents and to those sets of intergroup interactions by banning some tribal behaviors by the immigrants. Some new Mosque-related laws have been an example of that response.

Switzerland has recently been debating and enacting some restrictive laws about the building of mosques with minarets. Those debates and those laws are clearly a direct response by the Swiss at very basic instinct-triggered level to that new set of intergroup pressures.

It would be ironic if Switzerland now became an ethnic battle ground relative to those issues after so many years of carefully managing very solid levels of interethnic Peace.

The Refugees Became Immigrants — And Trigger Their Own Issues

The end of colonialism is one of the reasons why we have so many refugees and immigrants in the world today, people are being displaced from many settings by local intergroup conflict.

We need to do what we can do to help reduce the number of countries who are doomed to be perpetually at war with themselves.

In a number of post-colonial settings, I have been impressed with the fact that the former colonial powers still have some local contacts and often still have some local credibility. I even heard people in Vietnam speak kindly of the French, in spite of the very nasty civil war that expelled colonial France from that area. Great Britain has major credibility in some of its former colonial entities.

It might make sense for some of those new tribal nation settings to ask their former colonial power to help them structure and set up their new ethnic states.

My own sense is that the relevant colonial powers should feel some guilt for having botched the first round of divisions in those settings and they should be willing to help and commit resources to the effort where those resources are welcomed.

Those former colonial powers should also help with those intergroup issues in those countries because one of the consequences of those issues generating intergroup violence is that refugees are being created who need a place to live.

Our 50 million refugees exist today.

All of those intergroup issues that exist in the former satellites, the former captives, and the former colonies have displaced millions of people from their places of birth. We now have a world full of refugees — and those refugees are giving us a world full of immigrants.

I do believe that there is some irony in the fact that an unintended consequence for the colonial powers who ruled much of the world for centuries are now having immigrants from parts of the world that they ruled come to their countries as immigrants — immigrants who are creating their own levels of intergroup instinctive reactions in the countries they enter.

All of those displaced persons from all of those troubled intergroup settings do not disappear. They don't die. They immigrate.

That surprised me. I did not expect that set of issues or behaviors when I first started looking at intergroup behaviors — but once it began it was easy to understand. The consequences of that immigration is creating another massive historic phenomenon of

intergroup interactions that is changing the world in ways that we need to understand because it is having a significant impact on our own future at multiple levels.

The next chapter of this book deals with the reality and the consequences of having all of those displaced people becoming immigrants to places that now have to learn to live with a whole new intergroup interactions reality.

For the multi-ethnic countries who are now in a state of perpetual internal confusion about their legitimate current status as countries, we need to look at each country in its own context to figure out what the right approaches will be to achieve intergroup Peace in each setting.

To succeed, we need leaders from each group understanding in a clear way the major impact our intergroup instincts have on their own thought processes, beliefs, emotions, and behaviors. Leaders who are not enlightened about those issues find it far too easy to simply hate the other groups in their setting and to treat the other groups in purely instinctive negative intergroup interactions.

We need all of us to understand how seductive and powerful those thought processes are and we particularly need our leaders to understand both the need for alignment on those issues relative to those issues inside their own groups and the clear need for interaction with other local groups in a way that reflects the legitimate standing of each group as a group and as a party to be dealt with in good faith with a goal of helping each party, in the end, succeed.

We all need to understand that win/win outcomes are not only achievable — they are far better than win/lose outcomes that keep losing groups in a state of perpetual ___ and anger.

We all need to have as few enemies as possible. We can achieve that goal by understanding how that particular set of intergroup instincts skews our thought processes and beliefs.

When we have enlightened leaders in each setting who understand those issues, we can then figure out the solution sets for intergroup interactions that make the most sense in each setting.

The Art of InterGroup Peace outlines nine options we have for intergroup interactions. They all have utility and value. Leaders in each setting need to figure out which approaches can be used in their setting.

Knowledge is power. The former colonial nations need that power now.

People from a number of European countries have told me with real concern and deep sorrow how sad, frightened, disconcerted, upset, angry, and even depressed they are about the increasing impact of immigration on each of their countries.

Immigration is changing countries in Europe in significant ways and it is triggering a new array of negative dysfunctional and damaging us/them intergroup instincts and behaviors in multiple settings.

People in France, England, Switzerland, Austria, Belgium, Denmark, and The Netherlands all have told me how sad they are that their countries are changing in major ways because of large numbers of immigrants who are choosing to bring their own ancestral cultures into their new communities rather than connecting with the culture and assimilating as immigrants to the historic culture of their new host land.

I heard very progressive people in each setting who were sad and depressed because they believed that their countries' old culture was being pushed aside and rejected as the culture of choice for many of the new people who are now immigrating into their countries.

One woman in Belgium — an activist in her youth for minority rights and for ethnic inclusion in her native land — was in tears because the new immigrant birth rate now exceeds the birth rate of her own Flemish ethnic group and the new immigrants who now fill her community seem to have no interest in being part of the traditional Flemish culture.

"We are disappearing as a people in my lifetime," she said, "That makes me very sad."

She was, I believe, wrong about her culture actually disappearing. Her culture will survive. It will no longer be the exclusive, functional culture for all of the people who live in her specific part of her country, but it will survive.

Cultures have amazing tenacity that allows them to survive in the face of major suppression — and people in her culture will figure out how to continue to perpetuate their traditions, their values, and their cultural expectations for generations to come.

But she was right about the fact that the old days of her culture being exclusive for her community and being territorially dominant are gone forever for her country.

The Flemish and the Walloons have each fiercely protected their own culture and their own language for their own separate subsets of Belgium for a very long time — and all of that fierce local cultural protectionism for Belgium turf is now being nullified for major portions of the country by the permanent influx of new people from other cultures who clearly have no interest in converting to either of the indigenous cultures of Belgium.

New Immigrants Are No Longer Assimilating

I heard the same sets of concerns from people in a number of other countries where growing high levels of inter-ethnic immigration is the new normal.

In France, the killing of the journalists at a satirical newspaper by a couple of immigrant brothers very recently made news around the world.

Those kinds of intergroup issues are not unique to France. Major intergroup riots have taken over major parts of Paris multiple times.

A Zurich resident told me that there were now parts of his city that he personally feared to enter — and that fact shocked, offended, angered, horrified, and deeply saddened him. He found it disconcerting to have those neighborhoods now excluding him and his

people as rightful inhabitants or even as welcome and safe visitors to the very same communities and settings that used to be places where he was safely an "us."

He also bemoaned much higher levels of crime in his city and he linked the higher crime rates to the new influx of non-Swiss immigrants.

Crime rates actually are climbing in his city. That is true for all of the countries with major growth in new immigrants. The new immigrants in all of the countries do tend to have less money and fewer resources than the rest of the people in their new country and unemployment levels are often much higher as well.

Those sets of circumstances lead in almost all settings to higher rates of crime. He was deeply concerned about all of those issues and, the truth is, his concerns are echoed in multiple settings in Europe.

Europe is full of immigrants. So are a number of Asian countries and many African and Middle Eastern countries. The new immigrants tend to arrive in each setting with minimal resources. Some are prosperous and wealthy, but most of the immigrants are poor and many are extremely poor.

When extremely poor people who often have minimal education as well as minimal resources enter into a new environment and then set up communities that speak a different language and share a different set of beliefs and different behavioral expectations than the old population of that area, the natural result of that set of intergroup interactions very understandably triggers a wide range of our us/them instincts, our tribal instincts, and our turf-related instincts in every setting where it happens.

I have seen many people who have been affected significantly by those movements of new people into new settings in new countries. My observation has been that those new intergroup situations are difficult in every setting and they are both volatile and

increasingly dangerous in far too many places where growing immigration is a functional

reality for many people and where many of the new immigrants, themselves, are angry

about the situation they are in.

Immigration Is Triggering Us/Them Instincts

Immigration is reshaping major portions of the world. It is reshaping major portions

of the world at a very rapid pace.

The U.N. estimates that there are more than 50 million displaced people in the world

today. Displaced people in all settings functionally need to find a place to live. Fifty million

people is a huge number of people who are moving into settings to find new places to live.

Us/Them instincts are being triggered in an expanding number of settings around

the planet because all of those people are moving into all of those new settings and because

those new people are creating new levels of ethnic and racial diversity that did not exist in

the past in those same locations.

The long-term impact of the new immigration patterns on our us/them instincts,

tribal instincts, and turf instincts are going to be massive in a great many of those settings.

People in many challenged settings will now need to figure out how to create local

intergroup Peace in a world where immigration is changing their local intergroup realities

and where the changes that are happening now for their communities are likely to be both

permanent and irreversible.

Growing Numbers Of Countries With Internal Ethnic Conflict

If various countries do not learn how to deal with those issues, then there will be an

expansion of the parts of the world where people are at war with themselves as dueling,

interethnic citizens within their own country.

All of the old intergroup conflict sites continue to exist and they are being supplemented in many settings by whole new levels of intergroup anger, division, and conflict.

Immigration is currently the most important new key intergroup instinct trigger factor. Immigration has become a major trigger for the activation of very serious levels of those instincts and those behaviors in a very wide range of places.

When I started to look at the issues of instinct-linked intergroup conflict on that sunny day in Wales, I had only a very vague sense that immigration might begin to create its own levels of key instinct-related issues in many countries.

I did believe at that point that the country in the world that would have the biggest set of issues to face relative to immigration would be us. I did not have any sense in 1990 that Europe would be hugely impacted by immigration. I did know that we had immigration issues in some areas of the U.S.

We Americans clearly do have our own immigration issues and they are significant — but I now believe our issues pale in comparison to some of the other challenges I have seen immigration creating for people in multiple other countries.

The World Is Full Of Refugee Camps

Major areas of Africa have significant numbers of displaced people who are now refugees in other countries. Most of those countries are setting up refugee camps for those refugees. Those countries use camps for those refugees, in part, to keep the people in the camps isolated, rather than inviting those new people to mix with the general population and potentially to join their nation at some future point as new citizens.

Almost no countries in that particular part of the world want their refugees to become new citizens and permanent residents.

Those refugee camps exist in a number of African settings.

The Middle East is also full of refugee camps, with millions of people in that area of the world displaced by ethnic conflict and living in camps set up by the countries they have fled to. Central Asia has significant numbers of those camps as well.

India also has some sizable refugee camps that are full of displaced people from neighboring countries.

The pattern in most of those settings is for the host country who is receiving the refugees to set up refugee camps and then to keep the refugees basically locked in to those camp settings. Those countries do not want to extend the hospitality of their home territory to those displaced persons beyond the physical setting of the camps to allow the camp refugees to become permanent immigrants or long-term residents of any kind.

The status of the people who live in those camps tends to be permanent refugees — and the host countries almost unanimously want the refugees in each camp to return to their home settings as soon as that return to those settings can be safely arranged.

Those camps that are created in various countries each set up their own us/them instinct activation packages for obvious reasons. The people in the camps are not an "us" to the local population and the people in the new countries are not perceived to be "us" by the refugees.

The camps, themselves, are often poorly funded and can be both unpleasant and unsafe for the refugees. Those camps tend to be a source of both significant and unwanted expense and deep unhappiness for the host countries. There have been a significant number

of occurrences of intergroup damage in multiple settings where people from the host countries have committed acts of violence against the refugees.

That whole set of circumstances involving refugee camps and forced group incarceration is sad and deeply challenging for all of the parties involved.

Europe Didn't Use Refugee Camps

Europe has taken a very different approach to the refugee issue. There are no refugee camps in Europe. Refugees who enter countries in Europe are generally allowed to live in local neighborhoods with other residents of each country.

Refugees in Europe can generally go to any site they choose to live. Given that free choice of living sites, the refugees in each setting generally try to live with each other in specific neighborhoods where they instinctively and strategically can be with other displaced people from their own ancestral country and from their own specific ethnic group.

Some of the new immigrants in Europe have moved to the European settings because they are forced out of their old setting. Some of the new immigrants have moved to Europe for jobs and economic opportunity and for the chance to give themselves and their children better lives than the lives that exist in the old settings.

In both cases — voluntary and involuntary immigration situations — the people who immigrate to Europe tend to end up in cultural and ethnic settings that are very different than their places of birth, and all of the intergroup instincts that are triggered by those kinds of factors are being triggered for both the refugees and the people from the host countries.

The tendency for many of those refugees is to band together in each setting and to try to recreate the culture of their ancestral settings in the new country and the new communities where they now live.

Immigrants Used To Assimilate

Immigration has changed.

Immigration between countries has always existed — but it used to happen in much smaller numbers. Most people who actually immigrated in past years as individuals into another country also tended to assimilate very intentionally and very quickly into the new culture and the new setting. Assimilation was the normal practice for most immigrants.

Immigrants worked hard in most settings to become part of the local "us." That wasn't always successful, but it was almost always the goal.

People who immigrated into new countries used to very deliberately blend in to their immigration destination and — to support that blending-in process — the laws of many host countries for new immigrants used to clearly and explicitly require various levels of their specific assimilation by any new members of their community.

Today — for a number of reasons — the immigration levels we see are higher, but the assimilation levels we see are much lower. The total impact of that growing level of non-assimilating immigration on our us/them instinct behavior packages is to be clearly causing problems caused by immigration to have a negative impact on local Peace in multiple settings.

Fifty-Five Million Refugee Immigrants

There are currently 55 million people in the world who have been displaced by their home countries. That is a record number. Those people were basically driven from their country of birth for ethnic and tribal reasons.

Those sets of involuntary immigrants already have had their own us/them instincts activated at the individual and group level by being attacked and expelled from their home countries because of their tribal alignment, and they came to their new countries with a high level of defensive group identity instincts fully activated.

Because those particular new immigrants are involuntarily displaced refugees, they tend to have the weak and inadequate personal economic resources that involuntary refugees often have as their reality. They are often broke and they tend to be undersupplied with material possessions when they reach their new countries.

The current sets of immigrants then tend to set up neighborhoods in each country that are full of other immigrants who speak their language and who share their culture and their religion. People cluster together for comfort, safety, and support. Those new clusters tend to define their new communities, and the people who live in those ethnically concentrated neighborhoods tend not to try to assimilate culturally into their new country.

Because of deliberate decisions that are being made by people in the incoming groups not to assimilate, there is often a clear and growing backlash from the original people in each setting whose own tribal group has lived in those settings for centuries. Those people from the original tribal groups increasingly feel invaded.

I have looked at several of those settings and talked to people from several more. The patterns are obvious, painful, and clear.

The original inhabitants of those settings are increasingly angry about the invasion they see happening to their own people and communities. That backlash and those

behaviors from the original people in each of those communities is exactly what we should expect from the activation of people's basic us/them intergroup instincts at multiple levels in all of those settings.

The Immigrants Use The Internet As A Connectivity Tool

The changing array of immigration issues that exist today in multiple settings have all been made more challenging by the emergence both religion and the Internet as group conflict and division factors. The Internet is a key, persuasive, powerful, pervasive, and effective communications tool that people in each of those groups use with growing ability to create connectivity inside each group.

The immigrants in most settings are using the Internet to communicate with themselves and to coordinate both approaches and activities with other members of their group. The growing role for the Internet in those intergroup interactions relative to fueling and supporting intergroup interactions of many kinds at many levels has become increasingly obvious to me as I looked at how the groups in each of those settings was functioning to create both group identity and coordinated efforts.

The Internet was not relevant at any level for my thinking in the early 1990 versions of this book. I did personally use an early version of the Internet to do some of the research about a couple of relevant issues in those book drafts through some academic files that were made electronically available in early Internet days by some foreign universities.

The search system that I used in those early Internet efforts was called Gopher. Using Gopher to find information was a slow and crude — but sometimes very useful — process.

Instantaneous InterGroup And Interpersonal Interaction

Times have changed. The Internet has gone from being a pure and almost idiosyncratic pure research tool to being a massive and widely used vehicle for instantaneous communication and instantaneous intergroup and interpersonal interaction. For more than a decade, the Internet has been a major and growing factor for both issue triggering and issue activation for people who have their intergroup instincts activated.

The Internet now functions in many settings very effectively as a group instinct activation and group alignment tool. Angry people in many settings use the Internet as a kind of weapon — and it can be a very powerful and effective weapon to use.

Today, when people in a given setting are angry or in a state of conflict, the Internet tends be used to exacerbate the anger and to increase, amplify, focus, and coordinate the level of conflict.

In some situations, the Internet is also used by cooler and less inflamed people to help deactivate or mitigate incipient negative beliefs, emotions, and behaviors. That can be a very good way to use the Internet and we need to get better at doing that.

But more often then using the Internet to support Peace, any local intergroup conflict situation that exists today tends to have direct Internet support for the conflict and for the behaviors, thought processes, and emotions triggered by the conflict.

Hate Based Websites Abound

The Internet is now clearly a major reality factor for intergroup interactions — for both good and evil — and each level of our intergroup challenges has relevant Internet usage embedded in it.

Hate-based websites abound. Anyone who doubts the level, nature, and extent of the intergroup hatred and anger that is described in my books can simply go to the Internet and find easy proof that both the hatred and the intergroup anger do exist.

I can still remember clearly my personal sense of both alarm and horror when I saw the first hate-based websites more than a decade ago. I realized when I saw those first sets of sites how that kind of negative and selectively anonymous use of that particular powerful communication and connectivity tool could very easily take negatively instinct-activated people to very bad and very dysfunctional places.

My worst fears were exceeded. People who want to influence other people and who want to use the Internet as a tool for persuading people to collectively and individual hate and damage other people are becoming increasingly adept at those evil uses for that tool.

An alarming number of people who have joined terrorist groups and who have chosen to function in damaging ways with other people who share hate-focused belief systems were recruited to those beliefs and those behaviors by Internet-based communication tools.

The Internet can and does very clearly support both the anger and the conflict that exists in too many sites today. That set of tools is among the most effective tools that exist for discriminating hate and intergroup negative interactions.

We Need Peace-Based Websites As Well

The only way to deal with some of those seductive and damaging instinct-triggering emotional and intellectual enticements is to have Internet tools that counter the hatred and guide us to intergroup understanding, intergroup trust, and Peace.

I have a very strong sense that we now need to use the Internet to support Peace, as well. We need to do that work to support intergroup understanding and Peace in many layers and many ways.

We need to do that at an overarching level by helping people understand the value, benefit, and desirability of Peace as an overall commitment and goal and we need to do it in each inflamed setting to make Peace happen when crises flare up and cause people to damage other people under the umbrella of dysfunctional and damaging instinct activated emotions and negative beliefs.

At this point in time, each of the countries who face major pressure from their immigrant populations need to learn to use the Internet well and frequently in their countries to create better local understanding and better intergroup linkages and communications in the various local settings. That understanding needs to include all parties in those settings and it very much needed in many settings to both prevent crisis and to defuse crisis.

We Need To Use The Internet As A Tool For Peace

We clearly need to use the Internet as a tool to help educate people in times of Peace. We also need to use the Internet to calm people in times of crisis or stress. We need to use the Internet to inform people about all of the issues covered by the research that I have shared through these books.

We need to use that tool to create an exchange of knowledge, insight, and wisdom about a wide range of key issues — so that people can have information that people need easily available in ways that make that information visible and effective for our personal learning and intergroup interactions. We all need to be better informed and smarter about those key issues, and the Internet is a great tool to use to create access to that learning.

That point and approach is covered in more detail in both *The Art of Peace* and in the *Primal Pathways* books that are sister books to this book.

That point about using the Internet as a tool for Peace is relevant to the issue of growing immigration levels around the world because the anger that is felt in many of the immigration flash points that have occurred has been exacerbated, fed, amplified, triggered, activated, and enabled by the Internet. The perfect storm of intergroup anger that is building in many settings is happening to a large degree because the Internet creates linkage tools to make local flash points into explosions and into very focused and intentional intergroup damage.

In all of the areas where there are large numbers of immigrants, we need to understand how significant and powerful the Internet can be as a tool of inflammation for any bad thing that happens to the immigrants in any relevant setting.

An intergroup incident that happened in a local immigrant community ten or twenty years ago might have, at best, affected a small number of angry people in a very regional and limited geographic setting — generally with relatively low and weak levels of actual information sharing even between the people who were actually in that setting and even weaker information flow between that site and various other related sites about the inflaming issue. That same incident today can now be exposed and expanded widely to many sites and to many people on the Internet and that information sharing can be triggered in minutes and fully activated in hours. The Internet has almost unfathomable reach and speed.

That fully exposed and inflammatory information about any intergroup incidents that occur — often fed by videotapes of actual inflammatory incidents — can be shared immediately by the new immigrants in any setting with themselves and in some cases, with

millions of other relevant readers or viewers in many other settings where other immigrants with similar issues and a similar sense of intergroup alignment live. We see similar use of the Internet when we have intergroup situations in our country — where there is damage done to anyone in a way that causes our intergroup alarms to go off and our intergroup instincts to be activated.

Religion Is A Key Division Factor

Those intergroup issues are all being exacerbated in many settings by the fact that the new immigrants in major European settings also have a different religion than the original set of people living in each country.

The original inhabitants in all of those countries tended to be either non-religious or Christians. The new immigrants from North Africa, the Middle East, and Eastern Europe tend to be Muslim. Large percentages of the new immigrants are Muslim — and a significant number of the immigrants who face inter-ethnic and intertribal discrimination and problems in their new European countries believe that they face that discrimination because of their religion and that because of their tribe.

I have looked at intertribal and interethnic discrimination in enough settings to know that the tribal issues tend to trigger those instincts very directly, but the people who are feeling that intergroup division tend to believe that religion is a key factor in those behaviors.

That can obviously become a self-fulfilling belief.

When people believe the discrimination and discomfort they face has religion as a key factor — and when people from that religion tell people that they are being attacked for their religious beliefs — then that set of factors makes religion extremely relevant.

Internet Recruiting Happens

The people who believe religion to be a major trigger for both internal group alignment and for conflict with other groups have become particularly skillful at using the Internet to support their communications, recruiting, and strategies.

Inflammatory and persuasive Internet tools use the six alignment triggers that are described in this book and in each of my other intergroup books for creating alignment in any setting to bring people who were not angry, inflamed, or committed to the cause of an angry group to feel the pull and draw of those instincts in ways that can change people's lives. People use the Internet to tee up demonstrations to coordinate protests, and to recruit people to their causes. The Internet can reach into homes to make recruits who otherwise would never have either known about the options or been able to connect with them. Hundreds and thousands of people from both European countries and the U.S. have been enticed to go to the Middle East to join militant groups there in conflict situations with the Internet serving as a key tool in that recruitment process.

We live in volatile times. We have new tool kits that should and can be used to smooth out the volatility. We need to do that work and we need to do it well.

It has been obvious to me that those tools currently tend to be used more often now to inflame and incite people into anger and into various levels of negative intergroup behaviors that stem from anger. That trend of using the Internet for those negative purposes will continue and it will create its own sets of consequences that we will need to address.

As a counter, we need to use the Internet to help people understand the reality and the pull of instinctive behaviors. We need to help people avoid the seductive pull of negative instinctive intergroup behaviors and we need to help people create a collective

understanding of the key factors that can cause people to come together in various settings to create real coalitions for achieving InterGroup Peace.

The leaders in each of the troubled settings need to stand back from their knee jerk negative reactions to other groups to set up new local approaches that restore intergroup Peace to each local setting.

Overall, the immigration related issues that exist for the world are large and they are growing. There are a number of major irreversible trends that each needs to be understood and then addressed by the countries that are affected by those trends.

Europe Is Becoming More Multi-Ethnic

Europe, in particular, needs to understand how to deal with the massive change that is being created by immigration. The countries of Europe have always been proudly and even fiercely tribal. Each European tribe has had its own language, culture, and turf.

The current boundaries for each of those traditional countries have been set long ago by law and by old intergroup wars. Those boundaries and the standard ethnic concentration for each of those countries has been in place for a very long time and they seldom change. The functional consequence of those current national boundaries over the centuries has been to keep people who speak different languages in the settings where their national tribal languages are the "right way" for people in that setting to speak.

French is spoken in France. German is spoken in Germany. Italian is spoken in Italy. The Spanish speak the language of Spain. The Swedes speak Swedish. The Danes speak Danish. The Norwegians all speak Norwegian.

Very few people, over the centuries, have migrated between any of those legacy European countries. The number of people with Swedish ancestry who live in Norway is

pretty small, even though the two countries share a very long border and the pure logistical and functional barriers to immigration are extremely low.

I have spent time in each of those countries. The patterns are the same everywhere. Those Norwegians are proud of not being Swedish.

In Norway, the people take great pride in the culture, history, legacy, and territorial reality that is Norway.

He Lost The "E" For Love

My own family name, Halvorson, came from my Norwegian grandfather. His father, Jorgen Halverson (George the First), brought his family over from Norway. The spelling of Halvorson that I use today, however, is the Swedish spelling of the name.

There actually are variations on the name "Halvorson" in Sweden, Norway, and Denmark. Each group spells the name differently. The Swedes spell Halvorson with two Os. The Norwegians use an "e" in the middle. The Danes use an "e" at the end.

We use the Swedish spelling of the name today because my grandfather fell in love with a Swedish girl in Northern Minnesota – Francis Gustafson. Her family were proud first generation Swedes and they did not want their friends back in Sweden to know that their daughter had married a Norwegian. So they asked my grandfather to change to the Swedish spelling of the name.

My grandfather used to say he lost the "e" for love.

He is buried next to his brother and the tombstone for his brother has the Norwegian spelling. That used to puzzle me. His brother had died many years earlier and I had assumed when I was very young that someone had made a mistake on his brother's

tombstone and that my family was too frugal to have his stone redone. Frugal was always a core part of our family culture.

I was delighted to learn the more romantic version of that story. I mention that here because I have told that story to several people in both Norway and Sweden, and no one has been amused by the story in either setting.

The Norwegians were insulted that my grandfather knuckled under and made that change. The Swedes seemed to believe I was an imposter of some kind, visiting their country, and using a false spelling to pretend to be a Swede. Only the Danes were amused.

I am telling that story here in a chapter on significant internal ethnic conflict in Europe today to make the point that the legacy of European countries has been to be very tribal and to be very territorially insulated. All of the intergroup instincts were in place and people from each group carefully mentioned their own separate status as a tribal group. That insulation level between groups changed a bit when the European Union was formed. The laws of the new Union very intentionally and deliberately functionally eliminated many of the old border-based barriers to migration within Europe. The new Union dropped the old immigration barriers between European Union countries with the goal of allowing all of the people from all of those countries to live anywhere in Europe that they wanted to live — just like American law allows each of us to live in any state.

The European Union Made The Decision To Detribalize Borders

The European Union made the ideological decision to detribalize Europe a bit relative to turf. All of the people from all of the European Union countries now have the right and the option to simply immigrate to any other European Union country.

That was a very enlightened law. It was clearly, intentionally, and explicitly designed to help de-tribalize Europe.

In reality, however, as recently as last year, less than 1 percent of the internal immigrants we now see in Europe have been people from the original set of European nations who have moved to another country. People are choosing not to blend or migrate. Those people from the various legacy European tribes are not moving very much or very often to other European countries.

Europe is actually full of immigrants — but the high volume of migration levels that have happened in Europe in the past decade have not been Germans moving to Italy or Danes moving to Spain. The new migration that is changing Europe is the influx of people from Africa, Asia, the Middle East, and Eastern Europe who are now moving into various European countries and who are taking up permanent residence in those areas for all of the reasons mentioned earlier.

Some Of The Immigration Followed Colonial Linkage Patterns

Interestingly — and for understandable logistical and linguistic reasons — the immigration patterns for quite a few people into the new European settings have followed the old colonial linkages for those countries. France ended up with large numbers of people from a couple of former French colonies who are now making France their new home, for example. The Algerian neighborhoods of Paris now take up major portions of that city.

The British have had similar patterns of people moving — with large numbers of people entering Britain from their colonies and former colonies and moving into major British cities.

London now has significant neighborhoods where the first language spoken isn't English, but those people in those neighborhoods tend to be from countries where English was their second language.

As I mentioned earlier, I have heard very clear and deep concern in all settings from people from the original ethnic groups in those countries in each city about the changing nature of their populations and their communities. The people I talked to in those countries about those issues are clearly triggering their own us/them instincts in multiple ways that are sometimes clearly both sad and negative.

The change in some settings in Europe has been dramatic. Most of the new residents of those European communities do not look like or sound like the legacy population in each country and their impact is visually obvious in many settings that used to look and be extremely homogenous.

New Religion And New Ethnicity Create Major Challenges As A Package

The issues of having different religious beliefs truly has made the situation more complicated and different. The new immigrants in most of those cities also tend to be from a different religious base than the old residents.

As noted earlier, Old Europe was overwhelmingly Christian or non-religious. The populations of most European countries ten to 20 years ago when I started looking at those immigration issues were almost entirely either Christian or the direct descendants of Christians.

By contrast, the majority of new immigrants into each of those European countries today tend to be Muslim — and conversion to Christianity is not a path that those immigrants are on.

Conversion is not the current immigration pattern and it is not likely to be a future pattern. It is easy to see from looking at those situations in multiple settings that the new immigrants in those European cities are not intending to either convert or assimilate.

So what we are seeing in multiple countries is major new geographic areas where entire neighborhoods, communities, and specific suburbs of major cities are looking very much like and sounding very much like the legacy cities and historic home countries of the new immigrants. Those neighborhoods also have a new religious composition — and people are going to mosques instead of churches in a growing number of settings.

The new sets of people who live in each of those settings intend to have those settings look the way the look now going into the foreseeable future. I have looked at several of those neighborhoods. Those settings do not look like historic Paris or historic Zurich.

The Immigrants Tend To Have Lower Education Levels And Less Money

To make matters even more challenging for achieving positive intergroup interactions, the new immigrants often have a weaker set of economic resources. They are often poor. They are sometimes destitute. That means that there also tends to be significant economic differences between the various groups who now live in each of those countries.

Unemployment is invariably higher for the new sets of people. Education levels tend to be lower. So the reality that much of Europe is dealing with is that the new immigrants in most settings are facing significant challenges relative to education, jobs, and the new arrivals are facing challenges relative to political status in their new communities.

Unemployment levels are painfully high for many of the new immigrants — particularly for the younger people. Crime levels are also significantly higher than the crime levels were in the old ethnically pure European communities. The new immigrants in France are still less than 20 percent of the total population, but they currently make up about half of the people in French jails.

France has had some major levels of anger and confrontations with the new immigrants. Major riots have happened several times. More than 10,000 cars were burned in Paris during one set of intergroup riots.

I was in Paris after both of the two largest riots. The anger levels for both those traditional French people and the new immigrants were extremely high. I had immigrants in Paris tell me the French are the most racist people on the planet and I had a native French store manager in Paris tell me, in an almost conspiratorial undertone, "The only way to deal with this situation is to have our paratroopers with machine guns go to them and kill their leaders. They don't want to be French. They should not be in France. Only death will end this."

He did not appear to be a violent man. He was a quiet storekeeper. I suspect he believed himself to be a man of Peace. I was sad, but not entirely surprised to hear what he said. His words were exactly the words and the thoughts that tend to be triggered wherever we activate our us/them instincts and whenever we feel at a visceral level that someone is a "Them." We suspend conscience and we often very much want to do damage to "them" — generally in defense of whoever we perceive to be "us" when we believe that our "us" is threatened in any way.

That storekeeper in Paris knew exactly who was Them and who was Us. So did the rioters who had burned the 10,000 cars in Paris that month — saying that what they really wanted was revenge for what the immigrants had perceived to be a wrongful death of two young Muslim men.

Killing The Journalists Was Us/Them Behavior

I also visited Paris immediately after the shooting of the satirical newspaper. The two brothers who shot and killed the journalists had the worst sets of conscience-free

intergroup instincts in play. They felt no guilt in killing people they perceived to be "Them" — and, in fact, celebrated doing the killing.

The change in intergroup stress levels and intergroup animosity have been growing in France. People from the majority group are moving from anger to a level of despair — believing that they may have lost forever major elements and parts of the overall Paris that they love to other people. Many people from the original French population can't imagine building any sets of solutions that will reduce the future intergroup anger levels and intergroup division in the country they love.

Many of the Jewish residents of Paris are considering leaving what had been a safe place to live and moving to Israel for safety. Thousands may make that choice.

There is significant irony in the fact that moving to a place where rockets are killing people with some regularity for reasons of intergroup hatred is perceived to be the safer place to be than Paris.

Religious Difference Will Not Go Away Or Disappear

When you look at the newly diverse population of France, the largest portions of the new immigrants are Berbers from Algeria. Roughly 2 million of the residents of Paris and its suburbs are Berbers. Their neighborhoods do tend to look very much like the immigrants' Algerian legacy communities.

Algerians also tend to be Muslim. Muslims now make up at least half of the growing foreign ancestry community in Europe.

One of the basic intergroup issues that will now need to be addressed very directly by each of the European countries will be how to deal with the various practices of the

Muslim faith. Those issues will obviously continue to grow because some of the practices of that faith are not the practices that were part of the culture of old Europe.

In some cases, the responses from the local governments to those sets of issues have been negative. Laws have recently been passed in some European settings to outlaw the wearing of burkas by Muslim women.

Some settings have even banned minarets — the platform on the mosques where the call to prayer emanates. As I mentioned in the last chapter, even Switzerland has had its own minaret oversight and control political wars.

The Second Generation No Longer Assimilates

The traditional pattern for immigration into our own country has been that the first generation of immigrants tends to be tied to their old cultures and then we see the next generations from each wave of immigration joining the new American culture they have moved into. The Melting Pot has been a theme, a dream, a goal, and a functional practice for American immigration.

In Europe — with a very different reality — many of the settings where the second and third generation immigrants live are becoming even more separatist and more militant than the first level of immigrants.

Anger between groups is actually increasing over each generation in a number of settings. In a number of cases, the anger between the groups is being fed and encouraged by increasingly militant group leaders for the new populations and by political parties in the countries that have taken on various anti-immigrant tones and themes. Anger feeds anger — and both exist in ways that can cause it to feed on itself in a very damaging way.

Separatist Schools Teach Separation

I heard the exact same story from a professional woman in Brussels and a professional woman in London. They both told me about specific neighbor boys who were Muslim who had been good friends of their family and who had interacted well and often with their own kids for many years.

In each case, the neighbor boys went off to spend a few years in separate Muslim boarding school settings. In each instance, the women told me, the friendly and open boy who left for the school in the fall came back as an angry, militant, and separatist young man in the spring — deeply committed to a changed value system and to a set of interpersonal interactions that were much less accepting of their prior friends and prior relationships.

Both of the women who told me those stories were clearly sad, more than a little frustrated, and basically and deeply discouraged by those experiences.

"I miss the boy who used to live next door," one of them told me. "He isn't the person who returned."

Some of the more significant street violence that occurred in the riots of London was created by the second and even third generation immigrants — clearly more driven by growing anger about instinctive us/them issues than by a sense of being personally tied in a positive, collective, and increasingly inclusive way to the people of Great Britain.

The current sense of "us" that is being created for the sets of people who are being influenced by separatist leaders in their groups clearly is now creating linkages for many people with more of an international "us" instead of being linked with a local and neighborhood "us."

The new sense of people in local minority status bonding with an international "us" is often now very directly religion linked. The wars in Iraq and Afghanistan were often cited by the rioters in London as a cause for their anger and as a trigger for their violence.

Those wars were presented by the rioters as being wars against the Muslim faith and not as tribal wars in distant settings. Those specific riot triggers and motivation factors were not anchored by local wars that had happened on British soil. Iraq and Afghanistan are many miles from London.

The relevant "us" linkage that was being felt and embraced by those angry people who were rioting in those London streets was clearly not based on a local definition of us and them.

Paris Had 150 "No Go" Sites For Police

In Paris, a couple of years ago, the division between the groups was so intense that the police labeled 150 sites in that city as "No Go" sites for French police — 150 sites in their own city that police of Paris would not enter alone on their own volition.

The implications of having local police limiting themselves to a large number of "No Go" sites in Paris ought to make us all sad.

Other countries in Europe are facing similar problems. Germany has millions of workers from Turkey, and there have been significant tensions, hostilities, and some damaging behaviors in that setting for those workers and their communities. Austria has similar sets of problems — and a right wing, anti-immigrant group has picked up votes in elections there.

Belgium May Be Kept Together To Face A Common Enemy

Belgium is a place where ethnic conflict and intergroup stress points have been a major factor for a very long time — but the ethnic conflicts in Belgium have been home grown and very local. As noted earlier, Belgium has long been split into two very different ethnic groups — each with their own language, culture, and turf.

The separate groups in Belgium too often seem to have direct levels of animosity against each other. I have interacted with people from Belgium for years and I was initially surprised at some of the stress and the dislike levels that exist there between the groups.

One fairly senior executive told me 20 years ago — "If I had a heart attack driving through their territory, I would put my briefcase on the gas pedal of my car before I passed out in hopes that my car would get me back to one of our medical sites."

I asked him if he was afraid of being damaged by "their" caregivers. He said – "I don't know. But I don't want to take the risk." He was a reasonable, practical, and logical man — and he very clearly had his own us/them instincts driving his thought processes about his local "Them."

Talking to two Belgians, a decade ago, I asked a question and one said — "I don't know. I will call the office. My German-speaking staff will still be there and they can answer. The French speakers, I am sure, went home long ago."

The French-speaking Belgian then said to me, "That is probably true. The French are much smarter and quicker and probably got their work done. The Germans are a bit slower and they are still trying to catch up."

They both smiled as they responded. Both responses seemed to me to be a bit mean-spirited. That was clearly not a couple of people who enjoyed being in a bi-cultural environment.

In the vein of — "The Enemy of My Enemy is My Friend" — it is possible that the influx of immigrants from non-European settings might help the currently divided original ethnic groups of Belgium now decide to unite as allies with each other in some ways against what might easily be perceived to be a shared threat.

That whole process will be fascinating to watch. Will a common enemy unite Belgium?

Europe Did Not Set Up Refugee Camps

In any case, the impact of immigration on Europe is having a huge impact on every country on the continent — and it is an impact that can easily be predicted in each setting by anyone who understands how our relevant packages of instincts work.

The countries in Africa, Asia, and the Middle East who are setting up very clearly defined and regulated refugee camps for their various involuntary immigrants have made one set of intergroup decisions. Those refugees in those camps may be doomed to a life of isolation and separation. Each of those sets of decisions will have its own rollout into a highly challenging intergroup future for each of those sites. The us/them intergroup strategies they are using now in each refugee setting are clear. The new people are being intentionally isolated.

Europe is facing much more challenging situations then the countries who are keeping refugees in camps because Europe is allowing large numbers of immigrating people from multiple countries to live in their cities and to ultimately end up as permanent residents of each European countries.

Each Country Needs An Internal Alignment Plan

At this point, that whole series of events is happening without the countries of Europe having a good and grounded plan to deal with those relevant issues. The issues tend to be too politically volatile and too ideologically challenging for people in those governments to move past reaction to pro-action and strategic response.

Each of those countries now needs their own immigration response plan to keep matters in each country from getting worse.

The countries of Europe will now each need to figure out how to be multi-ethnic at a very new level. To stop the riots and to defuse the intergroup anger, the leaders of each country will need to figure out how to create internal alignment for their growing diversity at some functional national level and to create less us/them instinct activation at each local level.

That will not happen on its own. Strategies are needed in each setting — and leaders who understand instinctive behaviors will be needed to create strategies that have a good chance of successes.

Alignment Plans Do Not Exist

Well-designed efforts to create those needed levels of internal alignment between the increasingly diverse populations in those countries are not underway now in very many of those settings.

The divided and angry groups that we see in multiple European settings tend to be far down the slippery slope to instinctive us/them behaviors, thought processes, and emotions — with some people in some settings damaging other people and feeling good about their own negative and damaging partisan behavior.

Partisan behavior — trying to win as a group and trying to do bad things to the other group — is a very seductive set of instinctive emotions. Too much of Europe now has those high risk and dysfunctional levels of energy in play.

Emotions are being fed in those settings in dangerous ways. Doing bad can feel good. People who have their intergroup instincts activated in a dangerous way can feel a kind of exhilaration in doing things to harm whoever they perceive to be "Them."

We need to wean people away from those behaviors when people have those thought processes and belief systems steering their lives.

The World Is A Mess — Modern Technology And Primal Behaviors

Overall, as I looked at all of the issues being created by immigration and by the ending of colonialism and the ending of the Soviet Union control mechanisms and by an upsurge in the levels of negative religion-linked intergroup interactions, it was clear to me that we live in a very troubled modern age and that we are being influenced in very primal and basic ways by ancient instincts and by ancient patterns of behavior.

We need to understand how that entire set of issues is playing out in all of those other countries because we need to use that knowledge to keep those kinds of intergroup reactions from damaging us here.

We need to be very honest with ourselves about what is really happening in those other settings. We will not be able to steer our own people to Peace until we understand clearly what is going on in the rest of the world.

The next chapter describes that situation in those other countries in more detail — outlining sets of problems by groups of nations with the goal of us both seeing our own pathway to intergroup Peace in America and avoiding being damaged by the intergroup stress points, angers, and conflicts that define so much of today's world. As I put all of the pieces together for all of those countries — and as I looked at the directions that historical developments are steering us — I come to a very clear conclusion.

The world is a mess.

We are at risk.

We need to understand why we are at risk — and we need to know what we can do about it.

I have been terrified many times looking at the truly cruel and damaging behaviors that happen in our own country and around the world when people in any setting activate our worst intergroup behaviors and get swept up in their momentum and negative energy flow.

We need to rise above those issues here in very intentional and deliberate ways. We need to not let ourselves because just another multi-tribal nation at war with itself.

There are too many of those nations now.

Chapter Eight — 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 are 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 Conflicted

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 then 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 it 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 became 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.

(Note- for final draft - insert pyramid here) [Danger — Common Enemy — Teams — Common Identity — Collective Gain — Group Mission or Vision.]

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 Inflame 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.

<u>Pent Up Anger Can Trigger Reprisals</u>

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 Peace

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 then 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 To Do The Deals

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 ethically 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 I 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 other tribes.

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 then 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 we need to clearly understand 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.

Chapter Nine — We Need To Use Our Instincts To Help Us Continuously Improve And To Help Us Solve The Very Real Problems That Our Instincts Create

As I began to look at all of the countries that I could find that were either at war with themselves or at war with other countries, it became clear to me very early in the learning, study, and discernment processes that there were very definite and very consistent patterns in the negative intergroup interactions that were happening with obvious regularity and with very predictable consistency in a very wide range of settings.

The patterns were so obvious and so clear that it was obvious to me that there must be an array of common and universal factors and functions that were creating, shaping, guiding, and perpetuating those consistent packages of intergroup behaviors in all of those settings.

I have had a long history of looking for both behavior patterns and consistent processes that affected important outcomes in my work life as a health care executive. I have served as the CEO of one health care organization or another for more than three decades. The organizations I served treated millions of patients in a wide variety of care settings.

I knew from that experience that problematic health care situations that happened in multiple settings often had common causes. I also knew that health care outcomes were heavily dependent on the basic processes that create the outcomes that happen in each health care setting.

In that health care world, I had become a believer in the science and the practice of systematic process improvement.

My experience in my work settings has been that we can make a number of significant improvements in health care outcomes by looking at care from the perspective of

the actual functional processes that are involved in delivering the care that exists in each setting.

I applied that same basic process and analytical perspective to looking at the issues of the intergroup interactions that I had begun to study back in the early 1990s. It was clear that there were very similar intergroup problems and conflicts happening in settings across the planet. I could see nearly 200 of those conflicts in various settings almost immediately after beginning my search.

I could see very quickly that there were intergroup conflicts in a high number of settings — and I could see that those settings — like the health care situations that I knew fairly well — seemed to have some basic patterns of facts, circumstances, and behaviors that had similarities across multiple sites.

I looked at both books and news media reports about all of those intergroup conflicts, and I built files containing what information I could learn about each conflicted situation. As I gathered that information, I could see that there were a number of factors that seemed to occur with some regularity across multiple sites where conflict was happening.

I began an assessment process to figure out what common causes or common factors existed in various settings that could be creating at least some of those conflicts.

My work on functional process improvement in health care taught me that getting better results from any process requires understanding clearly what the key factors are in each health care situation and also figuring out what the key steps are and what the key component parts are for each of the relevant health care process in those settings.

That combination of approaches had given me great results when it was applied to health care outcomes. It was an extremely useful process to do.

To reduce pressure ulcers from 5 percent of our hospitalized patients to less than than 1 percent of our patients — to some of the lowest levels in the world — our approach involved understanding every single patient interaction and every single functional process element that created, triggered, activated, enabled, and reinforced those ulcers.

Once we understand the specific process reality that was functionally relevant to those ulcer-related issues, we did what we needed to do to put in place and deliver the explicit steps in each setting that could actually make outcomes better for those patients.

We improved the most relevant key processes for both the diagnosis and the treatment of those pressure ulcers. Care was significantly improved for our patients as the result of that work.

That way of thinking is, in itself, a very systematic, structured, and entirely intentional process for solving problems and resolving problematic situations. I know from direct experience that systematic process improvement work can make complex and important health care outcomes consistently better when the work is grounded in actual analysis of the key factors and problems in each setting and when the work involves a basic understanding of each problem's most significant causes in each setting where those problems occur.

That approach has worked for several areas of health care. It has also worked very well for many other people in many other industries. I believed, as I began looking at the intergroup interaction behavior patterns that were causing conflicts in all of those settings, that the same approach had a lot to offer to help us resolve and prevent issues and problems relative to intergroup interactions in those areas of problematic interactions.

Process Improvement Cut The HIV Death Rate In Half

The formal process improvement model works well and creates real value when it is well done.

The care system where I worked literally cut the HIV death rate to half of the national average.

We shared our improved processes with the world relative to our HIV care steps and approaches. You can look at what we did for those patients in the national HHS care support systems database because we gave those improved processes as a gift to other caregivers. The staff at HHS is now sharing that information with the rest of the care delivery world.

We also cut stroke deaths by 40 percent. We cut hypertension by half. We did all of that work using the science and the thinking approaches that are embedded in systematic process improvement.

I love those processes and I love that way of thinking about problems.

As I looked at all of the consistent sets of basic intergroup problems and intergroup conflicts that I could observe in all of those settings, it made sense to me to try to apply those same kinds of process analysis, data review, and process engineering approaches to intergroup conflicts that had cut death rates for us in several key areas of health care by half or more.

That systematic and process related approach to those problems turned out to be a very good and useful thing to do. As I put basic paper files together on hundreds of conflicted settings, I could see that most of those patterns of negative intergroup behaviors clearly did have discernable and consistent processes embedded in them.

History does repeat itself. There are definite patterns in intergroup interactions that showed up in setting after setting.

I concluded after relatively brief review that it was going to be very useful to use basic systematic process improvement thinking and process improvement approaches to think about solutions to the issues of racism and intergroup conflict in our country and in other intergroup settings as well.

You Need To Identify Both Process And Consequences

The process of doing process improvement for any key area or function is pretty basic.

When you do process improvement in a work environment or in a health care setting, you take the time to figure out initially exactly what your problems and challenges are. Process improvement advocates and practitioners base their thinking on the belief that the outcomes for any function or situation are all created by processes — and if you want to improve the outcomes, you need to improve the specific processes that create that outcome.

Each outcome, process zealots argue, is simply the natural and inevitable result of the process that creates it.

Once you figure out the outcomes, you need to take the time to figure out what set of factors, functions, or processes are functionally creating those outcomes.

Once you understand those key processes, improvement experts can generally figure out how to have an impact on those factors and those processes in ways that will improve the product or enhance the service you are delivering.

Each step in that process is fact based. Data is important. Facts are highly relevant. Analytical science is extremely useful and critical to the success of those efforts.

Process improvement is, at its core, a fact-based, reality grounded, purely analytical process. I am a believer in that theory and that process and I have found it to be very useful in a purely functional way in both health care delivery and health care coverage.

I believe that the outcomes that exist in any setting are each created by the specific processes that exist in that setting. I believe strongly that if you want to improve the outcomes that exist in any setting, you can do that by systematically improving the actual processes that create the outcome.

I Needed Information About The Functional Process Factors That Cause And Exacerbate Intergroup Problems

As I did my process improvement centered research into intergroup interactions, I could clearly see that there were, in fact, consistent intergroup outcomes and behavior patterns in many settings.

My goal was to figure out what the functional pieces and "impact factors" were that set up the processes in all of those settings in ways that created those consistent intergroup outcomes.

That search process then structured my learning processes for intergroup interactions. I looked at a very wide range of settings and circumstances to see what "input" factors might be relevant and common to all of the places where those sets of problems existed.

As I categorized the factors that seemed to exist in patterns with some frequency, I could see that language differences were often a factor linked to groups being conflicted with a high degree of consistency, the people shooting at each other tend to have different languages. That was true in World War II and it seemed to be true in most of the current conflicts I saw in Asia, Africa, and Eastern Europe. I could also see that in areas like Quebec

where part of Canada speaks a different language than the rest of Canada, that language difference seemed to be a source of intergroup tensions.

I could also see that in a very large number of settings, the groups at war with one another inside countries tended to be different tribes.

That was true in almost all of the conflicted areas. I defined tribes as being people who had a different group name, a different group language, a different group culture, and, in most cases, a sense of their own group turf.

When groups met those criteria, they were often in a state of conflicts with other tribes who also met those criteria.

Instinctive Behaviors, I Concluded, Had To Be A Key Factor

All of those factors existed in settings where group were at war with other groups — but all of those factors also existed in settings where groups were in a state of Peace with other groups. Those various factors all seemed to have some relevancy, but they clearly were not the reason why some settings have people killing people from other groups.

It was very much like the problem that we faced relative to central line infections in our hospitals. When we started to focus on that problem, it was clear that most patients never had one of those infections, but a number of patients were actually being killed by those infections. We decided to use systematic process improvement approaches to reduce the number of people who were being killed by those infections and that required us to figure out what the differences were in the settings where there were no infections.

To reduce and end those infections in our care sites, we needed to identify each of those various factors that were relevant to each patient that created the infections when they happened. Then we needed to invent, design, implement, and systematically refine and

continuously improve focused processes that were directed at those specific causation

factors in ways that had a consistent, relevant, beneficial, and positive impact on mitigating

or eliminating each causality factor for each relevant patient.

Good Intentions Are Not Sufficient To Improve Care

We identified those problematic causality factors, measured and tracked them, and

then took systematic steps to reduce or end them. Our overall goal was continuous

improvement — not just doing things situationally better to resolve a circumstantial issue

or an incidental problem.

As our process reengineering steps systematically improved care in our care sites,

our continuous improvement mind set and commitment caused us to figure out ways to

enhance the steps even farther to improve care even more.

We ultimately had some hospitals that went more than a year without one single

infection. That was only possible because we were dealing with those factors consistently in

every site and because we were continuously improving our approaches to delivering that

care across all sites.

Many caregivers in a wide range of care settings have very good intentions about

those infections. Good intentions are not enough.

Good intentions were not sufficient to end those infections in any site. It took

analytic processes and systematic, focused, and structured process improvement work to

achieve those results.

I looked at those success levels in care delivery and made the commitment to figure

out how we could create a similar systematic approach to ending intergroup conflict in all of

those conflicted settings — beginning with a clear sense and an accurate diagnosis of what

factors and which functions were the consistent factors, functions, triggers, reinforcing processes, and causality links that were feeding and creating the conflicts that I saw happening in so many places.

InterGroup Problems Clearly Stemmed From Consistent Triggers — Not Conspiracies

As I read my first sets of books and articles about intergroup issues and about racist behaviors, I ran across multiple references to conspiracy theories as a major possible factor that might be behind that consistency of negative behaviors.

I learned that some people believe strongly that those consistently negative intergroup behaviors are the result of overarching conspiracies — with people conspiring with each other to create those behaviors and then reaching out somehow to transplant those specific negative behaviors to other people in all of those settings where those particular negative behaviors now exist.

As I did my initial research into specific problem settings and issues, I looked carefully for those conspiracies. Conspiracies clearly had the potential to be a relevant factor with broad negative impact on intergroup interactions if any conspiracies existed.

My search for a core conspiracy for those sets of problems failed. I could not find any overarching conspiracies that had the leverage, the power, and the logistical connectivity components that would be needed to influence intergroup behavior in all of those very consistently negative ways across that very wide range of settings.

My Personal Analyst Pointed Me To Instincts

So I continued my search for an underlying causation factor that could be triggering the specific conflicts that were happening in so many settings. Using the context of process improvement thinking — with the intent to re-engineer relevant processes as needed to

improve our outcomes in our key intergroup areas — I looked for basic trigger factors that could be catalytic in creating that wide range of negative intergroup interactions that were happening with such regularity and such consistency in so many places.

I was personally doing some counseling at the time that I wrote those first drafts of this book with a Jungian psychoanalyst.

One of the things I personally like to do is self-analysis. I find the process fascinating. I have done Freudian, Adlerian, and Directionalist analysis and coaching at different points in my life. I have also done some human potential theory linked personal analysis processes, some self-awareness exercises, and I have participated in some life choice education sessions.

Each of those processes and all of those counseling approaches have taught me interesting things about human nature and about my own behavior and thought processes. I haven't done any counseling for a few years now, but for a while I had almost a mild addiction to periodic, professionally assisted, personally focused levels of self-analysis.

My Jungian Analyst Pointed To Instincts

So at that particular point in my life, as I was trying to figure out for the purpose of the book I was writing what the underlying factors might be that created the intergroup equivalent of those central line infections in so many of those multi-ethnic and multi-tribal sites, I happened to be working on my own self-awareness with a Jungian analyst.

He was a gifted and insightful practitioner and he was helping me develop a focused understanding of some of my own personal life challenges that I was finding very useful. I enjoyed our conversations and I appreciated his counsel. He was very good at what he did.

I changed the direction for one of our analysis sessions from talking about me and my personal issues to talking about me and my current writing challenge and issues.

I talked to him very specifically and explicitly about my group conflict trigger problem and about the fact that I was looking in a process improvement mindset and continuous improvement analytical context to find common causes of some kind for all of those troublesome and damaging intergroup behaviors that were happening in so many settings in our country and around the world.

I asked him if he had any idea about the specific consistent intergroup discrimination issues that were at the heart of the book that I was trying somewhat unsuccessfully to write.

I also asked him why we had consistent negative intergroup behaviors in our own country that paralleled the tribal conflicts that existed in other countries in many ways without us having the kinds of actual tribes in the picture here that were obviously creating those kinds of intergroup problems in most of the other conflicted settings.

I was very focused on tribes at that point in my research and thinking. So, part of my question was to ask him if he had any sense of why those same basic negative intergroup behavior patterns clearly existed both in those purely tribal settings in other countries and in our non-tribal, but clearly diverse and also internally conflicted country.

He provided me with an insight that stemmed — not surprisingly for a Jungian analyst — from Carl Jung. He pointed me to instincts. Instincts, he said, were the most likely trigger for those behaviors.

In response to my question about finding and identifying a common cause for all of those problems in all of those settings with all of those people, my very thoughtful and frequently wise analyst pointed me very directly to instincts as the missing link that

probably, he said, connected all of those behaviors for all of those people in all of those settings.

Jung, he told me, believed in instinctive behavior as part of his understanding of the mind. Carl Jung believed, he told me, that anytime we see a universal pattern of behavior across the planet, there functionally has to be an instinct at the core of that universality.

Instincts Made Functional Sense As A Trigger For Consistent Behavior

I loved that answer. That answer made immediate sense to me. I had failed in my initial search for conspiracies as the common cause for all of those negative behaviors. Macro conspiracies did not seem to exist. But universal instincts clearly did exist. They were everywhere.

We all have instincts. I knew that already. So his answer made operational sense to me and it also made functional sense to me that many of our key behaviors could be both triggered and choreographed by our instincts.

As a focused and almost obsessive process analyst, it immediately made both functional and practical sense to me that the consistency that I saw across all of those key areas of behavior across all of our intergroup settings could actually, very logically, be created by the undeniable fact that we humans all have the same sets of human instincts and that those instincts could very easily create a very real process component and set of functional factors that consistently affect the way we think and the way we behave in every setting we are in.

The functional realities are clear. The logistics are irrefutable. We each bring our instincts to each setting we are in. We do that because our instincts are a key part of who we are. We can't go anyplace without them.

That linkage of our universal behaviors to our universal instincts had a great sense of intellectual legitimacy to me as a belief system. It made clear functional sense to me as a process related causality formula factor because it explained major pieces of our collective behavior in the context of clear functional processes that I could both see and understand.

I believed in that exact moment that he made that statement that he was right. I can still remember the couch and the cushions I was sitting on in that tiny office in East St. Paul when he gave me that lovely piece of wise and clarity-inducing insight.

I Had Suspected That Instincts Were Relevant Before

I had actually believed that instinctive behaviors were a probable partial factor for at least some of our behavioral consistencies before he made that statement, but that primary level of full linkage at a base-line causality level between instincts and those overarching patterns of behavior made great sense at a higher and more complete level when he suggested it to me in that session.

I realized immediately that it probably was the best functional answer for why we have so many absolutely consistent and universal intergroup behaviors in all of the places where we have those behaviors.

There have been a number of excellent authors who have done some really good work on instinctive behavior in people. I read some of those authors and I learned significantly from them. E.O. Wilson, Richard Wright, Francis Crick, and Edward Dawkins had written great books that I devoured and deeply appreciated. Anne Moir wrote an amazing book on instinctive thought processes with a gender-related context that I have given as a gift to several people.

Wilson, in particular, was and is a hero of mine. He clearly has one of the best minds on the planet.

Each of those authors added layers of insights to my thinking on those issues.

Instincts Can Choreograph Complex Behaviors

After that session with my analyst, I immediately read as many articles and books about instinctive behaviors as I could find. I read about human instincts and I read about instincts in a wide range of other species that we share the planet with.

The power of instincts to influence and choreograph behavior in other species in amazingly complex and consistent ways very directly reinforced my sense that instincts could and did directly influence us and that the influence of instincts on us could also involve consistent complexity.

The Question Is — How To Use Instincts To Improve Processes?

None of those authors had, however, reached the same specific sets of conclusions that I was in the process of reaching about the impacts of our instincts on our intergroup behaviors.

The books and articles that I found to read at that point in time tended not to deal in a direct or explicit way with the specific set of intergroup issues and intergroup problems where I was focusing my own attention and my own thinking from a process improvement perspective.

But all of those materials were extremely reinforcing to my belief that all of those problematic intergroup interactions had to have a set of instincts as both triggers and guides for our behaviors and our thought processes.

Because I am functionally and fundamentally both a continuous improvement process analyst and a reengineering practitioner, but I am not an academic or a scientist, I looked at those sets of issues from the perspective of a person who is figuring out how to

use that set of information about our behaviors to make important relevant process improvements in our lives that are relevant to Peace and relevant to resolving intergroup tensions, anger, and conflict better.

My approach to that set of information about intergroup interactions was more like a carpenter or an engineer than a physicist or even an academic theorist. I decided to do experiments in real life settings to see how our instincts affected our thoughts and behaviors.

My goal was to create pieces of processes we could build with to make our intergroup interactions better. I wanted to build tools that I could use to cause some sets of problem behaviors to change. My goal, very quickly, became to build tools that I could use to help take our very best, most caring, most inclusive, and most enlightened instinct-related behaviors and to use those positive instinctive behaviors in very intentional ways to help spread functionally beneficial behaviors to a wide range of people.

Even as a carpenter, however, I need to get some sense of the relevant science about instincts to make the building process that used our instincts as tools to work.

I Began To Track And Study Instincts

I knew as I began that work that instincts are clearly universal and that instincts clearly influence behavior. I very intentionally focused my thought processes and my research efforts on looking for specific ways that instincts had an effect on our intergroup behaviors.

I wanted to know where instincts were relevant and I wanted to know both how the truly relevant instincts were triggered and how they influenced our behavior.

I began to do a series of experiments and tests at that point to figure out ways that I could use my knowledge of instincts to have an impact the work that I did in health care management settings and on the people I worked with in my various job and public policy settings.

My job as the CEO of a fairly complex and large health care organization gave me a great context to do that work at a very practical level. I looked to find ways that instincts affected our work force and I looked at how instincts affected the patients we served and influenced as patients and customers.

I looked very directly to see how instinctive issues affected the customers for the services we sold.

Because my day job for more than 30 years has been to be sequentially the CEO of half a dozen different organizations — involving tens of thousands of employees and a wide range of resources and component parts — I have actually been able for a very long time to use my day job as a learning laboratory to create and test multiple theories and approaches to instinctive behaviors.

I Used Instinctive Behaviors To Create Cultures, Hierarchies, and a Sense of "Us"

I have used what I learned about instincts in that process very directly to build cultures, design hierarchies, create and motivate teams, and to create a clear sense of internal alignment for each organization that I led as CEO.

I used instinct-related approaches to cause each group I worked with to identify with itself in a positive, aligned, and self-reinforcing way as an intentionally designed category of organizational "us."

I also had some useful ideas at that point in an entirely unrelated series of thoughts from a very functional care delivery perspective about how we might be able to use comprehensive and targeted medical information in computerized formats to improve both the delivery of care and the science of care.

I worked on those systems related care improvement approaches and systematic care support issues at the same time as I worked on the culture of care approaches and issues.

I have been blessed with the opportunity able to use my day job as a functional laboratory to test those computerized care support theories and approaches as well as testing instinct related behavioral impacts for the behaviors and values or our care teams.

It turned out that those concepts and those function-related theories about using a wide range of computerized tools to help improve care were, in fact, accurate and useful ideas. It turned out that care actually did get better when caregivers had the right electronic tool set that gave caregivers real time and meaningful information about their patients as well as giving the caregivers computerized access to best practice care protocols and computerized access to what might currently have become the largest electronic care library in the world.

A Culture Of Caring And Continuous Improvement Can Improve Care

That electronic library that we built as a caregiver support tool contains thousands of books and articles about the science of care in a format that is easily accessible to each physician and each caregiver on that Kaiser Permanente care team.

Because I worked in a resource rich environment, I was able to have us invest more than $4 billion of our financial assets to test that particular set of care support tool theories. We worked hard to create both the right set of care tools and to simultaneously create a

culture of patient focus and continuous improvement for our caregivers that would cause the tools to be used well in the interests of our patients, once those tools existed.

Making the science of care better is a good thing to do. Making the culture of care better also adds major value.

Getting those infections in our hospitals down to zero can't be done by science alone. Great care requires a culture of great care. Achieving those quality levels in those care sites takes a functioning and self-reinforcing culture of caregivers who care deeply about the care outcomes for every single patient.

We built our systems and we built our culture in close alignment with one another and the results in many areas of care for patients and for medical science have both been spectacular.

Four billion dollars is a lot of money — but that money spent was a good and solid investment. The higher levels of care and the better care outcomes that result from that significant system functionality more than repays that entire cash investment every couple of years.

The Approaches Worked In Care Delivery

The instinct related work that I was able to do in those settings as the chair and CEO for the organization helped make that care improvement agenda a success.

On that wisdom-triggering day with my Jungian analyst in East St. Paul, I began immediately to look very specifically at all of the universal intergroup behaviors and problems that I could find and identify to see which of our relevant universal behaviors might have an instinct of some kind at their core.

It was clear to me that if I was going to use our instinctive behaviors as part of my functional process improvement tactics and process improvement strategies, I needed to know both what our instincts were and I needed to know how they, themselves, actually did what they did.

If I intended to use instincts in an intentional and structured way to make real things happen, I needed to know how instincts, themselves, actually made real things happen.

Instead of assuming that instincts used magic or some kind of generic and invisible biological or magical interventions to do their actual work, I spent time figuring out what tools were actually being used in the instinct tool kit.

That turned out to be less mysterious or complicated then I thought it might be when I first started trying to answer that question. Some of the key tools that our instincts use to guide us toward out to be fairly easy to identify and find.

Chapter Ten — Our Instincts Use Our Emotions And Our Cultures To Achieve Their Goals — So We Need To Use Those Same Tools To Achieve Our Goals

It was clear to me fairly early in the process of figuring out how our instincts actually influence and guide our behaviors that our instincts use both our emotions and our cultures as key and essential tools to achieve their most significant goals.

Those emotion-linked motivation approaches and culture-linked steerage processes that instincts use to influence our thoughts and behaviors are described more completely in another chapter of this book. They are also described more extensively in the *Primal Pathways* book, *The Art of Intergroup Peace* book and the *Peace In Our Time* book.

That basic combination of cultures and emotions was, I learned, how instincts did most of their work. Instincts have major impacts on our lives. Emotions and cultures are their key tools that they use to achieve their impact. Instincts steer some of our behaviors with emotions and they guide other specific behaviors in various settings using our cultures as their key steerage mechanism.

To figure out how to work most successfully and effectively with our instincts, I decided that I needed to figure out in practical and functional terms how I could take advantage of the fact that instincts used our cultures and our emotions to guide us and then use those same tools to achieve the enlightened sets of goals that we should all want to achieve.

My goal was to figure out exactly how those particular tools actually guided our lives and then to use both cultures and instincts intentionally and functionally to achieve a set of enlightened goals that we can each set for our lives using our intellect and a base set of ethical, enlightened, and morally sound values and beliefs as the foundation for our life choices and behaviors.

As a process improvement analyst who was looking to both discern and design process elements for intergroup interactions, I needed to understand how our instincts used our cultures and I needed to know exactly how our instincts used our emotions to get us to do what they get us to do now. That was a fascinating, engaging, intriguing, and ultimately highly useful analytical process and it led me to some very productive opportunities, tools, tactics, and overarching strategic approaches.

Cultures Help Instincts Achieve Goals

I learned very quickly that our instincts trigger multiple emotions to influence our behaviors. But emotions, by themselves, usually do not guide behaviors in sufficiently explicit ways. It was clear fairly early in the analytical process that our instincts cause us to build cultures in each group setting to structure our interactions in each setting in the explicit and direct ways that functionally help each instinct achieve its specific objectives for that setting.

As I began writing these books back in the early 1990s, I became particularly fascinated by the role and function of cultures relative to actualizing our instincts. I had not paid very much attention to cultures before that point in time. I knew the word, but I was very vague on the actual concept.

Then, I saw that our instincts functionally needed a context and a working process to accomplish their goals in each setting and I could see that our instincts tended to use our cultures to create the needed context for our thinking and to give us a guide for our behavior in each setting.

Our cultures, I learned very quickly, tend to be functional mechanisms that we use in what are often very creative and situationally appropriate ways in each setting to achieve our instinctive goals for that setting.

Each Culture Invents Hierarchies And Turf

The patterns are easy to see, once I learned to see them.

We have instincts to be hierarchical — so each culture invents the rules of hierarchy for each setting.

We have instincts to be territorial — so each culture invents the rules and the laws we use in each setting for ownership of turf.

We have instincts to mate, so each culture creates the rules for the mating process.

Cultures serve our instincts as their tool kit for making each set of instinct a reality in each setting.

Building cultures, I could see, was an instinct in its own right. We build cultures in every setting and we do that because we instinctively feel right having a culture in place in each setting. We also feel right when we behave in ways that meet the expectations of each culture.

As the culture chapter of this book points out, we even form cultures when we form lines — and we expect the people standing in the line to comply with the culture of the line. People can get very angry at a visceral level when people in a line violate a line culture — by "butting in" or otherwise breaking the rule in place on that issue for the line.

Our behaviors are influenced heavily by the cultures we build. The *Primal Pathways* book, *The Art of Intergroup Peace* book, and the *Peace In Our Time* book all describe that process and those cultural impacts and cultural uses in more detail.

I could see very early in my learning process that we instinctively create cultures and I could see that our cultures — once they exist — create their own very clear sets of behavior expectations and their own levels of behavioral consistency.

I fell in love with cultures at that point in time — and I began to use them more explicitly and very directly as a tool for each of the settings I led as CEO or Chair.

Our instincts very effectively functionally give our cultures the very useful power to make explicit culturally aligned and culturally defined behaviors feel right. That attribute and that feeling gives cultures much of their influence and their power over our lives.

As part of that same perception package, both our cultures and our instincts can also cause a number of behaviors to feel wrong. Behaviors that work against an instinct or against a culture can feel very wrong — and that "wrongness" feeling keeps us away from many of those behaviors much of the time.

Stress Also Has Instinct Triggers

Stress also can have instinct triggers. Both our cultures and our instincts can also trigger a sense of stress that is directly linked to specific behaviors.

The ability to make a specific behavior "feel wrong" or "feel right" clearly steers our behaviors. Interestingly, the ability to make a specific behavior generate a level of stress for us also both steers and affects our thought processes and our behaviors.

Stress, I learned, is a less clear, but very influential guidance tool. Feeling right and feeling wrong are very clear levels of guidance. They tell us what to do and they tell us what not to do. Feeling stress generally just tells us that our instincts want us to pay attention to something that might be wrong in our situation or setting.

Stress doesn't always trigger a direct behavioral response in us, but instinct-triggered stress tells us we should be paying attention to something in our behavior or paying attention to something in our environment, situation, or setting that might not be good for us.

Instinctive Stress Reduction

Since I have been learning about my instincts, I have found that I could often reduce instinct-triggered stress in my own life when I clearly felt and identified the source of stress and when I carefully figured out the actual origin of each occurrence of situational stress at a functional instinct-triggered level.

That was a very useful process to learn. Instincts do create and trigger stress — often below a conscious level. People who feel stress, I could see, generally do not know or even suspect that their instincts have been the trigger at some level for their stress.

I learned to reduce or eliminate some levels of stress for me in my own life in some situations by either choosing to simply do what my instincts wanted me to do or by also very simply realizing and recognizing the instinct-linked cause of the stress and then intellectually shutting the instinct-triggered or culture-triggered stress pressure off at a cognitive and directly situational level.

We Can Intellectually Deactivate Some Levels Of Stress

The stress felt by a mother who leaves her child in a daycare setting can fit that category of a behavior that triggers a purely instinct-linked level of stress. Being surrounded entirely in any setting by people from a different group can also trigger an instinct-linked level of stress.

Having a sense that a particular relationship we are having with a person from another group might be with someone who possibly triggers our group-linked traitor instincts in some way can also generate a sense of stress.

The book, *Primal Pathways*, discusses those issues and that tool kit in more depth and detail. Learning to understand the source of stress for each stress reaction and then

dealing with the source of the stress at a conscious level can often help significantly to reduce stress.

The traitor instinct package is an easy example. When our traitor instincts are situationally activated because we are creating a friendship or having positive personal interactions with someone from another group, our traitor-related instinct package can trigger stress.

Knowing that to be true at an intellectual level, I have learned that we actually can generally deactivate those traitor instincts in ways that can allow us to have stress free personal relationships with particular people from other groups.

That specific approach and that particular situation is explained more fully in *The Art of Intergroup Peace*, *Primal Pathways*, and *Peace In Our Time*.

Instinctive Behaviors Can Be Useful Management Tools

As I was studying the issues of instinctive behaviors, I learned very quickly to use instinct-related emotions and instinct-related motivations to help me with my day job. I used my understanding of those instincts to create hierarchical alignments that felt right to the people in them.

I also used my understanding of those instincts to create alliances and alignments inside the organizations I served.

I learned that we have Alpha instincts, Beta instincts, and Theta instincts that each can create a set of behaviors and emotions based on our relative position on a hierarchy. All three of those hierarchy-related instinct packages have been useful to me in leading and structuring the organizations I have led.

I have used the six key alignment triggers that are described in *The Art of Intergroup Peace* and *Peace In Our Time* book multiple times to help the organizations that I have led as CEO and to help the various coalitions, task forces, and trade associations that I have chaired or led come together in aligned ways.

A Sense Of Common Mission Or Values Can Be Bonding

I very directly used all six triggers on the Art of InterGroup Peace instinct-linked alignment pyramid — danger, common enemy, team alignment, shared identity, common gain, and shared vision — repeatedly in both my internal work sites and in my interactions with external organizations.

In each setting where I have had a governance, leadership, or influencing role, I have worked to create a sense of mission and a set of common values as well as setting up team behaviors at multiple levels and identifying common enemies in those situations where having a common enemy can help create internal alignment.

I have also worked hard and very explicitly to create a sense of collective us for each team that I have led. Groups of people work better and are more aligned when the groups feel like an "us" with other people in the group.

I have seen that to be true in many places and I often create that sense of "us" in a setting by using those six key and basic alignment triggers in very intentional ways.

I have also generally very explicitly explained the role, function, and importance of instinctive behaviors to the senior leadership teams in my various worksites — to help create proactive intellectual alignment and to create shared understanding on cultural issues, on strategic direction, and on functional decision-making.

In each setting, I have very carefully and intentionally taught my senior leaders the instinct-linked benefits of being an "us" and I have been painfully and explicitly clear about the instinct-linked risks, dangers, impediments, dysfunctional behaviors, and negative consequences that can result at multiple levels from any people in our setting being "them" to ourselves in any way.

My First And Last Retreats Addressed Instinctive Behaviors

My very first senior leadership retreat topic at Kaiser Permanente when I became Chair and CEO was a two-day lecture and proselytizing session on the relevance of us/them instincts and thought processes and a working tutorial for the group on the need for us to be an "us" inside our organization. I reminded that senior leadership team of those same key issues over the next decade with consistent regularity.

My final coaching session with that same leadership team in that same CEO job just prior to my retirement was focused almost entirely on refreshing everyone's perception of those issues and reminding that team about that set of roles, risks, and opportunities for the future role in leading that organization.

One of the things I learned very early in the CEO role and CEO process was that if the leadership team in any setting has a clear sense of the overall strategy and if the leadership team shares the values of the culture, then the leaders in each setting are more likely to be aligned with each other and the on-site, tactical, situational, and strategic leadership decisions that are made by each leader tend to be made in self-coordinating and self-aligned ways that help us achieve our overall strategy and goals.

I call that management by remote control. It works.

People Tend To Be Clear About Their Relative Position On A Hierarchy

It has also been useful to study our various hierarchical instincts — including the instincts that are activated when we achieve Alpha positions in any setting.

We clearly have Alpha instincts that are activated when we are in lead positions.

We also, I learned, have another set of fairly consistent instincts that can be activated by being the number two person in any setting. I call those our Beta instincts. Beta instincts, I have seen, also came with their own very predictable and consistent expectations and patterns of behavior.

We also have a set of what I call "Theta" instincts that steer us in our thinking and our behaviors relative to other levels of our hierarchies. We create many multi-level hierarchies. Our Theta instinct package tends to cause people in each setting to be very clear and somewhat concerned about their own exact relative position in their own relevant hierarchy.

Those behaviors and those layers were initially invisible to me when I first started looking at instinctive behaviors — but once I saw them and understood them, I saw them everywhere that multi-layer hierarchies exist.

We have strong and relevant instincts that tend to cause us to each know and protect our relative status in any hierarchy.

If someone is a sergeant in an army, that position is regarded with great significance and great importance by the person who holds it. People in that position tend to take pride in their position and people in that position expect other relevant people in their setting to recognize and honor their specific position-based explicit relative status.

People can define themselves and measure their own lives in key ways by their own personal relative status level. Demotions for people in any of those relative positions can be

extremely traumatic for the demoted people. Promotions on the other hand can be highly enabling and can feel very right to the people who are promoted.

Cultures tend to recognize promotions in hierarchies with ceremonies that cause people to feel rewarded and acknowledged in a visibly hierarchical way. Those kinds of visible and symbolic advancement celebrations extend to coronations, inaugurations, investitures, graduations, designated degrees, and various levels and categories of honors.

People Are Concerned About Losing Relative Status

People tend to take each level of designated status very seriously — and each level feels instinctively right to the person who is being designated as being in that level.

It was clear to me in looking at behaviors in multiple settings that we instinctively feel good being recognized in various hierarchical ways by our culture and it was clear that those processes and hierarchical tools could be used to both incent and reward desired behavior.

It was also clear that we feel both threat and loss at the loss of relative status. That set of feelings also has links to instinctive thought processes. We clearly do not want to lose any recognition we receive.

Protecting relative status can be a focus of significant energy for some people a significant portion of the time. Knowing all of those instinctive linkages to hierarchical positioning to be true has often been very useful to me as an organizational leader in managing the settings that I managed.

It was one of the factors that helped make mergers less stressful in several settings. When I understood in advance that those sets of relative hierarchical status instincts would

be triggered by the merger, I proactively took those issues off the table quickly for the people affected by the merger whose relative hierarchy was relevant to the situation.

Some post merger settings drag on for long periods of time with people confused about their relative status. That confusion is both demoralizing and anger provoking — and organizations do not generally benefit from either demoralized or angry staff.

As I looked at our hierarchical instincts and behaviors, I spent significant amounts of time studying Alpha behaviors in particular. It became clear to me fairly quickly that our Alpha instincts often have a disproportionate impact on intergroup interactions.

The people who achieve Alpha status in any setting tend to activate sets of instincts that cause those people to be both territorial and prone to enter into conflict over turf issues with other sets of people who also have their own Alphas instinct-packages in place.

Those instincts create their own set of issues, behaviors, and thought processes for all of the people who have them activated.

The Leader Selection Process Feels Right For Each Culture

In any case, we use both our intellect and our cultures to define our own specific Alpha designation and selection process for each setting.

Our instincts clearly cause us to have Alphas of some kind for almost every setting. Our cultures give us the context that lets us create hierarchies and our cultures give us the process we use to select Alpha leaders in every setting.

We do that selection process in multiple ways — and it feels right in each setting to do that process in the way that the culture for that setting calls for it to be done.

People tend to like being in Alpha roles.

Once people are in Alpha status in any setting, people tend to want to retain that status and it can be almost addictive to the Alpha leader to be Alpha.

Term Limits Do Not Exist In Nature

There is a strong tendency for Alpha leaders in all settings to want to retain those jobs.

Term limits do not exist in nature for other species and they are also clearly not natural for people in Alpha positions.

As I looked at various organizations, various communities, and even various countries around the world, I have seen Alphas everywhere clinging to Alpha power for as long as the clinging could be done in each of their settings.

In the various hierarchies that don't involve people, the deposed Alpha leader is generally either killed or exiled. Lion leaders don't simply step aside and stay Peacefully in place into the future as a Theta or even Beta member of the group when they lose their power battles to the new Alpha. The old Alphas in lion prides are either exiled or they die.

For people, death isn't the usual consequence of losing Alpha status — but losing that status can feel like a death for some people and some categories of leaders for people do tend to serve in the Alpha positions until dead.

Observing My Own Instinctive Behavior Has Been Educational

I have personally held Alpha status in several settings and I have held fairly senior relative hierarchical status in several more settings, so I can also speak from personal experience in describing how the Alpha related, Beta related and Theta related package of instincts can influence behaviors and thinking — both for me and for other people in each setting.

I have enjoyed holding Alpha status in multiple settings. I have also gone through some grief and sorrow in losing Alpha status and turning over the Alpha role to a new leader for my old setting.

I have been the CEO for half a dozen organizations. I was never involuntarily deposed from any of those jobs. I have voluntarily left each CEO job, and I have turned half of those CEO jobs over to the person who was my current Chief Operating Officer when I left.

I can tell you from direct experience, it can even be a bit painful to turn over the Alpha position in a hierarchy over to another person even when the turnover is to a person I have worked with, and who I have intentionally trained and prepared for the job.

Part of the problem in those turnover situations is that when you are CEO, you generally think constantly about the job. As CEO, you generally think constantly about the issues that need to be addressed and about the full set of situations that need to be resolved. CEO's tend to focus a major part of their life on the functions and the thought processes that are linked to that job.

I have talked to other CEOs of major organizations about that focus. All agree that there is an inherent focus and concentration level that comes from being CEO in any significant setting.

Almost unanimously, CEOs say that you really do not understand at a complete level what it means to be a CEO until you actually have that job and until you actually do it for a period of time.

One function of the job for many people is that CEOs are never entirely off duty. The first thought focus of each day for a CEO is often the CEO set of things to do that day and the problems that exist for the CEO to solve that day.

So the focus on that job can be very time consuming and even intense. When you hand that CEO job over to someone else, your role changes and that focus and that intensity both melt away. It is a functional reality. You don't need that focus and you don't need that intensity if you aren't doing the CEO job.

That loss of intense focus can leave a real hole in the day and in the world for the former CEO. It can be disconcerting at best and it can be very painful at worst.

That sudden loss of intensity and complete focus can be disconcerting even when you expect it and it can be emotionally disruptive at a functional level if you do not expect it and did not want it to happen.

I have coached a number of wise, experienced, and mature former CEO's through the time just past their loss of the CEO position, and I haven't seen anyone yet who has enjoyed that transition.

It Felt Like The Gavel Had Been Amputated

My own personal most painful Alpha change was actually turning over the chair job for a national trade association to a new chair. I had served two terms as chair at that association and then I passed the job and the gavel on to the new chair. It felt like that gavel had been amputated from my hand when I handed it over.

That feeling stunned me. It took me totally by surprise. I was still the past chair of that board and I was still a full member of the Board, so I still had to attend future meetings. It actually took a couple of months before I could sit in that Board meeting without a twinge of pain.

That feeling was true even after I figured out exactly why I had those feelings and even though it was clearly the right thing for the organization to have a new Chair wielding

that gavel. Those painful feelings continued for me for months until time healed that particular wound and let me put those feelings behind me.

Part of the problem in many settings relative to giving up an Alpha role is that when you are the Chair — or the CEO — or the mayor — everyone in the setting tends to defer to you to at least some degree. That deference begins to feel both natural and expected in a relatively short time — and it feels as though it is happening to you because you are, in fact, a special person who deserves that deference. It feels entitled. But the truth is, the deference is entirely positional — and when you lose the position, the exact same deference is transferred very quickly to the new person in the position. You become a historical figure.

Direct Deference Deficits Happen

That can be a disconcerting change of status. People will hang on to some hierarchical positions with great rigor to avoid ever going through that direct deference deficit.

As I mentioned, I have voluntarily left CEO jobs six times. When I turn over my CEO jobs to the new CEO now in each setting, I find it best to literally leave town for a while until I am refocused and personally rebased at a high and intense level into my own next agendas.

I mention these personal reactions from my own life to make it clear that I understand exactly why those kinds of changes are resisted by so many Alpha leaders in so many settings and I knew exactly why so many Alpha leaders in so many settings stay in Alpha positions past their personal optimal performance levels for the job. It hurts to quit.

I Have Had Personal Experiences With Several Key Instincts

Turning over my own Alpha jobs and feeling the loss that resulted for me personally from having that role disappear has been very educational.

Alpha roles were not, however, the only set of instincts where I found my own life experiences to be good learning tools as I have been studying instincts related to intergroup interactions. I have found it fascinating to observe and experience the impact of several other sets of instincts on my own thought processes, emotions, and personal behaviors.

The Rage I Felt Was Clearly Primal

One of my most pure and powerful surges of rage in my life happened when I believed someone was harming my first-born child. That was several decades ago.

I can still remember, however, how pure and how primal that anger felt. I now know how instinct driven that pure and primal rage actually was.

I have had multiple times when I have owned property and have had my own turf instincts triggered at a very primal level by property line issues and disputes.

I still have one property line issue in one setting where that particular package of instinctive reactions is skewing my values, my emotions, and my thought processes a bit even as I write this page of this book.

That skewing of my thinking is happening today for me at a level that makes me cranky and unhappy even though I know at a purely intellectual level how purely instinctive my reaction to that specific property issue is and how little functional relevance and importance that particular issue and that particular piece of turf really has to my life.

Property Issues Are Easy Triggers For Instinctive Reactions

I can tell by the way that the factual issues that exist for that particular property line situation create a persistency of negative and almost irrational focus in my mind that very

clear instinctive energy levels are being activated in my head by that particular turf-related situation.

I have learned over time to have a fairly good sense of when my own perceptual and emotional responses to a situation or setting have instinctive cores.

In the specific case of this piece of property, I am making the clear, intentional, explicit, and deliberate decision not to have my activated turf instincts skew my behavior — but I am definitely tempted to act in some ways that would feel right to me and that would look petty and invasive to the other people who are relevant to that situation.

At one level, for me individually, being both petty and mildly (and at least symbolically damaging) to the other party would actually feel right. I have gotten some emotional satisfaction by playing out a couple of petty scenarios in my own mind and enjoying how those scenarios felt when I imagined doing them.

My point here in using that example is not to point out, affirm, or for some readers confirm that I am a petty person — but to point out that what keeps me from actually being petty in that situation and in that setting is my understanding that my very basic packages of turf instincts are triggering those emotions and that the situation and the circumstance realities are not sufficiently important for me to actually respond in any of the negative ways that those instincts are directing me to follow.

But I feel the power of those instincts even in that inconsequential setting and situation.

In all of the settings in the world where group turf instincts are being activated and people are engaged in behaviors to protect, defend, or regain their turf, the power of those instincts to set priorities, trigger emotions, and structure our thought processes is huge.

People swept up in turf protection instincts will kill other people without hesitation and will hate anyone who threatens their own turf or group turf.

We Each Can Choose How To Respond Where Instincts Are Activated

We are all subject to having basic sets of territorial and hierarchal instincts activated in our lives that can lead us to negative, petty, destructive, and intentionally damaging behaviors — when we understand which of those instincts is being triggered in our own lives, we each get to make better choices about the behaviors and the values that will result from those instinct activations.

Those instincts have great power to shape our thought processes, emotions, and behaviors. They create their own set of values and behavioral expectations.

If we understand that whole process clearly — and if we diagnose accurately when each part of that process is relevant to our own lives — we have the chance to make decisions to act in intentionally enlightened ways that can minimize their negative impacts on our personal behavior.

We each need to decide what our core values and behaviors are and should be. We each need to understand when our instincts or our cultures steer us to behaviors that are not aligned with those core values.

We do have some power over our lives if we take that approach.

We do not need to simply do what our cultures or our instincts direct us to do.

We can each make choices — and we need to make those choices in enlightened ways if we want to guide our lives to the enlightened future we all want to share.

To succeed in that process, we should intentionally build cultures with enlightened values and behavioral expectations and put those cultures in place so that we feel right

doing enlightened things. We need to be angry when we act in unenlightened ways because those unenlightened behaviors violate the cultures we have carefully put in place in each relevant setting.

That particular strategy is an intentional and strategic use of our instincts and our cultures — and it is clearly the right thing to do if we want those behaviors to be embedded in our lives in meaningful ways.

Chapter Eleven — We Need To Be Personally Accountable

Once I realized that we can't ever get rid of our instincts, I concluded that we needed to use our intellect in accountable and strategic ways to guide our use of our instincts.

After thinking about those intergroup issues for a number of years, I have came to believe that we each would be well served by deciding to have our intellect guide our lives rather than having our lives guided by our instincts or by our cultures.

We need lives that are guided by decisions made by our intellect to live in enlightened ways and to be guided by enlightened values. We can each decide to go down the path of having our intellect set up our values and directly guide our key behaviors and then we can each choose to act in ways that give us the highest chance of going down that path for our own lives.

After looking at those issues for decades, I now believe that our intellect can and should use both our instincts and our cultures as tools to help us achieve our enlightened goals — rather than having our intellect serve both our instincts and our cultures in blind pursuit and unquestioned service of what are far too often entirely unenlightened and negative directions and goals.

I have a strong belief in accountability as an anchor for that process.

Personal accountability is key. I believe we each need to be personally accountable at an intellectual level for the key behaviors that comprise and constitute our lives.

I have now become a strong believer in us each committing individually to the intentional, fully aware, and enlightened intellectual management of our lives. That is the most responsible and most accountable way to live.

Our intellects need to be in charge. We can't just continue to be victims of our instinctive behaviors, with our lives sculpted by our instincts and with our behaviors choreographed by our cultures.

We Need Our Intellect To Rise Above Instincts And Culture

We need our intellect to rise above both instincts and culture and provide direction and steerage to both. We are at the point in human history when we can and should choose to use that strategy to run our lives.

I strongly believe in personal accountability. I think that being accountable is the only ethical way for us each to live. I believe we should each be accountable for what we each do — and I believe our intellect has to be the anchor of that accountability.

I believe that we each can and each should engage our intellect to have us do ethical and enlightened things in our lives. We need to use our instincts as tools in the process because we are incapable of avoiding instincts entirely in what we think, say, or do.

I do not believe that our instincts should run our lives. I do believe, however, that we should, can, and functionally must use our instincts very intentionally in processes that we steer and in ways that we create, shape, design, structure, and guide to give us individually and collectively better and more enlightened lives.

I believe in process improvement. I believe in continuous process improvement as a philosophy, a commitment, a competency, and a core functional life strategy. Continuous improvement, as a skill set and as a life-shaping strategy, can actually help us continuously improve.

Our Intellect Can Guide And Steer Our Instincts

To make that strategy of leading lives that are guided by our intellect a success, I now understand that our intellect needs to work in very intentional ways with our instincts to help us achieve our enlightened goals.

I believe at a functional level that our intellect should use our instincts as tools to support enlightened behavior. I also believe that we should also very intentionally and very carefully use our cultures as key and core tools for that process — rather than having each of us be tools of our cultures.

I now think and believe that we can transcend our negative and most damaging instincts, but that we can only do that functionally by having our basic set of more positive instincts help us guide themselves and us to better instinctive behavior patterns.

We need to involve and invoke our "better angels" to act in ways that are not evil or petty or even less than enlightened. We now need to build our lives and we need to shape and guide our interactions as people and as groups of people based on our "better angel" instinctive behavior package value set.

We all have instincts to be saints and we all have instincts to be sinners. We need to understand how both sets of instincts work and we need to keep our negative instincts from steering us to bad behaviors by having those most negative instincts inactivated, unactivated, or deactivated while we build our world and construct our intergroup settings anchored firmly in our positive instincts packages.

My CEO Setting Have Had Multiple Levels Of Resources

I have been blessed with the opportunity in my day job to be a CEO for more than 30 years in several real world settings where I could experiment in real time and in real places with instinctive behavior patterns and triggers.

The organizations I have served as CEO have had up to 200,000 employees, billions of dollars in revenue, and layers of fascinating complexity. I have been able to use what I have learned about a number of our instincts in very direct ways to help guide and steer those organizations.

I have also had a relatively rare opportunity because of my day job as a health systems leader in our country to visit many other places around the planet and to interact with multiple levels of people in functional and direct capacities in many of the places I have visited.

Over the course of those years of study into instinctive behaviors and intergroup conflicts, I have managed to go personally to more than three-dozen countries. I have been able to make observations, interview people, and do various levels of experiments on instinct related issues in multiple settings across a number of countries.

I have, without exception, found that those experiments and those observations in all of those settings have very consistently reinforced my basic beliefs about the role of instincts and about their power over our lives in both positive and negative ways.

I have never found a single setting in any of those journeys where the basic instinct packages that were on my list of key instincts were not clearly shaping both individual and group behavior.

I Have Used Instinct Based Learning In My Day Job

That entire instinct study process over all of those years has been both fascinating and very useful. I have actually benefited from using my new and more clearly delineated knowledge of instinctive behaviors in my day job and in my personal life at several levels over the past couple of decades.

At work, I have used my expanded knowledge and study of instinctive behaviors to design hierarchies, to create cultures, and to create both team behaviors and internal and external alignments in appropriate work settings.

I have used that package of instinctive behavior knowledge to improve morale and to enhance organizational performance in the places where I have had a chance to steer those behaviors over the past two decades.

I discovered early in the process that it was actually significantly easier to lead a complex organization when I had a better sense of the instinctive interactions that were relevant to the organization and to its mission. That work and those learning processes are described in more detail in *Primal Pathways*, *Art of Intergroup Peace*, and in *Peace In Our Time*.

I Learned That Continuous Process Improvement As A Tool Kit Has Its Own Power To Improve

The most useful part of that learning process may well have been to combine that study of instinctive behaviors with another work-related study and learning process that I did relative to process improvement related strategies, concepts, approaches, practices and core beliefs.

As I was studying and experimenting with instinctive behaviors in all of those settings, in what was initially a completely separate stream of thought and learning, I also began to develop a strong sense and a deep appreciation of the value that could be created in a work setting by understanding and functionally improving processes in each setting in order to create better outcomes for that setting.

A focus on process reengineering approaches and on continuous improvement theory and practice began to have a major impact on my day job as well.

Process engineering and process re-engineering entered my professional life as a thought process and working paradigm a couple of decades ago and that approach gave me a great set of tools that actually helped make the performance of our care sites better in significant ways.

I learned the tools of continuous improvement on the job and I fell completely in love with those tools.

I truly loved having a systematic, functional way of looking at both problems and opportunities in those complex care settings. Those processes gave me a way to think about problems and issues that have been very useful.

Continuous improvement approaches tend to have very basic and consistent kinds of systematic thought processes as a core component of their functionality. I became a student of Dr. W. Edwards Deming and his continuous quality improvement paradigm and skill set and I learned to use his findings and theories in my work sites.

I became very directly involved in improving organizational performance in my work settings by using continuous improvement approaches systematically to improve both organization approaches and operational processes. I became a Deming student, Deming practitioner, Deming convert, and initially — for a short while — a Deming proselytizer.

I believed in my day job, based on what I saw to be very successful functional use of those tools, that when we looked at outcomes and when we understood outcomes in the context of the actual processes that created them, then we are significantly more likely to succeed in improving those outcomes by systematically improving those relevant processes.

Common Causes Of Common Problems Was A Key Concept

I truly loved doing that work. A search for the common causes of common problems was a key part of that Deming-inspired thought process and the continuous improvement skill set.

Germs are a common cause for in-hospital infections, for example. So if we wanted to improve and reduce care site infection rates, then our chance of success was significantly better if we learned to deal systematically, functionally, and creatively in data supported and continuously improving ways with all aspects of situation relevant germs.

Several other industries have done process engineering with great skill and commitment, but process engineering very rarely happened in health care settings back in the early days when we began to do that work. Data and analytical thinking about processes in health care was rare or non-existent at that point in time. That is still true today in far too many care sites.

Focusing on causality and on the consequences of processes become a major part of my approach to my work life and to the organizations I served as CEO.

Using data and processes to systematically change the way we dealt with germs improved care outcomes and it very clearly saved lives. We actually reduced some infection rates in some settings to zero. Zero is a very good number for infections. Particularly for patients.

As I described earlier in this book, we also reduced the death rate for HIV to half of the national average — achieving the lowest death rate in the world and doing it with one of the largest HIV patient populations in our country.

My earlier book *Ending Racial, Ethnic, and Cultural Disparities in American Health Care* outlines some of that work and explains some of those processes. Those clearly are some significant disparity problems in overall care delivery — and I explain in that book the

process-based ways that we can reduce or eliminate those disparities — using real life examples and actual functional outcomes and successes.

That whole area of systematic process improvement in those work settings has guided me and influenced my intergroup thinking and my strategy building for intergroup issues in several key ways that I believe are extremely useful for the processes involved.

A Blend Of Deming And Jung — Adepts Became Addicts

Systematic thinking, I learned, has great functional and operational value in the real world. Addressing common causes for common problems can lead to common and effective solutions.

Continuously improving processes is so rewarding as a way of working and thinking that it becomes almost addictive in its own right once you learn how to do it and once you begin to use the tools in your work environment.

People who become continuous improvement adepts in any setting tend to fall in love with the functional process and tend to become almost addicted to the perpetual and delightful intellectual challenge of making things continuously better.

Adepts became addicts.

I have seen it happen in a couple of settings.

I personally loved that way of thinking about situations and problems and I plead guilty to having a major energy level focused on that way of thinking.

My personal thinking about our set of intergroup issues at that point in my life became a blend of Deming and Jung. Deming believed in common causes. Jung taught the power of instincts.

Instincts, I believed, actually are the common causes for a wide range of our relevant intergroup universal behaviors. As I noted earlier in this book, I could see fairly easily that our intergroup behaviors across a wide range of settings tended to happen in patterns — and I could see that the intergroup patterns that we were involved in for all of those settings were clearly embedded in a type of process that had instincts as a key component.

So, I came to believe, that if we want to consistently and effectively improve our intergroup behaviors, then we clearly need to deal in some real, direct, intentional, and systematic process-relevant way with the reality of our instincts that relate to our intergroup interactions.

Paradigms Help Us Understand The Situation We Are In

That was a useful, functional, and practical way for me to think. Thinking of instincts as a common cause for those behavior patterns and behavior processes obviously had functional validity and value because it was extremely useful in explaining prior behavior and in predicting and influencing future behavior.

That set of blended beliefs became a paradigm. My working mixture of Deming and Jung became a new and very relevant behavior-guiding paradigm for me to use relative to understanding, predicting, and improving intergroup interactions.

As a general rule, the paradigms that are most useful to us in our lives function both to interpret past data and to predict future data. The instinct-centered approach to interpreting, influencing, and predicting intergroup behavior patterns clearly met that expectation and achieved that goal for me.

I began to focus on the sets of instincts that were most relevant to that set of beliefs and to the key intergroup problems that we faced so that I could use the process

improvement tools I loved to help address the consequences and the impacts of those instincts.

Continuous Improvement Approaches Can Be Applied To Intergroup Interactions

I knew from experience in my day job that when we had a common problem in every hospital, we can be very well served by figuring out the common source for those common problems and then dealing effectively in a consistent and continuously improving way with the common source factor.

I knew from my day job of managing a care delivery system that it was much easier to solve problems in 15 sites with one solution set than it is to come up with 15 different responses and 15 separate site-specific solution sets to deal with those same 15 problems.

Because I know that to be true, I assumed that when we figured out how to "solve" instincts, we could use that solution approach that we figured out relative to our instincts in a patterned way in multiple settings to both diagnose and solve intergroup problems in multiple settings and situations.

With that goal in mind, I began to look for process-based ways of getting people to do enlightened and mutually supportive things relative to other people in ways that would diminish intergroup conflict in a wide range of settings.

Our History Makes More Sense In The Context of Instincts

Understanding those instinct packages was particularly useful in helping me build a better personal understanding of our history as a nation. I love history. I have been both a formal and informal student of history for my entire life. I love the drama, the significance, and the relevance of history as a subject matter and as a science.

My history reading changed significantly when I began seeing those basic instinctive intergroup behavior patterns with more clarity.

History changed from being a string of interesting and meaningful incidents and a collection of sequential and situational stories about unique and fascinating individuals and about individually important and incidental historical events into being a factual verification and a functional validation of our most significant patterns of instinctive behaviors.

History Does Repeat Itself

History does repeat itself. It turns out that there are clear instinctive reasons why that is true.

That basic repetition of history can actually be both predicted and interpreted with very useful levels of accuracy when we see the basic patterns of instinctive behavior that guide our history more clearly and when we look at the common sets of situational realities that trigger our instinctive responses.

Defining those instinctive behavior packages has been extremely useful in helping me both figure out what we have done and in figuring out what we need to do now relative to our intergroup interactions. The role of instincts in guiding all of those historical behaviors and all of those intergroup behaviors was increasingly clear to me and the perspective was functionally both logical and useful.

Instincts in each context create behaviors. Behaviors shape our world. Our behaviors create our current situation and they create our history. The linkage is very direct and highly linear.

That insight was useful to me at many levels.

Most People Find Those Insights Fascinating And Useful

I have talked about those issues with many people in many settings. I have used this information at multiple levels to function in my various work assignments. I have also taught some of those points about instinctive behaviors as part of the training process and the strategic thinking agendas for the management staff for a couple of my companies.

A number of key decisions have been made in those work settings with those key patterns of instinctive behavior in mind.

I have also presented those thoughts about the impact of our instinctive behaviors and our need to be individually accountable to quite a few people in a number of group settings.

The reactions from people in various settings to hearing this set of thoughts and this collection of facts about instinctive behaviors have been very consistent. For the most part, the reactions have been consistently affirming, encouraging, and directly reinforcing.

One hospital leader from another major health care system told me that he would remember until the day he died the exact chair he was sitting in when suddenly, clearly, he heard my explanation of those issues and personally understood at a deep level the extreme and direct impact that instincts had on our lives and on his own life and his own functions and behaviors.

A prison warden told me a year after first talking to me that her prison was much safer once she understood those basic intergroup patterns and their origin and stopped thinking about her problems in the context of incidents.

A college president told me that she had gotten her new work team aligned in very effective ways once she deliberately and gracefully triggered some key instinctive

perceptions that were needed to have people in her setting realize at an instinct triggering and instinct activating level that she was, in fact, the new Alpha on that particular turf.

I have a brief training piece I often do for women who have just taken on Alpha jobs that helps women with those new Alpha jobs get their troops instinctively aligned with them and instinctively aligned behind them instead of sometimes being behaviorally aligned against them. That particular instinct-anchored hierarchical status alignment approach works well most of the time.

So, I know that those approaches work in real world settings. They have been field-tested and they have passed the test in every field. I know now from a number of experiences that other people can use that same set of information and can use those same instinct alignment tools to get similar results.

Leaders who I have trained to use those approaches tend to find them useful and tend to have success in achieving a number of their instinct-relevant goals.

We Tend To Underestimate The Impact Of Instincts On Our Lives

One of the basic challenges that I needed to address in those settings is the fact that most people have relatively low levels of awareness about the power and the impact of instincts in their lives. When I have explained that role of instincts to people, however, my experience has been that a very significant number of people have had very positive reactions and the learning process has been relatively quick.

Many very intelligent people go through the same quick adoption of that basic theory into their own personal thought processes that I had personally had gone through years ago when my Jungian shrink offered that thought about that alignment as a gift to me.

It usually takes only very brief descriptions of turf instincts, tribal instincts, maternal instincts, or us/them instincts to get people in many settings saying — "Yes — that makes sense. Yes. Things do work that way. Yes — I do think like that. Yes, I can use that information about instinctive behavior patterns to make decisions and to help me lead the place I lead."

Accountability can be served directly by understanding how those sets of instincts affect our lives. We can become personally accountable — aiming at creating better interpersonal and intergroup interactions in each setting — when we understand how our thoughts are being steered by our instincts and how we can steer our instincts into creating better and more positive interactions.

Enlightened Collective Behavior Can End Both Racism And Misogyny

It took me years to understand in workable terms a number of the very direct and effective ways that we can use our full packages of instincts for the common good.

Enlightened collective behavior that can end racism, end misogyny, and end intergroup conflict has been and continues to be my goal. We can and should make the collective decision to act in more enlightened ways in each of those key areas of interactions. I have seen the strategies outlined in *The Art of InterGroup Peace* book in action and those strategies have been a success in a number of settings.

Our instincts, I came to understand, were clearly part of the problem for our most problematic intergroup interactions. So they clearly needed to be key to the solution.

My goal has been and continues to be for that knowledge about our instincts to be power… the power for each of us and the power for all of us to act in personally accountable ways to overcome our most negative instincts and to build a future built on our most positive and beneficial instincts.

It really does not make any difference if our instinct tool kit and all of the related behavioral science was a gift granted to us by God or if our instinct tool kit evolved through a complex process of evolution with no Divine involvement. In either case, that package of instincts that we all obviously have clearly is our gift and therefore, it also should be our tool.

It is also our responsibility. We owe it to ourselves to use that gift well.

The strategy that is embedded in these books now is for us all to figure out how to use our instincts as a tool instead of being used as a tool by our instincts.

My Day Job Has Let Me Test Those Approaches

My day job as the senior executive for a couple of complex and resource rich organizations truly has given me a great set of opportunities to both observe behaviors and influence behaviors. I have been able to create functional theories and to refine and expand those theories in the context of actually doing real work with real resources in real and meaningful settings.

Those opportunities have been almost unique. I have been blessed with opportunities.

As the head of multi-billion dollar organizations with hundreds of thousands of employees and with millions of patients and customers, I have been able to do real world experiments on multiple issues and approaches that a more purely academic and theoretical person could not possibly do.

A Highly Diverse Organization Achieved The Very Top Performance Levels

The company that I was the chair of when I began writing the most current draft of this book is a $50 billion health care company. On the day I retired from that job, we had

more than 9 million patients; roughly 600 owned care sites, and nearly 200,000 employees and staff members for that organization.

That particular place of employment was a highly diverse organization. Few organizations are more diverse. We had 59 percent of our 200,000 employees coming from one minority group or another.

One of my personal learnings in being the CEO of that particular history diverse and complex setting for more than a decade is that it is possible to create real and functional synergies and high levels of success in the context of an inclusive diversity if the extremely diverse organization also functions as an operational meritocracy. Meritocracy allows for the best performance from each and every group.

We were very diverse and we were very inclusive at every level. That exceptional diversity has created some exceptional performance results.

Medicare, JD Powers, And Consumer Reports Gave KP Top Ratings

That organization currently has the top quality scores in the country from Medicare as both a health plan and a hospital system. We also had the top service award ratings from J.D. Powers and Associates.

The year I retired, Consumer Reports gave us their top rating in each major market and those top ratings in each market continue today.

Those wins — and a number of other wins and successes as one of the safest hospital systems in the country — stood as quantifiable and functional proof that the most diverse major health plan and care system in America can also be the highest performing health plan and care system in America.

Our diversity created a real strength. By turning our highly diverse set of people into a collective and aligned "us," we managed to win top awards as a best place to work and we managed to win top awards as a best place to receive care.

When I say in these books that diversity can be an asset and a performance strength, I speak from the perspective of having experienced exactly that situation and having achieved exactly that outcome and those results.

I am not being theoretical or hypothetical or ideological when I extol the value of diversity in a meritocracy. I am reporting actual functional and operational success and top performance levels in a very large scale setting in the real world.

Those strategies and those related theories work.

Those results and the successes for that organization show that diversity can be a major asset when diversity is aligned and when diversity is directed toward a common good.

The Instinctive Packages Have Been Relevant In Other Work Settings

Over the past three decades, in addition to being the CEO of six different organizations in America. I have also built and managed health plans in both Jamaica and Uganda. I have helped start health plans in Santiago, Chile; Madrid, Spain; and Lagos, Nigeria.

The learning experiences I had in each of those countries involved using the packages of instinctive behaviors that are described in my books to create local success.

Each site in each country gave me a wonderful chance to experiment, to observe, and to learn.

The health plans we started in Uganda were village co-ops — set up a very local

level so the local villagers in each setting could have real control over their local health care.

I personally spent time in Uganda in those villages helping to set up those micro

health plans using a very intentional approach that created both local governance and local

ownership. One of my earlier books —*Healthcare Co-ops In Uganda* — tells the story of

those projects. Some people, including my wife, think that is my best book.

I loved going to those places and doing that work. There is a level of learning that

happens about people in an area that I received when I worked directly with the local

people in each area that I don't believe can be known or seen by tourists or experienced by

any level of academic or journalistic observers.

Being involved with local people who are doing very local things in a very local way

has a learning level embedded in it that is a real blessing to experience in a direct way.

We did good work in each of those settings.

The World Bank added the Uganda project "a ray of hope" for local health care

delivery in developing countries. What we did there is still being used as a model in other

settings.

It was a wonderful learning opportunity for me. I actually also had an incredible

chance to look at, steer, study, and influence instinctive behaviors in those villages as part of

that process.

The health plan I helped set up in Jamaica also gave me several areas of personal,

on-the-ground sets of learning experiences that I could not have possibly received from

reading, from research, or from simply visiting those areas in that country as an observer.

My personal experiences as the only white face in a number of settings in Jamaica also gave me a great chance to personally understand the experience of being a minority at a direct and personal level that was incredibly useful to me in understanding those issues and those feelings relative to the instinctive reactions that people have to being personally in minority situations everywhere in the world.

I did not have those sets of experiences in Minnesota. I had to be on the ground doing work in Jamaica to experience that particular learning.

Chairing A Board Can Also Be A Learning Experience

I have also been blessed with a number of other learning opportunities that were linked to my job over the past couple of decades as I have been writing these books. In addition to being the CEO of six companies, I have served on nearly three-dozen health care related or public policy related boards of directors, commissions, and task forces.

Each of those group settings gave me a chance to interact with key people from a wide range of organizations and interests and to see the functional impact of those instinct packages on their thinking and their behavior.

I spent nearly a decade as the chair of the International Federation of Health Plans. That job gave me the chance to talk in detail on a regular basis in other national settings with health plan leaders from 40 other countries.

Part of our function as an international federation was to have CEO's from health plans in multiple countries get together regularly to explain our countries, our challenges, our problems, and our solutions to one another. I loved that role and that learning opportunity as well.

I have also chaired a dozen other more local health care trade associations and coalitions. The organizations I have chaired in our country include The American Association of Health Insurance Plans, The Partnership for Quality Care, and Safest In America.

The AAHIP National Association of Health Plans has roughly 1,000 member plans that cover, in total roughly 70 percent of all Americans. I have chaired that particular group three separate times. I have chaired it in times when the industry was in a state of concern about various and immediate national health care issues… so I was able to use that role and that forum as a learning opportunity about various interest groups and their points of view as well.

I also served as the chair for the Health Governors for the World Economic Forum in Davos, Switzerland and as a participant in The Forum itself. I have worked with several of the Economic Forum activities in both governance and guidance roles. Some of my presentations on various issues to the World Economic Forum are on their website.

That whole range of experiences in being CEO of half a dozen companies and serving in the governance levels of a number of other organizations have all given me a wide range of very real functional and operational opportunities that I used shamelessly to test the various practices and the specific theories that are outlined in *The Art of Intergroup Peace*, *Primal Pathways*, and *Peace In Our Time* the three sister books to this book and the other key pieces of the core curriculum for intergroup learning.

Being On The Ground Creates A Very Real And Grounded Perspective

In each of the countries where I have worked on core delivery issues, I have interacted directly with the people served by those settings.

I was on the ground and met people in the remote clinics of Bangladesh — with Muhammad Yunus as my guide — and I had direct contact on the ground with the patients who received care in the sites of Jamaica.

I talked to caregivers last year in the only care site in Culebra.

That direct first level contact with those sites helps me get a better a sense of what the real issues are in each setting.

As a perpetual learner and a constant experimenter, I have been able to test the instinct-linked approaches in real world settings and I have been able to test them at scale, both in the U.S. and in several other countries.

What I have learned in all of those settings is that our instincts do guide behaviors in very powerful areas.

I have also learned in that array of settings that we do need to accept the status of being personally accountable for who we are and what we do. In each setting, we need to make our instincts tools of our enlightened beliefs and not have our instincts function as blind guides for primal and sometimes primitive behaviors.

We need to define ourselves by what we do.

We also need to understand clearly what we have done in our own country relative to intergroup behaviors in the past. As we go forward to build a culture of intergroup alignment and Peace for us as a country, we need to start with a clear and honest understanding of what we have done in the past and why we did it.

Again, knowledge is power. With that knowledge of our past, we can have increased power over our future.

Chapter Twelve — Our Negative Behavior Was Situationally Conspiratorial — But Not Based On A Conspiracy At Its Core

We have discriminated as a country in very intentional and deliberate ways against any groups who did not look like or sound like the White majority group that has held power in this country for the past several centuries.

Each and every minority group has faced economic, social, educational, and political discrimination in various ways over those years — and people from each group can point out and recall multiple levels of on-going discriminatory behaviors that have adversely affected their group.

We have done much better in recent years in many aspects of our intergroup interactions. Our Civil Rights Movement has made magnificent — if painful — progress in many areas.

But our most positive civil rights gains have only been in the last 50 years and we have not achieved full success and remediation for our intergroup education status issues or for our intergroup economic status disparities for the groups who faced that discrimination for all of those years.

The discrimination that is woven so painfully into our history and into our culture was also directed against women. Women were only given the right to vote in the last century — and many women are still facing economic challenges and disparities that are clearly gender linked. Problems in those areas are shrinking a bit, but they are not disappearing.

No one doubts or questions that those negative intergroup behavior patterns relative to both minority groups and women have been our reality as a country for all of those years. What people do question is, what actually caused all of those problems? Why

have we seen those negative intergroup behaviors at such consistent levels across so many settings for such long periods of time?

Do Conspiracies Cause Those Problems?

Some people believe that our consistent negative behaviors against minority Americans and that our consistent negative behaviors against women are caused by actual conspiracies for both sets of issues. A number of people, I have learned, believe that there are very explicit conspiracies at the core of the processes that create and guide those negative intergroup and negative intergender behaviors in all of those times and places.

When I first began looking at our patterns of intergroup behavior, I saw and read a number of books and articles that argued that there are very clear and very intentional core conspiracies that underlie those discriminatory patterns and that create those sets of negative behaviors.

I have read and heard both some minority Americans and some women who believe strongly that the negative and discriminatory behaviors that exist against their groups are conspiratorial at very direct, very explicit, and functionally very well organized levels.

Some people believe that there are conspiracies that create messages for women that cause women to feel insecure about their appearances and that there are conspiracies to keep women from levels of authority in various settings.

Today's newspaper had a quote from a woman who said that there is a conspiracy to cause women to feel insecure in both social and athletic settings as young girls — and urged women to triumph over that conspiracy.

Some people believe that there are equally and fully conspiratorial people who are explicitly committed to "White Skin Privilege" who consciously and intentionally put in

place the sets of realities and functions that have given White Americans both economic and political advantages in a wide range of ways and settings.

There are people who believe that men conspire in explicit ways and highly intentional processes to oppress, suppress, and exploit women and there are people who believe that White people have an equally functional conspiracy in place to oppress and suppress non-White people in this country.

When I first started doing my research into intergroup issues, I looked hard, directly, and explicitly for any examples or instances of functioning conspiracies that might exist and be channeling behaviors in any of my available settings.

Because of my job and my various levels of personal public involvements, I have had the chance to interact in business, health care, social, and governmental settings with many people of both influence and impact — both in our own country and in several international settings. I have been in the "smoke-filled rooms" of legislative and congressional influence and I have spent time individually and collectively with leaders of major business and organizations.

I have looked hard for any evidence of those conspiracies at any level.

I have been in some countries — like Saudi Arabia and Bangladesh — where there have been clear and intentional decisions by the people in local power to do very restrictive things relative to women and to minority groups in those settings. Those decisions to discriminate in those ways were extremely clear. But there was no linkage that I could see behind those discriminatory behaviors in those settings and any larger conspiracies that reached across and between countries on those sets of issues.

I looked for conspiracies relative to those sets of issues in every setting where I had exposure and personal interactions.

I have interacted directly with major advertising agencies in several major cities at multiple levels, for example, both as a direct client and in various collaborative efforts. There were some very interesting people in those ad agency related settings, but I can't imagine any way that those people in that industry and that profession could pull off a conspiracy — much less a conspiracy to oppress anyone that also required those people keeping things about the conspiracy confidential.

I have worked with ad agencies in several settings to help create public health campaigns on issues like health, eating, healthy activity levels, and brain development for children.

Those public belief system related campaigns were very hard to do. There are not easy tools available for advertising people to use for those purposes. Imagining that those sets of people who have major challenges creating a health campaign using advertising tools could somehow be part of a conspiracy to psychologically undermine women by embedding secret messages in multiple ads is a bridge too far as a simple logistical possibility and it is several bridges too far as a current skill set.

The ability to create those kinds of messages in an organized and secret way does not exist.

So my search to find any overarching conspiracies on those sets of issues in any setting failed.

But what did not fail was my effort to figure out why all of those negative behaviors in those areas create the clear impression that those might be conspiracies involved in all of those settings.

I could see from the beginning of my search for conspiracies that it is true that the entire package of discriminatory behaviors — against both women and against minorities

— can look and feel very much like it is the result of a master intergroup conspiracy of some kind that might exist for each set of issues.

The Negative Behaviors Are Remarkably Consistent

The reason why those consistent patterns of negative behavior in all of those settings look so conspiratorial is that those negative behaviors are, in fact, so consistent in all of those settings.

That consistency cannot be happenstance. Consistency at that extreme level for all of those behaviors in all of those negative settings cannot possibly be either accidental or coincidental.

There clearly needed to be a consistent and constant reason why we had done such negative things to so many people in such consistent and pervasive ways in so many settings.

The evidence of consistent negative behavior is overwhelming.

But I could not find the conspiracies that created those behaviors.

Since I could not find conspiracies that created those behaviors in any of those settings, and since there clearly needed to be a reason why those behaviors were so consistently negative and so universally in place, it was painfully clear to me that we need to answer the question of a universal set of causality factors with an explanation of what those universal causality factors might actually be.

The answer is — instinctive behavior.

As I have explained in several places in this book and have discussed multiple times in the other books in this set, I have come to the strongly held conclusion that the universal

causality factors that create all of those consistent behaviors in all of those settings can functionally only be our instincts.

No other factor has the reach or the functionality of instincts.

Instincts are, in fact, everywhere.

We all have instincts.

Instincts create consistent behaviors whenever they are activated and those consistent behaviors can be so consistent that they appear to be conspiratorial.

Those Evil Deeds Had Instinctive Roots

It became clear to me as I looked at those issues of negative intergroup interactions that the White Americans who discriminated so badly and who often did damaging and sometimes intentionally evil things against each of the other perceived categories of Them in this country generally and consistently did those evil deeds against all of those other groups based on purely instinctive behaviors and thought processes.

It was increasingly clear that those people in the majority population who were directly affected and personally and collectively influenced by those specific sets of intergroup instincts did those evil deeds to the people they damaged with no sense of guilt because our pattern as people is not to feel guilt and to suspend both conscience and ethics when we instinctively perceive someone to be a "Them" and when we individually or collectively do damage or take action against that "Them."

We have discriminated as a nation very clearly by group and we have discriminated equally clearly by gender. Cultures have done a number of things to oppress and suppress women in various ways that have resulted in major levels of discrimination against women being embedded at multiple levels into both cultures and our economy.

The issues and factors that relate to discrimination against women are discussed in more detail in Chapters 20 and 21 of this book.

Every Group Perceived To Be "Them" Faced Discrimination

Our patterns of instinct-triggered discrimination against all of the minority groups in this country are clearly a very real part of our history. The negative intergroup patterns that have resulted for our country from those instinct-guided behaviors have been extremely consistent for each of the groups who have triggered those differentiation factors… at levels that are so consistent and so universal that they actually do look as though they have some level of conspiratorial underpinnings.

Hispanic Americans suffered major discrimination at very consistent levels in multiple settings. So did Asian Americans. Asian Americans could not get jobs, be elected to various offices, and could not buy property in a number of settings.

Every set of immigrants from Asia and the Middle East has faced similar barriers.

African Americans were very obviously discriminated against very deliberately in multiple functional, political, and economic ways, beginning with the extremely evil sin of intergroup slavery and continuing for years after slavery ended with a wide range of laws that were intended to constrain, demean, oppress, and functionally and financially damage any and all people who had African ancestors.

American Indians were almost all expelled from their original lands, forced into often painful exile, and many of the children from those groups were moved into forced assimilation programs.

Those forced assimilation programs into White America for our Native American tribes tended to fail — just like the various attempts to assimilate and meld the Kurds have

failed for centuries in Turkey, Iraq, and Iran and the very similar attempts to assimilate the Romani by taking their children into re-education settings have failed in multiple European countries.

The Negative and Consistent Intergroup Interaction Patterns Look Very Much Like A Conspiracy

The high levels of consistently negative behaviors that have resulted for all of those groups of people for all of those years from that very direct discrimination that was directed against anyone who did not look White or who did not sound White has been so absolute and so consistent that the overall package of behaviors often looks and feels like there must be a conspiracy that underpins all of those behaviors.

It is easy to see why so many people believe in conspiracy theories. When you look at the entire package of behaviors — and when you look at the negative intergroup interactions that happened in so many settings, it truly does look like there must be some level of overarching conspiracy that is secretly in place that creates, guides, sustains, and perpetuates all of those negative intergroup behaviors.

Some Local And Situational Conspiracies Do Exist

There actually are, I have found, a number of local and situational conspiracies that have created some very negative intergroup interactions in a wide range of settings.

I could see local conspiracies at several levels. People in various settings have conspired to keep minority people in their settings from voting, holding public office, owning land, being employed, or being educated in those settings. Those focused conspiracies relative to those kinds of issues do exist and they do real damage when they exist — but those local conspiracies are not actually organized and coordinated as part of an overarching master conspiracy.

Those local conspiracies exist in all of those settings because they are shaped and triggered by our overarching, master set of intergroup instinctive behaviors that cause us to do damage in various ways to anyone we perceive in any setting to be "Them."

The negative and consistent overall intergroup interaction pattern and all of those setting-specific negative intergroup behaviors that we see in so many places, I believe, founded on — and grounded on — our basic and universal packages of intergroup instinctive behaviors.

The overall discriminatory and negative behavior patterns have had a thought process guide for White Americans because that consistent pattern of negative behavior has very direct instinctive roots. Negative sets of instincts have been triggered by all of the groups who actually look different than the White majority at a level that triggers intergroup instinctive perceptions and related behaviors for that group.

I have actually looked hard in many settings — often involving very senior people in those settings — to find actual overarching, high level, inclusive intergroup conspiracies. I failed in my search. I could not find an overall conspiracy — against either minority Americans or women. I also could not find anyone in any of those settings in the role of being conspirators.

So I am very comfortable contending that those sets of consistent and negative intergroup problems are created by instincts — not by conspiracies. I now believe with great conviction that our intergroup problems for our country have been caused by clearly discernable overarching patterns of very directly instinctive behavior and I believe that those negative and consistent behavior patterns were not caused by actual overarching and all-powerful conspiracies.

An extremely negative consistency of intergroup behaviors does, in fact, exist. But all of those consistent sets of negative intergroup behaviors in all of those settings have not been anchored in an actual macro conspiracy of some kind.

We Actually Have Macro Patterns Of Negative Instinctive Behaviors

That pattern of consistency we see in so many negative intergroup interactions has actually been anchored in a macro package of primal instinctive behaviors.

That has been particularly true for our country. Those particular sets of negative intergroup interactions have been anchored in our country by a perception on the part of White Americans about who is us and who is them. That pattern has been simple and clear. Every group that has looked different or has sounded different from the White majority American group "us" has been discriminated against in a very consistent variety of ways.

The sum total impact of all of that consistently negative instinctive intergroup behavior was just as effective in doing consistent damage to all of those groups as an actual overarching conspiracy to do damage to those same groups might have been.

The consequences of that consistent and very intentional negative intergroup differentiation aimed at anyone and everyone who was not White has been very dysfunctional for all minority people in America. That level of pure intergroup differentiation that existed for all groups has created very consistent negative and damaging national behavior patterns for literally centuries.

Too Many People Have Been Denied Access To The American Dream

One set of intergroup interactions that has looked particularly conspiratorial is the fact that many people have very clearly and intentionally been denied access to the American Dream. For centuries, the minority groups who have been perceived to be a

"Them" by the White majority in the U.S. have been very consistently denied full access to the American Dream.

That is a bad thing for those excluded groups. The American Dream truly is a wonderful Dream. The American Dream of opportunity, freedom, and innovation is one of our great strengths as a nation.

I believe that to be true about the inherent strength and value of that Dream because I have seen our country succeed in so many areas based on people who have invented, created, and built important things for us all in the functional context of that dream.

I believe that the dream to be a powerful tool that has proven its value over and over again for the people who have been able to take direct advantage of it and use it in their lives.

I also believe it to be true that only White American males have had clear and consistent access to the full benefits of the American Dream for almost all of our history. Women and minorities in this country have faced major barriers in multiple areas relative to that Dream.

The Barriers Were Significant — But Not Entirely Insurmountable

The barriers for women and minority Americans relative to that Dream were not entirely insurmountable. The barriers for both minorities and women have been significant, but they have not been absolute. We have actually seen a number of major individual successes for both minority Americans and for women relative to the American Dream.

We have both women and minority Americans who have risen to positions of success and power and we have both women and minority Americans who have created

great personal wealth. Individual realization of the dream has been achieved at a personal level by both women and minority Americans.

But those successes have been achieved by individual people who each surmounted significant group-focused barriers to succeed. Those isolated successes do not disprove the existence of the barriers for most minority Americans and most women.

That is unfortunate and sad. I strongly believe that those barriers that have existed for those Americans should not have been in place and I strongly believe that those barriers need to disappear now.

It has weakened us as a country to have those kinds of barriers to opportunity keeping large portions of our people from succeeding.

The basic logic for my thinking about the need for us to include everyone in the Dream now is pretty clear. We are obviously stronger collectively when more of us succeed. We need more people in our country to succeed so our overall country will be more successful overall.

We need to remove the remaining barriers to the American Dream for all Americans now. I believe we will be significantly stronger as a nation when those barriers are gone because more people will succeed and because collective success clearly creates collective strength.

Barriers To Owning Property, Having Jobs, And Holding Office Have Been Very Real

Our history of discriminatory treatment in several areas for everyone other than White males has been painful, dysfunctional, and damaging at multiple levels for everyone other than White males.

Barriers to owning property, to owning businesses, and to rising to levels of impact and influence have been very real. Those barriers have existed for people by group at extreme levels for centuries.

The various types and categories of discrimination that have occurred as a result have created levels of both damage and residual anger for significant groups of people that we need to deal with now.

My own sense from talking to a lot of angry people is that the residual levels of anger will continue to be felt for a very long time by the groups of people who had been damaged in this country because the injuries and even the insults to each set of people who have been damaged have been so significant, so long-standing, and so real.

The cumulative impact of those negative behaviors has had layers of negative consequences. Much higher local arrest rates for minority Americans have clearly existed in multiple communities. One consequence of those arrest rates has been that a significant number of minority Americans are now convicted as felons and have lost the right to vote.

So many Black men have been arrested, that the number of black American males in jail today exceeds the number of black American males who were enslaved during the Civil War.

Some people believe that there is an overarching conspiracy that exists to imprison African Americans in order to keep African Americans from voting.

I do not believe that specific conspiracy exists as a package. I believe that there are more immediate negative intergroup goals for the imprisonment and I believe that the voting disenfranchisement is an unintended bonus for the people who have the other agendas that put all of those people in jail.

There are a number of strategies in some states to create new barriers to voting for minority Americans. Those are separate local conspiracies and not part of are overarching strategy that includes incarceration of millions of people as a vote prevention tactic.

We Need To Perceive People — Not Color

I am optimistic.

We have major problems — but we have the opportunity to make major progress.

Now that we understand the particular set of triggers that have created that discriminatory and dysfunctional behavior across all of those settings. We can decide not to have those same factors steer us in the future. Now that we have a better sense of how our basic us/them perceptions can negatively affect our thinking and our behavior, I do believe that we can take steps now to overcome those behaviors and to override them in all of the settings where they might emerge or exist.

We each need to know now how to override those barriers. As a starting point, we all need to learn to see people as people instead of primarily seeing the skin color of people or seeing the eye shapes or the nose outlines of people.

People are people. We are all people. That is a wonderful and useful truth that we all need to understand. The fact that we are all people at a very basic level is a blessing that we all need to work with in very intentional ways.

We truly do need people to be judged by the contents of their character rather than the color of their skin. That can only happen when we get to know each other's character in a direct and trusting way.

We actually can make that change in our personal ways of interacting because we now know how our thought processes functioned in the past. We can have a much higher

level of success in achieving that basic goal of seeing people as people when we each understand the impact that those visual skin color based visual instinct triggers have had on our own minds for all of those years.

Those same issues have applied to the people from every group. Every set of people tends to divide the world into us and them and every set of people tends to define people who do not look just like themselves to be Them.

White Americans did that — but so did every other group of people. It was more damaging when White Americans did it because White Americans held power and used that power in ways that were influenced by those perceptions.

Other groups have also decided who to trust and who to associate with based on similar instinctive pattern.

It is time for all of us to understand how those patterns influenced each of us — and it is time for all of us to rise above those perceptions to create higher levels of belief system based "us."

We all need to each understand more clearly how all of those instincts have structured our own personal thought processes and our own personal behaviors and we need to make choices that let us make future decisions based on better criteria.

We Need To Interact Directly As People

We need to develop a more inclusive sense of us that is not limited to skin color and tribe. We need to be an us as people — not function as dueling "min-us" subsets of divided segments and groupings.

We each need to accept each other's core humanity. We collectively need to be an "us" aligned by our beliefs and not divided by our ethnic group or race or by any other non-inclusive definition of who we are.

My own experience is that having personal relationships with people from other groups can help each of us achieve that needed people to people perception in important and personal ways.

That is exactly what the Dalai Lama advocates as one of his major pieces of counsel to the world. He teaches that we need to know each other as people in order to have Peace between people. I believe he is right.

I can't emphasize too many times how good it is for each of us to be friends with people from groups other than our own.

If we can't create those relationships in person, we should build them electronically and we should build them virtually — creating friends that we share information with and have personal dialogues with using various Internet connections and tools.

We need people who are very good at various kinds Internet connectivity processes to help facilitate those exchanges and to enable and support those linking processes.

The goal for us all is to help us each see other people as people. We need to move past seeing people as stereotypes and collective labels.

We need to have direct relationships with people at a person-to-person level that allows people to appreciate and know other people as people. People need to see people as people in order to interact with people as people.

We Need To Make Our Best Old Values More Inclusive

We don't need new values. We do need to make our very best old values more inclusive.

We need to build now on the enlightened instincts that caused us to call for freedom and to call for individual equality when the rest of the world was run by aristocrats and ruled by princes and kings and we need to use that best part of our history now as an anchor for our future as a new American "us."

We need to build on our best values now. We need to understand clearly what makes our best values so special and so key to our future, and we need to very intentionally and effectively extend our very best values to all of us.

The existence of those beliefs and the inconsistent and very visible application of that old set of clearly enlightened values and opportunities that have for a very long time been available only to some Americans has actually made the exclusion process in this country even more painful for many excluded people.

The excluded people in this country have felt and seen that exclusion from the American Dream. Many people have perceived that exclusion to be very deliberate and entirely intentional by White Americans as a group.

There Have Been — And Still Are — Three Sets Of White Americans

After talking to and with a significant number of White Americans about those issues and after looking at the behaviors of White Americans in multiple areas of intergroup activity and inactivity, I have reached the conclusion that the White majority population has been split roughly into three groups about our intergroup issues. The size of each group has varied at different points in our history.

It has been clear to me that one set of White people was actually working —
sometimes working hard — to do racist, discriminatory, exclusionary, and often damaging
things to various sets of minority people in this country.

Some People Are Negative And Do Intentional Damage

The White people who believe in doing negative intergroup things clearly do exist.
They have existed for a very long time. They have done a lot of damage and some people in
that group are doing damage today.

To the extent that situational conspiracies have existed in various settings, that set
of White Americans have been the primary conspirators.

That particular set of negative intergroup strategies and its array of advocates has
lost significant momentum in recent years. The groups of people who are most negative
make up a smaller proportion of the population and they have currently lost direct power.
Those particular negative people no longer make our laws.

But it is clear to me from multiple sources of information and from multiple
examples of negative behaviors that those negative and damaging mindsets have not
disappeared and those negative beliefs are still held by a significant number of people. The
racist young man who recently killed a group of the African Americans in a South Carolina
church is an easy to see example of that set of beliefs.

He was inspired in in his negative behaviors and intergroup hatred by other people
who used the Internet to share their poison with one another.

There are clearly people in our country today who do want to do bad things to other
groups of people. They are a minority right now, but those people do exist and they are a
threat to who we want to be.

Some People Are Cognitively Oblivious

I also believe — based on multiple discussions and based on conversations with many people and based on years of careful and direct observation in many settings — that another very large set of White people has tended to be pretty much oblivious to the entire intergroup process and set of issues.

The cognitively oblivious White people who I have talked to about those issues actually tend to be generally and generically in theoretical, philosophical, and even ideological favor of both intergroup equality and intergroup opportunity.

But the White people who are in that generically supportive category generally do nothing intentional or direct themselves in either a negative or positive way on a personal level relative to any of those intergroup issues in any area of their lives.

That set of oblivious people is not affected in their daily lives by any intergroup issues. My perception and observation is that set of people tends to ignore those issues until and unless some event or some direct incident brings any of those issues into public view and public attention.

My experience has been that significant numbers of White Americans do not have a daily sense of the existence or relevance of intergroup issues because those people do not personally have a daily interaction or a working connection at any perceived level with any actual intergroup issues.

Many of those people live in White neighborhoods, work in predominantly White work settings, and have relatively fewer settings where intergroup issues are visible or relevant.

When I talk to people from that group about the various intergroup problems that exist in our country, the response I get is vaguely sympathetic and sometimes confused — with high percentages of people thinking in vague ways that progress of some kind has been made and with some people from that group wondering explicitly why more people from our minority populations are not taking better advantage of the progress that has been made.

Another Group Of People Wants To Do The Right Thing

The third set of White Americans that I have talked to about those topics understands the relevant issues clearly and very much wants to see things improve.

That set of people who want the intergroup situation to improve in this country have generally been believers for a long time in extending the American Dream to all Americans. A number of people from that group of White Americans have worked very intentionally and very persistently over extended periods of time to support that full and inclusive access to the Dream and to help expand and protect people's civil rights, freedoms, and opportunities.

That subset of White Americans who do want to make progress relative to our intergroup problems and to our various intergroup issues has had, I could see, some real successes in recent decades.

The subset of White Americans who have collectively and persistently believed in the shared humanity of all Americans have made slow but sure progress over unfortunately extended periods of time to move us as a nation to a point where civil rights laws now allow everyone — regardless of race, ethnicity, or gender — to vote and where laws allow all Americans to be free from direct and intentional legal discrimination.

Civil rights laws exist today that did not exist only a few years ago for both minority Americans and women. That is not an insignificant set of accomplishments.

Real successes have happened in a wide range of areas largely as the functional and linear result of actions and beliefs relating to that set of enlightened people.

The Civil Rights Movement has succeeded because of the efforts of heroic, dedicated, and persistent activists from minority groups who pushed the movement and because of support from the subset of White Americans who want Civil Rights to be the basic value set for America and who have supported the agenda of the Civil Rights activists.

Progress has involved both sets of people.

We very legitimately and appropriately celebrate the fact that Jackie Robinson integrated baseball — and we need to remember as well that the White men who owned and who ran that particular baseball team actually made that integration of that particular sport by Robinson functionally possible.

We need to celebrate that entire set of people when we look at that success. It took both sets of people for the progress we have made to happen. We need to remember that there was anger and stiff opposition by many White Americans to each key step of that progress when it happened and that there was support and acceptance of that progress from other people whose support was needed to make the new approaches the new expectations for America.

We Should Celebrate The People Who Made Progress Happen

Those White people who supported those initiatives and who achieved those goals took enlightened action that was not supported by a number of the people who they

identified with and cared about. That entire set of enlightened people who actually did do the right things in so many key areas should be celebrated by us all today.

We should clearly celebrate the Supreme Court ruling on Brown Vs. the Board of Education that transformed our expectations and our rules about who should be in our schools. We generally celebrate and honor the brilliant and articulate Black legal counsel and legal team who argued the case before the court. That celebration is well deserved and entirely appropriate.

We also need to all recognize and remember that every single Justice who actually voted to make that enlightened decision and then write that key ruling was White. White and male.

Earlier generations of Supreme Court Justices — also all White and also all male — had done very negative rulings on key and important intergroup issues. It took more than a persuasive argument by a brilliant advocate on a great day in court to achieve that positive and important vote. It took individual people on that court who made the individual and personal decision to do the right thing in that setting to make that ruling the law of the land.

They Were Not Forced Into That Decision

That particular set of White Justices who ruled on that case struck a major blow for enlightenment.

They weren't forced into that decision. They wrestled with their conscience and they made that positive decision at a time when many people become deeply angry with them for what they had done.

As I have looked at the role that has been played by White Americans relative to a very wide range of intergroup issues for our country, it has been clear to me that all three of

those baseline categories of White Americans have existed for a long time and that all three of those sets still exist today.

I can see that progress is still being made on key intergroup issues with strong support continuing from group three and with at least mild support from group two.

I can see that group one still hates that progress and still wants us to be a country that does negative things to our minority populations. We need to convert those people to more enlightened belief systems when that is possible to do. Conversions can happen. We need to welcome those conversions when they occur.

But we need to make our progress using the support of the other two sets of people at this point in our history. We will need both of those more enlightened groups to be supporters for creating needed win/win levels of intergroup Peace in America. I am optimistic that we will see that support happen and that we can create a culture of inclusion and values based behaviors and beliefs.

We Need To Build On The Progress We Have Made

There have been some obvious heroes for civil rights and enlightened behaviors for each of the groups of people in this country. The fact that we have multiple streets in a number of cities named after Cesar Chavez and named after Dr. Martin Luther King makes a clear statement that those heroes exist and that those heroes are being recognized and honored by at least some Americans for their celebrations.

I take huge pleasure every year from the fact that we have Martin Luther King Day as a national holiday of recognition. His "I Have a Dream" speech has been framed and displayed on my walls both at work and at home for decades. I love that speech and the clear message about inclusion that it conveys.

The civil rights movement in this country has had an array of heroes who put their lives on the line — and sometimes lost their lives — to help create higher levels of equality for all Americans. We need to honor the achievements of all of those heroes and we need to build on what each and all of those heroes have achieved.

I had a chance to spend some time with Delores Huerta, a co-leader for the migrant worker campaign with Cesar Chavez. We both had been given lifetime achievement awards for our work in diversity issues in health care by minority group medical education association. I was able to have dinner with her and heard some truly horrible stories about the internal resistance from local employers to her work with those workers. She was damaged for life by a beating she received in the process.

When we look at the print and video history showing us what each of the groups in this country have faced — and when we look at the heroes who have led the way for each of our groups who have made real progress for us all — it is a humbling and inspirational experience.

People have done some very heavy lifting. It is clear, however, that we still we have more heavy lifting to do.

We Can Move Past Those Old Differentiation Anchors

Now that we understand that those basic underlying patterns of discrimination for our country and now that we recognize — the levels of direct discrimination that has happened against anyone who looked different or sounded different than the White majority American us, we can make new choices. By both rejecting and understanding that particular pattern of discernment, we can make better decisions about how we can work together to improve our future as a country.

We have proven that we can look past those factors in enlightened and positive ways.

As a first step in that process, we need to begin a dialogue between all of the groups that make up the fabric of America — and we need that dialogue to begin with a clear sense of where each group is today.

Chapter Thirteen — We Cannot Start With A Clean Slate — Or Forgiveness

One of the more useful things that I have learned over the years in talking to many people from all groups about this entire array of intergroup issues has been that members from our various minority groups have tended to have a collective sense and belief that the White "Them" in this country is now and has been at a very direct level fully aware of the deliberate and clear levels of negative intergroup behavior that have been happening in so many places to so many people.

There is a sense among many minority Americans that the White Americans collectively and individually understand those basic intergroup issues and that large numbers of White Americans are fairly well aware of the challenges and problems that have existed at multiple levels for minority Americans.

There tends to be a sense from a number of minority Americans that the key barriers that exist in various settings for minority Americans are both intentional and visible to White Americans.

Those challenges look so obvious in daily life and in collective experience and shared history to minority Americans that I have heard a number of people from our minority groups say that those barriers must be clearly visible to all Americans, including White Americans.

That actually is not true. I have talked to a significant number of White Americans about those issues. My own experience has been that most White Americans have been basically unaware of — and cognitively oblivious to — major and key components of the whole intergroup discrimination reality that is a daily fact of life for many minority Americans.

My conclusion from those conversations and from extensive reading I have done in various types of media and literature is that most White Americans in most settings actually have had no sense of those kinds of negative functional intergroup issues for the vast majority of the time.

When I tell people that I am working on these books and that I am trying to set up a learning and teaching process about racism, prejudice, and intergroup conflict, I get very mixed reactions from White Americans. Some people say — "Wow. Wonderful. This is the right time to do that work. Great and Cool. Write the books"

Other White people tell me that my books are not needed. A significant number of people say that we have made so much progress in recent years on intergroup issues and on the problems relating to racism in this country that we really need to focus now on other key and high priority issues — like the environment.

A number of White Americans have told me that things are actually much better for minority Americans today and that we have clearly achieved most of our key and most relevant intergroup goals as a country.

A number of White Americans do clearly know how serious those various intergroup issues are, but a very large percentage of White Americans have almost no clue about the scope of the pain that has been created by those issues and have no awareness of the residual anger and the intergroup distrust and stress levels that exist in far too many settings in this country today because of those negative intergroup behaviors.

Those intergroup issues and that intergroup anger that exists in multiple places sometimes becomes visible to everyone in the country when there is a trigger event of some kind that gets news media attention — like the Ferguson protests (that was shown as a photograph of the local Ferguson police tank on the initial cover of this book) or the

Oakland riots — but my own conclusion is that the day to day reality of those issues tends to be invisible to White people in various settings who aren't directly affected by them.

Many White Americans who don't know that those challenges and those negative patterns exist today generally do know and strongly believe that they personally and individually have had no intentional or direct involvement in creating any of the negative overall intergroup behavior patterns or in personally activating or triggering any of those negative intergroup incidents. Those White Americans know that they have personally not created any intentional negative intergroup patterns or been involved in any incidents of discriminatory intergroup behavior in any setting.

My experience has been that most White Americans do not think regularly about those sets of issues in any way. Those issues are not visible in the daily lives for that set of people and they are seldom discussed or considered at any level.

Most White Americans, I have seen, have tended to take their own personal relatively easy acceptance into the American Dream for granted. Those sets of people also have had no clear sense that some people in this country have been functionally and systematically excluded from that Dream.

Jim Crow Laws Were Deliberate Tools For Some People And Invisible To Others

The White people who wrote the Jim Crow laws were intentional racists. That is obvious and clear. The people who wrote those laws intended for those specific laws to do evil and damaging things against a group they perceived at the time they wrote the laws to be "Them."

The very large numbers of White people in major areas of the country who did not write those particular laws and who did not personally and actively support any comparable set of intergroup behaviors tended to have almost no sense of their existence.

The people who did not directly create or who did not help to either write or enforce any of those discriminatory laws generally have had no sense of their relevance, their impact, or even their existence.

Laws that do not apply to you tend to be invisible. Restrictions that relate specifically to you tend to be perceived. Freedom to act in any area is rarely noticed as a relevant functionality. That freedom to act is just taken for granted by those who have it — and that freedom is only visible to those who do not have it.

We Have Passed Some Good Laws To Reduce Discrimination

We have been making some very meaningful progress.

We have recently passed a number of positive and enlightened laws that deal very directly with various levels of discrimination. Even though the overall awareness levels on those issues have been low, we actually have made significant legal progress in a number of areas relative to discrimination.

Largely in response to various levels of pressures from various civil rights movements, we have begun to correct several of our historic negative intergroup legal processes and approaches. We have fairly recently created some very good laws to deal directly with those issues.

But the truth is that we do have continued economic and education-related disadvantages for our minority Americans. There also continues to be a high level of intergroup resentment and intergroup anger from the people who had been damaged by current and prior discrimination.

The laws we have created have been good tools and they are extremely useful as change agents, but they haven't solved many of the underlying intergroup problems.

I Hoped That Awareness Alone Could Change Behavior

One of my initial hopes in writing the first drafts of these books was that we just needed to explain all of the basic instinct-related negative and positive intergroup facts and issues very clearly to everyone — and then the sheer and clear explanation of the role that those instincts have played in our history for our various intergroup issues would be enough of an intellectual new foundation to give us all a fresh start relative to intergroup interactions.

I thought in those early years of writing these books that shared knowledge about our behaviors in those key areas would be sufficient all by itself to give us a new foundation for intergroup interaction and I believed and hoped that the more problematic intergroup situations would all somehow self-correct when people understand our basic behaviors and their causal factors more clearly.

That was a naïve and inaccurate assumption.

I was wrong.

Very wrong.

I have explained those sets of instincts fairly clearly to people in a number of settings — both in this country and in several other countries — and my experience was that the simple explanations of those key factors have not been sufficient to change significant intergroup behavior in positive and useful ways in any setting.

I now know that it takes more than a description of those instinctive behaviors to improve intergroup interactions. It takes a clear explanation of those issues combined with a well-designed and intentional functional strategy that uses those instincts as a tool for improvement.

I also learned that the problems had deeper roots and more complex consequences than I had hoped.

Forgiveness Is Impossible

One of my own most important personal learning moments happened when a reader of an earlier version of this book saw my explanation of those behaviors and read my conclusion in that version of the book that in order to go forward from here to create collective success for us all, we had to go through a period of both collective understanding and collective forgiveness and then we actually needed to very deliberately do a fresh start — a restart — for everyone from all groups.

I stated in that draft of my book that we all needed to clearly understand at an intellectual level what had driven all of those prior behaviors so we could all begin anew to get things more right than they have been.

I had hoped that the new knowledge about our prior behaviors and a deep and clear understanding of our instinctive thought processes would be — in its own right — healing.

That was not a good assumption to make.

That reader, an African American professional — a physician with great professional skills and solid accomplishments and a personal history of both service and compassion — said to me – "Do not ask me to forgive. I can never forgive. I might understand. Forgiveness is impossible."

We Can't Change "What" We Are — But We Can Change "Who" We Are

That shocked me for a day — and then it made great sense. A clean restart is impossible. So is forgiveness. We can't ask for forgiveness. In fact, we should not ask for

forgiveness. Forgiveness is the wrong strategy. Those sins were very real and there were very evil things that were done to people that can't be forgiven.

The people who did those sins should be held accountable for their sins and for those sins and those people should not be forgiven. Slavery is unforgiveable. Rape is unforgiveable. There is also not a fresh start and forgiveness for the people who did actual ethnic cleansing in any setting.

We do need, however, to do a fresh start for us all today relative to our next steps from this moment forward. We need a new direction and we need to begin again. I know that to be true. But I also now know that our new direction and our fresh start does not need — and will not involve — forgiveness of those sins.

We need to understand those old behaviors — and we need to clearly condemn those old behaviors — and we need to start fresh with a sense that we now each now need to be who we are and who we need to be today.

As I have said earlier in this book, and in each of the other books in this intergroup trilogy, a key point to understand is that we can't change what we are, but we can change who we are. We each can change who we are by deciding to act in enlightened ways on key issues.

When we are the people who act in enlightened ways on key issues, that gives us a foundation for a fresh start on key interactions and gives us a foundation for intergroup and interpersonal interactions that will create new and better levels of understanding and trust that begin now.

A Clean Slate Is Impossible

That fresh start will not be from a clean slate. I now understand that very clearly at a very personal level. I have had some personal learning experiences that have helped me understand those issues about the possibility of a clean slate fresh start at a whole new level.

One of my sons has given me the great blessing of mixed race grandchildren. When my grandson — with ancestry from Africa, Mexico, and Scandinavia — had an issue with some kids in his school in the first grade, I heard from my son and my daughter-in-law that an incident had happened.

I have five sons. All five of them are good people, but they each have a surplus of personality. If I had heard at that same age that any of them had an incident at school, I would have suspected immediately that my own son might have instigated something. Even when I knew none of the facts of the incident, I would have had a predisposition and presupposition that my own son could well have created whatever problem had come into being.

By contrast — when my multi-ethnic grandson had an incident — my mind leaped in microseconds to racism. My conscious and subconscious thought process as a grandfather both went immediately to an explicit fear that he might have been racially attacked in some way.

I realized in that exact moment as I felt that very immediate and very direct fear about possible racist behavior against my grandson that my own prior hopes for a clean slate type of restart for us, as a society and a country were hopeless and even foolish.

The slate is not clean. We cannot pretend that the slate is clean. Racism happens in this country today. It is real. People do racist things. When people we love might be

damaged by racist behavior from someone else, that the risk of racism is very real and the threat is very relevant.

I realized at that moment that we do need a deliberate and intentional restart — but we can never do that restart with a clean slate. Certainly not with a blank slate. We need to start from here with the reality of who we each are now and we also need to start from here with the reality of who the other people in our world are as well.

We Need To Intentionally Become An "Us"

We need value-based and enlightened collective behavior that does start now in a very intentional and inclusive way to help us be an "us" to one another. We need to build a new American Us in an inclusive way to cause us to be a set of people who collectively share, believe in, and commit to support and follow our best values.

The penultimate chapter of this book includes and describes an explicit list of those best values that can unite us. We all need to understand clearly the very explicit values we all share and we need to each share those values at a personal level. We need to commit individually and collectively to achieving and supporting those enlightened sets of values in order to build on "us" that is very explicitly and intentionally anchored on what we all believe.

Trust has to be a key part of that process. We need to trust each other in making those values real. A simple amorphous collective sense of good will and a collective wave of mutual good intentions will not be sufficient to give us the functional real world interpersonal alignment that we need to bring us together and to keep us together in intergroup Peace and safety.

We need clear values that we all support and we need a sense of trust that we will actually all support one another in making those values our functional reality.

We Are Becoming Diverse And Self-Segregating

As I have looked at the situations that we are facing today as a country, I believe to my core that this is the right time to do that work.

One of the reasons why the time to do that work is now is that we are becoming very diverse as a country very quickly — and we need to deal with that growing and pervasive diversity in ways that will make it a strength rather than a threat. We are seeing a number of intergroup behavior patterns in our country that could, if they go too far in the wrong directions, significantly increase our risk of intergroup conflict, anger, and division.

As I mentioned earlier, many of our cities — instead of integrating — are very clearly and intentionally self-segregating. People in American cities are choosing, for obviously instinct-linked reasons, to live with other people like themselves.

Those kinds of choices that we each make about where we all live make perfect instinctive sense. But those choices to live with other people like ourselves can create some instinct-triggering levels of concern about the next level of intergroup behaviors and intergroup consequences that could result from people living in separated groupings. It could be bad for us as a country if we allow those separated settings where we live with our own "us" in groups have major areas that become alien territory and even dangerous turf to various other sets of people.

Ethnic separation is the path we are on today in many of our cities. We need to make sure that those levels of separation by group do not create a dangerous and divisive context of turf conflict and negative intergroup territorial behavior.

We clearly do not want those divisions into racial or ethnic groups by neighborhoods to create personal risk for people who live in the wrong turf for their own group or who even situationally travel through the wrong turf.

Personal risk can easily happen. Turf instincts are powerful and can cause people to act in some very negative ways when turf protection instincts are triggered.

Those kinds of turf encroachment risks exist for people in a number of settings in our cities today.

I have been in many of our major American cities. I have also looked at the census data about where people live in our major cities — with areas of each city broken out by race and ethnicity.

It is absolutely clear that we have managed to create situations in city after city where major neighborhoods are overwhelmingly ethnic or racial and have a very clear ethnic or racial identity.

Neighborhoods Have High Ethnic Concentration Levels

Driving to work in downtown Oakland from my home on Alameda Island, I went through ethnic neighborhoods that were almost as ethnically focused and concentrated as the countries of Europe used to be. I drove through black neighborhoods, Hispanic neighborhoods, Chinese American neighborhoods, Vietnamese neighborhoods, and a small Native American neighborhood.

It was clear from the signs on the store windows and from the people standing on the sidewalks and in the streets which particular ethnic neighborhood I was in at any given point in time. Each of the neighborhoods has its clear ethnic concentration and each has its own territorial gangs — with gang members in some areas having frightening levels of control over relevant stretches of turf.

Shootings happen almost every day in those neighborhoods as the result of gang behavior — and more than 100 people a year are killed just in that city by those shootings.

My Friend Was Car Jacked

My security team at my company did not like the fact that I drove down those particular streets in Oakland to get to work. Our security advisors strongly preferred that I get on the freeway and off the streets and simply buzz past and around all of those neighborhoods.

I actually did start to do exactly that after a civic leader friend of mine who was driving down that same street had his car very skillfully boxed in at a stoplight by two vans. He was car jacked at gunpoint and he was forced to lie face down on the street while the carjackers from a local gang drove away with his car.

Ethnic neighborhoods and gang-related geographies like the ones we see today in Oakland happen in city after city. Instinctive triggers are involved in creating each of those ethnic concentrations. People everywhere tend to make choices to live with other people from the same culture, the same race, and the same ethnicity.

Those ethnically segregated neighborhoods in Oakland — or in any of the other ethnically focused cities — are not being created by external forces or mandated in some way by the kinds of local laws that once only allowed Chinese Americans, for example, to live in the local Chinatown.

The old levels of segregation that existed for a very long time in our cities actually were often very deliberately created by those kinds of explicit racial restriction laws. There used to be laws that clearly stated by race where people could live and where people could not live.

Those old mandatory segregation laws no longer exist. But the functional separation into geographic areas by group that achieves very much the same ethnic division outcome does exist to a major degree in many neighborhoods.

It is clear from talking to the people in those neighborhoods that basic internal forces — our own personal virtual internal ethnic magnets, in effect — tend to be the primary motivator today that creates those major ethnic concentrations.

People Feel Safer Surrounded By "Us"

It is both a conscious and an unconscious choice to live in those settings. People feel safer and people feel more secure surrounded by "us." People like to feel both safe and secure. Comfort levels are higher for many people when everyone in immediate and relevant proximity is an "us."

The intergroup interaction issues that drive those choices are pretty basic. People who can't relax when there is a "them" in the room can relax when no one in the room and no one in the neighborhood is a "them."

Various psychological studies have shown that we tend to feel safer when we look up and see that the person approaching us in an urban setting on a nighttime street has a face and a skin color that looks like our own.

The book *Primal Pathways* writes about those instincts to be with "us" and explains how useful those sets of instinctive reactions have been both for our peace of mind and for our survival in many settings.

Our instinctive alarm systems and related behavior patterns still exist for each of us today because those alarms still do help people in various parts of the world survive today. For our country, the intergroup segregation issues are tied more to comfort than to survival.

Census Data Shows Major Ethnic Concentrations

The U.S. census data shows us that we do have very consistent pattern of ethnic concentration in our major cities. Anyone who doubts what I am saying should look at that data and the maps that show population by group.

Chicago has three major ethnic concentrations. The South Side has one of the largest majority Black populations in the country. A couple of other neighborhoods are also Black and they are surrounded by a large central area that is overwhelmingly Latino. Whites live mostly to the north of the city.

Boston also has a major Black concentration on the south side of the city with a major Latino population to the East and North. Whites, in Boston live on the north side of the city.

Detroit is now overwhelmingly Black. Eighty percent of the population of Detroit is Black — compared to 10 percent in 1940.

New York City, overall, is extremely diverse — but even in the heart of New York diversity, Harlem and Queens are overwhelmingly Black, Chinatown is Chinese, and the north side is heavily Hispanic.

The Bronx is very multi-racial — and currently has a relatively low number of White residents. Most of Manhattan below 125th Street, Staten Island, and major parts of Brooklyn are White.

It can be obvious as you walk through some of the streets in parts of New York which ethnic group is the majority group for that particular neighborhood. I gave a commencement address at Harlem Hospital last year. About 90 percent of the people in the room for the speech were African American.

Roughly the same percentage of the patients who I saw being cared for by that hospital were also Black. My usual security people in my old job who accompanied me to the speech were both Black. Those two gentlemen from our internal security team tended to stand out a bit in most settings around the country where I gave talks. In Harlem, my guard melded and blended into the groups completely and the only person in our little entourage who was the visible outlier in that setting was me.

Atlanta and Washington D.C. have major black neighborhoods, and they each also have major suburbs that are highly ethnically concentrated. For Atlanta, the southern and eastern suburbs are overwhelmingly Black and the Northern suburbs are White.

For Washington D.C., the suburbs to the south and east are Black, the Hispanic families are southwest of the city, and the western suburbs are largely White.

Chinatowns exist in a number of cities as well. Originally, those focused neighborhoods were mandatory living site requirements for people of Chinese descent who wanted to live in those cities. Chinese Americans were often not allowed to live in other parts of those cities.

Today, the Chinatowns still exist but living there is now voluntary. Anyone walking through any of our Chinatowns can tell just by looking at the people there that those areas generate the same voluntary ethnic concentration magnetism patterns as the other ethnically concentrated areas of their cities.

There are Japan towns in a number of cities, as well. A number of immigrant groups have created similar living patterns in various cities.

There are Viettowns in some cities. I have seen Little Koreas in several others. A number of neighborhoods in several cities have major Russian immigrant concentrations.

Various other Middle Eastern and Central European groups have similar areas of ethnic focus neighborhoods in a number of cities.

People Like Living With "Us"

In a similar vein, there are a number of cities with neighborhoods that tend to have high voluntary concentrations of gay and lesbian residents. That particular information about the gender preference by neighborhood isn't available from Census Bureau data, but many people know what those cities are and most people in those cities know which neighborhoods in those cities tend to be the primary gay and lesbian neighborhoods.

We have family members who live in the Castro/Mission District border areas of San Francisco. Much of the local population in the Castro clearly has self-selected to be in that area. San Francisco takes great pride in its gay population. Again... people in each of those neighborhoods have a level of comfort that is triggered by having a sense of being surrounded by "us."

A friend of mine from Minneapolis who is gay told me that he usually spends one week a year in San Francisco and that is the only week all year when he doesn't feel like he is living in a world of "Them." He feels safe at a deep internal and core level in The City by the Bay. He told me he can feel his spirits lift as though they had wings when the wheels of the plane he is on actually touch down each year on the SFO tarmac.

I have personally ridden in several Gay Pride parades in San Francisco. Three of my sons have ridden on the float with me. My old company had several hundred people who march every year as a unit in that parade.

I love the incredible creativity and the positive energy that happens in that city for that gathering and for that event.

Again — the concentration of people in the neighborhoods of that city fits the pattern of people instinctively feeling a sense of comfort in being with "us" and a sense that it is good not to have a sense of being surrounded by them — regardless of who your "Them" is.

We Can Build Diversity On Our Overarching Diversity

When I first became aware of the scope and the scale of those various racial, ethnic, and gender preference neighborhoods in all of our major cities and as I thought about their reasons for existing, I actually was a bit discouraged.

I initially believed those self-segregated neighborhoods were a sign of intergroup interaction failures. I worried that those neighborhoods would be an instinct-supporting and division reinforcing threat to positive and Peaceful future intergroup interactions.

I now believe that those neighborhoods are an instinct-triggered reality that we need to live with, and I believe those neighborhoods can both give people a sense of security and can give us all a focus and context for both celebrating and appreciating our diversity.

Our diversity truly can make us stronger and better. I know that the restaurants in the major Minnesota cities where I have lived much of my life have become much more interesting with the influence of multi-ethnic immigrants to those cities. That same kind of culture blending at multiple levels makes all of our increasingly diverse cities more interesting places to live.

The fact that we have chosen as a country to live in areas of ethnic and racial concentration clearly creates a context that we will need to understand and work with in very intentional ways as we work to create a country at Peace with itself.

There Are No Multi-Ethnic Street Gangs

My sense is that we need now to learn to interact with each other from that context and in those settings.

Gangs are clearly a problem in a number of settings. One of the more negative characteristics that does exist in those ethnically focused neighborhoods that we see exist in so many of our cities is that there tends to be significant levels of street gang activity in many ethnically concentrated neighborhoods.

It is very clear that the gangs in those neighborhoods are organized entirely along ethnic lines. I have yet to find a multi-ethnic street gang or a multi-ethnic prison gang anywhere.

Let me know if anyone finds one anywhere. Tell me immediately. I will want to see why it exists and how it happened to be formed.

In a number of settings, those local street gangs now have a significant level of control over major portions of city turf for a sad array of functions. Those same gangs hold dominion over sections of many prisons — and that creates a reciprocal reinforcement and alignment power and context for the gangs with the inmates.

Again — when those sets of tribal instincts are in gear for prison gangs — anyone who crosses into the wrong turf or who triggers the wrong collective behavior for those gangs can be in horrible, damaging, and dangerous circumstances.

Some of our very worst us/them instincts are triggered by and fully flourish and flower in those gangs. Intergroup murders within the gang communities are common.

Gangs Function At A Very Primal Level

The gang behaviors function at a very primal level. Basic instinct patterns are obvious and fully activated in gang settings.

Gangs control turf. Gangs have Alpha leaders who expect gang members to be aligned. In very primal levels, gangs expect extreme group loyalty to the gang.

A gang member who tries to leave any of the gangs can trigger basic traitor instincts and be executed by the gang for making that attempt. The whole process of forming and operating those gangs is very purely primal and gives us clear and visible proof of how those instincts work when they function as a package for those purposes.

One grim local news story in Oakland a year ago said that it took 619 tons of earth last year alone just to fill the graves of last years shooting victims from that one city. Another recent article said that murders are increasing in Detroit and reported that currently 90 percent of the murders that happen in that city are unsolved.

The Detroit murders were unsolved in part because the police department had major budget and staffing problems. Those murders were unsolved in even larger part because the gangs who are involved in many of the shootings often impose a level of fear and even terror relative to anyone who might be testifying against them.

People in some settings know that if they testify against a gang member, they will be damaged or killed.

Are The Police Us Or Them?

That situation is complicated significantly in many settings by the fact that the police in too many communities are perceived to be a "them" rather than an "us" for large percentages of the residents.

If the police are perceived in any setting to be "them," people's cooperation with the police in that setting will drop significantly. Basic intergroup instincts are very relevant at

that point. When the police are "them," then interacting with "them" makes you a traitor and interacting with "them" feels instinctively like a wrong and dangerous thing to do.

Our traitor instincts are extremely relevant in those situations.

As noted in a couple of chapters of this book and as discussed in both *Primal Pathways* and *The Art of Intergroup Peace*, we have very strong instincts to detest traitors, to punish traitors, and to never want to personally be a traitor. Traitors are executed in cultures across the planet. We tend to feel terrible, individually, if we feel like we have somehow been traitors to our "us."

It's hard for any of us to help the police solve murders in any setting if we feel like a traitor when we help police do any of their work.

That particular instinct to hate traitors and our sets of related behaviors relative to traitors were covered in just one page back in my 1989 version of this book. I knew then that our traitor linked set of instinctive behaviors existed, and I mentioned those instincts very briefly as a relevant and interesting issue in the first draft of that book.

But that particular section of the book that dealt with our instincts relevant to traitors was more of a curiosity to me than a primary functional issue or a major concern when I wrote that initial draft of that book.

Over the years, as I have been continuing to study those sets of issues and as I have done some experiments in various settings with multiple groups of people, I have come to believe that those traitor-linked instincts are actually one of the most serious issues that we need to address if we want to achieve positive intergroup interactions.

I now believe that we will not be able to succeed in creating significant and needed levels of Peaceful and supportive intergroup interaction in many settings until we learn to

deal very effectively — both individually and collectively — with our traitor-related instinct packages.

We Can Overcome Traitor Instincts

As I noted earlier, I went through a personal learning process, myself, on the issue of traitor instincts that was extremely useful to me.

When I realized that improving intergroup understanding would require having people from each group interacting with each other as people and not just interacting with each other as stereotyped functionalities or functionaries, and when I understood that trust would be needed between people at the individual person to person level before we could achieve adequate levels of trust at the group to group level, then I began to understand how important it is for us to deal effectively with the power of those traitor-linked instincts for both individuals and groups.

When I learned personally to see other people as people and not just to see people as stereotypes or as categories or functionaries with group labels, that traitor-related instinct package lost much of its power over me.

At this point in my life, I have managed to purge the impact of those particular traitor related instinct packages from my own thinking for almost all of my own interactions with other people.

It was not easy at first. It required putting both that instinct and the overall intergroup strategies we need to follow in order to achieve intergroup Peace in a shared context.

To achieve the overall levels of InterGroup Peace that we want and need to have, we need to become an "us." The Dalai Lama makes the point that we each need to see and know

each other people to people — person to person — in order to become a human us. I believe he is entirely correct both in that belief and in that strategy.

Knowing That Traitor Instincts Exist Is Useful All By Itself

What I have learned is that when I personally feel that the instinct telling me not to be a traitor is being actively triggered for me in my own head, I can now recognize that particular instinct, isolate that instinct, examine the instinct, identify its trigger issues in that setting, and then I can generally defuse that instinct for my own thoughts for that situation and setting.

I can generally defuse it today because I now know that it is a pure instinct-driven response to whatever I am doing. I also now know that I am not actually doing anything of an actual traitorous intent or with traitorous consequence relative to my own group by having those contacts, and those interactions, relationships, and friendships with people from other groups.

If being a traitor means that I am doing something that actually will bring harm or do damage to my "us," then it is wrong to be a traitor. But if feeling that I might be a traitor simply and inaccurately means that I am reaching out personally to include someone from another group in my personal sense of "us," that does not make me a traitor.

If I am reaching out to understand and to have a human and personal relationship with someone from another group of any kind — then reaching out to that person or sets of people is not an act of treachery to my group. It is a sane, reasonable, responsible, caring, positive, and ethical thing to do.

Each Of Our Groups Benefits When We Reach Out

I believe strongly that the people who are in my own basic levels of "us" should and will actually benefit in very real ways because I am reaching out and creating those levels of beneficial intergroup and interpersonal connectivity.

Those traitor-related instincts are so powerful and so relevant that people are being killed in our neighborhoods today for reaching out to someone perceived by the local gang to be a "Them." As I said earlier, gangs kill traitors. Gangs will sometimes go to great lengths to hunt down and kill a traitor.

Gangs also tend to damage or kill people who side with the police against the gang.

It is a sad, but easy to understand reality that some people in some neighborhoods who witness a crime or a killing will not share what they have seen with the local police both because of that gang retribution issue and because the police, in many settings, are perceived to be a "Them."

The traitor instincts that get activated in those settings both keep people from sharing information and get people killed when they do share information.

We all need to recognize the reality to day that we have groups of people who are acting in alignment with other people from their groups in ways that can create division relative to other groups of people.

White Americans need to understand that very real intergroup anger levels exist, and that the impact of those anger levels will increase as we become more diverse as a country.

We need to have a better collective understanding of those intergroup issues and we need to take steps to keep them from damaging us today and in the immediate future.

That knowledge base will require us to look very clearly at some of the issues we face today.

Chapter Fourteen — Why Some Deaths Trigger Riots While Others Are Ignored

One of my most important learning processes about intergroup interactions early in my research into those topics was to figure out why some clearly intentional and obviously criminal deaths seem to have no collective impact on a community and why a number of other deaths create a level of anger and collective group outrage that sometimes ends in riots and protests of various kinds that can last for days, weeks, or even months in a given setting or community.

That was an important area where I was significantly puzzled when I started this journey of exploration and learning. In one of my earlier drafts of the book, I wrote with a slightly critical tone about the fact that a particular neighborhood might overlook dozens or even hundreds of murders and then that same neighborhood or community would explode into anger and people would trigger demonstrations and various levels of riots and protests when some specific murders occurred.

I pointed out in that early draft of the book that every life and every death was important. I actually wrote at that time that it was illogical to have some deaths in a community trigger riots while many more deaths that happen all the time in that setting are simply ignored by the community where they occur.

I did not understand, at that point, the highly symbolic nature of the specific deaths that have directly triggered the riots. I felt at a philosophical and ethical level that all deaths were equal and I wrote that all externally inflicted deaths — every murder — deserved people being angry that someone had killed another person.

I still do believe that all deaths involving murder do deserve people collectively being angry and I still believe that we should act in various ways to significantly reduce the

overall numbers of intentionally inflicted deaths, but I now understand that for some situations, all deaths are not equal.

All Deaths Are Not Equal

We recently had a shooting in Oakland where a subway policeman shot and killed an unarmed Black teenager. That killing triggered several days of riots, created some damage, and generated some angry protests from people about the local police.

It was clear that those Oakland riots that temporarily shut down that city were not about the basic fact that another person had died from being shot by someone else in that city. Those riots basically functionally catalyzed and unleashed existing streams and existing undercurrents of serious intergroup anger that exists today at significant levels in Oakland.

Oakland is a poor community with high levels of unemployment. The crime levels are high in Oakland and the schools are in trouble. There is a long history of intergroup anger in Oakland.

Unemployment levels are particularly high — and they are highest with the Black and Hispanic residents of Oakland.

When an unarmed Black youth was shot on the subway in Oakland by a White policeman, that was seen as a tipping point event. People in that city who had simmering levels of anger about a wide range of intergroup issues had that simmering and seething anger erupt into open anger and then — for some people — rage, riots, and even very targeted violence after that shooting happened.

The recent public demonstrations in Ferguson, Missouri, followed a similar pattern. An unarmed Black youth was shot and killed by a White policeman. Weeks of demonstrations and riots followed that shooting.

The nationally broadcast television images that we all saw of a linked wall of fully armed and well-armored White policemen in Ferguson confronting another equally connected and linked wall of protesting Black people on the streets of Ferguson sent a clear and very visual message to the entire world about the status of intergroup issues and the state of intergroup interactions in Ferguson.

The Visual Impact Showed Ferguson Clearly Divided By Race

The visual impact that we saw in the media of the conflict issues in Ferguson could not have been more divided by race. The White policeman with major weaponry on those streets clearly were prepared to damage some "Them" — and the African American people who were demonstrating on those streets were equally ready to express the collective anger of their group on those streets against their own targeted and defined category of "Them."

The Ferguson situation clearly surfaced and boiled over and created major protests for that community because serious intergroup anger was already simmering in that setting and because angry people in Ferguson were obviously ready to be unleashed by a triggering intergroup event.

That anger was easy to understand.

Subsequent review by outside parties of the overall, long standing police department behaviors that have existed as the functional reality in that city showed a clear and consistent pattern of racial discrimination, selective and prejudicial arrests, disproportionate incarcerations, and intentional and often crippling financial penalties for

black residents of that city — and those highly discriminatory behaviors were all done by an overwhelmingly White police force that had clearly targeted the Black residents of that city prior to that shooting. The anger that spilled over at that specific shooting had deep roots and those roots were seeded by very negative and extremely prejudicial prior intergroup behaviors that had gone on for years.

Both Oakland and Ferguson had major demonstrations that unleashed deep levels of existing community anger as the result of those precipitating events.

There are very high levels of unemployment in both of those communities. Minority people are significantly less likely to have jobs in both settings. Minority people are significantly less likely to graduate from high school in both of those cities. Minority people are significantly more likely to be arrested and then fined at unaffordable levels for what were often very minor traffic and drug possession offences in both of those settings.

We Also All Have Instincts To Feel Stress When We Are Situational Minorities

The frustration levels for many of the local people were extremely high.

Low-income people who had jobs in Ferguson were often unable to drive to their jobs because intentionally discriminatory traffic arrests had created financial situations that functionally deprived them of their licenses to drive.

The minority resident of that city knew those realities for what they were. They understood those realities because the minority residents of that city lived those realities every single day.

Most of the White residents of Ferguson did not know that those very negative police behaviors existed — and that ignorance existed for the White residents because those police behaviors were not directed against them.

That lack of visibility for prejudicial police behavior is a common reality in a number of settings because it is very hard for people who do not have those discriminatory behaviors directed at themselves to see those behaviors where they are focused on other people.

The people who have those levels of arrest discrimination find them to be very visible behavior patterns. People who are unemployed feel their own levels of intergroup stress.

Unemployment is not the only trigger for persistent levels of intergroup stress. People from the Black community across the country who do have jobs often have those jobs in settings where they are personally in a situational minority status.

Having a job as a minority employee where the other people in the work setting are from another group can set up all of the day-to-day stress points that are triggered in each of us by being the only "us" in any setting full of "Them."

That point is discussed in the next chapter of this book and much more fully in the book *Primal Pathways*. It can be stressful for any of us to be employed in settings where everyone around us is from another race or another ethnicity.

We feel instinctive stress when that happens — so even being employed can create its own ongoing levels of unhappiness and discomfort.

All of those factors combined to create the Ferguson and Oakland street demonstrations and protests.

When people live in a setting where intergroup discrimination exists or is perceived to exist — and when people have personally experienced any levels of negative and discriminatory intergroup actions by other people at any point in their own lives — then

that total situation creates a context for turning negative incidents in a setting into inflammatory instinct package triggers.

Each negative incident that actually happens in those settings can trigger old stress points, old negative memories, and each new incident that occurs can situationally resurrect, reenergize, and reactivate the impact and the memory of the prior negative events.

It Is Far Too Easy To Build A Reservoir Of Negative InterGroup Interactions

It is possible and far too easy to build an individual and group reservoir of negative interaction memories and history on those settings.

Interactions with police that happen over time in those settings tend to feed and foster that set of potential issues.

Policemen, I know from multiple sources — including my own direct experience — can be brusque in their interactions with people they encounter. That attitude doesn't mean that the policemen are racist or even prejudicial. It might mean that some policemen simply need better social skills.

Both sets of issues exist for police — racism and bad manners.

Some police officers actually are racist and those police officers can do clearly racist things. Others are just brusque, directive, and rude.

I personally had a couple of encounters with extremely authoritarian police officers earlier in my life in ways where I felt that the behavior of the police officer was cold and angry, disrespectful, bullying, and even clearly, at a fairly personal level, hostile.

I do not fit many standard stereotypes of minority status in the U.S., but I have personally felt that direct level of negative police interaction a couple of times in both this

country and in a couple of foreign settings. Those kinds of hostile encounters with police in foreign settings made me particularly uncomfortable and very much situationally concerned.

I was actually a bit alarmed in one of the foreign settings when I run up against a clearly hostile policeman, because I knew clearly that I did not have the American legal system with me onsite in that setting to protect me if I actually needed protection relative to those armed policemen.

That was a sobering and slightly frightening realization for me. I did believe that in that particular situation, if I actually ended up being arrested, I could call on the American Embassy. I tended to have some fairly good governmental connections at those points in my life that would probably have triggered Embassy support for me fairly quickly.

But that need for that level of support from our Embassy wasn't an experience I wanted to have or a risk that I wanted to take. I found that sense of being threatened by a powerful police figure in an aggressive and disturbing way in that setting to be a very negative and sobering experience and one that I would not like to repeat.

In the U.S., in those instances where I was personally treated badly by a police officer, it made me a little angry to be disrespected. I didn't feel like the treatment was racist. I did believe it to be jerk-like, insulting, and anger provoking behavior.

I knew, however, that I had the American legal system behind me and I believed that if that negative treatment by an officer had extended to actual damage, I would have had a support system of laws and cultural expectations to both protect me and maybe penalize the police officer in some way if he had actually physically harmed me.

I realized later in thinking about those two situations that if I personally had that same brusque, hostile, and threatening treatment experience in this country from a

policeman, but if I personally would have been Hispanic or Asian or Black or American Indian, I would probably have felt very much like the way I had felt, myself, in that foreign country when that treatment happened to me — taking the treatment personally as a reflection of some anger against me and my group, but without any sense of background comfort that I would be able to pull in the functional equivalent of the local Ambassador to that country to be an ally with clout and with the ability to get me out of that trouble and danger.

That was a very sobering realization. That sense of being isolated in the face of angry police behavior is not a problem or a context that most White people in this country either face or understand.

Bad Experiences Happen To Minority Americans Frequently

Those experiences and those kinds of encounters happen to minority Americans all the time. Some of those unpleasant encounters are explicitly racist. Some are not.

Not every interaction with police has those kinds of undertones of overt racism or intergroup anger — but some interactions do have that context and that tone. Sometimes very explicitly.

Each of those negative experiences that do happen for a minority American creates real negative reinforcement at a personal level and each of those negative experiences creates a story that the damaged and disrespected person is highly likely to tell after the fact to other people from that person's group.

Those stories of individual and situation specific negative treatment create an accumulated set of stories. That full set of negative intergroup stories takes on its own collective momentum and builds their own context for people to think about interactions with the police.

It is easy to construe or suspect that racism might be involved in some of the negative interactions with law enforcement people because too often racism is involved.

A number of studies have been done that show clear patterns of racial profiling in arresting people and in sentencing people for various crimes.

France, I now know from looking at those issues in other settings, has similar intergroup incarceration patterns. Romania has also similar patterns.

Immigrants make up less than 20 percent of the total French population and more than 60 percent of the people in jail. The gypsies of the Czech Republic make up less than 3 percent of the population and they are now more than 40 percent of the people in jail in that country.

A British citizen with African ancestors is more than six times more likely to go to jail then a British citizen with only English ancestors.

The patterns of sending people who have minority status in any setting to jail is true in our country and it has echoes in other countries where that kind of data is collected.

We Have More People In Jail Than Any Country In The World

We Americans actually lead the world in our prison rates. We have more people in jail than any country in the world by a wide margin. Minority Americans are much more likely to go to jail than White Americans. Currently, more than 10 percent of African American males in their 30s are actually in jail today.

Nearly 6 percent of Hispanic Americans adult males are in jail.

Less than 2 percent of White American males are in jail.

Two percent is actually a big number. Even our 2 percent number is much higher than the incarceration rate in Canada, for example. We are seven times more likely to send

someone to jail than Canada — and we are much more likely to send our minority population to prison. Six percent and 10 percent of the population in jail for each of those groups seem inconceivable to the point of being unbelievable. But we need to believe them because those numbers are sadly and grimly true.

In our country, we know that African American males are six times more likely to be arrested than White males and more than 2.5 times more likely to be incarcerated than a Hispanic male. At current trends, one out of three adult Black males in our country will go to prison over a lifetime. One-in-six Hispanic males will be imprisoned. Only 1-of-17 White males will be imprisoned.

Several studies have shown disproportionate arrest rates for minority Americans. Ferguson clearly had high disproportionate arrest levels, but Ferguson was not an exception.

One study in Maryland showed that 70 percent of the drivers who were stopped and searched by the highway police on a particular stretch of history were Black — but Blacks only made up 17.5 percent of the drivers on that road.

Another study — in Volusia County, Florida — more than 70 percent of the drivers who were stopped on the interstate highway by police were minority — either Hispanic or Black. But only 5 percent of the total drivers on that road were either Hispanic or Black.

That evidence base of discriminatory police activity, coupled with the personal experiences of those individual people who have, in fact, personally been insulted, denigrated, demeaned, or damaged in some situation by a clearly racist law enforcement officer, creates a powerful context and subtext for intergroup anger that can easily create intergroup explosions when there is any kind of shooting death in any setting involving a White policeman and an unarmed minority male.

In our inner cities — with very high crime rates and with a low level of solved crimes and with a perpetually understaffed police force who often feels disliked by many of the people in the community they serve — it's easy to understand why a reservoir of bad and anger-provoking encounters might be happening and it is not hard to understand why those simmering stress points might exist.

It is also clear that the residue and the reservoir of bad feelings from all of those negative encounters can create collective trigger points for a setting that can cause episodes like the police shooting of a minority youth in that setting to generate riots, protests, group anger, and high levels of intergroup division.

Driving While Black

The full scope of those life experiences and those negative encounters simply accumulate and combine to collectively build up a reservoir of group-linked anger.

People who have been personally arrested or simply stopped by the police for DWBB — "Driving While Being Black" — are not as likely to be understanding and calm when there is an incident of some kind in a community and when the facts of the incident point very clearly to a white police officer doing damage to an unarmed black or brown or yellow or red citizen.

The anger that those killings — like the death of a Black youth on a subway — trigger in those communities is not happening because people are being killed every day by policemen on those particular subways. The anger that emerges when someone is killed by a policeman on the subway is actually about all of the other problematic interactions that have created the aggregated ill will that is unleashed by that incident.

The last chapter of this book points out the need for us not to let those kinds of incidents and circumstances create riots and trigger intergroup damage that can undermine our basic intergroup alignment efforts that we aimed at making America better for us all.

We Need To Deal With The Facts Of Each Case — And With The Underlying Anger

When those kinds of trigger events do happen, we need to deal collectively with the facts of the case — punishing wrong doers in a transparent, visible, and appropriate way when wrong has been done.

We also need to keep each of those trigger situations from creating higher levels of intergroup damage. Anger triggers anger. Anger is easily reciprocal and reciprocal anger can far too easily create its own internal and self-reinforcing acceleration factors.

Angry responses on all sides can cause people in a setting to take sides in ways that can exacerbate and escalate intergroup tensions and issues.

Riots reflect anger and riots can also directly create and exacerbate intergroup anger. We need to use calming responses to inflammatory situations — and we need to do that in ways that make it clear that real issues for the situation or the setting are not being ignored or covered up.

Cover-ups Exacerbate The Anger

Cover-ups can be highly inflammatory. The functional truth is in today's world of YouTube images, camera phones, videophones, and universal visual record keeping — many cover-ups will fail anyway because there is often visual proof of the negative trigger events.

Visual proof is a good thing to have. We need to respond with honest reactions when visual proof makes it clear that negative events have occurred. To create intergroup alignment and intergroup Peace, we need to go beyond visual proof to functional trust.

We need to focus, at this point, on building overall intergroup understanding and on creating high levels of intergroup trust.

To achieve lasting intergroup Peace in this country, we will need people from all groups to make a collective commitment to honoring and living by a set of values that can help all groups achieve the American Dream. We need to create intergroup trust in the process.

The ways we deal with each of the incidents that will occur can either support those levels of intergroup trust or damage and even destroy them.

As a nation, we need to work together to overcome our divisive instincts and bring us all together in the context of our shared values and our enlightened shared beliefs. We need our best values to bring us together as an "us" and we need our subsequent honest and sincere actions to keep us together as an "us."

We Need Neuron Connectivity For All Children

At a very basic level, we need to take steps to insure that each child in this country gets the right levels of stimulation for the biological neuron connectivity in the brain in those first three years of life when every child develops the basic structure for their brain.

That process is the same for all children, regardless of race or ethnicity. For all children, brain exercise in those key months and years builds strong brains. For all children, lack of brain exercise creates brains that have less power to learn and less ability to function at the highest levels.

We need mothers, fathers, and families from all groups to know that basic brain building science for the first years of each child's life and we need all parents and families to understand the key steps that work to exercise each child's brain in those key years.

The books *Three Key Years* and *Three Essential Years* both explain those processes and those opportunities. Those books make points that should be understood by key people from every group and every community.

The children who do not get that early stimulation in those first months and years are far more likely to drop out of school and far more likely to end up in jail.

We need to send fewer people to prison. We need police departments that have earned the respect and trust of the communities they serve.

We need trigger events to trigger community dialogue rather than triggering community conflict. We need to help all children — and we need to create communities that have shared beliefs and a culture of collaboration and trust.

That can be done. It won't happen on its own.

Chapter Fifteen — We Need Win/Win Outcomes For All Groups

We need to collectively make a commitment to have all groups in America prosper and thrive. We all need to be helping one another if we want to achieve true intergroup Peace in America.

As *The Art of Intergroup Peace* points out, this is the time for us all to be collectively committed to a win/win set of intergroup outcomes and to win/win interactions for all groups of Americans. We all need to want each other to do well and to prosper as part of the American Dream.

Having all children with strong and well-exercised brains is clearly a win/win strategy and outcome for every group. Having good schools for all Americans and having good health for all Americans should be included in our shared goals for one another.

We clearly need to not have any sets of goals, aspirations, or behaviors that involve losses, set backs, or disadvantages for people from other group who are part of our American "Us."

Too often our intergroup interactions in the past have been based on win/lose thinking — with each group trying to succeed at the expense of the other group.

Many people feel great comfort thinking in terms of win/lose outcomes — because that is the approach we usually use.

Sadly, too many people in too many settings are even comfortable intentionally and deliberately aiming for lose/lose outcomes — trying to achieve outcomes where all parties in the setting are damaged.

That is a sad set of outcomes and strategies, but the truth is that some people hate the other party in a setting so much that they would rather lose at some level themselves rather than have the other party win at any level.

That was a set of strategies I did not expect to discover or uncover when I began to study intergroup interactions. Unfortunately, once I realized that lose/lose strategies do exist, I began to see them in both intergroup situations and in a number of political settings.

In deliberate lose/lose settings, the people involved in various intergroup interactions hate the other group so much that they develop and use very intentional lose/lose strategies — with people willing to take a loss themselves and to suffer damage for themselves or for their own group if they can do more damage to the other group in the process.

Lose/Lose Strategies Can Be Damaging

Lose/lose can be an extremely damaging set of strategies. People strapping a bomb to their own body and being willing to die so that they can kill more people from the other group is a lose/lose thought process.

In other less violent settings and situations, people are willing to take economic setbacks or to suffer some kinds of functional hits in various ways if the other party in that setting who they hate deeply suffers more.

In the very worst cases, people who hate deeply are willing to take on large damage levels themselves and are willing to absorb real and significant damage to their own group just to do even a low level of damage to the group they really hate.

That seems hard to believe and strategically improbable, but the world around us shows too many setting where that level of lose/lose category of thinking is happening and

affecting behaviors and thought processes. That approach is extremely dysfunctional and extremely unhealthy for all parties and it has a growing number of advocates in too many settings.

Some Politicians Use Lose/Lose Strategies

We sometimes see versions of that thinking in our political arenas, where people hold political beliefs that function like us/them value systems — with the other party in that political context and setting perceived to be evil rather than just being either politically incorrect or politically wrong.

When politicians find themselves in that kind of demonization-centered, lose/lose, us/them instinct-sculpted thought process, it can feel right at a very visceral level to do damage in any way possible to whoever is perceived to be the other side.

The other side, in our worst-case us/them political situations, is literally demonized. Demonized, denigrated, and dehumanized — with rhetoric in those situations based on calling the political opponents in that setting evil instead of simply calling them wrong.

Ethics are too often suspended by politicians when political settings activate us/them instincts to that extreme degree. Some politicians will deliberately say things that are not true and will feel justified at a deep instinctive level in saying those untrue things because they believe their evil "Them" will be damaged by those specific untruths and they believe that any act that damages "them" is a legitimate thing to do.

The ends do seem to justify the means for politicians who have their own most primal us/them sets of instincts activated to the highest degree.

The Art of War sometimes becomes the template for political intergroup interactions in an ethics-free political context. *The Art of War* guidance from Sun Tzu says that deceit is

an ethical, appropriate, and highly even desirable tool of war when survival or victory is at stake for your side in a conflict.

Unfortunately, too many people in political situations feel that same highly situational Sun Tzu ethical standard is legitimate for political survival as well as for wartime survival and those people who share that belief are too often willing to spin, distort, and deceive people without guilt in the interest of their political goals.

In some cases, the people who are saying deliberately untrue things for political advantage have so much hatred toward the other group that the ethics of their behaviors are both invisible and irrelevant to them. They are swept up in the heat of combat against "evil" and feel that defeating evil justifies any behavior.

Hating Other People In Political Settings Is A Very Primal Behavior

It took me several years to realize that the energies and thought processes for some people in political positions function as though politics is an amoral game of some kind with fierce competitors who feel very right doing both heroic and evil things to win the game.

The approach used in that political mindset for thinking about other people is very primal. It has people who trigger us/them instincts in a political context perceiving the other side in a political process to be a worst category of "them" — perceived to be evil at the core in ways that justifying the most unethical behaviors to ensure the other sides defeat.

People who ordinarily are ethical people often tell outright lies and will feel justified in their falsehoods if they do damage to their "Them" in that situation and setting by telling the lie.

We can tell that those us/them instincts are triggered at primal instinct-linked survival levels when people in political settings clearly communicate that they hate and oppose one another at a core and primal level instead of just communicating to us that they oppose one another at a political level.

Hatred at a visceral level is obviously not the kind of political interchange or context that will give us the best political outcomes as a country for most of our relevant issues.

We need to avoid leaders who lead from visceral hatred instead of leading from the perspective of helping people in any setting come to win/win solutions and mutual successes.

We also need people in each setting and in each political alignment to understand when their leaders are proposing lose/lose or even win/lose situations that it is far better for us all when we can all for both the short term and long term achieve win/win outcomes.

That was one of the most important things I learned in the process of writing these books and working on these issues. We need to abandon win/lose thinking for our intergroup interactions and we need to make win/win strategies real.

We Live In A World Of Plenty

Win/win outcomes can happen. We live in a world of plenty. We live in a world of ample resources where all groups can do better when all groups do better. A thriving economy helps all people. A rising tide lifts all ships.

We need to create a rising tide for America.

One of the things I learned as CEO of one of the largest and most diverse care systems in the world, is that when our extremely diverse staff was aligned around patient care and aligned around collaborative continuous improvement approaches — with more

than 100,000 of our workers organized into unit based teams — we were able to provide world leading care.

That very diverse care team was 59 percent minority. There actually was no majority group in that organization.

The senior executives for my management team in that setting were also extremely diverse. We had three group presidents. One was an African American male, one was a Chinese American male, and one was a White woman.

The health care organization that was led by those very diverse leaders had the highest quality scores and the highest service scores in America for Medicare, both as a health plan and as a hospital system.

The organization that has been served by that very diverse staff and by that very diverse leadership team has also led both JD Powers and Consumer Reports in achieving the highest rating levels for their areas. Number one results happened.

Nearly three-dozen health care quality scores for health plans and for Medicare plans had Kaiser Permanente as the number one score for the entire country.

I know for an absolute fact that diversity can create synergy and creativity. I know for a fact that meritocracy and inclusion can be a powerful and effective combination. I know for a fact that when the entire care team is focused on — and committed to — win/win work settings and win/win work efforts — that combination can create exceptional results.

When people from all groups in the entire chain of command of an organization can look up the organizational ladder and can see leaders in that hierarchy who look just like them, that is a clear signal to every employee and to every team member that there is a real

meritocracy in place and that hard work and great care can result in advancement, recognition, and both individual and collective success.

Diversity Can Be A Great Strength

I loved working with that care system and that leadership team. The creativity and the customer responsiveness that happens when highly competent and very diverse leaders with great personal values work as a team is proof that American can go forward to turn our diversity into synergy and into a win for all groups.

The high levels of care quality that can result from a highly diverse staff working as a team to meet the needs of highly diverse patients should counter the belief of those people who believe that ethnic and racial work force diversity leads inevitably to dysfunctional consequences and to dysfunctional and damaging internal division.

Having a shared, values-based culture was key to that success.

Having hospitals that did not have one single pressure ulcer in an entire year requires a culture of people who are focused as caregivers and as caring people on each and every patient. The book *KP Inside* explains the functional reality of that belief system, process, and culture.

Having those perfect scores for a quality of care function for any care setting takes a culture and a commitment to work as a team in the interest of every patient who trusted us with their care.

It also takes the kind of process-based continuous improvement approaches that I have learned to love and believe we need to use to help us resolve and avoid negative intergroup interactions for our country.

We Need To Make The American Dream Real For All Of Us

The last chapter of this book points out how we can do that kind of alignment for our entire country. My own sense is that we could all screw this up very badly at this point — but that we should not let that happen. We should all do what we need to do now to have everyone win.

We need at this point in our history to make the American Dream real for all of us. Win/win. For Everyone.

We also need to recognize that we all still have our instinctive reactions that trigger a sense of "them" relative to anyone who looks different or who sounds different than our "us."

Those instinctive reactions will continue to point us all in a direction — but when we know what those primal intergroup delineation points are and when we know how the way we look and how the way we sound influences the way we think — we can choose to override those instincts and we can choose instead to create a more inclusive level of "us" based on our beliefs and values.

We need to enjoy, celebrate, and utilize our diversity as a nation and we need to learn to overlook those divisive sight and sound differentiation factors in favor of all embracing the lovely blended world that we get to be part of when we are very diverse and when we are very good at being diverse.

My old work site epitomized that diversity.

When I walked into those work settings full of very diverse people in that highly focused caregiving organization, I did it with a sense of joy and pride because I knew we were building our very high level of very real diversity into a major asset and I knew that we were aligned with each other in that setting as the people of Kaiser Permanente based on the core values we all shared.

The American Gymnastics Team Often Epitomizes Us

One of my very favorite times in my life happens every four years when the summer Olympics are held. My favorite event in the Olympics is the gymnastics team competition. I love that competition because the American team is always so gloriously American.

The Chinese team always looks very Chinese. The Russian team always looks very Russian. The Japanese team doesn't create any doubt about the origin of each team member.

But the American team is a rainbow of American diversity. The glorious diversity of our women's teams, in particular, generally takes my breath away.

Everyone else from the other countries shows up at the Olympics as tribes. We show up as people. Wonderfully diverse, lovely, extremely talented people.

We need to hold on to that magnificent diversity and we need to make it a template and a model for everything else we do.

When I went into our highly diverse Kaiser Permanente work settings and care sites, it felt like being with that magnificently diverse and talented Olympic gymnastic team.

That approach works. Diversity can create real strength. We need to make functional and successful diversity our commitment and our strategy and we need to not let ourselves be divided in any way.

We need a commitment to win/win outcomes for all groups to anchor that process. We all want to win. We need people from every group to want people from every other group to win as well.

When every group wins — and that is possible because we live in a world of plenty — they are all stronger and success reaches even higher levels for us as a country.

We also need to understand the things that do divide us today. We need to recognize our history and we need to understand the fact that we do have levels of intergroup division and intergroup anger in multiple settings today.

We can't start with a clean slate — but we can do a restart that is based on who we are today and based on shared beliefs and expected behaviors that can guide us in our interactions today.

It took me a couple of decades to figure all of that out. It has been a fascinating journey of learning.

Chapter Sixteen — What Should We Do Now?

What I have concluded after studying all of those intergroup issues for all of those years in all of those settings is that we need to build a culture of intergroup trust and intergroup support if we want to build a culture of InterGroup Peace in America.

We clearly need people from all groups in America to want all people from all groups in America to succeed. We need to be a people who want all of us to do well and who want all of us to prosper and to share in the American Dream.

To achieve those goals, we need a culture of intergroup alliances for America. We also need a culture that celebrates our diversity and very intentionally turns our diversity into an asset and a benefit instead of having our diversity be a risk or an impediment to our future and a threat to our collective safety as a people.

We need to create that culture in every relevant setting — schools, communities, workplaces — and we need to work in each setting to do the things we need to do together to make that reality real.

To achieve that level of alignment in all of those settings, we need to have a collective sense of being an American Us. I believe to my core that we need our sense of us as a nation and our sense of us in each setting to be based on our shared beliefs, our shared ethics, and our shared values rather than having each of us basing our individual sense of us on our race, ethnicity, culture, ideology, or religious alignments and then acting accordingly.

We need to accept, understand, and embrace all of those basic differentiations and then we need to have all of them become part of the glorious and complex fabric of who we are in our American entirety, rather than having those sets of factors divide us.

We need to appreciate and celebrate all of our diverse components, and we need to link all of us together with our shared values and with our shared commitment to each other as the fellow believers in both American values and the American Dream.

The next chapter of this book outlines a set of very specific shared values that I believe can be used to unite us. I did not invent or create that set of core values. I have basically simply compiled and sequenced a list of the key values that have already anchored the best parts of who we are and that have already united us as shared beliefs in many ways at many times in many settings in our collective past.

The values that I included on that list are based on the core and long-standing sets of basic beliefs that have made our country strong and safe up to now and that have given us our best and most enlightened guidance in the past as a people and as a nation.

My belief today is that we need to very clearly and explicitly reconfirm our support for that set of values and that we need to build very explicitly and directly on that foundation to create a sense of who we are as a people untied by our beliefs.

To do that well, we need to collectively understand those values. We also need to collectively and explicitly commit to those values.

We then need to trust each other and we need to help each other make those values and their benefits a reality for all of us. We need to act and do what we need to do to earn that trust and to make our levels of trust continuously stronger.

We Need To Extend The American Dream To All Of Us

As a core strategy, we need to extend the benefits of the American Dream to all of us. People benefit from being included in that Dream. The American Dream of inclusion and

opportunity has great power to enable people to succeed. The American Dream has great power to help people prosper, thrive, create, build, and innovate.

The American Dream has given us strength as a country in the past and I believe strongly that our strength as a country and as a people will increase when we expand our reach and very intentionally bring all of us into full inclusion in that Dream.

The value of that Dream has been proven to us by our past success.

If we have somehow managed to do as well as we have done as a country at this point in time — and if we have had all of the success that we have had as a country up to now by bringing only a subset of our people into full inclusion in that Dream — then I believe with great confidence we will be able to do even better as a country when we bring all of us into full inclusion in that Dream.

I have had literally hundreds of conversations over the past two decades with people who have come to this country from a wide range of other countries. When I ask those people from other settings why they have come here, what I hear over and over again in fairly clear and surprisingly consistent language is that people are drawn here by the opportunity that is embedded in the American Dream.

We who were born here tend to take that dream for granted. The people who see it with new eyes — and foreign eyes — treasure it deeply and many people have left their places of birth to come here to share in that dream.

We Have Damaged People Perceived To Be "Them"

As we go forward to build our next level of American "Us," we need to collectively understand how much damage and evil have happened in our country under the influence

and the direction of the worst and most dysfunctional aspects of our instincts to divide the world into us and them.

We also need to understand how much we will all benefit when we extend and expand our collective sense of who is our Us to be the People of America — the shared believers in American values and the shared participants in the American Dream.

We need to be open about who we want to be and about who we need to be — and we need to be equally transparent about who we are and about what we need to do.

We Need To Avoid The Slippery Slope To "Them" — Peace By Piece

We need to build Peace piece by piece — with each setting working to be in alignment with our core beliefs and with each setting working to achieve win/win solutions for all of the groups who make up the fabric of who we are in each setting.

We very much need, in each community and in each setting, to work very hard and very intentionally to avoid and prevent activation of the instincts, the perceptions, and the intergroup beliefs that cause us to define each other as "Them" in any setting.

It is a very slippery slope to first thinking about other people as a "Them" and then acting accordingly. As long as we are a multi-racial, multi-cultural country — and that will be forever — then the easy triggers that point to those instinct-linked perceptions of "Them" will always be with us.

We need to very carefully and intentionally avoid having basic kinds of instinctive divisions activated in each setting.

We need to each understand how damaging and how dysfunctional and dangerous it is to allow those perceptions and instincts to be activated in any setting and we need to take

steps when activation is imminent in any setting to situationally deactivate and defuse those "them" related thought processes, emotions, and behaviors.

As a core strategy for our collective success, we need to create a sense of "us" very intentionally in each community, school, and work setting and then we need to protect and enhance that sense of who we collectively are in each setting — to keep us from slipping into divisive and damaging intergroup behaviors in each setting.

The Art of Intergroup Peace book and the *Primal Pathways* book both explain clearly why we need to avoid having any internal sense of "Them" in any of our sites or settings. We need to choose not to create that "Them" perception about anyone and we each need to work to defuse, defeat, and derail that perception whenever it raises its dangerous, divisive, and dysfunctional and damaging head into our world in any setting.

We Need To Do Real Things To Build Trust

We need to build trust between groups by figuring out what we need to do in each community and each setting to make life better for all groups in each setting, and then by collectively doing those positive things intentionally and clearly in ways that prove and demonstrate our collective commitment to one another.

We need everyone to be safe, for example. To help create that reality of safety for all of us, one of the things we will need are police forces in each setting who are trusted by each community and who are perceived to be a trusted and embedded part of the community "Us."

We all need to be safe against abuse, physical damage, sexual harassment, and theft. To live well, we all need to be safe. We need our police departments to be an asset for everyone's safety.

We need laws in every setting that extend protection and opportunity to all people in order for all of us to be safe — and we need law enforcement people who earn the trust of the people in each of the areas where they enforce the laws so that those laws actually can protect all of us.

If police departments in any setting are perceived by the people in that setting to be "Them" and if police departments actually function in real and visible ways as a "Them," then the police add much less value — and can even do real damage and harm. Police departments that are perceived to be "Them" cannot functionally create the safety we need for all of us and for our children.

We need police departments in all settings who reach out to the community in respectful and inclusive ways — and who can clearly be trusted by all of the people who live in each setting.

Police departments in too many settings do not have the trust or support of some portions of their communities. Where that problem exists, each community needs to figure out in clear and explicit ways what steps can be taken to create that trust and maintain it.

We Need To Focus On Our Children

We clearly need our communities and particularly our children to all be safe. We also need all of our children to succeed.

Every group of people loves and treasures their children.

I strongly believe that one of the best ways for us all to prove that we do care about one another and to prove to each other that we truly do want all groups who are part of the fabric of America to succeed is to do very direct things at several levels to help all of our children from all of our groups succeed.

Our children are our future. We all love our children. We need to collectively create the best futures for the children of all groups in America and we need to make it clear that we all support the success of all children.

We can do that if we focus collectively in several ways on our children. One area of huge potential is very clear. We now know from current biological science that the first three years of life are incredibly important for the development of each child. We now know that we need to give each and all of our kids the best possible start in those crucial early months and years because those are the key months and key years when neurons actually connect in each child's brain.

That piece of neuron development and neuron connectivity science was one of the single most important things that I have learned over the past years as I have been working on those issues. It was an incredibly important part of learning about his whole set of issues for me.

I now know that we need to very explicitly and very intentionally support brain development for all of our children for the first years of each child's life. Brain exercise builds stronger brains. The children who do not get their brains exercised in those first months and years of life miss that window of opportunity and those children have fewer neuron connections and brains that are not as good at learning basic skills in number of areas.

After those three key years, the brain begins a pruning process and eliminates many neuron connections that were not used.

To succeed as a nation, we need every child from every group to get the best possible start in life. We now know that the best start for each child requires us to

understand and appreciate the powerful science and the actual functional processes that are involved in building each child's brain in those early years.

Learning gaps that exist between groups of children in kindergarten, elementary school, and high school all are based on the brain exercise levels that happened for all of those children in those first key years.

We Can Predict That Performance By Age Three

Sadly, we do have some major learning gaps in our American education system today. Academic performance levels vary significantly between groups of people. Far too many children in this country either read poorly or can't read at all. There are major learning gaps in many school settings in too many communities today.

Those gaps are unacceptable. They are very destructive, very damaging, and very preventable. We need to make our learning gaps disappear in every setting to help our children from every group succeed.

In reality, we functionally need to keep the learning gaps from forming in the first place in our children. We need to make sure those gaps do not exist so that we can all benefit from what our children can become and so that we can all benefit from what our children will be able to do for us all as our own future inevitably unfolds through their lives and through their destinies.

What I have learned in the last few years is that we can now predict with a very high level of accuracy by age three — and with a significant degree of accuracy at 18 months old — which children will be headed down the negative paths to having difficulties with their learning.

I wrote a book — *Three Key Years* — to deal with those exact issues for our children. Please read that book if you care about the children of America.

We Need To Strengthen Neuron Connections For Infants And Babies

The biological issues are clear for every single child.

Medical science now tells us very clearly that in the first three years of life for every child, vast numbers of neurons connect in a baby's brain. When the brains of babies and the brains of infants get the right level of input and the right levels of mental exercise in those first years of life, the brains that get that exercise grow strong — with millions of additional neuron connections.

When our babies and our infants do not get sufficient direct brain exercise in those first three years, however, the babies without exercise do not have those neuron connections happen — and those children not achieve their brain development potential.

Significant performance gaps result for those children in multiple areas. Those gaps are measurable and they are very real and very damaging. Those babies with lower levels of early childhood brain exercise have much lower vocabularies in kindergarten.

Those children without that exercise in those first years only know hundreds of words in kindergarten rather than knowing thousands of words. Those children who only know hundreds of words are much less likely to learn to read, and they are much more likely to end up with a number of very negative life consequences.

The Impact Was The Same For All Races And All Ethnicities

Studies show that the children who are behind in their reading in early grades are 40 percent more likely to get pregnant in school, 60 percent more likely to drop out of school, and nearly 70 percent more likely to go to jail by age 18.

I was stunned, shocked, and horrified to see the statistics and the linear processes that linked lower vocabulary in kids entering kindergarten to the percentages of children who go to jail.

Those differences and those consequences were true for all races, ethnic groups, and economic levels for children. When children from all groups receive early brain exercise, they end up with more capable and stronger mental and learning processes. The children whose brains do get that basic exercise do well from all groups.

Children from all groups who do not receive that early year brain exercise support tend to do badly. Those are not racial differences. They very clearly are differences in the support that is given in those very early years to each individual child.

Biology is biology. Timing on those key processes is biologically identical and developmentally identical for all children from all groups.

The children who don't receive that level of brain exercise in those early years miss the pure biological time when our neurons develop. It is extremely difficult to catch up later if that first few years of life opportunity is missed. After that time, it is much more difficult to build those key capabilities.

We have three times as many people in jail as any Western country. That fact has always horrified me. I was horrified as well to learn more recently that nearly 70 percent of the people who are in our jails today either read poorly or can't read at all. Too many people who are in jail and who can't read are on a path for their lives that is very hard to escape.

The prisoners who can't read can't even fill in job applications when they get out of jail — so far too many of those freed prisoners who have major reading problems re-enter a life of crime and simply end up back in prison.

The only infrastructure that accepts and includes those particular sets of people in the community is gangs and crime. Gangs are growing in their impact in many settings. Gangs have a major presence in our prisons and our communities, and the reasons for their influence and growth are increasingly clear.

That whole painful and dysfunctional cycle for those children was, when I learned more about the basic biological childhood development issues — both sad and shocking.

Toxic Stress Syndrome Adds To The Problem

I was also shocked and jarred into new thought processes about our children when I learned about toxic stress syndrome in children.

Very capable and important researchers have shown that infants, toddlers, and very young children who are abused or who are even just ignored and individually isolated in those first years of life when the brain is developing for each child tend to build up a set of negative brain chemicals that create what medical science calls toxic stress syndrome.

Medical scientists can measure the pure biological impact of that toxic stress syndrome on the brains of children.

The children with no brain exercise who are also individually isolated and who are left with little or no direct interactions with adults in those early years tend to end up with some neurological damage that also pushes too many of those children down a very negative and damaging path for their lives.

The children who have measurable toxic stress levels in their brains also end up dropping out of school. The toxic stress children also tend to have higher levels of violent behavior and the children who suffer from toxic stress are significantly more likely to get pregnant at an early age.

The most challenged sets of children we have in our country today are often the children who have had very low neuron exercise levels and who also suffer from toxic stress syndrome.

We Can Increase Neuron Connectivity And Buffer Toxic Stress With Basic Daily Interactions

The very good news is that we can prevent toxic stress in children and we can increase and improve the neuron connection levels in children using the same very basic interactions and approaches for each child.

It doesn't take a lot of time. A half-hour a day of direct interactions by a caring and trusted adult with each child actually has the potential to make a real difference in the life of each child.

Reading, talking, and singing to very young children can all have a major positive impact on brain exercise levels for each child. A half-hour each day of reading time with each child can make a huge improvement in the neuron connection levels for each child.

Asking each infant 20 questions a day can also help create the needed and safe connections with an adult that can buffer and reduce levels of toxic stress. Scientists have shown with good data that a half-hour of daily support time from a trusted loving adult for each child can actually neutralize or buffer the toxic stress chemicals in a child's brain.

Those support activities for each child need to happen in the first years of life. We can keep children off the most damaging paths by interacting directly at an adult level in those key years with each child.

We can prevent both sets of problems for almost all children by simply having a loving adult interact with each child for at least a half-hour a day and by reading and talking to each child in ways that create growth in the brains.

Children benefit significantly by having a direct set of interactions focused on the child by a caring adult each and every day. Positive interactions build trust and improve the learning skills for every child.

We Need To Save Every Child

We need to save all children. We actually can, I believe, save all children. We can actually save children one at a time, because those issues and those opportunities are specific to each child.

If you are reading this chapter and if you know someone with a baby, share this information with them.

Each child we save is a child we save. Each child we save is a miracle in itself, because that is an entire life that will go down a better path if the child gets the needed support in those key months and years.

So we need to save every child we can save. We also need to save all children, and we need to make saving children a priority for us as a people.

As a matter of win/win outcomes for all groups, we need all children from all groups receiving the right brain exercise in those first years for strong brains.

We also need all children to get the buffers that each child needs in those key years to avoid toxic stress. Creating that support for children is a very powerful win/win set of priorities for all groups that we should all share.

Parents Need To Know That Exercising A Baby's Brain Creates A Stronger Brain

We need strong brains and we need safely buffered brains for all infants and babies, and we need to make that a reality for children now.

To do that, we need all parents to understand what those opportunities are for their children. All parents love their children. But we know that very few parents today actually know about the basic steps that can strengthen their child's brain.

I have helped support some recent research on that topic in my role as First 5 Commission Chair for the State of California that showed us an almost complete lack of knowledge about those issues among large numbers of new parents who we surveyed about the opportunity that exists for parents to strengthen their children's brains.

We surveyed many parents using focus groups to discuss those key issues. Almost no one who was surveyed knew that their children's brains could be strengthened. But that knowledge was very much appreciated by the parents when it was shared.

Both mothers and fathers told us in the survey groups that they loved learning that information. Both mothers and fathers told us that they would look at their own children's care and upbringing differently now that that the opportunity to make their child's brain stronger was understood.

We need all parents everywhere to understand those issues. We need the equivalent of a public health campaign to help every parent understand the opportunities and the risks for those first years of their babies' lives.

That set of goals needs to be a shared intergroup agenda for all Americans. We need to figure out creative and supportive ways to do that support for children in every setting.

We need all mothers and we need all fathers of their children to know and understand those opportunities and to know about those huge dangers and opportunities for their children.

We Need A Public Health Campaign For Infant Brains

Now that I know those realities about early childhood brain development to be true, I am personally focusing heavily on that particular aspect of early childhood development. I currently do chair a commission for the State of California that helps and supports children from birth to five years old.

I also chair a task force for the lead businesses of the San Francisco Bay Area that is also working to help those children in that area — and I am participating in several other group that are focused on those issues.

I am currently working to get that information about the opportunities and the damage levels that exist for our very youngest children out to our broader public policy and to the public media world. That's why I wrote the book — *Three Key Years*.

We Need To Stop Spending Disproportionate Numbers Of People To Jail

I also believe that we will not succeed in creating win/win levels of intergroup Peace for all groups in America if we keep sending disproportionate number of minority Americans to jail.

As I started looking at the issues that relate to incarceration, I was shocked to learn that we currently have over 10 percent of all African American males in their 30s in this country in jail. We have nearly 6 percent of our Hispanic males in jail. We have less than 2 percent of our White males in jail.

When we look at who is in jail, it is clear that there are layers of reasons why those higher rates of incarceration exist.

There are clearly racist patterns of imposing prison sentences in some courts. There are negative patterns of police activity in a number of settings that lead to discriminatory numbers of arrests for minority people in those communities.

When we look at all of those interactions, it is clear that the playing field is not even for all groups in all settings relative to incarceration.

Bias, Biology, Behavior All Create Disparities

In my book, *Ending Racial, Ethnic, and Cultural Disparities in American Health Care*, I point out the three paths to health care disparities that exist in our country today. The three paths are Bias, Biology, and Behavior. All three of those factors are important. We need to deal effectively with all three paths to end disparities between groups of patients in our country.

I point out in that book that when doctors are half as likely to give a painkiller to an African American male who is having a heart attack, that represents clear and absolute bias. Bias, the book points out, does happen and people can be damaged by biased care.

I also point out that each group has its behavioral issues — like obesity or inactivity — that change the number and percentage of people who actually get a number of the chronic and debilitating diseases like diabetes.

Inactive people are much more likely to become diabetic — and that is true for all groups of people.

Biology happens as well. I point out that Kaiser Permanente research uncovered the fact that African American women are significantly more likely to have MS — and that we

are not aware of any level of bias or any kind of behavior that creates that specific disparity for that set of women for that particular disease.

We need to use the same kinds of process improvement methodology that I described in my disparity book as a way of addressing the higher levels of incarceration and as a way of addressing the brain exercise issues and neuron connectivity problems for infants and babies.

Read the disparities book to see what those systematic improvement processes and tools look like for those types of disparities.

We need to apply very similar sets of thought processes now to our infants and our babies and to the larger issues of who is imprisoned. Even though there are many factors involved in those issues, I believe that we can have a significant impact on some of the key factors and I believe to my core that we need to collectively have that impact for those babies to make a real difference in people's lives.

We need to all understand that the impact for the babies of getting that early support is very real and we need to each understand that each child we save is a child we save.

We need to make that issue of helping all children an American priority and we all need to help those children succeed — or we will not succeed in creating InterGroup Peace over time.

We Can Create InterGroup Trust Wit InterGroup Support For Children

Each community needs to do what each community can do — and we can also earn intergroup trust by having clear and obvious intergroup levels of support for all children from all groups.

Each community needs to look at that set of issues in each setting and figure out what kinds of support and interaction is needed to help all children in each community.

Educating each mother about those key issues has to be a priority number one for all settings. Volunteering to help mothers — and bringing books and support materials to each setting can also have a major impact that can change children's lives.

We also need other people to support the mothers of very young children. Families and fathers need to be a first level of support when fathers or families are available.

In addition to family; neighbors, religious groups, community organizations, and volunteers can all help those children.

We need each community to understand those full sets of opportunities and those very real risks and we need people to figure out creative ways of helping and supporting those needed activities for each child.

We need the leaders from every group to make sure that the mothers in every group understand those key issues and that group members help the mothers in their group meet those needs for those children in those key months and years.

We Need To Eliminate Disparities And Create A Culture Of Health For America

We also do need to deal with the very real issues of health care disparities in this country. We clearly need health care for everyone that is based on best practices, best science, and the best care processes for all groups.

My two most recent health care books have dealt with each of those issues for all Americans. There clearly are health care disparities for a number of areas in this country today.

My disparities book explains how we can eliminate health care disparities in America if we make it our priority to systematically eliminate those disparities and then put the specific processes in place that we need to do that work. We need a process improvement approach to eliminating those disparities in each community and as a nation.

Eliminating disparities in care delivery for our country actually will not cost more money. It will cost less money for us all to eliminate disparities.

I say that because I know from my practical and functional experience in care delivery processes done at a large scale for a large population of people that care almost always costs less when you actually get it right. Weak cancer care, weak heart care, weak asthma care, and weak and inadequate diabetic care are all far more expensive than getting care right for each of those conditions.

Walking Reduces Disease Risk

We also need a collective and shared commitment to the overall health of us all. That is another area where we can all demonstrate to each other that we support one another in an area that is important to us all — our health.

We need to be committed to population health as a country and we need to work as teams in each of our communities to make needed activity levels and healthy eating the paths we are all on.

HEAL — healthy eating and active living — needs to become part of the culture of America. Chronic conditions create 75 percent of our health care costs as a country — and we can cut those cost in half by changing some behaviors that are actually very possible to change.

Walking is key.

New medical science tells us that the single most effective and useful thing we can do to improve health from a population health perspective is to get people to walk.

That particular piece of information and that growing package of science often stuns people. The benefits of walking to improve health is a powerful science-based insight into what creates health that most people do not know or even suspect.

Walking can be almost magic in its positive impact on health and most people have no idea that walking is even relevant to health.

Walking 30 Minutes Can Cut Diabetes Risk In Half

The human body is designed to walk. The truth is that the body needs to walk to be healthy. The numbers that relate to the impact of walking or not walking are astounding.

Walking 30 minutes a day every single day can cut the rate of diabetes in half. Walking a half-hour each day can reduce the levels of several cancers by nearly half and can also significantly improve some cancer cure rates.

Walking even doubles the effectiveness levels of some anti-depression medicines.

Walking for just a half-hour a day has cut the level of plaque build up hugely in the brains for patients who are at high genetic risk levels for Alzheimer's.

The final chapter of my most recent book on health care costs in America — Do Not Let Health Care Bankrupt America — covers those benefits of walking in much more detail — explaining both the science and the research. I won't repeat that full set of information here. I do, however, recommend that particular chapter of that particular book highly for anyone who wants to know what we can do to reduce overall American health care costs by a third or more.

People who want to make health care more affordable for America should take the time to read that chapter of that book.

But I will say here in this book that we do need to work together to create healthy and safe walking environments in our communities.

Working as multi-group teams in each community to create the right way safe walking zones is another area of focus where we can work together across all groups to make healthier environments happen and to help us all have better health.

Better health is a wonderful thing for us all to have.

Aligned Diversity At High Levels Created Top Performance

Cultures need to be a key part of our overall strategy at this point in our history, for both our beliefs and our behaviors.

We need to create a culture of health and we need to build a culture of both inclusion and continuous improvement. We need to be a culture of continuous learning — beginning at birth for all of our children.

We need to have a shared belief that we can all be accountable for improving our health and we need to have a shared belief that we can all embrace everyone succeeding in our increasingly diverse settings.

We need to have a culture of inclusion — and we need to make being inclusive a core competency as a country.

I believe to my core that we can have our diversity be one of our major assets and biggest strengths.

I don't offer that thought about diversity creating strength as an ideological, hypothetical, or theoretical speculation. I have seen diversity function as a major asset and the results were irrefutably solid and successful.

I Have Seen Diversity Succeed At The Highest Level

The last organization that I served as CEO, Kaiser Permanente, was rated the top employer in America for diversity by *Diversity Inc. Magazine*. Kaiser Permanente is a very diverse place to work.

Fifty-nine percent of the nearly 200,000 employees who worked there when I retired from my job as Chair and CEO a year ago came from minority groups.

Our diversity was a major strength. We were rated as the second best employer in America as a happy place for employees to work by the CareerBliss National Survey in December of 2013.

That organization also earned the Chrysalis award as a best place in the country to work for women and it received a perfect score for the LGBT action group Human Rights Campaign health care index.

Diversity MBA Magazine put that organization into its Diversity Hall of Fame as its first hall of fame member.

KP Was Rated Number One Nationally For Quality And Service

The extremely diverse organization that received those levels of recognition as an employer and as a great place to work was also rated number at the very top level on performance, service, and quality of care for its customers and its patients by *JD Power*, *Consumer Reports*, and *Medicare*.

Consumer Reports gave the organization top scores in each of its service areas. The Medicare rating system for service and quality rated more than 500 health plans on 55 measures of service and quality. They granted one to five stars for performance. Only 11 health plans in American received all five stars. All eight Kaiser Permanente Regions were included in that top five star level.

We were able to be rated number one as a place to work and we were also rated number one as a care provider for care quality and we were also rated number one for service to our patients and our members because we actually were an inclusive meritocracy at very real levels and because we had the culture of that very diverse organization aligned with the goals, the strategy, and the mission of the organization.

We were extremely diverse. We were extremely good at doing what we did and we constantly celebrated our diversity and benefited from our diversity.

My pilots and my functional worksite experiments for the past two decades in combining an enlightened and inclusive culture focused on best practices, continuous improvement, and clear patient centered values have been successful in ways that give both me optimism and confidence that we can reach that level of enlightened alignment and those kinds of success levels for us all as a country.

I have been personally learning in all of those settings how to create the right set of mechanisms and the right set of approaches so we can use those approaches and skills and those alignment strategies for our larger communities and for various other intergroup settings.

I do believe we can use those approaches for the country at large now because we all have the same set of behavior patterns to guide who we are and what we do.

We Need To Appreciate The Problem And Condemn The Evil

To use those approaches across all of those settings, we need people to recognize at an intellectual level the power that instincts have on our lives. We need to recognize that some of the negative intergroup behaviors that felt right to people in the past were wrong — structured and influenced in negative and dysfunctional ways by sets of instincts that we now need to steer in better directions.

At a higher level, we need to recognize now how much of our history as a nation has been influenced in both negative and positive ways by our basic and primal packages of instincts and instinctive behaviors and we need to decide collectively that we are going to build on the positive side of that reality from this point forward.

We need to acknowledge the damage that has been done. We don't need to dwell on the damage or focus on the damage, but we can't deny the damage and we should not pretend it didn't happen. It did happen. We now need to stop doing those damaging things.

We need to recognize that various groups of people in this country who have been damaged in the past by issues like discrimination laws, slavery, ethnic cleansing, and negative prejudicial intergroup behaviors all have very clear group and individual memories about that very negative history.

We also need to recognize that there are significant problems today for many people in our country that tie to those same sets of discriminatory behaviors today. We are better, but we are far from perfect.

We can't just start fresh today and pretend that the past didn't happen or that the present has achieved perfection. We need to acknowledge and regret the bad things we have done as a nation in our historical past and we need to reject both those behaviors and anyone who wants to continue doing them today.

We also need to deal with the issues and the history that is relevant to each setting. We need to make Peace piece by piece — and that means that are need to create efforts, activities, and communications in each setting to achieve intergroup alignment and Peace in each setting.

That focus on each setting gives us great local opportunities — because we don't need to wait until the next state or the next city works out its own local alignment.

We can reach alignment in each setting piece by piece, and then we can work hard to stay aligned and to protect alignment once we have achieved that status in any setting.

Chapter Seventeen — We Need To Build Our Future United By Our Shared Values

We need to be a people united by our shared beliefs — instead of being a people divided by race, ethnicity, religion, or any of the other more primal divisions that can so easily divide and separate us if we allow those sets of divisions to define who we are and what we do.

If we allow those kinds and categories of divisions to define us, we could easily become just another tribalized nation at war with itself.

That would be the wrong future and the wrong destiny for us as a people.

One of the very best things that we can do for one another and one of the best things that we can do for ourselves at this point in our history is to have a shared set of principles, beliefs, and ethical expectations that can guide us collectively as a nation and that can give us a working framework and a functional context for interacting with one another as a nation and in each of the communities and settings where we live.

If we are going to be the people of America, united by our common beliefs, and committed to our common beliefs, then we will be well served by being clear with ourselves and with each other about what our basic shared beliefs and our shared values actually are.

When the 9/11 attacks on America happened, we had a shining moment when we were clearly united as one people — one America. That was a very powerful time where we all understood clearly our shared commitment to America and to our American values. We did not explicitly articulate those values in that moment — but we all had a good sense of what those values were and we were very clear about why we needed to defend them.

We had great clarity at that point in time about what it meant to be an American and we had absolute clarity about why being an American was such an important thing to be. Our values united us.

Today, at this point in our history, I believe that it makes sense to again very clearly articulate those values. I believe strongly this is the right time for us to become very explicit about those shared sets of beliefs so that we can use them to unite us as a people.

I believe that we will all be better served as Americans and that we will all be better able to interact with one another in consistent and trust-generating ways as Americans if we interact with each other from the context of a clear set of core beliefs that represent both our commitment to America and our clear commitment to each other as Americans.

The List Was Compiled — Not Invented

To help make that process a success and to give that process and approach a clear momentum at this point in our history, I would like to propose and suggest that we could use the following list of values to help focus us all on our key and shared beliefs.

I did not invent or create this particular list. I compiled this list from the key core beliefs that we already espouse in various ways as a country and as a people.

We all believe in those key values today. This book chapter brings those basic beliefs that we share today into a single consolidated list so that we can focus more easily and more clearly on our shared beliefs and so that we can explicitly make those beliefs our unifying commitment to one another. We need to be able to trust one another in that commitment — and we need to be able to count on each other to use those beliefs to run our nation and to guide our behaviors.

My strong sense and belief is that for us to be good at being an American Us, we will be best served by clearly delineating this set of basic shared beliefs and then making commitments individually and collectively to uphold and protect those beliefs.

The Art of Intergroup Peace book also describes the same list of key values as a shared commitment for America. That shared commitment anchors the Art of Intergroup Peace strategy for our country. That book describes that function for the list more fully and outlines the individual pieces of the list in more detail.

For this book, my goal is just to outline the list and to explain briefly for each point why I believe each of those value commitments is important to us and why each point should be included on the list of values that we all share with one another.

Our Founding Fathers Originated Those Values

Our Founding Fathers were the origins of most of those points. Our Founding Fathers clearly had their flaws, but they also had their genius — and when our Founding Fathers were enlightened, they were very enlightened. This list builds respectfully, deferentially, and gratefully on their work as a foundational set of beliefs.

The list also includes several additional commitments to various levels of increasingly enlightened behavior that we have grown to believe as a country in more recent years.

This list reflects the current version of those core beliefs. It is actually better than the original version for some of the key beliefs.

Our founding fathers believed deeply in Democracy, for example, but our Founding Fathers limited Democracy to White males. This list extends Democracy to all Americans

with no exclusion and no exception by ethnicity, race, or gender or by any other category that might divide us.

We have already moved a very long way in that direction as a nation and this list reflects that movement.

And — from the perspective of an experienced and veteran CEO who believes in having strategy embedded in and richly intertwined with the relevant culture, this list puts a couple of our key and most effective operational public policy practices and beliefs — like supporting innovation — into our cultural value set.

From a purely functional perspective, we need to include those explicit values that support innovation as part of our core set of beliefs in order to thrive as a nation. I personally believe innovation will be key to our success and to our survival because we live in a changing world and we will need to respond effectively to that change to both survive and thrive.

We already function with innovation as a shared belief and it is already our normal practice as a nation, so I included that specific shared belief as an explicitly delineated value factor on the list.

There are no weak elements on this list.

Democracy Leads This List

Democracy leads the key value list. Democracy is a basic value that anchors who we are as a nation. I believe that we need to be explicit about Democracy as a shared value at the top of this list.

We all need to believe in Democracy and we need to support Democracy as the underlying foundation for how we govern ourselves. Democracy is a wonderful value. It tells us how to behave for multiple levels of our society, and for our lives.

We need to democratically run this country. We don't want to be an autocracy, a theocracy, or a dictatorship of any kind. We need to believe in the right and the responsibility of us as a people to govern ourselves using democratic processes.

We need to have us, as the people of this country, be our main governing factor. We need to elect leaders and appoint representatives to do key governing work on our behalf, and we need to hold those leaders accountable to us through the democratic process.

Much of the world is not democracy based today. Autocrats and various kinds of dictatorships rule today in multiple settings around the planet. More autocratic approaches to running countries are entirely possible and they can be a very real threat to our own democratic self-governance.

We should not take our democratic self-governance for granted. We should understand it, cherish it, protect it, and use it often and well.

We should all, as fellow Americans, agree to a joint and mutual commitment to Democracy as a core part of the beliefs that unite us as Americans.

Equality is Key

We also need to mutually commit to a belief in equality. We need people to be equal under the law relative to all other people. We have no superiors or aristocrats or legally privileged classes of any kind.

We need absolute equal protection under the laws and we need equal responsibility for creating and upholding our laws.

We need to have equal voting rights, equal rights to own property, equal rights to hold public office, and equal rights to each of the basic entitlements of being American.

We all need to support each other in the achievement and the protection of those rights. We need to be able to trust collectively that all of us respect the equality of us all and that all of us can be trusted to support our equality as a key aspect of who we are as Americans.

Inclusion Is Essential

Inclusion is another key belief that we need to share and support. We need our national community to be inclusive of all of its wonderful variations, components, and parts.

We need to celebrate our diversity as a strength and an asset with the understanding that in addition to us each holding our own direct allegiances and our own direct alignments with our diverse component parts, we all share a collective commitment and collective support for including all of us as the people of America in the American Us.

We need to base that sense of American Us on inclusion for all of the people who agree to these core beliefs and on inclusion for all of the people who support our core beliefs and who honor those core beliefs in their own lives.

We need to be a fabric woven from many threads — rather than a single blended new set of people who functionally replace the old alignments with a new single definition of who we are.

We need to be collectively aligned and we need to do that very deliberately and very intentionally in an open and inclusive way.

We Believe in Freedom

We very much need to believe in freedom as a key value and a shared belief. Freedom has anchored our belief system from our earliest days.

Many of the people who came here to this country came here to be free. The vast and shameful hypocrisy of spending centuries as a nation where slavery was permitted is a blight and a sin that we must always regret — but at the same time, our founding documents have very powerful language embracing and defining freedom in important ways and we need to build on that language and that belief for us all.

We need to fully achieve freedom as a belief and a shared commitment, and we need to be sure that the freedom of each of us to make our own choices and to make our own decisions in the key areas of our own lives is protected, supported, and celebrated as a key part of who we are.

We also need to support freedom of speech — with each of us having the right to express our own beliefs and opinions in all of the ways that we have set up to protect and enable free speech in America.

We will lose our ability to be free in other areas if we lose freedom of speech as a key right and freedom for us all.

Freedom Of Religion Is Essential

Freedom of religion is a particularly important area of freedom that we all need to support. We need to be a nation that protects freedom of religion at the most basic level.

We need to be free to each have our religious beliefs and we need to each be free to practice our religion without anyone telling us what to believe or telling us how to act relative to our religious beliefs.

We need to not discriminate against anyone either because of religious beliefs or because the person does not have or share religious beliefs.

We have spent a lot of years and thought defining the separation issues between government and religion. We need to continue to build on that foundation. We should not allow religion to intrude on government and we should not allow government to intrude on religion.

That approach protects religion from people who would use the powers of government to attack and damage it and it protects government from becoming the tool that any religion uses to impose its beliefs on people who have other beliefs as their own belief system.

Freedom of religion is a clear and major asset to America and freedom of religion deserves our collective support.

Justice Is Also Key

Justice also deserves our collective support. Justice is a basic and fundamental value. We need equal justice under the law for us all. None of us should be above the law and none of us should be unfairly treated by the law.

We need our laws to be just and we need enforcement of our laws to be justice based and to be anchored in just practices.

We need equal protection under the law and we need justice enacted when there are violations of the law.

We need to be able to count on our system to be anchored on justice and we need to be committed to justice as a core belief.

Accountability Is A Core Belief

We also need accountability to be a shared belief. We each need to be accountable for our own behaviors. We need to accept accountability for what we say and what we do. We each need to be accountable for making the contribution we can make to the society we live in.

We need to have accountability as a basic belief — and we each owe it to all of us to do our part to make us collectively a success and a safe and prosperous society.

We need society to help each of us be accountable for what we do and who we are in very basic ways. We owe it to each other to support the other beliefs and the other values included in this core value set — and we need to make our own life decisions in accountable ways.

We need to make accountability a highly valued and well-supported set of behaviors and beliefs.

We will be challenged in our collective success if we have people who are not accountable in a personal way for the basic areas where personal accountability creates the fabric of interactions that help us collectively and individually succeed.

We Support Merit And The American Dream

We also need to continue to believe in merit. In too many settings in the world, people who work hard or who are creative and inventive can have the results of their hard work taken from them and can have their creativity results stolen, arbitrarily removed from them, and even used, in some settings and instances, against them.

We have made great progress and we had great success as a nation at multiple levels because a key component of the American Dream has always been that people here can

work hard and can benefit from their hard work. People still immigrate to this country from all over the world to work and to benefit from their work.

We need to support people in benefiting from what they do — and we need merit to be a value we support and share.

We have failed in multiple ways in making the full elements of the American Dream available to all Americans. The American Dream has worked very well for the people who have had the Dream available to them.

We need to make the American Dream work even better and more broadly by extending it to all people, regardless of gender, race, ethnicity, culture or belief system. We also need to support the positive results that happen when people achieve those results.

We should respect merit as a key part of our shared belief system.

We need to make sure that our overall society has a safety net for people who need the safety of a net — and we need to make sure that we create that safety net in part by having people able to benefit from their hard work and creativity.

Creativity And Innovation Need To Be Supported

Creativity should be another of our core and key beliefs. We need to celebrate and protect our innovation and our creativity.

We are one of the most innovative parts of the world and that has been true going back to our earliest days as a country.

We have been a nation of tinkerers, inventors, problem solvers, and innovators — and that trait and those behaviors have given us better lives and given us a stronger economy.

Some cultures around the world inhibit innovation. Some cultures impose rigidity on creativity that makes creativity rare or non-existent.

Rulers and ruling classes in some settings ban creativity and innovation and some even ban flexibility. We should not take our creativity, innovation, and our sparks of invention for granted. It is a blessing and a benefit to us all and it needs to be encouraged as we go forward into a challenged future.

We need to actually encourage a culture and a mindset of continuous improvement. Continuous improvement is a very explicit intellectual commitment to use data, process engineering, invention, and creativity to make outcomes, protocols, and processes continuously better.

We want America to be continuously better. We need to be sure that our laws and our economic infrastructure support and do not impede continuous improvement, innovation, and creativity for the key areas of our lives.

Honesty Is A Foundation

We also need to mutually commit to honesty as a core belief and as an expected behavior. We need an ethics that is anchored in honesty. We need behaviors and we need communications that have honesty embedded in them at their very core.

Honesty has vast value at multiple levels. Some societies are not honesty based — and those societies cripple themselves with distrust and with damaging internal dysfunctionality.

Honesty is a virtue and a functional and operational best practice. We need to commit, as a people, to honesty as a core behavior.

We need to be honest with each other, honest in our public dealings, and honest in our business and commercial transactions. We need to expect honesty and exhibit honesty and it needs to be a core way that we, as a people, communicate with us all as individuals and as a people.

Dishonesty is so dysfunctional at so many levels, that it needs to be an unacceptable behavior for all of us who commit to the American Us. We need to be a nation that tells the truth and keeps its word.

We can avoid brutal honesty by figuring out how to be honest in gentle ways where gentle ways of communicating are called for by the situations that exist — but we need honesty as our constant guide in helping us figure out the forms of communication that tell the key truth and minimize either anger or damage from the communicators.

An honest nation is much more likely to succeed in many key areas than a nation where trust does not exist and where people cannot count on each other to do the things that people are committed to do.

We Need To Respect Human Dignity

We also need to respect human dignity. Human dignity needs to be a key and core shared belief. We need to treat all of us with dignity.

We need to treat other people with the dignity that we want and expect for our own treatment and for the treatment of our own family and community.

We should honor human dignity, respect human dignity, and we need to take steps to protect it when someone's dignity is at risk.

We Need Win/Win For All People

One of the key goals and shared beliefs that we all need to embrace is a sense and strategy of creating win/win outcomes for us all. Win/win outcomes are a basic commitment by all of us to have all groups of people who are part of America benefit from being part of the American "Us."

Too often, intergroup relationships and intergroup interactions have a win/lose component to them — with groups contending with each other in ways that create winners and losers.

In worst case settings, groups of people hate each other so much that people set up lose/lose situations — where groups want to hurt other groups as much that they are willing to take losses themselves in order to inflict that damage on the other group.

Lose/lose situations have their own obvious very negative consequences, and win/lose situations also create, inherently, negative consequences of some kind for at least one of the involved parties.

By contrast, when people in a setting aspire to and commit to win/win outcomes, that situation can result in each of the groups in that situation winning and in each of the groups doing well with the process. In win/win settings, people regard each other as part of a larger us and people work to help both their own groups and the other groups in that setting achieve positive outcomes.

There is an inherent stability to win/win approaches and win/win outcomes. There is also an obvious benefit for each group when each group wins. Everyone always wants their own group to win. In a win/win situation, that win for their own group is assured for each person because the win happens for everyone.

Win/win needs to be the way we all think about all of the other groups who make up the wonderful and diverse fabric of America. If we all aim for each of us to win, then

becoming an American Us is both bonding and beneficial. It is good to be both bonding and beneficial.

We Need Our Diversity To Be One Of Our Major Strengths

We need to build on our diversity and we need to make our diversity into a strength and an asset instead of having our diversity be a risk and a liability.

Creating a sense of us based on our shared values is a key step in that process of turning our diversity into a major strength. Agreeing collectively to the goals, the beliefs, and the values that are included in this list can functionally help make that strength real.

We need all groups in this country to look at this list and to agree that we will all commit to make this country a success with the beliefs on this list functioning as a goal, a strategy, and a commitment that we can trust.

Those Beliefs Can Focus Us As Americans

The goals and the beliefs on this list can serve to keep us focused on what it means to be an American. We need to commit to those goals and we need to be able to trust one another in making those goals real.

When we all have access to the American Dream, then we will have even more people succeed. When women and when minority Americans all succeed, then the overall success level for America is clearly going to be a higher level of overall success.

We have done remarkably well up to now including only some of our people in that Dream. We will do even better when we include everyone in that Dream. Our diversity will make us stronger because it will increase our creativity and our collective energy in ways that other countries — who are either at intergroup war with themselves or who are

committed to less enlightened intergroup values as a country — will be unable to equal. We will surpass them.

The three books in this intergroup interactions trilogy are each intended to give us a context to use to make those goals real in our increasingly diverse world. The last chapter of this book is focused on how we can go forward from here to create the America we all want to have and share.

Chapter Eighteen — Now We Need To Make It Happen

What I learned on that lovely day in Wales way back in 1987 was that people tend to align in groups and then act very differently relative to other people based on the group that the other people are in. In many cases, groups of people fear, dislike, distrust, and interact in very negative ways with other groups of people.

The Welsh people in that room did not like the English. Many people in that room actually had great anger relative to England and to the English people. They had great animosity toward the English as a group and they resented things that they believed the English had done to the Welsh.

That set of reactions started me down a learning path about groups of people. When I began to look for those kinds of reactions and interactions between various groups of people, I found them all over the world. I saw intergroup anger, discrimination, dislike, conflict, and even intergroup war in far too many intergroup settings.

As I saw the impact of those intergroup behaviors in so many settings, I actually felt fear that we, in our own country, could end up going down some of those same intergroup paths — losing the painful progress that I believed we had made toward enlightened behaviors in a wide range of areas.

As I started looking at those problems, I feared the creation of a tribal America — and I saw ample evidence that we could end up going down that exact path if we do not make deliberate choices to give ourselves a different future.

I also — as I studied and worked directly with our us/them packages of instinctive intergroup behaviors in various functional settings — saw that it is entirely possible to turn diversity into a strength and an asset — and it became clear that the best way for us to do

that in our country is to create a unifying, mission focused, values centered sense of American Us.

I Hoped That Insight Would Generate Spontaneous Solutions

It took me over a decade of concern, frustration, intellectual churning, and a very real level of cognitive angst to figure out that strategy. In retrospect, I don't know why it took that long — but it did. I understood the problems fairly quickly — but I did not know what the specific and functional solution strategies might be for us to deal effectively with our most troubling and challenging intergroup issues for almost a decade.

The first versions of the books that I wrote about the negative impacts of our disruptive us/them intergroup instinct packages had fairly clear descriptions of those problems, but those initial books no clear direction to follow to keep those issues from damaging us here.

My initial hope — and it was both naïve and a bit foolish — was that when intelligent people understand how affected and how influenced we all are by our instinctive behaviors, then the sheer knowledge and insight into the impact of our instincts on our lives would, all by itself, cause us to change behaviors and change our perspectives.

That was optimistic and wrong. I actually tested that approach directly in multiple sites and I could not get people to change any significant intergroup behaviors simply by explaining our instincts and their consequences to the people in those sites.

I did, however, get people to change intergroup behaviors in a positive way in a number of settings by using some basic tools that I developed that used our instincts and our cultures in very intentional ways to steer us into more enlightened behaviors.

We Need To Use Instincts And Cultures As Tools

Using instincts and cultures to steer behaviors in various settings worked as a strategy — and that approach became the core for my writing set of intergroup Peace strategies. It is the basic pathway to intergroup Peace that is embedded in this intergroup understanding set of books.

I realized that we could to use the basic alignment tools that are outlined in these books to help us all succeed in creating intergroup Peace in any setting. I realized that we can become the people of America, aligned in our collective commitment to having all of us win and aligned by a shared commitment to enlightened behaviors and to shared enlightened beliefs.

I approached the process like a carpenter building a house.

I built and used tools that have the ability to cause people to become aligned, and then I figured out a number of very functional approaches we could use to implement alignment in a wide variety of settings.

I tested those approaches in a number of very real and functional settings. It was clear to me from creating those kinds of alignments in the various settings that I served as CEO or as chair that those approaches worked and that we could very intentionally and strategically change the way people interact with one another in various settings by using that set of tools.

So my books now use that strategy and the books now set creating a sense of values-based alignment for us all as the explicit goal and anchor for that entire process of creating intergroup Peace.

To make that approach work, we each need to make a sincere and clearly understand individual commitment to creating, becoming, and actually being that level of us

in our own behaviors and beliefs. We need to interact with each other in highly ethical and morally responsible ways in order to make that strategy work.

We Need Trust And Commitment

We can't lie to each other or mislead each other and not have the lies and the deceptions tear our alignment apart — potentially in angry ways that can cause people who feel deceived in any setting to possibly even seek revenge for having been deceived.

We need to actually believe in that set of values and we do all need to want and support creating real win/win outcomes for us all.

To be successful in that overall effort, we need to be very clear and sincere about our commitment and we need to do the things that are needed to create the kinds of trust between groups of people that can give us the collective alignment and the support we need to create win/win outcomes for all groups and to create Peace between all groups.

Wishful Thinking Will Not Create Trust

Wishful thinking and good intentions will not create that trust. Deceit will not create that trust. The trust we need to create to anchor intergroup Peace needs to be earned and it needs to be visible as it is being earned.

We need behaviors that generate proof points for anchoring trust.

We have such a grim history of doing intergroup damage to one another that we need to declare a mutual fresh start on what we consider to be the right set of behaviors and then we need to all behave in those ways with enough consistency to deserve and earn each other's trust.

We Need To Commit To The Twelve Key Values

Instead of looking back at old sins and focusing on our historically dysfunctional behaviors — we need to commit for the present and the future to the twelve core beliefs that were outlined in the prior chapter and then we need to all act in alignment with those beliefs in each setting.

We need to do that in each of our communities and we need to do that in each of the places where we work and learn.

We need schools where the students embrace a culture of inclusion. That culture would need to be both very explicitly taught and visibly and credibly modeled by the people who teach it in each setting.

Young people can be some of the worst sinners on intergroup interactions, but young people can also be some of the most enlightened and most open minded champions, heroes, and practitioners of inclusion and mutual support. We need our youngest people to be the best at bringing us together.

We need to set the path of inclusion as a clear collective goal and we need to work to make those behaviors and those beliefs real whenever and whenever we have individual or collective education happening in any community or setting.

We Need Leaders Who Support That Commitment

We need leaders for each group and setting who understand, support, and embrace that effort. This approach of creating a broad sense of values driven us will fail without leaders who work to make it happen. Our leaders need to be open with each other about our shared vision for who we are and for who we need to be.

We also need to be open with each other at all levels when we fall short of those goals — open in ways that will lead us to alignment rather than leading us to anger or retribution, when negative things happen.

Leaders really are key.

We can only succeed in achieving the twelve goals and in turning those beliefs into a continuing reality for this country if we have leaders who share those beliefs at a core level and who are individually and personally committed to help us all achieve those goals.

We need our leaders to commit explicitly to the twelve core values for America and we need our leaders to agree to make those goals real in the settings they lead.

We can't afford leaders who want us to be divided as a country and as a people or who want us to be divided in any setting. We need leaders who are very clearly loyal to the groups they lead and leaders who also believe and understand that we need win/win outcomes for all of us in order to have real wins for any of us.

We need to select leaders who are committed to those behaviors and beliefs and we need to support those leaders when they work to make those interactions a reality.

We need leaders for each group in each setting who are willing to commit to having all groups share in our collective vision as an American Us and who will work to create win/win outcomes for all groups.

Leaders Can Become Addicted To Alpha Status And Power

One of the challenges we can face in trying to create alignment and Peace between groups is that some of our leaders can become addicted to their own Alpha status.

Too many leaders in too many setting today choose to receive their own neurochemical surges and their own internal group reinforcement by leading their people

to fight other people and to hate other groups. Leaders are too often part of the triggers and the division factors for intergroup conflict.

That problem is not unique to us as a country in any way. Leaders of groups have done divisive things against other groups back to the dawn of history. Leading in those divisive ways has been part of their leader role in many settings and it has often been part of their value as leaders.

In fact, groups of people in many conflicted intergroup settings have benefited directly and functionally from having leaders who are good at conflict context leadership behaviors and who are good at achieving intergroup victories.

We Need Our War Chiefs To Become Our Peace Chiefs

Some of the best leaders for some groups have been their conflict leaders. Our war chiefs are often highly valuable for their groups.

We need to build now on the value that those chiefs embody by having our war chiefs convert their energies to work for Peace.

Wherever and whenever it can be done, we should very intentionally convert the chiefs of war to be the chiefs of Peace. Converted war chiefs can sometimes do extremely effective work in the cause of Peace.

We need our leaders who have led us in times of conflict to rise above those old, conflict focused behaviors now to bring all groups collectively to a higher level of shared victory and to lead us in Peace.

To do that well, our leaders will need us to tell them clearly and explicitly that we now value and desire Peace. We need now to tell our leaders that we want our leaders to help us all win by helping everyone win.

We need to ask our leaders and prospective leaders to commit to those behaviors and we need to ask our leaders to be servant leaders in the interest of those goals. We need to make those collective commitments to those key values as a people — and we need to ask our leaders to lead us in those directions.

We Need To Use The Internet As A Tool For Peace

We also need to have open communication between all of us. To do that well, we clearly need to use the Internet as a major tool for our overall strategy of intergroup Peace. We need to become much better at using the Internet as a tool for Peace.

The Internet has exacerbated many conflicts and the Internet has mobilized anger and division in many settings. We can't change that set of behaviors and realities, but we can decide to also use the Internet as a tool that brings us together in ways that create and support Peace.

The Internet now needs to be a core part of the tool kit for Peace. We need to use the Internet in honest, clear, and trustworthy ways to bring people together and to create both alignment and intergroup trust.

The Internet clearly has a huge impact on our lives. It is already involved in intergroup conflict at multiple levels. People who hate other people use the Internet now in sometimes extremely effective ways as a tool for their hatred. People are recruited to hate groups using Internet hate tools. That will obviously continue and that use of the Internet to do evil and damaging things will expand.

When I first saw the websites and the Internet communications that were focused on intergroup hatred more than a decade ago, the potential for real damage to be done by those Internet sites chilled and horrified me. Some of the early sites were used to promote

racism in our country. They were grim and ugly proof points for the concerns I had about those issues of racist behaviors and racist thought processes in our nation.

Those early hate-based sites, evil as they were, have been eclipsed by an even broader use of the Internet to situationally inflame people in settings across the planet. That particular tool kit for creating intergroup hatred and intergroup division is getting continuously better at achieving their goals.

We can expect that growing numbers of people will use the Internet very effectively, frequently, and extensively as a tool to preach hate and to trigger conflict. The people who use that tool for those purposes are doing it with increasing skill and energy — and they are having a significant impact on people's thoughts, emotions, and behaviors today.

Very significant elements of the information on the Internet today exists to do damage to other people. Lies, falsehoods, inflammations, and defamations all find homes on the web. All of those negative uses of the Internet are a fact of life that we can't avoid or prevent.

That is the negative side of the Internet.

We Need To Use The Internet To Teach Enlightened Values

On the positive side, we need to use the Internet as well as a tool for Peace and it is entirely possible to do exactly that. The Internet, in fact, can be a wonderful asset for creating Peace. The Internet can teach and preach Peace — and the Internet can help to convert people to the interest and support of understanding and Peace.

At this point in time, we really do need people from all groups to be in communication with one another. We need intergroup linkages and intergroup and interpersonal dialogue. We now need to very deliberately make the choice to use the

Internet as a tool for enlightenment, for understanding, for creating interpersonal connections, and for supporting positive intergroup and personal behaviors.

We need to use the Internet to teach people about all of the key and relevant intergroup issues. We need to use the Internet to teach people about the power and impact of instinctive behaviors.

We need to give people an intellectual context for current and future intergroup interaction and we also — at a core and practical level — need to teach facts when facts need to be taught in settings to offset falsehoods, deliberate misinformation, and deceit.

We very much need people everywhere to intellectually understand instinct packages and their impact. People can be freed from some of the most negative influences of our most divisive instinctive behaviors by coming to a realization of how much our purely instinctive reactions are skewing the way we think and behave.

Knowledge is power.

We need extensive information easily available for perpetual learning for people on those issues. We need people to understand how instincts affect what we do and how we think — so we can each make choices that give us control over our instincts instead of having each of us being a tool of our instincts.

We Need Dialogue Between Good And Wise People

We need open dialogue and communication between good and wise people about those issues and we need people from all settings to share their own learning about those key realities and about how to successfully create Peace in our various settings.

We need people to understand at a very basic level how our thoughts, values, and behaviors can be shaped by our very basic instinctive reactions, and we need people to have

the skill to use those behavioral realities and instinctive reactions most effectively in their own lives.

We need to use the Internet to preach and we need to use the Internet to teach the twelve basic values and beliefs that were outlined in the prior chapter of this book. We need the Internet to help people understand the value of each of those beliefs and to reinforce commitment to and effective implementation of those beliefs.

Knowledge Is Power

Knowledge is power. Knowledge can give us great power. It has been proven in multiple settings that we can have power over our instincts when we understand our instincts. It has been proven in multiple settings that we can use both our instincts and our cultures for either good or evil.

It is also true — for equally obvious reasons — that we can also use the Internet, itself, for either good or evil.

Good is better.

If we learn how to embed enlightened behaviors into our cultures and our laws — and if we use our full set of education processes — including the Internet — to teach us all both what we need to do and how we need to do it, then I do believe good can triumph over evil and I also believe the Internet can be a tool to help us all triumph over the people who want us to do evil things.

Triumphing over evil will only be the result we achieve if we very intentionally make it happen. We need both the right intentions and the right strategy to make that outcome real.

The people who use the Internet to divide us, inflame us, and cause us to hate one another and damage one another need to be offset by people who use the Internet to bring us together to support and protect one another.

We need to do that in very clear and intentional ways.

These Books About The Unified Theory Of InterGroup Interactions Are Intended To Support Communications And Expand Collective Learning

A good early step in that learning process for people can be to read both this book and the other three books in this set of books — *The Art of Intergroup Peace*, *Peace In Our Time*, and *Primal Pathways*. Read them in any order. I don't know which sequence is more useful.

If I were to offer a suggestion, I would begin with the *Primal Pathways* book to see what our instinctive triggers are. Then read this book to see what a mess those triggers have made. And then follow up the book about the mess we are in by reading *The Art of Intergroup Peace* book to see how we might turn all of those challenges into Peace.

Peace In Our Time is a semi-autographical book. It explains my own learning process that has caused me to believe in the things I believe about the issues of intergroup understanding.

Reading these books in any order works. The topics are all extremely intertwined.

You might want to use the website that supports these books to offer thoughts and to create linkages with people who are thinking about this array of issues. The goal of the books and the goal of the website is to present and explain a unified theory of intergroup interactions that can give us the tools we need to create intergroup Peace in each of our settings and in our country overall.

You can download the books from the website. Most of the information is free. Hard copies of the books can be ordered from Amazon.

The goal is to make that information available free or at low cost to as many people as possible.

Look also at the Wikipedia information that exists on all of the countries that currently have intergroup conflict.

In those cases, where you personally can add information because of your direct knowledge about the real intergroup issues in any of those situations or about any of the settings, please add your own direct insight about the tribes and the ethnic groups involved in various conflicts and negative intergroup interactions to those Wikipedia pieces.

That input from many people who are actually in those settings about the real intergroup issues and about the actual ethnic groups and tribal groups that are involved in those various settings will help other people who are looking at those issues in each of those countries get a better and clearer sense of who is really involved and who is really fighting in those situations and those settings.

Knowledge is power. Increase people's knowledge through Wikipedia where you know that information and can make those contributions.

We Need Safe Settings For InterGroup Dialogue

In our own country, we clearly need a safe and open dialogue on those issues. We very much need to set up safe settings where we can have collective and community discussions about those problems and those approaches.

The Art of Intergroup Peace book and the *Peace In Our Time* books both outline the need for communities to have settings and formats for intergroup learning as well as

settings and formats for intergroup alliances, intergroup collaboration, mutual intergroup support, and true intergroup synergy.

Read those books to get a sense of how and where this level of information and insight can be turned into Peace in the settings that are directly relevant to your own life.

My hope and belief is that if we can get enough people to read those books, then we will be able to act in more enlightened ways and we will all benefit when that happens.

I have spent many years of my life learning that information and writing those books. My belief is that if we can get enough people to understand those very real issues and to understand that intergroup strategy, then our chances for success in creating intergroup Peace in various settings and for the entire country will go up significantly.

Each setting where we can create Peace is a setting at Peace. Doing this work setting by setting may be the very best way to get it done, and it clearly is worth doing every place that it is done.

This whole journey started for me in an important way on that sunny day in Wales when I learned that the English and the Welsh had significant intergroup issues with one another at a tribal level. That unexpected piece of information has taken me down some unexpected paths of learning for the past couple of decades.

I have found that learning process to be fascinating and it has been almost obsessive in its grip on my own thought focus and my own thought processes for the past couple of decades.

We Need Enlightened, Accountable Instinctivism

As I said earlier, I did not have a clue about how to solve those problems when they first became clear to me back in 1987 as issues. I now know several approaches that do

work in various settings and I now have a strong belief that we can, in fact, make our instincts and our cultures work for us if we each put them under the intentional and ethics-linked steerage of our enlightened intellect.

We need to be both ethical and accountable.

Enlightened, ethical, accountable, instinctivism can give us a package of strategies that we can use to create and protect Peace. After looking at those issues for all of those years, I now believe that we can, in fact, anchor our response strategy on enlightened beliefs — and I believe that approach can give us a very important tool to use that can actually succeed in giving us the future we want and need.

I still very much do want to make those basic tribal issues that are relevant to this situation more clear and more visible to us all. Tribes fight tribes in many settings — and we need to have the tribal nature of all of those conflicts visible to us all.

I also very much believe that we need to make our instinctive behavior packages visible to everyone and clearly understood. We need to understand how tribal issues and instinctive behaviors affect us all… and we need to act accordingly in our communities and in our various intertribal lives.

I also believe — at this stage of the learning process — that we very much need to make our shared commitment to the American Dream and our shared commitment to each other as Americans visible to us all and functionally real.

We need to be people who want Peace, who value Peace, and who are willing to do important things to achieve Peace.

We Need Media And Art To Support The Peace Effect

It is time for the news media to join in that effort. We need clear and open reporting about those issues from reporters who understand those behaviors and who understand the patterns of history and the patterns of instinctive behaviors and the current events that those patterns create.

We also very much need our entertainment media to tell those stories and to teach those insights as well. We need "Art" for Peace — not just the Art of Peace.

We need artists of all kinds who help us see the value and beauty of Peace. We also need artists who help us see the horror of war and the waste and great sadness of not having Peace.

We will be well served in our pathway to Peace with songs and poems and video essays and other creative efforts that show our common humanity and bring us together in ways that only artists can achieve.

The song "This Land Is Your Land" could almost be an anthem for that effort, as could "America the Beautiful."

We need to use our whole tool kit of intellect and beliefs and commitment to make Peace happen, and the people who create art have a lot to contribute to the effort.

It would be a good thing if someone set up various Internet linkages to share the "Artwork of Peace" in the most literal sense.

I really do believe we are on the Cusp of Chaos. I believe that if we don't do several key things right and if we don't do those things right fairly soon, we could easily allow our increased diversity to turn us into just another tribalized nation at war with itself.

Let me end this book with a poem and some final thoughts —

We deserve better.

We need to make better happen.

No one will do that for us, if we don't do it for ourselves.

We are on the Cusp of Chaos,

and

Damage

and

Division

and we will be damaged

If we do this wrong.

We are on the Cusp of Peace.

If we do it right.

Choose

Peace.