

Introduction — Peace In Our Time

Peace In Our Time has had important historic significance as a term and as a public policy goal because it was the anchor for a very public statement made by a British Prime Minister, Neville Chamberlain, who did a deal with Germany just prior to World War II that he claimed would create exactly that outcome for the world he lived in for the foreseeable future.

He was wrong.

He not only did not achieve Peace for his time — he made the situation he was in significantly worse. He failed.

So why use that historically damaged title for this book?

I am using the title for this book because we also are in a setting and in a situation where we once again do need Peace In Our Time.

Chamberlain was right about the goal. He was only wrong about the strategy that could work to achieve that goal.

We do need to create Peace In Our Time.

We are in a world that has a wide range of ethnically divided countries that are currently at war with themselves. At this point in history,

we don't face wars between countries. We face an explosion of wars within countries.

Tribes are fighting tribes in settings across the planet.

Tribal warfare defines Iraq, Chechnya, Nigeria, The Sudan, and major areas of Sri Lanka, India, and the Russian Confederation.

Every multi-tribal African country has tribal groups in a state of conflict with other tribes. Every multi-tribal country in the Middle East has tribal groups in a state of conflict with other tribes.

Every country in Europe has significant numbers of new immigrants who are all from tribal groups that are different from the local European tribes who have lived in those areas for centuries. The old French tribe, the old German tribe, the old Dutch tribes, and the other old European tribes all now have large numbers of new local residents from other ethnic groups who speak a different language, have a different culture, have a different group history and identity, and who are very consistently generating a level of intergroup tension and intergroup conflict relative to the original tribes in each setting.

Religion is also a factor that divides the tribes in many of those settings.

Many of the clearly tribal conflicts that are happening today in those multi-tribal countries are exacerbated by the fact that there are different religions for the people from each tribe. The new immigrants to historically Christian Europe tend to be Muslim — and many of those immigrants who feel a sense of division and discrimination in those countries clearly feel and believe that their religion has been a key reason why they have had problems fitting into their new settings.

The actual functional dividing lines between the warring groups in each setting tend to be very clearly ethnic and tribal, but the labels for the conflicts that have resulted from those tribal divisions tend to have religious overtones that make the actual issues of functional division by tribe less clear.

That alignment of religion with tribe for the tribes in conflict is true in other parts of the world as well.

In the Middle East, the local tribes are all Muslim, but those tribes are divided into three groups with clear and distinct religious alignments for each group. The Middle East has Shiite tribes, Sunni tribes, and Kurdish tribes. Tribes are fighting tribes in every Middle Eastern setting. The bloodshed in all of those settings is entirely and clearly intertribal — but

religion provides each of the conflicted tribes with another reason for the tribes to hate the other tribes.

India and Pakistan have similar histories of tribes fighting tribes with the religion of each tribe determining which tribes fight which tribes. Even Ireland has two tribes in a state of conflict who clearly fight each other as tribes, but use a religious label to describe the reasons for their conflict.

The book, *Cusp of Chaos*, explains those intertribal conflicts that have clear religious overtones in more detail. The book *Primal Pathways* explains the underlying instinctive behaviors that are shaping those intergroup interactions and intergroup behavior patterns in entirely predictable and highly consistent ways in all of those settings.

Primal Pathways explains the instinctive underpinnings of all of those conflicts. We tend to be heavily influenced in our thoughts, emotions, and behaviors by our instincts — and that is extremely true at a very powerful level for our intergroup interactions.

We have very strong instincts to divide the world into us and them and then to act accordingly based on which designation we give to other people in our setting. Those instincts have a major impact on the world we live in.

There are actually more than 200 ethnic conflicts going on in various settings today. People are activating their basic us/them instinct packages in each of those settings. The results of that activation for those instincts is that people feel right at a very primal level protecting their own tribe and turf and people feel right at a very primal level in doing damage to other sets of people who are perceived, in each setting, to be “Them.”

We are all heavily influenced by our instinctive behaviors. The books *Primal Pathways*, *Art of InterGroup Peace*, and *Cusp of Chaos* all describe those instincts in more detail. Our instincts affect the way we think and they tend to guide us in what we do at levels that we often do not appreciate, see, or understand.

Our Cultures Support Our Instincts

Our cultures are a key part of that package.

Our cultures support our instincts in every setting. We have instincts to be hierarchical, so every setting creates its own rules and processes for hierarchies. We have instincts to be territorial, so every setting creates its own rules and processes for territory and turf.

Each culture creates behavioral expectations that help our instincts achieve their goals in every setting.

If we want to steer the impact of our instincts in positive and enlightened ways, we will only be able to do that if we understand the role that our cultures play in guiding our instinctive behaviors and then use our cultures in very intentional ways as tools for that process.

That can be done — but it will only happen if we understand the processes that are involved in creating and changing cultures and then use those processes in our self-interest.

The book *Art of InterGroup Peace* deals with those issues and those strategies very directly.

“Us/Them” Instincts Have A Major Impact On Our Behaviors

The instincts that are creating the most significant impact on our world today are the instincts we have to divide the world into Us and Them and to treat people very differently depending on whether we perceive people to be an Us or a Them.

We are supportive of Us. We tend to trust Us and we tend to find comfort in being surrounded by Us. We distrust Them — and we feel stress and even anxiety whenever we are surrounded by Them.

In each Us/Them setting, we apply very different standards to our treatments of Us and Them. We are protective and forgiving for our Us —

and we tend to be antagonistic, territorial, and aggressive toward anyone we perceive to be “Them.”

Those same patterns trigger how we think and how we feel in all of the various intergroup settings where there is a sense of Us and Them.

In Our Country, We Have Damaged “Them”

In our own country, those sets of instinctive thoughts and behaviors have shaped our history. We have displaced the original inhabitants of the country — moving “Them” into reservations that are a pale shadow of the former turf that was originally occupied by each of those original Native American tribes.

The White majority group in this country has acted in a number of obviously and clearly instinct-aligned ways relative to themselves and to other groups of Americans. The White majority group has been an “us” to itself and has treated people from all other groups as “Them.”

It is not a good thing to be perceived as “Them” by anyone who has functional power as an “Us.”

This country has enslaved people that the White majority group in this country perceived to be “Them.” That White majority group proceeded to

discriminate very intentionally for a very long period of time against those same people once slavery was ended.

The White American majority group that has run our country for hundreds of years has actually discriminated directly at multiple levels against every set of people perceived to be a “Them.”

African Americans, Hispanic Americans, Asian Americans, and Native Americans all have faced legal, economic and functional discrimination and negative consequences at multiple levels that all stem from being perceived by the White American majority group to be Them.

Our History Has Gone Down Two Very Different Tracks

We have a history that has gone down two very different tracks.

We have had one track of history that has been a combination of enlightened behaviors and positive ideological beliefs that have been a model of freedom and opportunity for the world. We made democracy, freedom of religion, and basic principles of equality for some of our people a high point of enlightened behaviors as a nation.

At the same time, we have acted in extremely unenlightened ways. The people who ran this country as a majority group “us” for centuries made

it very difficult for some subsets of the people of this country to succeed and made it hard for some groups even to survive.

We clearly have a history where the White majority group has run the country in ways that have exhibited both “Us” behaviors and “Them” behaviors in the clear and obvious manifestations that can be created by each set of instincts.

Even though the White American majority group clearly anchored at a very important level by one of the most enlightened belief systems in the world relative to the issues of democratic self-governance, individual freedom, and full interpersonal legal equality, the group that created all of those positive and enlightened benefits only extended those very enlightened and positive benefits fully to other White Americans.

Full Benefits Were Extended Only To White Males

To be most accurate, those full benefits of equality, opportunity, and full inclusion were actually only extended to White males. Women were also discriminated against at multiple levels in this country for a very long time. In a pioneering democratic context that prided itself on extending equal voting rights to every citizen, women were not given full citizenship and

women were not allowed to even vote at all for most of our history as a nation.

This book — and its three sister books — all explain why that discrimination against both minority Americans and women has happened in this country. It also explains what the status for that discrimination against both minority groups and women is today.

We have made progress in a number of key areas — and there are a number of key areas where major progress remains to be made. Those books explain both what we have done well and what we need to do well now to succeed and prosper as a people and a country in all of our settings.

There Are Four Books In The Trilogy

This book is the fourth book in my Intergroup Trilogy. I actually also had four books in my health care reform trilogy, so this is not the first time that I have added a fourth book to what I thought was a complete set.

The anchor book for the Intergroup trilogy is *Primal Pathways* — a book on our basic instinctive behavior. That book explains some of the key instinctive underpinnings that shape our thoughts, beliefs, emotions, and behaviors. It discusses how our instincts affect us now and explains how we

should use our instincts to shape and guide our future thoughts, behaviors, and beliefs.

The trilogy also includes *Cusp of Chaos* — a book about how messed up and troubled major parts of the world are today. *Cusp of Chaos* explains why there are so many intergroup problems in the world today and explains and describes many of the areas where problems exist.

That book argues that we could find ourselves in an ugly and damaging future — ugly and dysfunctional intergroup chaos — if we don't do enlightened things in very intentional ways now to steer us down another, better path toward intergroup synergy, harmony, and Peace.

The other key book in the set is *The Art of InterGroup Peace*. *The Art of Intergroup Peace* outlines specific steps we can and should take now to create and protect intergroup Peace in America. It is intended to be a useful guidebook for building Peace in various settings and in creating a culture of Peace for us as a nation.

That book also offers some thoughts about what some of the other nations in the world who are currently at war with themselves might do to create a future of prosperity and Peace.

This particular book describes my own journey of learning relative to this set of issues. *Peace in Our Time* explains when and how I have reached the intergroup beliefs that I now hold and describes my own learning process and personal experiences relative to those basic intergroup issues.

It describes a number of things that I have done in my various work settings and in various public and community settings to test and validate the key points about intergroup interactions that I have included as observations and recommendations in all of the books in this set.

I have been studying those sets of intergroup issues very explicitly and directly for nearly three decades. I have done that study from the perspective of a very useful set of jobs that have allowed me to learn about those issues very directly in a real and functional operational context.

I have been the CEO for several fairly large health care organizations over the past three-dozen years — serving for the last 29 years in the CEO role for multi-billion dollar organizations that have employed tens of thousands of people and provided care to millions of people.

Diversity Led To Top Performance

My most recent health care job — serving as Chair and CEO for Kaiser Permanente — involved an organization with more than \$50 billion

in annual revenue, nearly 600 care sites, roughly 10 million patients, and nearly 200,000 staff members and employees.

Diversity was a major asset and attribute for that effort and team. On the day I retired, Kaiser Permanente was 59 percent minority in its overall employee count. In a world where multi-billion dollar organizations tend to have overwhelmingly male and extremely White Boards of Directors, the Kaiser Permanente Board of Directors was only 40 percent White male.

I had three group presidents who ran the regions for that organization. One was African American, one was Chinese American, and one was a White woman.

For our eight direct regional presidents, only two were White males and four were women.

My CFO, controller, and senior head of communications were all women. We were a highly diverse organization — and that diversity had no glass ceiling of any kind.

That organization was very diverse and it was very high performance.

The Most Diverse Organization Had The Highest Performance

That highly diverse organization was given the highest service and quality ratings in America by Medicare. It was also rated number one by

both JD Powers and Consumer Reports. Consumer Reports called us a “Most Trusted Brand.” You can pull up those references and those ratings by going to their websites.

You can look at the book, *KP Inside*, to see dozens of other first place recognitions and performance awards that were earned by that highly diverse organization.

I mention all of that here to make the point that my own learning process relative to those issues of functional intergroup interactions in diverse situations and settings has not been an isolated, purely observational, primarily theoretical, or functionally academic journey. I did do extensive reading and secondary research into each of those areas, but I also did very real work at a very operational level in very diverse settings — and I helped make diversity into a major asset and strength for those settings.

My experience base and set of learning opportunities has extended beyond just the organizations that directly employed me.

As part of my learning process and work reality, I have served on trade associations, task forces, commissions, panels, and various reform coalitions that have all helped teach me a variety of ways that we can help people work together in a common cause to achieve common goals.

I have chaired half a dozen of those organizations. Some of those organizations were overseas. My experience base has not been limited to our country. I have also helped start health plans in half a dozen other countries and I have worked with plans and care systems in nearly thirty countries. My work in Uganda can be read about in the book, *Health Care Co-Ops in Uganda*.

I chaired the International Federation of Health Plans for nearly a decade. I also chaired the Health Governors for the World Economic Forum in Switzerland, and I chaired or co-chaired several of their committees.

Overall, I have been blessed with some extremely useful learning opportunities. I have tried to take full advantage of those opportunities as part of the journey of understanding that I have been on for the past couple of decades about this entire array of intergroup interactions and related instinctive intergroup behaviors.

I have learned, in all of those settings, a number of ways, techniques, and approaches that we can use in various settings to get people to be aligned, to work together, and to mutually benefit from the process of being together. I have worked on tools, strategies, and approaches aimed at bringing people in each setting into effective and functional intergroup

Peace, and I have found that entire learning process that I derived from those work settings to be a gold mine for the writing of these books.

I Believe We Can Achieve Peace In Our Time

I now believe, as a consequence of that entire learning process, that we can, in fact, achieve Peace in our time, in all of the settings that make up America. I also believe that we can achieve Peace in our time as a nation and as a people who are aligned and united by our core beliefs.

I believe we can embark on a journey of healing and trust in our own country at this point in our history. I believe we can support our children in their hours of need — and that we can create a country where the learning gaps that damage so many of our people today can disappear and even be forgotten.

The book *Three Key Years* explains exactly how we can make that particular goal of making learning gaps for our children disappear happen. Please read that book if you care about the future of children in America.

We do need to achieve Peace In Our Time. My belief — after all of the learning and experimentation that I have done — is that we can actually achieve that goal.

I also believe that if we do not very intentionally do what we need to do to achieve that goal, we truly are on the cusp of chaos and I believe that things will get much worse for us all instead of better.

We need to make some right choices and we need to make them now. I have been on a journey to figure out what those choices are and to figure out how to make them successfully for almost two decades.

This book explains what I now believe about how that can and should be done. It also outlines the personal learning journey and set of experiences that have brought me to this set of values and to these beliefs.

It is time, I believe, for us all to help make Peace happen.

It's up to us.

If we don't make Peace happen, no one will.