Sustainable Peace and Development

Allen R. Dyer, MD, PhD
Psychiatry and Behavioral Sciences
The George Washington University
adyer@gwu.edu
http://allendyer.wordpress.com
http://willowcliff.wordpress.com

Dr. Baiju Gandhi
Dr. Veronica Slootsky
Dr. Michael Morse
Dr. Vanessa Torres-Lenza
Sometimes things get so bad...

...It takes a psychiatrist to sort them out

Ibrahim al Jaffrey, Prime Minister of Iraq 2005-06
What do psychiatrists know that might make a difference?

• Dr. Gandhi –
  Track Two Diplomacy
• Dr. Slootsky –
  Abraham’s Funeral
• Dr. Torres-Lenza –
  Cultural Formulation Interview
• Dr. Michael Morse –
  – Palestine Medical Education Initiative (PMED)
Track Two Diplomacy

• "non-governmental, informal and unofficial contacts and activities between private citizens or groups of individuals, sometimes called 'non-state actors’

• Track Two has as its object the reduction or resolution of conflict, within a country or between countries, by lowering the anger or tension or fear that exist, through improved communication and a better understanding of each other's point of view”.

"Foreign Policy According to Freud", in Foreign Policy (Davidson & Montville, 1981).
Track two diplomacy

- is unofficial, non-structured interaction.
- It is always open minded, often altruistic, and ... strategically optimistic, based on best case analysis.
- Its underlying assumption is that actual or potential conflict can be resolved or eased by appealing to common human capabilities to respond to good will and reasonableness.
- Scientific and cultural exchanges are examples of track two diplomacy.

(The problem most political liberals fail to recognize is that reasonable and altruistic interaction with foreign countries cannot be an alternative to traditional track one diplomacy, with its official posturing and its underlying threat of the use of force.)
Track Two Diplomacy

Montville maintains that there are two basic processes in track two diplomacy.

1. The first consists of facilitated *workshops* that bring members of conflicting groups together to develop *personal relationships*, understand the conflict from the perspective of others, and develop joint strategies for solving the conflict.

2. The second process involves working to shift public opinion: "Here the task is a psychological one which consists of reducing the sense of victimhood of the parties and re-humanizing the image of the adversary". *(Davidson & Montville, 1981)*
3) The third process is cooperative economic development. Although it may not seem essential to conflict resolution, it is meaningful in the sense that it provides incentives, institutional support, and continuity to the political and psychological processes.

Montville 1991 *The Psychodynamics of International Relations.*
he understood the idea .. that we have a new Iraqi society which seeks to develop and grow .. and help each other .. and we see the role of youth in the estimated change for the better .. Thank you very much.
War is often cast as a moral struggle between two opposing sides, US v. Them, Good v. Evil. In the words of Car von Clausewitz—the famous Prussian general and student of warfare, who gave us perhaps the most accepted definition of war as “the extension of policy by other means:—”military action is never directed against material force alone: it is always aimed simultaneously at the moral forces which give it life, and the two cannot be separated.”
Palestine Medical Education Initiative
pmedonline.org

Dr. Michael Morse and Team at JUST
“Our thesis is that the partnerships that are formed in this work--across ethnic, religious, and national divides--not only enable the implementation of programs that improve health; these collegial relationships also are a microcosm of the world that we want to see.”
What Can Physicians Do?

War has risk factors,

• factors that can be: prevented from developing (primordial prevention)
• and modified (primary prevention);
• Once war has broken out: its course can be modified (secondary prevention)
• and its damage can be addressed through healing and rehabilitation (tertiary prevention).

Health is a bridge to peace
Abraham’s Funeral

Abraham is considered the father of three faiths: Judaism, Islam, and Christianity

After the birth of Isaac to Sarah, Abraham is banished Hagar, the mother of Ishmael. This was done at the insistence of Sarah. Jews trace their lineage to Abraham through Isaac. Muslims trace their lineage to Abraham through Ishmael.
Abraham’s Funeral

Throughout the lifetime of Sarah, reconciliation was impossible.

Jews believe that after her lifetime, however, that Abraham sought out Hagar and brought her back, and that she returned, in honor, as Abraham’s wife. That is why, at Abraham’s funeral, Isaac and Ishmael were both present.

They buried their father together. The divided family was reunited.
Psychiatrists’ role?

- Both cultures respect the voices of physicians and have a long tradition of spiritual leaders well-versed in medicine.

- Psychiatrists are uniquely suited to addressing the drives and motivations of individuals, which often have spiritual components.

- Psychiatrists often help resolve conflict and introduce dialogue between individual persons.

- Fostering individual relationships may be a good approach to combatting the “us vs. them” mentality of chronic religious conflict.
Family Therapy? Proceed with Caution.

-One may conceptualize our role as “family therapists,” but with caution.

-Outsiders cannot fully understand the unique culture and history of any given family.

-Imposing a directive, Western model on a different culture can lead to failure, which leads to greater mistrust of both the family member and the therapist.

-Fostering, not directing dialogue is key. Hebrew and Arabic are more similar to each other than either language is to English.
Cultural Competence in Disaster response
Vanessa Torres-Llenza, MD

Culture refers to systems of knowledge, concepts, rules, and practices that are learned and transmitted across generations.

Culture includes language, religion and spirituality, family structures, life-cycle stages, ceremonial rituals, and customs, as well as moral and legal systems.
Burundi, East Africa
Fulbright Specialist Project #6759
Host: University of Ngozi

Discipline Requested: Peace & Conflict Resolution

- The specialist (Dr. Dyer) will draw on his own experiences as a physician/psychiatrist, ethicist, and medical educator to collaborate with Professor Timpson and Dr. Selden in a multi-disciplinary prospective of understanding the psychology of peace, peace building, and conflict mitigation, drawing on some of his experiences in international civil society development, working in Iraq, Jordan, Palestine, Gujarat (in response to the ethnic conflict in 2002) and closer to Burundi, examples drawn from the responses in Rwanda and South Africa.
Three questions

**Criminal justice**

What laws have been broken?
Who did it?
What do they deserve?

**Restorative justice**

Who has been hurt?
What are their needs?
Whose obligations are these?
"We had a lot of trouble with western mental health workers who came here immediately after the genocide and we had to ask some of them to leave.

They came and their practice did not involve being outside in the sun where you begin to feel better. There was no music or drumming to get your blood flowing again. There was no sense that everyone had taken the day off so that the entire community could come together to try to lift you up and bring you back to joy. There was no acknowledgement of the depression as something invasive and external that could actually be cast out again.

Instead they would take people one at a time into these dingy little rooms and have them sit around for an hour or so and talk about bad things that had happened to them. We had to ask them to leave."

~A Rwandan talking to a western writer, Andrew Solomon, about his experience with western mental health and depression.
Les Enfants de Dieu,
Kigali, Rwanda
United States foreign policy: Smart Power

• Defense
• Diplomacy
• Development
Steps to reconciliation: Telling the story

- Preparation of victim(s)
- Preparation of offender(s)
- The “circle” or “conference” or “meeting”