

# Sustainable Peace and Development

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*SANITY and  
SURVIVAL in the  
NUCLEAR AGE*

Psychological Aspects of  
War and Peace

*JEROME D. FRANK*  
Ph.D., M.D.

Reissue of a classic work, originally published as  
*SANITY and SURVIVAL*, with a new introduction

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MUSS KRIEG SEIN?

Psychologische Aspekte von  
Krieg und Frieden

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JEROME D. FRANK

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-Nur wenn wir unser Verhalten verstehen, haben wir die Hoffnung, es  
so zu lenken, daß der Fortbestand der Menschheit gewährleistet wird.  
Professor Jerome D. Frank hat dieses Buch geschrieben, um zur Entwick-  
lung eines solchen Verständnisses beizutragen. • Aus dem Vorwort von

SENATOR J. WILLIAM FULBRIGHT

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VDB

VERLAG DARMSTÄDTER BLÄTTER

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)

# Track Two Diplomacy

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.*





Allen Dyer shared Mohammed Falah's photo.

1 hr



I want everyone to see this. A view of Iraq that doesn't make the news we usually see. This is a group of medical students delivering food and blankets to displaced persons. Very sophisticated, very humanitarian, very progressive. "We are the change" This is the new face of Iraq. This is the hope we have been hoping for.



Mohammed Falah was with Fdel F. Alameidy and 3 others.

20 Feb at 23:28



شيء يفرح القلب .. عن دم تری  
شخصاً قضيت معه فتره لا تزيدي  
عن الیومین من خلال المؤتمر الطبي  
الذي اقامته كليه الطب في 15 / 2 /  
2015 .... تراہ یقدر ویفہم الفکرہ  
التي نسعى لها وهي مجتمع عراقي  
جديد يسعى للتطور والنمو ..  
ويساعد بعضه بعضاً .. ونراہ یقدر  
دور الشباب في التغییر نحو  
الافضل .. وليس كل ما یقال عن  
العراق في الاخبار صحیح ..  
فشكراً جزیلاً له ..

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

*eight*  
chapter eight

Global Disasters, War, Conflict,  
and Complex Emergencies:  
Caring for Special Populations


*Allen R. Dyer, MD, PhD, and Subhasis Bhadra, MSW, PhD*

21<sup>st</sup> Century Global  
Mental Health  
Eliot Sorel, ed. 2013

War is often cast as a moral struggle between two opposing sides, US v. Them, Good v. Evil. In the words of Carl 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.”

# RELIGION THAT HEALS, RELIGION THAT HARMS

A GUIDE FOR CLINICAL PRACTICE



**James L. Griffith**

# Palestine Medical Education Initiative

[pmedonline.org](http://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 traditions 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.

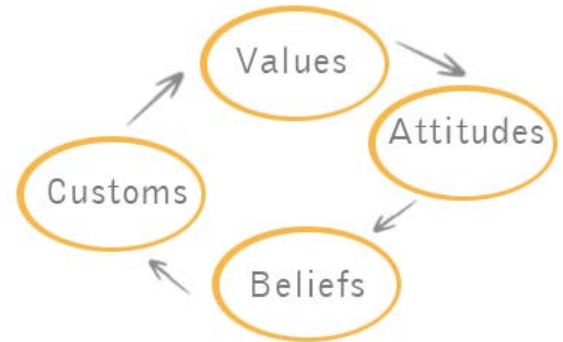
- One may conceptualize our role as “family therapists,” but with caution
- Outsiders cannot fully understand the unique culture and history of any given family
- Imposing a directive, Western model on a different culture can lead to failure, which leads to greater mistrust of both the family member 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

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## **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



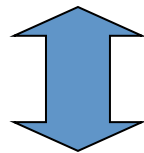
# United States foreign policy: Smart Power

- Defense
- Diplomacy
- Development



# Steps to reconciliation: Telling the story

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



Criminal justice  
Juvenile justice



Psychotherapy



Political  
process