

Tolerance and Reconciliation: An Evidence-Based Approach

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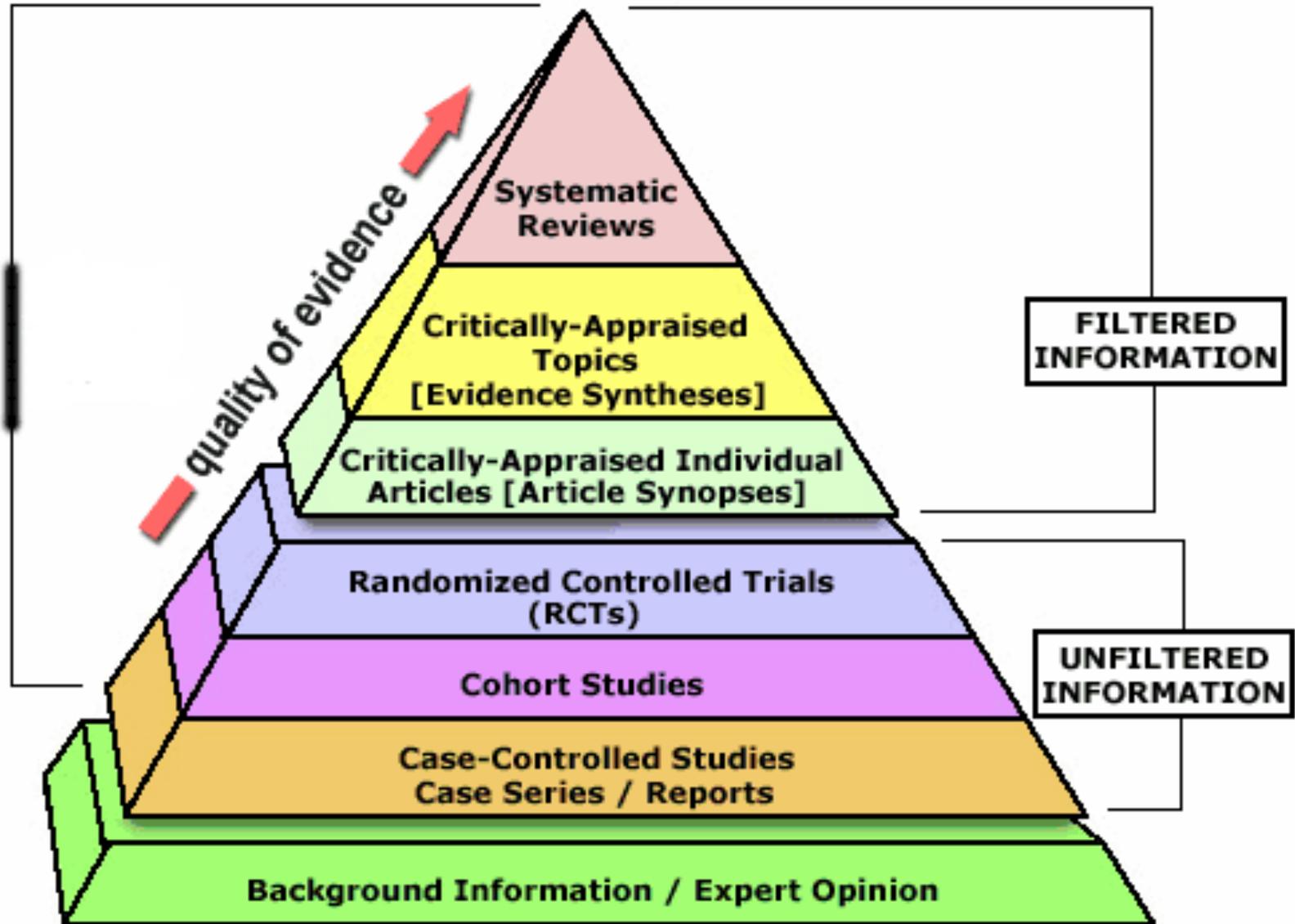
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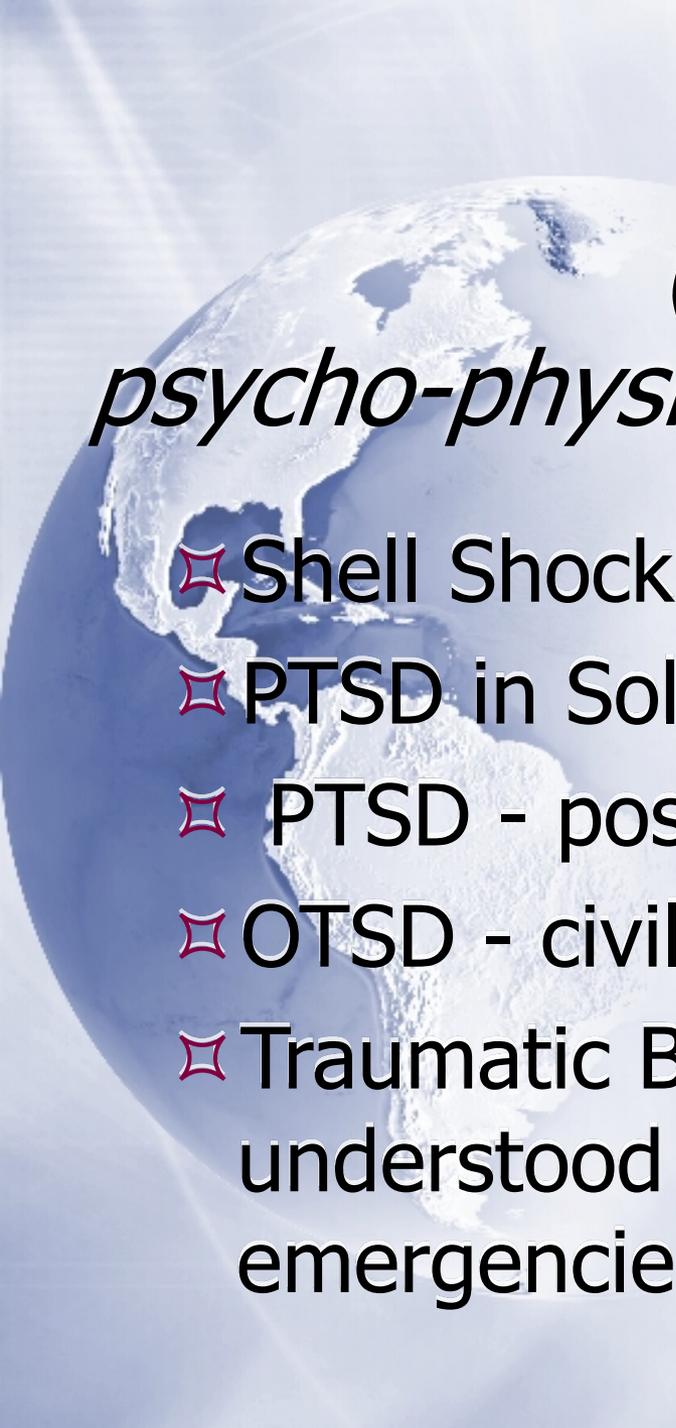
Quality of Evidence





*Let's Talk About the Elephant in
the Sitting Room:
The War in Iraq as a Mental
Health Issue*

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Royal College of Psychiatrists
Iraq Mental Health Committee
Leicester, UK
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3 Domains of Trauma (child - civilian - soldier) psycho-physiological causes and effects

- ✧ Shell Shock in soldiers WWI WWII
- ✧ PTSD in Soldiers - Post Vietnam
- ✧ PTSD - post childhood trauma
- ✧ OTSD - civilians in war/conflict zones
- ✧ Traumatic Brain Injury - better understood in 21st century complex emergencies

PTSD

versus. OTSD

- ✧ A: Stressor
(experienced or witness
-- fear, helplessness, or
horror)
- ✧ B: Intrusive recollection
- ✧ C: Avoidant / numbing
- ✧ D: Hyper-arousal
- ✧ E: Duration
- ✧ F: Functional
significance (social,
occupational)

- ✧ Stress endures in time
- ✧ Psychological symptoms
plus
- ✧ Physiological correlates
- ✧ Changes in vital signs:
temp, BP, heart rate,
respiratory rate, pain
- ✧ Endocrine / metabolic
changes
- ✧ Difficulty regulating the
internal milieu



"Complex Emergencies"

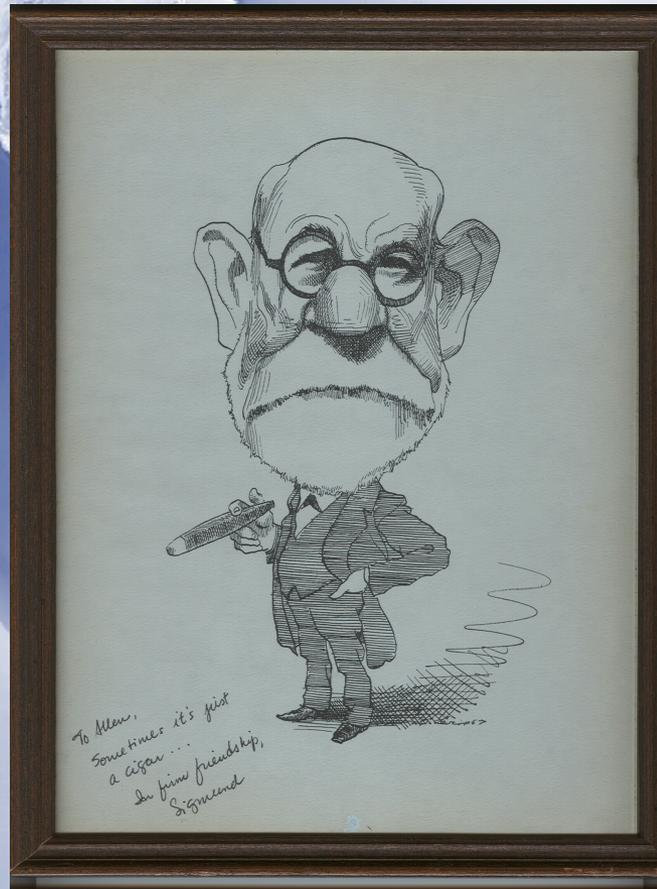
- ✧ UN coined term in 1980s
- ✧ Emphasizes multi-casualty
- ✧ De-emphasizes political dimensions
- ✧ UNICEF: lives and well-being of children are at such risk that extraordinary action is urgently required.
- ✧ Natural disasters, epidemics, conflict-related emergencies

Complex Emergencies: Tsunami, Earthquake, War



The Psychiatrist's Lens

"Those who fail to learn the lessons of history are destined to repeat them."



George Santayana:

The Life of Reason, 1905

Sigmund Freud:

Remembering, Repeating, and Working Through, 1914

tol-er-ance

❖ noun **1** the ability or willingness to tolerate something, in particular the existence of opinions or behavior that one does not necessarily agree with : *the tolerance of corruption* | *an advocate of religious tolerance*. **2** the capacity to endure continued subjection to something without adverse reaction : *the desert camel shows the greatest tolerance to dehydration*

❖ - diminution in the body's response to a drug after continued use

❖ .ORIGIN Middle English (the ability to bear pain and hardship):



Overcoming Intolerance

- ✧ South Africa - Truth and Reconciliation
- ✧ Rwanda - Unity and Reconciliation
- ✧ Greensboro, North Carolina, Massacre Truth and Reconciliation
- ✧ Canada - injustice to indigenous school children
- ✧ Iraq - Accountability and Justice Act (2008)



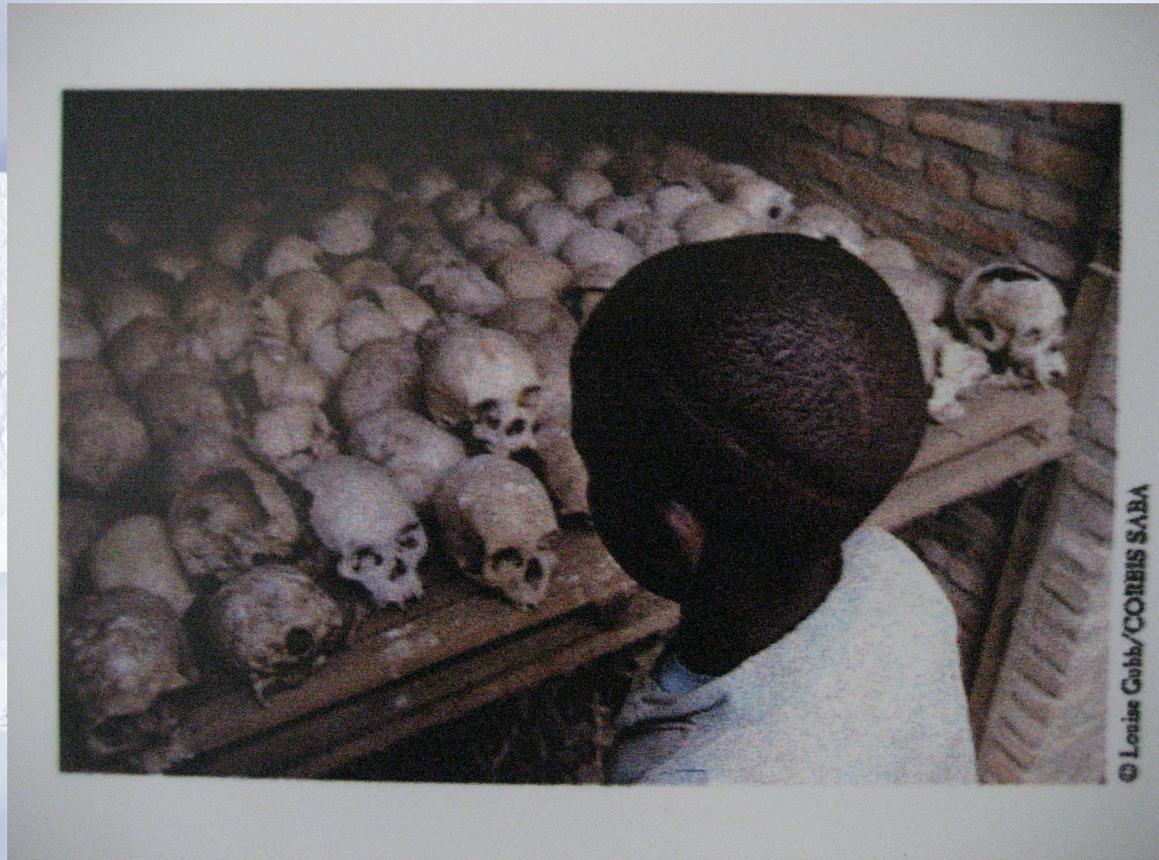


South Africa

- ✧ 1948 - Nationalist party gains control Apartheid becomes official South Africa policy
- ✧ 1993 - agreement on Government of National Unity
- ✧ 1994 - 1st Democratic election elects Nelson Mandela president
- ✧ 1995 - Truth and Reconciliation Commission - reparation of victims of apartheid

Rwanda

✧ 1994 Genocide -
1.5 million people / 100 days



Millennium Village Project

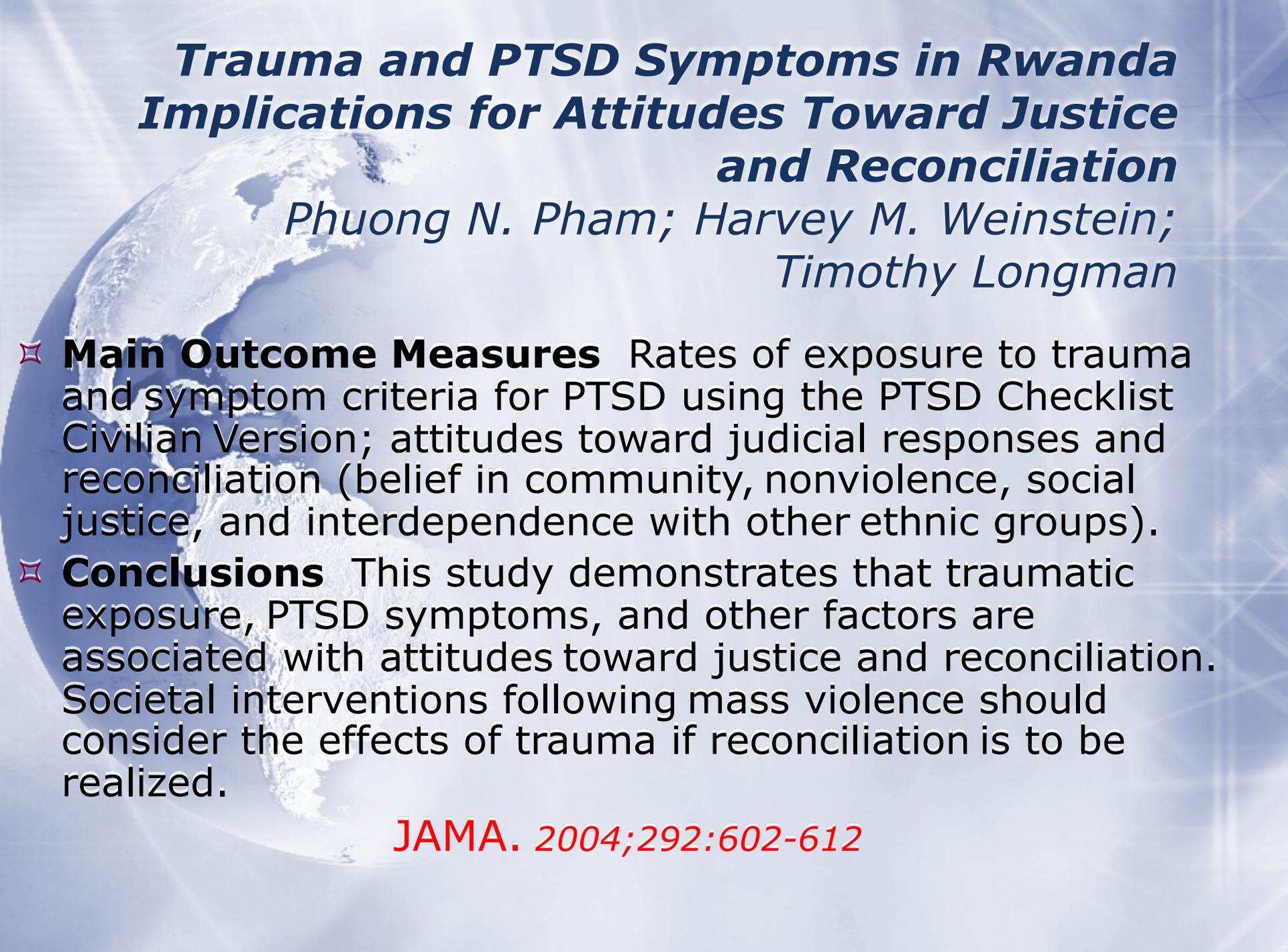
- ✧ Gacaca “courts” - 100 people on a lawn
- ✧ Adjunct to judicial system
- ✧ Integrity = “those who hate evil”



But . . .

- ✧ Increased depression
- ✧ Increased PTSD
- ✧ Gusimbura (remember the dead) taboo
- ✧ Continuing violence in DRC (Congo)



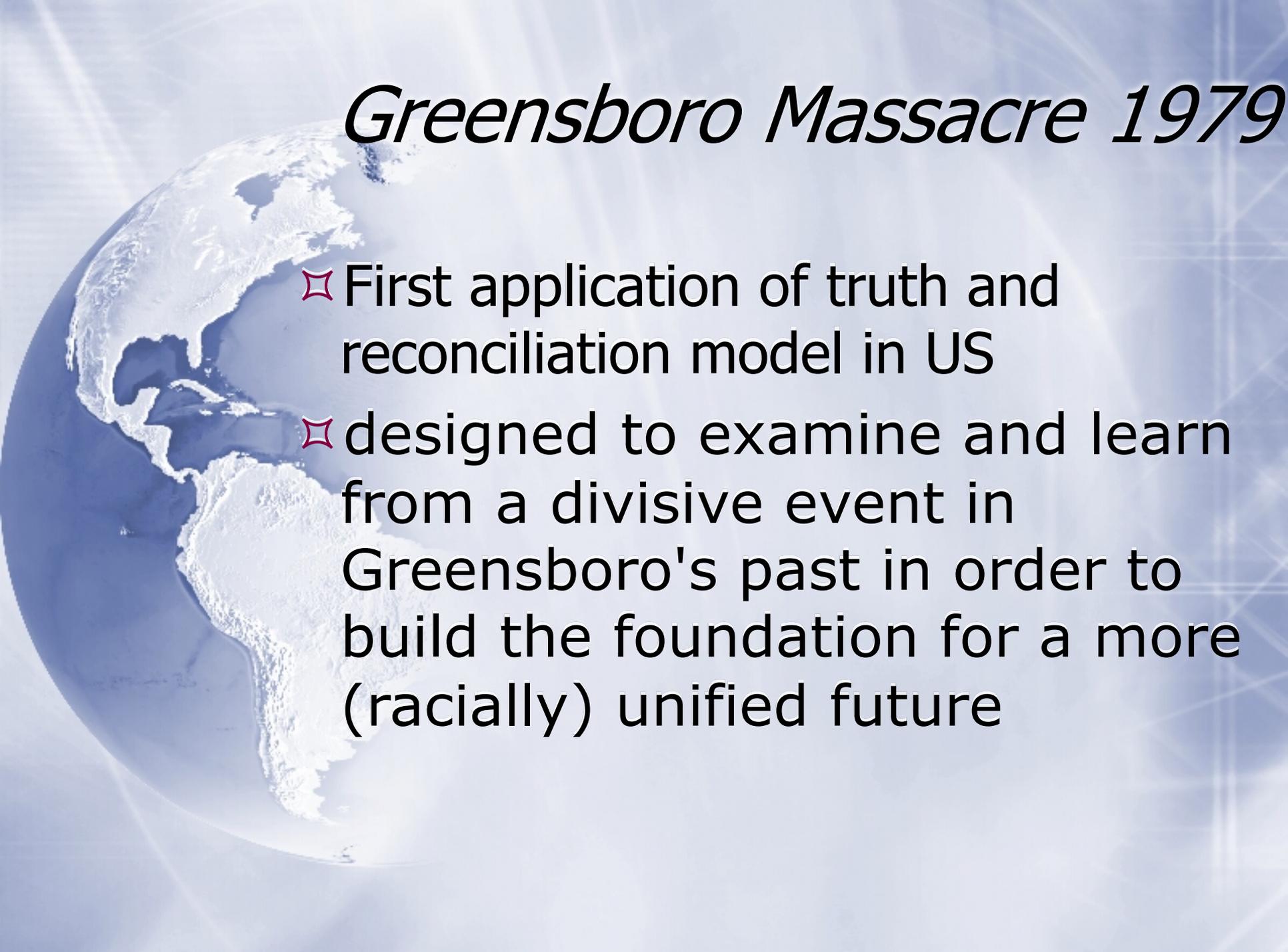


Trauma and PTSD Symptoms in Rwanda Implications for Attitudes Toward Justice and Reconciliation

*Phuong N. Pham; Harvey M. Weinstein;
Timothy Longman*

- ✧ **Main Outcome Measures** Rates of exposure to trauma and symptom criteria for PTSD using the PTSD Checklist Civilian Version; attitudes toward judicial responses and reconciliation (belief in community, nonviolence, social justice, and interdependence with other ethnic groups).
- ✧ **Conclusions** This study demonstrates that traumatic exposure, PTSD symptoms, and other factors are associated with attitudes toward justice and reconciliation. Societal interventions following mass violence should consider the effects of trauma if reconciliation is to be realized.

JAMA. 2004;292:602-612

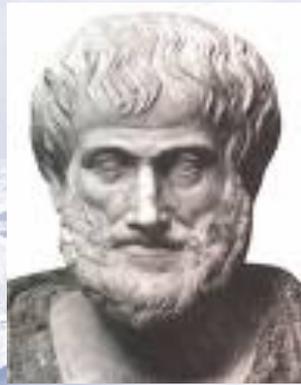


Greensboro Massacre 1979

- ✧ First application of truth and reconciliation model in US
- ✧ designed to examine and learn from a divisive event in Greensboro's past in order to build the foundation for a more (racially) unified future

Greensboro Commission

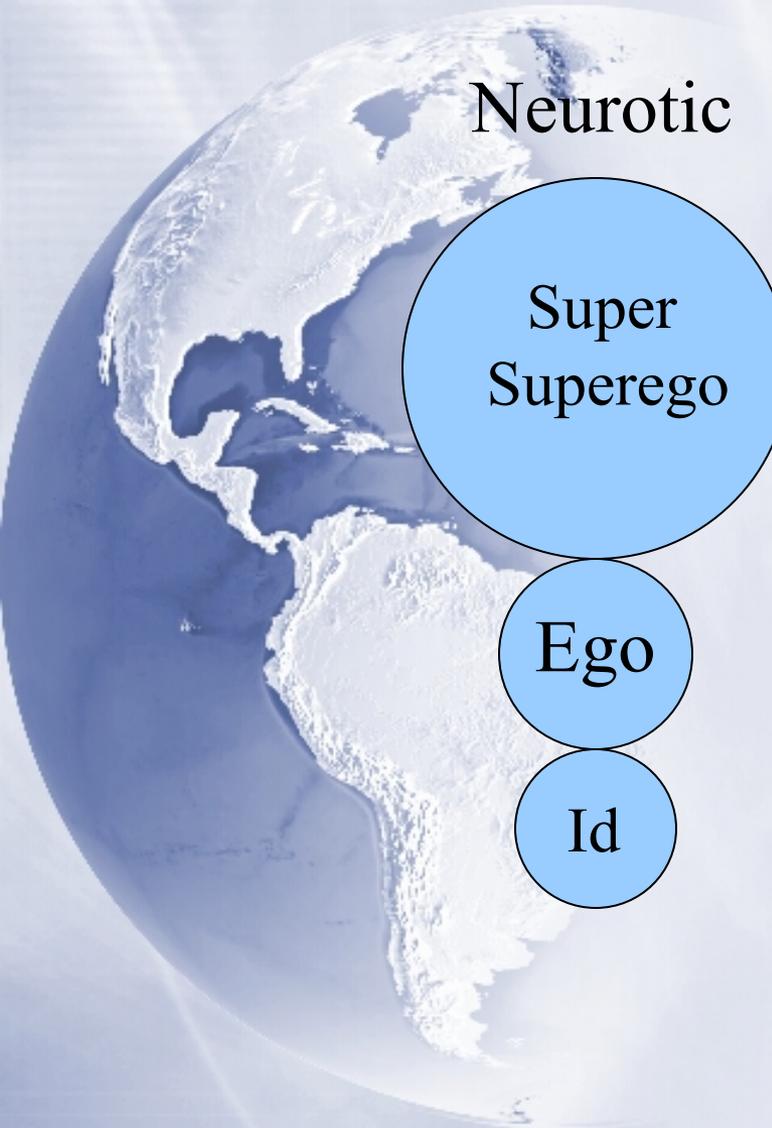
- ✧ The rhetoric used by the Communist Workers Party was constitutionally protected speech.
- ✧ The CWP embraced inflammatory language and identified with violent symbols. “Death to the Klan” was an unfortunate slogan for the parade.
- ✧ Although most have expressed regret for this language, survivors have argued that such language was common at the time and was intended to threaten an institution and ideology, rather than individuals, but such nuance was likely lost on Klan members.



Aristotle's Ethics

Self-indulgent man - shows no remorse
Cannot be cured

Incontinent man - knows the difference between right and wrong, but can't help himself



Neurotic

Super
Superego

Ego

Id

Sociopath

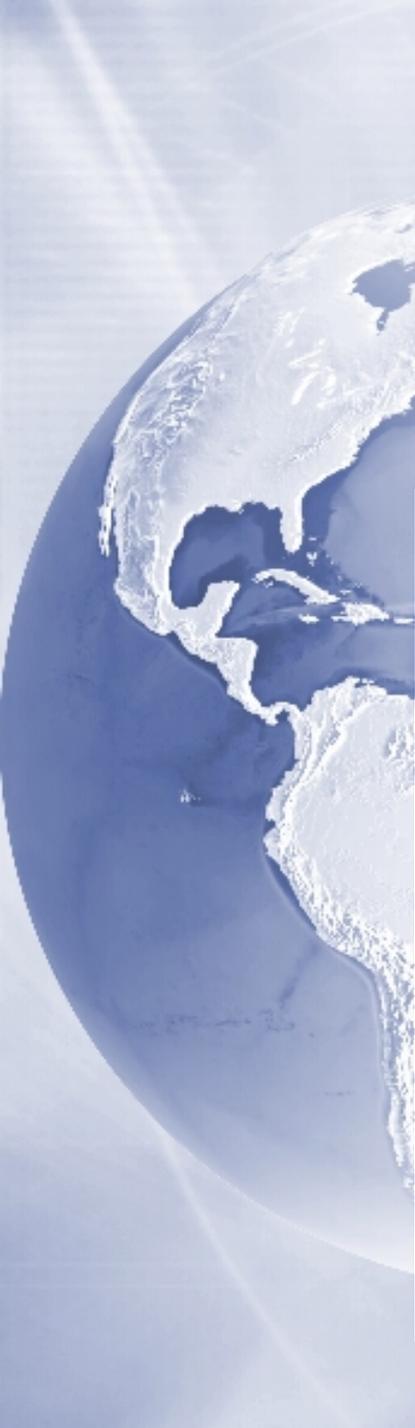
S.E.

Ego

Grandiose
Self

Restorative Justice v. Retribution

Criminal justice	Restorative justice
Crime is a violation of the law and the state	Crime is a violation of people and relationships
Violations create guilt	Violations create obligations
Justice requires the state to establish blame and impose punishment	Victims, offenders, and community work to put things right
Offenders get what they deserve	Focus on victim needs and offender responsibility



Three questions

Criminal justice	Restorative justice
What laws have been broken?	Who has been hurt?
Who did it?	What are their needs?
What do they deserve?	Whose obligations are these?





Forgiveness?

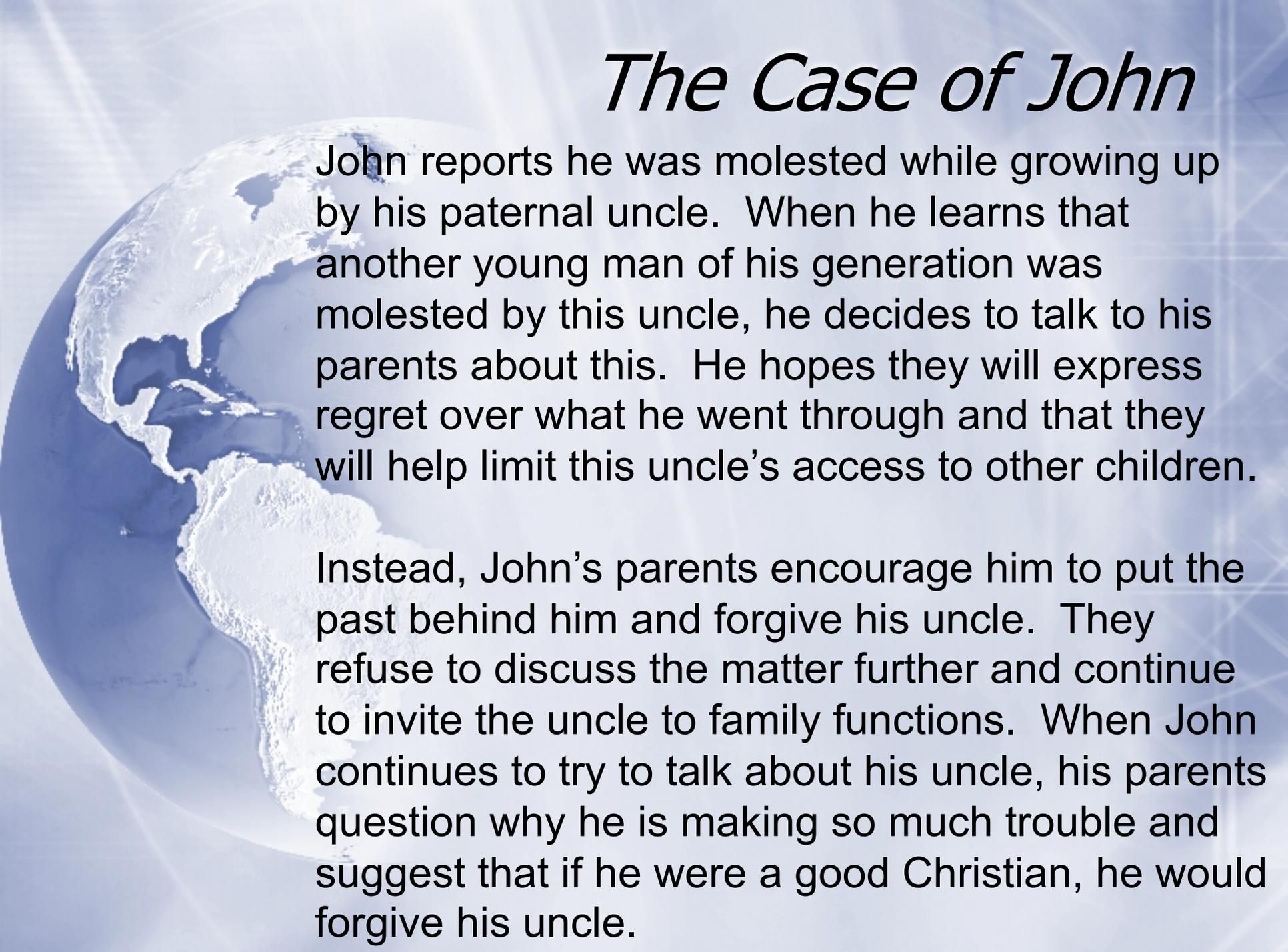
Forgiveness means to stop feeling angry or resentful for an offense

One cannot forget without remembering or acknowledging

Forgiveness involves a sense of felt unity with one who has hurt us.

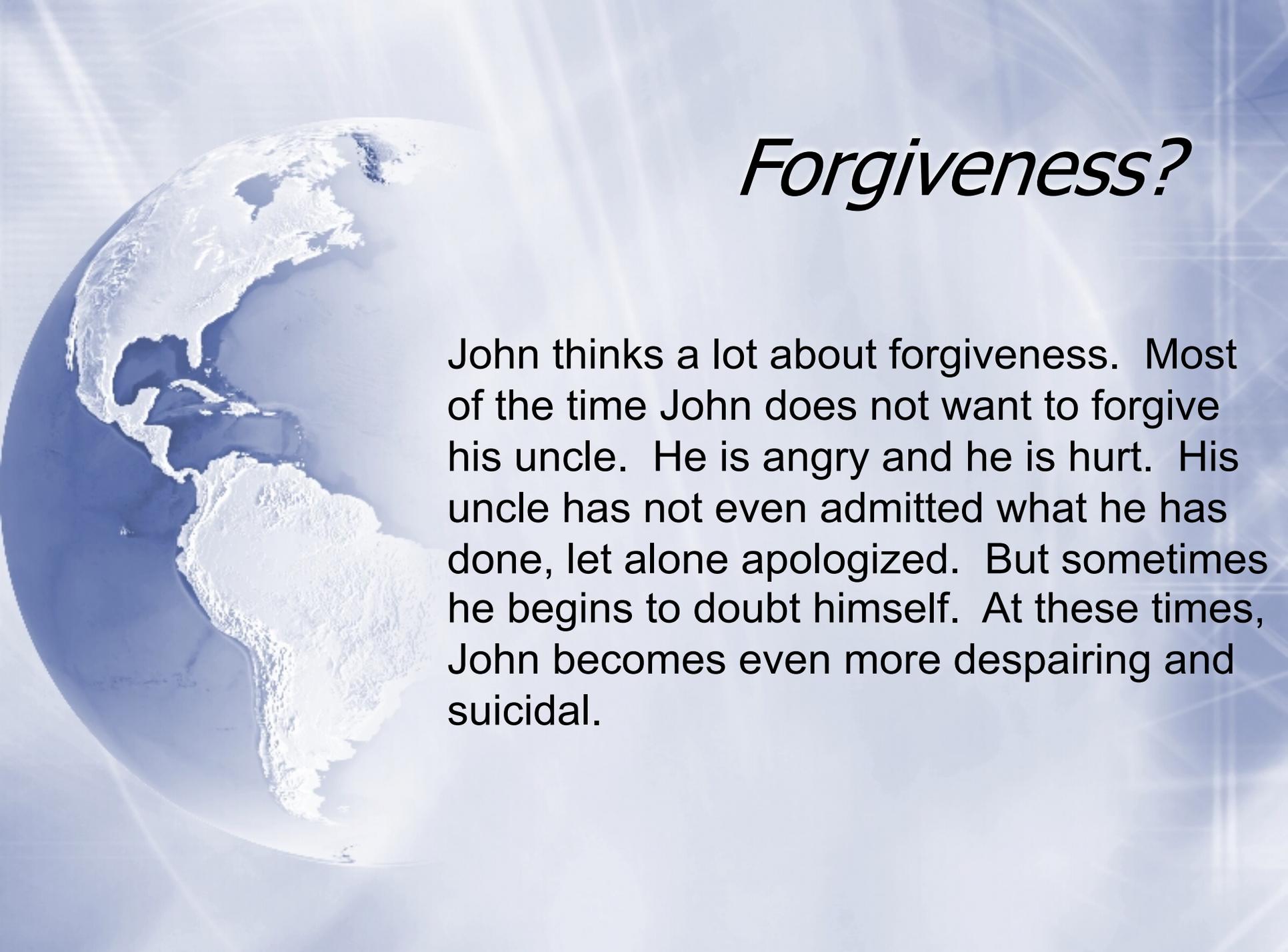
The Other needs to be recognized as a different person before there can be a healthy sense of unity.

The Case of John



John reports he was molested while growing up by his paternal uncle. When he learns that another young man of his generation was molested by this uncle, he decides to talk to his parents about this. He hopes they will express regret over what he went through and that they will help limit this uncle's access to other children.

Instead, John's parents encourage him to put the past behind him and forgive his uncle. They refuse to discuss the matter further and continue to invite the uncle to family functions. When John continues to try to talk about his uncle, his parents question why he is making so much trouble and suggest that if he were a good Christian, he would forgive his uncle.

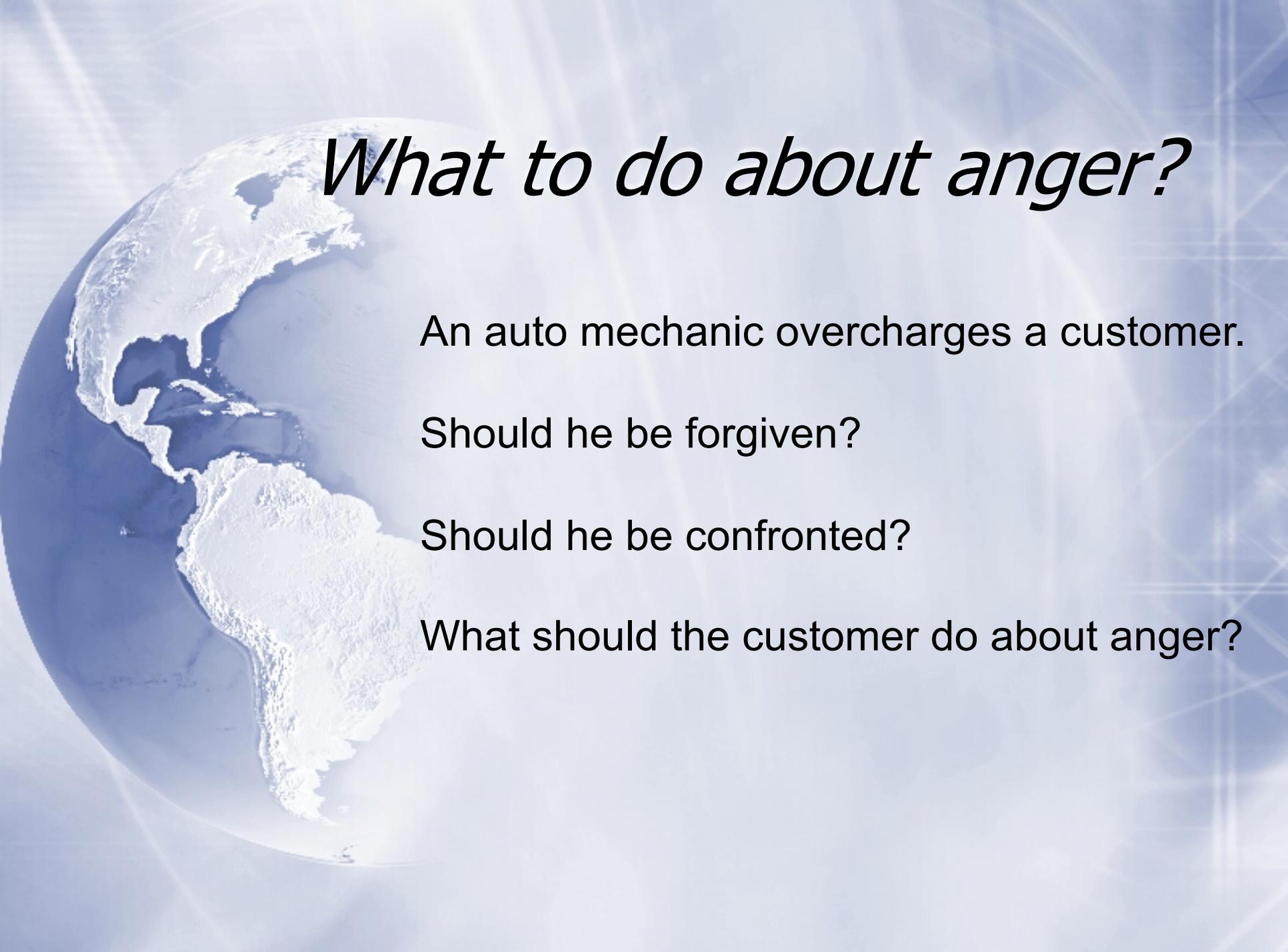


Forgiveness?

John thinks a lot about forgiveness. Most of the time John does not want to forgive his uncle. He is angry and he is hurt. His uncle has not even admitted what he has done, let alone apologized. But sometimes he begins to doubt himself. At these times, John becomes even more despairing and suicidal.

Stages of Grief

E. Kubler-Ross	H. Lowenbach	W. Dyer
Denial	Denial	<i>Unglaube</i> Disbelief
Anger	Anger	<i>Zorn</i> Anger
Bargaining	Accusatory	<i>Selbstmitleid</i> Self-pity
Depression	Self-accusatory	<i>Traurigkeit</i> Sadness
Acceptance	Acceptance	<i>Gott flehend</i> Pleading with God <i>Anerkennung</i> Acknowledgment



What to do about anger?

An auto mechanic overcharges a customer.

Should he be forgiven?

Should he be confronted?

What should the customer do about anger?

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

United States Constitution



We the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

“Engaging The Other”

The Power of Compassion



Separation of Church and State



Mary Dyer
Martyr for Religious Freedom
1612-1660

NON SEQUITUR

IRONICALLY,
THAT'S WHAT
MAKES IT SO
PEACEFUL
HERE



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Shame, Guilt, Honor, Stigma

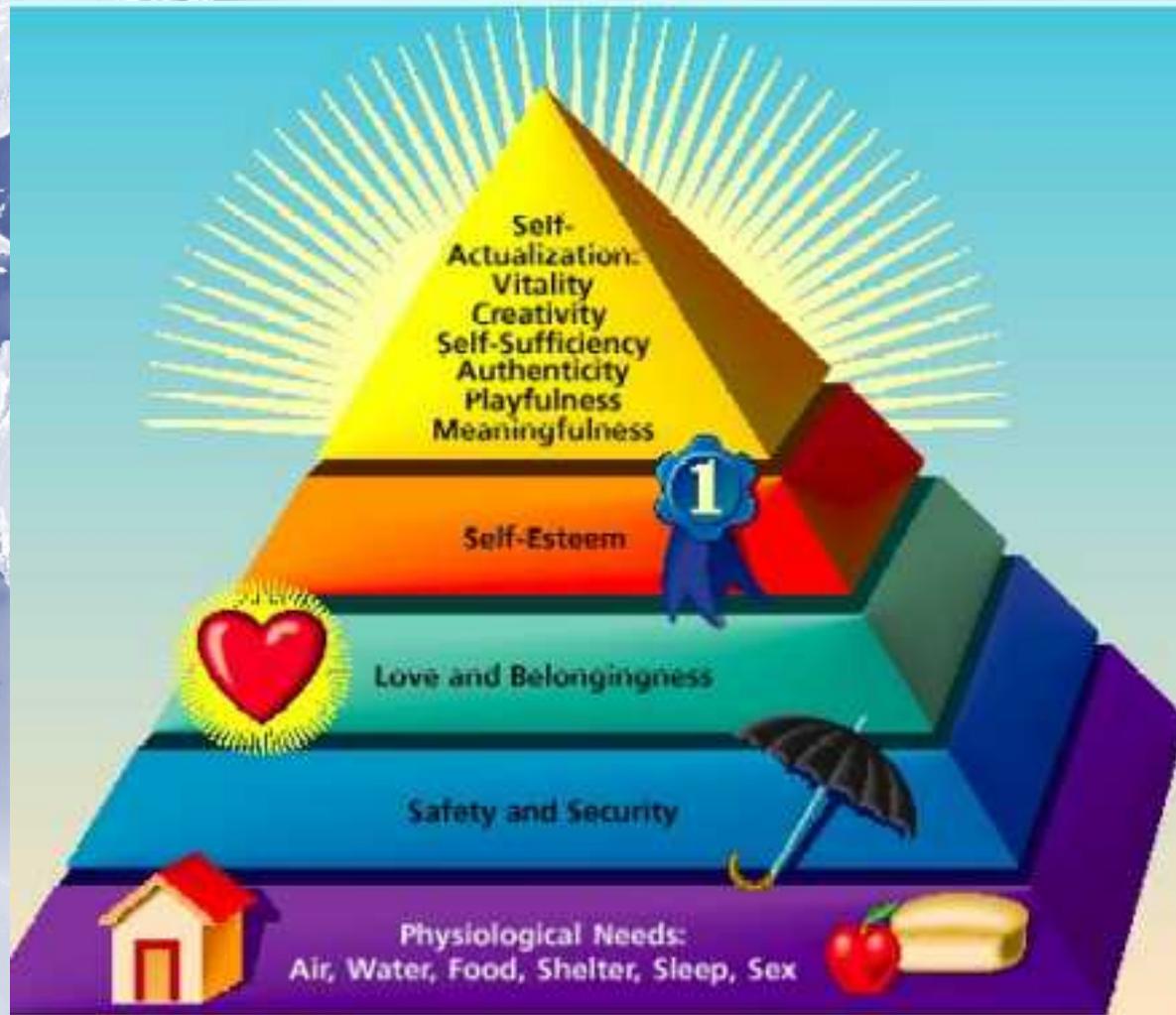
- ✧ Shame and Guilt are regulators of morality (conformity to cultural norms)
- ✧ Guilt is a sense of culpability (not living up to superego)
- ✧ Shame is a sense of not being worthy (not living up to ego ideal)
- ✧ When dishonored, one may seek death, restitution/vengeance

Some Distinctions:

- ✧ Criminal act v. Act of War
- ✧ Police action v. Nationalistic War
- ✧ Nationalistic War v. Metaphorical War
 - ✧ War on poverty
 - ✧ War on drugs
 - ✧ War on terror
- ✧ U.S. War on Terror v. Global War on Terror
- ✧ War v. Game



Maslow's Hierarchy of Needs



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www.afterthetruth.com