

EMPATHY DYNAMICS
IN CONFLICT
TRANSFORMATION:
A MANUAL

EMPATHY DYNAMICS IN CONFLICT TRANSFORMATION

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EDiCT

Empathy Dynamics in Conflict Transformation

Empathy Dynamics in Conflict Transformation (EDiCT) is a knowledge exchange project designed to bring academic research into dialogue with conflict transformation experts and practitioners.

The academic research, conducted by Professor Lynne Cameron at the Open University, UK, called 'Living with Uncertainty', investigated how people construct, negotiate or resist empathy with others through dialogue and interaction. It produced a model of the dynamics of empathy and insights into strategies that people use to support and block empathy.

The EDiCT project took findings from the Living with Uncertainty project and, in collaboration with the NGO Responding to Conflict, applied them to conflict transformation.

We took our initial ideas to an inter-community conflict situation in northern Kenya and to post-settlement work with young people affected by conflict in Nepal.

From this dialogue, a group of academics and experienced conflict transformation professionals have produced a shared framework that maps the model of empathy on to conflict transformation processes. This EDiCT framework offers conflict

transformation professionals a method for identifying empathy dynamics that might be at play at different stages of conflict transformation and techniques for designing more effective interventions and training.

This manual presents these ideas, methods and techniques for wider use.

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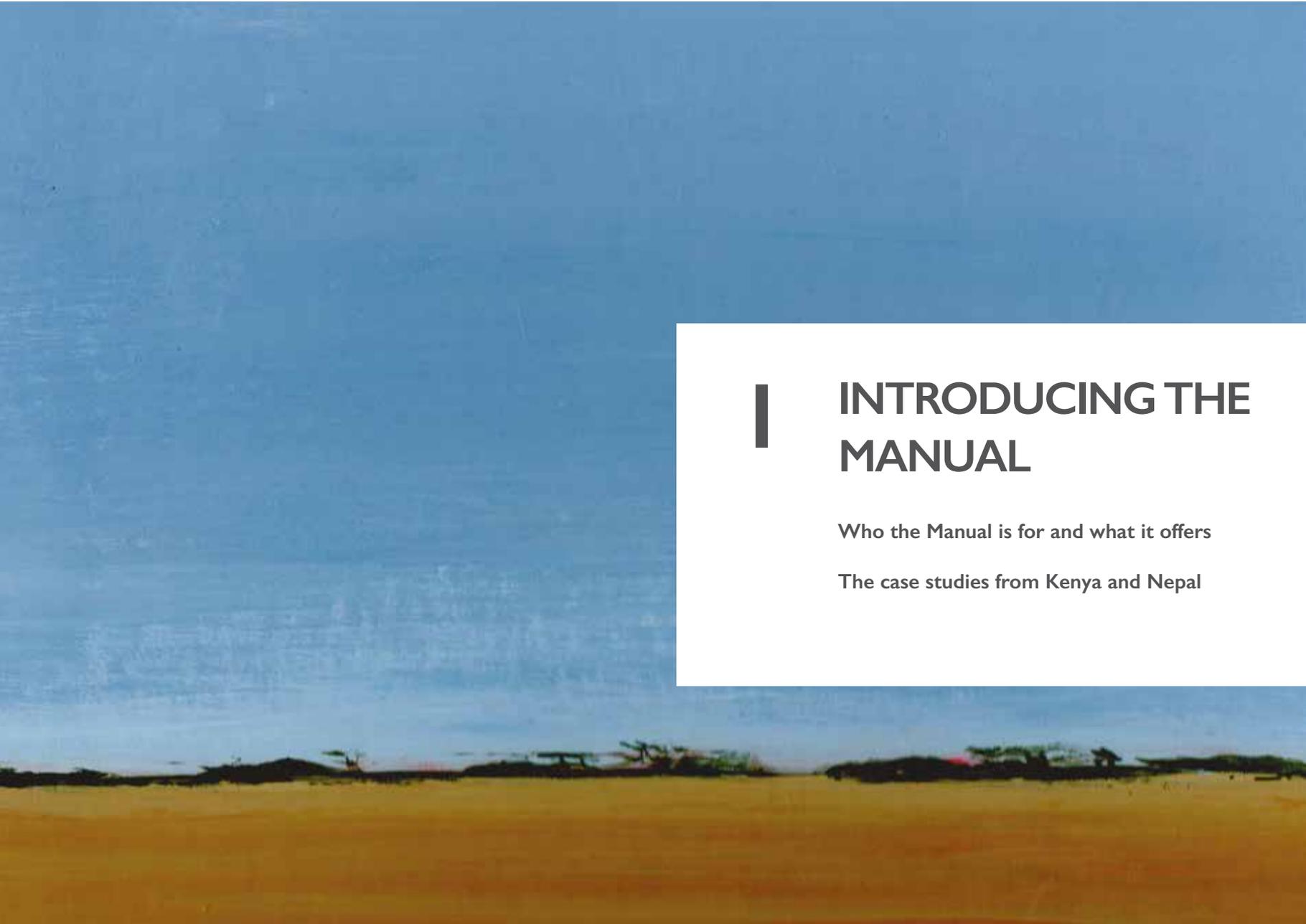
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Funders:

Economic and Social Research Council (K000713/1) and
the Open University.



INTRODUCING THE MANUAL

Who the Manual is for and what it offers

The case studies from Kenya and Nepal

*Where we work may be desperate,
What we want to change may seem
ambitious,
What we do may seem simple,
It may be specific to where we are.*

*But if we understand
how we get to this point where
change happens,*

it may help.

Who is the manual for?

- peace-builders and development practitioners
- practitioners in conflict situations such as nurses and social workers
- not just for leaders, but for anyone involved in mediating change
- anyone who deals with conflict in everyday life i.e. everyone

How will the manual add value to your practice?

- understanding empathy dynamics will help understand the processes of change in conflict transformation
- noticing empathy can help in observing change in the individuals and groups that you work with
- you will gain insights from people who have made change happen, reduced violence, and transformed relationships

How you can use the manual

- for reflecting on the conflict transformation processes that you are already engaged in
- as an aid to designing change
- to support your practice
- to develop more empathy with yourself as person and practitioner

What the manual does not offer

- a formula
- a step-by-step guide
- a management tool only for leaders



Young Samburu men with Evans Onyiego and Lynne Cameron

INTRODUCING THE CASE STUDIES FROM KENYA AND NEPAL

MARALAL, KENYA

In the harsh and beautiful landscape of northern Kenya, where the plateau drops thousands of feet into the Rift Valley, three communities -- Samburu, Pokot and Turkana -- graze their cows and goats. Over the years, occasional cattle raids would disturb the peace, but from 2003-4, drought and guns coming in from Sudan and Somalia brought new levels of tension and killings and escalating revenge attacks between tribes.

A team from the Catholic church in Maralal town, led by Evans Onyiego, and supported by Responding to Conflict came together to try to stop the violence

and build peace in the area. Evans and his team have made a huge difference over the last few years, bringing people together in many different ways and reducing the number of deaths.

Maralal is a largely pastoralist area, beset by human and food insecurity. The sudden increase in the availability of small arms from countries to the north, in addition to periodic droughts, declining natural resources (particularly pasture and water - the very lifeline of pastoralist communities,) as well as poorly defined resource management and access systems, and limited investment in social services and development, contributed to the increase in cattle raiding and cycles of violent retaliation.



The Catholic Diocese of Maralal's peace-building team developed a series of conflict sensitive initiatives to respond to the crisis. These have led to peace agreements, the establishment of inter-community peace and development committees and conflict early warning/response systems. Additionally, small scale economic development projects, including a peace market and an inter-ethnic peace school, have been established, bringing people together from the different communities to trade and learn. As members of each community work together, not only are the economic benefits shared, but inter-community understanding and relationships are enhanced. The frequency of cattle theft has reduced and, more importantly, the peace committees have been helping to recover stolen cattle which helps prevent revenge attacks.

In taking the research to this new context, we wanted to test out the new ideas about empathy. Would theory derived from studies in more developed countries apply in this very different situation, where violence and conflict was still very fresh in people's memories? Meetings were arranged with people from Samburu, Pokot and Turkana communities to collect narratives of conflict and change. We heard stories of courage and determination and saw peace-builders imaginatively taking advantage of every opportunity to replace revenge and attack with dialogue and interaction.

You will find some of the stories in the manual, and others are available on-line here:

<http://www.scribd.com/doc/183528101/Empathy-in-Making-Change-Happen-Learning-from-Maralal>



NEPAL

Meena is a young woman we met when we travelled to Nepal in 2013.

Except that Meena does not exist. We did travel to Nepal, and we visited villages and towns, up in the hills and down in the valleys. Wherever we went, we met groups of young people with stories to tell about the civil war that took place in Nepal between 1996 and 2006. Seven years after a peace agreement was signed, these young people had vivid memories of leaving their homes to join the armed forces or armed groups, and stories about the impact those youthful decisions continued to make on their lives. Very often they lamented lost opportunities for education. Sometimes they spoke positively of what they learnt and how they changed, but more often they told of suffering, discrimination and exclusion. Many of the young people who we talked to wanted anonymity for themselves and their families, so we cannot tell you their stories. Instead, we have put together "Meena" as a composite and fictional character to illustrate the effect of conflict on young lives and how it continues so long after the end of the fighting.

We travelled with the non-governmental organisation CWIN (Child Workers in Nepal) who run a project to help the young people, who they call CAAFAG (children associated with armed forces and armed groups). After a decade of civil war in Nepal, the 2006 Comprehensive Peace Accord aimed to build sustainable peace. The Peace Accord included provision for the disarmament, demobilisation and reintegration of members of armed groups. However, CAAFAG children and youths, who had belonged to armed groups, but who had fled, were dismissed or disbanded prior to the signing of the Peace Accord have been excluded from the agreement. In post-conflict Nepal, more than a thousand children associated with armed groups have been deprived of education, assistance and development due to these gaps in provision.

Girls selling rhododendrons by the side of the road in Nepal to raise money for their school costs

Many of these young people have fled their places of origin due to fear of being ostracized or accused; in many cases this has meant leaving their families behind. Often the trauma experienced by former CAAFAG has resulted in learning or social difficulties and in some more extreme cases forms of post-traumatic stress disorder. Despite this, access to holistic and staged support for psycho-social recovery and social reintegration and reconciliation is still limited in Nepal and a lack of recognition in the Comprehensive Peace Accord has resulted in these young people receiving little support to re-integrate into their communities and families. The CWIN project aimed to remedy this neglect and support re-integration in a range of ways, including training, meetings and dialogue sessions. In areas with particularly high numbers of former CAAFAG, training was provided for social workers to give counselling. CWIN has supported education, vocational training and income generating activities, equipping the young people with skills to reintegrate back into the community and providing hope for a positive future.

Back in 1998, Meena was 16 years old and living with her grandmother in a village a long way from the capital, Kathmandu. It was a hard life farming the steep slopes, and one of her most difficult jobs was to irrigate the rice fields. Some of her friends had joined the Maoist group and tried to get her to come with them:

“Let us leave this life, cleaning and carrying water and farming. Let us make a new Nepal and fight against this feudal system.”

Meena didn't want to join the group at first but her friends kept telling her how life would be better. One day, as she came back from the fields after working hard all morning, her grandmother met her at the door with a stick in her hand.

“Why are you late back from the farm?” she demanded, chasing her with the stick.

That was the breaking point for Meena – she packed a few things and ran away into the mountains to join her friends and support the Maoist insurgency.

They lived in rough camps in the hills and forests for three years. It was an even harder life than in the village they had left behind. Food was scarce and very basic. Meena remembers crying from loneliness, hunger and fear when she thought about her home and family. But when she asked to go back, she was not allowed.

Eventually Meena managed to leave the armed group and go back to her village. She was worried about her education and she wanted to sit her school exam. But she was not welcomed back into the community – people, even her own family, were unkind to her; perhaps because of their own fears and worries. Meena's luck changed when she was put in touch with CWIN. They talked with her, helped her to meet other young people in the same situation, and gave her a small amount of money to support her education. When she had taken her exams, Meena was offered a chance to train in a beauty salon in the town. When we met her she was qualified and was training other girls under the supervision of the salon owner, Sunita.

When we interviewed Sunita, she explained the kinds of work that Meena now does and told us how Meena sometimes confides in her about her past up in the hills with the armed group. According to Sunita, Meena has regrets about joining the armed group but is determined now to make a success of her life. Sunita doesn't blame Meena for the choices she made when she was so young. She is pleased to be able to help this determined and hard-working young woman. When we asked about their relationship, Sunita said she feels like “an auntie for her. I am taking care of her.”

Meena appreciates how lucky she is to have come into Sunita's care and training. Having a job gains her respect from the community and when she goes back to the village, her family now welcomes her. She is happy to be able to support them financially.



I asked about her grandmother with the stick.

"Is she very sorry for being cross with you all those years ago?"

Meena smiled. "Yes, she is sorry. At that time she chased me with the stick. Now I am looking after her needs. Now she feels proud of me. And I am happy to support her."

An impressionistic painting of a forest scene. The foreground is dominated by a large, dark, textured tree trunk, possibly a fallen log or a thick branch, rendered with heavy, expressive brushstrokes. The background shows a dense forest of tall, thin trees, with light filtering through the canopy, creating a dappled effect of light and shadow. The overall color palette is dominated by blues, greys, and earthy tones, with a strong sense of atmosphere and texture.

KEY IDEAS

2

Empathy

Dyspathy

Empathetic understanding

The model of empathy-dyspathy dynamics

Empathy is action.

Empathy is something we DO,
not something we 'have'.

We work to change the empathy
and dyspathy so that people
can relate to other people as
individual human beings instead of
seeing them as 'the enemy'

The goal of our work is to
transform conflict and enmity into
empathic understanding.

Empathy is about how we understand other people. Because it is essentially an individual response or action, we define empathy as **one person understanding how it feels to be another person.**

There are two types of empathy: automatic and controlled.

Automatic empathy - the 'ouch' moment - this kind of empathy happens instantly when we react to another person's feelings. If we see someone hurt, we may say 'ouch!' as our body seems to feel their pain. If we see someone happy and laughing, we can feel their joy. Everyone does automatic empathy unless it is stopped somehow.

Controlled empathy - the pause for thought - this kind of empathy comes about by thinking and reasoning, and is about taking the perspective of the other person, understanding how ts/he feels. Controlled empathy takes longer than automatic empathy - it needs time and, often, it needs support.

Then there is what happens as a result of doing empathy, called empathic understanding:

- In empathic understanding
- the other person is seen as a complex individual
- and that's OK. Differences are accepted.
- The other is entitled to full human rights.
- Everyone involved has ways to deal with the emotional tensions involved in the above.

The goal of our work is to transform conflict and enmity into empathic understanding.

The research showed that peace-builders who want to bring about empathic understanding between people in conflict first need to build their own empathic understanding of those people.

Empathy is not the same as compassion. Compassion often follows empathy because, once we feel how it is to be the Other; we want to help them. But it is possible for empathy to be followed by other emotions, including anger and despair:

Because empathy is automatic and part of being a human being, if it doesn't happen, something must be stopping it.

Dyspathy is anything that stops empathy.

Finding out and removing the dyspathy in a conflict situation is key to increasing empathy.

Three kinds of dyspathy:

1. blocking: People find a reason that prohibits any empathy with the other.

2. distancing: the other is seen as too different, too far away, or too extreme for empathy to happen.

3. lumping: "They're all the same." A whole group of people is lumped together negatively as 'other'. No individual differences are allowed. No empathy is possible because the other group is blocked or distanced.

As peace-builders, we have two ways to increase empathy:

**encourage more empathy
un-do dyspathy**

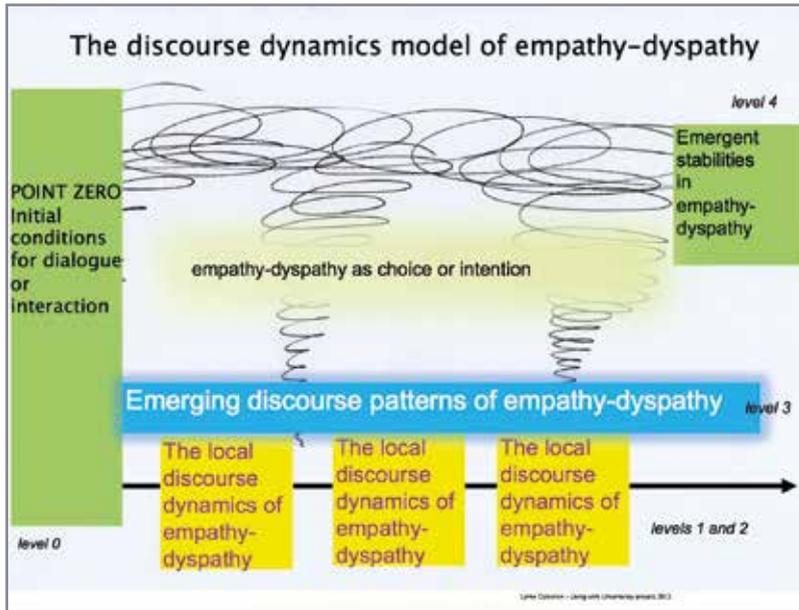
Empathy, individuals and groups

Empathy is about one person connecting with another individual.

Dyspathy usually works at the level of the group. In conflict, an individual's group membership and allegiances become very important, and can change attitudes to other people. For example, a former school friend from another community is now seen only as a member of an enemy group and earlier connections are lost.

The dynamic model of empathy and dyspathy

The research produced a dynamic model to describe the processes of empathy and dyspathy on their different timescales (levels).



Level 0 is the starting point for an interaction - we must consider all factors that can influence what happens.

Automatic empathy - 'ouch' - happens at level 1.

More **controlled empathy** happens at level 2.

Both of these happen in seconds or minutes during interaction -- the local or micro dynamics of empathy~dyspathy.

As a result of the interaction, participants' empathy or dyspathy may change - this is level 3.

Level 4 is where we see longer term, stabilised change and **empathic understanding**.

Our goal in conflict transformation is increased empathic understanding at level 4.

MOVIE 2.1 The dynamics of empathy and dyspathy

The research produced a dynamic model of empathy and dyspathy to describe the processes involved.

You can watch a video of the model here: http://youtu.be/lXUAC_p6y9k



© Diagram - Lynne Cameron

The swirling shapes coming down from a cloud along the top of the diagram represent the connecting of individuals into their social groups. Every individual interaction is influenced by group membership; those social groups are built up from the multiple interactions of individuals.

Sources of dyspathy -- EMPS

By examining sources of dyspathy, we understand the situation we are working with more clearly. Dyspathy shows as blocking, lumping or distancing, and stems from four sources (that may overlap).

EMOTIONS: fear, anger, revenge, guilt, shame, pride, grief..

MORAL REASONING/ JUDGEMENTS: what is right/wrong, fair/unfair..

PERSONAL EXPERIENCE: encounters, negative memories, reduced capacity for empathy due to trauma/brutalization..

SOCIAL INFLUENCES: social identity, the need to belong, group history, political ideology, commitment, power/powerlessness..

Encouraging empathy -- EMPS

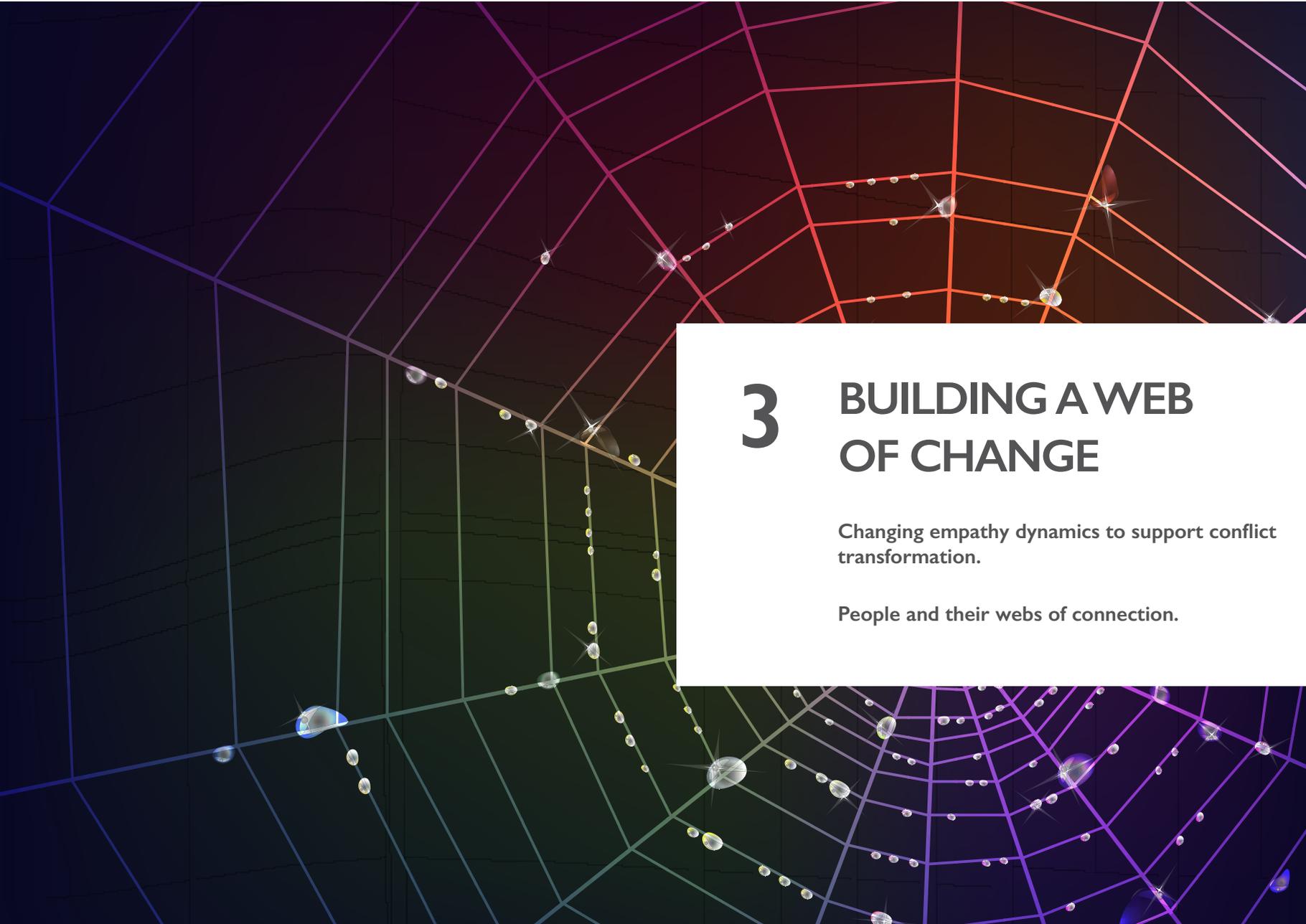
The same sources offer possibilities for encouraging empathy. Empathy stems from what we share as people.

EMOTIONS: love, grief, sadness, pride ..

MORAL REASONING/ JUDGEMENTS: what is right/wrong, fair/unfair..

PERSONAL EXPERIENCE: encounters, good memories, capacity for empathy..

SOCIAL INFLUENCES: social identity, the need to belong, group history, political ideology, commitment, power/powerlessness



3 BUILDING A WEB OF CHANGE

Changing empathy dynamics to support conflict transformation.

People and their webs of connection.

Empathy is about connection between individuals. When we connect through empathy, we understand how it feels to be the other person in his or her world. Empathic understanding of the other makes violence and conflict less likely.

Conflict breaks empathic connections. The other becomes an enemy, a threat. Individuals are lumped together into a group whose power must be destroyed. Connections with people who were friends as children or neighbours are broken.

Conflict transformation is the building of new connections, the delicate piecing together of a web that has been ripped apart. It is difficult work, needing careful attention. But once a web is constructed, it has strength and resilience.

Humans are connected in a web of relationships

Every person has multiple connections to other people from their different **social identities**.

A woman may be a community leader connected to others in the village; a mother, daughter and sister, connected to family members at home and abroad; a shop keeper connected to customers and salespeople; a neighbour who knows and talks with other people living nearby.

We can think of the woman as nodes in her web of connections. Each is influenced by other people in their web, and can influence them.

Webs of connections are an important resource for conflict transformation. Peace can begin with a small web of committed people and then be extended outwards.

Empathy dynamics in a web of connections

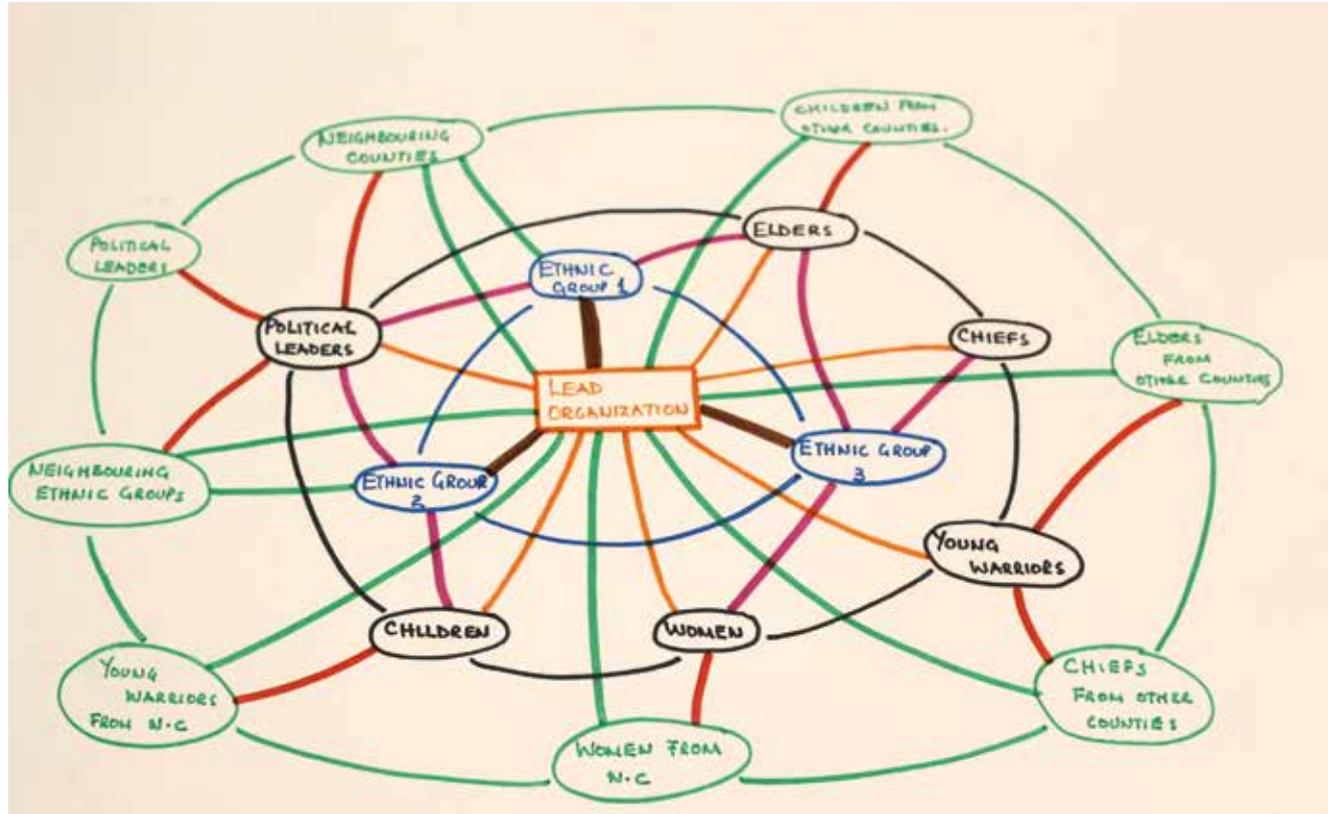
Each connection in a web is a relationship with its own empathy dynamics. Sometimes people understand each other and relate with respect (empathy); sometimes they envy, hate, or feel anger towards other people (dyspathy).

Empathy dynamics change -- webs can be broken by dyspathy or can be made stronger and more helpful for empathic understanding and peace building.

Conflict transformation works through webs of connection

In this manual, we use the idea of webs of connection in two ways:

- **to intervene in a conflict situation, people need to understand the webs involved in conflict and their empathy dynamics.**
- **to transform conflict, peace-builders start from their own web of connections.**



Here is the web of social groups and connections drawn by the Maralal team

The peace-builder's web of connections

We place the peace-builder in conflict transformation at the centre of his or her own web of connections. Thinking of yourself as at the centre of change may feel uncomfortable at first, but ... you are. This is not about praising yourself or being 'big-headed', it is reality. Your work proceeds through your connected web.

Movie 3.1 The Maralal web explained

You can watch a video here: <http://youtu.be/igmaj0nUn5I>

Extending the web

Peace building begins with a small web of committed people. Then it extends outwards by bringing in new connections with more people committed to peace.

Resilience

As well as building the web bigger and bigger by bringing in more people, the connections have to be made stronger and stronger so that the web is resilient. A resilient web will not completely break when an incident threatens to reactivate conflict. Breaking some of the connections of a resilient web will not destroy the web - it can be rebuilt.



4 SETTING OUT ON CONFLICT TRANSFORMATION

Deciding to act as a peace-builder

Finding the first web of 'peace allies.'



A road in Samuru County, Kenya

Choosing to act as a peace-builder sets you on a challenging path.

AM I READY? DECIDING TO BE A PEACE-BUILDER

Who are you? What can you bring to the situation? Are you prepared for what may lie ahead?

In this section, we show some of the personal qualities and skills of people who are leading successful conflict transformation.

Creativity and imagination

People in conflict may be absorbed in the violence, in the cycle of attack and revenge. Because you are outside of the violence, you can offer people a different vision for their future. Creativity helps to imagine how life might be different and what will bring about change.

Movie 4.1 What do you bring to the situation?

Evans Onyiego talks about himself and what he brings to conflict transformation in northern Kenya.

You can watch a video here: <http://youtu.be/T89Ahj5FzOs>

Successful practitioners are always on the look-out for opportunities to increase empathy.

Affordances

The most effective peace-builders notice and make use of **affordances** in their environment. An affordance is a quality of the environment that people can make use of. In nature, birds make use of the affordances of a tree to build nests, to sit on branches and sing, and to eat insects that live on the tree. In conflict transformation, a leader notices affordances in the context that can be used for peace building.

For example, a new well might offer opportunities for people to work together; to celebrate together or to live together.

Empathic affordances are qualities of the conflict environment that peace-builders can notice and make use of.

In Kenya, an historical agreement between warring communities became an empathic affordance when people were reminded of the troubles of their ancestors and what they had agreed.

Your own empathy dynamics

To be effective as a peace-builder, you need to very self-aware. You need to understand your own feelings about the people and groups involved, both positive and negative. Making your attitudes and feelings more conscious will help safeguard against prejudices or favouritism. You should consider too your own social identities and how membership of various groups may affect how people think about you.

Your own empathic understanding

We have found that successful conflict transformation activities are based on **empathic understanding** of the conflicting parties. As a peace-builder, you need to be able to step into the shoes of each group involved and see things from their perspective.

What do they think and feel about your planned activities?

Will they see any threats to their security in what you are planning?

You probably need to sit down with each group separately to listen to their worries and fears, their hopes and dreams. Then you can frame your idea so that it offers each group something they want.

How do you look after yourself so that you can do your best work?

The collapse of compassion

We know that people find it very difficult to cope emotionally with mass violence. 'The collapse of compassion' is one of the self-protection strategies that may show itself when there are too many victims to feel compassion with each one. Empathy is blocked.

If your own compassion comes under strain from too many demands, it needs attention.

Self-care

As you undertake the difficult work of conflict transformation, you need to monitor your energy and emotions. A key to good emotional health is having trusted people to talk to about your experiences who will really listen and empathise with you.

Effective peace builders know when they need a break and take themselves away to recuperate so that they can do their job. They know how they best deal with the traumas that they encounter. For some, it may be a change of place and a lot of sleep. For others, it may be dancing all night or watching films.

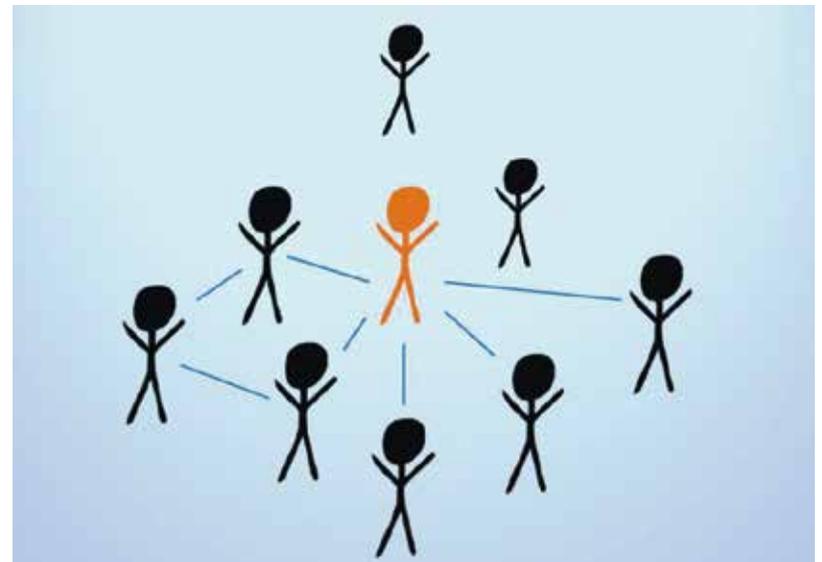
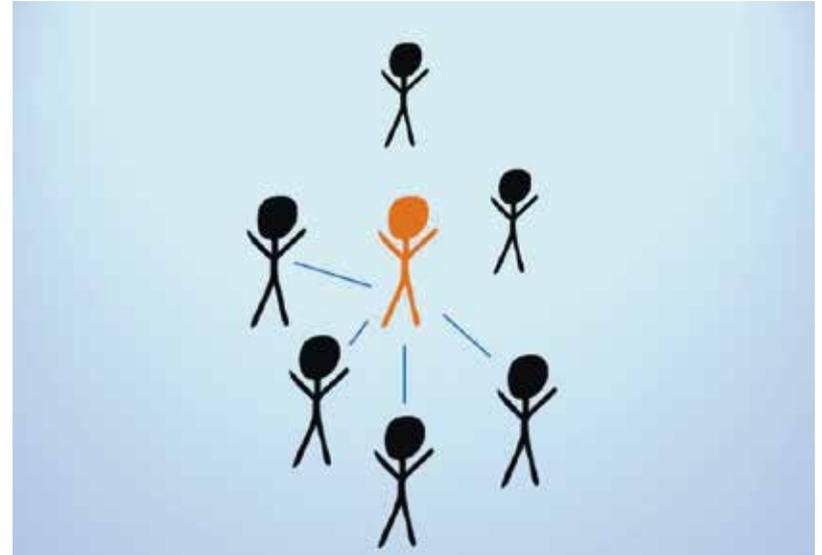
Peace-building skills

- In the rest of the manual, we suggest activities and ways of thinking that will require you to
- establish your own credibility with conflicting parties
- find safe spaces for dialogue and interaction
- set up and scaffold interactions
- notice and use affordances for empathy, even in what is broken by conflict
- notice what connections are emerging between people
- know when connections are strong enough to move on to the next phase of conflict transformation

WHO DO I START WITH?

In this section, we consider how you build your inner web -- the first web of 'empathic allies' who will be the first to join you and commit to the conflict transformation work.

The inner web then moves into action, choosing who in the conflicting parties offers the best chance of transforming the conflict.



Selecting your inner web

Who is in your inner web?

- a small group of empathic allies who share trust and commitment to the work

In northern Kenya, Evans Onyiego found his first **empathic allies** in a small group of pastors who worked in the area with communities who were in conflict. They began to meet in the midst of violence and killing to pray for peace. After some time, they decided they should take some action: "We could no longer only bury bodies."

The pastors formed an **inner web** that built up its strength from meeting and talking together until they reached a point where they knew that had to take action.

This inner web consists of people who become your first **empathic allies**. They are a small group of people committed to conflict transformation who you can reach out to easily. As in the Kenyan example, the inner web may not immediately know what to do next, but coming together as a group committed to conflict transformation can produce ideas for action.

The inner web of empathic allies remains as a source of support as you reach out to bring new people into the web of connections for conflict transformation.

Reaching out to people in conflict

Who do you reach out to first?

- finding empathic allies inside the conflict

When the time comes to take action, the inner web looks for the most appropriate people to connect with in the communities in conflict. Then you design interactions with these people that will let them become your empathic allies.

Choose people with power and influence in the communities you are working with. When they become empathic allies, they will provide an entry point into their communities and will vouch for your credibility with others who may be suspicious of your motives.

Questions to help identify these people in your context:

Collect together all the information from the previous section -- then ask

- who do I know? and who do they know?
- do we have a shared interest in peace-building?
- who could be an empathic ally?
- what is their capacity to change things?
- do they have credibility with individuals in conflict?
- can they vouch for my credibility in the communities?
- where is it feasible to intervene?

In Kenya, the pastors decided to approach the elders from each community to talk about peace. They choose the elders because they are highly respected within their communities, they discuss issues and they take the decisions for the community. If they could change the elders' attitudes to conflict, a whole community might change.

How do you start changing conflict to empathy?

Building empathic connections

Each connection in the web is built through dialogue and interaction - talking together or doing things together. To become your empathic ally, a person must understand how you feel about the conflict and your goal in transforming it. They may not agree with everything you say and do, but they accept you as you are. They trust you because of how you act.

Each connection in the web is made strong through **empathic understanding** between you and the other person.

In the next chapter, we examine how dialogue and interaction can build these empathic connections.

Finding a first step

In Kenya, the elders decided that the first step in conflict transformation was to 'stop shooting on sight'. A signal was agreed that people would use when they encountered others out in the bush instead of shooting on sight. The Other was given time to explain who they are and what their business is, instead of being assumed to be an enemy. This agreed change in the empathy dynamics made all the difference - it enabled the peace-building to happen.



5 THE EDICT MAP

Point Zero: Initial analysis of the conflict

The EDiCT Map: tool for analysing the empathy dynamics of the conflict situation

POINT ZERO

Point Zero is the starting point for conflict transformation, the point in time when you start your work. It is vital to understand as much as possible about the people involved in the conflict to help design effective intervention.

We saw in the last chapter that

- to start intervening, peace-builders start from their own web of connections.
- to intervene in a conflict situation, peace-builders need to understand the webs involved in conflict and their empathy dynamics.



original painting by Lynne Cameron

This chapter offers tools to help understand the conflict, the people involved and the empathy~dyspathy dynamics that are preventing peace.

The approach and tools offered here are not to replace established methods of participatory conflict analysis (see table opposite). Rather, they can deepen this analysis by considering the relations between the people involved. We call these tools the 'EDiCT map' (EDiCT = empathy dynamics in conflict transformation)

Mapping empathy in conflict requires us to understand the perspectives of the people in conflict and to answer questions such as:

- **Who are the actors (individuals and groups) involved in your situation?**
- **What are the relationships between these parties? (now and in the past)**
- **What identities and roles are involved in these relationships?**
- **What is the conflict about?**
- **What are the causes of conflict? (now or in the past)**
- **What attitudes, behaviours, and social/political/cultural structures/institutions contribute to the situation?**
- **What interests and influences are active in the context?**
- **What are/were the geographical, social and political boundaries of the conflict?**

The answers will help you to decide what you are going to try to change and what is outside the scope of your intervention.

Participatory Conflict Analysis Tool	Purpose
Stages of Conflict	To understand the stages and cycles of escalation and de-escalation of conflict. To assess where the situation is now. To identify cycles and triggers. To help predict future patterns of escalation. To identify a period of time for deeper analysis.
Conflict Time Lines	To show key events from the perspectives of parties in conflict. To identify which events are most important to each party in conflict.
Conflict Actor Mapping	To place the parties to conflict in relation to the issue(s) and each other. To identify parties directly and indirectly involved, and their relationships (including influence). To clarify where power lies in the context.
Attitudes, Behavior, Context (ABC) Triangle	To understand the attitudes, behavior and structures of each party and how these are linked. To understand these in relation to their most important motivations - needs and key fears.
Positions, Interests, Needs (PIN)	To identify the positions, interests and needs of each party. To identify where there are possible common interest and needs, and assess whether these may offer a starting point for action.
Conflict Tree	To understand the core conflict problem(s), and the causes, triggers, and effects of these problems. To assess possible starting point for action.
Multi-level Triangle	To identify the range of local, meso and macro actors directly or indirectly involved in conflict, there relationships and interests.

Tools for conflict analysis (adapted from the Conflict Sensitive Consortium's 'Conflict Sensitivity: a How to Guide'.) http://www.conflictsensitivity.org/sites/default/files/1/6602_HowToGuide_CSF_WEB_3.pdf

Even in the worst conflict situation, there is always the potential for empathy because of the multiple identities that people live within

The EDiCT Map: Adding empathy analysis to conflict transformation tools

Empathy analysis uncovers how parties to a conflict 'feel' about each other. Constructing the map deepens our understanding of attitudes and their relationship with the 'multiple identities' of different actors.

Although, in conflict, attitudes to the 'other' party in conflict often become polarised (through the processes of 'lumping'), it is rare that these attitudes are quite so simple -- even people in conflict hold multiple identities that can be 'affordances for empathy'. Such affordances offer potential to engage in a process of developing peace. If we know about the empathy and dyspathy active in a situation, we are better able to understand the depth of the peace being built.

The three key tools comprise the EDiCT map. They help us map, and ultimately assess empathy~dyspathy dynamics:

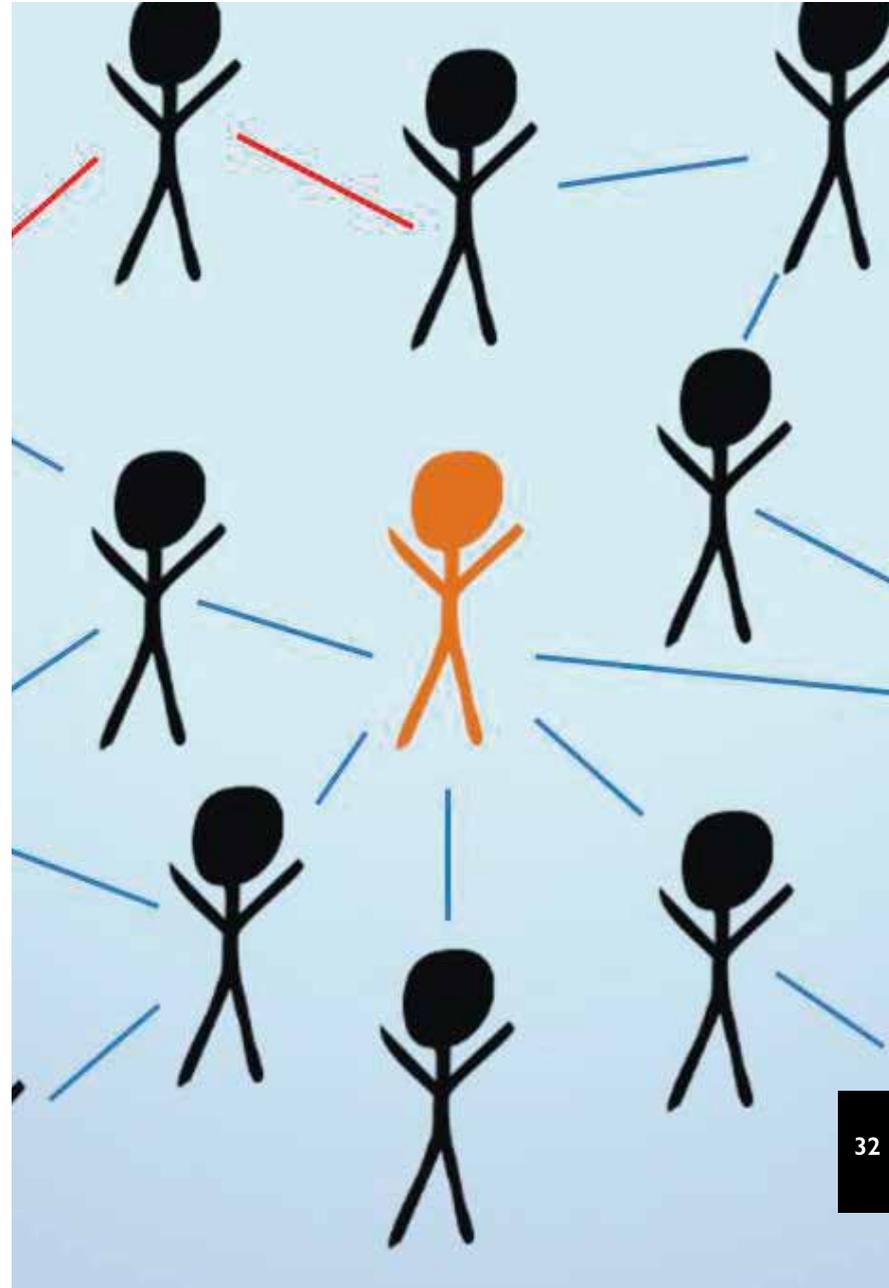
- The Social Identity Map**
- The Empathy~Dyspathy Matrix**
- Adapted Force Field Analysis**

THE SOCIAL IDENTITY MAP

The Social Identity Map helps us think about and work with the complexity of an individual's multiple social identities

Social groups are groups of people that may arise from blood ties -- families, clans -- or that may be membership groups with some agreed or formal organisation -- a school; a village; an army; a gang; a political party.

Social groups are webs of connection that link individuals together and influence how they live through institutions, laws and rules, rights and responsibilities.

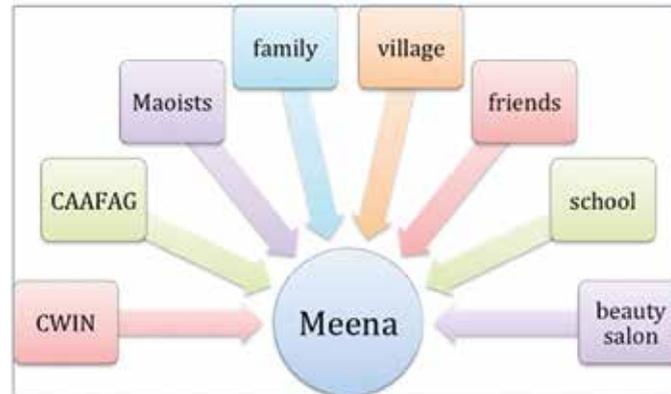


Each person belongs to many different social groups and so has multiple 'social identities'

Each person belongs to several different social systems and so has several 'social identities', i.e. how the person is seen and understood by self and by other people as part of a social group of system.

For example, a young man may have a social identity as a peer group leader that connects him to others of the same age. He will have a social identity as a family member, a son and brother; in this identity he is connected to other family members at home and abroad, with sources of support and responsibility. He may have a social identity from his work as a skilled blacksmith, connected to customers and salespeople. He may have another social identity as a former student connected to other young men who went to the same school and who share memories and attitudes from school days together.

To make a Social Identity Map for an individual, identify all the social groups that she or he is connected into, and the nature of the connections.



Meena's Social Identity Map

From Meena's story (page 8), we can identify the different groups of people that she connects with. Each arrow in the diagram is her connection with the group.

The nature of each connection changes over time - they are dynamic. For example, Meena was cross with her family when she left. Later she missed them and was lonely. Now, they are proud of her. In school she was a student, then ran away. In the beauty salon she was a trainee, then a trained assistant, and in the future may become a trainer.

For the next step, we have to choose the point in time where we are intervening to change conflict - our Point Zero.

THE EMPATHY MATRIX

Building on the Social Identity Map and people's multiple social identities, the Empathy Matrix identifies how - at Point Zero - individuals think and feel about others involved in the conflict, as individuals and as members of other sub-groups.

This is a good exercise for peace-builders to carry out because it deepens understanding of the people involved in conflict. If you involve people from conflicting parties in doing this exercise, it will take more time. First, you will need to build enough trust to introduce the idea that people in the other group/sub-groups are more than their simplified identity of enemy. The tool of social identity mapping can help with this process, by finding different ways to think about the 'other' group they are in conflict with.



The Empathy Matrix helps peace-builders and parties to conflict to spot (1) where dyspathic attitudes and feelings are held, that need to be changed, and (2) where individuals within conflicting groups and sub-groups have something shared or in common, that might be an **affordance for empathy**.

To construct the matrix, you 'step into the shoes' of each person or group involved in the conflict and collect what you know about how they feel about the other. It can help to imagine what the person would say if they were speaking about the other person or group.

Step 1: List the people or involved at your Point Zero. These may be individuals or representatives of the key groups. Put them into a matrix (a grid). If there are 2 people, you need a 3 x 3 matrix. If there are 10 people involved, you need an 11 x 11 matrix.

If we were working with the Kenya case study, we would take, for each community: the young men; the elders; the chief; the peace-building team, politicians, and so on, including all those actors who are influencing the conflict.

Let's work with **Meena's story** and imagine ourselves as CWIN, meeting her at the point when she went back to her village after leaving the Maoist group. We are interested in the empathy~dyspathy dynamics between her and her community, so that we can help her re-integration. In this an example we take just 2 of the groups from her Social Identity Map: family, and her home village. The matrix looks like this:

	Meena	family	village
Meena			
family			
village			

You will need two copies of the matrix: one for dyspathy and one for empathy.

In a conflict, dyspathy may be easier to identify than empathy.

Step 2 Dyspathic factors:

Given that it is typical for groups in conflict to lump and label each other according to reduced identities (e.g. the enemy, that tribe, that caste, those animals), it is easier to start this process by exploring the dyspathic factors that influence the feelings of each sub-group towards those they are in conflict with.

Consider the dyspathy in the situation -- in the matrix, write down the ideas or feelings that one person or group expresses about the other and that may be blocking empathy. Dyspathy is blocking, lumping or distancing that stems from the four EMPS sources (which may overlap):

EMOTIONS: fear, anger, revenge, guilt, shame, pride, grief..

MORAL REASONING/ JUDGEMENTS: what is right/wrong, fair/unfair..

PERSONAL EXPERIENCE: encounters, negative memories, reduced capacity for empathy due to trauma/brutalization..

SOCIAL INFLUENCES: social identity, the need to belong, group history, political ideology, commitment, power/ powerlessness..

Notice how stepping into the shoes of a person, and seeing the world as he or she does, allows more understanding and compassion of what motivates them. It gives us a glimpse of them as people in their own terms and their own complexity, struggling with their lives as best they can.

Dyspathy matrix: Meena returning to her family and village

Be sure to check the validity of what you include.

Do you really know this is how people are thinking or feeling?
 What do you base your information on?
 Do you need to check by talking with the people involved?

What is blocking empathy between Y and X?	X Meena	X family	X village
Y Meena	Meena thinks she was wrong to leave because she lost her education. She is ashamed of some of the things that happened when she was away.	Meena is scared that her family will be angry with her. Meena is sad that her brothers did not come to get her.	Meena is scared that the village leaders will accuse her. Meena does not want to leave her house because of what villagers say to her.
Y family	The family does not understand why Meena left. The family are worried that she has changed.		The family have had some trouble from people in the village.
Y village	Some of the village people think Meena was wrong to leave. The village has bad memories of Maoists coming to get food from them.	The village blamed Meena's family when she left.	

The dyspathic factors matrix shows you what needs to change in the situation. The next step helps to see how change can happen.

Step 3 Empathic affordances:

Empathic affordances are any ideas or feelings about the other that could support connection and changing attitudes to the other. These opportunities may come from the past, the present or the future.

Empathy stems from what is shared between people, from similar aspects of being human.

EMOTIONS: love, grief, sadness, pride..

MORAL REASONING/ JUDGEMENTS: what is right/wrong, fair/unfair..

PERSONAL EXPERIENCE: encounters, good memories, capacity for empathy..

SOCIAL INFLUENCES: social identity, the need to belong, group history, political ideology, commitment, power/powerlessness

What affordances exist for empathy between Y and X?	X Meena	X family	X village
Y Meena	Meena found some new strengths and understanding while she was away.	Meena respects her father and mother: Meena wants to help support her grandmother.	Meena wants respect from the village.
Y family	The family wants Meena to get a job. The family has relatives in town who can help Meena.		The family want respect from the village.
Y village	The village can get funding for projects that involve young people from the insurgency. The village is sad because many young people like Meena have left.	The village leaders remember when the family was helpful in farming and in supporting the school.	

We begin to see opportunities to build connections and repair broken webs.

THE ADAPTED FORCE-FIELD ANALYSIS

The Adapted Force-field Analysis adds empathy to analysis of the positive and negative forces that are influencing a particular relationship between two people or groups, and to develop plans for intervening actions. Empathic affordances contribute to positive forces; dyspathic factors contribute to negative forces. Out of the push-pull of positive and negative forces, we find ways to intervene to bring about the desired situation.



Step 1: Decide who to start with. Ultimately this process will be undertaken with all sub-groups if peace is going to be deep and have a chance of being sustainable. The information generated in the Social Identity Mapping and Empathy-Dyspathy Matrix will help choose where to start.

Step 2: Identify the key conflict issue between the parties, and the desired situation.

Step 3: Drawing on the Empathy Matrix, map the empathic affordances of both groups on the left of the diagram, and the dyspathic factors on the right. Notice any shared empathic affordances, where both parties to the conflict can acknowledge multiple identities and empathy seems possible.

Step 4: Informed Planning - identify the empathic affordances that you can work with to strengthen the understanding of the people involved that they are complex human beings with things in common and that can form the basis for dialogue and peaceful interactions; identify which dyspathic factors can be transformed. Good conflict transformation work will try to do both!

Example - Meena

Point Zero for this example is when Meena came back to the village after the peace agreement. The key conflict issue is identified - how to reintegrate Meena into the village community.

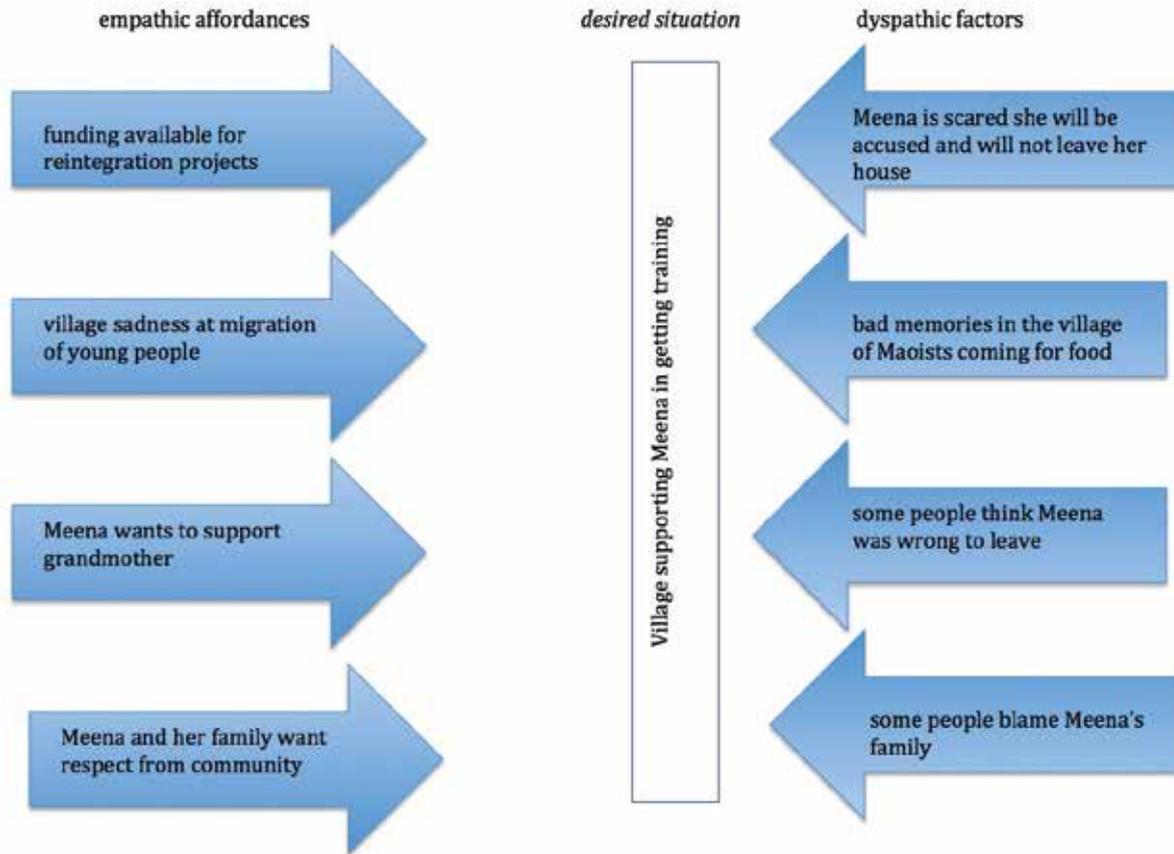
The desired situation is that the village accepts Meena and supports her training so that she can get a job in the future.

The adapted force field analysis appears on the next page.

Informed planning might suggest interventions like these:

- negotiate with village leaders for an agreement not to blame or accuse returning young people like Meena - use the regret they have about young people migrating and remind opinion leaders that they too were young and headstrong once.
- put in place support from someone who can reassure and support Meena not to feel ashamed or frightened
- work with village committee to apply for available funding for training, helping them to see the benefits to the whole community if their young people receive training.

Key conflict issue: how to support Meena's reintegration into her village and community





6

BRINGING PEOPLE TOGETHER

You have analysed the empathy dynamics of the conflict. You have your inner web. You have decided who will be your first empathic allies.

Intervention requires bringing people together to engage so that the empathy dynamics can shift. How can this be done?

When planning interactions and activities, start small and grow bigger from strength.

We want to get people who have been in conflict to interact so that violence and dyspathy are replaced by empathy.

We want people to connect through shared understandings, motivations, and a vision of the future. We want them to share the belief that this vision can become reality, and the commitment to make it happen.

We want the relations between people to be strong so that the web of connections doesn't break under stress, i.e. it is resilient.

- The kind of **interaction** that supports empathy involves:
- coming face-to-face with the Other
- sharing understanding of the problem
- sharing a vision of a better future
- sharing a belief in the possibility of that better future
- sharing commitment to take action
- multiple connections



Example - How dairy goats helped build empathy in Maralal

One of the activities designed by the Maralal peace-building team was the introduction of a new type of goat. These 'dairy goats' are more fertile, giving birth to 2 or 3 rather than the single kid people had from their traditional breed. The story of the dairy goats illustrates the creativity of peace making.

The team introduced the goats by bringing people from different communities to workshop in the town. They met and talked with each other. Sometimes these meetings produced reunions of friends from former times who had not seen each other since the fighting broke the friendships. In this workshop, they learnt about dairy goats and how these could support development through their breeding prowess and the extra milk they provide.

The workshop was about practical skills but also about connection and (re) building empathy. A participant told us, "We were given an opportunity to talk to each other, and see where the problem is."

After the workshop, a small grant provided a few dairy goats for different villages. The dairy goats continued to support connection and conflict transformation. The man told us how he had later met someone from the workshop and asked how their goats were doing. He was told they were doing well, and commented, "Even them, they are taking care of their goats very well."

In this encounter, the dairy goats provide a topic for conversation between the men; they recall shared memories of a positive time spent together; and they produce a new, positive shared identity – former enemies can see each other now as fellow (successful) goat-keepers. As well as providing multiple kids and more milk.

In this example, former enemies became fellow goat keepers, a new and shared social identity. The workshop brought them together and provided activities that offered new ways of relating to each other.

Each successful interaction, however small, builds connection and trust.

Other examples of building empathy by working together on a shared projects:

- Women from different communities worked together on a project using greenhouses and irrigation to grow tomatoes,
- Young people in Nepal, who had been involved with armed forces and groups, were given support for education and meet regularly.
- Young men from different communities in Maralal worked together to build a road linking their villages. For one community, the road provided a new means to trade; for the other, it offered access to health and education. Before the project could succeed, the peace-builders worked with each community separately to establish empathic understanding of that group and see how to 'sell' the road to them.

How do you increase the number and strength of connections?

Growing the web of peace

Each interaction and each opportunity for dialogue can change the empathy~dyspathy dynamics of relationships between individuals. Over time, connections get stronger and a **web of peace** develops.

Phase shift in growing a web of empathic connections

A **phase shift** happens when an existing web changes, from growing the strength of its existing connections, to moving outwards and finding new connections to new people at the next level. Remember Evan's story about the pastors who met as a group until they finally decided they had to do more than bury bodies and it was time to go and talk to the elders in the communities in conflict. That was the moment the phase shift to a larger web started.



7 SUPPORTING DIALOGUE AND INTERACTION

Once you have brought people together how do you support them in dialogue?

Scaffolding interaction

Sharing a vision of a better future

Peace-builders hold the vision of future peace for parties to conflict until they can take it for themselves.

Scaffolding conflict transformation through empathy

Scaffolding is bamboo or steel that supports a building as it being built. Once the building is completed, the scaffolding is removed.

Peace-builders scaffold conflict transformation when they support communities and individuals to do what they cannot yet do for themselves. For example, the peace-builder may paint a picture of a more peaceful future that helps people see that for themselves. Or the peace-builder may remind people of their development goals when they are getting diverted towards revenge. Peace-builders aim to make themselves redundant.

As a peace-builder, you are the scaffolding that holds the new building of empathic understanding in place, that enables it to be constructed.

- You can see the bigger picture and help people imagine how their lives could be better in the future, at a time when they find that difficult.
- You can, if it is necessary, show people the negative future that lies ahead if conflict continues, through films and stories of other situations.
- You can remind people of their history and how problems were solved in the past.
- As the process moves on, you also become the keeper of memory, reminding people of what was agreed, of what they said, of how they felt.
- You can bring alternative ways of acting from other contexts through stories, photos or films.
- You can model responding to violence without increasing violence and revenge.
- You can help people to see how it feels to be the Other; to see the situation from the Other's perspective, to understand that the Other is also suffering.
- You can train others to take a leadership role within their communities.
- You can and provide and support social structures that offer alternatives to violence: committees, rules, community courts

Sharing a vision of a better future

People need to imagine the better life they might have.

Building a vision for a better future is central to persuading people to move away from conflict. When people are involved in conflict, they may not be able to see past what is happening or to imagine how life might be different. This is where the peace-builder can make a difference by scaffolding their imagining of a better future.

Imagining the end of killing and violence is the first element of a better future. After some level of violence is reached, the time may be 'ripe' for change. In Kenya, peace-builders took advantage of this 'ripeness' for change, using films as a shock tactic to dissuade young men and elders from increasing violence. Vivid images of the Rwanda genocide were used to shock men into realising where their actions and decisions might lead.

On the positive side, a vision of a better future comes out of people's hopes for their children or their own lives: for good education and healthcare, clean water; better trading opportunities, jobs for young people, self-determination. All these can be talked about, the details of how life could be can be fleshed out. Examples from other situations can show how building a better life has actually happened in a similar situation.

Creating a shared map for getting to that future

How does a vision become reality?

Painting a picture together of a better life has to be accompanied by a plan of action that commits people to work towards that future.

Here's how they did that in Kenya at one meeting:

- Group discussions: after identifying the problem, people discussed solutions in ethnic groups, and then in remixed groups. The remixing of groups freed people to think from a different social identity: first they spoke as Pokots or Samburus, then as elders or young warriors.
- Plenary discussions: peace-builders acted as facilitators, summarising and feeding back to the whole group to reinforce what is shared
- Joint action planning: putting relationships at centre, the whole group decided on what actions would be taken. If possible, issues were solved immediately. Peace-builders noted remaining issues to try to do something and to follow up.
- Follow up: Doing what was promised. Evaluating outcomes.



MULTIPLE CONNECTIONS

8

You have brought people together and scaffolded their first interactions. How do you build the strength of those initial connections?

How do you help the connections to get strong enough to last?

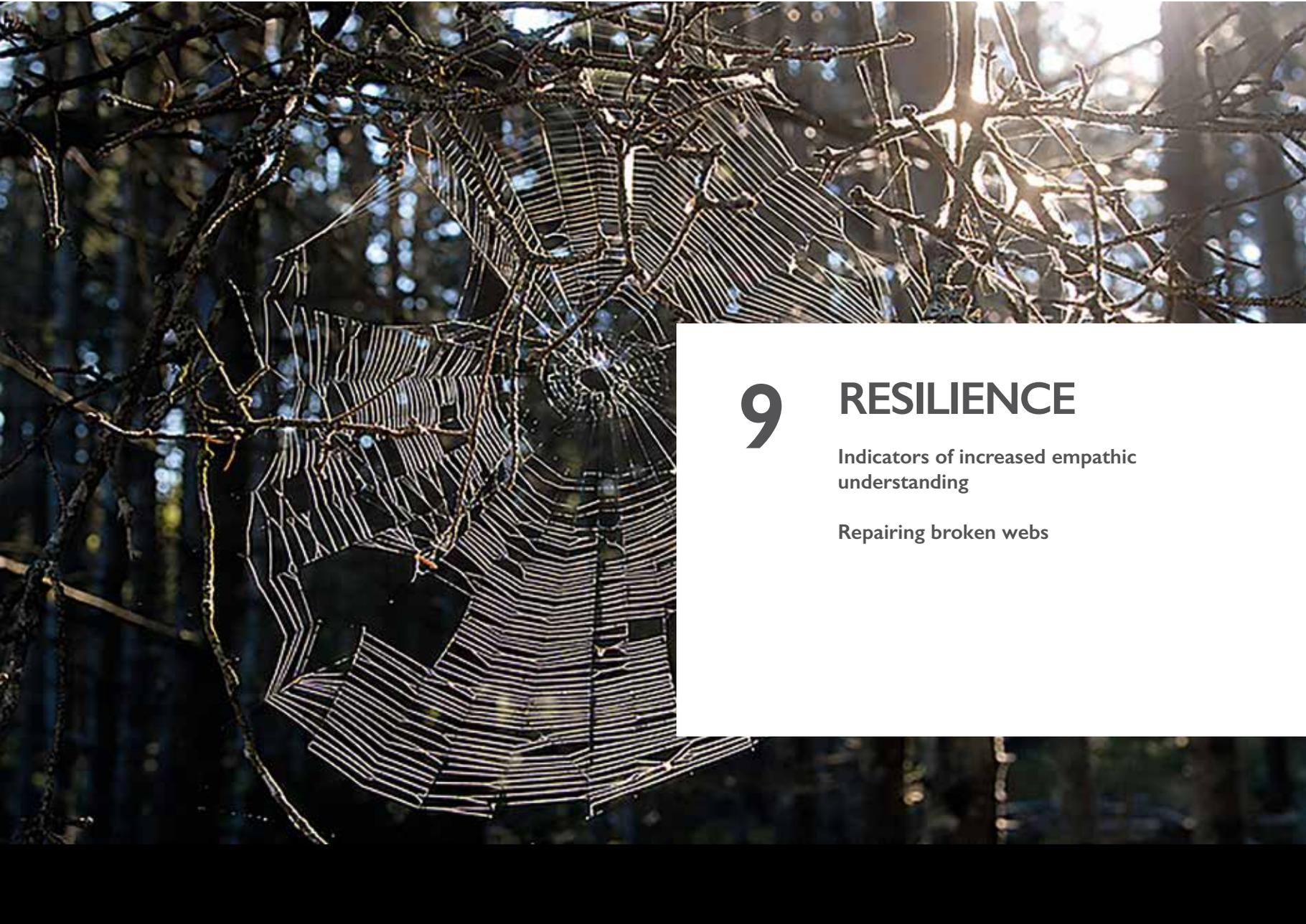
Formalised connections

Connections can be formalised by being made into social structures. For example:

- opportunities to trade are formalised into a Peace Market that operates on certain days each week and has certain rules, such as 'no guns'.
- the exchange of mobile phone numbers is formalised into an 'early warning network' in which someone noticing a possible conflict knows exactly who to call, and the information is then passed through the network.
- Peace Committees with people from each of the conflicting parties are established in each area with rules as to how they function.
- peer-peer connections are formalised through Youth Groups

Connections between groups in the same community

As the web extends outwards, connections across phases and sub-groups will need attention. For example, although the violence on Kenya was carried out by the men, the girls and women play a role in setting up the idea of masculinity that underpins it. Work with girls and women is changing the praise songs that girls sing to the young men.



9

RESILIENCE

Indicators of increased empathic understanding

Repairing broken webs

How do you measure the effectiveness of your work to increase empathy in your conflict transformation?

For peace to be meaningful, the web of connections has to be resilient.

Resilience comes from strong connections between individual people.

To know if connections are strong, we need to know if there is empathic understanding.

The only way to assess empathic understanding is through what we hear and what we see.

So, what are we listening and looking for?

Empathic understanding shows itself through how people talk about

- the Other
- themselves
- their relations with the Other.

What to listen for

When we listen to people talking, the research shows that we should pay attention to:

- gestures of empathy
- the labels that people use for themselves and others
- the stories that people tell about their lives
- moral reasoning, i.e. talk about what is right and wrong, fair and unfair, honest and false, clean and dirty.

Gestures of empathy

Three types of gestures of empathy signal change in attitudes to the Other:

1. Allowing connection: In talk, a person may ask the other questions to find out about their perspective, they may listen to the other's explanations. Empathy is not guaranteed but it has the chance to happen.
2. Entering into the other's world: A person uses what they have learnt about the Other. They may summarise the Other's point of view, quote their words, or tell their story.
3. Shifting the relationship with the other: A person states how they see the Other now and how that has changed: "I saw you as my enemy, but now you are my brother."

Which of these can you hear in their talk?

What can you listen and look for to measure changes in empathy?

Labels

Do people speak of others by their personal names, rather than their ethnicity or other marker of difference?

Do they mention their multiple social identities? (families, jobs, social roles etc)

Do they use several different ways of talking about the Other, or just one?

Stories

How do people talk about their daily lives? About conflict or peaceful activities?

Do the stories display understanding of how it is to be the other person?

Do they include details about the humanity and complexity of the other person?

Do they speak directly about attitudes to the other person?

Moral reasoning

*Is **moral reasoning** used to justify blocking or separating from the Other?*

Do people allow for shades of moral reasoning, fuzzy areas, rather than the clear-cut distinctions used to justify conflict?

What to look for

We are looking for changes in what people DO, that show a change in attitudes to the Other:

- changes in daily routines of living: e.g. where people sleep, live, move to, that show decrease in fear
- changes in interactions with the Other; e.g. types and frequency of encounters
- ways of interacting e.g. coming face-to-face without fear

Indicators of increased empathic understanding between conflicted parties in Kenya included:

- young men exchanging mobile phone numbers and arranging to meet
- people from different communities starting to stay the night in other communities when travelling
- families coming back to abandoned homesteads and planting crops

Analysis

The **Empathy Matrix** can be re-used to evaluate progress by checking the current balance of empathy~dyspathy and comparing to the first Point Zero.



Building resilience into the web of connections

Sustainability comes from people's investment and commitment in the communal processes of conflict transformation rather than in their own personal benefit.

It is helpful to set in place structures for continuity, people who can take on your role when you cannot - for whatever reason - and in the future,

Anticipate what to do if conflict flares up.

Have strategies in place to act quickly.

Be aware of on-going issues and what still needs to be dealt with.

Repairing broken webs

Sometimes relationships and connections are threatened or broken and need to be repaired. If other connections are strong, repairing will be possible - all is not lost.

When something happens that threatens peace-building, it may be time to call on connections from the web that you have developed. Empathic allies and peer networks can be contacted to mediate, come up with a strategy and to engage people to avoid violence.

Personal resilience

Remember self-care is important and that you have your web of empathic allies to draw on for support.

10 FURTHER RESOURCES



Responding to Conflict: www.respond.org

Dynamics of Empathy project: <http://www.open.ac.uk/researchprojects/living-withuncertainty/>

The Empathy Blog: <http://empathyblog.wordpress.com/>

The Challenge of Empathy: Project outcomes: <http://www.scribd.com/doc/128392176/the-challenge-of-empathy>

Booklet of stories from Kenya: <http://www.scribd.com/doc/183528101/Empathy-in-Making-Change-Happen-Learning-from-Maralal>

Conflict Sensitivity: a How to Guide: http://www.conflictsensitivity.org/sites/default/files/1/6602_HowToGuide_CSF_WEB_3.pdf

Details of conflict analysis tools: Fisher et al. (2000) 'Working with Conflict: Skills and Strategies for Action'. Zed Publications.

Lynne Cameron Artworks: <http://www.lynnecameron.com>

GLOSSARY

ADAPTED FORCE-FIELD ANALYSIS

A tool for examining the empathic affordances and dyspathic factors that are influencing a particular relationship between two sub-groups, and for planning for intervening actions.

AFFORDANCES

An affordance is a quality of the environment that people can make use of. In nature, a tree offers affordances for people to use for building houses, to sit in the shade, and to climb up for a better view. In conflict transformation, a leader notices affordances in the context that can be used for peace building.

AUTOMATIC EMPATHY

This kind of empathy is an emotional response to another person that happens instantly - as when we feel "ouch!" when we see someone else get hurt.

BLOCKING

Blocking puts a barrier between the self and another person that stops empathy. For example, refusing to meet them because they are considered 'unclean'.

CONTROLLED EMPATHY

This kind of empathy comes about by thinking and reasoning, and is about taking the perspective of the other person, understanding how the Other feels.

DISTANCING

Distancing occurs when the other person is seen as too different, too far away, or too extreme for empathy to happen.

DYNAMICS

changes over time

DYSPATHY

Dyspathy is anything that stops empathy.

EMPATHIC ALLIES

The small group of people who understand how you feel and who you can trust to support you. They may not agree with everything you say and do, but they accept you as you are. They trust you because of how you act.

EMPATHIC UNDERSTANDING

Empathic understanding is a stabilised understanding of how it feels to be the Other in their world that emerges from repeated interactions.

In empathic understanding:

- the Other is seen as a complex individual
- and that's OK. Differences are accepted.
- The Other is entitled to full human rights.
- Everyone involved has ways to deal with the emotional tensions involved in the above.

EMPATHY

We define empathy as one person understanding how it feels to be another person. There are different kinds of empathy.

EMPATHY MATRIX

The empathic affordances and dyspathic factors at work between pairs of individuals, placed in a table.

EMPS

EMOTIONS: love, fear, shame, grief, sadness, pride ..

MORAL REASONING/ JUDGEMENTS: what is right/wrong, fair/unfair, clean/unclean...

PERSONAL EXPERIENCE: encounters, memories, capacity for empathy..

SOCIAL INFLUENCES: social identity, the need to belong, group history, political ideology, commitment, power/powerlessness

GESTURES OF EMPATHY

Actions by people in dialogue that change their empathic connections. Three types were found in Cameron (2011):

- (1) Allowing connection: In talk, a person may ask the Other questions to find out about their perspective; they may listen to the Other's explanations. Empathy is not guaranteed but it has the chance to happen.
- (2) Entering into the Other's world: A person uses what he or she has learnt about the Other. They may summarise the Other's point of view, quote their

words, or tell their story.

(3) Shifting the relationship with the Other: A person states how they see the Other now and how that has changed: "I saw you as my enemy, but now you are my brother."

INITIAL CONDITIONS

The state of a complex dynamic system before intervention. Initial conditions include any factors that can affect how the system changes. It is important to analyse the initial conditions at Point Zero

INNER WEB

A small group of people connected to the peace-builder and committed to conflict transformation.

INTERACTION

people taking part together in some shared activity

LABELS

the words people use to categorise and describe other people

LUMPING

lumping is the process in which people think about others, not as individuals, but as a group. Lumping loses people's complexities and differences. It puts everyone together and often labels them negatively.

"They are all the same."

MORAL REASONING

People's thinking about moral issues: what is right/wrong; fair/unfair; clean/un-clean etc

PHASE SHIFT

In a dynamic system, a phase shift is a sudden change that leads to new behaviours. In conflict transformation, this might be bringing in a new set of people to dialogue, a decision to stop shooting on sight or a peace agreement.

POINT ZERO

The starting point for a conflict transformation intervention

RESILIENCE

The strength of a relationship that helps it stay connected even when under threat, for example, by an outbreak of violence.

SCAFFOLDING

Scaffolding is bamboo or steel that supports a building as it being built. Once the building is completed, the scaffolding is removed.

Peace-builders scaffold conflict transformation when they support communities and individuals to do what they cannot yet do for themselves.

SOCIAL IDENTITY

The sense of personhood and identity that a person gets from belonging to a particular group, e.g. being a soldier within an army, being a daughter within a family.

THE EDICT MAP

The three key analytic tools that help map and assess empathy~dyspathy dynamics in conflict transformation contexts:

- The Social Identity Map - The Empathy~Dyspathy Matrix - The Adapted Force Field Analysis

WEB OF PEACE

A connected network of people committed to peace-building.

EDiCT

Empathy Dynamics in
Conflict Transformation



The Open
University

rtc

responding to conflict

