CHAPTER 9

The Rondine Method

BUILDING PEACE THROUGH COMPASSION[1]

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Hatred, fear, repulsion, enmity, and humiliation—these emotions intensify enmity between actors of many protracted violent conflicts. Such enmity is fueled by storytelling practices about the enemy's actions, character traits, and schemes for conquest, all of which generate a sense of the Other as mortal enemy. The narratives of enmity tend to follow a familiar pattern:

> Our adversaries have harmed our people.
> They will continue to harm our people.
> They are all bad and will always be bad.
> We are perennial targets of their malice.
> They represent existential threats to us—our mortal enemy.

In the heat of violence, such a pattern can overwhelm the collective consciousness of conflict actors. With such consciousness, the world is reduced to fabricated and fixed divisions between right and wrong actions, virtuous and vicious character traits, and good and bad people. These divisions foster crystalized categories of "their" evil and "our" purity. As complexity of each human being is suppressed from such categories, so, too, is their humanity.

The Rondine Method seeks to break this downward spiral of enmity by tapping into something fundamentally human. This is the psychological drive and need to foster bonds, not breaks; cooperation, not competition; and pro-social feelings of others, even of those affiliated with the enemy camp. In particular, the inducement of compassion goes to the core of the Rondine Method as a productive means for conflict prevention.

In this chapter, we explore the centrality of compassion practices to the field of peacebuilding generally. Going beyond the obvious psychological point that many individual practitioners in this field are personally motivated by their compassion for the suffering of vulnerable population groups, we argue that certain forms of practice

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give primacy to the norm of compassion. Such practices are supported by recent findings in the moral psychology about the nature of sympathy, empathy, and compassion for others. In particular, psychologists have documented that such emotions can be induced in ways that prompt positive, pro-social interactions.

Our objective is not to correct conflict resolution practices per se. We seek, rather, to reflect upon and promote certain forms of compassion-motivated practices. We begin with a case study of one peacebuilding initiative regarding the conflict between Georgians and South Ossetians. After summarizing certain critical developments in experimental psychology about compassion, we examine three forms of peacebuilding practice that give prominence to promoting compassion among the conflict actors. These practices center on (1) the human rights agenda as adopted by the United Nations, (2) certain bottom-up practices of everyday peacemaking of civilians who are caught in the tumult of violent conflict, and (3) the practices of conflict resolution facilitators who engage representatives of conflict parties in interactive conflict resolution. Regarding interactive conflict resolution, we offer four forms of constructive dialogue in which compassion is a tacit norm of interaction among participants. We conclude with recommendations for enhancing compassion-related practices generally.

With this reflective analysis on peacebuilding, we draw upon the notion of systemic compassion as critical to conflict resolution. This notion may seem odd. How can we talk about systems of any emotion? In response, we note that social scientists have examined the systems of negative emotions as a causal source of violent behavior. Consider the social systems of hatred fostered in propaganda campaigns preceding episodes of genocidal violence and the systems of fear generated by demagogues to exploit the passions of vulnerable population groups. So why not probe the systems of positive emotions? In general, systemic compassion refers to the socially sanctioned patterns of practice in a field that privileges the norm of compassion as an organizing principle. That is, such a norm motivates and gives meaning to certain peacebuilding practices. Underpinning our argument is the notion that a mode of practice is a tendency or disposition to act in certain ways within a particular sphere of social activities, called a field (Bourdieu 1977, 85–87). For example, the professions of health care, humanitarian relief, and economic development establish compassion for the suffering of others as a defining norm. These professions of systemic compassion recognize that a certain population group is situated within their circle of moral concern. So, too, with conflict resolution.

Case Study

An example of compassion practices in international conflict resolution can be found in the workshops that focused on the conflict over South Ossetia. This

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conflict is part of a web of interrelated conflicts. We focus on the Georgian–South Ossetian relationship and the role of compassion in Georgian–South Ossetian conflict resolution practices.

What is involved in the Georgian–South Ossetian relationship? The crux of their contentious relationship centers on the status of South Ossetia, which Georgians see as part of Georgia. South Ossetians recognize their region as an independent country. Several clearly contrasting stories can be identified as dominant, yet competing, narratives. The contrasting views considered here are stereotypical Georgian, Abkhaz, South Ossetian, and Russian viewpoints. Clearly, not all individuals in the ethnic groups will or do see things with the respective stereotypical views described below. However, these views provide a sense of the extreme divergence of narratives and are, therefore, useful in contextualizing the more nuanced, complex understandings of the conflicts at play. Relationships between political units form the basis for many of the conflictual narratives and viewpoints between the parties. Georgians tend to operate within the collective memory of a history of oppression by Russia, often describing their relationship with the metaphor of Russia as a big bear to the north of much smaller Georgia and seeing that bear as a hungry intruder in Georgia today. Georgian President Mikheil Saakashvili stated that Russia "is dreaming about how to abolish Georgia's sovereignty" (Saakashvili 2008). Juxtaposed against this is an Abkhaz view of Georgian oppression of the less numerous Abkhaz people, reflected in the image of then President of Georgia Zviad Gamsakhurdia calling for "Georgia for the Georgians" in 1991 Similarly, South Ossetians also speak of Georgian oppression of the less numerous (Cohen 2001). South Ossetian people, along with a relatively fresh memory of betrayal, when Georgian President Mikheil Saakashvili reassured residents of South Ossetia that he had instructed the Georgian military and police not to return fire on the evening of August 7, 2008, just before more intensive fighting began that very night (Saakashvili 2008). On the Russian side, there is an understanding of Russian intervention as a beneficial and necessary process toward protecting Abkhaz, South Ossetians, and also Russian citizens from Georgian attack. This view resonates with South Ossetian Eduard Kokoity's praising Russian Prime Minister Vladimir Putin: "decisions you have taken saved a whole nation from extermination" (BBC 2009). Of course, this view contrasts sharply with the Georgian view, which sees Russia as first an invading and now an occupying force.

Through the activation of compassion in conflict resolution processes, these differing goals do lend themselves to the discovery of at least one common vision, which is inherently humanitarian. This vision includes a realization of shared, concrete human interests, such as having a home and access to water, being healthy, connecting with friends and family, and being gainfully employed. This vision provides a goal for cooperation across the conflict divide in efforts to open these opportunities to people who suffered from war and war's long-term

effects. Cooperation to care for an urgently ill child or to repair a broken dam can provide an impetus for working across the conflict divide toward nonpolitical humanitarian goals.

After the August 2008 war, the first Georgian–South Ossetian Civil Society workshop, which gathered at George Mason University's Point of View conflict resolution retreat facility opened with a simple question: Is there anything to talk about after the war? There were two main topics of conversation: explaining to each other their experiences of the recent war and working together to find ways to address the humanitarian needs that remain in the months after the war. Sharing stories of the war activated compassion, as everyone listened attentively to each person's recollection of those terrifying days. People exhibited sympathy for the suffering that participants recounted. Some cried.

Once compassion had been activated through such storytelling in the first workshop, the subsequent workshops, which extended for years, centered on humanitarian needs. First, the workshops took the form of problem-solving workshops. Georgians and South Ossetians worked together on humanitarian issues, such as repairing a broken dam that might have flooded both South Ossetian and Georgian villages, working on access to gas and to irrigation water, expediting health care access for emergencies that require crossing the ceasefire line to reach the nearest hospital, and arranging the simultaneous release of multiple prisoners from across the conflict divides. Over the years, Georgians and South Ossetians made progress on these issues in many future workshops. These conversations in the interactive conflict resolution context were motivated by compassion.

Eventually the Georgian–South Ossetian problem-solving workshops became "catalytic workshops," which precipitated other confidence-building measures. Once other confidence-building measures were well underway, the workshops took on a form of sustained dialogue. With the sustained dialogue model, a core group of peacebuilders from across the ceasefire line meet to maintain direct constructive communication and the deep understanding of the other perspectives that develop with such discussion. By meeting periodically, the participants maintain their compassionate understanding of experience on the other side of the ceasefire line.

How has compassion been engaged in other aspects of the Georgian–South Ossetian relationship? Compassion has been a part of the few successes in the official diplomacy at the Geneva international discussions, where quarterly talks regularly focus on issues of protocol and recognition and often result in walkouts by the Abkhaz and Ossetian participants. However, after interactive conflict resolution workshops considered the repair of a broken dam, the ability of ambulances to cross the ceasefire line, and the possibilities for simultaneous release of specific prisoners, the humanitarian issues section of the Geneva talks led to agreements on these humanitarian actions. Even the official diplomats reached agreement on certain actions.

Considering more grassroots conflict resolution practices, compassion has been a major component of the Georgian–South Ossetian women's dialogues, which reunite women who had been former neighbors. Following one dialogue, a mother from one side of the ceasefire line was reunited with her daughter from the other side of the ceasefire line. The women, including the mother and daughter, could not cross the ceasefire line to see each other but traveled separate routes to Yerevan, where they were reunited. While contact across the ceasefire line has at times been discouraged by the South Ossetian leadership, a reunion between a mother and her daughter could not be discouraged, out of compassion for that family bond that had been challenged by the war and that resulted in fragmentation of the population.

The Psychology of Compassion

Social psychologists have recognized compassion as a distinct emotional state along with affinities to sympathy, empathy, pity, hope, desire, and caring. Typically, an experience of compassion is neither momentary, like a pinprick, nor superficial, like one's desire for chocolate cake. Compassion is recognized as a distinct psychological state regarding the plight of others. This state consists of two elements. First, with compassion, one experiences a sensitivity to the pain or suffering of other persons and, second, one experiences a deep desire to alleviate that suffering either through one's own actions or through the actions of others. Underpinning this desire is an apprehension of the present suffering of a person and the hope for relief of their troubles. For example, one might experience compassion upon witnessing someone with severe bodily injury, hearing the pleas of children begging on the street, or reading stories of devastation of refugees who are forced to flee from their homes to avoid the ravages of war. While research psychologists do not believe that compassion represents an innate, inborn drive, they have shown that some individuals are routinely more kind, helpful, and willing to sacrifice their goods for others. The notion of a compassionate personality has garnered considerable empirical support (Bierhoff, Klein, and Kramp 1991; Galston 1993; Krebs and Van Hesteren 1992; Oliner and Oliner 1988).

But compassion does not always prompt action. One can experience a desire for the relief of others' suffering without acting as an agent of such relief. Moreover, compassion comes with a sense of possession. To experience compassion implies that I "have" it as "my" own. But such possession is not like having a kneecap, which always comes with me whether I am interacting with others or not. Compassion is a social enterprise, promoting a sense of bonding with others.

Importantly, researchers have shown that compassion can be induced for some people under certain specific conditions. One method of inducement developed by a team of psychologists is called Cognitively-Based Compassion Training (CBCT)

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(Ozawa-de Silva et al. 2012). With this method, research subjects undergo several days of training. Subsequently, they tend to help others at a higher rate in comparison to those who were not given compassion training (Fredrickson et al. 2008). In other studies, such inducement consisted in meditation training. The calmness that is prompted by meditation gave rise to feelings of interconnection with those who are thought to be suffering, even if they are strangers (Lutz et al. 2008).

Moreover, experimental psychologists have correlated the inducement of compassion with changes in neuro-processing. Psychologists use the term *neuroplasticity* to refer to the functions of the adult brain that can be altered through sustained practice (Klimecki 2015). For example, in one study, twenty students were shown pictures of people suffering from the effects of living under dire conditions. After viewing the slides, the students were asked to rate the overall intensity of their emotional response to the sequence of pictures. Students were then subjected to fMRI scanning to determine the neurological responses. The studies revealed patterns of neural activity that correlated strongly with the experiences of induced compassion. Their neural networks associated with positive (pro-social) affect were activated (Klimecki et al. 2014).

Neuroscientific studies reveal a significant difference between an experience of compassion and that of empathy. An experience of empathy was shown to activate certain neural networks that are known to be associated with physical pain. In controlled experiments, members of one group were exposed to actual physical pain, and those of another group were exposed to films that evoked a sense of shared emotion—empathy—to those who exhibited extreme suffering. The portions of the brain that were activated for both groups of participants were the same, that is, the anterior insula and the anterior middle cingulate cortex. These findings were confirmed when participants underwent empathy training for several days, which revealed, through fMRI examination, that the portions of the brain associated with negative emotional feelings—insula and anterior middle cingulate cortex—were activated. With empathy, experimental subjects sought to withdraw from the scene of suffering.

Motivated by these findings in moral psychology, we turn to the field of peacebuilding, focusing on three domains where compassion practices are exhibited.

Compassion Practice in International Humanitarian Law: Case of the United Nations

Moving from experimental psychology to peacebuilding, we find that the norm of compassion has primacy in the human rights agenda of interna- tional law. Consider, for example, the principle of human dignity adopted by

the United Nations, according to which all humans are born with inherent moral worth and bestowed with certain inalienable rights. Included in the Universal Declaration of Human Rights (UDHR) is the following ontological claim: "All members of the human family are born with dignity, equality and inalienable rights" (Preamble, Universal Declaration of Human Rights). In like measure, Articles 1, 22, and 23 of the UDHR include the claim that each person—whether one is president or pauper, slave or slave master—is endowed with rights by virtue of being human, regardless of life conditions, social status, financial resources, or capacity to influence others. Such rights are obviously inseparable from one's humanity as birth rights (Beyleveld and Brownsword 1998; Dicke 2002; Donnelly 1982). With dignity, each person deserves respect for their human rights; UDHR is grounded morally on the claim of universal dignity.

In the formative stages of crafting the UDHR, the principle of universal dignity was advanced by Jacques Maritain, a philosopher who served as a primary drafter of the UDHR. He argued that dignity goes to the core of human existence and that all member states of the UN should be responsible for the suffering of vulnerable population groups. Maritain was not alone. Eleanor Roosevelt, who chaired the UN Human Rights Commission, accepted the primacy of human dignity. She claimed that the world of human rights is the world of the individual person, where "every man, woman, and child seek equal justice, equal opportunity, equal dignity without discrimination" (Romany 1994, 90).

The advocates of realist models of international relations tend to reject the human rights agenda as a utopian image that fosters distortions of the real-world complexities of war and peace. Yet this objection to the human rights agenda of the UDHR reflects a serious misunderstanding. While the agenda is moralistic, it does not transcend the realities of war. In fact, the UDHR includes an imperative to investigate the realism of systemic vulnerability of certain categories of people (Engle Merry 2007, 195). Such an imperative calls for the sympathetic understanding of those population groups who are prone to suffer during and after war, conjoined with the institutional imperative to mitigate such suffering. The 1951 UN Convention on the Prevention and Punishment of the Crime of Genocide recognizes the vulnerability of "national, ethnical, racial or religious groups." The UN International Covenant on Civil and Political Rights, adopted in 1966, recognizes "ethnic, religious or linguistic minorities" as vulnerable groups. And women are recognized in the 1979 Convention on the Elimination of All Forms of Discrimination against Women.

So the UDHR establishes compassion as a primary norm for a sympathetic understanding for vulnerable population groups and the need for mitigating or preventing their suffering.

Compassion as a Norm of Everyday Peace

A second form of compassion practice in peacebuilding centers on the small-scale activities of civilians engulfed in the tumult of large-scale violence. Such activities fall within the domain of everyday peace, reflecting an emic perspective to peacebuilding (Berents 2015; Mac Ginty and Firchow 2016). Every peace centers on actions that are drawn from a community's ethos regarding present imperatives and a vision of the future (Bar-Tal 2013, 174). As Roger Mac Ginty writes, "the everyday is regarded as the normal habitus for individuals and groups, even if what passed as 'normal' in a conflict-affected society would be abnormal elsewhere" (Mac Ginty 2014, 550). The habitus of the everyday rests on core value commitments for determining safe and flourishing communities. Such commitments are central to their sense of in-group identity and out-group difference (Rothbart and Korostelina 2006).

Conflict analysts have gathered evidence about the everyday compassion practices of civilians who are caught in the carnage of mass violence. These practices are illustrated in cases where civilians risk their lives to offer sanctuary to those who are potential victims of violence. For example, during World War II, some civilians offered safety, material goods, and emotional support to Jews. Some rescuers began their activism after being confronted directly with the desperate pleas of Jews. The number of active rescuers during the Nazi occupation of Europe is low, comprising only 0.5 percent of the total civilian population (Oliner and Oliner 1988, 8). But for some of those who did offer sanctuary, their rescue efforts were motivated by strongly held humanitarian values. For example, some rescues were driven by their ethical beliefs that made it imperative to help those in need. Other rescuers grounded their actions in socialist or communist doctrine, which called for resistance against the Nazi invaders (Fogelman 1994, 162–64). Still, others were driven by a positive emotional attachment to individual Jews for whom the rescuers had special feelings or love, or to the Jewish people as a whole. The famous case of Oscar Schindler to save Jews illustrates how many Polish rescuers had a special affinity toward Jews (Fogelman 1994, 182–85).

The work of rescuers illustrates collectively oriented compassion. Most rescuers interviewed in one study (87 percent) invoked their deep ethical commitment to care for those in danger, a commitment that was grounded on a belief in universal humanism, a sense of the inherent worth of each person (Oliner and Oliner 1988, 163–64). For a majority of these rescuers, this belief was not driven by their religious convictions, and the rescuers' religious affiliations were not significantly different from those of nonrescuers. Yet the moral imperative to care for those in peril motivated them to save Jews, particularly after witnessing Nazi brutality against them (Suedfeld and De Best 2008, 38–40).

Similar sorts of compassion practices occurred during the genocidal violence in Rwanda in 1994, where Hutu civilians offered safe havens for Tutsis (Rothbart and Cooley 2016). Some Hutus risked their lives trying to rescue Tutsis who were seeking sanctuary, essential material goods, and emotional support. In explaining their actions, most rescuers appealed to their sense of Christian ethics to offer aid to those in need. According to these rescuers, the source of their moral conviction was found in a good heart, which was a physical embodiment of their wisdom to live according to a righteous path, compassion for the suffering of others, and courage to overcome fear and carry out the commands of their faith.

Compassion Practices of Interactive Conflict Resolution

Having considered compassion in international diplomacy and everyday peace, we focus specifically on certain practices of interactive conflict resolution. Interactive conflict resolution has been defined as "conflict analysis or problem-solving discussions in a workshop format that are directed toward mutual understanding of the conflict and the development of collaborative actions to de-escalate and eventually resolve it" (Fisher 1997, 8).

The techniques of interactive conflict resolution center on constructive communication that is guided by both explicit and implicit norms. The explicit norms are conveyed in the rules presented by facilitators during the introductory phase of the workshop, dialogue, or training session. Among these rules, facilitators usually implore participants to maintain confidentiality of statements that are conveyed during the discussion. Participants are also asked to exhibit mutual respect, which in turn is often linked to a sense of caring for the efforts, integrity, and moral worth of others. Compassion practices reflect instrumental norms for constructive communication. The norm of compassion has functional value in contributing to the shared goals of solving problems. This norm can be revealed as participants tell their stories, offer observations, and deliberate over proposals for solving problems. This means– ends value of compassion represents a precondition for constructive dialogue on controversial issues. Yet facilitators should not direct participants explicitly to be compassionate. Facilitators cannot compel, cajole, instruct, or insist that compassion be exhibited in dialogue sessions among adversaries to a conflict. So any participant who exhibits verbal hostility in the form of name-calling, character assassination, or sarcastic ridicule may receive an indirect or direct reprimand from the other participants through a message that such hostility is counterproductive to their collective efforts.

We consider below four forms of interactive conflict resolution: analytical problem-solving workshops, psychodynamic approaches to unofficial diplomacy, sustained dialogue, and trainings that involve dialogue. We focus on the ways in which compassion practices manifest as a core part of each of these conflict resolution practices. Given the psychological findings discussed above that compassion can be induced under certain circumstances, practitioners of interactive conflict resolution are well served to develop compassion, seeking to induce a humanistic-oriented interaction among the workshop participants.

PROBLEM-SOLVING WORKSHOPS

John Burton (1969) developed the problem-solving workshop approach to dialogue in the 1960s and introduced the concept of controlled communication in international relations. Herb Kelman (1972) participated in Burton's second problem-solving workshop in 1966, serving with the social scientists who facilitated the workshop (171). This workshop focused on Cyprus and was structured around three phases: (1) the participants explained the conflict from each of their perspectives, (2) the social scientists offered models of conflict and helped the participants consider the relevance of these models to the Cyprus conflict, and (3) the participants looked at various ways to resolve the conflict.

Facilitators of problem-solving workshops are expected to take on multiple tasks. Based on Mitchell and Banks' (1996) guide to the problem-solving workshop approach, which Mitchell (2005) expanded, facilitators decide whom to invite, contact the potential participants, explain the process, and make arrangements for the workshop. The workshop itself comprises five sorts of activities. First, it opens with facilitators setting an informal tone and requesting confidentiality. Second, participants are asked to explain the conflict, including its history, present state, and challenges to its resolution. Third, participants and facilitators analyze the conflict by reviewing what was presented in the prior phase, considering relevant conflict theories and considering other conflicts. Fourth, participants consider ways to resolve the conflict or to begin such resolution efforts. Fifth, the facilitators prepare the participants to reenter their home communities and, it is hoped, transfer some of their new insights to their colleagues at home.

Analytical problem solving gives a central place to compassion. The primary activities of the dialogue session centers on analysis among the workshop participants of the preconditions, causes, and consequences of the hostilities to date. This analysis requires a sympathetic understanding of the perspectives of conflict stakeholders who approach the conflict from different perspectives. In other words, successful analysis requires recognizing each participant's subjectivity. By

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seeing all participants' perspectives as arising from their experiences (including what their media and leadership have told them), the workshop discussion fosters compassion for the suffering of all involved and respect for different perspectives that are exhibited during the workshop. The ground rules for such dialogue include the following: a commitment to show respect for each other, a demonstration of equal status shown to each participation, and a commitment to maintain confidentiality of statements conveyed during the workshop. In facilitating such dialogue, practitioners seek to change the ways in which the conflict protagonists address their grievances, moving them away from the self-absorption of their hatred of their adversary and toward a humanistic form of interaction that recognizes that all participants arrive at the workshop with different backgrounds and perspectives. With this objective, the practitioners seek to induce among the parties a shift in consciousness about relations with their adversary. According to two conflict resolution mediators, this is a shift in the recognition of the Other "from a negative, destructive, alienating, and demonizing interaction to one that becomes positive, constructive, connecting, and humanizing, even while conflict and disagreement are still continuing" (Bush and Folger 2005, 56). Such a shift fosters sympathetic awareness of shared suffering and an aspiration for relief on both sides. This is a shift from enmity to compassion.

An example of a problem-solving workshop series can be found in the work of the Harvard Study Group, which was structured as a problem-solving workshop series focused on Cyprus. From 1999–2003, the Harvard Study Group met seven times, which led to ideas that developed into the Annan Plan. Chigas (2015) describes the problem-solving workshop elements of the Harvard Study Group meetings: "Participants shared their perceptions and concerns, expressed the interests and needs underlying their positions, jointly analyzed the underlying issues, and jointly developed ideas for resolution" (259).

For some problem-solving workshops, the topics discussed are not explicitly focused on the final resolution of the conflict. Consider again the Georgian–South Ossetian workshop series discussed previously. In these workshops, participants jointly developed ideas for confidence-building measures that would support progress toward resolution. To develop appropriate ideas for confidence-building, the participants had to first develop a sympathetic understanding of the perspectives of all who would be involved in confidence-building. What sorts of initiatives would be acceptable on all sides given the subjective experiences of all involved? The workshop participants are not only developing the overall ideas, but they are also working through specific plans for next steps, clarifying who would do what to set each new confidence-building measures in motion. One author of this paper called these workshops "catalytic workshops," highlighting their role in starting up new confidence-building measures (Nan and Greiff 2013).

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Compassion is a critical element of productive problem-solving workshops. For any confidence-building program or any overall resolution of the conflict to be successful, the approach must exhibit sympathetic understanding of others.

PSYCHOPOLITICAL DIALOGUE

The skills of psychologists, psychiatrists, and psychoanalysis can also be helpful in interactive conflict resolution. For example, Vamik Volkan (1997) is a psychiatrist who practices psychopolitical dialogue. From such practices, he induces dialogue participants to acquire new insights and to develop action plans and more constructive relationships. Among the many regions in which he practiced, his work in Estonia illustrates his approach. There, Volkan (1997) accompanied Estonian and Russian dialogue participants to various hot spots in Estonia, such as the Paldiski military base, where Russian troops had mostly withdrawn. For Volkan (1997), "A patient's dreams provide access to his unconscious, while visiting hot spots serves a similar function in revealing what otherwise might remain hidden or unexpressed in an intergroup dialogue" (211). Over the course of six years in the 1990s, Volkan and a team convened a series of dialogues with influential individuals in the Estonian and Russian communities in Estonia. The psychological aspects of the dialogues included work with metaphors for the Estonian–Russian relationship and shared analysis as a group of the possibilities for developing that relationship in the future. Concrete initiatives, such as more Estonian language classes for Russian-speaking people in Estonia, were catalyzed by these discussions. The psychopolitical dialogue contributed to conflict prevention in the following respects: "attitude impacts on dialogue participants; process impacts on the intermediate processes of conflict resolution in Estonia; and substantive impacts on issues central to the conflict" (Allen 2015, 67).

Psychodynamic approaches to interactive conflict resolution help develop participants' awareness of their own concerns and those of others. As participants visit hot spots or reflect on flashpoints in current events, they become more aware of their own hidden or unexpressed concerns. Additionally, they reflect upon the other participants' hidden or unexpressed concerns. Then, as in a problem-solving workshop, participants seek to develop specific initiatives to work on those concerns toward resolution of the conflict. These initiatives must address all participants' concerns, which is critical to their success. The psychodynamic approach requires both self-awareness and Other-awareness and the collaborative development of next steps that respond to all participants' concerns.

With the focus on understanding one's own group's concerns and the concerns of other groups, psychodynamic workshops create the basis for and develop compassion. There can be no successful psychodynamic analysis of intergroup conflict without compassion for the groups involved in the conflict.

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SUSTAINED DIALOGUE

Harold Saunders (1999) served as a diplomat (Assistant Secretary of State for Near Eastern and South Asian Affairs) and on the National Security Council staff in the Jimmy Carter administration. Saunders participated in the Kissinger shuttle (diplomacy), the Camp David Accords, and the Egyptian–Israeli Peace Treaty. After leaving government service in 1981 at the end of the Carter administration, he joined the Dartmouth Conference, a long-term series of US–Soviet citizen dialogues. From that long experience of governmental and unofficial dialogue, Saunders developed the model of "sustained dialogue," which he presented in his book *A Public Peace Process: Sustained Dialogue to Transform Racial and Ethnic Conflicts* (1999). In 2002, Saunders founded the Institute for Sustained Dialogue. Sustained dialogue encourages participants to converse with each other over a long period, recognizing the human dimension of their discussions, engaging as human beings who each carries their own pain and can learn to see others' pain, and beginning each meeting where the previous meeting left off. Saunders facilitated a sustained US–Russian dialogue as a successor of the Dartmouth Conference US–Soviet dialogue.

Sustained dialogues seek to develop compassion over time. By meeting over a long period, the participants develop a human connection with each other as individuals. The participants also develop a deep understanding for the concerns of the other participants that comes from conversations in both the formal sustained dialogue sessions and through meals and coffee breaks, where conversation is intense in small groups or in one-on-one interactions. Sustained dialogue's emphasis on recognizing the pain and concerns of each participant rests on the norms of compassion.

TRAINING AND DIALOGUE

Training programs can provide valuable forms of conflict resolution prac- tice. While participants with various perspectives on a conflict situation are trained together in conflict resolution skills and techniques and exposed to examples of other conflicts, they can engage in dialogue regarding their own conflict. As Ronald Fisher (1997) writes, "training in conflict analysis and resolution can be seen as a form of interactive conflict resolution when it brings together members of conflicting groups to share a common learning experience that is based in part on the conflict between two sides" (335). As Fisher notes, these trainings have goals regarding the general skills and increased understandings of each other's perspectives on the conflict and possibilities for peacemaking in that specific conflict. However, to be appro- priate as a form of interactive conflict resolution, training must be designed

with consideration of cultural appropriateness and a balance of prescriptive, elicited, and interactive approaches (Fisher 1997).

The Burundi Leadership Training Program (BLTP) is an example of training as a form of interactive conflict resolution. It was developed by Howard Wolpe at the Woodrow Wilson International Center for Scholars, funded primarily by the World Bank, and designed "to increase the ability of the country's ethnically polarized leadership to work together" (Campbell and Uvin 2015, 281). The core of the dialogue centered around three six-day workshops held in Ngozi, where influential leaders from across the political spectrum in Burundi gathered to learn negotiation skills, build relationships, and engage in group problem solving and strategic planning. With additional shorter follow-up workshops held to build on these longer foundational workshops, the dialogue process contributed to shifts in attitudes by participants and the development of improved relationships (Campbell and Uvin 2015). For several years after the August 2000 Arusha Peace and Reconciliation Agreement, the BLTP was influential in shaping more collaborative approaches during the transitional administration. But over time, as new political leadership became established in Burundi, the BLTP became a local Burundian NGO focused on training.

The BLTP's emphasis on developing improved understanding and fostering positive relationships required the development of compassion among the participants. As participants went through negotiation trainings and engaged in discussions on the future of Burundi together, they learned the perspectives and concerns of others. These understandings of the perspectives and concerns of others developed into compassion for all involved. As they developed compassion for each other, their attitudes shifted, and their relationships improved. The compassion developed through the BLTP allowed participants to encourage collaborative approaches during Burundi's transitional administration.

Moving Forward

At its core, the Rondine Method seeks to induce compassion among the students, which in turn rests on seeing their adversaries as complex beings, with their hardships, suffering, and pain that is worthy of sympathy. In humanizing the Other, such a method calls for recognizing the humanity in us all. To be sure, Rondine is not the peace education program that fosters compassion. For example, the youth peacebuilding and leadership program (YPLP), located in Brattleboro, Vermont, USA, brings youth together from conflict zones to engage in a one- or two-week training designed to foster relationship-building. The training consists of a series of dialogue sessions in which the students engage with their "enemy" counterparts (Ungerleider 2012).

But we are not aware of any research study regarding the inducement of compassion among the students of YPLP. In contrast, such a study has been launched for the Rondine program. In the spirit of its mission as a laboratory of peace, one author of this chapter (DR) implemented a research study in 2018 to determine whether Rondine students have in fact enhanced their sense of compassion. A cohort of fifteen students who entered Rondine in 2018 serve as subjects of three rounds of interviews, which occurred upon their entry in 2018, after one year of education/training in 2019, and upon their completion in 2020. This research study reflects an integration of peace education methods and social psychological measures for compassion. The preliminary results suggest that Rondine can serve as a model for fostering compassion as a critical element of peacebuilding globally. We plan to disseminate findings to peacebuilding scholar–practitioners.

Note

1. We thank the editors of *Conflict Resolution Quarterly* for permission to adapt our article "Building Peace through Systemic Compassion" (Rothbart and Allen 2019).

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