Research on Empathy Governance Path of De-radicalization

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Abstract: *Preventing and combating the radicalization of terrorism has become a key issue that needs to be resolved in the current international community's anti-terrorism governance work. In theory, empathy provides an integrated analysis path for interpreting the radicalization of terrorism. In terms of governance, empathy provides an emotional path for governing the radicalization of terrorism. Cognitive empathy provides ideological guarantee for anti-radicalization, emotional empathy provides a mass basis for anti-radicalization, and behavioral empathy can provide a theoretical framework for evaluating anti-radicalization. In terms of anti-radicalization work, empathy governance can be carried out through situational education, ideological empathy, national emotional empathy, cultural emotional empathy, and behavioral empathy to improve the effectiveness of anti-terrorism work..*

Key words: *Empathy theory; Anti-radicalization; Governance*

Introduction

The "Islamic State" terrorist organization that has been hit in recent years has begun to spread rapidly from the Middle East to Southeast Asia, Europe, Africa and other regions. After experiencing the baptism of jihadist ideology, radicals have collectively shifted their positions and returned to the mainland, becoming the infiltration of international terrorism. With the rise of terrorism such as "Boko Haram", the world is facing a new round of tests of the radicalization of terrorism. But until today, anti-radicalization has not attracted the attention of the international community. The traditional anti-radicalization model based on military strikes and subsequent legal punishments has proved that it cannot fundamentally solve the radical problem of terrorism (Zeng & Chen, 2017).

Currently, anti-radicalization related theories and measures are immature or lacking in development, and anti-radicalization work has been faced with numerous constraints and difficulties. As far as the evaluation of anti-radicalization projects is concerned, the state and the government protect the information of their implementation projects for various reasons. Researchers lack sufficient data, and it is difficult to establish a universal evaluation framework. It is difficult to make substantial measurements. Radicals who have been released after serving their sentence or separated from terrorist organizations can easily return to the path of terrorist radicalization. In 2018, the Organization for Economic Co-operation and Development (OECD) launched the "Social and Emotional Skills" project to evaluate emotional abilities and social participation.

Emotional regulation ability is considered to be one of the missing abilities of contemporary individuals. First, it can be seen that emotion plays an important role in the process of social participation. How to effectively and effectively establish anti-radicalization project evaluation is an important aspect of advancing the modernization of social governance and enhancing the effectiveness of anti-radicalization. This article attempts to sort out the current process of terrorism radicalization from the perspective of empathy in sentiment theory. To construct a anti-radicalization emotional governance path, and analyze what are the stages of anti-radicalization? How does empathy achieve anti-radicalization in all stages?

Current Status and Dilemmas of Anti-radicalization Governance Projects in the International Community

After counter-terrorism has become a major non-traditional security issue facing the international community, many countries violated by terrorism have successively formulated anti-radicalization projects of different scales, and to a certain extent achieved immediate results. When countries formulate anti-radicalization policies, they adapt to local conditions, combined with their own national conditions, culture and other factors. There is no copying and duplication of a single anti-radicalization model, so a unique anti-radicalization model has been formed. In general, anti-radicalization work only treats the symptoms rather than the root cause, causing the anti-terrorism anti-radicalization work to fall into the situation of "the more counter-terrorism".

Commentary on the Main Anti-radicalization Models of the International Society

The Internal Security Department (ISD) under the Ministry of Civil Affairs of Singapore has developed a "rehabilitation" project, which includes three parts: psychological rehabilitation, religious rehabilitation, and social rehabilitation. The rehabilitation project started with the psychological rehabilitation of the prison department. It mainly breaks the values and reshapes the detainees. The rehabilitation project is an ideal model in the anti-radicalization process in Singapore. The Indonesian national anti-terrorist agency has developed a distinctive "Indonesia path" in the anti-terrorism and de-extremism. The project is in charge of the Indonesian special anti-terrorist police, code-named "Task Force 88." The implementation of the "Indonesia Path" project mainly relies on two methods: cultural interrogation methods and the role of former militants. Under the guidance of the theory of the prevention and control of violent terrorism, the United Kingdom has implemented a series of measures to prevent and control violence and terrorism very early. The UK has formulated a "competition" strategy, a "preventive reporting" and "communication" project, a "criteria" project, and a "healthy identity intervention" project, aiming to combat terrorism in a long-term and comprehensive manner. France launched the "Stop-Djihadisme" campaign, launched an "education plan" and a "prison plan" for schools and prison systems, and established a special "anti-radicalization" center to alleviate the radicalization of terrorism from the root cause. Germany took measures to prevent extremes for the first time in 2003. The German Federal Constitutional Defense Agency established the "Telephone" project; the "Life" project was initiated by the Berlin Democratic Cultural Center. In recent years, funds have been allocated to strengthen anti-radicalization methods specifically for campuses, the Internet, and prisons. After the liberation of Algeria at the end of the 19th century, the transitional regime adopted a high-

pressure counter-terrorism policy of "undifferentiated counter-terrorism", aiming to "cut the grass and roots" the country's terrorist forces. Later, during the two presidents of Liamina Zeruali and Abdulaziz Bouteflika, the original anti-terrorism measures were improved and perfected, and the use of violence against violence was changed. A single counter-terrorism strategy has formed a comprehensive, multi-level counter-terrorism deradicalization integrated governance strategy.

Commentary on the Main Dilemmas of Anti-radicalization in the International Society

As far as the world is concerned, anti-radicalization projects are highly heterogeneous. The situation in different countries is different, and the projects formulated are also substantially different. There are still some key issues in the anti-radicalization project that have not been resolved, mainly in the following areas:

First, the project evaluation dilemma: there is no single standard specified in the radicalization governance measures such as the Philippines rehabilitation project and the "Indonesia Path", and the human evaluation is extremely arbitrary, which makes the project policy very easy to target a certain group This kind of prejudice promotes the vengeance of the targeted groups, which intensifies the radicalization of terrorism to some extent. In addition, although some countries claim that their projects are effective, but from the academic level, such effectiveness or successful experience is not yet mature. The international community now regards whether the majority of the members participating in the project are completely out of the militant organization and released after serving their sentence as the standard evaluation framework. On the one hand, it has led to the dilemma that it is difficult to effectively evaluate the various measures of various countries, which is not universal (Li & Wang, 2018). It makes anti-radicalization work alone; on the other hand, judging whether a project is effective based on the minimum criteria for project success, this kind of evaluation framework can easily lead to cognitive biases on the effectiveness of anti-radicalization, After the radical transformation is completed, the possibility of secondary radicalization increases. In general, academics and anti-radicalization workers judge the effectiveness of the project according to whether it should be a criterion for encouraging participants to leave militant organizations or militants being released, or what other criteria are there? The overall effect of a policy in the anti-radicalization project has been questioned.

Second, follow-up management dilemma: Algeria's anti-radicalization model, Germany's "telephone" plan and "life" plan, the UK's "preventive reporting", "channel" project, "health identity intervention" and other international de-radicalism Chemical measures are now mainly focused on prevention, and there is a lack of follow-up control measures for terrorist attacks. The lack of follow-up work for militants who have left militant organizations or released after serving their sentence, lack of effective containment of the development of the network of militants, lack of cooperation between the de-radicalization department and other departments, resulting in ineffective supervision of released personnel, even in The "pull one faction and fight the other faction" between different religious sects leads to problems such as out of control of management, and it is extremely prone to secondary radicalization of released personnel. In addition, the international community has shortcomings in judicial cooperation and public policy in counter-terrorism cooperation. First, the parties involved in the war do not have the ability to detain large-scale terrorist-related armed personnel for a long time; second, some EU countries worry that extremist personnel will not be able to reach their country after repatriation. The standard of criminal evidence can only be acquitted, giving them

the opportunity to commit terrorist activities again.

Third, the legal and public opinion dilemma: As the "telephone" program is managed by the federal security department, which deepens the "insecurity" of the seekers, the project ended in September 2014. The "de-radicalization" center also ended sadly in 2017 due to legislative and public opinion reasons. Facts may prove that the "prison plan" is also dangerous, because this plan allows the leaders of the "jihadist" organization to carefully select potential new members in the prison group. On the one hand, the completeness of the international community's anti-terrorism legal system is not consistent with the conviction and sentencing standards. There is a lack of sufficient criminal investigation and evidence collection capabilities, and it is difficult to carry out effective resource sharing and international cooperation in the field of evidence, which further aggravates the difficulty of conviction and sentencing. On the other hand, Anti-radicalization is a long, expensive, and limited social project. The citizens are generally worried about spreading radicalized ideas in prison places and in the process of returning to society, and some measures have been violated in terms of human rights and privacy.

The Prospect of Empathy Theory in the De-radicalization of Terrorism Governance

The process of radicalization is essentially a process of identification with radical organizations. This identification mainly includes three aspects: Affective, Pragmatic, and Ideological. Emotional identification refers to the emotional connection between members or between members and the radical organization (Li, 2018). Practical identification involves a measure of actual interests or factors that affect the measurement of interests. Ideological identity is a kind of discourse that justifies radical activities. The identification of these three aspects is an important aspect of the radical organization to maintain the relationship with its members, and it is also the key to the radical organization's influence on its members. In the construction of emotional identity, emotion is not only the driving force for the audience to participate in social and political activities, but also a powerful source for terrorist organizations to carry out mobilization, internal contact and external communication.

The Theoretical Basis of Empathy in The Radicalization of Terrorism

Empathy refers to the ability of one person to understand the unique experience of another person and to react to it (Yan, Su & Su, 2018). At a lower level, empathy can make one person empathize with another person and act altruistically; at a higher level, empathy can provide cognitive empathy and emotional sympathy for group identity Emotional support enables individuals or groups to produce pro-social behaviors. Simon Barencorn (2018) pointed out: "Empathy is dependent on a specific relationship. The same person can empathize with one's relatives, but there is no empathy for the enemy." Supported by extreme ideologies and emotions, terrorist radicals have realized the "empathy corrosion" of infidels and enemies, and the "empathetic mobilization" of target groups and potential supporters. On the one hand, human cruel behavior will destroy the function of empathy and cause obstacles to the "empathy circuit". In the process of radicalization, activists' corrosive emotions such as anger, hatred, jealousy, or vengeance will reduce

empathy, and even when they commit acts of aggression against the enemy, terrorist activists will directly shut down empathy and implement them. In brutal terrorist attacks, researchers call this kind of empathy barrier "empathy corrosion" and treat activists as people with "zero empathy." On the other hand, in order to expand the forces of terrorism, terrorists will use various means to convey terrorist ideology to target groups and increase recruitment and propaganda. During radicalization within a group or external propaganda and mobilization, activists will start empathy and implement "empathy mobilization" to enable group members to cross the identification boundary, form a consensus in thought, connect and resonate emotionally, and radicalize in behavior To achieve a radical leap from thought to behavior.

The Radicalization of Terrorism under the Theory of Empathy

The radicalization process of terrorism under the empathy theory can be divided into four stages: cognitive empathy-emotional infection-emotional empathy-behavioral empathy. First, cognitive empathy provides the basis for the realization of radicalization. Through the reshaping and strengthening of identity boundaries, group members reach a consensus on radical ideas, and ultimately increase the universality of identity. This process of reaching a "consensus" among groups for a certain purpose is called "intra-group bias" in the field of radicalization research, and can be called "cognitive empathy" from the perspective of empathy. "; Second, emotional infection provides a guarantee for radicalization. Radicals have been infected by injecting emotions into their opinions and aroused the belief in striving for the common interests of the groups they belong to. The establishment and spread of emotions between individuals and groups provides protection for emotional resonance and group emotional stimulation; third, emotional co-existence Emotion provides conditions for the development of radicalization. "Emotional empathy" is a motivational metaphor that uses empathy and attention strategies to stimulate the emotional resonance of the target group, and provides a "catalyst" for the radicalization of radicals from thought radicalization to behavioral radicalization; fourth, behavioral empathy is radicalization Implementation provides motivation. When cognitive empathy is formed in radical groups, good psychological expectations can be established for political mobilization, which in turn can guide the mobilizers to move toward the "common interest" and make it easy to produce a consistent collective Action, this collective action is the phenomenon of "behavioral empathy" formed between groups.

In this sense, the theory of empathy in emotion can not only provide an analytical path for interpreting the radicalization process of terrorism, to explore the radicalization process of terrorism; it can also be used as a theoretical guide in the de-radicalization project to control the radicalization of terrorism. , To plan de-radicalization measures.

The Path of Empathy in the De-terrorism of Terrorism Governance

In the study of empathy theory, researchers divide empathy into three dimensions: cognitive empathy, affective empathy, and behavioral empathy (Wu ,2019). The three dimensions of empathy also exist steadily in the radicalization of terrorism, corresponding to the two stages of radicalization of thought and radicalization of behavior in the dynamic process of radicalization of terrorism (Eid, 2014). From the perspective of the radicalization process, empathy is not only the driving and leading factor in the radicalization of terrorism. At the same time, it is also an important force in anti-terrorism work, which has

positive significance for anti-terrorism work. In the work of anti-terrorism, empathy is embodied in the fields of cognitive empathy, emotional empathy, behavioral empathy, etc.

The Path of Empathy in the Radicalization of Ideas

The foundation of empathy in the process of terrorism radicalization makes us realize that "empathy governance" has certain feasibility and reality in de-radicalization (Li, Fu & Yu, 2015). We must pay attention to the importance of emotional governance in de-radicalization prevention and transformation of de-radical thoughts. De-radicalization work is a process of reforming the thoughts and behaviors of extremists. The first stage of de-radicalization is the initiation stage. The key to this stage is to enable radicals to turn on "cognitive openness" and "positive emotions", that is, to provide opportunities for radicals to re-examine their extreme ideologies. And he has doubts about this, forming "symbiotic cognition" and "de-radicalization identification" from the "cognitive empathy" and "emotional empathy".

Cognitive empathy provides ideological guarantee for de-radicalization:
Cognition is the foundation of human's most basic psychological process, emotional process, and will process. Cognitive empathy refers to the combination of cognitive and emotional abilities to form an understanding and identification of a certain thing on the basis of empathy (Garrison, 2014). In the process of cognitive empathy, emotions and consciousness also have a counterproductive effect on cognition, or promote, inhibit, or distort. The famous American counter-terrorism researcher Marc Sageman proposed that moral anger, worldview, and resonance with personal experience are cognitive factors that affect radicalization, and network mobilization is a situational factor (Liu, Wang, Yu & Wang, 2009). In the process of radicalization, radicals experience attribution deviations due to errors in knowledge and abnormal access channels, resulting in cognitive paranoia (Xu, 2020). The generation of paranoid cognition is related to negative emotions, cognitive environment, and negative will. It is the root of radicalization of radicals. The control of paranoid cognition is to prevent and interrupt the radicalization of terrorism.Therefore, correct knowledge and information should be instilled through normal channels, so that radicals can develop cognitive empathy and discrimination, and play a role in consciously preventing the penetration of extremist ideology and brainwashing. In de-radicalization governance, situational education should be used to encourage radicals to form symbiotic cognition, and ultimately form ideological empathy.

First, strengthen situational education. Most empathic social cognitive processing phenomena such as emotional processing, psychological phenomena, and decision-making occur in certain situations and are affected by contextual factors (Yang & Hu, 2020). Context is an information environment that affects various perceptual characteristics and is perceived, including various information about perception, behavior, and cognition (Chen & Liu, 2016). In the process of de-radicalization, on the one hand, the transfer of legal knowledge, cultural knowledge, ethnic knowledge, religious knowledge, etc. through situational education influences radicals to correct attribution deviations and produce positive emotions and meaning understanding. And driven by the understanding of positive meaning, the cognitive process and cognitive structure paranoia can be effectively corrected, so as to achieve the goal of anti-terrorism and deradicalization. On the other hand, in the form of constructing national ideology and guiding radicals to correct behavior and emotional expression by combining virtual and real situational narratives, terrorist radical situations can be

divided into real situations and mimic situations.

Second, ideological empathy. Symbiosis cognition is the basis of conscious mentality, and ideology has a counterproductive effect on symbiosis cognition. The control of paranoid cognition should be used to achieve the control of symbiotic cognition, and finally the control of ideology. On the one hand, it is necessary to use situational education to achieve a powerful means of ideological empathy, inspire the noble cognitive empathy of radicals, improve their own ideological self-control, and consciously resist the temptation of extreme ethnic and religious ideas. Resolutely curb the infiltration of religious extreme ideology. On the other hand, we must give play to ideological empathy, guide religious believers to build upright faith, use mainstream social core values to carry out de-radical empathy work, and explore common ground that is conducive to national unity and national development. The emotional element is an ideological fortress that allows religious believers to emotionally strengthen their ideological identification with the country's de-radicalization work.

Emotional empathy provides a mass basis for deradicalization:
Emotional empathy means that the emotional subject produces a mental representation of the actions and emotions they have experienced. When the emotion and behavior symbols of the emotional object are observed, a mental representation will also be produced. When the two mental representations are repeated, the emotion There will be an emotional resonance reaction between the subject and the object. Emotional empathy can help radicals improve their chances of survival in dangerous situations, adapt to social survival, and reduce their tendency to choose radicalization. On the other hand, emotional sharing can increase intimacy, promote interpersonal communication, and ultimately form national cohesion and cultural identity.

First, National empathy. Around the world, certain ethnic groups and religions are rampant due to the stigmatization and labeling of terrorism. The closure of ethnic empathy has led to empathy barriers and empathy circuits, and ethnic misunderstandings and estrangements have gradually deepened to provide soil for the invasion of extreme ideas. The generation of inter-ethnic emotion is a long-term process. Empathy must be used when carrying out ethnic work and ethnic policies, maintaining relations with ethnic minorities, forming ethnic empathy among ethnic groups, and correctly resolving conflicts within ethnic groups , Comprehensive measures have strengthened the trust and support of ethnic minorities in the country's overall counter-terrorism work, and the overall strategic layout of the nation's counter-terrorism and de-radicalization has been laid.

Second, Cultural empathy. The struggle between religious culture and secular culture, the interweaving of national culture and Chinese culture, and the interweaving of cultures among ethnic minorities make the situation in the cultural field complicated. How to make these cultures coexist harmoniously and how the people understand these cultures are the challenges we face in deradicalization. The lack of cultural empathy can lead to cultural paranoid cognition, which in turn provides opportunities for the entry of extreme ideas. In the era of social media, it is necessary to use the propaganda characteristics of the media to promote national culture and form cultural emotional empathy, create a united and harmonious social and cultural environment, open up a model of national joint cultural anti-terrorism (Zhang, 2020), and strengthen the "post-management" of terrorism to prevent The penetration of terrorist subcultures.

The Path of Empathy in the Process of Behavioral Radicalization

Cognitive empathy and emotional empathy can provide effective preventive measures to prevent "thinking radicalization". From the terrorism radicalization process, terrorism radicalization does not follow the linear development process of "thought to behavior". Therefore, it is necessary Evaluating the risk of radicals from the perspective of behavioral empathy has never played a role in prevention and governance.

Behavioral empathy provides an evaluation framework for deradicalization:
Behavioral empathy means that emotional information meets the needs of emotional objects' psychological sense of belonging, produces cognitive experience and emotional resonance, and thus subconsciously imitates the emotional subject (Zhang & Shi, 2019). Parsons' theory of action defines organizational action as consisting of five core elements: actors, goals, contexts, and normative orientations and means (Parsons, 1956). Normative orientation is the value standard followed by actors in the process of establishing goals, choosing means and achieving goals, and context is an element that affects the production process of organizational behavior. In the process of radicalization, radicals will deliberately change normative orientations according to the empathy and trust levels of different target audiences. In specific practice, there will be two kinds of anti-social behavior and pro-social behavior. A behavioral empathy representation. Anti-social behavior refers to a behavior that is intentional or unintentional, disregarding the perception of others, and may cause harm to society and fail to enhance public welfare. In the process of radicalization, anti-social behaviors are carried out by radicals in a state of "zero empathy." The reason for the cruel anti-social behavior is that there is a problem with the paranoid cognition and empathy loop. Pro-social behavior refers to a type of behavior that conforms to the hope of society and has no obvious benefits to the actor, but the actor consciously brings benefits to the recipient of the behavior (Alderdice, 2009).

In the process of de-radicalization, the high empathy state is mobilized through strategies such as situational shaping cognition, emotional empathy, and behavioral empathy. In the practice of situational education, some "humanitarian" prosocial behaviors are implemented to win radicalization. People trust and act empathy. And tried to observe the behavioral empathy of radicals and two behavioral representations to infer their normative orientation.. If it performs more anti-social behaviors than pro-social behaviors, or even does not perform pro-social behaviors, it indicates a normative orientation and is accompanied by various abnormal psychological manifestations, such as inner dissatisfaction, frustration, tension, deprivation, inner conflict, Self-cognition imbalance, etc.; on the contrary, if the pro-social behavior index is high, then it can be used as an evaluation standard for de-radicalization.

Therefore, behavioral empathy provides a new research perspective for the research on the effectiveness of de-radicalization. Establish a comprehensive empathy framework based on cognition, emotion, and behavior to analyze radicalization. Provide an emotional evaluation solution for international counter-terrorism and de-radicalization work, and call on the relevant work of the substantive departments to shift from the evaluation criteria of "released from prison" and "disengagement from radical organizations" to "rational and emotional" governance and evaluation. Emotions, culture, values, standards, identification and other "soft indicators" to carry out comprehensive anti-terrorism and de-radicalization work.

Summary

In the initiation stage of de-radicalization, the key to this stage is to enable radicals to turn on "cognitive openness" and "positive emotions", and to provide opportunities for radicals to re-examine their extreme ideologies and doubt them through situational education. , From the cognitive empathy and emotional empathy to form "symbiotic cognition" and "ideological empathy" to achieve de-radicalized identity. Ethnic and cultural emotional empathy, to create a united and harmonious social and cultural environment, start The national united cultural counter-terrorism model strengthens the "post-management" of terrorism to prevent the penetration of terrorist subcultures. Behavioral empathy provides an emotional assessment and solution approach for international counter-terrorism and de-radicalization work, and calls on relevant departments in practice The work should shift from "released from prison" and "disengagement from radical organizations" as evaluation criteria to "rational and emotional" governance and evaluation.

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