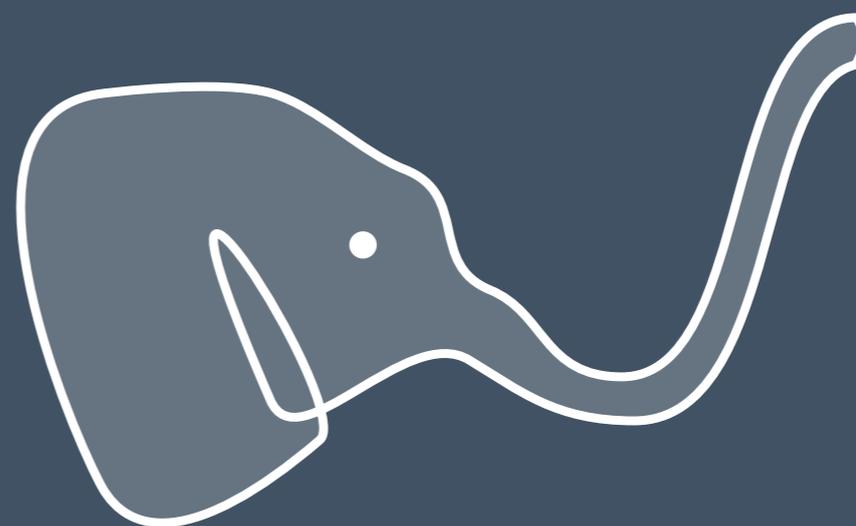


# THE INZOVU CURVE

BOOKLET



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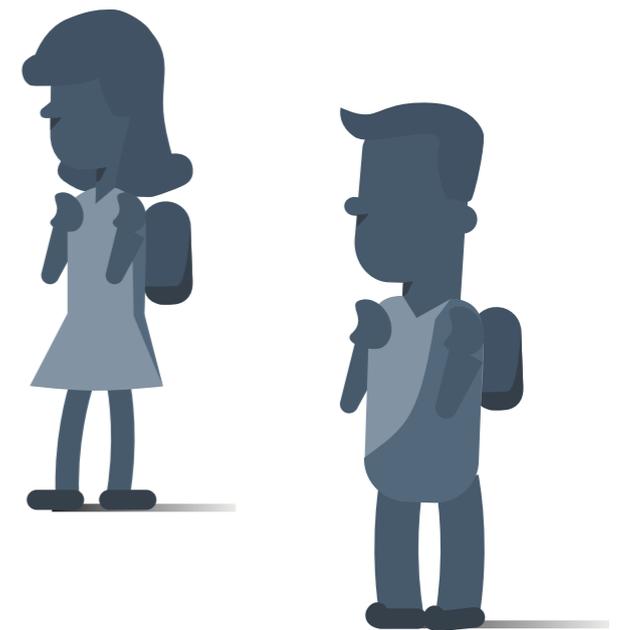
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# INTRODUCTION



## 2014 CHALLENGE

The Kigali Genocide Memorial Centre is built on the site of a mass grave, housing the remains of 250,000 Rwandans who were killed over three months in 1994. Like all such memorials, it is intended as an antidote to genocide itself – teaching us and moving us to ensure we will never again be detached and complicit.

But, for the most part, we remain unchanged.

Virtually every visitor to a genocide memorial or holocaust museum can attest to overwhelming feelings of sympathy, sadness and outrage. Schoolchildren and world leaders alike leave speechless. But most visitors can also attest that they did nothing substantively differently as a result.

The profound feelings genocide memorials elicit are a powerful fuel. What can we do to convert them into meaningful and sustainable action?



## THE MODEL

This document outlines the model that emerged during the synthesis phase of UX for Good 2014 challenge, thanks to the field research done with the help of Aegis Trust staff, KGM staff, volunteers, Rwandans and visitors.

Rwanda, and its miraculous rebirth, is the source of this model.



# THE INZOVU CURVE

The curve maps a prototypical journey of a person going through the transformative experience of the memories of the genocide reaching a state of motivation and action for a better humanity.



# THE INZOVU CURVE

## OVERVIEW

The Inzovu Curve is a model that maps specific designed activities to the emotional response of the individual experiencing them.

It's defined by three aspects:

### 1. THE EMOTIONAL EXPERIENCE

Each individual has a completely personal baseline that is a neutral starting state. The vertical axis then maps below the line the intensity of empathic response, down to the potential burnout or shutdown; and above the line the intensity of compassionate disposition.

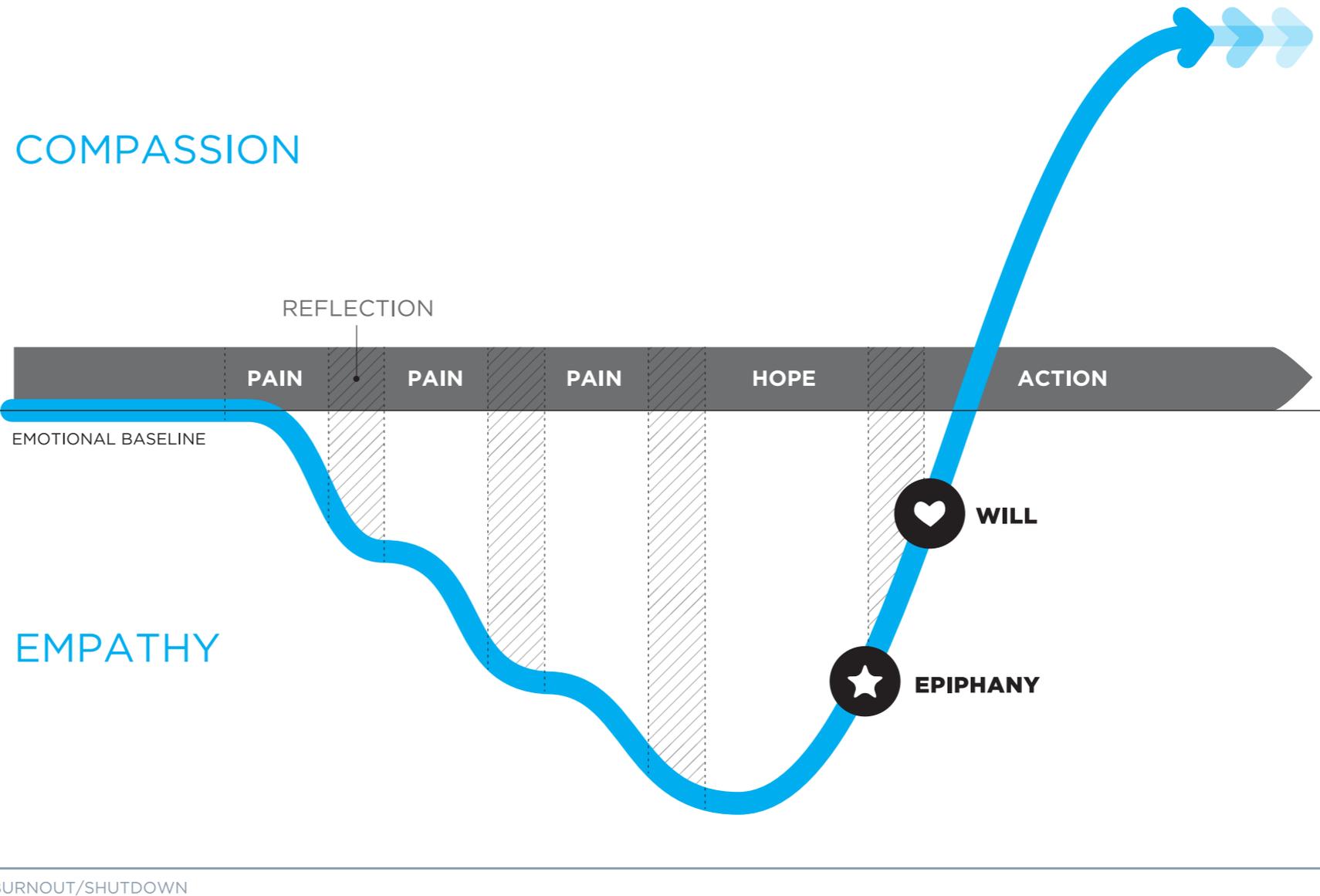
### 2. THE EXPERIENCE STAGES

The central sequence represents the various stages of the lived experience: pain, reflection, hope and action.

### 3. THE TWO KEY MOMENTS

There are two key moments in the process from awareness to action: the epiphany and the will.

HERO



# THE INZOVU CURVE

## A JOURNEY

HERO

COMPASSION



EMPATHY

BURNOUT/SHUTDOWN

A westerner could come to Kigali for pure tourism. Doesn't know much of what happened, the tour operator organized everything for him.

In the tour there's the memorial, so in this place this person starts becoming aware of the facts and likely at some point between photos and video testimonies will feel a painful emotion.

This emotion can be followed in the museum by a moment of pause, where the person can reflect and stabilize before continuing.

This serie of pain and reflection happens multiple time, bringing this person to a high level of emotional resonance.

Then, the westerner walks out and finds one of the guides that tells him about the heroes that saved hundreds of lives and how the country is healing.

This brings hope, and the realization that he could do something as well.

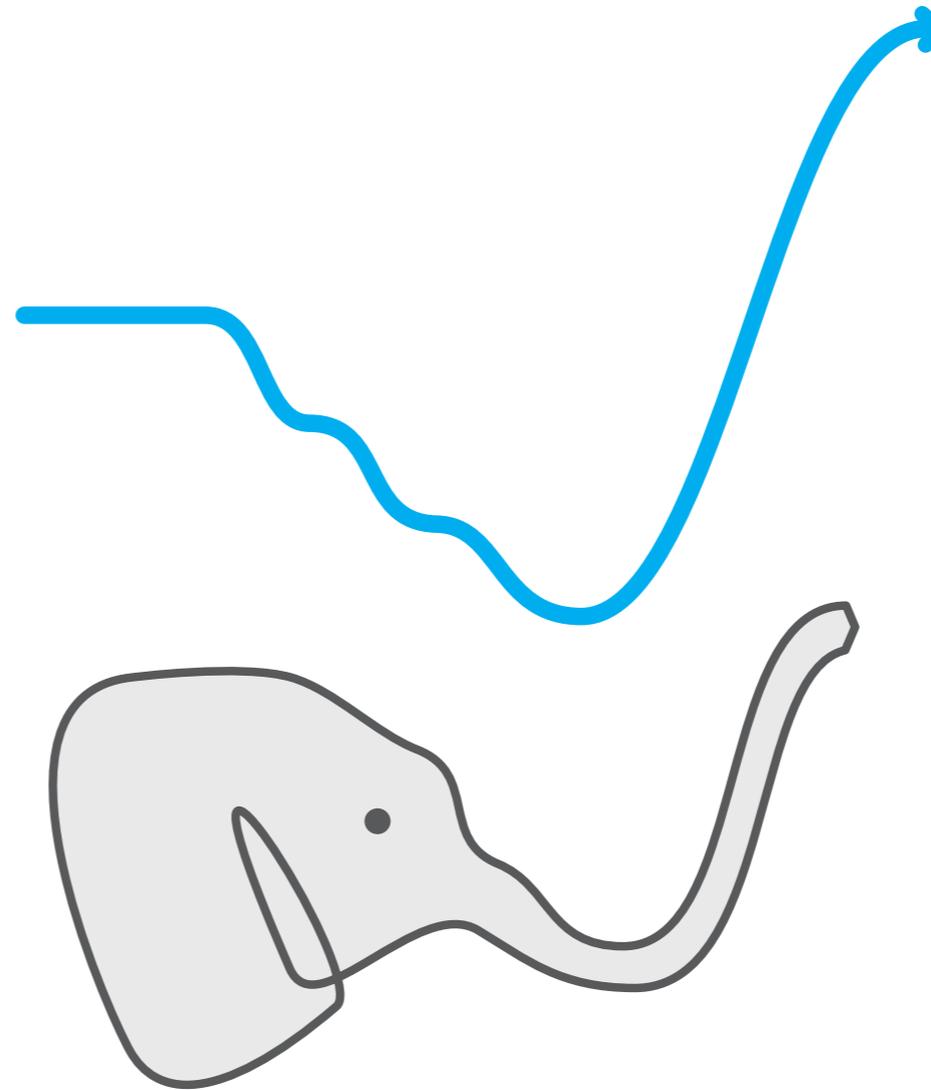
# THE INZOVU CURVE

## THE NAME

The word “Inzovu” means “Elephant” in Kinyarwanda, the native language of Rwanda.

The model takes this name from the similarity of its curve to the elephant trunk, representing the ability to move, act, and **extend one own’s reach** toward others.

The elephant is also a universal symbol of long lasting **memory**, representing the history upon which such action is built.



# THE INZOVU CURVE

## EMPATHY AND COMPASSION

The Empathy / Compassion shift is an explanation of human behavior outlined by the recent studies of Tania Singer.

This model is based on the individual response, and it's composed by two different mental states, **empathy** and **compassion**, that are tightly interrelated.

The Inzovu Curve uses this model to explain the individual psychological transition from empathy to compassion, plotting them as the two sides of a continuum from deep emotional involvement to proactive compassion.

This is the shift that has been described multiple times in survivors and heroes testimonies in Rwanda.

While it's acknowledged that reactions of individuals can vary greatly, this model provides a simplified view that is understandable and can be put in place effectively in the design of experiences, workshops, exhibits, curricula, and more.



### EMPATHETIC FEELING

Empathy is the capacity to resonate with another living being and feel the same emotions.

It's one of the elements that make us human, deeply rooted in our own nature. That's why it's the first fundamental piece to create a transformative experience.

Too much empathy however could lead to two undesired outcomes: **burnout**, when the person is deeply connected and can't manage the emotional resonance; or **shutdown**, when the person detaches completely and any emotion is suppressed. In both cases, the result is inaction and paralysis.

### COMPASSIONATE ACTION

Compassion is a uniquely human quality and in a sense is a state of mind that is successive of empathy.

It's represented by a sentiment of care, love and affection toward another person that lead to a healthy active person.

It's usually associated with the desire to eliminate or lessen other people's pain.

Compassion is the result of emotional practice and growth, and is a desired ideal state to sustain a healthy long term action.

"PEOPLE WITH A LOT OF EMPATHY WANT TO CHANGE THAT TO COMPASSION SO THEY DON'T GET OVERWHELMED WHEN CONFRONTED WITH SUFFERING"

— TANIA SINGER

*Tania Singer is the director of the Department of Social Neuroscience at the Max Planck Institute for Human Cognitive and Brain Sciences in Leipzig (Germany).*

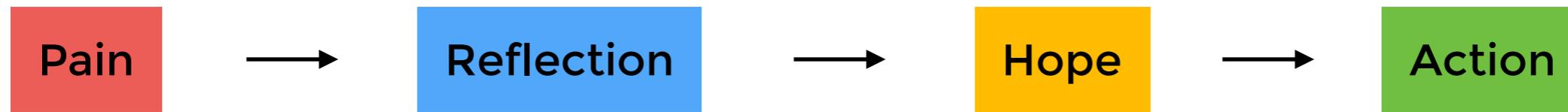
*Her research focuses on the developmental, neuronal, and hormonal mechanisms underlying human social behaviour.*

*She is recognised as a world expert on empathy.*

*Singer is a directors board member at the Mind and Life Institute and has worked with the French Buddhist monk Matthieu Ricard to investigate brain activity during meditation*

# THE INZOVU CURVE

## EXPERIENCE STAGES



### PAIN

A genocide memorial, and in general any educational activity related to a genocide, is meant to trigger a profound personal reaction.

This is a moment of suffering and creates a strong emotional connection to what happened.

Different people react in different ways, it's important to build an experience that is not overwhelming for the people too sensible, but at the same time not too light, because other people might require a more intense and prolonged experience.

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*Exhibitions that show photos, tells heart-wrenching testimonies, videos, stories, are all moments meant to trigger emotional response.*

### REFLECTION

This moment should happen multiple times during the experience itself. It's meant as a way to decompress for sensible people, and a space to think for everyone.

Giving individuals moments to reflect is important, and such empty, neutral and open moments must be crafted with the same care as other parts of the experience are.

---

*An empty room, a walking moment between two different activities, an exercise to note down one own's thoughts are all moments of reflection.*

### HOPE

While genocides are terrible events, there are always heroes that shine through. These people are often highly relatable because are normal people that save lives or do positive acts. It's hope for the humanity.

There's also another kind of hope that instead is triggered by acceptance, rebirth, reconciliation and reconstruction. It's hope for the future.

Moments crafted for hope reverse the pain and reflection depth and are meant to shift the emotional response and to inspire action.

---

*The courage of great heroes that saved lives, but also the stories of individuals that did small gestures of change and reconciliation, all bring hope for the future.*

### ACTION

While it's difficult to generate action in each and every person, this moment is made possible by the ones before.

In a sense, the pain prepares the seeds that then reflection is able to turn to something positive, while hope gives examples to follow and show how others acted positively.

---

*Big successes of entrepreneur that creates entire companies and daily actions of individuals that build a better world all show the actions that every individual can take.*

# THE INZOVU CURVE

## KEY MOMENTS



### EPIPHANY

We define as epiphany the moment where the person is able to create a personal connection to the experience of genocide and following recovery.

This connection can be internal to the individual, connected to the loved ones or to the community around them. Multiple epiphanies may clearly happen.

---

*To facilitate this moment is important to help individuals to reflect on the connection between what happened and their own life. Understanding that it can happen again, the reasons that lead to it, and how these are translated to their own life.*



### WILL

We define as will the moment when the individual isn't just able to conceive an action to move the humanity forward, but also has the motivation to do it.

This combination of motivation and ability to act follows the epiphany moment. This is the first moment when this ability becomes evident, but then it needs to be followed up.

---

*To facilitate this moment is necessary to have facilitated the epiphany, so the connection back to one owns life, but also this is where the heroes are important: show what other people did, to inspire a new form of action on the world.*



**Sula Karuhimbi, traditional healer**  
She saved 17 people during the Rwandan Genocide

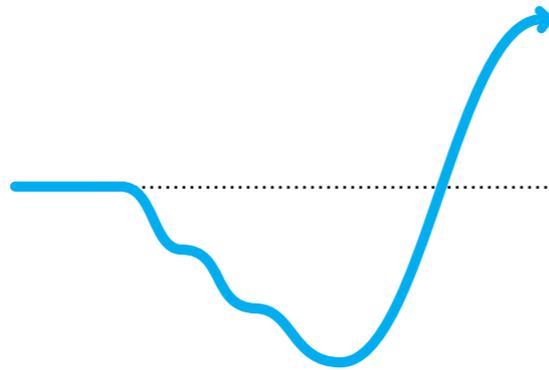
# THE INZOVU CURVE

## MULTIPLE VARIATIONS

Different individuals are at different points in their internal growth and exhibit different forms of emotional intelligence.

The curve can thus change greatly from person to person. For this reason the Inzovu Curve can in reality be drawn in different ways, representing this variability.

Here a few examples to highlight such differences.

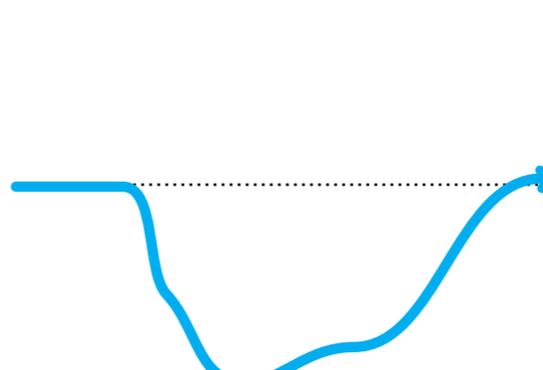


### IDEAL

This is the curve mapped on an average person that gets to the ideal stage of emotional growth.

It represents a deep empathy dive with multiple stages of reflection, followed by an uplift shift to compassion.

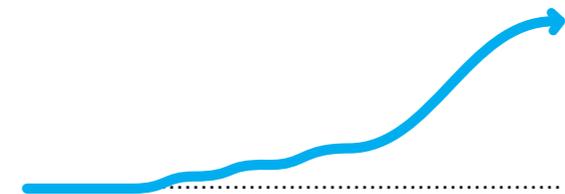
This ideal scenario is the reason why this curve is the one chosen as the standard form of the Inzovu Curve.



### EMOTIONAL

This represents the experience of a sensible person, that resonates quickly with the feelings and has a more difficult time coming out.

For this person it's very important to have frequent occasions to stabilize and reflect, helping this person to avoid going too deep and reach burnout/shutdown states.



### TRAINED

People trained in compassion, such as experienced mindfulness practitioners, experienced monks and other experts, might even entirely avoid the empathy resonance part and shifts immediately to compassion.

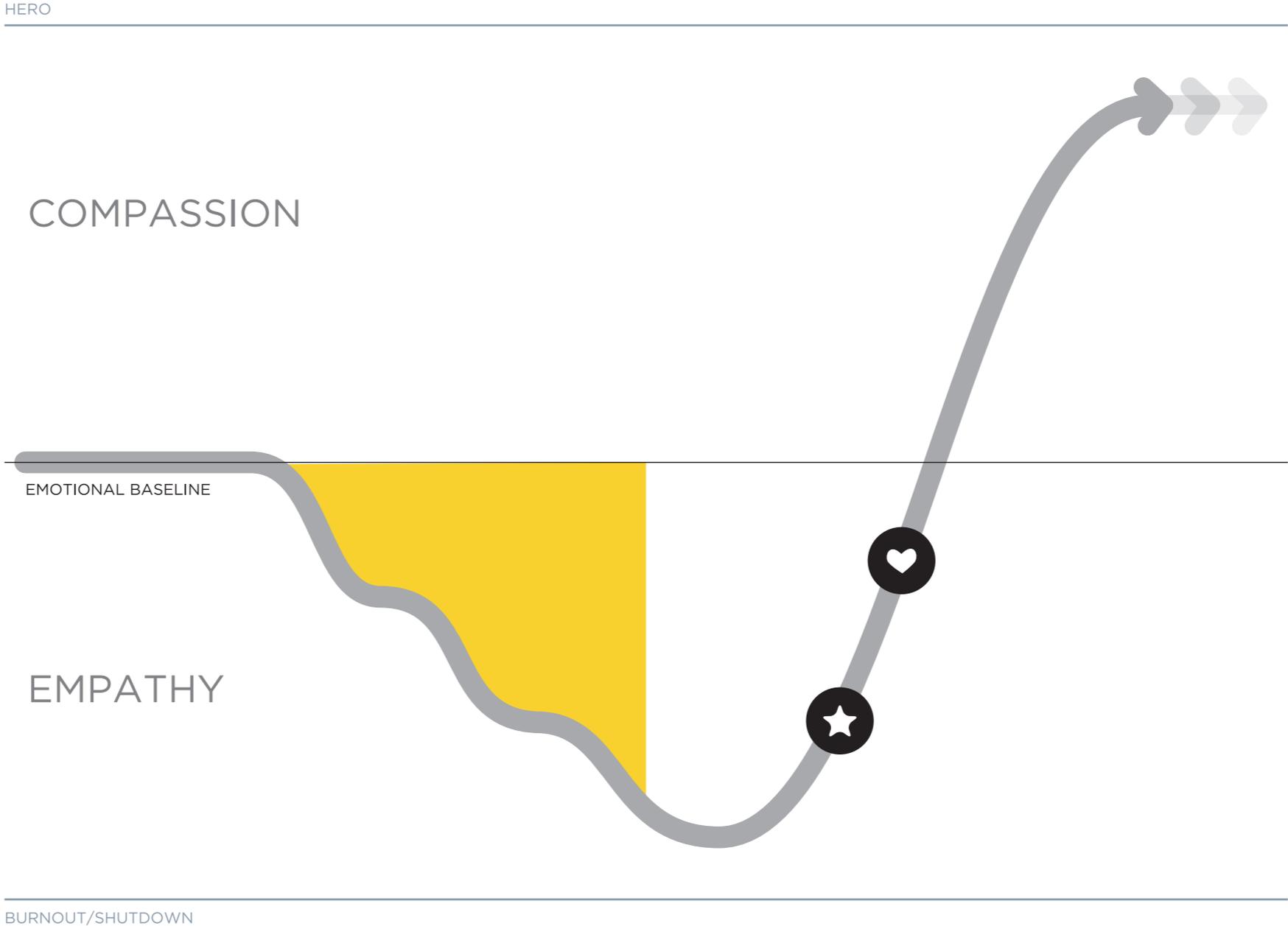
This is of course a rarer type of person, but it's a good example on how different people could have a sensibly different response.

# THE INZOVU CURVE

## INCOMPLETE JOURNEYS

An incomplete journey through the curve leaves the individual to resolve both its own emotional response and growth chance alone.

This is the current situation in many memorials but also social campaigns and education programs. Awareness, empathy, are fundamental steps but they don't follow through to complete the cycle.



# THE BEHAVIOUR SCALE

People don't just differ in terms of background and personal experiences, but also in terms of how they feel involved and activated in the creation of a more evolved humanity where genocide won't happen again.

The behaviour scale describes these incremental mental states.

These stages apply regardless of the individual being a tourist from a different continent, a local tourist, a Rwandan or else.



# THE BEHAVIOUR SCALE

## OVERVIEW

The experience stages are meant to shift individuals up the scale.

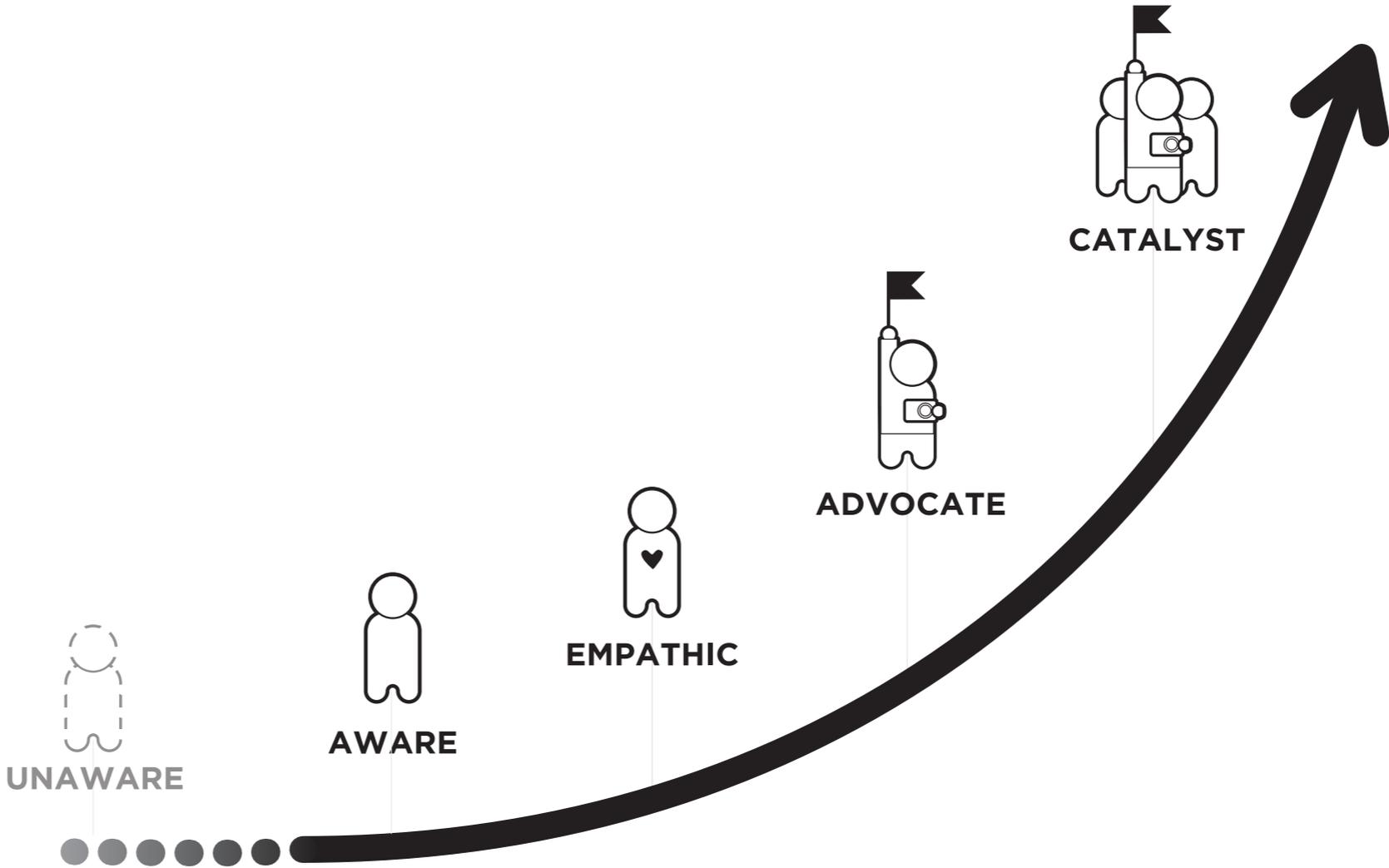
**UNAWARE**  
An individual unaware of the facts.

**AWARE**  
This person is aware of the facts and can apply critical thinking, but it's purely knowledge and rationality.

**EMPATHIC**  
This person is a step beyond: is able to use its emotional intelligence to connect to other people.

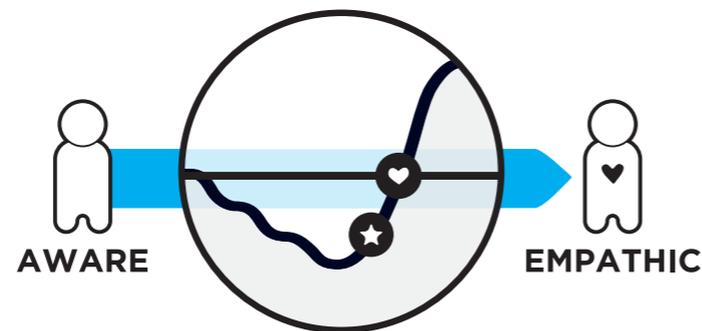
**ADVOCATE**  
Advocates are people that have been able to transform their empathic response to action.

**CATALYST**  
Catalysts are advocates able to guide other people through the behaviour scale.



# THE BEHAVIOUR SCALE

## FROM AWARE TO EMPATHIC



The first shift happens when the individual goes through the Inzovu Curve the first time, possibly at a place such as the memorial, or during a workshop.

The experience built to make a person going through this shift is meant to create a connection with the individual, showing the atrocities committed and raising their awareness to a different form of connection with other people.

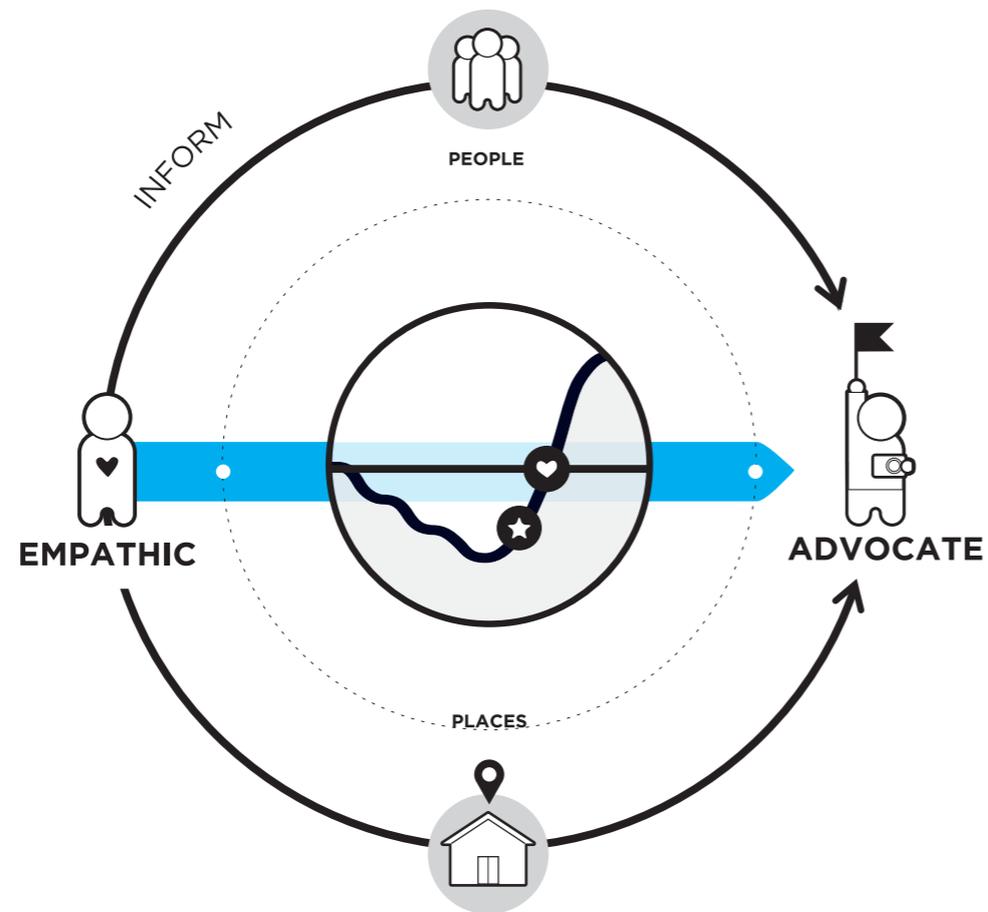
This moment can be conceived as a purely individual experience, even if the presence of a guide or a group can help in the progress within the Inzovu Curve and avoid burnout/shutdown.

### NOTE

The movement from unaware to aware is not part of the model because it's purely a moment of knowledge, so doesn't require the use of the Inzovu Curve.

# THE BEHAVIOUR SCALE

## FROM EMPATHIC TO ADVOCATE



Moving from empathic to advocate requires two key elements: the association with other people and the contextualization of the experience in their own place and personal life.

While advocates are usually leaders and social entrepreneurs, this category includes also common people that do small and big acts of compassion toward others.

### **PEOPLE**

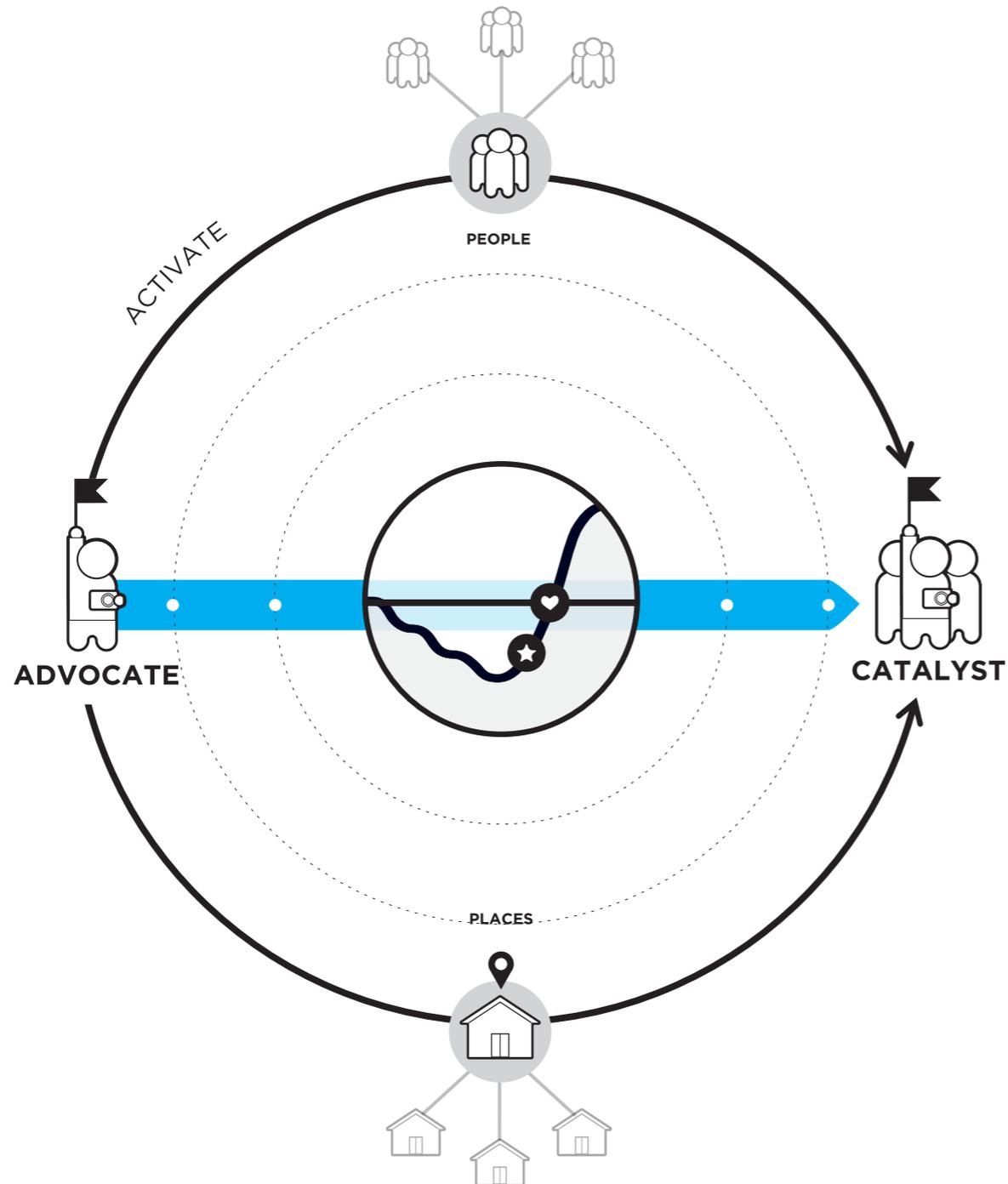
Sharing the experience, discussing, reflecting together with other people are activities that are able to create a deeper connection and understanding.

### **PLACES**

The genocide is often perceived distant by who has not experienced it. That's why it's fundamental to create a direct connection between the events that led to it and the life and motives of the individuals involved.

# THE BEHAVIOUR SCALE

## FROM ADVOCATE TO CATALYST



Catalysts are advocates that are educators for other people, in addition to other activities or as their sole one.

Their ability is to be able to contextualize the Inzovu Curve for other individuals and help them in their progress through the curve itself and through the different steps of the behaviour scale.

It's not necessary for a catalyst to have experienced directly the genocide, what's important is their understanding and compassion.

These people are usually trainers, educators and teachers, and are often experts in dealing with other people and their emotional response.

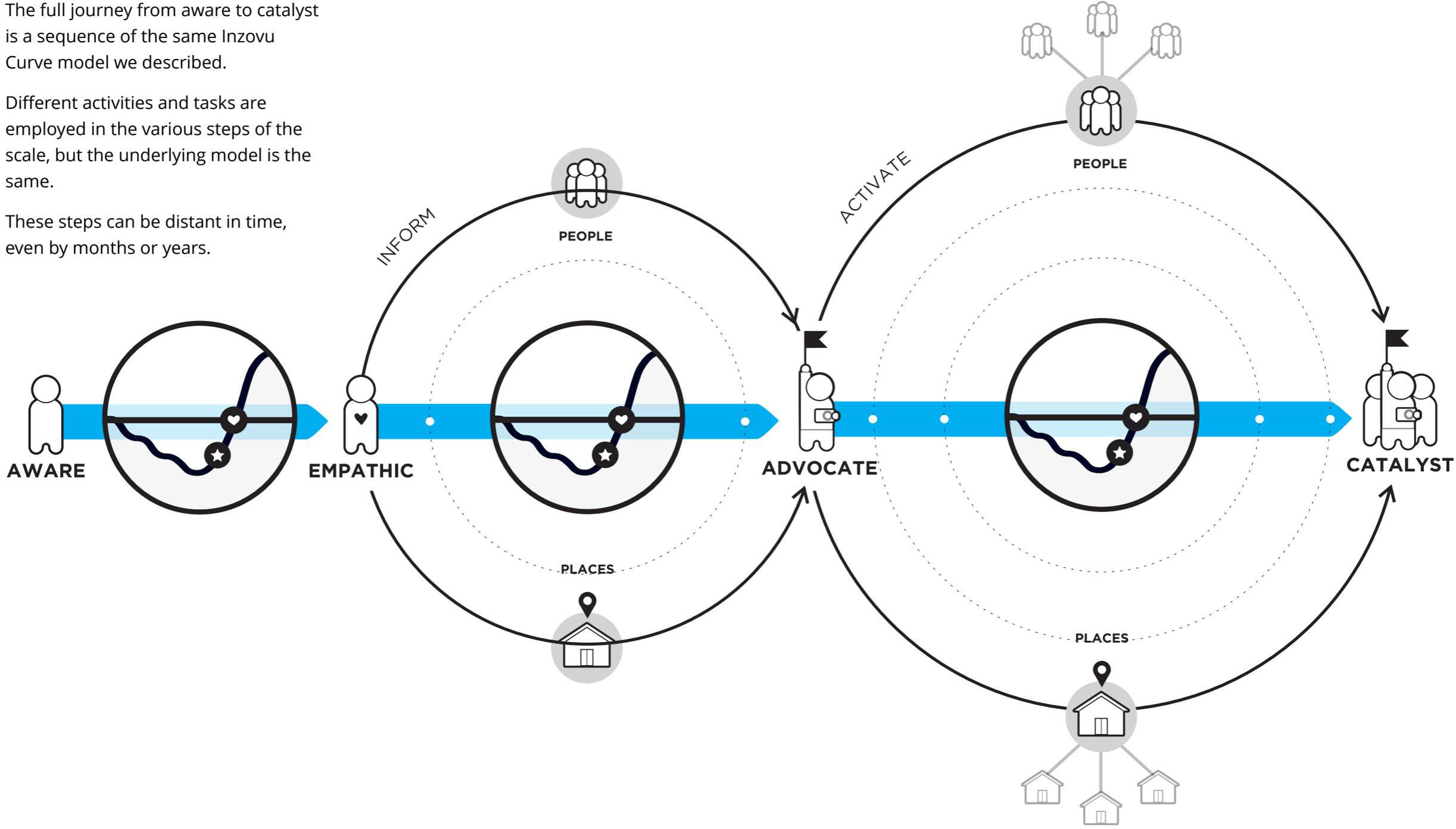
# THE BEHAVIOUR SCALE

## THE FULL SEQUENCE

The full journey from aware to catalyst is a sequence of the same Inzovu Curve model we described.

Different activities and tasks are employed in the various steps of the scale, but the underlying model is the same.

These steps can be distant in time, even by months or years.



## UX FOR GOOD

UX for Good is an effort to push design as far as it can go: past forms, interactions and experiences to complex human systems, and beyond attractive, effective and elegant to deeply impactful. UX for Good is out to set the edge, so non-practitioners can see the full potential of design and practitioners can do the most meaningful work of their careers.

The centerpiece of UX for Good is the Annual Challenge, launched in 2011 by Jason Ulaszek of Manifest Digital and Jeff Leitner of Insight Labs. Each year, a handful of top user experience designers from around the world are brought together to conceptualize and develop novel interventions that help solve complex, social challenges.

## INSIGHT LABS

Insight Labs is a charitable foundation that assists in the development of novel solutions to complex, social challenges. In addition to staging the UX for Good Annual Challenge, Insight Labs has provided innovation support to U.S. Department of State, Community of Democracies, Harvard Medical School, National Endowment for the Arts and more than 50 other government agencies, NGOs and non-profit institutions since 2010.

## AEGIS TRUST

The mission of the Aegis Trust as stated in our charitable by-laws is:

*"To work towards the prediction, prevention and ultimately the elimination of genocide for the benefit of mankind primarily through research, education and the dissemination of information and advice."*

The Aegis Trust was established by brothers James and Stephen Smith in July 2000 in response to the Kosovo crisis and their recognition of the need to focus efforts on the prevention of genocide and crimes humanity. See our support pages to find out more about Aegis [click here](#)

Aegis also provides research and advocacy support for the All Party Parliamentary Groups on the Prevention of Genocide and Crimes Against Humanity in the UK and Canada.



AUTOMATTIC



UX  
FOR GOOD



UX FOR GOOD 2014

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