NVC-plus

for couples
groups and teams

Four steps for cooperation at eye level!

Gabriel Fritsch

NVC-plus for couples, groups and teams

The four-steps-circle for cooperation at eye level!

dedicated to Marshall Rosenberg

and those who are willing to help each other

into the flow of possibilities.

NVC-*plus*

for couples, groups and teams

The four-steps-circle for cooperation at eye level!

KommunikationsEntwicklung Gabriel Fritsch
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Content

Introduction

For a long time I was concerned with the problems and derailments of togetherness. But it was in the late summer of 2017 when I drew up a plan, while I was on a boat on one of the wonderful Austrian lakes. I wanted to offer something forward-looking on the subject of groups and networking at one of the big German trainers' meetings for non-violent communication.

I had a lot of ideas and knew many methods and approaches from everywhere. I meticulously prepared myself and then spent four exciting days with my colleagues. But it was clear to me and probably to most of the others that the topic had not been dealt with sufficiently, I had not even really understood it. But we've picked up the trail and recognized something else as well: Even though non-violent communication, as taught to us by the highly esteemed and revered Dr. Marshall Rosenberg, is excellently suited to solving conflicts and mediating between different views, it still does not help us to successfully structure communities. Suddenly it seemed completely logical to us that many partnerships, groups and teams were not sufficiently well supported by the four steps of non-violent communication to be able to succeed solely through this. There still had to be quite some sympathy, social relaxation and maturity, because otherwise it quickly becomes more uncomfortable if these projects are successfully completed at all.

In the aftermath of this trainer meeting a small experimental team was formed, to which I also belonged. We met several times and in the meantime I continued my research in all directions. Soon we had discovered "the four additional steps of non-violent communication", which were transformed shortly afterwards into a cycle in four fields. Of course - the conflicts are still solved in a linear process with the classical four steps of the NVC, but the organic togetherness needs a cyclical procedure, as nature also shows in the seasons, for example. So now I can present this book as the interim result of our experiments and my research. Now everyone who wants to participate is invited to participate in this exciting quest, to experiment and to research with what we have called "NVC-plus".

I wish you much joy and successful cooperation!

The Philosophy of Nonviolent Communication

Marshall Rosenberg had a dream. It was the dream of a humanity that renounces destructive behavior because it has discovered that for any destructive strategy there are far better constructive options. It is the dream of a very consciously chosen caring that lets people arrive in their humanity, which means, in themselves. Where there is no right and wrong, no moral guilt and no reason for blame and shame, they can meet uprightly and openly and then work together constructively. Why not? Nevertheless, this dream has still remained a dream up to today.

Today we decide us for bad strategies out of good reasons. Larger numbers on the bank accounts of individuals, companies and states should offer a sufficient access in the jointly compiled values. We seek protection and security. Foreclosure, weapons and wars should guarantee this to us. Our desire for growth should be satisfied, whereby we concentrate on more and stronger stimuli instead of on a refined ability to enjoy. Irritation, scarcity and antagonism appear as a logical consequence everywhere in the system, even if naturally not everyone is affected by it. As someone once said: theoretically anyone can get rich, but not everyone. But everyone can become unhappy, even the rich and the secure persons. Perhaps we can guess what made the psychologist Rosenberg not look for his dream within the current system reality and the existing solutions, which also includes the psychological care of those who are left behind in this worldwide race. In order to remain true to his utopia, Rosenberg quit his job and instead even worked as a taxi driver for some time. Later he dedicated his entire life to the non-violent communication he had developed.

While one can plan destructive strategies well alone, a suitable constructive solution best gets out of the communicative field of all participants. The good solution emerges when people are interconnected with each other in a certain way. Thus, good solutions cannot be planned as individually as destructive or purely functional approaches. However, this does not mean that they are difficult to find.

The philosophy of the NVC[1] claims that in every situation there is always a good solution, where "good" means that it is beneficial, constructive and connecting. It does not mean that we always get around pain and grief. Pain and grief are themselves beneficial, constructive and connecting. But they are also unpleasant, which is in the nature of these feelings: they are supposed to make us feel our surrounding and at the same time make us move.

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[1] NVC: Nonviolent Communication according to Dr. Marshall Rosenberg

On the other hand, we can very well do without all the unpleasant and unnecessary system tension feelings like guilt, shame, energylessness and depression. Envy, hatred, powerlessness and passive longing are less rooted in the nature of human beings. They emerge out of the functional system mode that still dominates today. An unsuccessful coexistence creates a field of tension that (over)challenges the individual factually and emotionally. A failure, which shows up repeatedly in a system is likely also a system failure. Therefore, all individual therapies and attempts of self-optimization will not bring about any fundamental change. Otherwise we would have to be bursting with mental health, provided by all the therapy offers. Our togetherness should blossom in all splendor. You can see the opposite when you walk through the streets with your eyes open. It is not us who have become stronger through these measures. The problems, the confusion and the commercial use of them raised up.

The four steps of classical NVC

1. Objective situation
2. Subjective feeling
3. Individual need
4. Requests for a common strategy

These four steps expressed as questions

1. What happens, valid for all participants?
2. What does everyone feel now?
3. What qualities are needed?
4. By what strategy could these qualities manifest - also with the help of others?

Of course, we feel a little better if we step out of the tension systems for a moment, come back to ourselves and regain some of our own strength. However, this does not solve the problem of a failed commonality. We live in a system mode that does not work very well and we do not feel comfortable with it.

One of the central concepts of NVC is empathy. It reveals a sensitive bond between the participants. We could mention the mirror neurons, but empathy is more than a neuron activity: it is a mature ability. It is a capacity that does not stop at a sympathetic resonance. Gradually we develop an understanding of the nature of the successful community and thus of empathy, which is limited to sensations, but becomes an empathetic understanding. Only then does it come to the connection of heart qualities and head qualities that we need in order to make decisions not only according to advantages and desires, but also according to an all-round fulfilling togetherness. Empathy is the basis of the special kind of cognitive ability that we need for a successful cooperation. It just will not do without it.

The destiny of man lies in successful communities. We can claim this because people do not only seek to live together in a fulfilling way, but they also become completely themselves in this real togetherness. So our goal is at the same time our destiny.

According to the philosophy of non-violent communication, man is created for successful teamwork and has therefor all the necessary potentials within himself. However we have not activated these potentials sufficiently and trained the inherent abilities. They have atrophied somehow. But this is like muscles get weak, if a plaster bandage prevented all movements. We slowly peel ourselves out of the corset of functional systems like a butterfly is breaking out of its cocoon. What we were able to do as caterpillars is of little help to us now, and what we have to do now we do not yet know exactly, how to do it. We are still looking for an understanding for a new, organic way of working together. NVC-plus should help us here substantially. After some training everything should quickly come into balance and the butterfly will rise up in the skies. His butterfly nature is stronger than his former experience as a caterpillar.

A philosophy of life must be possible to live, to be taken seriously. Marshall Rosenberg with his classical four steps of the NVC has worldwide and cross-culturally shown that conflicts of all kinds can really be solved as soon as we allow ourselves to approach them accordingly.[2] With the four new steps of NVC-plus we want to show that it is not only possible to solve conflicts, but also to form organic and self-organized communities that are beneficial to life.

Whoever shares the dream of Marshall Rosenberg is predestined for NVC and NVC-plus. The quality of time calls us to be pioneers and to strive for the communities of the future. As pioneers, we should support each other so that we can succeed. That is why we have developed NVC-plus.

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[2] The technical details of classical non-violent communication can be researched at more closely and new insights and methodological details can be added for those who wish to dive deeper into the subject. However, this does not change their basic methodical coherence. There are also a lot of books on classical NVC in the market

What is the story we tell about coexistence?

Man is a wolf to man

We nail a newspaper into a picture frame and then believe: "Oh, a picture!" In school the child becomes a schoolchild, with the uniform the neighbor shows up as a fireman. Later we will talk more about frames and framesets in a separate chapter, but now we first need a framework story about the good and fulfilling cooperations, because this story is the first frame of understanding in which everything else can be found. It decides how we think what for what.

From people who argue one hears again and again: "You can't talk to him". Recently I heard from a friend: "This person is crazy after all". What do we tell each other about our fellow human beings? Who are they to us and what is the name of the play that we perform together? Chuck Spezzano once asked what kind of film we as directors tell with our lives and how exciting it is. Would we recommend it to others or don't even we want to watch it to the end? Many of us have already fallen asleep in the movie theater and the movie of our lives runs on autopilot. Some of us don't even realize the end.

Man is a giraffe to man

If we want to understand NVC-plus, we first need an imaginable story of successful cooperation. It is one of the deepest needs to contribute to the well-being of others. People can learn destructive behaviors in destructive systems, but it does not make them happy because it alienates them from their own nature. Young soldiers come back completely traumatized and mentally old from a short war mission. But nobody breaks down because he has helped someone to happiness. One strategy is within the nature of man, the other is contrary to it. We hear a lot about victories that are not profitable for any party, but are paid dearly by all. We know fun that doesn't bring joy, justice that doesn't carry fairness, honor without dignity, bonding without love, and dominance without real power. Our heroic sagas are about the greatest crimes in history. In our media libraries there is a rich collection of exciting human derailments. We call food what has arisen from a degrading killing of animals which were first robbed of their lives and then slaughtered.[3]

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[3] In this respect, I feel a profound regret, even though I know that solutions that are satisfactory in all respects are not easy to find.

Are we in a position to tell each other a thoroughly good story about human togetherness that is exciting enough for us, so that we want to experience it?

If we look at what the dominant or functional system mode has left of us after a few centuries, there is hardly any reason for too much hope. We are only the remains of ourselves. But when people who have been thrown back on themselves by their life crises come into a classical NVC or NVC-plus coaching, they are quickly recognizable as those they can be by their nature, despite what a chronic systemic crisis has made of them. However, the right solution for a social being can only be found within a successful togetherness and not in a mere personal healing.

Can we tell a story in which giving comes before taking and promoting seems more important than demanding? It doesn't take much to realize that the stage play "Among Wolves", which we are currently celebrating, is a very lonely story for each of us. On the other hand, the coexistence in a successful community cannot be a lonely story.
But who would like to have you and me taking part? Aren't we doomed to believe the lonely story because loneliness and its seductive sister, namely independence, are rock-solid world parameters? Who are we ourselves actually? What is the story we tell each other about ourselves? And with what voice do we do that? With the voice of our parents, our teachers, our past partners? With the nagging voice of dissatisfaction?

For NVC-plus we need a story of ourselves that comes from within and is not told about us by others. Self-control ultimately goes back to ourselves and not to any opinions about us or dissatisfaction with us. It is clear that the fragments of the word THA..NKF...ULN...ESS in themselves do not give a strong picture. But when they are put together, they can change the structure of water, as the Masaru Emoto has shown very impressively[4] with its water crystals. We too, make more sense together than separately, at least as long as we are successful together. Thus, in addition to an individual sense, there is also a greater sense. As the sense of a small human cell helps to carry out the sense of the whole human being, bur cannot tell or realize it. Nor is it the tongue of the baby that says "Mama" for the first time, but it is the whole creature in its small magnificence.

What are we in a system if not the source of consciousness? Where should consciousness come from, if not from us? From the carpet, from the cash register or from the filing cabinets perhaps? What about will, inspiration, creativity and sense? From what technical novelty do these mental forces flow into the systems? The fact is: We can be as broken as hell, but at this point every system is dependent on us. We ourselves are the source of all this. In addition

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[4] Masuro Emoto: Hidden Messages in Water; Atria Books 2005

there is our understanding and our energy, which are bought by the systems today and for which we are rewarded. These are also indispensable. Machines and technology can do a lot for man, but they cannot replace him. If there were a machine culture on the moon that would make puddings with 12 flavors and then destroy ("eat") them, increasing the balance on a virtual account, the *gross machine moon product*, it would be absolutely pointless. Even if the machines would try to make stories out of words and perform them with robots in front of a select robot audience, it doesn´t make sense. Only when it begins to make sense for a spiritual being, it makes sense. Otherwise it has no meaning whatsoever. It doesn't matter whether a crack hooker, a failed manager or a respected professor of literature is present in the audience - that's when the whole thing begins to make sense. And when meaning interlocks among beings and a field of sense[5] emerges, it becomes even more interesting.

Why don't we tell a new story about ourselves? The story of how we put an end to a bestial war, which runs for comfort and security, that can't be won. The story, how we all arrive together as veterans at the place of mutual care. True fighters for togetherness, not against others. Togetherness is the only place that has the right to be called home.

Let's tell a new story about the commonality of people, a loving human story. And let's recall the people involved in the war against life and invite them to our game, which is actually also their game. War was always the project of others anyway, never that of soldiers. We can also invite those who are bored with everything and who have fled into the virtual realms. Let's dance together. "Never walk, when you can dance" is the philosophy of Marshall Rosenberg. And let's dance together in a way that takes us further.

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[5] Which brings us back to Prof. Markus Gabriel's fields of sense ...

The present situation in partnerships, groups and teams

Wherever people accumulate, they communicate and interact with each other, whether they like it or not.[6] Interaction systems are formed with patterns and structures. They make our togetherness tangible and facilitate it.[7] But they also shape and limit it. After some time, different types of interaction systems emerge. For example, basic political orientations become visible, maybe a dictatorship or a democracy.[8]

For self-perception, as well as for the quality of coexistence, it makes a big difference, in which system people grow up and live. This applies not only to the superficial political styles, but above all to the more fundamental, but unfortunately less considered, system modes of interaction, which permeate a family just as much as the world stage as a whole.

Today we can, simplified, identify three different system modes and classify the systems according to them:

1. **the dominant system**
    also: Culture of dominance - impulsive "belly" system

2. **The functional system**
    also: culture of rights and justice - formal "head" system

3. **The System of networked humanness**
    also: Culture of care - interlocking system of heart, head and belly

Since a long time, there has been free choice of the interaction mode within the families. But on the larger stages this is not the case. Over the past centuries we have increasingly abandoned the pure dominance mode because the systems controlled with it are not energy-efficient when they reach a certain size. They are threaten to stagnate and quickly face problems that can no longer solve. Most Problems are caused by this system mode itself. A system like this neither just make friends on the outside, which can lead to a

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[6] See for example: First axiom of communication theory by Paul Watzlawick:
  "One cannot not communicate".
[7] See for example: Culture education model by Edgar H. Schein.
[8] See for example: Spiral Dynamics by Ken Wilber.

certain short-livedness. The dominance mode is sometimes useful for local, less complex, short-term and linear strategies, e.g. for the spontaneous control over a dangerous situation. The advantage lies in the simplicity and the low demand on awareness, communication and joyful cooperation. However, it has been found that those who live by the sword often also die by it. In this system it is better not to show any weaknesses. But also the representation of strengths can be very eye-catching and risky. This first interaction mode can be combined with the second and third in only a very limited way. It reflects to us the dominance of the forces of nature and also lets us feel the factual force of lack and scarcity. Interpersonally it reveals to us that we are still lagging behind in the development of our humanity, in relation to the evolutionary necessities of our time.

When it came to organizing increasingly complex situations in a more favorable way, while at the same time developing the consciousness of the individuals a little higher, the functional system mode was introduced and perfected. With well thought-out routines, the coexistence was formally regulated to avoid or overcome crises. A system of behavior, rights and rewards ensures that formalism can fundamentally penetrate our coexistence and that every human being can understand what he has to do and to let go, what his freedoms are, what he deserves and what is due to him. From the former dominance of the fittest we have gone over to the dominance of law. This is of course only an other form of dominance, but in a more abstract and powerful appearance. Especially with a clear and objective task (problem - analysis - plan - solution) one can optimize recurring processes and obtain predictable results. If this fails due to someone who has not properly participated, then one knows which punishment this "deserves". In this mode, the technical as well as the human concerns have been systematized and functionalized.

We are the children of such an formal interaction culture. But with this mode we also face challenges that can no longer be mastered today. With regional constitutional law and international commercial law, war law and human rights, we try to keep everything in good control. At the same time, this contradictory legal apparatus grows even uncontrolled to its maximum ineffectiveness.

In a networked world, an increasingly complex functional control cosmos emerges over time, which on the pure technical side is also connected to the computing devices and machines. The result appears in the form of a meta-body of one large functional machine that is operated by everyone but can no longer be understood, steered or controlled by anyone.

Likewise manifestations can already be seen in relatively small companies, but really show up in corporations, financial markets, virtual platforms and political and economic alliances. One speaks, for example, of the "banking system" or of the "military-industrial complex", all institutions which would not exist without the many people who attend them, but which have developed an almost spooky and individually uncontrollable life of their own. These systems serve people only to a very limited extent; on the contrary, we are increasingly becoming their servants. From a certain point on, destructiveness takes over and then it becomes really difficult. If we are so overburdened, then it comes to fragmentation, isolation and conflict. Everyone tries to make the race to not get under the wheels of the great political-economic competition machine.

The functionalized human being is controlled by the machines, instead that the living organism and spirit carrier controls the functional machines. At a certain complexity culture falls under the wheels, without ever having been provided with effective means to get out of this system mode. They simply doesn't exist at all within this mode.

The hope of simply being able to do without any system order would be naïve, since chaos will always only form into a new order, which again must take on one of the three basic forms: Dominant, formal or caring. Even the idea of reducing the complexity of living together and returning to small tribal associations cannot work, since worldwide networking has already taken place and we would therefore only set up additional stubborn subsystems with new, isolated tribal or clan structures. Such groups would only make the whole game more complicated. It will also not be enough to dress some social utopia in a philosophical garment and to formulate certain human values as interpersonal claims to represent them argumentatively to the crowds. Concrete human beings will always have to form a concrete togetherness, and this literally cries out for a practical and manageable process. This must be very simple and take into account man's nature and his natural kind of interaction if it is to be successful. So as necessary as the philosophies and utopias are, the practical process that can integrate them, is too.

What is the solution

Without now wanting to focus on a concrete local environment, we will look at the togetherness of people, which automatically develops as soon as several people accumulate and begin to share something, i.e. form a system.

Today we are faced with necessary steps in a direction in which we do not yet see solid ground before us. The largest group of people to be considered for us is the entire human race, because the big problems are now of global scale. The questions raised are

becoming too complex for us to be able to find good answers from the functional structures we have developed up till now: How can we feed 20 billion people while keeping the oceans clean? How do we preserve the rainforest and prevent the deserts from expanding? What is the energy source of the future, the use of which does not at the same time undermine our sustainability?

The chaos, caused by the creeping system overload, shows itself in the form of the separating forces, which have an effect on the partnerships and even on the inner-psychic areas of the human being. The great is manifested in the small, as in the shards of a broken mirror. Inner loneliness, strife and separation are the result, since the awareness of connection has been lost. The small and the large - the families and the world community - are all connected in a phenomenal way and mutually support or inhibit each other.

With which mode of interaction do we hope to be able to find good answers to today's challenges? In the previous mode of dominant or functional systems, we have reached an essential limit. In this respect, we can predict more and more chaos for our common future if we want stick to the functional system mode.

It is time to vision a coexistence of networked humanity. But as long as we don't know how we can form and live such a system type, we will only find ourselves in elevated philosophical or utopian dream-worlds. We cannot solve our concrete problems with too abstract considerations. Without a practical plan it will not work, and this plan will have to enable people with their current strengths and weaknesses to make the necessary changes.

That is why we have developed NVC-plus so that interested people can help the burgeoning coexistence of future to be born. A new type of system order should no longer struggle against the old system orders, but should effectively support them with the problems they can no longer cope with and gradually replace them by success. This results in a proactive, meaningful and peaceful system change.

Everyone can test NVC-plus on a small scale, get a new understanding of themselves and of the good togetherness in their own families and thus also participate in the principle of the thousand bamboo straws, which together as a bundle have an enormous stability.

The NVC-plus cards

We wanted to design NVC-plus as practical as possible and make it playable. In the course of our research the NVC-plus cards came to our mind. We designed them bit by bit and they are pictured and explained a few pages further. They are freely available (cc-commons licence), so everyone can use them privately and professionally as working material.

These cards are divided into:

- the **basic cards** showing the process structure of NVC-plus
- the **preparation cards** for the individual, so that one understands oneself in relation to a NVC-plus system
- the **system cards**, so that one can understand the difference between a conventional functional system and a NVC-plus system
- the **tool cards**, which help to practically solve the most frequent requirements, that are showing up in the simple structure of four NVC-plus-fields
- the **additional cards**, which illuminate some secondary aspects

If you follow the web address www.nvc-plus.net, you will find direct access to the cards and also to other, freely available material. You can get in touch with people and get informed about new insights of NVC-plus. On this virtual platform the cards are explained and some background information is offered. Anyone, who needs further material or would find something useful, can contact us or become active himself. This is how the community process in the practicing community can further grow and mature.

NVC-plus: The four-step circle for community building

With the four-step circle of NVC-plus we want to try to find out way from a cooperation that glues us collectively together and controls us, to one that is self-organized and organic. We need a map or model to be able to understand this task properly, to be able to develop the needed capabilities and to make a procedure plannable. We can learn this model and use the cards to easily communicate it to others.

Without such a simple model, success would have to relay on extraordinary personal and social skills. Because these are not available everywhere, well-intentioned attempts at self-organisation have tended to settle at an unsatisfactorily low level or even to fail quite quickly. However, this is not because there are not enough philosophical explanations, tools and experimental projects. But only a model gives us the structure of shared understanding that can decode a complex togetherness. There is only one thing that can validate a model, and that is success.

Das Experimentier-Team:

- Monika Flörchinger - Kassel
- Klaus-Peter Kilmer-Kirsch - Kassel
- Stephan Seibert – Schwäbisch Hall
- Gabriel Fritsch – Mannheim
- In Zusammenarbeit mit vielen anderen
- und aufbauend auf die Arbeit der vielen VordenkerInnen, ohne die so eine solche Arbeit völlig unmöglich wäre.

Since a self-organized organic community is a permanent balancing act, one unfortunately gets positive results only at very short notice and on a small scale according to the principle of "happy coincidence". This means that without a comprehensible process structure it always takes a group of socially highly gifted people to form an intensive partnership or a potent performance community that does not fly out of the race at the next turn or the next pothole.

Aware of this problem and under the name of NVC-plus, we, a small group of private communication researchers, set out to find such a process, which should help to form viable, organic and self-organized partnerships, groups and teams. It was clear to us from the beginning that we could refrain from purely functional optimizations and restructuring within the existing system mode, as this offers too little transformation potential and leaves at best the partial self-management of the already overburdened system to the interaction participants, which usually seems unattractive to those who have understood this once.

The organic factor that we wanted to include is missing here. The "serving-of-life-factor" inspired us to think comprehensively enough to get a process, with which we can obtain lasting solutions.

NVC-plus has a simple model structure, consisting out of four NVC-plus-fields, which are run through in a circle. We also added various optional tools and NVC-plus skills which can practically support a NVC-plus process a lot.

The four NVC-plus-fields form a process map. They give us a good overview of the structure of a successful organic cooperation. The additional models, methods and tools help us to develop best-practice scenarios so that the steps from one NVC-plus-field to the next feel easy and will soon succeed intuitively. In addition, we can also very precisely develop special skills, such as NVC-plus consensing and NVC-plus discoursing.

In addition, if necessary, we can picture the concrete interaction constellation, be it a partnership, a team or another context. We can do this with play figures or with the people themselves, what can be a good methodological draw. For example, we also use colored position mats in order to distinguish between the people and their positions. With them we establish the actual state of the system and accompany the transformation into the target state. In this way we can bring a concretely pictured system into a new, self-organized interaction. Or to put it more precisely: We create favorable conditions for such a new interaction. This practical approach helps those who have difficulties with abstract models to find their way with NVC-plus.

With simple aids, we understand the initial situation, our path to success and also the means to be able to walk it.

However, the goal - the concrete self-organized and organic commonality - is not described much here. It remains deliberately blurred. This protects us from having prefabricated expectations, from following final demands and from developing redeeming ideologies that would all stand in the way. We only need all the time a sufficient coherence for us and the process that is currently sufficient for us. In this way, we can understand us more as the gardeners of interpersonal relationships than as the constructors of commonality. The growth happens anyway out of the liveliness of an interactively intelligently structured community. Therefore, every success is only accompanied by NVC-plus. It is and remains the success of the people who have made their way. But with NVC-plus they have increased their chances enormously, like the mountaineer who has picks, ropes and carabineers.

The NVC-plus basic card

Card B1 Basic card - the actual process structure of NVC-plus
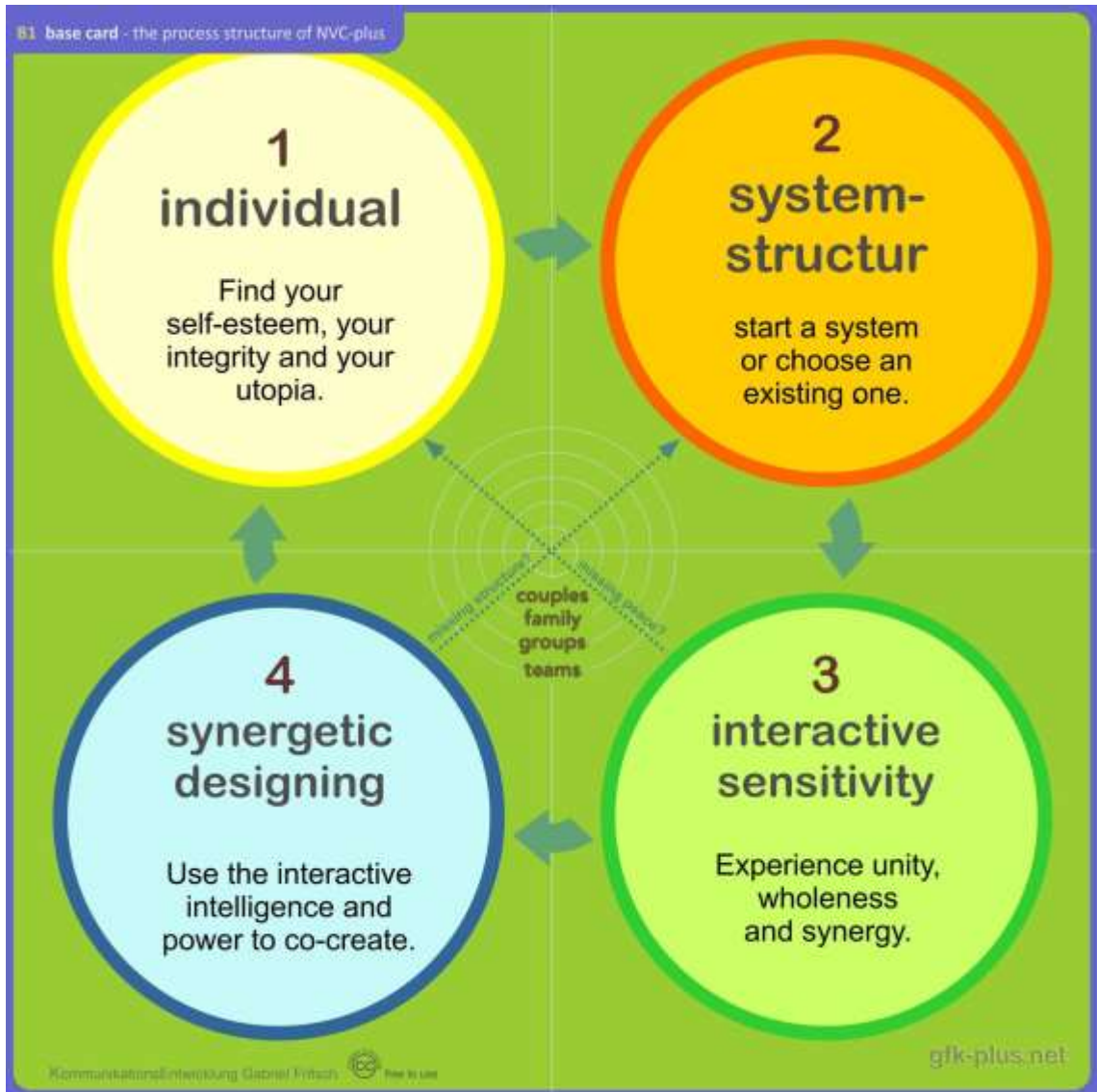
The basic card B1 shows the simple process structure of NVC-plus. You can display the four NVC-plus-fields on the floor with round carpets or use the corners of a room for this purpose.

Card B2 Basic card back side

B2 Base card - the process structure explained

1 the source of life and power

You are completely ok and right.

Your contribution can always improve.

What is alive in you:
What utopia, what drama,
what potential, what need?

2 frameworking

Create a system or select one.
Frame it in the sense of your liveliness.

Take the position, that suits you.

Do not only react and function.
Act, and pay attention to the
functionality of any system.

system diagnosis / -prognosis
or
system control?

4 the work

Work in the interactive knowledge
and the field potential,
which emerges in a peaceful
togetherness.

Look for the right moment to stop
and start your next cycle.

3 devotion

Experience the others
in relation to you.

Experience yourself in relation to all
and to the synergetic field.

Beyond sympathetic and
unsympathetic there is this field.
Let's meet there.

KommunikationsEntwicklung Gabriel Fritsch   free to use   gfk-plus.net

The basic card B2 is intended as the explanatory back of the card B1. It is self-explanatory in the sense that it should explain the first card. It also points out that we can limit us to only diagnose a system with NVC-plus. Every meaningful diagnosis is of course only the basis for a prognosis.

NVC-plus: The four fields in detail

The first NVC-plus-field is about the recurring recollection of oneself. We try to connect to the indestructible inner core of the human being.[9] This emancipatory step creates an individual integrity. Thus one becomes an autonomous system cell in relation to the system structure, in which he will later step in. But first the individual makes contact with himself in order to get a feeling for his own resources of energy, inspiration, creativity, sense, consciousness, spirituality and vitality. Man is the source of these mental powers and vital forces. But is he also a responsible administrator of them?

Next, the individual can change his relation to systems, which is hardly possible if one always only experiences oneself as a firmly integrated part in them and tries to assess a system only from his internal role. We know this from politicians who sometimes hold completely different views, when they are retired of their active role and position. But we ourselves are also familiar with the fact that we say a few things in discussions with our boss or partner that we do not see quite so shortly afterwards. It is therefore important to promote both: conscious system entry and conscious system exit and later then re-entry. With each round of a NVC-plus passage something should accumulate which increases inner wealth.

The first field serves to stay clean with one own self and not to lose oneself. The paths one goes through life should really be one's own. This reminds of the saying: "Be yourself, the other already exists". One's own way of being, however, is actually also a constant becoming. One will have to change in order to remain true to oneself. All this needs good encounters urgently, which we will make in the other fields. But as far as our inner and our world are concerned, we should be clear with ourselves. That requires mindfulness and a process position – which is the reason for this field-1 of NVC-plus.

In the second NVC-plus-field, we are creating a system structure, fit for our expressiveness and effectiveness. In addition, we are constantly administrating this system structure. We update it, so to speak.

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[9] Even if the inside of the human being has an indestructible core, it needs an intact organic basis so that one can participate in the interaction. If the basics are not there, the togetherness will be severely restricted. This is like having a disturbed telephone line.

A system structure is based on a dedication when it is opened. If the dedication is "school" or "learning environment", then the structure formation depends on it. If, on the other hand, the dedication is "Café", "Partnership" or "National Team", a different system design is required.

Inside the system structure, spiritual, cultural and material structural elements gradually develop into what serves us to achieve our goals. A system structure is suitable for us if it can deal with our current liveliness, creativity and striving for meaning and is able to channel these individual forces well. Through this structure the individual power can later become an interactive power. Without it, our powers would run out and flow in all directions, like water without a riverbed.

The third NVC-plus-field leads us into the actual but unpretentious mystery of interpersonal relationships: it lies in the unity behind the infinite phenomena of things and forms. The space between atoms connects one end of the universe with the other. From the experiments of quantum physics, but above all from the findings of Generalized Quantum Theory, we have learned that there is a connection of all parts of a system that is much more fundamental than a purely communicative connection. So far we have had our attention with our fellow human beings as these people appear to us. Now we want to change from the level of encounter to the level of real connection and become aware within the system structure of what unites us and what inspires us to common actions. While our mind was just so important for the development of the system structure on the NVC-plus-field-2, it now resembles a dog wagging its tail: He already wants to storm off, but still has to be patient.

It's like with the fish, which all swim in a sea, although they all travel differently. Marine nature, as a large organically self organizing system, has designed itself intelligently for its environment. This, one could say: quantum intelligence of connectedness, is a different intelligence than the conventional discriminating intelligence. For example, it enables marine beings to organize themselves into swarms. If we want to help shaping our community with maximum influence in a life-serving and constructive way, then we also need such a consciousness of connectedness, beyond all differences. Only out of the consciousness of unity, tied to that part of ourselves that is not a separate particle, but a part of the essence of everything, we do have the possibility to arrive in a comprehensive interactive coherence. It allows us with the precision of a trapeze artist to be at the right place in the right moment and to do the right thing with the right person there - within

the right error-friendliness. This coherence is beyond individual or collective. Out of this unity the knowledge of successful togetherness always rises freshly. We carry the possibility of a conscious connection to this unity within us. In the beginning it may be the small unity of a partnership or family. Later on it is the unity of a team or community. Maybe at some point it will be the awareness of the unity of humanity. But it is best to start small and unagitated. Let's see what will happen then.

Before we now how to do our social trapeze tricks sufficiently well, it is best to use a net for practice, with which we can make our necessary training mistakes without taking unnecessary risks. And let's start with simple exercises such as planning a trip or building a garden shed.

The more we become aware of the natural synergetic connectedness and act from this awareness, the more synchronicities we will experience. They will confirm the underlying unity to us. In the end the whole life, as long as it succeeds, is a single great synchronicity.

The third NVC-plus-field has no ethical or religious claim. Neither can one do the correct thing to arrive at unity, nor does one need a new concept or the right ideology. It is enough to be present and open to this unity in order not to prevent our conscious to access it, as we have done so far, deceived by the appearance of the ten thousand things. Sooner or later there will be sufficient trust and a sufficient common field force for our activities.

It is helpful to create favorable framework situations. We can use the triad of peace, inspiration and energy as a barometer (Teambarometer, see appendix), which tells us whether we have already plunged deep enough into the unity field for our project, and whether we have reached the correct altitude together.

"Sufficient" is always good enough in all our NVC-plus steps, reassuringly. Over the years we will learn to be better and better players while we will make a spiral development movement. Our individual progress will benefit all others and we will benefit from their progress too.

But it is not enough just to nurture the feeling of oneness. Unity is not a feeling but a phenomenal fact.[10] It wants to be lived out effectively and above all in variations and for

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[10] This weekend I went to a café, where I have not been for a long time. It drew me in this unusual direction, although I didn't liked it so much. But my curiosity succeeded. There I met a dear fellow scientist who had travelled even further through the city without knowing what he was supposed to do in that café. It was like the superconscious appointment of Aborigines to one of their walkabouts, and our lively exchange was

this we need an interactive intelligence which allows us to structure our interaction and to update it again and again. Our connection-intelligent Yin-side (the mindfulness of the open heart) and our structure-intelligent Yang side (the formal intelligence) come both into play.

In the fourth NVC-plus-field, it is important to effectively carry out our project with high-performance teams. How this can be done optimally is a matter of self-organisation. So we don't know in advance exactly what will happen in detail. The people on site take the steps that are suitable for them or reorganise themselves if their steps do not fit yet.

We can describe the cornerstones of self-organised performance. On the fourth NVC-Plus-field, the current organic unity should have a powerful effect, be it within a couple, a team or a community, on a small or large scale. It is just what our togetherness is. The unity is based on a collection of people. Every collection of people tends to form systems by itself. In these systems, different groups and teams emerge as options, whether they are consciously perceived or not. Afterwards the constellations change again or dissolve and new groups and team formations. All groups and teams and also the structures of the system should be as solid as necessary and as flexible as possible. The idea of "liquid structures" is obvious. It is about being able to assume "solid, liquid and gaseous states" - i.e. being strongly connected in the team action, freely flowing in the group connection and as unbound as possible as an individual. The *Interaction Circle* (info about this model in appendix) with its fields and positions can serve the theorists as an in-depth knowledge model. All in all, social meta-structures are formed which, like an organism, are self-controlling out of an inner logic. The NVC-plus management of self-control will not take place by means of instructions, rules or commands, but via strategic questions and with the help of best-practice proposals, which allow all participants to understand the fundamental challenges and necessities and to face them. The visionaries are like composers, the strategists like conductors and the tacticians like singers and musicians. Both, the inspired visionaries and the strategic overview skills (top-down), are honoured. But the real aim behind this is to activate the creative and tactical potential of individuals, groups and teams (bottom-up). This allows us to shift from dominant socio-cultures to caring socio-cultures and we should gain a plus of efficiency from the processes. Leadership in NVC-plus is the service of a few to many, without a special claim to validity arising from that and without the freedom of others being uselessly blocked by it. Strictly speaking, visions and strategic questions that have been found together only make it

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actually something like a walkabout of thoughts. Unfortunately, we didn't meet the red giant kangaroos there.

possible to interconnect the potentials of all individuals and to increase their potential without having to turn to forced controls.

Feelings play a special role here, as they are the conscious connection to one's own liveliness. Life means to experience. Self-controlling systems need people who perceive their inner impulses, because without the inner connection to external events they would need someone to again tell them what is right and what is wrong, as soon as they are one step beyond their own calculability.

However, we should not only feel for ourselves, but also increasingly have a system sensitivity that connects us with the team vitality.

So on the one hand we need the visions formed from our utopias and the related strategic questions that are found by those who can find them. On the other hand, it also requires the ability of everyone to recognize from the current feeling which vision parts or questions are currently to be regarded as relevant and which answers are to be given in the form of actions.

As soon as we begin to understand the nature of complex systems, we will notice: With entangled influences there is no one-rail truth, because not the "either/or" but the "both/as well" is valid. Nevertheless the unambiguous connections of purely causal influences, which also remain, do not disappear. Thus, frictions are to be expected again and again, because we will always be overwhelmed. Here the classical NVC helps us not to slide into conflicts, but to remain in consensus-capable work. In addition, one should simply not allow oneself to be driven mad, but do one's best, which one is prepared to give, in the very trust that is possible. If somehow realizable, one should park the conflicts until one is again briefly on the NVC-plus-field-1. There, stepped back from action, is then time to get back into a deeper peace together. On this fourth field we try, within the framework of our commitment, to reach our goal with all our means and not to leave anyone hanging.

Performance and self-organisation in the NVC-plus-field-4

"Don't get off in the curve" and "no basic discussions in the trenches" – these are the advice of a team expert. You should do such things before or after. Those who arrive at the construction site should contribute. After all, without performance there is no need for self-organization. Otherwise, you could set up a few deck chairs, secure WLAN access and serve cocktails.

On the NVC-plus-field-4 it is necessary to pack up one's gear in order to contribute to the realisation of the vision with a performance that meets the requirements. Every community has different potentials, be it creativity potential, enthusiasm potential, discussion potential, etc., but at the end of the day, the community will has to make a contribution. It's the performance potential that counts, because otherwise nothing becomes real and all the talking was just an air act. Even with the classic NVC, the real result is not the request (step 4), but its realization. So it is not a matter of hurrah euphoria. So far we have brought the firewood, now it needs real fire, so that the soup comes to boil.

Only when we are active we can succeed or fail. Passivity, sluggishness and letting go lead to real problems in this NVC-plus-field-4, especially when some people work and others stand by and at best comment or discuss. Now it's not about singular sensitivities, about super-kindness and that we all wear velvet gloves in order not to get in each others way. One should be able to rely on each other even at higher speeds, otherwise we can forget about good and stable results.

The few who can complete their projects on their own will usually be the first to separate themselves from such unpleasant groups, because they pull the cart on which the others sit. In addition, it has often proved successful to leave the decision-making power with those who also have the working-energy. This is, of course, just a rule of thumb and does not apply to the strategic decisions on the meta-plane. But actors seldom like it when others determine their performance. The architect (strategist) draws the plan according to which the mason builds the wall. The mason, on the other hand, determines how he lays his bricks.

It is therefore only fair to clarify in advance the limits of the willingness to act, of the working power and of one's own resources. Otherwise, some will soon be out in the rain on this NVC-plus-field-4. It is therefore important here to get together in teams that face up to the task and are willing and able to achieve the necessary level of results. As in NVC-plus we proceed in many process-cycles, what has already proven to be useful in the agile methods of management comes to bear here again: We fail early and then quickly correct the mistakes. This is the most effective and economical way to find the feasible options and meanwhile will make you smarter and more system-sensitive.

So the truth of a team is only revealed at work. But even in the run-up to the race it would be useful to have an idea of how much horsepower there is in the community, because the pure enthusiasm for a topic doesn't say much in itself. The engine will have

to get its power on the road. If you doubt the willingness to really perform and you don't know the people in action yet, then you have a problem.

As long as we are on the NVC-plus-field-3, we together can intuitively feel the active potential and also openly express it. But one also says that one can trust deeds more than all the many words.[11]. Generally speaking, we tend to behave in a self-similar way. This means that we tend to tell tomorrow what we told yesterday and the day before yesterday and to do what we did yesterday and the day before yesterday. Both, these words and deeds, may show a contradiction all the time.

In order to get a good feeling for the active potential of the individual team members from the meta-viewpoint early on, you can also refer to their statements, comments and actions and rate them with "PS points": How much pull towards the common goal is the basis of this statement, comment or action? You distribute the PS points from 0 to 5 (HHHHH) and come to an average value.

Person A: "That would be a great thing if we could do that."
    ★★★☆☆

Person B: "I think it's great, and I'm taking a vacation next week for it."
    ★★★★★

Person C: "I'll keep my fingers crossed for you."
    ☆☆☆☆☆

That way you get a kind of forecast, a mood picture of the active potential. When it starts, you can see whether you have assessed the situation correctly and you will gain more and more experience over time.

What do people need at what time to get how efficiently into the project? Everyone has a different dynamic. One is more of a sprinter, the other a long-distance runner. Some are morning people, others night owls. Some like to be asked three times, invited and then picked up, while others like to bake cookies and make coffee in advance and then pickup people.

However, if the individual rocket stages during the project don't ignite despite good planning and all efforts, it makes sense to pull the ripcord in time and get out with the

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[11] The knowledge worker in particular is not concerned with minimizing the serious discourses that are his performance and which also have a concrete result as their goal. Also the strategists will have to deliver a strategy and the planner a plan. Here we mean the many or beautiful words around it, whose usefulness and performance remain unclear.

parachute. So we have a dilemma: We shouldn't get off in the curve and pull the ripcord in time. How is this to be understood? In this NVC-plus-field-4, as long as the team is committed to performance, ones exit would simply abandon the others in the middle of the action. But as soon as the devotion to activity in service of the shared vision is lacking, the basic conditions are no longer true. Then one can either do the thing with the remaining ones, as long as one still dares to do so in this changed constellation or in extreme cases of course he could try it all alone. However, if this is no longer promising, then either rework the structure on NVC-plus-field-2 or start completely anew on NVC-plus-field-1.

Is this just an obstacle or already a conflict?

Maybe some of us are inherently addicted to harmony. And at the latest with the classical NVC we have become sensitive to a well-balanced peace, so sensitive that many of us NVC fans on the one hand tend to be very nice and on the other hand we are irritated and triggered quite quickly when it comes to something more rude. The enthusiasm for the method is explained by a deep longing for a smooth togetherness and the joy of having found a real way to mediate conflicts with NVC. At the moment, however, we tend to declare every violation of harmony, disagreement, tension and discrepancy to be a conflict, which should then be solved with the classical NVC. But what if most of it were not conflicts at all, but only the usual obstacles and tensions on a path, which we go together?

On the other hand, Prof. Hermes Kick, Director of the IEPG in Mannheim, draws attention to the risk when crises cannot unfold completely enough in their dynamics as a result of 'hastily harmonisation', so that the innermost core of the conflict does not come up to the surface sufficiently. Any too nice solution would lie like a firm lid on a pressure cooker and you would then only have to wait until the pressure relief valve whistles - which hopefully exists. Otherwise you'd better not be in the room if the molecular binding forces of tough metal are overstrained. You wouldn't have to talk about "nice" anymore.

If you listen to the dialogues on a construction site, you almost get scared. There is often a rustic tone, always a strong expression, then a wrench flies through the air and someone starts a wall-breakthrough with a facial expression somewhere between anger and determination that makes the building shake. Dust, dirt and sweat must not deceive about the fact that here several trades must work together hand in hand in such a way that in the end a useful building comes out. Against the heavy resistance of inert matter, the building material is forced into a form day after day by a greater counterforce, regardless of the individual pleasure, mood and back pain. One suspects that mistakes here would be poured into concrete and therefore could not be corrected with a delete button. Anyone who tries to create a tension-free atmosphere here with the four steps of the classical NVC should not stand in the way, because otherwise he will make an experience of a different kind. Where there is planing, the shavings fly far, and the planer himself may seem quite uncouth. Is this already a conflict, or is it just a roar against the construction noise in order to break new ground against the force of the factual? One says in the classical NVC: 'Words can be walls or doors'. But the construction worker has no problem with a wall. If necessary, he can even walk through meter-thick concrete without any mystical abilities.

But things may look different in private situations. The cabaret artist Rolf Miller says: "A woman who is silent has something to say ". Whereby he then continues: "A woman who remains silent - don't interrupt her". Perhaps the same applies even more to the man. The conflict becomes visible where the available words are no longer sufficient and the appropriate words are lacking. And in this respect one can guess that it will not be so much the women who fall into wordlessness and speechlessness. Some people however, do not fall silent, but rather perform a big show with empty phrases, somewhat between an offensive sermon and a desperate retreat battle. Up to the last cartridge, so to speak. But to stay with Rolf Miller: "Completely past... uh ... the whatsit."

So for conflict resolution as well as for a profound cooperation it needs some serenity, courage and trust, because one has to take up the dynamics and be able to support them constructively.

According to the classical NVC, anger is an unnecessary secondary feeling. Who has anger in the heart, has a "should" in the head. This "should" thought contradicts the actual state of affairs. If one can accept the factual and drop the should-thought, the anger is gone.

With NVC-plus, however, we have committed ourselves to the realization of a vision. Of course there is then not only an existing actual state but also a desired target state. Logically therefor should-thoughts result from that. Of course the craftsman could say: *"Yes, we forgot to build the cellar, but that is no problem at all. Just let go of your should-thoughts and everything will be all right again!"* However, this will hardly satisfy the client, even if he has just come from a NVC seminar and had just been completely satisfied with his new should-free state of mind.

For a constructive cooperation different rules apply than for the conflict resolution and with NVC-plus we need therefore our should thoughts. This means that we will naturally also be disappointed, frustrated and annoyed time by time.

When we deal with NVC-plus, we get a new idea of conflicts. Tensions are not a problem within NVC-plus as such, as long as we work together hands-on the project to complete our vision while the tension energy flows into the work and does not open up strange side scenes. Otherwise it will get a matter of returning the energy back to the project. Just solving additional side affairs wouldn't help anybody. Therefore we do not discuss psychological issues or possible personal deficits, although we may notice them. We will have to work with us as a team, because we are we and not other people. It is important, however, to understand whether those involved want to work at all. And if that's not the case, the objections are an "external but", for which we often don't need to go to side

theatres. What should we do there? This question has to be answered first, because then we would have leave the track of realization with our energy for a while, and that with people who don't want to walk this track at all. On such side scenes one can discuss eternally, without it bringing anything. After some time, however, you can feel the costs. There is something powerless in such encounters, which tells us that the life service and the field solidarity (NVC-plus-field-3) are missing. We should not close our ears with regard to the background noises, but we should always be careful not to distract our focus, especially when we are in the middle of the project realization (NVC-plus-field-4). So the fuel should serve the engine. If the petrol burns next to it, it is of no use to anyone.

However, if the side scenes are created by active comrades-in-arms, then in short there is an "internal but" in our system-room and something should be integrated or rearranged. Have individual utopias shifted? What should serve how better, to realize the current vision? Do we need an expanded or changed vision or strategy? Sometimes it needs a brief clarification before we can continue synergistically.

NVC-plus is therefore about the successful realization of the vision and not about a tension-free togetherness. But it is precisely for a successful realization, which is based on self-organization, that we rely on a jointly supported, synergetic force field. The force can show itself as tension, but must not tear the field apart, because then we would lose the basis for our self-organization.

On the other hand, as soon as we are on the construction site (NVC-plus-field-4), we can no longer tinker so easily with the synergetic force field (NVC-plus-field-3). Are we now going to lift the weight together that we are already holding up, or are we putting it down? Hop or top, without a fundamental discussion at this point. On this fourth NVC-plus-field there is always a normal overload, which can then be balanced later in the next NVC-plus-field-1 by a deep regeneration. Whoever retreats too early leaves the others with the load behind. They may then have a real problem, but that doesn't necessarily mean that there is a conflict. Perhaps next time they will simply group themselves differently so that all are there where they do what they are willing to do.

A conflict only arises when we have settled into a side theater or have entered a dead end that is so narrow that it is almost impossible to turn around. We begin to live a 'BUT' that can also be around an essential issue at times. If we do this for too long, it might even become a 'BUT life'. If others do the same, perhaps a BUT culture with weapons, punishments and cultural side theatres such as schools, old people's homes and prisons

will emerge. Then no NVC will help us any more. For the NVC and also for NVC-plus, we first need a fundamental decision for a constructive togetherness.

First-Aid Emo-Step®, when emotions rotate

Emo-Step® is a methodical mat process developed by the author in 2008. Since then it has proven itself in countless situations and coaching sessions. On the website www.emo-step.de you can find the deepening basics, but we want to give a short form here, because sometimes you only need a small impulse, so that you can stay on your constructive and visionary track. The Emo-Step® short form may not always help, but in an emergency you have one more card to play with it.

Feelings begin as unconscious emotional impulses, which in case of problems will usually be faster than the thoughts and also fall back on the evolutionary older brain areas. This is the reason why we can think about our moods and feelings and perhaps we really want to feel different than we feel at the moment - but the thoughts remain a parallel process and do not get effective access to the enrollment of our feelings. These, on the other hand, have a significant influence on our thoughts and deeds. With anger, friendliness ends, even with Buddhists. The limbic system simply cannot think and the cognitive system cannot feel. Nevertheless, we suspect that if we go to the next meeting with fear, defiance, and indignation, we won't have the best gas in the tank. So what to do?

Fig. 1: Emo-Step Mattenprozess

We put three sheets of paper, three handkerchiefs or something else in the pictured division on the floor, and if we don't have anything at hand, we simply imagine the three Emo-Step® mats.

We start from the central and neutral position. Always from here we change the emotional experience mats left and right. First we go to the left side, which is drawn in blue here. There we experience the emotions that our system has provided us automatically with. They resulted from what we have experienced so far and with them
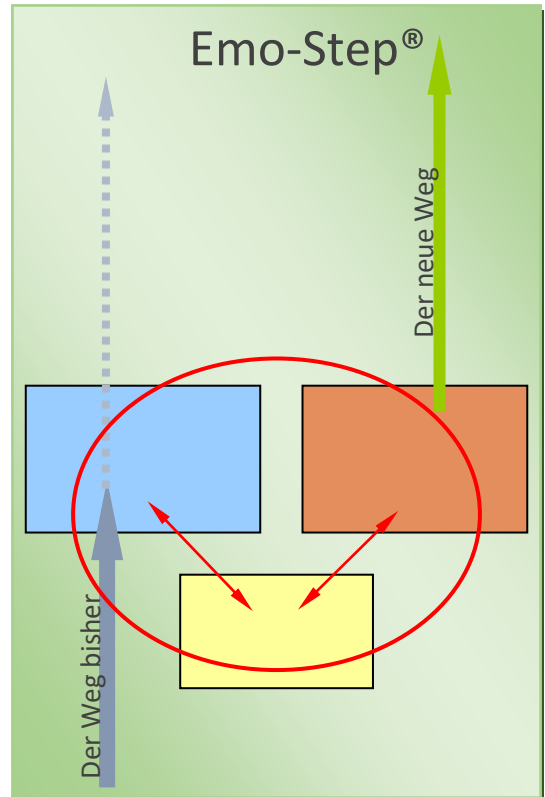
we now look forward to what is ahead of us. Here we experience briefly, how we are doing.[12]

Each feeling manages certain behavioral options. With anger, we can yell at someone or laboriously hold back. We can also pull down the corners of our mouths and curl our foreheads. What is more difficult for us is to smile, show humor, stay open and embrace someone. But what if the behavioral options that remain due to our negative feelings are unlikely to bring us to our goal? Do we then prefer to remain true to our emotions or our visions? In other words: Do we remain true to ourselves if we remain stuck in the emotional impasse, while childlike defiance, rebellion and fears prompt us to do all sorts of foolish things, or do we consistently pursue our visionary path? We need to test that out.

For this we need the orange Emo-Step® mat on the right side. It represents the positive emotions of courage, sovereignty, openness and cordiality. And after own choice also every other quality which helps to remain integer and in an effective connection.

We only stop for a short time on this right mat and then switch back to the left mat via the central yellow position. There we experience the initial state again. We think of the challenge ahead of us. How will we master it with these negative feelings. Then we change back to the right mat via the central position and feel what is possible with these positive feelings.[13]

We repeat this several times. Ideally, the limbic system switches to the better emotions, because this direct comparison gives more confidence that they will not get us into trouble but help us to overcome the challenges. That is the task of this brain area.

We can also ask ourselves whether it is a dangerous or just an unpleasant situation in which we find ourselves. This also tells us whether we need to reach into the bottom drawer of behavior to defend our bodies and lives with claws and teeth. However, at a difficult meeting with colleagues or at a risky large group presentation, it would of course make no sense at all to burst in like Rambo in a battle dress just because our emotions by

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[12] This is of course not a therapy guide and people who feel emotionally unstable should seek the appropriate professional help. This is also not about chronically bad moods.

[13] Of course, feelings in themselves are neither positive nor negative in the sense of a moral evaluation. A negative feeling makes us aware that we have a need, a positive feeling tells us that a need is fulfilled. So the emotional experience on the left Emo-Step® side is just another experience than the one on the right. But in view to our goal, some emotions will have a more destructive effect, while others will have a more constructive effect.

mistake loaded the armor-piercing ammunition into the magazine and not the confetti. With gentleness and patience we will simply get ahead in 99.9% of all cases, since the challenges are mostly not dangerous, but only unpleasant.

With Emo-Step® we offer a chance for intelligent self-organization to the limbic system by alternately experiencing two different emotional options while focusing on the challenge. After three to four mat changes, we notice that we no longer want to enter the position with the worse option. We feel a resistance that stems from the fact that our emotional selection center wants to switch to the other side in order to bring the better feelings into the creative process. We then make two changes more from left to right, and the case is pretty much done. The whole thing takes about three minutes. The most difficult part in the beginning is to allow us to experience the positive emotions, so that we can check them as an option.

If that doesn't work, we would have to go deeper, which can happen sometimes. But this would need more experience with Emo-Step®, which we just might not have. Then we just take three deep breaths, think of someone we like very much, promise ourselfs something beautiful as a reward afterwards - who likes can say one's prayers - and off we go. Good luck!

Groundwork for NVC-plus

First we will have to find sufficient peace with each other, without which there cannot be a good cooperation. To achieve this, all disturbing conflicts in the team and sometimes in the wider environment must first be resolved accordingly. Concerning an adequate method, this is already quite easily possible through the classical four steps of Non-Violent Communication founded by Marshall Rosenberg, but any other form of conflict resolution is also okay if it only has the desired success. Anyhow, before we can think of synergistic communities in the small and large scales, we need sufficient freedom from conflict and the willingness and ability to communicate, so that we can manage also more challenging situations with honest discourses. If we are overwhelmed, we quickly tend to seek refuge in divisive and/or destructive solutions first and then to put lipstick on the pig. In this way any synergy would quickly break apart. Thus it is not so much the moral and ethical values but rather the communicative abilities and the will to be creative and effective together that, in addition to a fundamental cordiality, promotes the cohesion of a community.

NVC-plus-field		Task to prepare for NVC-plus
Field-1 individual field		✓ Solving conflicts and permanent conflicts with other people sufficiently in order to arrive at an adequate peace. ✓ Opening oneself to a new self-image and self-esteem.
Field-2 system structure		✓ Freeing oneself from the systemic conflict tensions of the functional system, one comes from. Such tensions arise especially in structures, conventions, and cultures that are rigidly regulated and quite unconsciously established. Often these are collective alliances or loose accumulations. ✓ Open oneself to the new system understanding of NVC-plus.

Table 1: NVC-plus - The preliminary tasks in the first two fields

The transition from one system mode to another demands a lot from the individual. On one hand we need a new self-understanding, on the other hand a new system-understanding. It will usually be necessary to put a short personal preparation at the

beginning of NVC-plus. Otherwise we would transfer old system orders into our new way of togetherness, and thus cause a lot of well known but unnecessary problems.

We can accompany each of these two preparatory steps with some specially designed NVC-plus cards. First of all we detach ourselves from our, possibly existing, negative self-image, which speaks like a knight's armour of the old times of dominance, powerlessness and alienation. That may interest some archaeologists among system researchers, but it makes little sense for our modern togetherness, except during carnival. Without negative self-conceptions, the bad ideas about other people also diminish a little and old tensions of guilt can loosen up like muscular cramps after too much sport.

As long as our interaction does not work well, we all look a bit dumbfounded. That is not a problem. As the expression jo..yo..fl…ife, only comes meaningful when the characters are better connected to each other and don't look like remaining fragments of something undefined.

We were not born with self-doubt, nor would we have started with it on our own. Others have projected their own dissatisfaction on us and we have picked it up. Now it is not useful to us any longer and we can give it back. 95% of all the problems we have are the problems that belong to others. For whom it is a problem when homework has not been done? For the schoolchild? For the parents? For the teacher? For the Ministry of Education? For the future employer? For God? We have a school system that does not allow us to answer this question clearly. Then why should the child, the parents or the teacher take responsibility for everything? With the preparation cards we will understand this even better. We need another system and people who are free and open to start the game anew, beyond right and wrong, but not beyond effectivity. Then we will also be able to recognize more clearly what is our own problem and what is not.

On the first field we retrieve those individual magic powers through which in the first place a connecting communication can unfold between us:

- our natural cordiality
- our will to live together
- a sufficient peace not to live in mutual defense. We do not want to go to work with the fly swatter or the rolling pin. We have already talked about armaments.

It is logical that we must at least sufficiently clarify the relationship level in the respective system (partnership, group, team, etc.) before successful cooperation can take place. It must be possible for us to effectively resolve current and chronic conflicts. Among other

things, the familiar four steps of the classic NVC and the personal serenity that matures over time, at least at NVC-plus, help us to do this. Afterwards we can discuss factual topics controversially and argue with each other without losing ourselves in opposition.

The preparation cards for the individual

NVC-plus Card V1 Resistance and Trauma
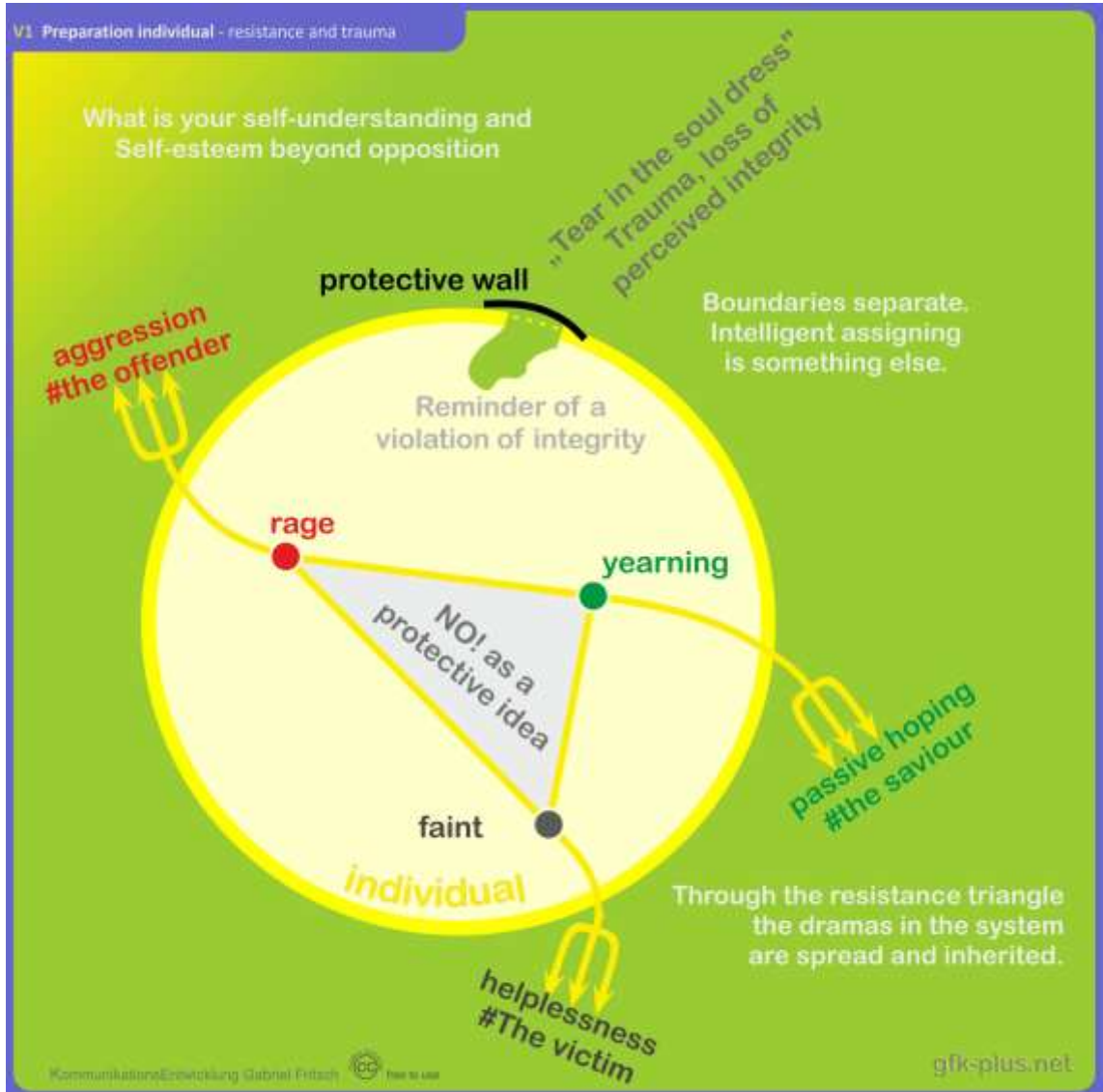
Through feelings we participate in life, because they picture the outer life and its meaning through inner movements and at the same time challenge us to find an adequate answer.

But there are feelings that come from a refusal, from a NO, an opposition. The refusal needs three connected feelings, into which our life is split up: In the RAGE our energy accumulates, the FAINT functions as a dam wall and passive LONGING is the remnants of the distorted sense, that made us react like this. But instead of being able to still follow a real goal, one follows then a dream, a rapture or another form of longing.

The ability to deny with NO was formed in times in which we were not able to regulate things in our sense and other people were also not sufficiently helpful. Thus it came to hurtful influences, which were experienced as break-ins of the hostile world into our integrity. The reverberation of these shattering experiences may perhaps still be present or our attitude of refusal may exist only as a habitual protective attitude. That is why we still try today to protect ourselves with a form of defence that goes back to an experience from former times.

A defence is only meaningful for genuine dangers. It is important to distinguish the unpleasant from the dangerous, otherwise we still fend off the dentist, the boss or the partner. The challenge is to be very attentive and active instead of passive or hectic defencing. In any case, isolation rarely provides protection, it tends to make us blind and blindness is in itself a dangerous condition. Therefore it is good to stay in contact with things and people, but to position yourself wisely towards them. This is the best way to be close to people who are good for us and to stay away from people who are different. Like this many problems solve themselves.

Even the "tear in the soul's garment" is ultimately a deception. It exists as an impression as long as we maintain it. For NVC-plus it is important to be less and less in resistance and refusal. Dangers have to be distinguished from unpleasant situations and pain has to be interpreted more positively than blind control impulses. We can actively use such feelings for an intelligent life designing, if they are not feelings of mere opposition and resistance.

NVC-plus card V2 Problem location
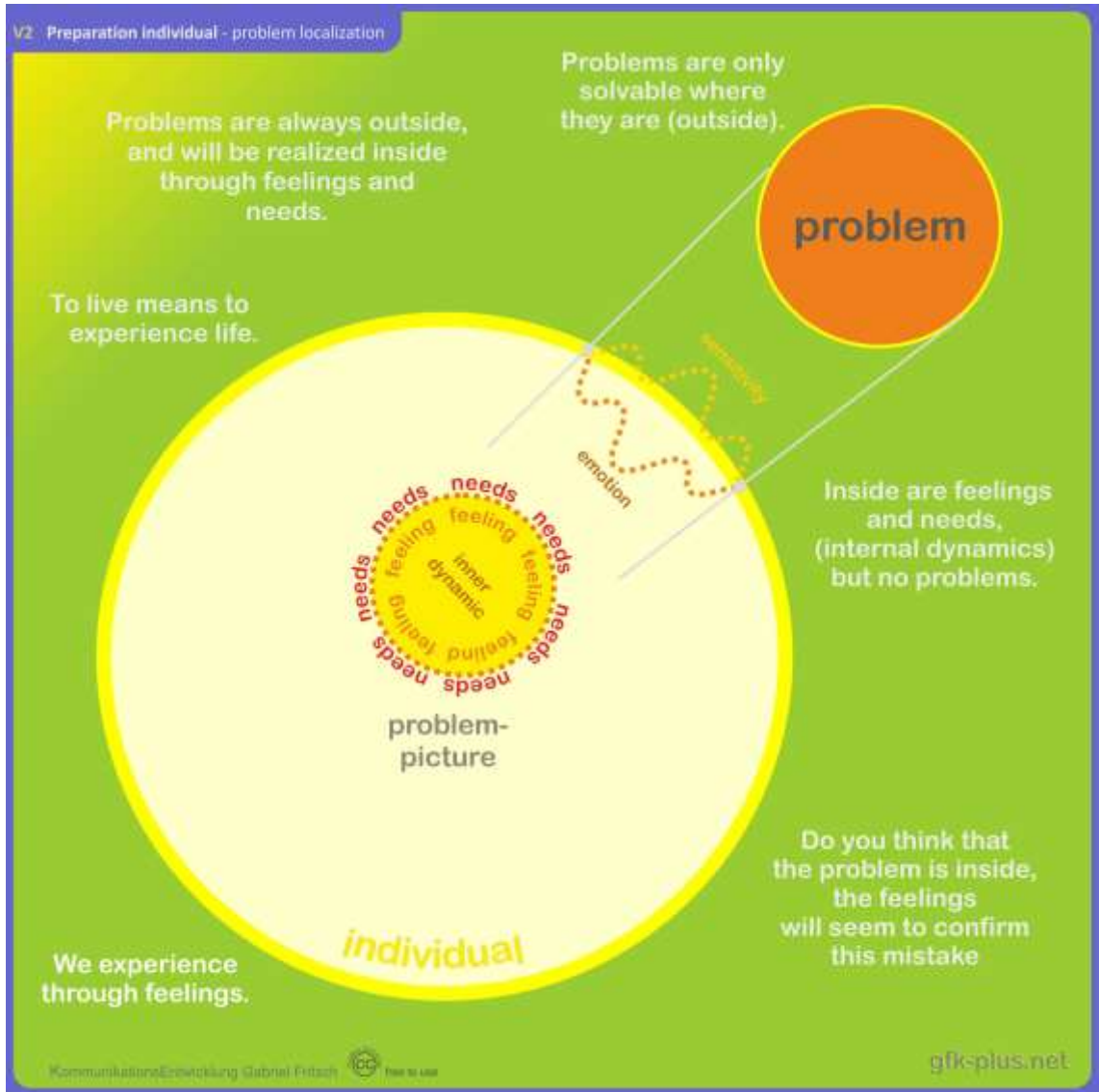
We are sensitive beings as long as we live, no matter whether we are thick-skined or sensitive. The world has an impressive effect on us. For NVC-plus it is essential to understand that all problems of this world are within the world and not within us. Problems are outside of us. As beings that feel and recognize we will of course carry an image of these problems within us. These problem-images are composed of feelings and needs and give us less an optical impression than much more a meaning-picture that arise

from the situation in front of us. However, if we confuse such an inner problem-impression with the real outer problem, because it feels like the problem (logical, that's what it's for), then we turn our gaze away from the problem towards the problem picture inwards and try to find a solution for our feelings and our needs and not for the problem itself. That can never work. Neither our feelings nor our needs are the problem nor have they ever been the problem. It is the tools to perceive problems as problems and also the tools to recognize when the problems are solved. Just because we may be always overtaxed with our feelings or needs in chronic problem-situations does not mean that something is wrong with us.

Everything was and is always right with us. Only with what we and others do together and with the tension structures of the functional or dominant systems is there a lot that can be improved. We can tackle this and that is what we should look at. Self-doubt will not help us but only prevent good solutions. It keeps us trapped in ourselves in the most pointless way and preoccupies us with ourselves. So: Let's be critical in a calm and loving way to our doings, but be peaceful in being like we are.

NVC-plus Card V3 Expansion and alignment of consciousness
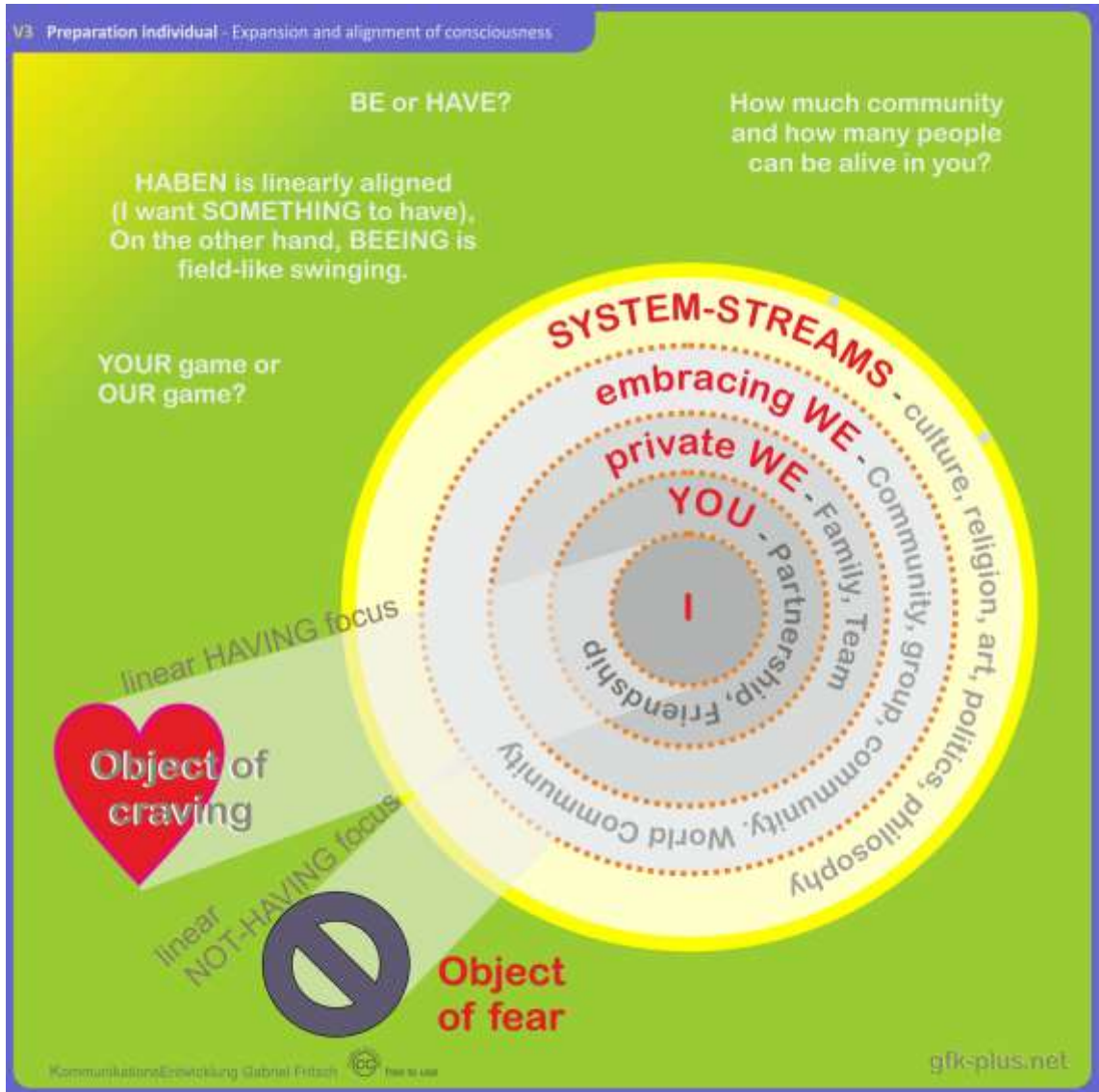
As long as we align our consciousness linearly, it is characterized also by an interactive poverty, because the possibilities of togetherness are then very limited. The linearly aligned consciousness can also be called "attention". It connects the I as with a line with either an object of desire, which one wants to have, or with an object of fear, which one wants to avoid. For a YOU there is space in the attention focus only if it is the object of desire or fear, or as long as it is directly on this line. It then disturbs, is useful or tolerated.

We suspect in this case the simplest basic patterns of appetite (lust) and aversion (dislike). If our mental abilities are already sufficiently described with that, we do not need to concern ourselves further with NVC-plus.

For NVC-plus we need a shift from a HAVE-mode to BE-mode14. The BEING-mode is not linear, but has a field extension. In this mode there is a field-shaped expansion of consciousness, which we can also call awareness or mindfulness. We are then connected to what is within this field, in which we are present. In course of life we first become aware of a YOU and then of an ever more extensive WE. Finally we also get a feeling for the abstract social connections: For our common culture and for the social currents.15. This interactive sensitivity is extremely important if we want to work together organically. We have to be able to carry other people within us, even to depict a whole togetherness within us. This does not happen through the discriminating mind, but only through an empathic understanding that can be trained. It is a mixture of heart and head qualities. With the NVC-plus preparation card above we can recognize the difference between attention and attentiveness.

This first preparatory step is about releasing the handbrakes of the past and bringing back our energy that is stuck in conflicts and emotional dramas. In this way we loosen our own share of the entanglements on the relationship level. This gives us more freedom to position ourselves in the system. But our system position itself may not yet be free if it is firmly woven into functional system structures and conventions.

By the way, large parts of our "self-image" also originate from these rigid functional structures. If we were stuck in a washing machine in the spin cycle, we would create a similar self-image: "I'm not good enough because I'm not spin-proof at 1400 revolutions." But people are not made for washing machines at all. People don't belong in functional structures either. You can tell that by the fact that they show a lot of symptoms and one of them is called negative self-image. It is essential to understand that the inner essence of every human being is free of problems and conflicts. Neither feelings nor needs are problematic; on the contrary, they are our normal life functions. The human being's inner being is the dynamic source of his striving. His liveliness is part of a comprehensive game of life. If we doubt our essence, we will not be able to play this game well. Unfortunately, the functional system mode has produced a great deal of self-doubt, and these doubts are also confirmed in this mode by one another to be justified. In the washing machine

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[14] See also the two graphs in the appendix: "Cultural development in relation to having and being"
[15] See also: The role model dimensions by Prof. Nossrat Peseschkian

they all doubt themselves but nobody doubts the washing machine. To play this game differently is the goal of NVC-plus.

With NVC-plus, it makes no sense at all to doubt one's own being. However, besides being like we are there is also the acting like we do. One should of course always be prepared to make improvements in what we do alone and together, because in the space between us nothing is ever perfect. Doubts are justified here, but we can only approach perfection anyway, but never really achieve it.

Preparation cards for the individual in his understanding of the system

In the second preparatory step of NVC-plus we detach ourselves sufficiently from the stressing structures of the functional systems, we have been in. Actually any systemic influence can be very hypnotic. The divisive communication and the dominance of rules and formalisms particularly banish our consciousness and we must free ourselves again from this entanglement.

Some of us wear a uniform and are "the police", "the nurse" or "the parcel service". We are trainers with certain titles. Others are mother and daughter at the same time, or father and son at the same time. We all have positions, functions and roles. As a disciplined part and economic factor of a large socio-economic machine, we have forgotten ourselves as an emancipated human being and thus also lost the good access to our very own resource pool in which the qualities of humanness and our very own utopias are located.

In the first field of NVC-plus we have entered into a position of integrity and complete emancipation and suspect a fresh power, which is our own, natural power. Unfortunately, however, not much is possible with this alone. What is still missing is the realisation structure that can bring all forces together and channel them. Only this opens up unbelievable possibilities for us.

Many have tried to free themselves from the conventional dominant and functional systems, but humans are system beings and they will always form systems together and live in them. Even a large part of the brain is responsible for understanding the common

game and enables to play in them. So it is not about the liberation from systems but rather about the liberation of the systems themselves.[16]

We could go into any organization and realize: There is a system behind it. And this is exactly what is meant: The organization is not the system, but the system is behind the organized cooperation. But where exactly is it? If all the people from this organization went on holiday in the Maldives and didn't come back at all in the end because it's so beautiful there, would the system then be on the islands of the South Seas or in the buildings and filing cabinets left behind? We suspect an interplay between the structures of an organization and the systemic organized mind to be the basis of any elaboration of system.

What comes on top of that: In these structures we have developed certain abilities and in everyday life we prefer to orient ourselves according to our abilities rather than our weaknesses. But for NVC-plus we are starting a new game and will have to establish new abilities, where we may appear somehow clumsy yet.

People can deconstruct their conflicts on the first NVC-plus-field and sufficiently reconcile themselves. It is important that all find to themselves. So far we have often wondered, because strangely enough, despite all our serious efforts with the classical NVC, a trustworthy peace is rarely achieved. Even among long-standing NVC trainers, the following was true: Although many conflicts were resolved after some time, a peculiar and fundamental conflict remained. The underlying stress, tension and distrust never really left us. This has led some of us so far to register for more and more seminars and to believe again and again that we now we might find the key that will open the safe to inner freedom and perfect togetherness. However, this game of self-optimization and potential expansion is also characterized by increasing frustration and hopelessness, and at some point we have played it long enough. In the end, we turn around and no longer look for a successful togetherness, but only for our independence as the "consolation prize of the ego" (Chuck Spezzano). Nonviolent Communication doesn't aim at independence, but seeks interdependence, the an interactive balance of autonomy and integration.

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[16] So far, the systems have been intuitively identified in the interpersonal environment. In their core, however, the systems are collectively generated patterns and dynamics of the mind, which partly consciously and partly unconsciously affect us. Of course, the manifestations of the systems manifest themselves in the physical world and the cultural shaping of togetherness also takes place there.
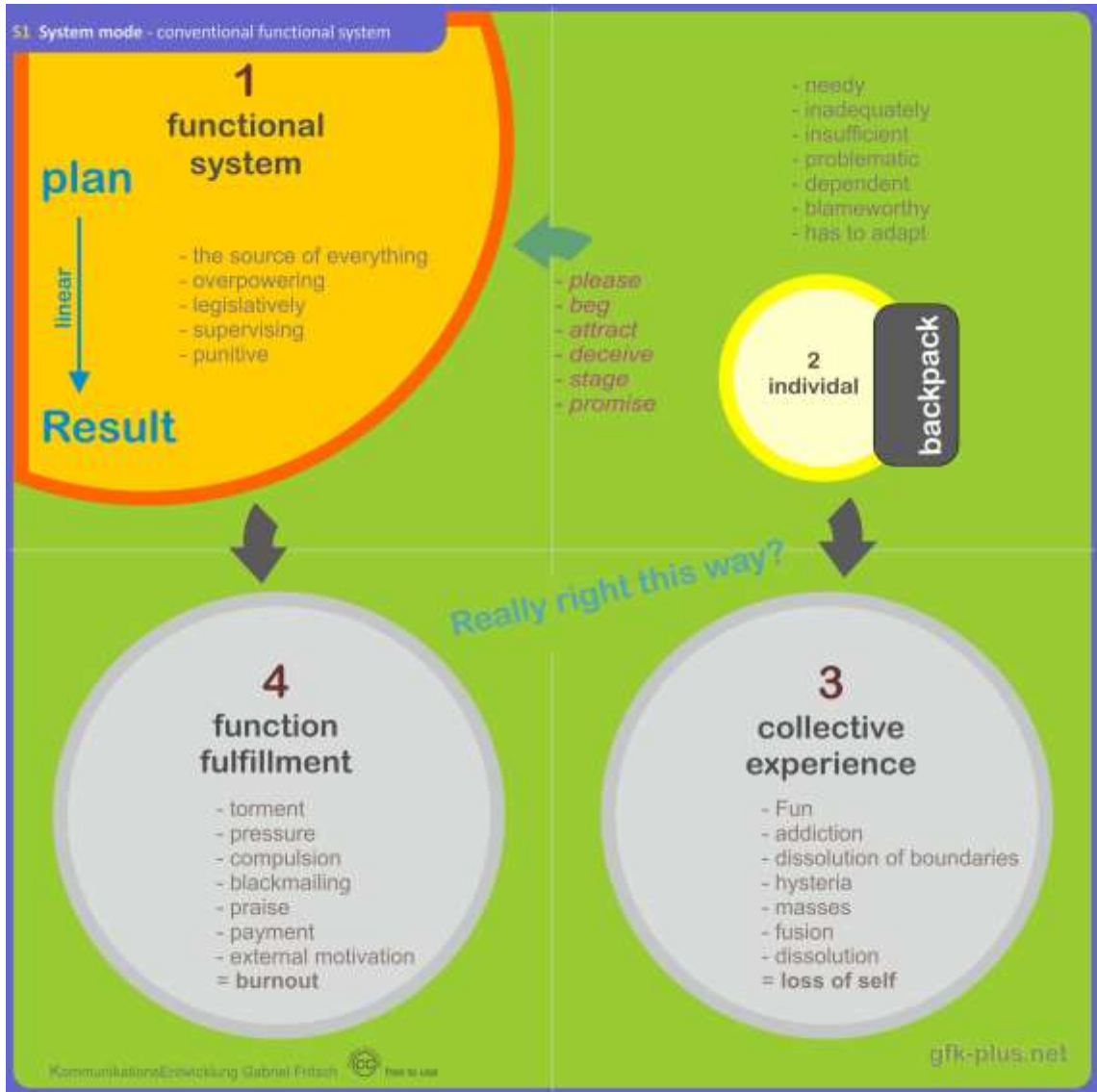
A conventional functional system keeps the first field occupied. It appears more powerful and more important than the participating persons who are responsible for field two. In its size, the system towers over all individuals. It is to be regarded as the source of everything and as superior power. Like father or mother, it makes us look like small children who are needy, deficient and dependent. On the other hand, a whole backpack of problems burdens the individual. As hard as it may be, the backpack will last a lifetime

and only its weight may change. This burden characterizes the staininess of the suffering creature, to which it has to resist for a lifetime with efforts.
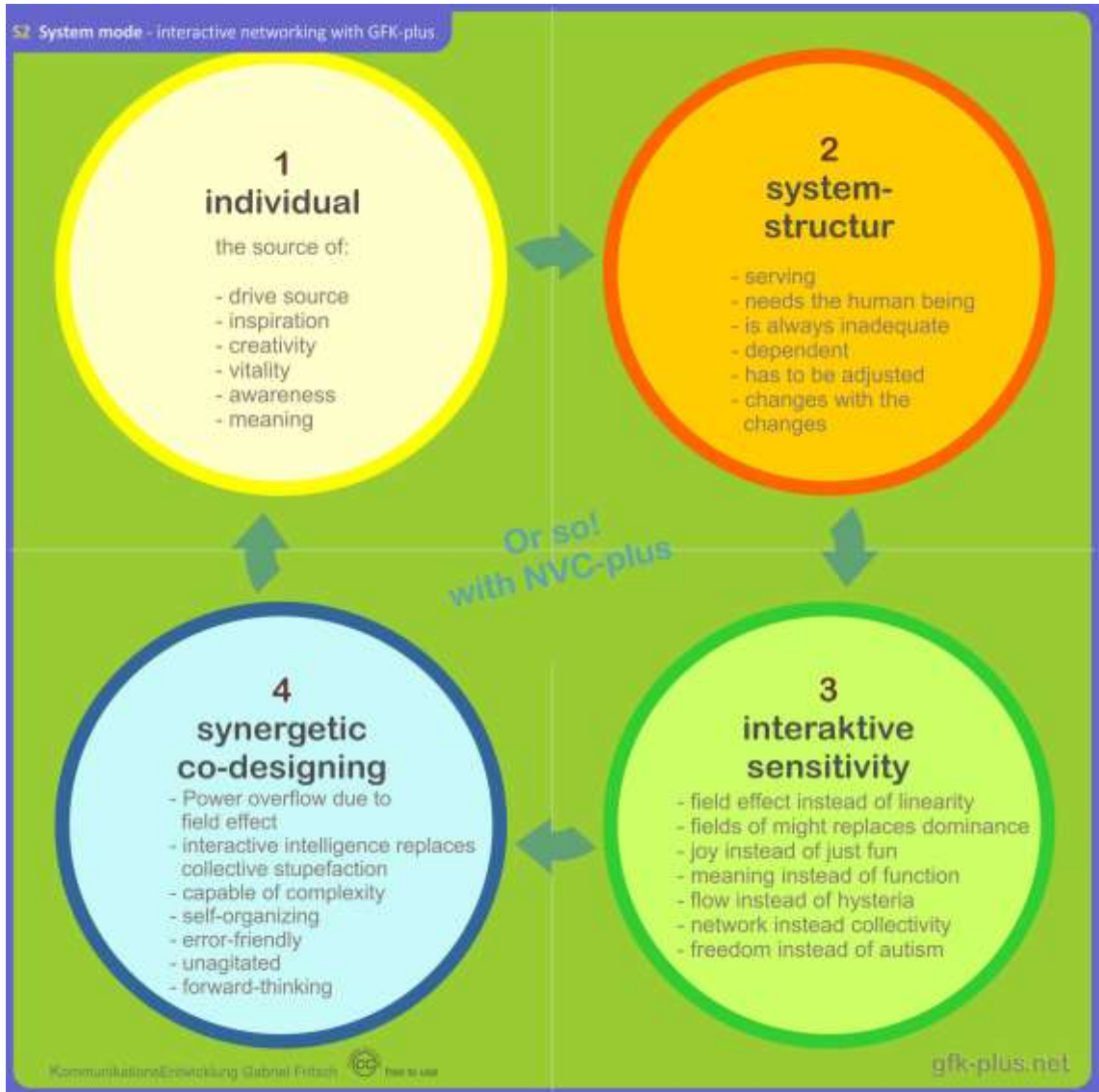
We try everything to get a functional position in the functional system and to be allowed to participate from there, whereby the kind of participation is already pre-determined in broad outlines. There is already a plan that only wants to be fulfilled in order to achieve a certain result. It is not our goal and it is not our plan. It may not even be a good, constructive and meaningful activity, but we are rewarded for selling our powers to fulfil this plan. So we do what is demanded, because the alternative would be to have to vacate our system position. And where could we go then? Systems do not care for our feelings and needs, unless they are a source of disturbance.

We torture ourselves day after day in order to be able to achieve the required results. At the same time there remains a dynamic surplus of good mental powers and also of tension in us, because this game of course cannot satisfy us very much. We can't bring this surplus into the systems, and so we drain it off by watching television, drinking, smoking, going out or killing time in front of a game console. Whereby we don't actually kill time, but only our energy. It has also proved its worth to shake off the burden of the individuality for a moment in a kind of collective dissolution of boundaries and self. Standing and cheering in the crowd or sitting and clapping in an audience helps just as much as chemical substances or sporting excesses that make the ego step back. Even a depression has a taste of that. One simply dissolves oneself into the grey and empty.

This system mode does not show a cycle, but only two dead ends: One individual to field-3 and one for the system to field-4.

Even if the individual may hope so much, with certainty there is no plan for a solution within the system neither today nor sometimes. The others are in a very similar situation like we are in, except that they may swim a little further up or down. This is simply given by the system mode.

NVC-plus Card S2 alternative networking with NVC-plus

S2 System mode - interactive networking with GFK-plus

1
individual

the source of:

- drive source
- inspiration
- creativity
- vitality
- awareness
- meaning

2
system-structur

- serving
- needs the human being
- is always inadequate
- dependent
- has to be adjusted
- changes with the changes

Or so!
with NVC-plus

4
synergetic co-designing

- Power overflow due to field effect
- interactive intelligence replaces collective stupefaction
- capable of complexity
- self-organizing
- error-friendly
- unagitated
- forward-thinking

3
interaktive sensitivity

- field effect instead of linearity
- fields of might replaces dominance
- joy instead of just fun
- meaning instead of function
- flow instead of hysteria
- network instead collectivity
- freedom instead of autism

KommunikationsEntwicklung Gabriel Fritsch   free to use

gfk-plus.net

This card shows that the individual is in first place at NVC-plus. Here everything starts, because the individual is the source of energy, inspiration, creativity, vitality, spirituality, consciousness and meaning. It may be a small or a big source, that doesn't matter. Small springs feed big rivers.
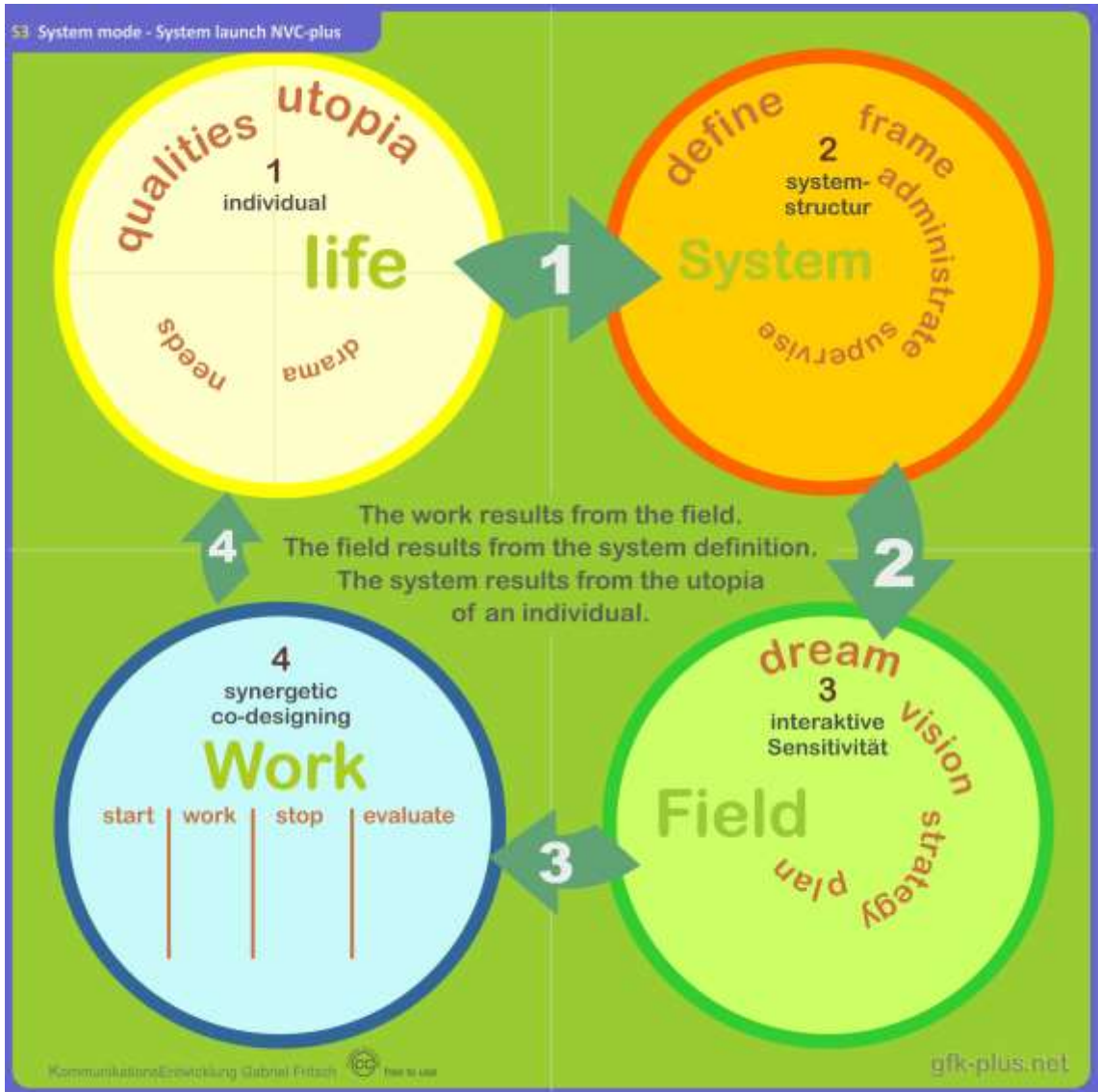
The second place is not occupied by the system itself, but only by the system structure. It serves the individuals to bundle their forces. They should flow together and focus in the

direction in which the utopias of the individuals point and in which the common visions and goals could be established. The right people should form a team for this, because otherwise one person in the team wants to go east, the other wants to go west and they would have a hard time agreeing on a direction together.

In third place, a force field emerges from the potentials and utopias of the individual. Where one is powerful, he will be effective. We then use the interactive intelligent force field on the NVC-plus-field-3 to go on to the fourth NVC-plus-field so that we do not have to excessively use the forces in the actions there. Like this we can achieve without burning out. By the force field and the necessary interactive sensitivity, which develops on the NVC plus-field-3, we get an interactive and also empathic intelligence, which lets the common organization become synergetic.

The whole thing happens without any claim to perfection. Everything only has to be appropriate and good enough for the current project and the current project phase. Thus an increase of quality of the NVC-plus processes in form of a spiral gradually emerges, as far as the participants just come along and want to. A second growth spiral results from the fact that we start small-scale with our partnerships, families, friendships or local circles and learn NVC-plus. Later, the larger work teams will be added and, in the end, an even larger community. Thus, with NVC-plus, growth takes place organically from the inside out.

NVC-plus Card S3 System opening with NVC-plus

S3 System mode - System launch NVC-plus

qualities utopia
1
individual
life
needs drama

define frame
2
system-structur
System
administrate supervise

The work results from the field.
The field results from the system definition.
The system results from the utopia
of an individual.

4
synergetic
co-designing
Work
start | work | stop | evaluate

dream
3
interaktive
Sensitivität
Field
vision strategy plan

KommunikationsEntwicklung Gabriel Fritsch — free to use

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Cards available for free download at www.NVC-plus.net

This card gives a simple overview of what is happening and gives us an understanding of NVC-plus. The game may even begin with a drama on the first field. For succeeding togetherness this is not so important. We develop the drama through the inherent needs to the absent qualities and arrive at the end at the utopia that lives in us. Then we have tapped into the positive, forward-looking energy that we can bring together to the game. It also helps us to develop an awareness of our own active potential.

Then we take a step away from ourselves to the NVC-plus-field-2. Depending on the process phase we are in, a different "degree of consolidation" of structure is required. At first it may be enough to define the system superficially, but later we will have to frame, regulate and also control it, depending on how we then need it for the fourth NVC-plus-field in which we work, perform and operate together. The structure provides us the framework for an interactive field.

To create this, we now change over to the NVC-plus-field-3, where we start with the different utopias of the individual, which are more like dreams. But from these individual dreams we find the shared vision that inspires us, just as a garden is composed of flowers, bushes and trees. We should also mention the grass. Because although the individual stalks seem to be quite unspectacular, it is hard to imagine a garden without a well-kept lawn or a flower meadow.

If we have our actual vision, we forge an overarching NVC-plus strategy out of strategic questions and then implement it tactically with plans. For this, we are moving into the fourth NVC-plus-field. Here, a team structure helps us to work together synergistically. First of all we should roll up our sleeves and start. On the card we see a simple KANBAN board structure that can be drawn on a pin-board. From a planning pipeline you fetch project sections, start, perform, finish the project and check the results.

At last it is necessary to stop in time, interrupt the work and return to private. We take a break and leave the system, for the NVC-plus-field-1. This way we do not lose ourselves too much in a role or a team structure and remain true to ourselves and our own utopia. We recover and see what the passage has done to us. Then we continue on to the second NVC-plus-field, where we readjust the structure and the process takes its course in a next cycle.

General considerations on system comprehension

The difficulties we face in the first NVC-plus-field are not only due to ourselves and our individual weaknesses. As individual as a personal conflict situation may be, social systems and cultures have a conflict-stressing structure that is not individual, but is supported by a collective togetherness of people and must be changed precisely there - on a small or large scale, whatever the relevant system context may be. To understand

this we switch to the second NVC-plus-field, which has a completely different background and completely different tools than the first one.

Attentive to the problem the philosopher and author Michael Schmidt Salomon shows very impressively in his lecture „Keine Macht den Doofen!"[17] (*no might to the stupid*), that individual intelligence today hardly multiplies into a larger system intelligence, as one might expect. On the contrary, systems always seem much more naive up to stupid, than the individual members actually are. On our common paths we leave a clumsy destructive trail behind us and destroy our partnerships and families, as well as globally the basis of life for more and more species on our planet, until someday we will have thrown us to the wolves ourselves. This is anything but sophisticated. You don't have to be a philosopher to realize that. Fascinated and frightened, we as individuals watch our common work without being able to change anything, even if some of us try to do so in many corners.

Unfortunately, the problematic structures of a functional system and the individual conflicts it generates are interrelated. However, a transformation of problematic systems, conventions and structures on the part of a single individual is rarely realistic, and small changes do not really help today. The hope that the "responsible authorities" could intervene effectively usually proves to be completely unrealistic, among other things because these people are also functionally integrated into the destructive collective structures and are often less able to contradict them than others who are less in focus. So the "laws of the market" naturally seem more important to the boss than to the employee, because he is much more involved with these dynamics. Functional positions and roles demand that you "work" according to them.

However, we can easily access the structures of the system as it unfolds in our minds. This allows us to achieve the necessary change for the effects of the system on us.

This preparatory step is no longer about deconstructing individual conflicts, but about deconstructing the trained tension structures in our heads. To some extent it is sufficient to recognize the difference between the system mode of functional systems and the system mode of NVC-plus, especially with regard to what it means for us to be involved in one or the other mode.

After we have taken a step here together, it makes sense not to immediately plan a "better system" for a "better world" and thus make the same mistake as before. We

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[17] Michael Schmidt Salomon; Keine Macht den Doofen! The lecture on the book can be found on the Internet.

would only end up in a new ideology again, in which we would have to explain the correctness of our behaviour to others or, conversely, the particularly correct and important would have to be explained to us, because the good order does not come from our inner beings and from there aims at the common achievement. Like this we have not come very far.

The system-cognitive Yang structures, which determine our commonality today, have been defined step by step in response to upcoming problems. We take refuge in the rules set top-down by the people to whom we freely grant dominion over us. It is their problem-centered actions that determine our lives. In some cultures, even weddings are arranged in response to certain problems. With constant improvements and updates one tries to improve the problem-managing system in order to keep it save. This becomes a difficult game, because the world is changing and the complexity is increasing rapidly due to the increasing number of people and the increasing networking of both people and machines. So before we put all our hope in the reworking planning and structuring - that is what we are actually good at - this time we prefer to start with the unique potentiality of the Yin page and thus proceed positively visionary. Otherwise it would not come to a common social awakening, but to increasingly appearing social pathologies, as Otto Scharmer describes vividly with his theory U (info in the appendix).

In view of this task, we do not immediately move from NVC-plus-field-2, where we have sufficiently detached ourselves from the systemic tensions, to NVC-plus-field-4, in order to devote ourselves to the reorganization of the better. Instead, we first go back to field-1. After all, we were initially concerned with our preparation for NVC-plus.

Every plant needs earthy roots and also a human organic community cannot do without them. So after the preparation we want to dock once more to our natural potential which will show itself again by a relaxed starting position on field-1.

Spiral Dynamics and NVC-plus

Spiral Dynamics is one of the methods that are quite well known in the consulting scene. It is a layer model and process flow model that can also be used as a tool. It was described by Clare W. Graves in 1996 and was probably successful because it typified humans and human behavior in relation to their mental development. This further encourages predictions as to how the communities of certain evolutionary stages of development will shape and structure themselves.

In functional systems we love handy definitions with which we can understand and control uncertain situations. We are so convinced of this approach that we even try to apply such models to complex systems. And actually every system is complex to a certain degree, in which humans are a real factor as humans, and cannot be planned only as pure function fulfillers. So if we get into complex areas with functional grids, we will quickly start flounder, because then we banalize, brake too much or override.

If we fail with a project, we can explain this to ourselves in many ways, because these explanations do not have to be correct. The quality of a model is far less apparent here than in its predictions, in which you can clearly say what was correct and what wasn't.

A type model claims that humans always behave self-similarly and that this behaviour can be assigned to certain basic types. There is certainly some truth to that, but we would like to add that especially humans within a system or a system mode behave similar and tend to show certain types. The system mode is responsible for the quality of the connection between the single individuals. In self-similarity, one's own self-image and self-esteem also play a decisive role, as does the framework narrative one has in mind about the community in the system. Is it an "everyone for everyone" or an "everyone against everyone" kulture?

Such tools always lead us on black ice. If we regulate complex situations with the grid a formal structure, we can indeed type, grasp and plan behaviour, but we get unexpected and usually unpleasant marginal phenomena that elude formal access. The phenomenality underlying the complex interaction systems begins to show its disagreeable side and is reminiscent of a slippery fish that we try to grasp.

For the classic NVC we don't really need any typing at all, even though some colleagues like to use such methods and tools in addition, be it Spiral Dynamics, the Enneagram, the MBTI (Myers-Briggs Type Indicator) or similar. The strength of the NVC, however, is to mediate between different types without having to pay explicit attention to them. This works quite well as long as it is about clarifying a past or a current situation. However, it becomes a lot more difficult when it comes to living together as such or a more fundamental communication of lifestyles, because character-dynamics come into play again more clearly here. And especially in the strategic consulting of interactive systems for a company or an institution, it is helpful to be able to assess people in their self-similar behaviour reasonably reliably.

NVC-plus is not a problem-solving process like the classical NVC, but a networking process for groups and teams, and here the characteristics and habits of the different characters

contribute to success or failure. The art is to bring people with different patterns and degrees of development into a self-organized interaction with each other. How do you do this if one person is committed to self-driven enjoyment and success, another person would have preferred to have everything clearly regulated and prescribed, a third person would like to understand everything and the fourth person wants to discuss everything down to the last detail to the perfect consensus? Is such a bunch somehow able to control itself at all? And if so, will someone simply take the helm? And who would that be? Perhaps the most ruthless, the nicest, the paragraph rider, the smartest, the most tolerant or the wisest? And who will be the first to leave the ship?

From Spiral Dynamics we don't need to understand too much for our considerations. There are several stages of development that are interesting for our concerns:

- The **egoist**, or the self-centered, active acting, thinking and understanding of the world.
- The **conformist**, or the adapting and reactive acting, thinking and understanding of the world.
- The **intellectual**, respectively the rational and formal acting, thinking and understanding of the world.
- The **pluralist**, respectively the tolerant and versatile acting, thinking and understanding of the world.
- The **integral**, i.e. the networking and all-round connecting action, thinking and understanding of the world.

These slightly simplified steps are also based on a colour code, which we are not interested in at the moment. It is easy to see that NVC-plus will succeed best with people who are at the integral stage of development. But these are exactly the people who do not need NVC-plus in order to work well together. That is in their blood anyway. It would be as if we were to discover that the classical NVC has proved its worth especially among Buddhist monks. The art of a method is to offer solutions where it would not work without it. So what gives us hope that NVC-plus will work in a diverse social environment, and what will be the limits?

There are limits. That is not a question at all. In a self-organized system, the borders even show up quite quickly. Do we sufficiently speak the same language, are we prepared to communicate and are we able to agree on a common culture of behaviour? If not, the successful joint actions will always be very short or very one-sided, if they exist at all.

With regard to NVC-plus, people must first want to get involved in this system order. They must be able to understand NVC-plus and understand themselves differently in this system order than in a dominant or functional system order. This means that the hurdle is not at ground level, that is clear to us. NVC-plus requires more "modern" people with spirit. Once a NVC-plus system has been installed, it naturally also has a realistic character of its own. If someone joins a NVC-plus team, he has it much easier, because he only has to find his way there. Here the hurdle is lower, but even there you will have to jump over it.

We will see that the different characters in NVC-plus systems have a different effect than in the systems they come from. The more we do without the external pressure of instructions, rules and laws and rely on the regulatory power of communicative integration, the more the climate will change. It makes a difference whether we are standing in a light summer rain or in icy snow, even though both in principle is rain. So what does the system order produce in humans? If the individuals experience that they will be thrown back on themselves, then this is not a happy state for them. Their tensions will usually resonance unfortunately with the system. Their balancing acts, which quickly become habitual, may be economically reusable, but they are rarely interactive or constructive.

So we cannot automatically expect the consequences of one type within one system to remain unchanged in another.

NVC-plus does not mean that the self-ordering in various teams does not have to be done by the individuals. Nor does it mean that everyone can do whatever they like at any time. Self-order is on the one hand an order, on the other hand it does not only concern a self, as one might think, but the system. It organizes itself through the individuals themselves - that is what is meant. Here a certain devotion and performance is required.

So we can only compare different system-types to a limited extent. Especially the transition phase is interesting. In addition, limits of effectiveness are to be expected. However, this is not the big problem with the NVC-plus, which is developing step by step anyway. So we remain optimistic and say: Better with NVC-plus than without. Different types point out the obstacles, but are not exclusion criteria.

Further information for enhanced preparation

Even if everything here sounds and should sound quite optimistic, we all live long enough on the planet to suspect that we need quite good prerequisites for NVC-plus and that we will always have to work on them first.

If we need a stronger preparation or if we want to get deeper into the basic understanding of NVC-plus, then there are some tools that need a different framework than that which is available to us here in a book and with the NVC-plus cards. Nevertheless, we would like to briefly mention them here so that the information is available when it is needed.

For example, we are able to deal more intensively with the separating and destructive **resistance dynamics**, which are stabilized in the triad of rage, faint and passive longing (see also: NVC-plus preperation card V1).

The **Modal Matrix** is a model tool of the author. We find it in some NVC-plus tool cards, but of course there is much more to say about it. This model is interesting for the strategic framing of systems.

The **Interaction Circle** is one of the most complex models, which can represent the interaction according to the laws of human interaction. For example, if you want to look behind the user interface of NVC-plus or dive deeper into the science of successful interaction, this model of the same author can be very fascinating. Different displays (manifestations) of the model allow different applications. With it you can understand many common models of other researchers and check them for coherence. Unfortunately there is no real publication of the model yet, but some material about it can be asked for.

With the **position work** (the installation of the system on position mats) we can assign the individual problems to the systemic tensions. Even if all problems are external, someone must have them so that they can be problems. A problem that nobody holds is not a problem at all. The location of the problems shows that far too many system voltages have put us on alert and that we like to manage the problems of others. The clear location of tensions and problems enables us to use a new system logic with increased relaxation. This position work, as developed by the author, can be learned in addition to NVC-plus.

The **Heart-Head-Belly process** shows the connection between heart, head and belly, i.e. the emotional, cognitive and impulsive centre of the human being. This is a further

doormat process by the author. One can see with it how the favourable interaction of these different centres can succeed.

It also becomes interesting with the **Yin-Yang Process** (information in the appendix), with which the collective system tensions are divided into a Yin and a Yang page. This has several advantages. Just as the NVC distinguishes between feelings and needs, it makes sense to consider system sensitivity (called "Yin") and system cognitivity (called "Yang") separately from each other. It has been shown that subliminal conflict tensions can also be solved sustainably in this way, where so far other efforts and measures have rarely been able to prevent further conflict manifestations.

Instead of an improved system configuration, this first-time-step on the NVC-plus-field-2 from our system-cognitive Yang side requires first of all the admission that the previous ideas of dominance, control and feasibility have literally led to a dominant delusion of feasibility, in which especially the downsides of masculinity could unfold destructively. This admission allows us no longer to believe in the constructiveness of premature feasibility, a desire for control and competing dominance and to take a step back. With this we open the space for our system-sensitive Yin side, which would actually express itself in turned presence and receptive openness. But in the many attempts to reactively avoid pain and unpleasant feelings, her rejecting shadow side of rage, faint and passive longing has long ago been activated, whereby the Yin side is also submerged in an inner refusal whereby the Yang side in turn is led to aggression, helplessness and passive hope. Due to the connecting character of the systemic Yin-side, this was, and this is not really an individual step, but rather a collective process, which is completely hidden under the civil surface of our society and invisibly undermines any cooperation. In this respect, it should be understood that this NVC-plus-field-2 is no longer about individual feelings of conflict, but about the emotionally experienced connection to derailing systems with destructive structures, cultures and conventions. Here the emotions have a phenomenal and not a psychological character. We get back the sufficient openness through the Yin-Yang-Process.

If you are interested in these or many other additional tools just ask the author. We hope, however, that NVC-plus will also work in most situations without them.

Position	Content & Description	helpful tools	Coment	Cards
Field-1 Individual Field	Finding enough peace with other people in the system and strengthening one's own integrity and emancipation. Finding a new self-image and self-esteem in the system (Update). Becoming aware of one's own potentials and utopias.	NVC-plus preparation cards NVC-plus tool cards Nonviolent communication	Solving existing conflicts and developing the kind of communication that enables connecting and constructive solutions in challenging situations. Empathy and self-empathy play a role. The central element here, however, remains the personal utopia or shared vision.	
Basis 1 achieved: Sufficient peace, integrity and a positive attitude. Self-conception - individual updating				
Fielvd-2 system structure	To free oneself from the memories of systemic conflict tensions that arise in dominant and functional structures, conventions, and cultures. Establish a new system context and adapt it to the vision/strategy.	NVC-plus system cards NVC-plus tool cards	The networked world shows a new complexity. Confession that emotional protective reflexes, guilt and shame concepts, the idea of inadequacy and non-conformity, competition and compromise will not help us (old Yang). We are looking for a simple, interactively meaningful realisation structure (new Yang).	
Basis 2 achieved: Sufficient replacement of conflicting system structures and system voltages - System update				
Field-3 system-sensitivity	To develop together an interactive sensitivity and to find a connection to the unity behind the phenomena of world. Let the connecting organic sense rise from the source of being, to refuel inspiration.	NVC-plus tool cards Team Compass* meditation shared silence team rituals	Harmony, experiencing peace, making contact with the unity behind the separation of forms, thoughts, styles and paths. (new Yin)	
Basis 3 achieved: allowing current structures to emerge from the unit				
Field-4 system-intelligence	System design and design of groups, teams and structures of community. Training of social meta-organisms for the common work and the works.	NVC-plus tool cards NVC-plus Discourse NVC-plus Consensus	Interdependence of the participants. Achieving performance in team structures. Consensus and collaboration. Don't forget to learn, either. Can we get from the concept of packing to the game without losing performance?	

Table 2: NVC-plus - The four fields and their aspects

The mistakes that would have to be avoided with NVC-plus ...

Unfortunately, it is not enough just to know NVC-plus. Our intuition was trained in systems whose main characteristic was not necessarily the organic and useful self-organization. We therefore still need some information in order to be able to do things correctly. Therefore we list a few basic mistakes here.

The first mistake is to believe that we can achieve something new in the old way. Perhaps we hope that it would be possible without a new basic understanding of communication and without the communicative skills offered, for example, by the classic NVC. The limits of our communication will always be the limits of relationship and cooperation.

Although most people are quite satisfied with their communication, they are rarely satisfied with their relationships and the way they work together. However, this is, in fact, a contradiction. Not only a joy of learning and experimenting is needed here, but also a culture of learning. Even after years of communication development, much more than we think is still possible. Social interaction remains exciting. Let us say "yes" to a new kind of togetherness, let us say "yes" to a new kind of communication and to the steps it takes to learn it together.

The second mistake lies in the belief that we are individually responsible for collective system states, or that we are collectively responsible for individual crises. We want to separate the levels of influence cleanly in order to make it easier to solve crises. Problems can be influenced from many sides, but they can usually only be solved on the NVC-plus-field in which they arose. In communication development, we differentiate between:

1. The central **problem core:** What smallest part of the problem, that, if it would disappear, would lead to a large extent to the dissolution of the whole problem?
2. The **problem axis**: Who shares the core problem and with whom?
3. The **problem layer**: In which layer of the system did the problem core originate or manifest?

Let us assume, for example, that we knocked ourselves with a hammer on a finger. With a painkiller we could suppress the nerve stimulus, which is perceived in the brain as pain. The finger would no longer hurt. We could also try mental training and positive

affirmations. But if we really want to solve the problem, we would logically have to treat the finger and not the head. And that is exactly where the healing will have to take place too.

After we have dealt with our individual conflicts on the first NVC-plus-field, we open an area for the collective influences of the problem with the second field. It is only now that we realize that even our underlying self-esteem and self-understanding are to a very large extent not independent facts, but are fed by the system in which we find ourselves. If our systems run amok with arguments, rebellion and wars, this will show up with us. We should not have great illusions about functional systems with a strong guilt-shame engine either. In any unfortunate system it is difficult to become happy, optimistic and peaceful, even when the stomach is full and the body healthy.

System crises form crisis structures and derailing crisis dynamics in the system, which usually leave an individual person with very little possibilities of influence. Here we should not try to bear the responsibility individually, as it was the case when we were standing on the NVC-plus field 1 from person to person. On the NVC-plus-field-2 we also need other tools to deal with the problems here. First we should have gone the step over the first NVC-plus-field, because unreconciled, speechless, weak, angry and full of personal tensions we will not arrive at the second field consciously enough. We can develop a better and better sesnitivity for these two fields, so that we can allocate the appropriate parts of crises well and then solve them one after the other.

The third mistake would be to try to find a solution prematurely before we have sufficiently found each other on the third NVC-plus-field. Especially in a world where people are so smart that they can build smartphones, we should not rush into translating individual clarity about the next steps into redemption strategies. No one can build this smartphone on their own. Here it is necessary to wait until an interactive sensitivity forms on the third NVC-plus-field, which becomes a force field of entangled inspirations and entangled meaning. Here the individual mental powers combine to form a networked mental power, which can gradually include more and more extensive areas. Most people, who have grown up in functional structures, hardly know such experiences, perhaps only from the special moments when they are in love, sitting by the sea with a friend or just in a grooving team. In soccer, reporters tend to say: "Now they're starting to do magic". And in fact the things that never work otherwise will succeed then.

When skeptics first come to experience the work of 'family constellations', as it was introduced first by Bert Hellinger, they are sometimes a little disturbed. There they might

have had an inexplicable experience of interactive phenomenality. They suddenly felt the emotions of the people in whose position they were. They knew how these people were doing, but they didn't know why they knew. Some are too deeply shaken by that.

It should be remembered that in their profession these people can also stand on the positions of their predecessors. Even with relationships, the same often applies today.

Every standing in the system needs a position. At NVC-plus, people no longer begin to hold on to the foreign, functional positions assigned to them. They structure a system according to them, with a place that suits them and their plans. On this really own position they then feel how they feel when they really stand for themselves. Some have almost forgotten how that feels.

So we need some self-discipline not to rush forward impulsively with a "good solution", be it out of habit, or because the intensity in the entanglement field increases, which we then feel as an unfamiliar tension that we may escape with a flight forward. If we take enough time and remain present and attentive, the really coherent visions, ideas and solutions can emerge from the common field as out of the air. The intensity of the field also generates the energy needed to implement our projects.

The fourth mistake would be to want to evaluate the newly emerging coexistence with the parameters of the old coexistence. We will have to work out new framework stories and standards of success. Thus the financial profit, the triumph over the opponent and the gain in power on a status position will possibly no longer be able to adequately describe our new successes. Perhaps we need a different way of understanding and distributing values at all. What is the new form of contribution? How will the concepts of justice and merit change? A new system mode may allow us to perceive the world in its essence in a completely different way.

So we don't want to drag the wallpaper and furniture of the old togetherness into the new forms of community. Of course, it takes a lot of courage to think of such essential new ways, and much more to go them. Swimming against the current alone rarely leads to the hoped-for joys. Also the courage often comes only from the knowledge of the harmonious way, which one can experience on the NVC plus-field-3 in conscious agreement. The good thing about it is that this unity does not have to come about through agreement. A unity that is based on the essential unity behind the different manifestations can certainly be assumed to be factual, even if some may first think of it as

a meren esoteric postulate. But in the age of quantum (field) knowledge, even the natural scientists and the humanists are getting closer and closer. And if even they come to an agreement, perhaps there really can be the one great essence behind the appearing forms, an essence in which we all have a part. [18]

The fifth mistake would be to believe that there was a final goal and that we would eventually arrive there. Of course we experience a point of strength in the presence we experience together on the NVC-plus-field-3. On the other hand, the play of forms never stops in an ever-changing world and always remains exciting and challenging. It does not have to be perfect, but only good enough for a sufficient all-round satisfaction. Our togetherness will continue to evolve spirally over time and become an ever richer experience, which we share with each other because it arises among us.

Just as it takes the first step for a path to emerge, so this path will evolve in walking and transform us from the self-experience of harmonious acting to the experience of harmonious being. Like this the continuous does not become an endless packing, but more and more effortless. In this respect, we do not necessarily become more and more superfluous the older we get, but rather a power source of effortless presence could show itself in the seniors, which would be both an individual wealth as well as a great process wealth. On the other hand, of course, interactive integration also ensures constant brain development and prevents degeneration. "Use it or loose it" is the name of the game in the area of nerve cells.

There is a difference between the path and the goal. What can be completed and what will last? Successful cooperation is a cyclical, ongoing process, even if goals are achieved. If we build a wall or write a text, then these works will someday be finished. Even the Berlin airport[19] could find a conclusion, or at least an end.

But joke aside. We make a sensible distinction between successful results and an ongoing successful cooperation, and the airport is not the perfect example in both areas. The problem of a team should be solved successfully. On the other hand, the cooperation of a group is part of the successful process, especially if it is a long-term constellation and not a short-term one. At NVC-plus, we differentiate between stable home teams and action-

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[18] With the model of the Quantum Matrix (info in the appendix), described in more detail in the book "Tanz der Quanten", one gets an idea of how unity and multiplicity as well as spirit and world interact.   At least if you can believe the opinion of Dieter Faulenbach da Costa.

19 Running gag in Germany.

based teams, which only come together for a specific purpose and separate again after work is done.

We should therefore not cultivate a final longing for goals in the form of a fantasy of salvation or a philosophy of liberation for our togetherness. It may become more perfect, but it will never become absolute perfect.

The sixth mistake lies in the hope that in a system in which the majority of people do not want to take the NVC-plus steps to a successful commonality, and in which there is some disagreement and misfortune, individuals can still lead a thoroughly happy life. There may well be a few small islands of the blessed, but the happiness of the people there cannot be comprehensive, because man is an interactive being and because there is a connection beyond separateness. The better-off may not let themselves be leveled down to a mediocre level by the rest out of good protective reflexes and that's also not what we're aiming for with NVC-plus. On the other hand, these islands of the blessed remain isolated points of tension of an unfortunate system, which are confronted by the many cellar holes of the desperate as the tension-rich opposite pole. Someone once described how he went through the poor quarters of Rio de Janeiro and thinks: "I don't want to live there! Then he drives past the walls, proven with broken glass, and the armed guards who protect the villas of the rich from the reach of the poor. The thought comes to him: "I don't want to live here either".

We will therefore best replace the hope for isolated happiness with the feasible vision of a happily networked togetherness. People will also have to crawl out of the basement holes of the disaster sometime in the future. But they can leave their reproaches and claims there and start a completely new game without them. For whom it will be easier: For those marked by life, or for those favoured by Fortuna? We wish both of them good luck.

In any case, the beginning of change will be taken over by pioneers. As pioneers, we want to take our steps to get into the organic, life-sustaining and self-controlling system mode. Being a pioneer automatically means that it won't always be pleasant. Here we also need some fighting spirit and commitment in a positive and useful sense. The point is to take a step into the unknown and then to survive there. In several years you'll know where to put your foot, because then the paths we're breaking today through the interactive jungle with machetes will have become wide streets. But the people of tomorrow will never

experience the feeling of what it is like to celebrate the first real successes, bitten by a thousand mosquitoes, covered with sweat and dust.

The seventh mistake lies in a purely functional world view; a deterministic world view that is almost certainly also a materialistic world view. In an excessively one-sided trust in our left brain we like to believe that everything would be mathematically calculable and could be captured with concepts in such a way that reliable predictions are feasible. In this world view, however, we lack the unpredictable phenomenal influences that are expressed by every biosphere and every living being. With such a view we cannot sufficiently integrate the phenomenal parts of conflicts and crises and therefore often do not bring along peace. As materialists, we are very inclined to insist on any regulations and to make statements that sound logical and perhaps even scientific, but which cannot do one thing - namely lead to practicable solutions without constantly having to strain the subjunctive. Today, we even have a world large explanation swamp of the subjunctive, which neither we nor anyone else can cross. According to legend, behind it there is the very simple solution, but nobody has ever really seen it.

On the other hand, it wouldn't help us much to stage a purely magical-mystical approach, which would appreciate the fascinating unpredictability of life, but which would keep people trapped in a worldview of children. In this world, for example, the partner would be "like his mother", "would suck off energy" and would thus be a "psycho-vampire" who would not have dissolved his "emotional viruses" by the rites of the new psycho-guru, namely by visionating the "violet spiritual light" like a laser beam through the "holy crystal of the 5th stargate", etc.

So we also need a sufficiently sober understanding of situations and of good interaction, which is why we have to consider both deterministic and phenomenal influences. Newton had calculated only the falling down of the apple and not how it got up the tree. So we can only calculate the causal side of the world, which in itself is not a machine. Because there are always mental, emotional and vital parts at play in the interaction, we often have to be satisfied cognitively with statistics and prognoses in which only the mood pictures for probabilities become apparent. On the other hand, this is hardly satisfactory. With NVC-plus we expose ourselves to a situation with heart and head at the same time, in order to understand it holistically and to experience it with interactive sensitivity.

For us as living beings, it is not only about the top-down understanding, but especially about the bottom-up integration, which shows itself in the feeling of the qualities of life.

Who only wants to understand with his mind will, even if he should understand everything, think past his feelings. The head is cold and the heart naive, as long as both act separately.

The eighth mistake occurs because we have been part of a conflict-ridden system for too long. Our language and our thinking show a profound longing for getting-to-goal, which is not part of the successful life. Conflicts should not be disentangled and solved after this longing for a goal, but rather resolved, as in an acid bath. Tensions should "find their end", causes should be "tracked down" and all "grievances" should be "defeated" or even "destroyed". The inner patterns should be "erased", the "inner piggy" should be given one in the face, of course without accidentally hitting the "inner child". The "emotional viruses" are methodically and deliberately "eliminated" from the system, in short: one hopes to come to an end with what is (see also: The fifth mistake). In the mind, dark fantasies arise: The Jedi Knights fighting against the dark side of the Force. Everything is designed for a finality that opposes the permanence of success. The good is perceived less as a constant process, but rather as something absolute.

Good togetherness is balanced anew at all times. This process is usually unspectacular and never ends. So we have to be able to change from the final hope to the life-serving control. For this purpose we must increasingly look at the successful aspects instead of wanting to fight the derailments. It would therefore be advisable to strengthen and expand what has been successful instead of trying to come to a good common ground in a problem-oriented way.

The ninth mistake is based on the habit of developing new rules and conventions mainly conflict-related. Our rules and laws are direct answers to problems and thus have an avoiding character. Each rule corresponds to an intelligently designed NO, which however becomes entangled with all other rules in an ever denser net of prevention. One then becomes more afraid of getting caught in it than of being inspired within one's possibilities. Therefore, we prefer to define our basic framework first of all in terms of a positive relationship to life - i.e. with our YES - and only then point out the pain points and No-Goes. Above all, we should not cultivate the old negative habits on the NVC-plus-field-3, and rashly settle down everything that should not happen. Instead, we want to create a creative potential field by finding out what we're all about right now. In this field, there is then a cryptic, guiding context of meaning that allows people to participate intelligently in success.

Not to fall out of the context just because you feel a dissonance or something doesn't suit you is a matter of practice. In any case, at NVC-plus we steer out of the system and not from the executive chair or from an opposing opposition.

The tenth mistake is to believe that we are already sufficiently emotionally developed to be able to rely on ourselves in a new togetherness. In Indian Yoga as well as in Buddhism there are four basic feelings which reflect the nature of the pure being. They are cheerfulness, serenity, shared joy and compassion. When the enlightened man rests in his true being, he is left with these four feelings. All others have been described as unnecessary disturbances of mind.

We don't need to go quite so far and, in addition to these four emotions, we can also identify other sublime emotions that bring us into good social contact. These are for example: Gratitude, appreciation, dignity, honour, humour, respect, esteem, admiration, tolerance, solidarity, determination, honesty, openness, clarity, goodness, wonder, irritation, compassion, sadness, regret etc.

In addition, there are naive feelings and isolated desires that bring us into a tension-laden discrepancy with regard to our fellow human beings, which causes confusion, misunderstanding and discord. Through these naïve feelings we recognize the emotional immaturity of a being, thrown back on itself and left alone, thus both the normal case of a deficient society and our autistic culture of prosperity. We generally speak here of unfiltered drives, emotional reflexes and the central feelings of resistance: Rage, faint and passive longing. Despite, envy, hatred, rebellion, jealousy etc. are also part of it. Those who have only such a limited repertoire of emotions at their disposal will hardly be able to participate openly and flexibly in cooperative interactions and communications. According to Prof. Nossrat Peseschkian, the founder of *Positive Psychotherapy*, such feelings show that there must be a misunderstanding somewhere. This is about recognizing our current state, developing a new understanding, and consciously addressing our ongoing development.

The 11th mistake is the delusion, which could also be described as cross-eyedness. The question here is whether, figuratively speaking, the left eye (the individual NVC-plus-field-1) or the right eye (the structural NVC-plus-field-2) is affected. In the first case it is about the confusion caused by a problem of its own. In the other case it is about a system

tension, which effects do not even have to affect us directly. Nevertheless, it can have a very negative effect on our vision.

The greatest freedom from tension in a social system is obtained through the conformity of the persons. But exactly this conformity shifts the always existing system tensions only into the individuals. If, on the other hand, an individual rebels, his inner tensions shift into the system. Sometimes even a cycle of misfortune arises and the tensions wander back and forth. We could speak of a classic loose-loose-situation.

Concerning delusion, there are always moments when someone claims things against the laws of nature or against obvious facts that are simply not right. However, these are by no means common misunderstandings that can be easily clarified on the basis of facts. Actually we could easily uncover errors through the evidence of factuality. The blinded mind, however, will remain unimpressed by facts and laws and will continue to stubbornly defend its own creative interpretation of facts against all meaning.

Of course, special caution is required here, because what appears to us as evidence is often simply a collective error, concealed by the blind spots in the common framework narrative, buggs, which are always first pointed out by individual pioneers. These pioneers are then regarded as stubborn and crazy, but the collective is actually the crux of the matter. Since modern times, it has been a priority endeavour to create a solid, scientific basis for secure knowledge, which allows us to bring our observations into line with the known laws, in order to arrive at valid predictions. Of course the phenomenal side of life has to be considered as well as the determined correlations. In the book "Dance of Quants" these two areas are described according to the *Generalized Quantum Theory* and brought together in the model of the "Quantum Matrix", which can be helpful for a deeper understanding of this problem for one or the other.

Even if someone may start from a fundamentally illusory character of the world, he will admit that the stones we drop fall downwards and not upwards. Even every illusionary sphere or virtual world has its laws, and this allows us to come to an agreement and to coordinate with each other. Exactly this, however, is not possible when we are cross-eyed. A tool for the therapeutic detection of this error is the "objection of doubt" as developed by Hermes Kick. However, pure disclosures do not prove to be particularly constructive and may even have a negative effect. The distortion was caused by an excessive demand and here we should not uncovered but rather empower. On the other hand, we will quickly lose any basis for good cooperation if we begin to distort or suppress facts and laws. That is why we have introduced the NVC-plus discourse

described later in this book. Facts also need to be handled with care. Despite all their clarity, they can be incomplete or they can offer different interpretations. In general, this is similar to bricks (=facts), which have to be put together solidly for a supporting foundation (=valid realization). Even if each stone shows a high firmness (= factuality, evidence) for itself, the wall built from it can be quite unstable. Decisive at this point is therefore the quality of our cognitive ability when it is challenged by individual crises and collective tensions.

The 12th mistake is to use a behaviour-language, i.e. not to make emotional situations or systemic dynamics accessible to the mind with clear words, but to rely on the fact that the clues we give through our behaviour are sufficient. To make something clear, there is usually nothing better than words. They enable the mind to participate very effectively in controlling the system dynamics or in shaping the situation. Above all, together we can make more precise corrections and steer the boat out of stormy waters. The biggest challenge here is that we inevitably adopt a clear position through clear words. Of course, in a culture of guilt this does not always make sense and can rather be expected of the alfa-animals. But we want to live in a culture of self-organized community and in this self-positioning is indispensable. It is therefore a question here of finding clear words when clear words are necessary, and not losing sight of the peace that provides the framework and the unifying sense.

The 13th mistake is to confuse unpleasant feelings with problems. Then we would be projecting the problems inwards. The inside feelings only draw our attention to the fact that we are dealing with an external problem. The feelings are something like our sense of sight for external situations and their meaning. One speaks of "relevant feelings"[20] when the feelings are derived directly from the situation at hand and are not imported from other situations and contexts.

By this allocation we recognize the meaningful correlations of emotions and situations and can orient ourselves according to them. It is about training an emotional sensitivity as an interactive sense organ that we can trust. This is important because we are connected to life and liveliness through our emotional experience.

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[20] This definition comes from the author. One could just as well speak of "acute situations". Feelings switch a situation to „acute". The question now is, which situation was switched by which feelings to acute.

The 14th mistake is to establish a culture of harmony-driven people. As important as peace is in a system, as important is the differentiated clarity when it comes to performance in order to achieve results. The point here is to develop the attitude of a peaceful fighter, so that we can fight together intensively and with goodwill for the best ways to success. Otherwise we would have to seek refuge in premature harmonisations, for which we would subsequently pay. Differences are fine. Only when it comes to oppositions, it gets a problem. People step out of the field and their commitment and create their own position in opposition to the others. That causes a problem, that we will have to solve first.

The 15th mistake lies in wanting to dominate communities in the new togetherness from a higher or lower position. In real danger situations it may well be necessary to exercise real dominance in order to protect life and limb. Therefore, it may make sense to establish an emergency-boss, who can then be given the mandate at short notice during the exceptional situation. However, the quality of the network is quickly lost as a result. In everyday community life, on the one hand you need the willingness to bring in all your strength and potential, on the other hand you need a united mindfulness so that the contributions of all those involved can flow together and something new can emerge from this unitedness. It will make sense for many communities to establish a kind of coaching mentor on a meta-position, who can initially be an obstetrician and later, if desired, can always re-adjust those switches that have not received their switching signal at the right time. So here it is more about the qualities of self-control, patience and modesty, but this should not frustrate in the form of a permanent self-prevention. Fights will therefore have to be fought, and even the shy ones will not be able to constantly withdraw to their weak positions. Otherwise the common process would settle down at a low level and the passive dominance of weakness would rule the coexistence. This requires the courage to let oneself go of the hook at the right moment and to expect others to accept one's self as one is, even without completely giving up mindfulness, modesty and self-control. The key to this is to conduct the struggles with a pertinent clarity and a personal gentleness. The inhibitory caution and consideration are dropped down in favour of mindfulness. It may take some time until all participants have found each other, so we also need patience with the self-forming community, which will start like a tree also as a little plant. The Emo-Step® process tool can help a lot here. There is a little chapter about it in this book and further instructions are freely available on the internet (www.emostep.de).

All these errors, one would like to say, and these are only a few that are listed here! Maybe the errors are not so significant and solve themselves over time? But how do you create the system climate in which a useful, organic and self-organized common ground is probably formed? How do you prepare the ground for the right thing?

Positive factors for NVC-plus

Positive Factor 1: *The natural inner liveliness of themes.* Trust that what is alive in you makes sense in some way, even though it may not yet have found its good sense-giving form in togetherness. Until then there is a dissonance, an irritation or even a disturbance. But this is not the indication that the liveliness is wrong, but that the topic has not yet arrived properly and has been integrated into the community.

Positive factor 2: *The social qualities.* Live out the social qualities inherent in you when there is a clash. (Gratitude, appreciation, dignity, honour, humour, sorrow, regret, respect, esteem, admiration, appreciation, tolerance, solidarity, determination, honesty, openness, clarity, goodness etc.)

Positive Factor 3: *The inner sense of rhythm.* Distinguish between fast and rash and develop a feeling for the rhythm of the community.

Positive Factor 4: *The desire to serve.* Serving others mindful enables you to live out a mostly welcome kind of power. It is also an excellent method to reduce one's own tensions and dislikes. Based on the Persian poet and mystic Rumi: "Beyond sympathetic and unsympathetic there is a field, from there I want to support you". Of course without having any counter-value in mind. The service in a connected group is also always the service of one's own. On the roads that we build, we ourselves will also drive later too.

Positive factor 5: *Process sensitivity.* For most of us, a process-oriented approach requires a radical rethink. This means, among other things, that neither emotional triggers nor the rational idea of performance take over the central leadership - or the pursuit of profit, as it is common today. This requires trust in community, since a process in organic, self-organized cooperation can be influenced from all sides, but cannot be controlled. What counts is the quality of the joint process, which is then followed by the quality of the successes. Therefore, the good results should not be put in front, otherwise we have lost the team quality with a failure too. If, on the other hand, the team quality is

right, then the team will adjust the interaction through the failures in such a way that the desired success is achieved later on.

Positive Factor 6: *Your own devotion to the common vision.* Can we let ourselves off the hook and put ourselves to the test when the process demands it? We are not so accustomed to this, but we are already slowing down inwardly. It is about the constant readiness to step forward and to take the lead when it is time, and then to take a step back immediately and leave the stage to others as soon as this is coherent. The coherence is to be grasped both on the individual and on the collective side.

Positive Factor 7: *Speak the clear, simple and interactive truth.* Speak the truth when it is process-relevant. Something relevant, that is not told, acts as an unrecognized tension in the system. Even secrets and taboos can lead to distortions in the system. But speaking truth is not so easy and hearing it presents us with the challenge of dealing with the intensity of the process dynamics. Truth in a team must therefore be earned and worked for together. There are other qualities that are directly related to the interaction-quality of truth. These are sincerity, truthfulness, honesty, transparency, openness, comprehensibility, directness etc.

The balance quality of truth is cordiality. Truth differentiates thematically, cordiality connects people. In this respect, the rules apply: First connect, then differentiate. Afterwards the differentiated can be combined or arranged anew and better. Otherwise, the differentiation would result in only some fragments.

Positive factor 8: *The values in the system.* Distinguish between value and counter-value. This behaves like a flower to the photo of the flower or the proposal for marriage in relation to the words spoken for it. But they are not yet equivalent values, but rather the formal representations of the values. The counter-value is a special case of this formal representation: it secures one the right of access to the actual value it represents.

In our culture of functional togetherness, we have defined the counter-value in numbers and units in order to be able to calculate formally with it. This gives us the impression that some would rather say the illusion of being able to determine the concrete value of a flower or a wedding in an abstract way and then make counter-value available as

numerical values and consequently as a means of payment. The value is the real one, while the counter-value is an arbitrary and in itself a valueless measuring factor, which is supposed to make these values measurable in order to guarantee an estimability in the sense of justice. The counter-value is often expressed in money and is not a value in itself, but only a yardstick for and a right of access to real values. In a functional system such standards are extremely important. In organic systems, the actual values themselves are in the centre, which cannot be surrogated by numbers. And even God himself does not calculate, as Einstein would say.

Positive Factor 9: *The sense of the common goal.* Without a meaningful goal, which can shape the actions of commonality, the emerging arbitrariness quickly leads to a drifting apart and thus to chaos. Personal touchiness then become the remaining control element, and that is not suitable for leading processes. In this respect, it is good to ask oneself what is actually at stake.

This shows that meaning is found rather than determined in a system. The sense of our actions leads us to the sense of the system, then to the sense of the superordinate system up to the sense of creation as it exists at the moment. Meaning is the great unifying factor. Our sense is always embedded in the whole according to organic and self-organizing principles, within which our sense must also make sense. So sense has a lot to do with tuning in, as we try to do on NVC-plus-field-3.

The special challenges concerning NVC-plus

In addition to the positive factors, there are also special challenges that a community must deal with. These are not so easy to solve and therefore require special attention:

Challenge 1: How do you dethrone the rulers, the dominants and those who want to set the tone and control without losing their often indispensable abilities and without frustrating them? Of course, there are special abilities to lead and to stand in the centre. A group should be able to take advantage of this. But these abilities should serve the common ground and not overstrain it.

Challenge 2: We should make the system sense and see itself, like also Otto Sharmer told in concern for his *Theory U*. We almost always only look at the processes in the system and want to change them. The system itself, on the other hand, is like the air we breathe - it is invisible to us. Neither do we question our way of thinking nor do we criticize the syntax of language, or do we think about the cultural and conventional structures that lead our thinking to certain tracks. When the people of two opposing nations consider whether they can still be friends, it shows this error. They pretend that nations are natural constants or natural conditions like a mountain or a celestial body. But that is not what they are. There is no reason to fight under the flag of a nation, especially not in a more and more networked world. Neither is there a reason to destroy real values and lives because of virtually stored numbers, which we call "profit" or "depts". Numbers cannot be eaten. At best you can play with numbers and we have invented some very serious and sad games.

At the latest a sick system starts to feel itself, we know that from our body, which we perceive especially when it tweaks. Now is the time to sense the systems and to question what a completely different cognitive task it is to change the structure of the system. So here we are challenged to plan system-related and not only process-related and best start with it in very small system arrangements, such as in our own partnership or family, or our own office or workshop.

Challenge 3: Be more questioning and less knowing. We should never imagine that we can sufficiently understand more than just small parts of an area or a task. Even if we can

make a meaningful contribution, on the other hand we should always have a continuing openness for the next step, which can come from all sides. Again and again such impulses come from people who do not really have this knowledge, but are inspired for a moment. Therefore, one should also be open to listening to people who are not professionally versed, trusting in the phenomenal self-regulating abilities of an organic system.

Challenge 4: If we have cooked a bitter beech bolete among a hundred mushrooms, the result will not be edible. A small stone can destroy a large machine. Some people unconsciously or consciously decide to be this small stone or this bitter beech bolete, others find themselves in this unpleasant position automatically and later hold it for good reasons. But for the successful commonality the field quality in the system is absolutely crucial and if we cannot integrate a person sufficiently well enough, because we do not manage it, then the question arises how best to exclude them. How do you get rid of an unsuitable or not integratable person from the system structure if they overload the common ground? When do you yourself leave a system because you admit that you don't fit in? This thought seems at first to be somewhat incongruous with the philosophy of non-violent communication, but anyone who has already discarded some naivety knows that one should not only be guided by the need for harmony if the assignments among the individuals are simply not good. Moreover, the NVC-plus system structures are not about nice and sympathetic togetherness, but about creative and constructive interaction. We all play at different levels. Anyone who kicks in a local soccer team is unlikely to play in the Champions League as well. The passengers have no business in the cockpit of an airplane. Different challenges require different skills, knowledge, potential and also different commitments. The women's day in the sauna or the men's regular's table already provide an exclusion criterion by definition. However, it is not so easy, after people have already come together, to tell one or the other happy candidate that he or she does not fit in and should please look for something else.

In principle, of course, you have to trust the self-order, which means that someone who is already present or wants to be there will make sense too. Nevertheless, he will also have to be able to keep up instead of standing against it, and that will not always work. Friction and costs may arise, which will be a burden that can be within or even beyond limits. It is also important to keep the field climate of community as powerful and harmonious as possible, and to also address disagreements that are challenging. Therefore special abilities for coorganizing the system are necessary, because otherwise systems do not become self-preserving, but unattractive and ineffective. Sometimes a person has a no-go

objection to another candidate or participant. This will have to be taken seriously and the team may choose the best feasible way, and not the most idealistic path.

It makes sense to strive for good tools and find a balance between endure/integrate and reject/exclude. Sometimes it's best to call in a communication-specialist to stretch the limits a little, like to work on a new shoe a little. We may also wear it some days, until it fits like the old pair. But if the shoe size just isn't right, what should you do?

Self-order cannot mean that always you leave the ship yourself, even if that will happen sometimes. It also means defending good systems together, because that is a part of every organic self-order. One speaks of the immune system, of defensive forces and resilience. The „yes" to togetherness automatically has an exclusionary flip side. It is important to accept this for NVC-plus. This has nothing to do with the community of all people and with tolerance towards others. You just don't want to come home and find people in your bed who have nothing to do there. In this respect, there is a somewhat indefinable human tolerance of coexistence and a much clearer tolerance of interaction within a system. Since this has to do with system rooms, friction will arise in the inclusive and exclusive structures. Nevertheless, according to the philosophy of the NVC, there should be a good solution for everyone, which can gradually show itself more and more. Of course, only where this philosophy is followed.

NVC-plus Tools - the tool cards for a feasible process

NVC-plus is a process structure and like this it is similar to the four steps of the classic NVC. But how to do NVC-plus? This requires a concrete approach. We achieve this by providing a few simple tools. These are shown on one hand by the practical tool cards and on the other hand described here in the application. You can use the cards, whenever you need them. If you have your own tools, you can apply them too. The NVC-plus tools have been tested by us. Some of them were are already existing tools, and were only adapted to NVC-plus. NVC-plus without tool cards is like a car without equipment. You may be able to drive it, but it's not fun. The tool cards make everything much easier.

For orientation

The cards are numbered consecutively. The letter "T" stands for "tool card". The number after this stands for the NVC-plus-field from 1 to 4. Then comes the number of the tool card for this field. So the first tool card on the NVC-plus-field-1 is the card T1.1. Then comes the card T1.2 and so on. The first tool card for the NVC-plus-field-3 is the T3.1 card.

We also see that one corner of all field-related cards is slightly coloured. In this direction lies the NVC-plus-field to which this card belongs. In addition, the circle with its colour points to the circular NVC-plus-field to which this card belongs. For the first NVC-plus-field this would be a yellow circle for the individual and the coloured corner would be at the top left, because there the individual appears in the base card.

Basis card of the process   Toolcard for the first field of the process

The NVC-plus-cards

Tool-card T1.1 Individual - the inner drive

This is one of the most important tool cards. It shows where the energy of the individual comes from: either from a drama, a need, a quality or a utopia. These areas are connected. In the classical NVC one uses needs above all. In NVC-plus you look for an

utopia because it is the easiest to transform into a plan and because it is constructive and inspiring.

How to get from drama to utopia: By first collecting the needs that are unfulfilled in the drama. (See Appendix: List of Needs). Needs are missing qualities. If one wants to experience these qualities, one needs a utopia in which they occur. You bake small rolls. First of all a short-term utopia: weekend, holiday, birthday party. After that you can do bigger things.

Utopia is central to the further joint NVC-plus approach. It is not completely dragged in by the head and shoulders, but it has also not been stepped down out of caution. Thoughts are free and a utopian thought must be inspiring. Some people prefer to talk about fictions or dreams. You can also call it an individual vision. We have simply opted for the term utopia.

Time plays a role in drama and utopia. It is an episode. On the contrary, the need and the quality are not tied to time.

What we don't want to do is think up a utopia, then look for the qualities of this utopia, find out that they are not fulfilled at all and then slide into a drama to go ahead with this energy. This also has energy, but it is not necessarily constructive.

Application: Ask yourself which qualities you bring into the process and which utopia you want to realize. If you feel slowed down by a drama, then find out about the needs and qualities of the utopia that is behind the drama.

Tool-card T1.2 Individual - the control of behaviour

Professor Julius Kuhl distinguished between four brain processes that control our behaviour: YES, NO, the delayed YES and the delayed NO. These are the processes that a living being needs for unconscious behaviour control: The deer comes to the clearing. It immediately wants to graze the tasty grass (YES), but it smells something and hesitates (delayed YES): A hunter! It changes the plan (NO) and runs away. When it comes to a

fence, the deer sees that it is very high. It doesn't want to jump over it, but it does jump anyway (delayed NO). It succeeds and escapes (peace – the place in the middle).

If we experience inhibition or compulsion, an unconscious brain process is active that delays our behaviour. Coercion and inhibition, as well as the associated feelings, are a meaningful part of this process. But we are not deer but rational beings. How do we quickly get from an unconscious delay to a conscious YES or NO?
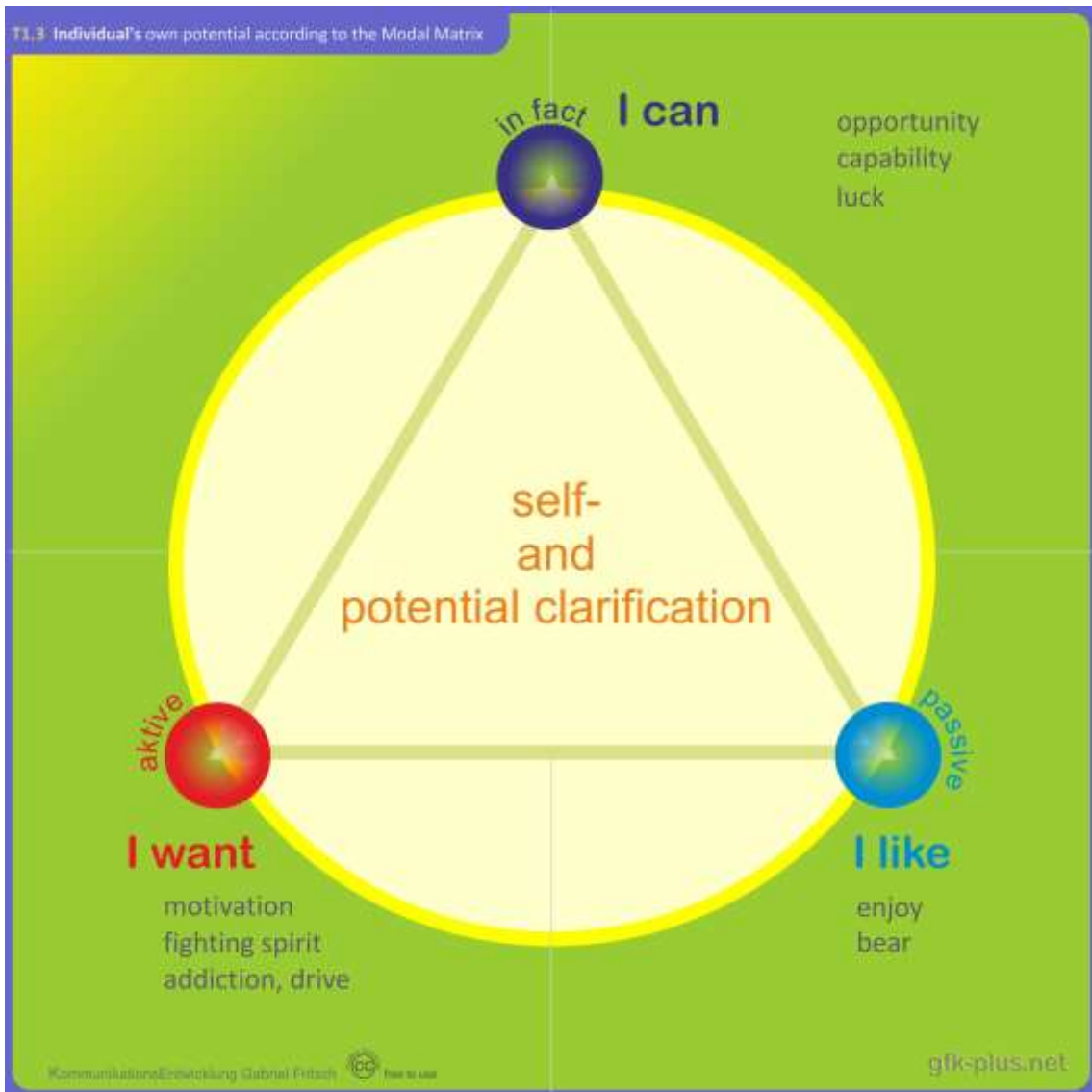

Application: We can place four mats on the ground or paint four fields with chalk on the asphalt. In the middle we are in our natural peace. "I hope nothing, I fear nothing - I am free," is a Buddhist wisdom. From there we go into the realm of appetence (YES, I want) or aversion (NO, I don't want). What are we involved in right now? What are we concerned about? If we are clear in this, our behaviour is unambiguous. But if we are unclear, we first need a plan.

We go to the field "delayed NO": What has to happen first? Why do we do it anyway? How can we put this into a plan and how do we notice the success? If we cannot yet grasp a plan, we can at least collect the parameters of success, e.g. with the NVC-plus demand list in the appendix of the book. We can sort these parameters according to their meaning and then slowly create a plan from them.

Then we go to the field "delayed YES": What still has to happen? What is the reason that it does not fit and how could it fit? When does the obstacle pass? Can we plan this better?

If we have a plan, we go to the YES field. Are we ready to execute the plan or are we still missing something? If YES, when are we ready to act for success, till we sense a NO. By walking back and forth in the fields, unconscious resistances clear up and become conscious strategies. Our energies flow from inhibition and coercion into the solution.

Tool-card T1.3 Individual - individual potentials

T1.3 **Individual's** own potential according to the Modal Matrix

in fact **I can**

opportunity
capability
luck

self-
and
potential clarification

aktive

passive

I want

motivation
fighting spirit
addiction, drive

I like

enjoy
bear

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This is the first card that uses the Modal Matrix as a model. I developed this model to make it possible to plan human interaction. The Modal Matrix shows a triangle, out od three points: I like - I want - I can, connected to each other.

We like a lot of things, but liking is rather passive. If, on the other hand, we *want* something, it activates our potential for action. But that doesn't mean that we can accomplish anything. To be able to do something, it needs the opportunity, certain

abilities and also some luck. With people who just like, but don't want, you can hardly work together effectively. But if people just want and can't like, the enjoyment factor is missing.

Application: What do we like concerning our team, what do we want and what can we do together? Pay attention to the subjunctive moods: "Yes, sometimes I *guess* I *would* like it, if there *would* be a possibility...". Clear action-statements help us to find each other.

Tool-card T1.4 Individual - System launch
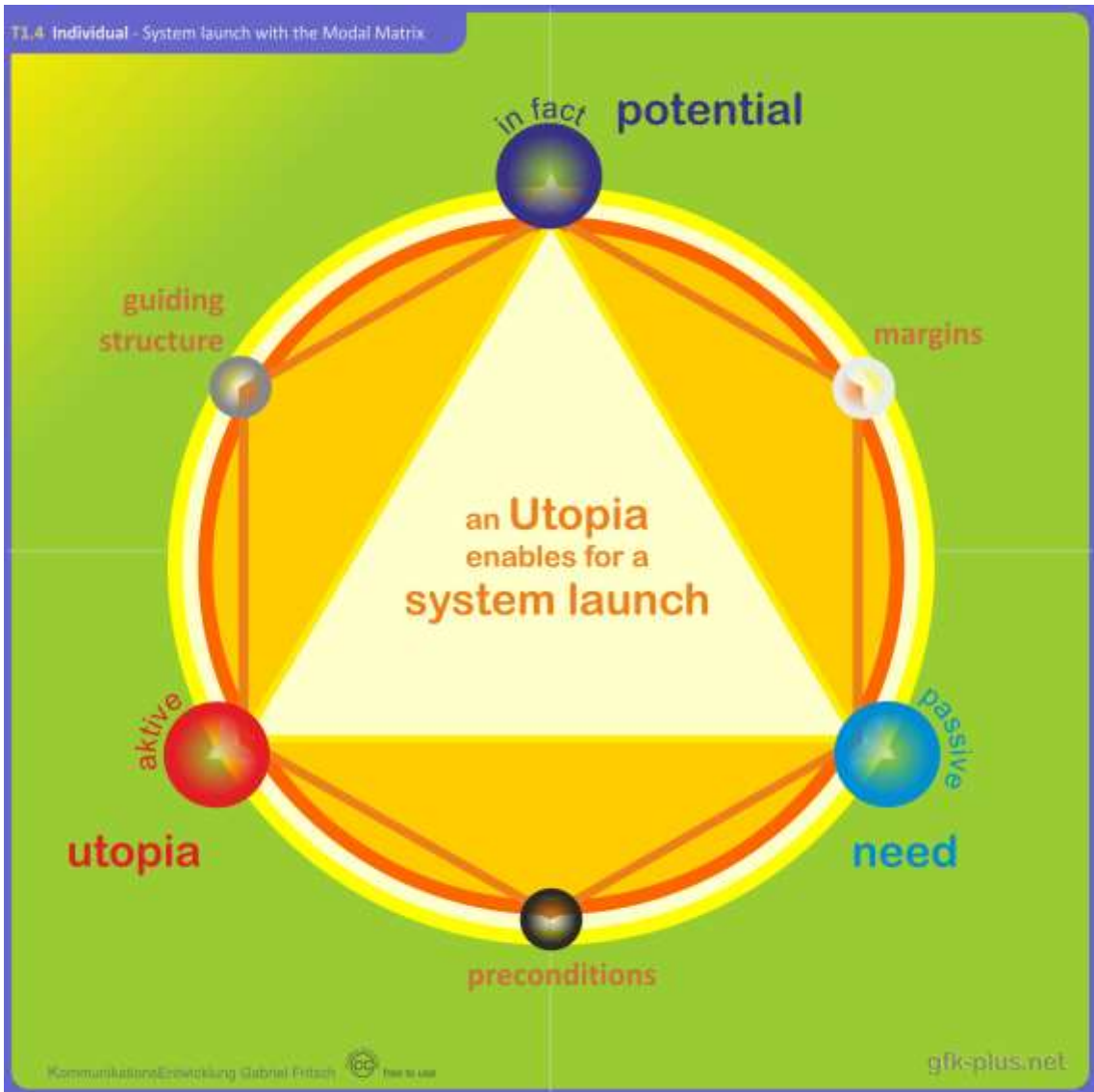
This second card from the Modal-Matrix model already shows the three system positions that are not individual positions. It is about the preconditions, the guiding structure and the margins, which are then discussed more closely in the NVC-plus-field-2 with an own card. We see an orange circle in the large yellow circle. The individual thinks of field-2 and first reflects about the 3 system positions for himself. What are the own preconditions, the own guiding structure and the own leeway, which one needs or can grant. In addition,

we see that liking has to do with a need, wanting with a utopia and being able with potentials.

Application: Before we enter into a joint negotiation, we can reflect alone, in pairs or in threes on our inner situation in relation to the community.

Tool-card T2.1 System structure - the limits

T2.1 System structure - the limits of cooperation

I can

Nothing has to be perfect, but only adequate and sufficient.

Must-Have   No-Go

No-Go

Must-Have

Must-Have

No-Go

Which system suits me?

Must-Have

I want

No-Go

Must-Have   No-Go

I like

preconditions

The fewer preconditions, the easier the start.

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This card is the first card of the second NVC-plus-field. We see the orange coloured circle and the orange upper right corner of the card as an indication. This tool-card describes the personal preconditions that must be fulfilled for us through the system. These can be found within a range of No-Goes and Must-Haves. What must be fulfilled for me and what must not be so that I am on board? If no system comes to pass for us, then we have failed at the earliest possible time, which is the most favourable time to fail. We did not fool ourselves. You can also question the system again in between, as situations and people

change. This card is also important when defining the system structures for a new system. The structures should be within the acceptance range of all participants.

Application: We share our must-haves and no-goes with each other. Are we all on board like this? Give as few preconditions as possible and only those that would lead to you not being on board. An unfulfilled precondition should neither lead to an inner nor an outer exit.

Tool-card T2.2 Framing the system

rules
commitments
should

I can

concessions
at what price?
allowed

collaborative
**Framing of the
system**

I want

I like

Each living system
needs aliveness
of its cells
(liking, wanting, capability).

must

conditions
boundaries
laws
laws of nature

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This card now shows the complete model of the Modal Matrix, which derives its name from the modal verbs. Here we see the other three positions that lie outside the individual triangle: Must, should, may. We have to, because we or the project needs something from us. Who wants to lose weight, has to ...?

MUST shows us the limits. What must be fulfilled so that we can form a good system: ...? We need time, energy and health. We need communication and encounter. We need gravity, air to breathe etc. In addition, there are certain rules and obligations that keep

the business running. They are described by the SHOULD. The area of the ALLOWED marks the free spaces. But these concessions also have a price. Who pays it and how high is it?

Application: We aim for a system structure that is as slim and elegant as possible, which enables us to carry out our project or our current project phase. Conditions, liabilities and concessions are named. These must empower us and enable the success of the project.

Tool-card T2.3 Layers of a system structure

I can

should

consciousness world view
context
way of feeling
self-image
way of understanding
spiritual understanding
ideology
compassion
heart power

may

culture habits
traditions
conventions
language
lifestyle
rules
laws

matter streets, paths
buildings
mechanics
technique
material structure
norms
addresses

I want

I like

has to

This card reminds us that a system structure consists of several areas that are difficult to grasp. Consciousness is quite abstract, culture is a bit clearer, especially if it is only the common one and the material structure can be calculated and measured according to the laws of physics. When we frame a system, we should keep an eye on everything. But we are already framed and so is our cultural environment. Our environment is also designed. All this opens up possibilities and obstacles. What is to be done?

Application: We are talking about the relevant existing aspects: We talk about the existing structures that seem relevant to us. What supports our project and our utopias, what seems to lead in the opposite direction? How can we establish a structure that channels our energies in the best possible way, making the desired as simple as possible and the undesirable as difficult as possible?

**Tool-card T2.4** Orbital-Model

T2.4 System structure - Orbitalmodel

structural order

helplessness

define the system
visions, orientation, facts, analyses

selection of target-oriented components
questions, strategies, plans

acceptance of the ways of implementation

integration control

the work

cultur creation

commitment for implementation

division of responsibility

embedding all

lack of leadership

social order

rules of cooperation

autonomy

Joint reflection of competences

define one's own position

foreignness

social field

In the chaos a system arises.
In the system a life-serving order arises.

The order serves the
co-working and co-designing.

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The Orbital-Model is Robert Kana's sister model to his Pentagon model. We approach our project realization from the outside to the inside. In the beginning, we are in the dark grey zone, where we will not be able to call for a common achievement. But from section to section we approach the innermost circle in which our work process runs like a clockwork. This is never a stable state. In this model we can recognize to which level we may have fallen back and then together sense our way back to the middle.

Application: This model serves the joint planning of suitable system structures. You sit down together and reflect, or you think alone about what the common ground is like. This tool-card is particularly valuable for diagnostic purposes. You can find more about this in the book: The Pentagon Challenge.

Step by step, everyone finds their way from being a stranger to their contributing position and above that to their interdependence in perfect cooperation. From the initial *lack of leadership*, the *integration of everyone* resulted in a culture that replaces the dominant leaders as long as we are in *commitment*. The *initial lack of plans* was guided by the *selection of target-oriented components* to a practicability, and examined by means of an *integration control*. Of course this model looks a bit technical for couples and families at first, but *lack of planning*, *foreignness* and *lack of leadership* are certainly parameters that are recognized by many for their private situations too.

Tool-card T3.1 interactive sensitivity
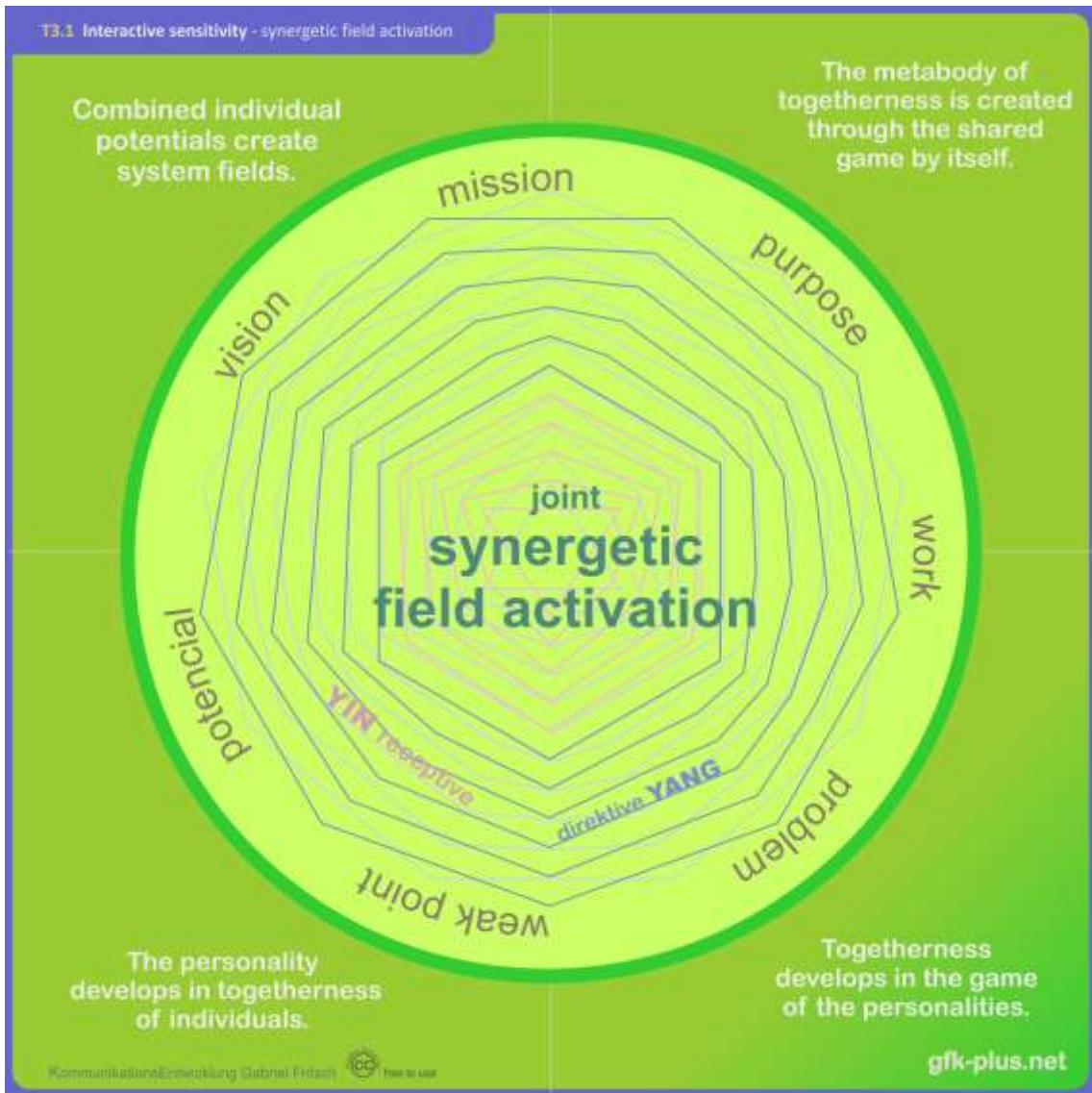
The system structure makes it possible for a system field to emerge within this limitations. Field means a kind of force field. It is created by the entanglement of the individual potentials and the surrounding forces, such as the forces of nature. This card shows Yin and Yang field lines, which make up the system field. Yin is receptive, Yang is directive and communicative and interactive cycles are formed with both. Crucial are the individuals with their utopias, which are oriented towards a common vision. The systemic

system field cannot be explained physically but metaphysically or phenomenally. One cannot create it, but one can nicely prepare the preconditions for its appearance. One of the preconditions is the utopia (NVC-plus-field-1) and the fitting system structure (NVC-plus-field-2). On the NVC-plus-field-3, presence and awareness are now added. Shared moments of mindfulness and appreciation create a field.

Application: We come together. Before we enter a factual/technical mode, we give ourselves a shared moment of awareness. In this moment we try to train an interactive sensitivity. When we more listen into the room than look, we notice a new possibility of presence. We could have a tea ceremony or just close our eyes for a moment. We can face each other or sit in a circle. At some point we feel the reality of the common force field, the field of the meta-organism, which we are briefly common to, without losing ourselves in it in a kind of collective dream. We remain awake and individual but connected at the same time to an adequate unity.
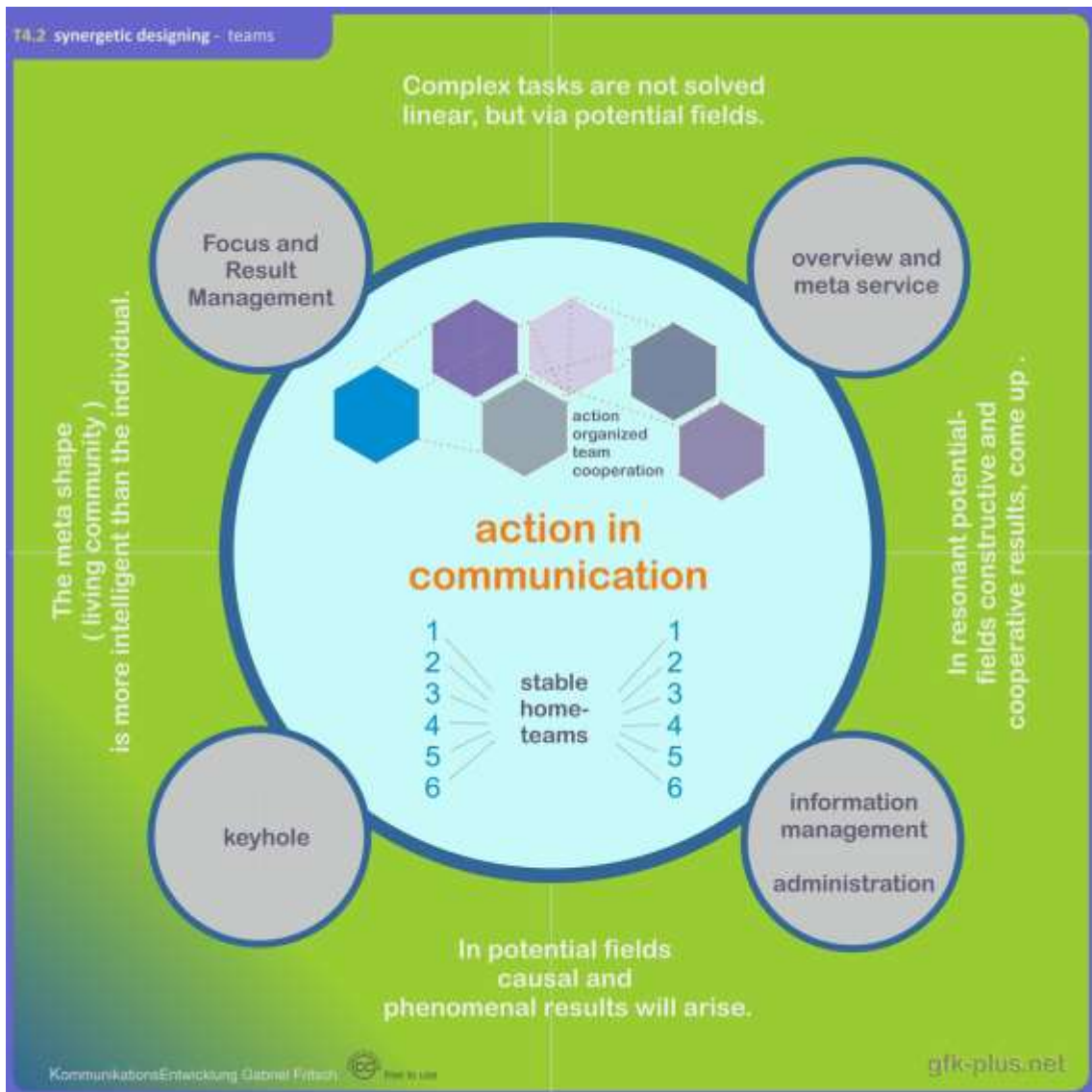
Tool-card T3.2 Requirement words Field-3
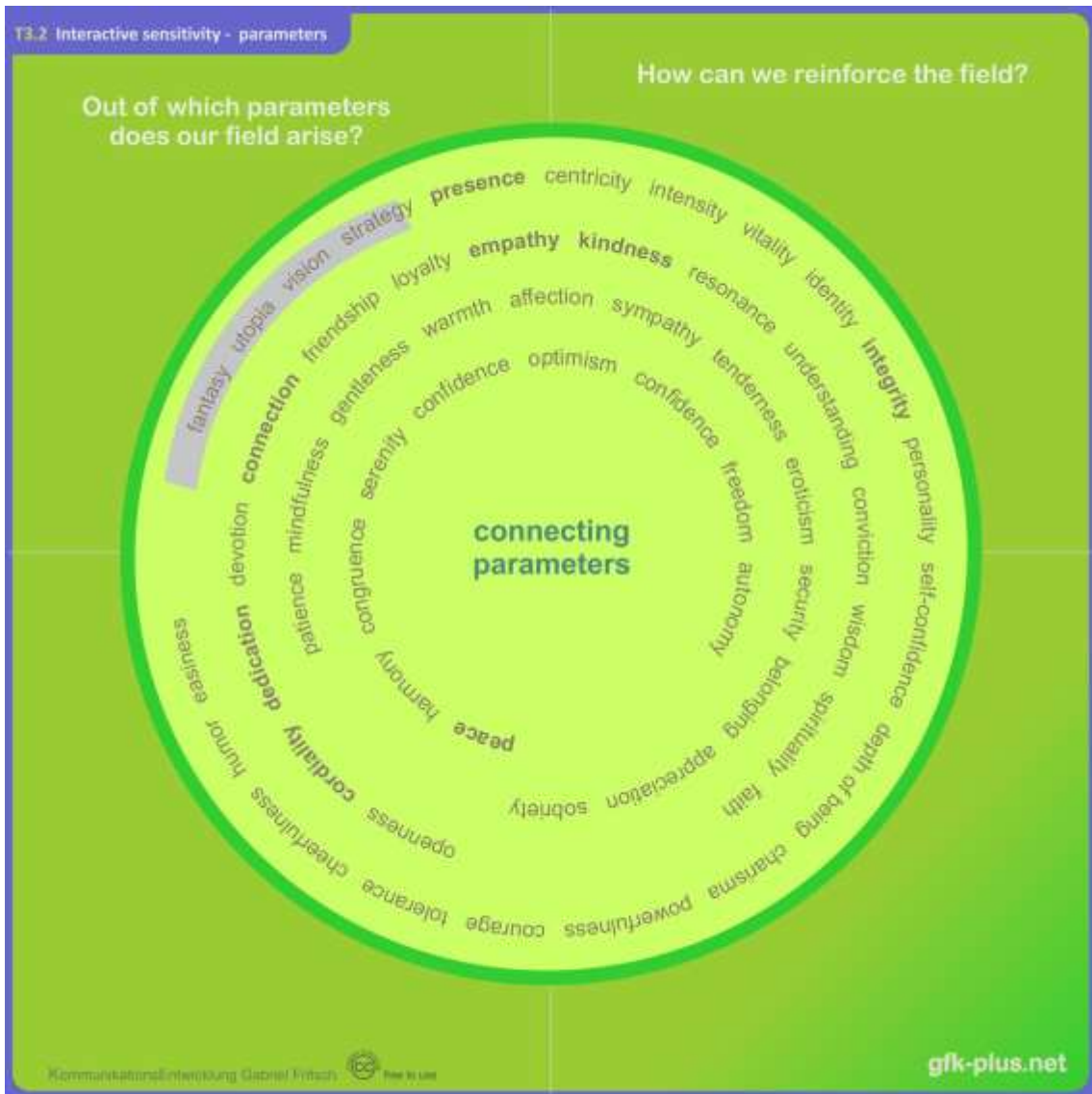
These requirement words are a simplified form of the list of requirements from the appendix of the book. In order to be able to talk about what is relevant, words are needed. Without the words the mind does not get a real access.

Application: We read the words for the NVC-plus-field-3 and check which parameter resonates in us. What is still missing, which adjusting screw should we turn? Possibly use the more differentiated list of requirements from the appendix

Tool-card T3.3 interactive sensitivity

What radio frequency are we transmitting into the field? On which radio frequency of the field we are best reachable?

This card shows that the common field can be composed of different frequencies. If we do not listen on all frequencies, we will miss a lot of things.

Application: What does everyone respond to? What touches and what frightens? What passes us by? We can talk about it when familiarity is sufficient, or try to guess how

others tick. How does the head type reach the belly or heart type? Here, too, an interactive sensitivity must be developed.

Tool-card T2.1 Requirement words Field-4
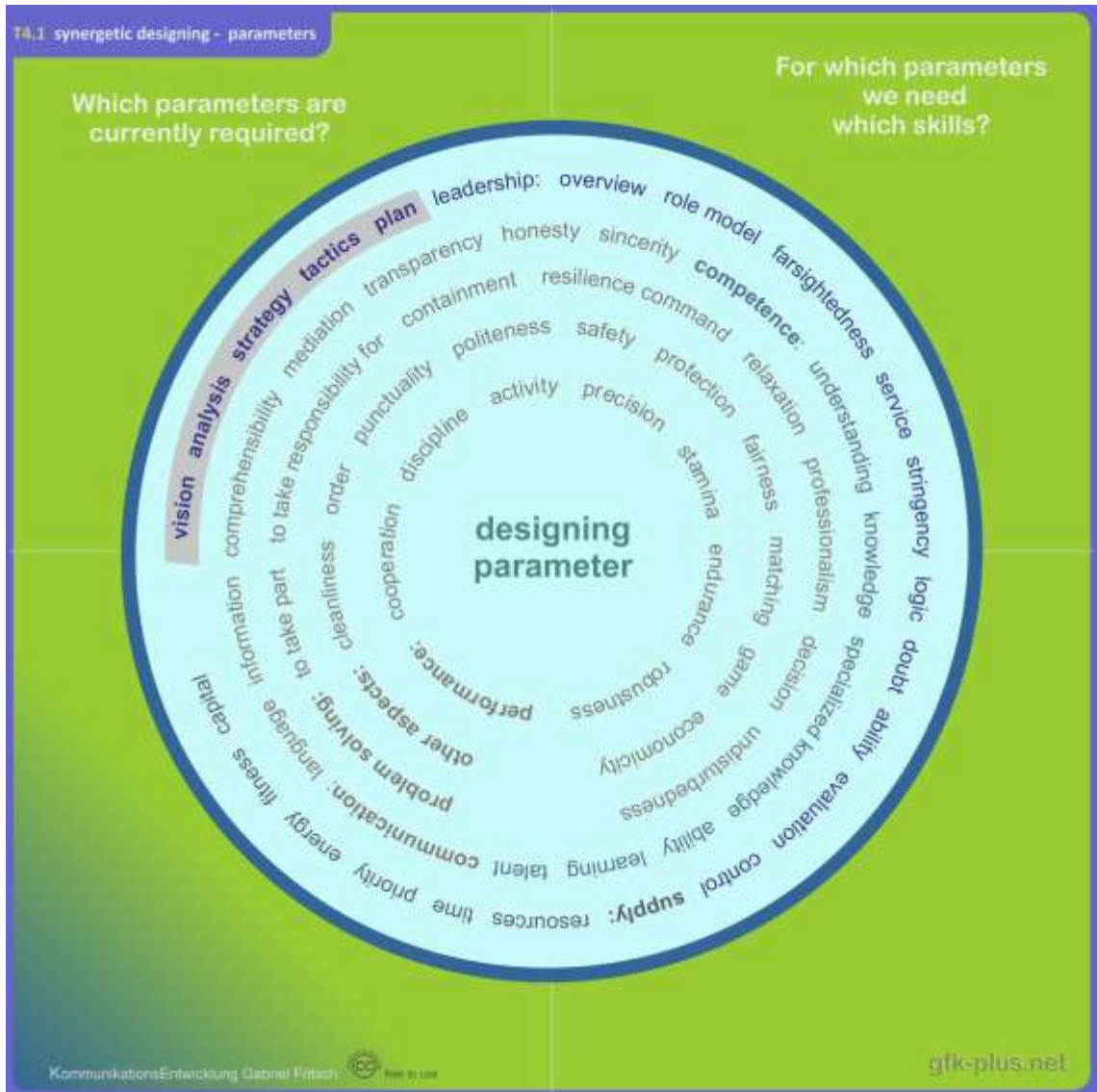
These requirement words are a simplified form of the list of requirements from the appendix of the book. In order to be able to talk about what is relevant, words are needed. Without the words the mind does not get access.

Application: We read the words for the NVC-plus-field-4 and check which parameter resonates in us. What is still missing, which adjusting screw should we turn? Possibly use the more differentiated list of requirements from the appendix.

Tool-card T4.2 synergetic construction

T4.2 synergetic designing - teams

Complex tasks are not solved linear, but via potential fields.

Focus and Result Management

overview and meta service

The meta shape (living community) is more intelligent than the individual.

In resonant potential- fields constructive and cooperative results, come up .

action organized team cooperation

action in communication

1 2 3 4 5 6 — stable home- teams — 1 2 3 4 5 6

keyhole

information management

administration

In potential fields causal and phenomenal results will arise.

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This card shows possible team structures that we can build in broader cooperations. The home teams are stable, which has the advantage that we will soon understand each other blindly. In addition, there are also action-based team compositions that dissolve again as soon as they have completed their task. If you stick with small combs of up to 6 people, you can communicate well with each other. Each team has in its basic structure a position which keeps the meta-overview and the team care in view, an other position, which looks at the results and one which guarantees the administration and the communication

management internally and externally. After all, the results should also be available to others and the information, needed for networked cooperation, should be at hand in the broader system. Through the "keyhole" position, outsiders can partially participate in the teamwork. It guarantees that the team does not cultivate a watertight seal and thus stagnates internally like a partnership without further friends.
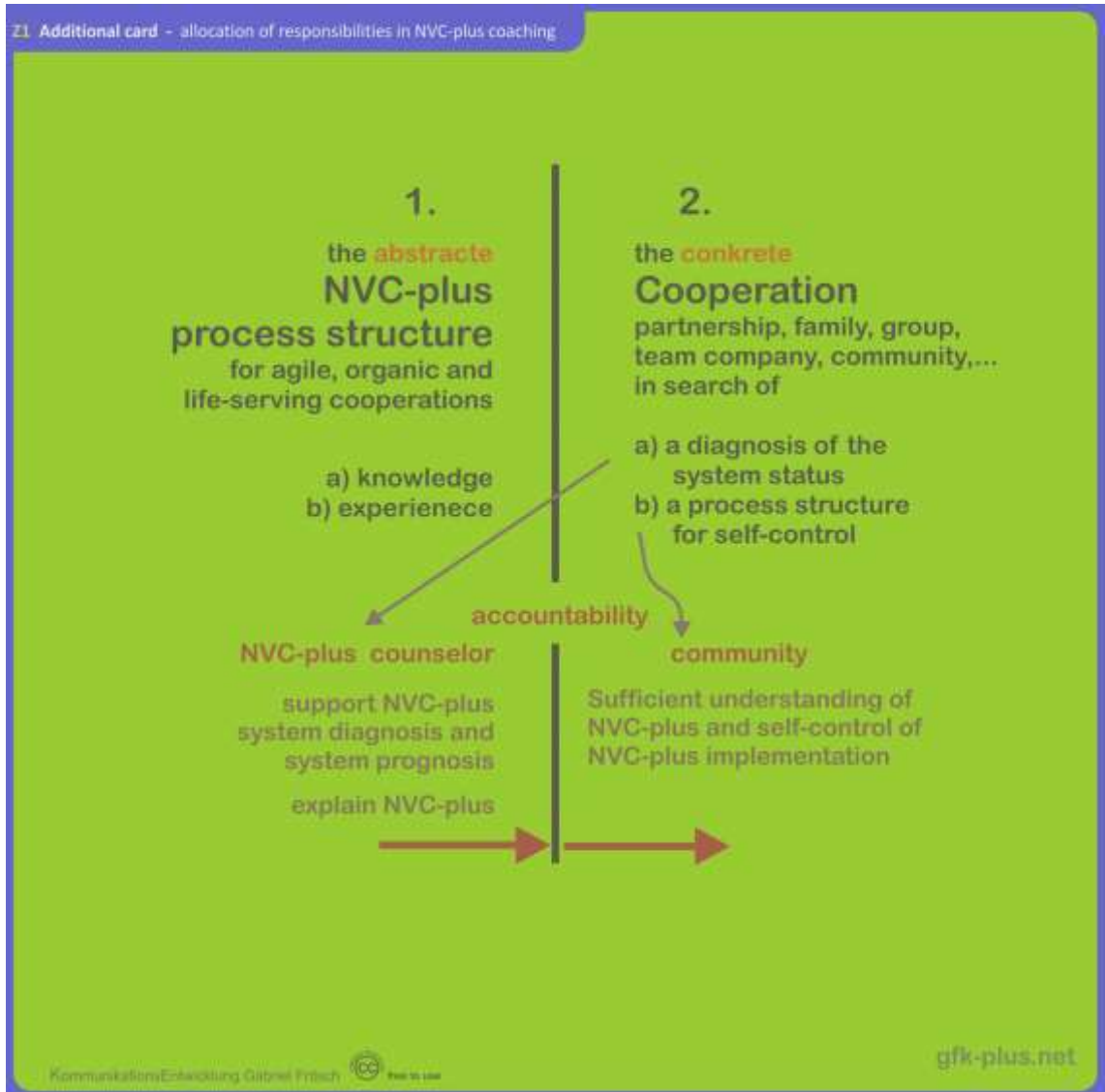
Application: The system members organize themselves into teams and team-structures that best fit the respective project tasks.

Basis-card B3 process clock
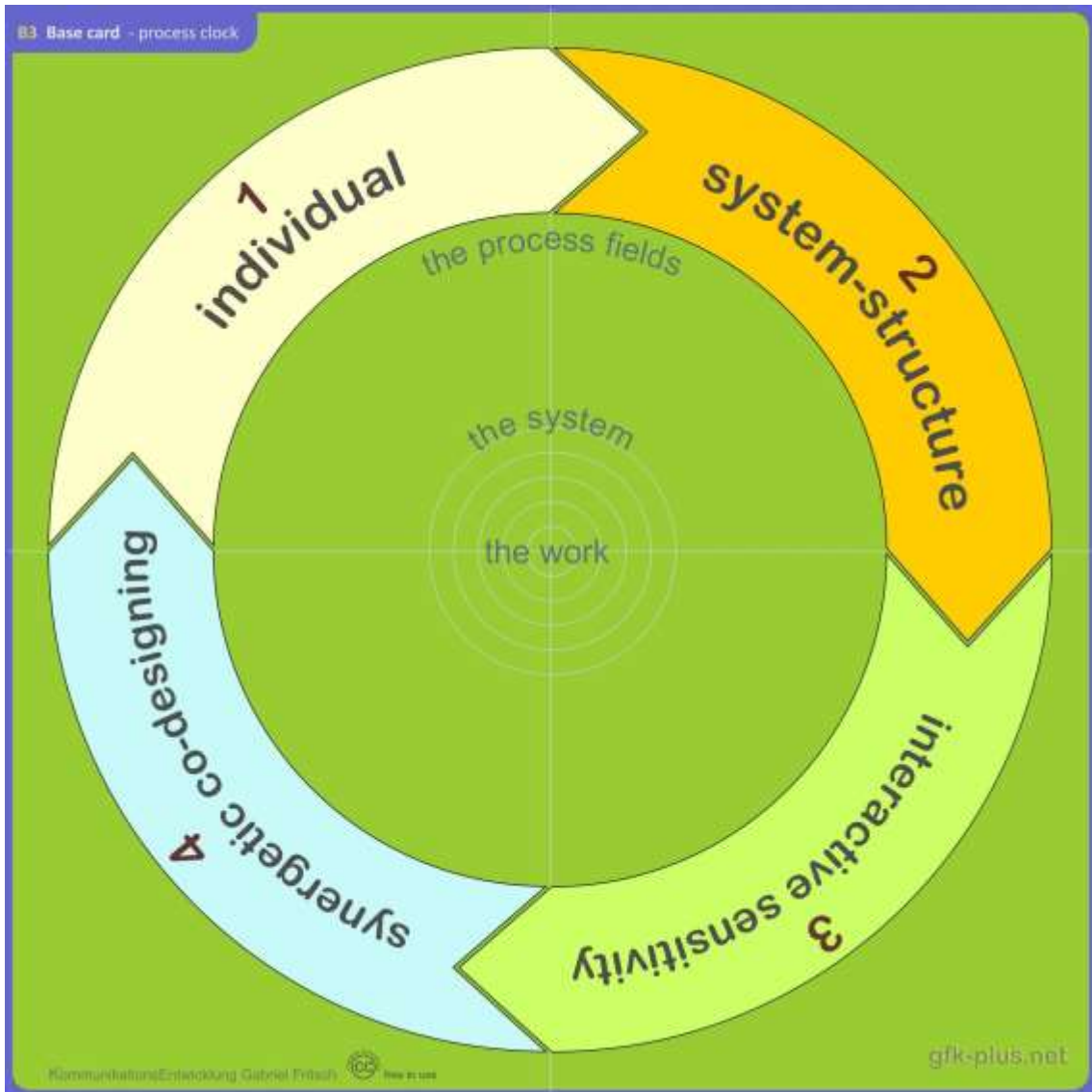
This card is actually a base card. It shows the whole process as a cycle. In the middle, you can represent the system that comes together because of a common vision. Without a project, a structure makes no sense. Otherwise one can then speak of a mere collection of people, but not of an organized constructive coexistence.

Additional card Z1 shared responsibilities

Z1 **Additional card** - allocation of responsibilities in NVC-plus coaching

1.

the abstracte
NVC-plus
process structure
for agile, organic and
life-serving cooperations

a) knowledge
b) experienece

2.

the conkrete
Cooperation
partnership, family, group,
team company, community,...
in search of

a) a diagnosis of the
system status
b) a process structure
for self-control

accountability

NVC-plus counselor

support NVC-plus
system diagnosis and
system prognosis

explain NVC-plus

community

Sufficient understanding of
NVC-plus and self-control of
NVC-plus implementation

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Here we see an additional card showing the distribution of responsibilities at NVC-plus. The process supervisors, who are invited as trainers or coaches to help a team temporarily with the implementation of NVC-plus, have the task of diagnosing a system according to NVC-plus. They are also supposed to help the team with the implementation by explaining NVC-plus.

The team members have the responsibility of training their self-organizing. To do this, they have to acquire a sufficient understanding of the NVC-plus-process. However, if they only want a NVC-plus diagnosis, their task is to support this and then deal with it.

Application: Become aware of your responsibility and accept it in a clear commitment. Become aware of the responsibility of others and leave it to them. Clear words are always helpful so that everyone knows who cares about what. Crossover support is of course always useful.

Additional card Z2 pain points

This card refers to the ability to name pain points and is largely self-explanatory. A pain point is not a no-go, but it shows that we navigate together at the boundaries of a person. If this is clearly named by the person, it gives others the opportunity to navigate attentively and perhaps in a different way.

Some people may need support or some kind of approach to find the needed clarity of the message. Greater sensitivity may be needed during these announcements.

Additional card Z3 practice

This additional card is largely self-explanatory. We can also train functional abilities and reflexes in a meaningless way, like in a goalkeeper training. The more complex the functional interaction becomes, the less it can be trained as a whole. And as soon as mental qualities such as creativity, awareness, fulfilment of meaning etc. come into play for success, we need training situations that are no longer a purely functional training. The best is, to permanent train in reality.

The NVC-plus requirement lists

The needs in classical NVC

We are used to the classical Nonviolent Communication to name our personal needs and to contribute with them to the common solution. The words of need used should meet the requirements of the NVC and therefor they must be abstract and universally valid. There are word lists which show the most common needs. This is particularly helpful if you are not used to talking about them and paying attention to them. Without the right words we quickly find ourselves in an unpleasant speechlessness, sailing around in the fog. Like this we have little prospect of being able to communicate what we are all about.

The requirements of NVC-plus

In course of the development of NVC-plus we had to realize that there are not only personal needs. As soon as people formulate their goal, a focus is created by this goal and certain parameters are involved to successfully complete the project. For example, if we wanted to build a watch together, it would need precision and cleanliness, otherwise the result would never be a watch but a heap of scrap. It doesn't matter if no one of us has the need for cleanliness and precision. These parameters are simply the "needs" or requirements that is given to us by our goal.

Fig. 2: Installation im Speicher 7, einem Mannheimer Hotel. Die Uhren zeigen die Zeiten der wichtigsten Häfen des Rheins, wobei die Zeit des Flusses eine andere Zeit wie die auf dem Land ist. Die Zeit ist sozusagen im Fluss und ein Fluss kennt auch nur eine Zeit. Doch das ist nur eine eigene Interpretation dieser beachtlichen Installation.

We have collected these requirement words in a list and you can find them in the appendix of this book. Through them we get around a destructive speechlessness at NVC-

plus. The requirement words can also be called "parameters". They will help to succeed and help us, to use lesser but more precise words . In the NVC-plus requirements list they are sorted according to the NVC-plus-fields and certain criteria.

When we read the requirement words, our awareness is directed to where our attention is needed. When we go through the lists, a feeling tells us whether this or that parameter is meaningful. Especially when several people are involved, the personal blind spots are helped out. After some time you have trained your vocabulary and only need the lists for visioning or you can do completely without them. By the way, this is also the case with many other NVC-plus tools. They are intuitively and inconspicuously integrated into everyday life. The method becomes a skill through its use.

NVC-plus-consensus - finding a common decision

Deciding together, organically and in a way that serves life

Our world is complex and moving. Everything is constantly changing, nothing really stands still. A large part of the changes are purely reactive, just as sand flows through an hourglass - automatically out of itself, as a pure adaptation to circumstances. Another part of the change is deliberately and actively addressed, and these active influences create new causes that change. We can see them as break-ins of mind into the world. In order to consciously change something, a will and a conscious decision are needed. These are, among other things, the core competences of mind. Someone, for example, wants to measure time and for this reason turns the hourglass around. This is an action. Then the reaction takes place - the sand trickles, just as it normally does.

Conscious decisions can only be made by conscious living beings. The task of every conscious living being is to use its inherent ability to make decisions. In this way the being goes on its own way, one could also say that it draws its own trace of meaning through the world. We at NVC-plus want to bring our own trace of meaning into a conscious connection with the traces of meaning of the other living beings around us. Thus the common actions are connected organically and beneficially with each other. Thus we try to use the interactive empathic intelligence. In addition, the united forces of realization are much better available. We should therefore be able to show better performance. At the moment we are experiencing a kind of fog state in which the mind has effects in the world.[21] However, it has this less via networked individuals, but rather within collective human currents that leave the integrated individuals hardly any freedom of control. Individual decision potential searches for its expression in the tunnel of collectivity what generates a lot of pressure and friction there. At NVC-plus we try to align the structure with the potentials. Potentials are thus promoted by adapting structures and not the other way round to limit the potential through inflexible structures.

Responsiveness as a sign of liveliness: Responding and taking responsibility through decisions

The world in which we live is in constant change by itself. That is why undecidedness always entails a consequence. If one does not simply want to expose oneself to the consequences, but consciously bring about changes, then decisions are necessary. On the outside, decisions are about achieving conscious change, on the inside they are about a vision, a problem, a question or a request. If one summarizes inside and outside, then decisions are about the realization of the

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[21] Airplanes, nuclear power plants, financial crises, wars. Every city is like a work of art, and as that the expression of the artist.

spirit in the world. An individual who is alive and integrated into the interaction is called "responsive": It can be addressed both actively and reactively.

Decision or choice?

The essence of a decision is the reduction of existing options to a coherent path. The choice is related to the decision. With it one limits oneself to already given options which are available for selection. A menu or a ballot paper, for example, makes a choice possible. On one hand this is practical, on the other hand it is very limited.

A decision process sees given options rather as support, in order to be able to find out with them the momentary optimum, which may be then something completely different. Thus a decision also demands more activity and creativity from us than if we were only to choose from given options. It also demands sufficient flexibility from the system structures.

This is how we differ from a computer. The computer can also choose between two numbers, if it has stored some criteria for that or uses a random generator. However, people can also choose "pink" when choosing between 1 and 2. Simply because we want that and it makes sense for us – a sense which can only come into the world this way. But if this sense does not connect with the sense of others into a constructive game, then an individual sense works like nonsense. An art in making decisions is therefore to tie in well with what already exists and to take into account the structural flexibility of the system concerned. If we can decide to paddle down the river, we can get quite far with little energy. If we have to paddle up the river, it will certainly need al lot more. Paddling over land is even more exhausting. Our determination should therefore be carefully embedded into the system environment.

Decisions and the system environment

Problematic changes often create pressure and quickly unpleasant constrictions occur in the system. An employee becomes ill, a child's birthday is waiting at home and a major customer doubles the order volume. Within these constraints, it is sometimes not easy to make decisions quickly enough, especially if the options already available do not seem to be particularly good. Here it is then necessary to either make the most coherent decision or to change the playing field, e.g. to enlarge it, to reduce it, to relocate it, to change it or to carry out another system change. This changes the basis of the decision and a part of the constrictions are omitted. But every decision takes place in an already existing system state and the art of life is to be able to deal with the given facts and to anticipate future facts.

NVC-plus is about decisions on system construction (NVC-plus-field-2) on the one hand and decisions on actions (NVC-plus-field-4) on the other.

Decisions within NVC-plus: Utopia as the basis for decisions

It is always important that there are no conflicts that would prevent an adequate resonance field. They must therefore first be solved sufficiently. This can happen e.g. with the classical four steps of NVC or otherwise. As soon as there is agreeable peace in the community, so that an acceptable power field can develop, we can continue. Errors in relation to common peace will quickly become apparent if one pays attention to that. Perhaps peace was sufficient and adequate until just now, but in regard to the next problem this can quickly change. Tensions are not yet a conflict, but they could easily feed a conflict. One can also actively opt for peace. That would therefore be the first decision to be taken.

Constrictions and problems thus create conflict tensions that are not conflicts in themselves, although they may feel likewise. One can use these tensions creatively for an utopia building or for helpful changes and does not have to live them out as conflicts.

The direction in which we look forward is decisive. Things can still be changed for the future, but the past will remain as it is. For the past, one can only change the perspective, the interpretation and the focus in order to gain a different understanding. NVC-plus is therefore clearly about the future, because organizing decisions make sense for it.

In the philosophy of the NVC, the good solution is always a unifying and constructive solution and there should be such a good solution in almost every situation, even if it seems unlikely at first. You just have to find it. Here we can trust in the force field/potential field, which is built up and aligned by the visions of the participants. Different visions can create different fields. From these fields comes the power of implementation. If the force fields are not sufficient, we may not be able to achieve the individually desired solution quality.

NVC-plus is a process of self-organization. This is only possible with people who are willing to make decisions. But NVC-plus is not just about individual decisions, but about the ability to make joint decisions that are self-organized, organic and beneficial to life. The focus is on individual utopias and the common visions forged from them. They are at the centre of upcoming decisions. Even in the case of a problem, the first NVC-plus decision step is therefore an individual discovery of a utopia with regard to the problem. This is, of course, preceded by a sufficient objective analysis of the problem and the communication of the results of this analysis to all those involved, so that the problem is clear to everyone on its essential points. The utopias of solution should fit the problem.

The three phases of a decision

It makes sense to divide the decision-making process into three phases:

1. **The image-forming phase**: One gets an idea of the situation, collects facts and information, tries to analyse them and thus gain an impression. Change your perspective frequently. If possible, proceed in an interdisciplinary manner.

2. **The opinion-forming phase**: The participants look step by step for the position they want to take, but always remain open and flexible. These positions are playing positions and not trenches. In this phase a constant crystallization takes place, in which one should always be open for surprising turns.

3. **The decision phase**: This is the moment when the project gets decided. It makes sense to have a sufficient time gap to the other phases. While we were open before, in this phase we are betting on a map, on a path, on a project. From then on it becomes more difficult to change one's mind. If we have already packed the suitcase for the Italian sand beach, the Arctic holiday becomes more expensive. The longer you follow a path, the more difficult it becomes to make fundamental decisions that change directions.

Preparation for decision making

1. First solve personal conflicts among each other appropriately or park them well. Decide for peace, even if it is a tense peace. Use this tension as a creative tension. Do not go into opposition, remain open and participate.
2. For preparation send around any information regarding the initial situation and initial suggestions. Do not forget the facts, as they mark the cornerstones of the initial situation. If possible, prepare the information in a way that is easy to understand. This already marks the beginning of the image-forming phase.
3. Find a date for the meeting
4. Possibly research and discuss in advance. But remain open at the same time. Instead of taking up a clear opinion, rather test various opinion options. With the meeting one will perhaps experience some moments, which still changes the perspective. So trust both, the individual and the interactive intelligence, equally.

NVC-plus consensus for small teams

prepare the decision process	1. Describe the initial situation in concrete terms. Collect the initial must-have and no-go parameters for a solution, without which the solution would not be a solution.	Possibly use the NVC-plus requirements list. The adequate understanding of the problem by all participants should be ensured.
	2. Ask for the solution utopias of everyone and develop one or more common visions from them. If that doesn't work at all, you can divide the team, or work out a vision on your own.	Trust the intelligence of the moment. Withstand tensions and follow impulses.
	3. Let visions ripe or possibly revise them again at a later date.	It makes sense to separate the image-forming and opinion-forming phase from the decision phase.
decision	4. If there are different visions, do consensing for finding the best one.	Look: The sk-principle www.sk-prinzip.eu

Table 3: NVC-plus consensus in small teams

NVC-plus consensus for large teams and groups

prepare the decision process	1. Describe the initial situation in concrete terms. Collect the initial must-have and no-go parameters for a solution, without which the solution would not be a solution.	Possibly use the NVC-plus requirements list. The adequate understanding of the problem by all participants should be ensured.
	2. Form small groups. Ask for the solution utopias of all and work out a common small group vision. If this does not work at all, one can a) divide in smaller groups, b) form them anew, c) one can look for a new group for oneself or d) form one of one's own group and then invite to it.	Trust the intelligence of the moment. Withstand tension and follow the impulses. The small group size can be limited to 6 persons.
	3. Present the visions to the plenary session.	Name positive parameters (again using the NVC-plus requirements list).
	4. Back in the small groups, question the visions again and bring them up to date. Possibly discard and follow other/new visions. Who feels very much addressed by the vision of another group, can also change the group. Visions can already be expanded with an implementation logic.	In order for the vision to endure, the feasibility must be considered. But don't let yourself be confused by difficulties.
	5. Meet again in plenary, present improved/extended visions and strategic approaches.	Anyone can advertise their point of view, make a plea. It is not the case that a group only has to have one

		vision.
decision	6. To agree on visions. This may take place directly afterwards or at a sufficient distance. If there is disagreement, simply do another utopian round (point 2). Tensions are thus negotiated in the small groups.	Look: The sk-principle www.sk-prinzip.eu

Table 4: NVC-plus consensus in large teams

The implementation of the decision

Implementation with NVC-plus	1. Form a strategy group and develop the central strategic questions. Divide larger projects into small implementation packages and arrange them in a sequence. Choose a strategy guide (similar to the product-owner at Scrum) who further elaborates these questions and makes them known. Everyone can give new impulses, which he should consider, but does not have to implement.	In order to develop a good strategy, you need people with strategic thinking. This can only be trained to a certain degree. Strategic thinking is rather rare, so even in a larger group of people there will never be many strategic talents. These should be used.
	2. Create structures in NVC-plus-field-2. Together create fields on NVC-plus-field-3. Search for best practice examples for tactical implementation on NVC-plus-field-4. Evaluate and document results.	For some projects you can use SCRUM, KANBAN etc. and integrate their framesets into the NVC-plus process.

Tabelle 1: NVC-plus Umsetzung der Entscheidung

The NVC-plus discourse - the quality of factual mediation

The thing and the person

The limits of communication are not only the limits of the relationship, they also mark the limits of the efficiency of a system. Classical non-violent communication helps people to coordinate and attune to each other personally. But not everything we talk about is unclear because of the importance it has for different people. Mathematical, technical and functional topics can be complex, confusing and challenging. While they call on us to strive for shared clarity, overview and understanding, they are not a matter of opinion or negotiation. 5+5=10. You don't have to like that, but that doesn't change the result of this calculation. Are there enough bricks on the building site? Anyone can have an opinion, the truth will be revealed independently.

So we can distinguish between the world as it is and the different personal meanings of the world experiences. Or in short, it is about the two areas: The thing and the people involved. We look at a thing or a situation from two sides, and we can exchange controversially about it and thus broaden our view without being able to change the thing itself. In this way we approach an existing truth. Things are as they are (First step of the classical NVC).

On the other hand, we can negotiate our needs in order to reach a consensus. The result will be as we design it (fourth step of the classical NVC). The procedure will of course differ between these two forms of coordination. That is why we need both the traditional NVCs and NVC-plus.

Fig. 3: Der Blickwinkel bestimmt das Bild

So, on the one hand, a factual discourse is needed to clarify the circumstances, and on the other hand, also the various personal afflictions call for clarification among those involved. The doctor may tell, for example, that the liver has given up its function to a great extend (factual discourse: what, where, how, who, when, in which context). In doing so, one involuntarily develops a personal connection to this unpleasant fact and
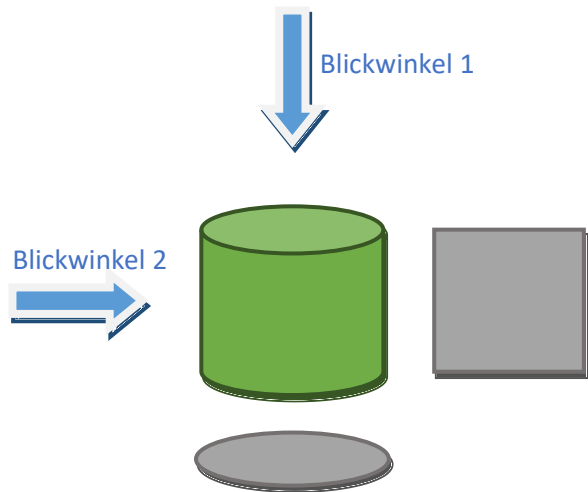
this leads to a mental dynamic[22] and a dynamic between the people in the system, i.e. to a systemic dynamic. When emotions switch on, emotional fields form themselves in certain system regions. We experience the world like through the lens and everyone does this in his own way.
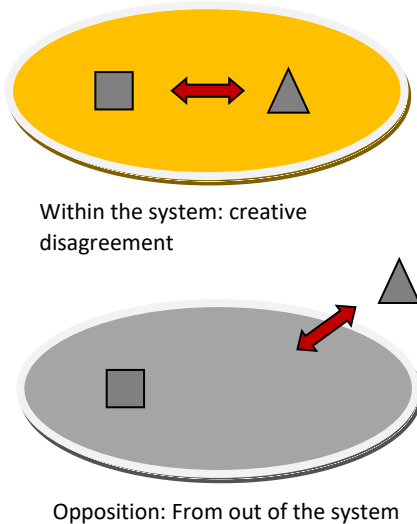
Methods and tools

NVC-plus provides word lists for a concentrated factual discourse with which you can find out the sober functional needs of a system. Personal needs, on the other hand, can be identified using the classic NVC requirement lists[23]. In this way, destructive speechlessness is avoided in both the factual and the personal issues.

But often facts and views are confused with each other or views are treated like facts. And this brings us to another question: How do we deal with the stubbornness of people who insist on their fixed opinions and views?

Within the system: creative disagreement

Opposition: From out of the system

Fig. 4: The perspective determines the appearance of the picture

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[22] In the book "Tanz der Quanten" I distinguish between causal and phenomenal influences. Because of the phenomenal influences it is sometimes difficult to see or measure things clearly. Some people simply limit the discourse box to the causal connections and then everything seems to be clear again. However, if too many phenomenal influences have been excluded from the discourse box, such a reduced selection will no longer produce any meaningful clarity. Unfortunately, the phenomenality itself cannot be understood functionally. This is precisely where open discourse becomes particularly important. Ambiguity becomes a fact, it then not only "either/or" applies to a situation, but "both/as well" does. Reality then appears to us to be contraintuitive. The Generalized Quantum Theory (VQT) describes these states also for everyday life
[23] Both can be found in the appendix.

One is quickly moved by an opinion, that usually consists of the various opinion fragments, which are already floating around in the system environment. Then one represents this patchwork opinion as "one's own". Refugees, political situations, global warming, the performance of the national team ... everyone knows exactly how to see it. Hardly anything sounds particularly new. But despite this great recognition and the *"absolute"* clarity of all those involved there is no agreement in the conversation, but rather a divide. That applies all the more if it then concerns something important and the readiness for hasty harmonizing agreement dwindles therefore. A speedy agreement is then unlikely, since all are completely certain of the validity of their opinion, although they actually would have to become doubtful because of the differences of opinion.
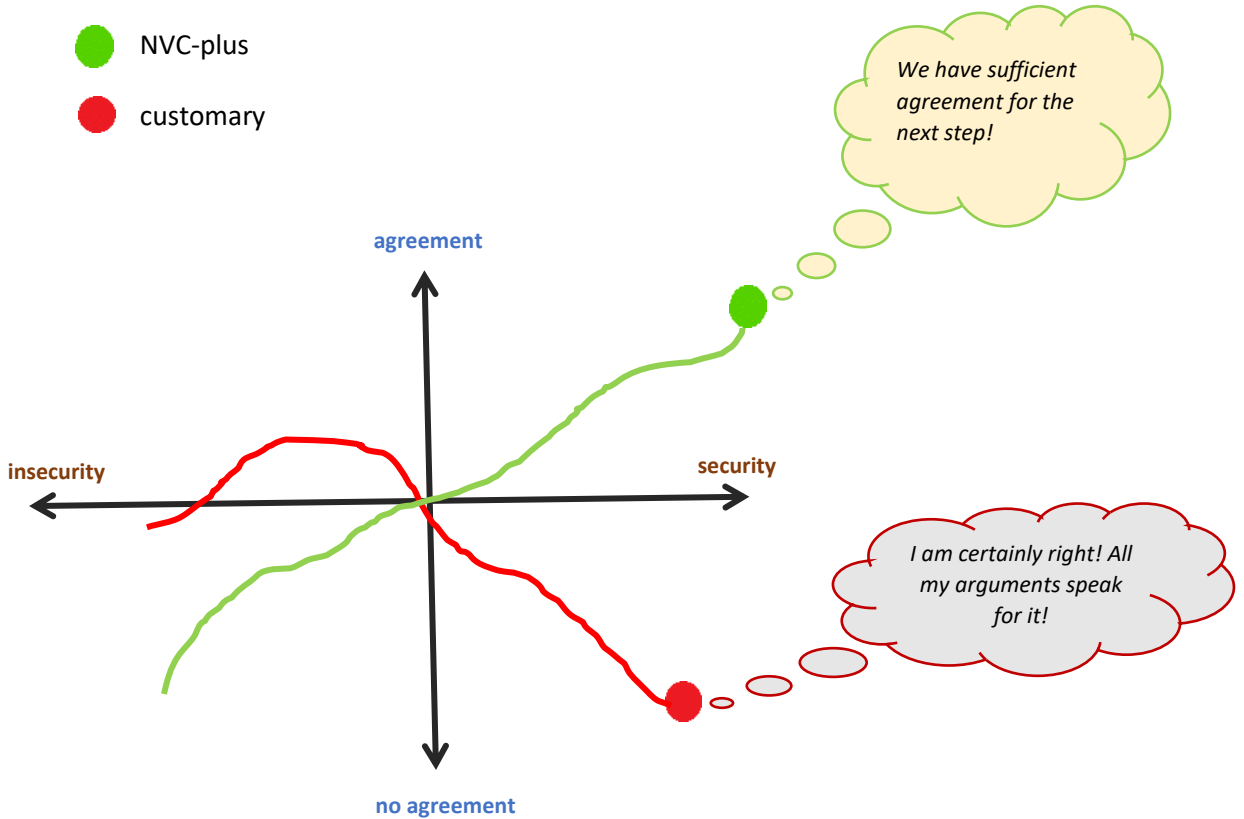

Fig. 5: The factors of agreement and certainty in forming opinions

The best thing about the solution then seemed to be a yes/no vote for a long time[24] or to generate a compromise. However the own fixed position and the contradiction remain undiminished thereby and tend to constantly strengthen themselves in course of time by lazy compromises. This is the basic state in the old functional systems, without the empathy of the NVC and the objectivity of NVC-plus (or any other suitable method).

The future-oriented discourse

We live in a strange time, in which one tries to solve violent conflicts over short messages or emails. The choice of the communication method should actually be based on the prospects of success and not on the perceived resistance. This is not only the case with NVC-plus.

With a disturbance we can differentiate whether it occurs inside or outside of the system. Internal disturbances have a different meaning and perhaps require a different procedure than external disturbances.

When people go into opposition and participate in the system at the same time, they are inside with one foot and outside with one foot, which of course has to disrupt the processes badly. One wonders: Is the disturbance now inside or outside?

NVC-plus demands a decision from these people: In or out. Inside means to get in contact and to expose oneself directly and connecting to the tension of the unsolved, whereby a creative tension of solution appears in the system.

- ✓ Have the No-Goes and Must-Haves been updated?
- ✓ Have the pain points been named and heard?
- ✓ Have the requests, questions and statements been made at the right time? Are they only handed in too late for a change?
- ✓ Is one tense because it is actually about something completely different, a different project, a different system ... ?

The parameters from the list of requirements in the appendix of the book give an overview of the tuning screws that can be adjusted and with these you can easily find out what the core is about.

NVC-plus sees cooperation more like that of craftsmen on a construction site: At the end of the day, water should come out of the tap and the light should turn on when you press

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[24] Hier hat das Systemische Konsensieren („Das SK-Prinzip") endlich etwas zukunftsweisend verändert.

the switch[25]. While it is the prerogative of an opposition that stands outside to defend ineffective opinions, a ruling party has to get things running. And this is exactly what NVC-plus is all about: Together making things work. No criticism from the auditorium or from a balcony will help here. We need an unfragmented, common field of solutions. Opposition is a static state. For an opposition, people go to an external position, whereby their arguments then appear like foreign bodies in the working environment (system, field of action) and can hardly be integrated. They simply remain as a stubborn opposition.

With NVC-plus we therefore need an alternative to conventional opinion and opposition, because we want to keep all those who want in the system and still avoid fragmentation of the system. For NVC-plus, opinions are transformed into something like the currently preferred assessments. One suchlike opinion may be different from someone else's, but that does not create an opposition, but an open and shared creative discrepancy.

The opposition has little direct influence on what is happening. It is often irrelevant to the result achieved in the system whether one communicates or abstains from voting. Whining, nagging and criticizing are typical attempts to say something without entering into a direct commitment. In NVC-plus, however, tensions are supposed to be effective for life and that is why it is important to exchange effectively within the common team system on the relevant topics and neither to hold back nor to confront the system out of an opposition. If, however, one has no effectiveness in the system and on the system, then one is bound either to opposition or to ineffectiveness, usually even to both. This is an unfavourable situation, as we know it from schools, the economy and politics, but also from families. Here a change of position or a deeper struggle will be necessary. We could strive for a recalibration of our own path in the system or of the system itself. Where there is no freedom to do so, we still have the option of using the unpleasant situation to develop our character and not to involve ourselves senseless in the process. Even if the limits of one's own effectiveness are extended by NVC-plus, they still remain, as with any other method, because limits are natural. So we are dependent on finding the optimal coherence within the limits of our effectiveness. We will always fail to do so. That's part of the game. We should accept that, but at the same time we want to raise the level of failure significantly over time.

With NVC-plus systems, every participant is encouraged to adapt the system. With conventional functional systems, this is far less the case, as the scope for influence is extremely limited. Therefore, the individual is quickly overwhelmed by this and even associations of individuals have rather little influence on the system, which knows how to defend itself against such interests and interest groups. This keeps a functional system
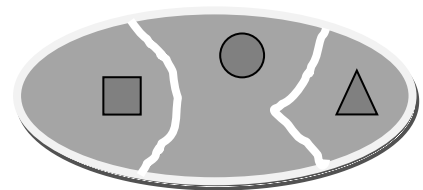
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[25] Once I had actually experienced the opposite: When you turned on the warm water, the lights went on. But at the end of the day the craftsmen had it under control again.

stable in one way, but makes it fragile in another way. If system derailments should ever occur, be it in school, political or religious areas, then in functional systems it cannot be the task of an individual to oppose this, especially not in the resonant upswing phase of derailment, which is always also supported by a systemic collective. In the final phase of a system derailment, when the new patterns already appear on the horizon, individuals will be able to oppose the system dynamics with great personal commitment and risk. This, however, is everyone's decision. With NVC-plus, on the other hand, it is a natural process to permanently maintain the system structure. However, since NVC-plus is new, it is no wonder that we are not particularly trained to carry out active system maintenance.

The fragmented system

People go into opposition because they do not experience themselves as co-governors. They trust in their ineffectiveness and begin to criticize, nag and quarrel from beyond the boundaries of the system. Some, on the other hand, want instead to "lead" the system and determine everything - which is almost an external position. When you think of yourself as the one person who is right, then this behaviour is actually quite logical. But that only works as long as you "get right". In addition, you have to be able to win the others for your interests. Otherwise one stands

Ice floes: The fragmented system - the functional togetherness as opposition to each other

Abb. 6: fragmentiertes System

there alone with the "only correct opinion" "among the many egoists who believe to have leased the truth", but of course must be wrong. Or they are indifferent contemporaries, who don't seem to care about anything.

What is described here is the functional system that breaks down to its individual parts due to a lack of connecting heart forces. People find themselves standing outside and the common force field does not take place or falls apart. Thus the chance of an interactive intelligence has been lost for the time being. The functional system then tries to counteract with force. The inner friction should then be passed on to the individual as far as possible, who can then bring much less effective performance into the system. The limits are obvious here.

At NVC-plus all are captains

To help, that the "bosses of themselves" don't block each other, the NVC-plus aspirants first choose a "ship" (= system) that generally suits them and roughly goes in the direction where they want to go. If you're looking for a faithful partner for life, you shouldn't necessarily look for him in swinger clubs and if you want to impress a cultivated lady on the first date, then a kebab stand might not be the best place to win her heart. So the ship should be right first. Everyone in this system controls in such a way that it serves the common momentary optimum with regard to the goal and not the isolated pursuit of advantage of the individuals. So one "puts oneself into the process". How this can be done unreservedly so that the system grooves appropriately remains to be tested out. If we look at the human being as a smaller interaction system, then it is certainly a disease or disorder if individual organs or cells draw excessive attention on themselves instead of simply giving their control impulses for the larger whole in which they participate.

In order to sense a common visionary orientation within many utopias, we need enough openness and a permanent inspirational state of suspense through which we can sense in the system field what we have not yet been able to grasp. Something new, constructive, connecting. Man is an artist and an explorer. In the course of time, visionary ideas then condense into more and more feasible plans. Technicians and strategists are needed. In the step-by-step realization, man is also a craftsman and implementer. We are in ourselves many, even if not all particularly good. However, our influence on the system should always be appropriate or sufficient.

The correctness of the opinions is usually justified by arguments. These are often opinions themselves. In the NVC-plus discourse one tries to distinguish between right and wrong - with regard to the success of implementing the common plans in concrete terms ("target duality"). Opinions that do not lead the community anywhere are therefore of no interest. As Marshall Rosenberg once asked a participant during a meeting that he attended, *"What is your request to the group regarding the article you just read?"* The man said, "I thought that might be interesting." He didn't know what he wanted from the group and just presented something. This quickly creates confusion in the system. So Rosenberg invited him to join in. He should see himself as a captain. What is the personal utopia, the shared vision, the unifying strategy or the plan? It is important to participate. What is your request to your system? This request should be connected to your utopia. How else should your utopia come into being?

Self-control must remain an effective process in all stages. NVC-plus must prove to be more effective than a palaver club and a functional group process led by commands. Long and slow debates cannot become the trademark of NVC-plus.

Before we design a concrete plan, a tactic is needed. Before the tactic, we look for a strategy and before the strategy is composed, a vision is required. This requires a

constructive spirit from the outset, which does not turn into better-knowing opposition, but helps with steering. In the beginning everything is "right" with the utopias or every utopia is right. In the end, a plan must be measured by the realization it offers. Perhaps the better thing is the death of the good one.

Everyone has his or her own abilities. But facing a goal, one should put these abilities into the service of the active community, while one experiences oneself as part of a team. This requires the ability to engage in a NVC-plus discourse.

Although NVC can be clearly distinguished from NVC-plus in terms of their procedures, in practice the two will certainly intertwine – the personal empathic coordination (NVC) and a constructive approach based on common understanding (NVC-plus). Of course, in practice both are questions of competence, but with NVC-plus we can network the potentials and competences of the individual with each other. But it is precisely here that the quality of discourse is enormously important. Otherwise hardly anything networks itself and even goes into a separating and meaningless opposition (triggered, impulsive, belly-controlled), which is then represented by violent argumentation. Then the potentials work against each other and especially the cognitive aspects remain unconnected in the discourse. The problem is particularly apparent to those who try to engage in an intellectual exchange with the classical NVC: This is not easy, because the functional level of for example a machine, a mathematical equation or a chemical reaction is not a matter of opinion or a question of personal needs. Here we need a factual discourse that may be conducted emotionally by people, but the valid conclusions do not depend on the emotions of the individuals.

So how do we celebrate impersonal connections and personal experiences, sobriety and emotions in their interplay? How do the two intertwine? In the NVC one tries to integrate the objective world in the steps of observation (step 1) and request (step 4), and to add the feelings and needs in between (steps 2 and 3). But whenever a discourse is about controversial issues and facts, we are surprisingly ineffective with the NVC. The factual discourse is an art in its own right. It would indeed be enormously important for the classical NVC, because this is how you find your way to detailed and shared observations and analyses. NVC-plus also adds the field idea: NVC and NVC-plus both succeed within the shared system field and not from outside as a systemic opposition.

Shame, guilt, dignity and NVC-plus

There is an evolution in human community building, in which one cultural mode gradually follows another. Each cultural mode has its peculiarities. This is similar to a livingroom with a characteristic inventory. Simplified we can speak of three stages of development - the culture of dominance, the culture of justice and the culture of care. They are always somehow all present together, but the respective mixing ratio makes the difference and at the moment the pointer is still clearly pointing in the direction towards the functional culture of justice. Therefore we may also assume that the basic equipment of the current systems consists of the inventory of this culture. If we then want to start in our team with NVC-plus and the culture of care, we need another inventory for it.

Where the culture of dominance prevails, the desired behaviour is forced by violence, shame and blame, while the culture of justice is more a culture of guilt. How does a good order will emerge through NVC-plus within a self-organized culture of care? In clarifying this question, the question of dignity emerges.

What is dignity? Everyone may have his or her own definition, but it is something that arises in man and is not put into him. It is about taking clear positions and not wavering from moment to moment and from situation to situation. Dignity cannot be derived from general rules or visible events, but is based on the ideals of each person. One's own ideals provide the inner signposts, which one can then follow at the many forks of a project. Thus a path becomes one's own path, i.e. the path on which one wants to achieve one's goal.

At NVC-plus we begin with the personal utopias which we then connect to a vision shared by us. It is therefore very often not the case that one already knows one's exact goal and the way to reach it, but that one can find out one's own way step by step in direction of the shared vision. This cannot happen with only the needs that are connected with the goal. It requires those needs that point to the necessary qualities of our path.

It is said that the goal sanctifies the means. But even if we reach our goal, the sanctified means will not confer dignity. If a self-organized community only pays attention to its goals, its self-control will not succeed. It would fail because of the diversity of human desires or at best would function in very conformist groups and there only for a short time. If the only question is, how someone can fulfill a need, how he can satisfy his hunger and how he can refresh himself at the ponds of his happiness, then we have utopian impulses, but still no GPS data that could sufficiently describe a common path.

Beyond the target vision, we also need a process vision, i.e. a vision of the path we want to take, because it corresponds to us. In the culture of dominance and the culture of justice, we already see some attempts towards dignity. It is about customs, about honour, about a special ideology and about keeping one's face. One tries to describe the good and to warn against the evil.

An inherent mistrust turns conventional system spaces into areas of tension. We do not know what drives each individual. Guilt and shame were introduced to put a stop to derailments. But a single action can destroy a person's reputation despite his otherwise flawless lifestyle. From then on, he is regarded as a subterfuge and a ragamuffin. If this culture begins to dissolve, it comes to counter-movements. Shamelessness arises, idols are overthrown and ideologies are contradicted. The concentration is concentrated on entertaining consumption and enjoyment as the lowest common denominator on which, however, no stable form of community can be built.

Different codes of conduct have directed our gaze outwards. Who should describe our good life? We can turn to the traditional religions, take refuge in philosophies or try new descriptions of the ideal good life. But we always end up in a dead end. A self-control requires of each self a self-reference, which must be clear enough to be able to supply the GPS data according to which one can find out one's good ways.

Immanuel Kant, with his categorical imperative, also believed in the individual's ability to make caring decisions from within. The organic NVC-plus self-control therefore demands that we choose our paths carefully and that we succeed through our ideals. But we will have to choose and position ourselves.

What has made us vulnerable in the cultures of dominance and justice that will become our strength at NVC-plus. We no longer need to play the knights of the Round Table. Also martyrs would work like foreign objects in a successful community. We will have to find our process mode on the basis of our individual must-haves and no-goes, and for this we need to consciously work on our own ideals.

Ideals select the paths we want to go in order to fulfil our needs. This means that we need certain qualities of the path and should largely stand by them. If we deviate, we need moments in which we can analyse the situation and can reflect back on ourselves and our paths. In yoga we speak of a sankalpa, a strong resolution to which we decide. In the community we can encourage this reflection, so that everyone can find themselves as they are. We could also say that through his ideals, man can become what he is in terms of his talents. What makes no sense at all is to blame and shame us. On the other hand, one can very well point out the different perspectives and consequences, be a positive and negative role model and support one another in becoming conscious, wherever that is desired.

Shame and guilt has to do with exclusion and opposition. Just a moment ago one was embedded in a cosy "we", and then one finds oneself in the red chair, as a lonely "me", a rejecting "you". A

terrible condition, which does not get better by the fact that others enjoy the missteps, reveal them and roll them out medially. The cultures of dominance and justice cannot always dampen dignity, but they will hardly be able to promote the development of dignity in their cultural space. If we speak of a dignified life, then cooperation plays an active role in it. We will have the best basis for the promotion of dignity in the culture of care. It is there that we are most likely to decide on ways in which we can rise to our full potential. Otherwise, we will always be crouching like rats between the feeding paths and the retreat niches, where we will be less concerned with erection than with safety. Only the lion can take his midday nap in the middle of the savannah at the expense of the fear of other animals and without anyone daring to wake him up. Dominance and dignity both lead to an erection, but the interactive results of the same are different.

The lived dignity of individuals within a NVC-plus team results after some time to a team dignity. One suspects the way in which one would like to go the common ways and radiates this clarity, without being obligated from somewhere to it. In extreme situations it is of course always exciting, because the ideals are then opposed by massive realities. Is it rather a fair weather dignity or have we already worked out a real format? Do we know our own ways only in theory, or can we still walk on them during storms and hail? Of course we are also trained for the other cultures and so certain reflexes and also the desire to fall back on tried and tested inventory from the culture of dominance or justice in case of problems explain themselves. But it is precisely this that quickly leads to a degradation of the game, which thus loses its capacity for self-control and complexity.

In contrast to identification, an identity remains alive and thus the ideals and preferred paths of a person will deepen, change and transform again and again in the course of his life. In this respect it is helpful that we at NVC-plus are not shaped from the outside into square-practical-good functional figures and that by NVC-plus we are not tied to any ideology on whose tracks one would be held by punishment and reward or praise and blame.

Whoever wants to be the yardstick of his own life needs a scale, one that can be shared with others, because our lives are interwoven with each other. Is dignity such a scalable yardstick? Does this go in the direction in which the well known German neuroscientist Gerald Hüther tries to toast?

Fortunately, caring paths are easily divisible and can be realized without much discussion. In this respect, we can imagine an internal system care for NVC-plus, but also a cross-system care as best practice ideal. Of course, this only has to be appropriate and sufficient, but it is the basis on which the ideals of the different individualities can be combined.

Systems, their structures and frames

System: Established togetherness and organized interaction.

Frame: Borders of meaning that are necessary for common understanding and orientation.

Every union of people can be called a system. We could also speak more precisely of an interaction system. Certain interactive processes are systematized in a system, as the term already suggests. We humans order our togetherness and logically get a system order as a result.

Some orders also arise without conscious intervention, e.g. through the resonances and dissonances of a system. Other structures are based on inherited traditions or conventions. Certain orders are almost as functional as the mechanics of a machine,

Fig. 7: NVC-plus in the box

others are rather guidelines and give us a lot of leeway. The system structure and framing are always of paramount importance for the part of the total team potential that can be constructively realized. That is why we want to take a closer look at this in connection with NVC-plus.

With each NVC-plus circle, we consciously adjust our system on the second NVC-plus-field and adapt the structures and frames to the current persons, projects and requirements. With such structural flexibility, one may suspect a similarity to the agile methods of management (Kanban, SCRUM ...), to the participative forms of organisation (sociocracy, holocracy ...) and to evolutionary organisational approaches (according to Frederic Laloux). Parts of suchlike frameworks and also some of their tools can flow into the NVC-plus process. NVC-plus thus helps with the evolutionary development of these approaches and can also benefit from them. But at its core, NVC-plus is not about more efficient networking of experts or changing a company structure to make it less hierarchical. It is about a fulfilling cooperation according to the natural laws of interaction. Therefore, it is more the human being than the economy that is at the centre of its construction.

For every NVC-plus project, we define the smartest possible structures to support us in our interactive design. Since every order also represents a limitation, we try to start with the slightest and most flexible specifications possible and to adapt them constantly to the current requirements. Thus a certain basic order quickly comes into play[26], which can then also be lived intuitively.

If too few constructive or too many dissonant tensions arise in the system, these basic orders are questioned and adapted anew. Even intuitively lived structures and patterns should not be regarded as natural, but only as familiar, and should be reflected upon again and again.

At the latest, when different systems come into contact with each other, one notices the differences of the frames, which often leads to incomprehension, disagreements and opposition. In the past, when the systems were in tension to each other, people liked to call for damnation and annihilation. But today one understands more and more that we all live on one sphere that seems to become smaller and smaller. Nevertheless, for a genuine peace, which is more than just a ceasefire or isolated parallel existences, it is necessary to be able to bring different systems with a connecting framework and corresponding structures into constructive exchange. The friction between systems leads to very rapid further developments, at least as long as the systems are not too rigidly constructed and overstrained by the adaptations.

Unfortunately, the system order is not only designed according to the conscious needs of the individuals. Even unconscious reactions and value patterns have a great effect, but remain hidden behind the curtain of visibility. All in all, they form a dynamic primordial foundation in functional systems. From this dark dynamic, little constructive can grow unhindered. The results of the interaction between the conscious needs and the unconscious reactions and value patterns are, on balance, unfavourable, because the impulsively triggered thinking and behaviour usually does not fit in particularly well with other people or systems. As a logical consequence a lot of problems arise, both for the individuals and for the systems. Functional systems try to get these problems under control again via functional rules and frame the system in such a way that the unwanted dynamics and effects are pushed back and ultimately only find refuge in the deeper dynamic underground. There it is difficult to say what is its individual and what its collective part.

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[26] That's just the beginning of an optimistic prognosis. Since every already existing system is framed, and also the people, who form a new system, carry the frames of superordinate and other systems as memory in themselves, first of all the panning into a completely new frameset must succeed. This will not always happen with the necessary clarity, and then we will try in the usually to revive our old and accustomed paths. Here we would like to mention the "permanent state of exception" and its management, described by Robert Kana ("The Pentagon-Challenge" ISBN: 9783214084424 in German language). A sovereign individual is one who can manage the state of exceptionin living together without being pushed into the resistance triangle of rage, faint and longing and further into opposition.

If one wanted to intervene therapeutically, one would first have to logically start with the system, because how should an individual be able to unfold with integrity in such an entangled, individual-collective dynamic? There is even the suspicion that this jointly maintained chaos, which is to be tamed by the system structures, is showing itself through some more sensitive persons. As a result, these people then become a mouthpiece for the underlying chaos. Unfortunately they do not fit into the social order like this and are therefore pushed into the social background, so that they do not disturb.

The question arises: How can we create a system order that can take greater use of these dynamics and less unfavourably displace them? Social repression also leads to systemic problems, just as individual repression leads to personal problems. It is extremely difficult for people not to repress themselves in functional and repressive systems. Especially since they start this game as babies and not as philosophy professors.

The dual evaluation grids of a system culture are also connected with the impulsively triggered stimulus-response patterns. These colour the impulsive evaluations with a moral taste of right and wrong, of good and evil, of victory and defeat, of offender and victim and of guilt and innocence. Moral system grids are actually only needed for a suppressed humanness. Otherwise the consciously applied humanness needs no moral grid, because the morality comes from humanness, and not vice versa the humanness from morality. Dual gridded moral rules are anyway only needed in situations or systems that overtax the mind, or in a decay of the mind, which therefore can only orient itself in a rough black and white pattern.

In functional systems, one usually tries to directly influence ones inner, not self-controlled individual impulsivity by dual means of punishment and reward. This quickly has an overwhelming character. It is not easy anyway to change impulsive reactions and evaluations in a meaningful way and as long as we try this with dual means, we hardly have any success. As a result, the functional systems remain at a very low level of cooperation.

At NVC-plus, clever and caring system structures and frames help us to develop a positive and playful culture of change. In interaction a system creates the individuals and the individuals form the system. This is how downward or upward spirals arise. It should be noted that each individual can only play at his or her current level.

Unfavourable frames and tension structures in the system will promote unconscious impulsivity and resistance and cause a lot of chaos. If, for example, a system with dual black and white frames is superimposed, then it becomes difficult for every mind to think in terms of colours. Even if one does not allow oneself to be put off by this, within the heavily simplified dual views of a public frameset, dual opinions and interpretations establish themselves, which will then lead to differences with the individual, who with his unifying understanding may not follow the dual frameset. So if you give in, the system stupidity is given free rein, if you don't give in, you have to endure the system tensions, which can quickly bring you into the focus of system destructiveness.

The brain, the discriminating mind and the frames

The human brain as an organ, with its structure, provides the basis for a possible framing. Our culture trains the brain in its own way. Certain neuronal pathways are promoted and thus they develop. Others are not further supported, and according to the well-known principle "use it or lose it" potentials are then lost and this is quite irretrievable. Traumas also leave their traces in the organ structure. All this becomes our fate in togetherness. The mind, however, hardly reflects itself and man does not understand what is happening to him. The distinguishing mind works within the frames, but does not question this approach. It is partly driven by affects and impulsive drives, which themselves are not content of the cognitive world and therefore can hardly be understood. But with modern methods they are of course measurable.

> **System**: People join together to form groups, teams and communities. These alliances are called (interaction-)systems and are based on a certain system structure. The system structure must be determined. This happens in many ways and this process is often referred to as "framing". A frame represents a frame of meaning, an interpretation pattern, an understanding pattern or an evaluation pattern. Through the frames one gets a system understanding and thus can act in a system intelligent way. But frames also strongly influence or even manipulate us.

Already established frames of action and values are not always easy to change. The mind orients itself on frames, but does not easily create or modify them. Since it works according to the principle of differentiation, it cannot work without frames at all. It will therefore only be able to take up its work within an already existing frame structure, which can provide it with a sufficiently strong meaning-frameset and frames of meaning. But it is already locked up in its shoe box. The worker practically thinks like a worker, the civil servant is busy with the administration and the scientist is academically trained and researches more or less abstractly. They could all complement each other well, but first they would have to understand each other. And on the basis of which framesets should this be possible? We must not forget that even the different psychotherapeutic

> **Frame:** "Fraud is disgusting." The meaning of fraud is assigned to the negative side. But when we talk about the "clou of the clever trickster", it sounds somehow different. Journalists have the opportunity to describe someone as a head of state or a potentate, as a ruler or as a dictator. The words may somehow be similar, but with them a statement or even a whole discourse is pushed into a completely different frame and then understood completely differently.
>
> "Who shoots one goal more, has won. The word "shoot" only gets its clear meaning in the system of the ball game and in the frame of win/loss. So meanings are bound to systems and frames. Words and above all language as a whole play an overriding role.

directions have little sympathy with each other. Individuals tend not only to be smart, but above all to be smarter. Nevertheless, comprehensive wisdom naturally only emerges through an interactive and interdisciplinary understanding. But how do you bridge the gap between the many shoe boxes of the smarter ones?

Good judgements and decisions ensure the creature's survival. The brain organ consumes a lot of resources while trying to define quickly and correctly. So the quality of thinking also depends on sufficient nutrition. Both the sufficient protein supply for the organ structure, as well as the necessary carbohydrates as an energy supplier play a decisive role. In addition, there are many other substances that enable a healthy metabolism. We know that the quality of the organ function will also be decisive in determining how complex and high-quality the mental dynamics can be.

Does the cognitive process run like clockwork or is there a lot of sand in the gears? Do we enjoy recognition, or is it just as if we were crawling around in the barren higher regions of the Himalayas without oxygen? Do we prefer to climb up the mountains, or do we prefer to roll down?

Openness in deciding can also create a lot of stress, especially when man, as a hounted creature, need the clarity to feel safe. This stress, however, competes with the desire of the spiritual being, to find a higher coherence through change. In this dichotomy, most people tend to defend the paths and views they have

reframing: Redefining meanings. "Build a house of the stones, they threw at you."

once chosen with claws and teeth rather than question them again and again. Security instead of creativity. This leads to an interactive tragedy that can be seen in almost every discussion. The views of others behave towards one's own mostly like water to oil - they don't like to mix because then they would change as a result. If they changed, one would be insecure for a moment, would get into stress and unconsciously interpret this stress as a danger within a combat situation. We only get out of this dilemma when we establish our systems as game systems instead of combat systems. Of course, game systems must also remain stable and fortified, but they do not seek this stability through a rigid structure but through adaptability, responsiveness and resilience.

System patterns that are factually supported.

Creation is in motion and the movements are based on order. The seasons, the tree rings and also the tides of the sea reveal the rhythm of a pulsating world system.

Mindset: These are the glasses that are fixed to the nose by all the established meanings (frameset), but you yourself do not see them. We should be able to see the lenses through which we see the world.

Barometers, scales and metre gauges show that we can think and plan in sensible grids. The wires of a power line must be insulated and well arranged, otherwise no device could function. We carefully join the gears of a machine together. Sewer pipes, sales shelves, our road network with traffic signs and road traffic regulations, printed circuit boards, gardens, buildings - all this shows that we ourselves are creative above all through intelligent arrangements. The quality of order determines the measure of success. Clumsy arrangements can create a lot of chaos where a higher degree of order is needed. A surgery must not look like a construction site and vice versa, even if both locations are used for cutting, sawing, wiring and screwing. Every social system needs adequate structuring. Insufficient structures and frames can lead to one disaster after an other.

Indiscriminate stimulus-response patterns and indiscriminate behaviour patterns

Like any other living being, human beings have a stimulus-reaction system and are therefore able to survive as long as they are well tuned to their environment. If we see something delicious at the breakfast buffet, the salivary flow is activated. When the sun shines, our sweat glands become active. These are involuntary physical patterns that are triggered by a stimulus. There are also emotional and mental patterns that guide our behaviour. Some of these patterns are probably already genetic, others are trained by the systems and others we have adopted from somewhere. But we are not aware of all these patterns. The more we regard a behaviour as normal, the more it is unconsciously lived in everyday life and then hardly questioned any more.

In some behaviour we believe that we have free choice in all directions, but in the system there are certain frames of meaning, i.e. frames, which trigger a guiding tension with regard to a kind of behaviour. Men could freely choose to go out on the street with skirts and women could only paint their top lip with lipstick. But this will happen very rarely. We don't wear our underwear over our shirts and trousers, but underneath and paint our fingernails, but not our fingers. Do we do this arbitrarily or involuntarily, free or bound?

We can call the sum of the system-typical patterns the "culture" of the system. Each being systematically evaluates its environment and a very large part of this evaluation runs on the rails already laid, or within the given frames and framesets of the system in which the living being is located.

While certain human reaction and behaviour patterns are valid globally, i.e. everywhere in the world, the cultural reaction patterns bound to frames are communicated to us locally in the respective systems. This requires religious, moral and conventional rules, regulations and laws. Even genetic patterns are subsequently forced into a local cultural corset in terms of their impact. Systems thus limit the impulsiveness of the self-referential human creature. This tight system corset is particularly tragic for people who, as conscious and social beings, want to achieve common high performances and have largely outgrown the state of creatures. With our cognitive

spectrum we can often decide much better than if we instinctively orient ourselves according to the system frames, which force all individuals in one direction.

A system writes large parts of a common destiny, especially when it limits individuals more than it promotes them. But it also writes large parts of the individual's history. Reactive behaviour according to a given grid thus replaces one's own trace of life. Here the concept of justice also has a negative connotation. Can we do justice to man if we treat him according to the principle of justice? What justice at all? Justice of equal opportunities, distributive justice, needs-based justice? Framing also decides that, and in most cases it will be more a question of an equal application of law than of doing justice to anyone. Systems are therefore quite arbitrary.

They do not only influence the fate of the individual. In a community of life, performance and destiny, we all share the system environment. The fate of everyone has an influence on the whole. Systems promote or destroy themselves. As long as we face a system as individuals, we have little influence on the system. Even a bunch of individuals will have little more than a disruptive influence. What we lack to be able to frame systems consciously and intelligently is a real networking and a real group consciousness, which of course must go far beyond a purely impulsive identification and attachment. However, we will have to train this, since we have not yet developed the corresponding skills. This is exactly what we try to stimulate with NVC-plus. We consciously create living systems ourselves, instead of getting under the wheels of functional system structures. And we start with the small things, with partnerships, families and teams.

The human being, squeezed between a concrete and an abstract world

We are not only affected by an objective world and talk about tables, trees and rivers. Through our development many abstract influences also shape our interpersonal cosmos. We speak of "beauty", of "charm" and of "farewell". We juggle with numbers, paint analogies and metaphors and plan castles in the air. We live in a world that only humans can see and understand. Nevertheless, we all do not see and understand the same thing. Every human being interprets many things very individually and moves quite individually through the cultural patterns. But at least in many places there is at least adequate agreement to be able to share enough understanding. Especially the numbers owe a lot here, because their clear orders leave us little room for stubborn interpretations. But already with the words and their meanings there are large deviations. Nevertheless, an adequately shared understanding for a successful joint system formation is of essential value. On the other hand, the individual stubborn understanding, e.g. for art and research, remains of paramount importance. For this interaction of stubborn and common understanding, the second NVC-plus process field is needed, in which the frames and system structures are negotiated, and this always towards a project goal.

The evolving human being

We are in a great biological evolution as well as in a small personal evolution. And in the latter all humans begin as small children with great mental potential, but with only very few pronounced abilities. Such cognitive abilities need first of all a differentiated cosmos of meaning, a corresponding language and a refined ability to distinguish. As babies we are still lying there, because we can't even walk yet. As toddlers, we are initially helped with a rough grid of right/wrong, guilt/innocent and good/bad - i.e. with moral makeshift frames, which are clumsily linked to our desire and protective reflexes, so that we can quickly get to grips with the system and find our way around. That is how it has become established. Later, when it is time for us to transcend these makeshift frames, we already have something else to do. So they remain with us, just as they have remained with parents and grandparents for many generations. But not only that. These primitive good/bad frames could easily creep into the most sublime realms of religion, philosophy, psychology, and science. There these rough grids of meaning lead to very strange flowers and fruits, which then magically feel natural, morally correct or God-given to the people in these framed systems, i.e. in the shoe boxes. In the neighbouring system the opposite often feels just as right as the foreign understanding feels wrong. For a long time, therefore, the intelligent human being has devoted himself to the destruction of the false by means of war in order to establish a uniform and "pure" understanding. This has always felt very right, as right as one's own opinion usually feels. However, this has never changed anything about the fact that the understanding is fundamentally different from system to system on the basis of the patterns of understanding. So the "cleansing efforts" are a mutual affair. They are carried by individuals, but bundled into collective movements via primitive dual frames. The human being is torn apart by the dual good/bad, right/wrong, positive/negative tension patterns, thus already in his own being at odds with himself. The rift in the conflicts runs through man himself, who carries in himself the antagonistic image of the "enemy" and keeps it alive in its meaning. Only without enemy images could an inner unity and outer peace emerge, and for this it needs the dissolution of the dual evaluation structures and/or the dual framesets. This also requires a positive culture of dealing with new opinions.

That is why we have developed the NVC-plus discourse. But we need some patience. In each frameset humans develop new abilities and this ability development always needs some time. This will not be any different with NVC-plus. Training is here also deeper evolutionary work.

Social constructions, based on dual frames

Our cultural systems function alongside the dual moral grids on dual parameters such as entitlement, possession, balance, rights of domination, privileges, etc. This creates tensions in the system and dark corners in the form of taboos, veilings, deceptions and secrets. An exclusion threatens those who do not find their place in this structure. The places that provide such grids in a system are limited and unsuitable for human wholeness. Offender, victims and rescuers shake hands here. There are heroes and failures, stars, extras and audiences, the good and the bad, the masters and the slaves, the boss and the hourly labourers etc. In our heads these grids are so dominant that we can neither really recognize our fellow human beings nor are we ourselves perceived as the ones we are. So the person behind the mask of his roles has remained very lonely. Large parts of our sense of life have slipped unrecognized into the darkness of the unconscious or never emerged from there.

The desire for healing

Meanwhile whole generations are looking for healing, but unfortunately only within the frames and with the methods, which were developed in the framed systems and which show the system confusion as soon as you look at them from outside.

Unfortunately, it is exactly this view from the outside that we succeed in doing almost only with regard to foreign systems and not with regard to our own. We have system-relevant mental and linguistic blinkers. The cultural frames with their positive and negative values remain strangely alive in us. We tell myths and stories that are not our own, but that influence our lives. Are we losers or winners? Are we the good guys or the bad guys? And for whom? What would an ant say to that? Or an ant bear?

Marshall Rosenberg, the founder of Nonviolent Communication, commented that he had already been called many things in his life. Some attributes were positive and others were far from positive. But he never learned anything valuable about himself from that. Instead, the opinions of others in relation to one's own person easily give rise to inner tensions, which are actually only an echo of the great disconnectedness of the individuals in the system. They torture people and should be healed by therapy. The therapy would have to be prescribed to the systems in order to have a truly healing effect. But where is the system if not in people's minds? So it seems to be complicated. The cat chases its tail.

Nonviolent Communication

We don't want to suffer from the craziness of our grandparents for generations to come. It was mainly thanks to Dr. Marshall Rosenberg that he found a language form that could not be irritated

by the cultural frames and that could connect people beyond right and wrong. He called this language somewhat unfortunate the "non-violent communication" or briefly the "NVC". As a "wolf and giraffe language" it seemed to be intended more for gamekeepers and kindergartens than for cultural development - but that is far from it.

With NVC one can bring the emotions, hidden behind the impulsive evaluations, up to consciousness, dissolve the rough moral makeshift frames and instead activate the natural individual perception of quality.

But unfortunately almost the entire further framing of our current systems is based on the rough moral frames. In this respect, a consistent application of NVC quickly calls for a fundamentally changed frameset and mindset and even for a new culture of togetherness, i.e. a social change, which for Rosenberg, too, has become increasingly important. It's like taking off a pair of dark raster glasses. The world appears in a new light. It is understood in a new way. And it needs new abilities to find one's way around it, especially when it comes to community, which should then be new too.

The importance of NVC-plus

Without suitable frames we will not be able to develop an individual or shared understanding. So if we can use NVC to extract our consciousness from disagreeable framesets, then a further methodical step is needed to construct new frames in such a way that they can be effective as guidelines of the mind both commonly and individually coherently. In addition, new framesets today must also be suitable for complexity, because individualization in connection with networking inevitably leads to complex systems.

This is where NVC-plus comes into play. In contrast to the classic NVC, it does not resolve the conflicting frames, but helps people to always join forces in an orderly and up-to-date manner. A decision or a rule cannot then be regarded as rigid simply because it has been decided by someone. It only applies as long as it is not changed by a participant. However, this is utopian as long as people try to make NVC-plus with old mindsets. The participants of NVC-plus first need a new understanding of themselves and the system. What sounds complicated is quite simple because it is congruent with the inner knowledge that the human being carries within himself. From this knowledge he recognizes certain facts as more correct than the old convictions. It helps immensely if he does not have to find out these facts himself, but if they are offered to him. Among other things this book should be helpful.

The framed man is the tamed man

We have a knowledge about ourselves, which we get from the framesets of the systems. Are we rich or poor, stupid or intelligent, beautiful or ugly? Who are we, what are we and how are we? And above all: For whom are we what when where and for how long?

At NVC-plus we are not framing people, we are framing togetherness. In the first two NVC-plus-fields, we distinguish between what a person is and the position and role he or she occupies in relation to the system. On the first NVC-plus-field the human being discovers himself in his currently living potentials. The frames on the second field focus these potentials and align them constructively. In the third field, the potentials network to form an interactive potential field. In the fourth NVC-plus-field, people work out of the potential field to be creative and productive according to their vision and ideals. Those who have understood this usually experience something like liberation.

Bottom-up and top-down with Framing

Of course, it is not the case that everything can succeed bottom-up. Every system depends on the few people who are the sources of a more extensive consciousness. People are guided by people, but also by essential ideas that will always come into the world from only a few people. In order to give these leading ideas a guiding force without going into direct contradiction to the bottom-up impact structures, we at NVC-plus differentiate between visions, strategies and tactics. The tactics remain bottom-up. The visions may be formulated by a few visionaries as their utopia, but then they will be agreed upon in the NVC-plus community, i.e. adapted as desired by the system community. The appropriate strategies for the visions are determined top-down and made available by the system's strategists because they are the only ones who can do this adequately. These are, however, NVC-plus strategies, which are leading question complexes and do not consist of rules and instructions.

Tools that help us to become fit for NVC-plus framing

The longer we stay in the guilt and punishment frames, the more restless we become. Soldiers in war have particularly bad experiences in this respect, which in principle, however, are only more violent than what we can experience daily in our dual "nice" togetherness with its own inconspicuous brutality.

With non-violent communication we can discard the dual patterns of right and wrong, of good and evil, of victory and defeat, of offender and victim and of guilty and innocent and replace them

with a need-oriented language with which we can think and listen. Although this is a cognitive act in itself, NVC includes emotions and thus frees the impulsive reaction and value patterns from their unconsciousness. The formerly repressed dynamics become a constructively directed effectiveness through the **NVC requests**. The deep experience of a higher common coherence can lead to a new world experience.

With the tool **Emo-Step®**, impulsive stimulus-reaction patterns can be reprogrammed quite easily, even if this is limited to topics. But in the long run there is still a broader effect.

With **NVC-plus** we can define frames differently and then feel comfortable in well framed systems. The more we arrive as a whole being in the community processes, the more we relax substantially. This relaxation of being promotes a NVC-plus-suitable way of continuous, unagitated framing with each other.

The Blind Spots and the Two-Doormats-Process

In the scientific journal "Open Mind" Louis Marti and Celeste Kidd from the University of California have reported about an experiment whose results suggest that most people are more interested in their fellow human beings than in hard facts, well-founded arguments or scientific data.

Personal encounters and relationship influences therefore very often carry more weight than solid facts. What does this mean for the solid factual basis? It is distorted and incompletely depicted in humans. This may frighten you, but it also coincides with the experiences that many of us made over and over again. Blinkers are not only an individual psychological effect, but also have an extremely strong systemic component. Friends, for example, are easier to agree with than people you don't like. It is easier to question respected people, even some idols, than to publicly acknowledge people with a bad reputation or someone branded as a criminal. Already in school one did not want to sit down next to the one classmate, who did not fit into the overall picture of the class, if one did not even had the bad luck to have been this one classmate, next to whom nobody wanted to sit.

There would be a lot more to say. Everyone has certain information and experiences. On the personal "inner info table" these are available like at a buffet, which is properly arranged by the emotions. From there one makes use of data without ever having got a sufficient meta-overview.

One very often thinks that one is sufficiently informed. You could check that out. One could look around on the info table of other people. But one only reluctantly inserts something into the order of one's own collection, only reluctantly removes something from the collection as not applicable. Sometimes one uses however only partial areas of the table, in order to win an argument faster.

What is really needed here is a change to a different discourse culture. Because otherwise everyone stands at his personal buffet and throws the discourse partner with sour cucumbers and tomatoes. At the end everything is collected and the old order at the tables is restored. Like this we always will come out of discussions as wisely, as we went in. Yet it is in human nature to learn.

NVC-plus is about a synergetic togetherness beyond sympathetic and unsympathetic. Of course, this will only work within certain limits. But sometimes a mat process helps to find blind spots and to push the two tables together for a joint breakfast buffet.

So it's about blind spots. Since you don't know whether you have them or not, it is difficult to assess to what extent you and the other person are affected and how badly the discourse is affected and distorted by them. It is a question of gradually getting more awareness. This can best

be done by looking for discrepancies. For this purpose I would like to present this practical process with two floor mats.

Both, the concrete matter and the contradictory understood issues, show themselves in the interaction of world and human being. The problem we face lies in the mediation without which division, camp formation and opposition threaten. There would be a fragmentation of common ground, which is often a self-reinforcing process. If you are on this road, the distances become longer and longer.

The opposition offers a kind of consolation prize. It is the simplified search for one's own position in the system. To be against it is always easier than to take a constructive stand for something. In the constructive, the coexistence becomes clearly more complex and thus the opposition may appear as a shorter way to the goal, as a kind of abbreviation. However, it is an abbreviation, which will usually lead past the goal. The basic energy is not creating but preventing. It is difficult to build something beautiful this way.

With big signs you can go on the road and on these signs you can only read "NO" - "NO, I don't want to". This childish NO forms an umbrella for a collective mass of NO-sayers. If they were to say YES, one would have a lot of different promises, which one would first have to bring under one umbrella. The NOs, on the other hand, seems to be all the same. To be against it is quite simple.

Splitting is one of the defence patterns of the overstrained psyche and also a defence pattern of an overloaded system. The adult sister of the division is the conscious classification, the rearrangement and the new allocating of the united togetherness. The characteristic feature of opposition, on the other hand, is opposing one another and confronting one another.

The art, then, is to first focus on mediation and to win people over to working together. With NVC-plus one has the advantage that one invites to a personally co-designed, self-adjusting togetherness. A distinction will be made between two areas of mediation:

> 1. mediation area: The different perceptions of a situation.
> 2. mediation area: The different personal interpretation and meanings of the situation.
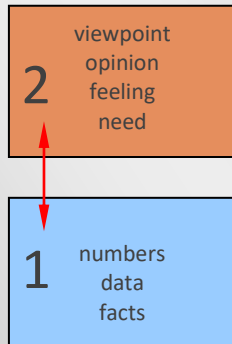
In this respect, the two-mat process involves two floor mats lying one behind the other on the floor for these two mediation areas:

1. I perceive ....
2. I interpret (It means to me) ....

Two-Mat-Process

1. I perceive .....
2. It means to me ......

viewpoint
opinion
feeling
need

2

1

numbers
data
facts

A stubborn person or 'egoist' can only be as stubborn as his environment holds against it. If two people with different points of view, opinions and ideas face each other (second area of mediation), then the classic NVC is certainly a very good choice to mediate between them. There are also many other tools, models and insights. A good method for dealing individually with one's own incriminating views is "The Work" by Byron Katie.

Since we have two fields of mediation, we naturally also need two methods of mediation. This is all the more true for complementary areas that show a complementary otherness. Exactly this is the case here, because the first field of mediation is about scientific objectivity, the second about human consensus and the ability to love. In addition, we can assume a total of three blind spots in two areas of mediation:

Blind spot 1: The first blind spot lies in the first mediation area (1st doormat), the territory of the natural sciences. It is about the factual discourse and how we can mediate the different perceptions of factual situations and facts among each other in such a way that we get an ever more coherent common picture of the world, or of the thing we are concerned with at the moment. Here the feelings and needs are rather disturbing, because facts remain facts, but the gaze changes by excitement, and that mostly unfavourably. Emotions work like the different effect filters in photography. In the end, the picture has many wreaths of flowers and a pink sky.

Fig. 8: Two-Doormats-Process

If we closely bind the process of perception to the free-running emotionality, then we treat interpretations, ideologies and views as facts. This creates the first blind spot, which is almost the opposite of the second blind spot. Because in the first position we need a sober assessment, an abstract analysis, a fact-based expertise and the possibility to make an interactively intelligent, fact-based approach between different perceptions. This is where the NVC-plus factual discourse comes into play, which we described earlier in the book. If you lose your clarity here to be nicer, you give up in this place and the blind spot appears. Systemic lies, such as "That's how you do it" or "That's the proper way ", indicate a factual objectivity that isn't there. It would be more true to mark the personal reference, to change to the second mat and to say: "Please do it this way

because I and others would have more peace with it". This would remove the systemic lie that shifted the problem of discord from one's own person to the general side.

Blind spot 2: On the second mat, i.e. within the second mediation area, we are entirely within the territory of the classic NVC. It is a matter of understanding what the different meanings of a situation are for the individuals, because we want to mediate between them. Meanings are not data and facts. Instead, they crystallize in the form of views, opinions and ideologies. The more people identify with their opinions, the more it is about mediation between people and not just between meanings. This is particularly true when people do not share the same political, cultural or religious values, or when the views they hold imply belonging, loyalty and orientation. The NVC has recognised that we cannot get around this blind spot by handling opinions, nor by increasingly labelling and evaluating them. This realization, together with the 4 steps of the classic NVC, has changed the game, because now we can dissolve this blind spot.

Blind spot 3: Some NVC enthusiasts have tried to proclaim non-evaluation a general virtue and to apply it to the facts in mediation area 1 as well. But some people recognized already that there are quite life-supporting evaluations, e.g. whether one now uses his own toothbrush, or whether one is driving on the correct side on the road.

Others, on the other hand, who do not know the NVC, sometimes believe that everything can be clarified over number-data-facts, because they do not regard neither the world context nor the co-operations as contradictory. But the doctor who heals is right here. In relationships, the contradictoriness of human worlds of meaning and experience is simply indispensable, even if we sometimes would like it to be simpler.

The reduction of the total truth to one's own view of world leads to the fact that only one mat seems to exist. This constitutes the third blind spot. One sees only one of the two mediation areas and believes that it is possible to explain and solve everything from there. Usually this is "coincidentally" the area in which one feels a little more strength.

The research work mentioned at the beginning also underpins the findings of other studies which point out that many people base their convictions on too few observations and then no longer feel the desire to integrate further information and facts open-ended. One is reluctant to change a conviction once more. In postfactual times the first doormat is even gladly omitted and one deals with opinions as if they were facts, e.g. by declaring them as recognized or scientifically proven. This, however, only shows, that personal opinions can turn into collective opinions. A solid factual basis would have to be compiled and analysed. From which time on do we have so much data that even a further increase in information would not fundamentally change later decisions? This is often not so easy to say, just think of nuclear energy. There is also a state of art that is changing. The underlying laws only gradually reveal themselves and the practical experience is decisive. At a time when research is mainly financed and directed by interest groups, the field of information is not necessarily clear. Rather the opposite is to be expected. If people

are already standing on the second doormat, they do not want to go back to the first one. This stabilises a colourful, individual and collective cosmos of opinion, more or less decoupled from facts, laws of nature, turns and new findings.

In the two-mat process, however, a distinction can be made between these two fields and each respective field can also be specifically supported with the appropriate methods.

1. **I perceive** ....   (We agree on a description of the situation based on certain facts and analyses)
2. **It means for me** (Together we deal with the different meanings in such a way .... NVC requests)....

You can then go back and forth and zoom out at the meta level and in at the micro level until you have tracked down the actual core of the problem.

3. 1. I perceive .... heads at eye level - facts, analysis, regularities
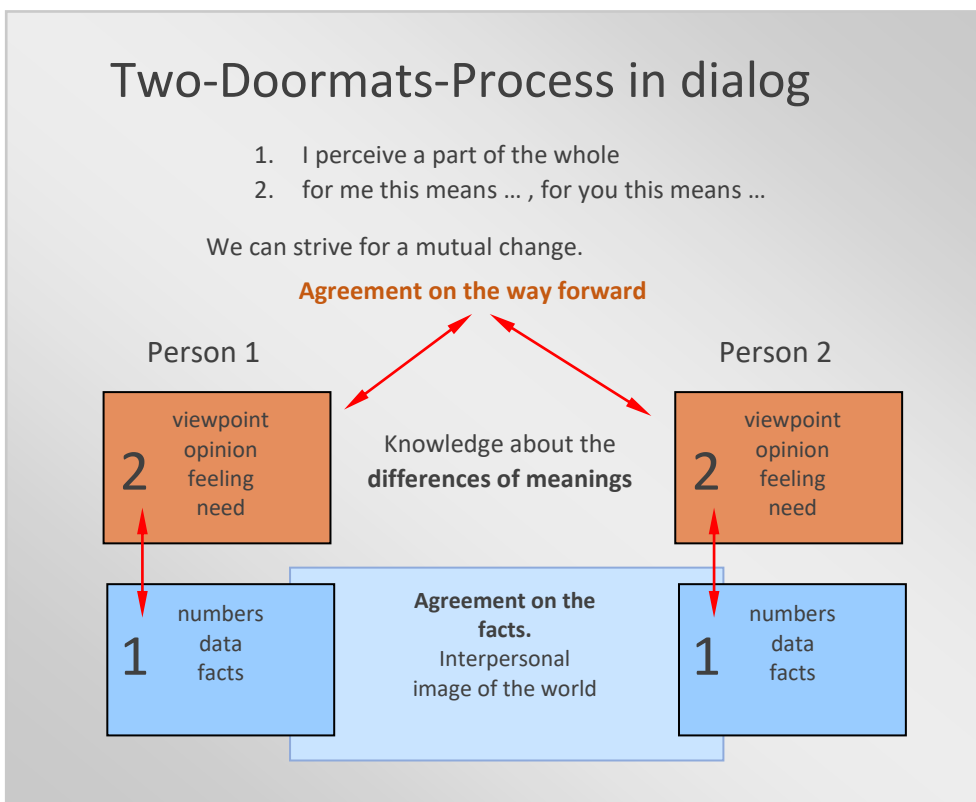4. 2. I interpret .... hearts in conecting mood - feelings, needs, values

Fig. 9: Two-Doormats-Process

Form and essence of NVC-plus

If we want to improve the interaction between groups and teams, then there are two big screws or dimensions that come into question. We may remember the difference between form and content. Also the division into the primary qualities of the relationship ability and secondary qualities of the relationship organization[27] according to Prof. Nossrat Peseschkian points to the essential creative polarity of essence and existence, of quality and quantity, of Yin and Yang, of Nagual and Tonal etc. Here we are on the trail of two original principles whose influence runs through the whole of creation. It therefore makes sense to consider these two principles also for the quests of togetherness.

We can present these original principles as dimensions and call one of them the dimension of form and the other the dimension of essence.

Essence fills the form. In this respect, the form gives the essence a shape that it does not have of its own accord. Essence always appears only in the form of a shape. So the dimension of the form is needed so that essence can become visible. An essence can be visible in many ways through different shapes and thus the dimension of the form also conceals the aspect of versatility.

For its part, the essence helps to form substance, and therefore the dimension of the essence is needed to make forms become real. The essence contains the speciality of a substance. For example, you can form a hammer from polystyrene, but the essence of this hammer will be different from that of the famous Hornbach hammer forged from the steel of a Russian tank. We still suspect the essence of real armour steel in the tool, almost like the soul of a samurai sword. And yet the intelligent formed design also determines its balance and usability.

If we wanted to develop an organic commonality at eye level, and we would only use one of these two complementary dimensions, then our approach would be one-dimensional, i.e. linear in its dimensional effectiveness. In a two-dimensional approach, on the other hand, we obtain the extended effectiveness of an entanglement field. This is like the difference between a goalkeeper training and to be a goalkeeper in a Champions League game.

The more complex a task is, the less it can be solved constructively through just one dimension of influence. Complex tasks always have a multi-dimensional [28] field character. Disturbances, on the other hand, can be one-dimensional. This explains our willingness to counter problems with disturbances. Such disturbances can be e.g. irritations, threats, insults, use of force, criminal

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[27] See the *Differencing Analytical Inventory* and the *Actual Capabilities* by Nossrat Peseschkian
[28] We are talking here about influence dimensionality and not space dimensionality.

charges or bombardments. They act without entering into any real communication with the respective problems. Communication thrives on a two-dimensional approach that combines form and essence, head and heart, word and meaning as well as hearing and speaking. In our culture we are quite single-track on the dimension of form. We trust the eye, the word, the thought, the rule, the calculation and the plan. This explains why so much seems incomplete without us having a clear understanding why. We see, think, plan and calculate past the intangible essence of things and beings.

So because we mainly use very functionally oriented and thus one-dimensionally constructed systems for our conventional togetherness, be it for our schools, the military, companies, but also for our private and social togetherness, the form dimension automatically receives excessive attention from us. We try to grasp and comprehend by means of our hands, eyes and mind and are literally hypnotized by the comprehensible. The appearance of things is closer to us than their essence, which is why we perceive ourselves less as complete humans, but rather as always somehow blurred defined persons. However, the *'person'* is only the systemic appearance of a human being.

Of course, that is why we are more conscious of having than of being, and words are closer to us than the meaning that evoked them. We understand the form more easily than the essence which gives the form its substance, soul and liveliness. And it is precisely this essence that is disappearing more and more from the interactions of our patriarchal culture, which is dominated by the left hemisphere with respect to the brain. Empty shells remain and sometimes we may even feel like this ourselves. There is an ever-increasing and more extensive hunger for genuine essence, which neither we can satisfy with the insubstantial food, nor with the versatile information and fun strategies of our time.

At one time it was primarily the question of having or not having food, shelter and protection that our ancestors had to solve in order to secure their existence in the first place. They were able to assert themselves in the very dangerous times of violence and deprivation due to the outstanding human sense of form and creation.[29]

But what about the question of being? We try again and again to dress this question into a comprehensible form, be it religious or philosophical, but exactly that cannot succeed, because we try to grasp the essence again only with the means of formulation. Seen in this way, it is logically understandable that, for example, a quarrel about the right or wrong form of religion must flare up and can hardly be resolved because we are straining the wrong dimension for a correct answer[30]. The heart is pushed back by the dominance of formal thoughts. What has

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[29] See in the appendix model graphics: "Cultural development in relation to having and being" by the author
[30] Answers actually have form character, while the loving care of a living question brings us closer to the essence. In the end, the world naturally needs form and essence, i.e. the constantly experienced question with the constant willingness to experience living answers.

remained are the phantasms of symbols, myths, cults and ideologies, some of which mischief the field of interpersonal relationships with great dynamic.

If we want to allow the two influencing dimensions of essence and form to play together so that our coexistence can flourish, then we are faced with the question of how this is supposed to work. How do you involve an incomprehensible essence in formal processes without losing it? And what is actually our own essence?

So far we have mostly tried to improve our coexistence by optimising formalities, structures and processes. We have always been able to control and steer our systems from the outside. We were able to describe the actual and target behaviour and make deviations clear. The logic and the distinguishing mind need forms, formulas and structures in order to get an orientation and therefore we structure eagerly. However, this also makes everything more and more versatile, complex and confusing, which is why we structure even more violently in order to be able to keep pace.

In the last centuries we have optimized the play of forms, until e.g. the smartphones came out - marvels of human design ability. Technology is currently interwoven with the virtual cosmos worldwide, resulting in a frightening, zomby-like mega-machine. The people themselves have functionally come together, but on a large scale they have never really connected with each other but only formally. Thus a kind of "spiritual hypoglycaemia" has developed in humans and we recognize the symptoms of alienation within the basic superficiality of our society. You don't feel well, but you can't find a way out, because every grip would first have to touch a surface again. We always understand, touch and comprehend only the surfaces and these are based one-sidedly on the dimension of the form. Even when scientists began to explore matter, they only found smaller and smaller forms, because they sought only these - essence in the form of a form. They didn't notice the contradiction. In the end they ended up with purely mathematical constructs - the strings - which require innumerable dimensions, which would then also have to be rolled up partially on one point. But one would search in vain for an essence in them, because a mathematical formula complex simply does not know any.

How could the essence be found according to the criteria of essence? We do not need to dive into the very deepest depths of the questions of creation, as we once did for the construction of the model of the Quantum Matrix.[31] Here we are simply looking for a practicable process structure so that we can succeed in organic, self-controlling and life-serving cooperation.

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[31] Gabriel Fritsch: Tanz der Quanten; Tredition 2017

Dissynergy
(chaos, disorderly energy)

Field-1 *Individual*

Living essence in inner order and ready for outer chaos.

Field-2
process structur

Integral basic order of the individual essences.

entropy
(disorder)

form

essence

syntropy
(matching, order)

Field-4 – *synergetic design*

Working and expressing, until the entropy rises again.

Field-3 – *interactive sensitivity*

Synergy of the essences within an integral order.
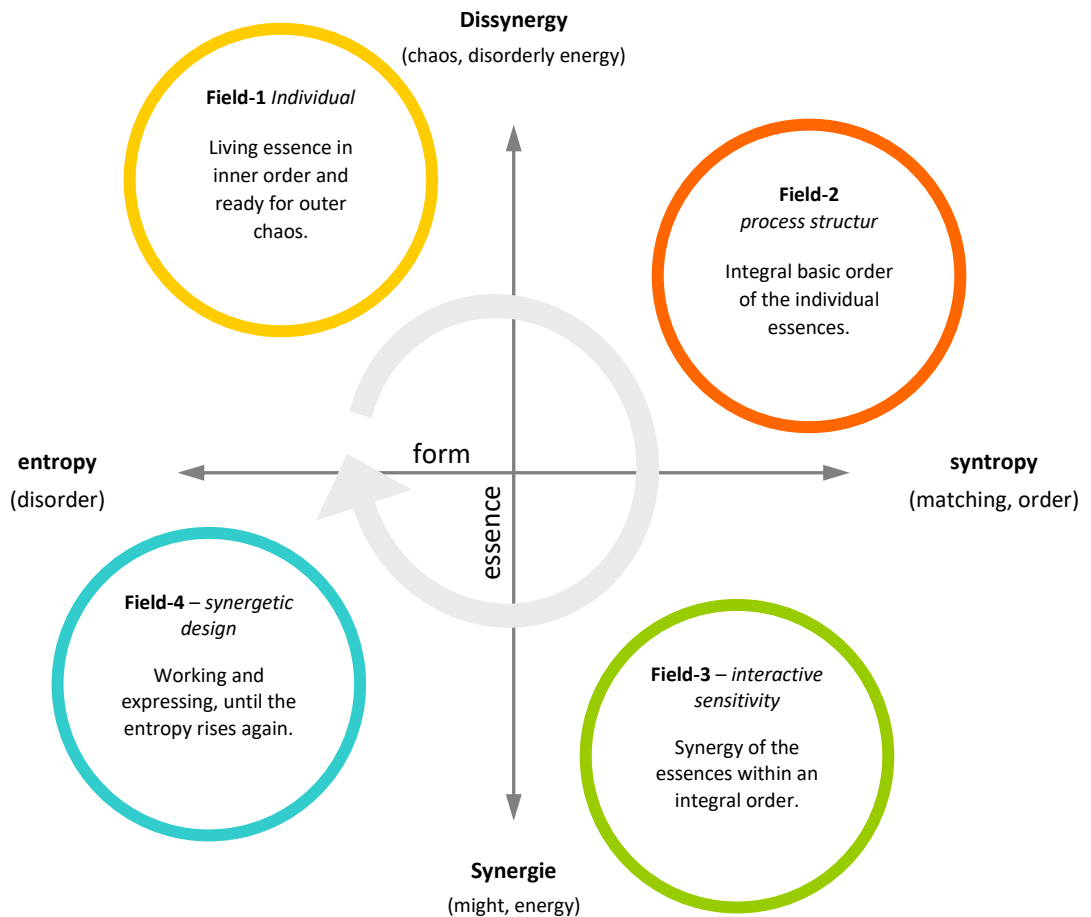
Synergie
(might, energy)

Fig. 10: The two influential dimensions form and essence in connection with the four fields of NVC-plus

For NVC-plus we have used both, the dimension of the form and the dimension of the essence, or better said we have designed NVC-plus according to the two dimensions of essence and existence in order to get a holistic and complex process structure.

This is a rather unusual approach that only a few colleagues, such as Otto Scharmer, have pursued in his Theory U. But Scharmer's construction has disadvantages. For example, it does not represent a circuit, but a loop. That is why we have developed our own process structure, which now can and should benefit from all existing processes and methods.

Since we can only partially plan and grasp this cooperation because of the influences from the dimension of the essence, we orient ourselves to the constant success of cooperation on our way to the goal. Thus we have a barometer of success.

NVC-plus and artificial intelligence

Some may be surprised by the connection between artificial intelligence (AI) and NVC-plus. This surprise may even affect both sides: The IT designers and the communication researchers. Nevertheless, the reference is obvious: both areas are about systems, networking and intelligent interaction.

Unfortunately, the forward-looking successes are not found in increasingly intelligent human interaction, but in technology that is becoming much more intelligent. With artificial intelligence, the task could be translated into a simple formula: **information + energy = function**. We are concerned with converting data into useful functions by means of an energy input and we are making rapid progress here. But in the interpersonal area we try to derive **information + emotion = meaning**. The emotions are the mental movements. They connect us with the moving world from which our senses pick up information. The whole thing should, of course, follow a sense.

Without emotions we lose our connection to a superior sense. However, we already have real difficulties in our human systems to share a sense (which is the sense of sense). For the individual, i.e. the system cell of an interaction system, the equation looks more like this: **misinterpretations + confusion of emotions = a lot of nonsense**. As soon as emotions are in play, we only get random patterns and orders on the basis of sporadically occurring resonances. The dissonances remain in the majority.

Somewhat more precisely we could say: Feeling is when the world moves the mind, and emotion is when the mind influences the world. The whole thing is not a one-way street. But even if it's not a one-way street, it's still a long trip and this not on a highway but on a dirt road. And not even a dirt road in particularly good condition. Best we have a jeep with good suspension, and even then it goes up and down as soon as we step a little on the gas.

So far we have helped ourselves to combine people working together according to a mechanical pattern by implanting them in functional structures that largely close themselves off from sense and emotions of the individual. So it was all about "functioning togetherness" and the "functioning human being". That was enough as long as we did the same with computer programs. But since artificial intelligence has brought a higher dimension into play, we have been so overtaken by artificial intelligence on this track that we can be glad to see it just disappear on the horizon. We can be sure, however, that it

will stir up some dust in our social structures, which will at least force us into fundamental changes in our functional coexistence, whether we like it or not. Not only the communication, the data protection and the copyrights are shaken, also the basic ideas of work, of economy, of growth, of traffic, of learning, of nations, of property etc. will change rapidly. With that our world- and self-image is wavering. Actually, the whole field is being ploughed up, because, as I said, in a complex system everything is interconnected. It doesn't matter whether we all want to understand and believe it or not. What is important is not only to remain a factor in the game, because then we will soon become a spoilsport. We have to get into a higher position, outside the functional structures. This can only be a sense-position and we can only reach it through the shared information and the networkable emotions.

In artificial intelligence and in human togetherness we consider systems in equal measure. I have written extensively about systems themselves in the already mentioned book *"Tanz der Quanten"*. At this point we don't want to go deeper into that. However, it is clear that for the analysis of certain system phenomena, we make meaningful system observations, and not only analyze individual components. Otherwise, this would be as if the TÜV only measured the tyre pressure when checking the roadworthiness of the car.

In complex systems, everything is interrelated. And there is also a problem: If the networked technology gets a higher degree of complexity than the sense network of humans, then humans can no longer understand, steer and control a self-programming technology. And that's what's happening right now. Today, machines learn to do things for which they were not programmed. How is it possible that an artificial intelligence beats the best Go master in the world (Go=Chinese board game)? Who should write the program for it? So far this was technically impossible, but with artificial intelligence it's even quite simple: The computer scientist doesn't need to know any Go at all. All he needs is a simple learning routine and sufficient training data. The artificial intelligence thus programs itself and then perfects itself in Go while playing against itself.

Will the machines ever have consciousness? There is a lot going on here. But the matter itself is quite simple: Do we get the same quantum effects in a closed system by an observing robot as we do get them by an observation of a human being? That will probably not be the case.

We could also pay attention to the difference when a machine breaks down or a human dies. When will the robot have a near-death experience? Does it respond to psychotherapy? Can it be hypnotized?

Machines will always have only quasi-awareness and quasi-life. They will always have only quasi-responsibility because they can only make quasi-decisions. Do we feed a machine with "information" or only with data that is information only for us spiritual beings? Shouldn't we even speak better of quasi-information in this respect? The same applies to knowledge. Machines do not recognize. They collect data and compare them. It is similar to human beings, but always remains quasi-knowledge.[32]

The discriminating mind probably bears the greatest resemblance to artificial intelligence, but man is not limited to it. Feelings, on the other hand, are eternally far away from technology. Of course you can program quasi-emotional expressions, but they come bottom-up from matter and are not stimulated top-down by the mind. They make no sense for robots themselves, because a robot knows no sense, but only a purpose. A machine does not live, it works. Also in this respect we could speak of quasi-life.

Fig. 11: Model oft the „Benz-Patent-Motorwagen"

The steam engine and the automobile used to frighten people. Tomorrow the shock will probably hit us much more fundamentally. So let us be prepared. It is significant that not only the first automobile, the tractor and the bicycle but also NVC-plus comes from Mannheim.

Nothing can question or take away man's domain. But he himself can soon no longer take his place sufficiently and then the "artificial balance" would be as disturbed as the natural balance already is. Ashby's law says that the complexity in the system must not be higher than the complexity of the control. However, we can already no longer provide the appropriate control complexity in line with requirements. With old methods this will no longer work, whether we improve them or not. If we leave the field to the machines, the superior sense is lost. We would have to interconnect ourselves in an interactive, intelligent network, not in a functional but in a human way. Such networks are not based on the machine parameters data/energy/function, but on the human parameters cognition/emotion/sense. But this is exactly what we have not been able to achieve so

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[32] Ohne die passenden Worte werden unsere Gedanken unpräzise. Je genauer wir denken wollen, umso feiner wird die begriffliche Ausdifferenzierung sein müssen.

far. Actually, we haven't even seriously tried it yet. That can still take revenge, because we are running out of time.

Artificial intelligence still works with conventional technology, mainly graphics cards and simple routines. These routines are fed with data and then teach themselves what they are supposed to teach themselves. They are able to recognize patterns and then behave in an exemplary manner. This enables them to evaluate images and translate languages. A new language to be learned is not programmed by the programmer. He doesn't even need to know the language. All that is necessary is the learning routine, enough training data and the machine itself, with sufficient computing capacity, memory and energy supply.

So far, artificial intelligence has benefited from the rapidly improving, but still conventional technology. But as soon as we no longer calculate with bits, but with Qbits (quantum bits), the game will become completely different. The computing power then no longer constitutes the brake (damping factor). If human stupidity and inertia become the only damping factor in the interaction between man and machine at some point, then really turbulent times await us. That's why we should network with each other in a human way and be able to interactively form intelligent networks. Our interaction worldwide should not only be based on the machine factors of data, energy and function, but especially on the human factors of feeling, knowledge and sense. Then we will have a good chance of remaining superior to technology and will be able to contrast the rapid pace of technological development with a life-serving, human peace of mind. But we all agree that this will never work without something like NVC-plus. It remains to be seen whether NVC-plus will succeed. However, this is a process about which little can be said at the beginning, where we are still standing today. Initial successes certainly make us optimistic, and we haven't come up with anything better, nor do we see it anywhere else emerging.

In artificial intelligence, the smart architecture of the program is crucial, while the routines themselves are rather simple. We could then talk about a special strategic structurs for special applications. This is exactly the case with NVC-plus. The NVC-plus process itself is simple. But with more complex tasks we will always have to involve some specialist for the area of self-control. But first it is important for the individuals to learn the basic routine and test it in everyday life. This is the basis of a new togetherness. Not only creating a caring coexistence among people, but we have to come to an organic coexistence of people, technology and environment.

Résumé

Of course, NVC-plus requires some practice to reach the point of a successful commonality. Like Non-Violent Communication according to Marshall Rosenberg, NVC-plus is not really a method, but a process structure and ultimately a skill that can be supported with different methods. Some of these methodological approaches are listed here, others may be added. Some are more complex to learn or apply, others are more simple. However, no mystical or ideological tam-tam should be made around any method. In the beginning, anyway the solution is not to argue about momentary insecurities or inabilities, but to learn to walk together in a team like a baby with simple means, until we enjoy hiking and running. As an amateur and hobby athlete, you don't need professional equipment. On the other hand, it makes sense to bring the respective professionals on board for bigger challenges, or to train yourself accordingly or to have them coach you in the ongoing process.

Everything that is written here is not new in principle, and therefore there are already many approaches that can be used as supporting tools. But with exactly our four NVC-plus-fields, certain basic errors can be avoided, which today represent the sand in the gears of many good initiatives and movements. It's like a solution manual for the magic cube: Each twist has already been made once in its own right. But it is only with the right twists, step by step, that a solution can be found, as planned, which otherwise is very rarely achieved by chance.
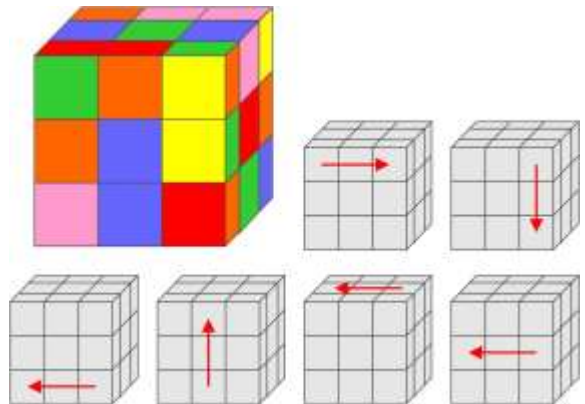
Fif. 12 The magic cube as a symbol of a methodical and not an individual random solution.

Have fun and success experimenting with NVC-plus!

Appendix 1: Bedarfsliste NVC-plus

Parameter der Selbstorganisation für NVC-*plus*

NVC-plus **commom**	**Goal**: vital, organic and self-controlling commonality agility adaptability complexity ability joie de vivre **Effect**: control intelligence emotional intelligence system intelligence system stability **Basics**: life awareness humanity caring peace respect community sympathy willingness to cooperate **Further aspects**: adequacy up-to-datedness sustainability favourability of errors realisation public welfare **Critical aspects**: unconsciousness dependence coercion dominance violence offence speechlessness bondage refusal passivity petrification conservatism competition merit reward possession thinking justice strife against each other ego-centeredness ego-loss ideology dogmatism in-the-box thinking structural and cultural dominance habitual dominance

Field-1 **Individuum**	**Objective:** Recreation Relaxation Integrity Stability Stability Strength Health Realignment Future Orientation Self-reflection Self-clarification Conflict Resolution Openness to life Self-empowerment Creative will Responsivity Incentive Utopia **Effect**: Peace Energy Vitality Inspiration Motivation Creativity Movement Integration Internalization Processing Resilience Containment Maturity Maturing Self-confidence Meaningfulness Deepness of Being Dignity **Basics:** Security Food Sleep Accommodation Independence Freedom Freedom Liberation Undisturbedness Silence Spirituality System change Evaluation **Other aspects:** Comfort Security Forgiveness Reconciliation Mourning Celebration Pleasure Hope Privacy Variety **Critical aspects:** pressure stress distraction worry despair deficit thinking pessimism irreconcilability destructiveness unhealthy lifestyle powerlessness anger passive longing illness trauma

Field-2
system-structur

Objective: action space context frame structure position positioning order orientation standards interfaces retention functionality comprehensibility planability culture of interaction stimulation damping facilitation enablement prevention

Effect: system references system references world references world references world understanding fitting definitions standardization scaling regulation formation formatting facility containment enclosure limitation screening status law privileges working style style of cooperation lifestyle realizability culture of togetherness infrastructure

Basics: access admission co-determination room design space place platform environment zone border region framing borders guidelines signpost code must-haves no-goes positive tension invitation exclusion rules laws laws of nature regularities

Other aspects: preparation definition division separation decomposition classification expansion reduction combination structural tension limitation binding fixing version range box stage arena marketplace home country world

Critical aspects: self-centredness tightness entanglement lack of stability lack of structure refusal attitude of refusal lack of understanding lack of discipline fickleness indecision lack of closure boundlessness border crossing derailment dissonant environment   systems dark corners

Field-3
interaktive sensitivity

Objective: interactive sensitivity unit integration interconnectedness team-integrity meta-integrity synergy flow entanglement force field generation emergence

Effect: vote stimulation mightiness field reality system reality mood atmosphere identity personality charisma harmony trust confidence optimism composure solidarity loyalty cohesion support

Basics: peace courage attentiveness acceptance tolerance resonance attention empathy understanding to arrive to be seen to be perceived to be meant to be in contact affiliation connection connectedness truth

Other aspects: presence centeredness intensity liveliness cheerfulness friendliness truthfulness closeness affection sympathy tenderness humour ease patience softness warmth balance touch emotionality intimacy eroticism love unison congruence appreciation adjustment conformity autonomy distance sobriety difference

Critical aspects: assault fixation isolation dissonance envy shame guilt inferiority prestige worship bias irreconcilability enemy images

Field-4
synergetic designing

Goal: success design implementation efficiency effectiveness experiencing impact growth problem solving achievement of goals realization growth increase

Effect: progress feasibility productivity development healing experience game comprehension expansion

Basics: security protection fairness consensus decision responsibility self-responsibility commitment involvement activity initiative determination exchange communication discourse language information documentation command comprehensibility mediation transparency clarity honesty sincerity support service cleanliness order politeness cairos time time management timing punctuality priority endurance perseverance continuity conclusion resources input energy fitness competence knowledge wisdom expertise ability talent recognition promotion teaching instruction learning cooperation contributing

Other aspects: prudence overview farsightedness reason logic stringency objectivity realism doubtableness secrecy role model to go with stand for enduring robustness decency discipline backbone letting go self-control restraint moderation pragmatism discretion renunciation thrift generosity balance alternation stability fragility quality beauty simplicity reliability participation hospitality constancy performance precision professionalism seriousness staging diversity challenge starting perseverance finishing termination tactical analysis feedback leadership accountability constructive disagreement

Critical aspects: control capital money payment reward compromise predicament enforcement fight war level self-importance missing abilities resource scarcity time scarcity priority shift fickleness abort gradient convenience stupidity naivety lack of knowledge information deficit no suitable tools/means hidden interests black/white thinking final longing for goal

Appendix 2: List of needs, used by the classical NVC

body

air	housing
water	rest relaxation health
food	touch
activity	offspring masculinity femininity maternity paternity
protection	

in relation to oneself

|	
beauty style format aesthetics	clarity knowledge wisdom competence education cleverness social competence cultural interest professional competence
harmony serenity patience balance peace tranquillity relaxation free time arriving	power constancy power authority initiative
inspiration	self-esteem self-awareness awakedness life
information feedback reaction	health wealth abundance
autonomy freedom independence	optimism confidence cheerfulness
integrity courage bravery strength determination seriousness	ease game celebration humour fulfilment joy of life pleasure
authenticity spontaneity	clarity order cleanliness structure
meaning importance	stability
creativity imagination flexibility variety	change healing restructuring reorganization growth
effectiveness efficiency success happiness	finish end arriving (inner) end new beginning
activity change adventure passion curiosity diversity	

in relation to other persons

distance room space privacy	sympathy belonging sociability friendship community
protection safety security	acceptance trust tolerance understanding openness open-mindedness broad horizon visionary power
objectivity politeness	friendliness sensitivity mindfulness caution consideration humility modesty
balance equivalence equilibrium balanced participation	confirmation enthusiasm gratitude
reliability integrity commitment certainty	support helpfulness cooperation
activity effectiveness efficiency determination	loyalty discretion trustworthiness
influence leadership role model assertiveness harshness consistency decisiveness	proximity affection warmth tenderness love
discipline punctuality commitment	empathy compassion kindness goodness sympathy
sincerity honesty truth justice straightforwardness credibility	harmony peace tranquillity relaxation
attention respect sensitivity recognition	communication mediation predictability coordination skills willingness to delegate

spirituality

growth   breaking down boundaries
sense   fulfilment   depth   centeredness
healing

Appendix 3: Teambarometer
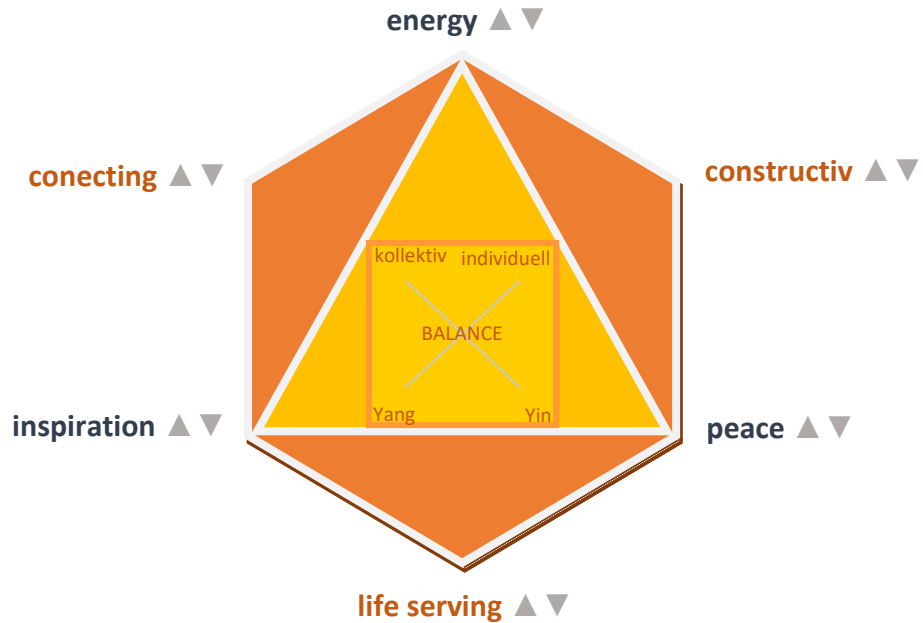
Yellow triangle: For individual interaction sensitivity:

1	Peace	☆☆☆☆☆
2	Energy	☆☆☆☆☆
3	Inspiration	☆☆☆☆☆

Orange hexagon: For interactive cognition (qualities):

4	life serving / life alienating	☆☆☆☆☆
5	connecting / separating	☆☆☆☆☆
6	constructive / destructive	☆☆☆☆☆

Appendix 4: Cultural development in relation to having and being

dangerous world

modus: HAVE

moving closer together

hierarchies

social bonding collective formation

subsistence
individual adaptation for personal protection
"One hold one's horses"

arrival in the safe world

semiexistence
individual visibility,
You don't take it easy anymore
- consumption

modus: to BE

Social Divergence
conceit
self-assertion
personal pursuit of advantage

loneliness, tension, aggression

existence
individual visibility,
"You don't hold back"
self-expression

scattering
intolerance
war

self-restriction
self-discipline

dangerous world

opening oneself up to others, getting involved with different people

expand yourself and others
"synergy"

„better" world

from UR-WE to I (Identification)

*I = role in value distribution structure
(seat order, moderation)
" prey, territory, mating."*

*SELF VALUE crisis
compression to the group leads to a
longing for self-expression*

*from I to YOU (Identity)
self- and will-building
through the crisis*

destruction
law of the
strongest
"hunter - prey"

defensive reflex
agglomeration
group formation
"prey becomes
hunter"

**cultural
education**
distribution culture
hierarchies
rules
standards
"distribution of
prey."

value assignment
role assignment
functional assurance
check
"legal order'

fulfilment of requirements
right to exist by fulfilling functions in
the value system, morality
"Selflessness."

to HAVE
start

Entwicklung

to BE
start

alignment, order

self-search
Relation to form, emptiness of meaning
Crisis, evasive movements and search for
solutions

Rückfall

pursuit of profit
isolated advantage and lucky
struts in the "having
"prey share maximization."

question of meaning
opening for the Incomplete
sensitivity, experiential orientation

to HAVE
end

value divergence
isolation

wars of values
disassembly of the order

Benefit instead of profit
choice of the common optimum instead of
the individual maximum

Destruction

resonance capability
Recognize and promote
individual optimums of

extension

empathy and synergy

from ME (self) to YOU and WE

creative synergy

Appendix 5: Interesting links and resources

method, concept, tool	topic	material, links
Nonviolent Communication by Dr. Marshall Rosenberg	Solving conflicts between people	book: *Nonviolent Communication: A Language of Life; Marshall B. Rosenberg* https://www.gewaltfrei.de/ https://www.gewaltfrei-dach.eu/
Restorative Circles by Dominic Barter	Solving conflicts between people	https://www.restorativecircles.org/ https://www.youtube.com/watch?v=o-AUwX61-34http://www.restorativecircles.de/
Theory U by Prof. Claus Otto Scharmer	Conflicts between model structure with practical parts, helpful to take a different look at the 4 +steps.	Book: Theory U. Leading from the future: Presencing as a social technique; by Claus O Scharmer http://www.ottoscharmer.com/
Krisis-Model von Prof. Hermes Kick	General understanding of the crisis	Published in various publications http://www.institut-iepg.de/
Dragoon Dreaming by John Croft	Process model and tool: Turning the dreams of individuals into groups	http://www.dragondreaming.org/de/ http://www.dragondreaming.org/de/dragon-dreaming-der-prozess/
Quanten-Matrix by Gabriel Fritsch	Basic model for understanding the structure of systems	Book: "Tanz der Quanten" by Gabriel Fritsch www.gfk-mediation.de gfk-plus@gfk-mediation.de
Positionwork by Gabriel Fritsch	Solution tool for systemic stresses (field-2), also imparts a practical understanding of the system	www.gfk-mediation.de gfk-plus@gfk-mediation.de
Yin-Yang-Prozess by Gabriel Fritsch	Solution tool for Yin-Yang tensions (fields 1+2), also imparts a practical understanding of interaction	www.gfk-mediation.de gfk-plus@gfk-mediation.de
Team-Kompass by Gabriel Fritsch	Orientation tool for the vital, organic and self-organized community, derived from the Modal Matrix (author)	www.gfk-mediation.de gfk-plus@gfk-mediation.de

Modal-Matrix by Gabriel Fritsch	Orientation tool for the life-supporting, organic and self-organized community	www.gfk-mediation.de gfk-plus@gfk-mediation.de
Anxiety -Stop-Prozess by Gabriel Fritsch	Tool to quickly resolve fears (challenge already in the past)	www.gfk-mediation.de gfk-plus@gfk-mediation.de
Emo-Step® by Gabriel Fritsch	Tool to quickly say goodbye to fear (the challenge lies in the future) and to remove and order unpleasant emotions.	www.emo-step.de www.gfk-mediation.de gfk-plus@gfk-mediation.de
Head-Heart-Belly-Prozess by Gabriel Fritsch	Tool for organizing interactions in relation to the different centers head, heart and abdomen	www.gfk-mediation.de gfk-plus@gfk-mediation.de
Interaktionscircle by Gabriel Fritsch	Extensive model for a complex understanding of interactions, strategy model with many practical possibilities	www.gfk-mediation.de gfk-plus@gfk-mediation.de
Systemic Consensing by Georg Paulus, Siegfried Schrotta, Erich Visotschnig	Extensive model for a complex understanding of interactions, strategy model with many practical possibilities	book: Systemisches Konsensieren: Der Schlüssel zum gemeinsamen Erfolg; by Georg Paulus and Siegfried Schrotta http://www.partizipation.at/systemisches-konsensieren.htm https://www.konsensieren.eu/de/ https://consentingapp.tk
Pentagon- und Orbitalmodell by Robert Kana	Self-control tool for creative teams and teams of knowledge workers in the form of a process model	book: The Pentagon Challenge - Das Management des Ausnahmezustands" Robert Kana und Jeanny Gucher

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