

NVC Transformation Practice for inner Liberation

The Core Process of Emotional Healing and the "Seven Elements for Self-Healing" (see Online Groups)

This Work is based on the NVC-Transformation Practice of Robert Gonzales and Susan Skye

Thesis underlying this work:

We all carry around more or less "hardened woundings". They are our individual wounds and also the collective ones that have been unconsciously passed on to us. When these wounds "harden", they become traumatisations and these traumatisations hinder us in life.

To "soften" these hardened woundings is the path of inner liberation from our limitations. You can test this thesis for yourself with the NVC transformational practice.

The process of hardening (traumatising) woundings and what heals:

Life energy and joy of living are limited in almost all of us by hardening of often forgotten emotional woundings. These hardenings arise through a "process of traumatisation":

- 1) Separation from the flow of life: we suffer a great and/or long-lasting lack or pain;
- 2) Separation from others: we experience ourselves as separate/alone in this;
- 3) Separation from our self-efficacy: we feel powerless or helpless.

Such "processes of traumatisation" have been experienced by most people up to the age of 9, but often forgotten. In the unconscious, however, the traumatisations still have an effect and show themselves in uncomfortable experiences. They are not only responsible for our "undesirable habits", i.e. our large and small addictions, but are probably also at least partly responsible for chronic diseases (e.g. cancer, rheumatism, allergies, autoimmune diseases, ...) (cf. Gabor Maté "When the body says no"). In our society, most people are burdened by emotional traumas - but usually without knowing it.

Not only our individual, but also our societal "habits", such as structures, laws, procedures, explanatory patterns and beliefs, and the way we deal with challenges and conflicts based on them, can be understood as the result of societal traumatisation. Traumatisation that may have first affected entire societies around 6000 years ago and has been passed on from generation to generation ever since. Various estimates say that traumatisation takes about four to seven generations to dissolve on its own in family systems and society. Since these principles of dominance and coercion have repeatedly led to violence against others and/or against their own members, traumatisation has been repeatedly reinforced and meanwhile has spread to almost the whole world. Through such constant societal re-traumatisation, a "mindset of fear" has spread, which has fundamentally transformed "social habits" with the principles of dominance and coercion. The "virus of violence" thus holds almost the whole world in its spell today - and trapped in the "mindset of fear". Since then, the collective traumatisation has never been able to resolve itself.

With NVC transformational practice, we can walk the "path of traumatisation" backwards and thus dissolve the "hardenings" within us by healing its three separations. In doing so, we can free ourselves inwardly from our limitations and burdens caused by the traumatisations. That is why this path is also called "inner liberation".

The "outer liberation" dissolves the "cycles of violence", i.e. the cycles of disregard for needs, between people and can thus prevent people from being "re-traumatised" again and again. It concerns the non-violent (i.e. needs-respecting) changing of social habits in our sphere of influence towards non-violent habits. Towards habits that are oriented towards "nurturing" the needs of all and that prevent people from being "retraumatised" again and again. I would like to address this outer liberation in other workshops.

The inner liberation is done through loving and effective accompaniment that activates our self-healing powers and helps us:

- 1) to **reconnect with our self-efficacy**,
- 2) to **reconnect with others**, and
- 3) to **reconnect with the flow of life**.

This allows our mostly hidden emotional traumas to heal. Our life energy is released and we experience **more relaxation, energy and joy of living**.

Please help to improve this supplementary material through feedback: info@GFK-Lebensfreude.de

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An Introduction to Inner Liberation

We certainly all want to have **live energy and joy of living**. But in almost all of us this is more or less limited by emotional wounds. More precisely, the "hardening" of these wounds limit us here – and this is what I call emotional traumatization. They arise through the following "**process of traumatization**":

- 1) **An emotional wound that separates us from the flow of life.** This can be anything between a one-time, extremely painful incident and a long-lasting deprivation.
- 2) **The impression of being alone with the pain that separates us from others.**
- 3) **Helplessness or powerlessness that separates us from our self-efficacy.**

This "process of traumatization" leads to the mentioned consequences of emotional wounds. These consequences also burden our body and probably cause all chronic illnesses at least in part (see Gabor Maté "When the body says no"). The consequences show themselves in our uncomfortable feelings such as fear, anger, frustration, resignation, stress and in many other ways. Pain is not one of them; it is not uncomfortable on its own; it is only an indication of something that wants attention. It is the resistance that makes the pain painful.

In order to heal, it is necessary to reverse the process and free oneself inwardly from the consequences of the injuries. **The healing path out of traumatization:**

- 1) To get out of the helplessness or powerlessness by experiencing that I *always* can *internally* influence what is uncomfortable; **I can do something to stop suffering.**
- 2) To get out of isolation by experiencing **kind, compassionate support from others.**
- 3) I can heal the emotional wounds by **grieving for the unfulfilled needs.**

Our **online groups "Seven Elements for Self-Healing"** offer a good opportunity to learn and practice "healing from trauma" whenever uncomfortable experiences occur. The main point is to meet the feelings in a healing way, i.e. with appropriate means and with friendly, compassionate support. This softens the traumas and allows the wounds to heal. And this finally frees our life energy. In the free online workshops "With compassion to joy of life" you can experience for yourself how this "inner liberation" works.

The free online groups offer a good opportunity to learn and practise giving this kind of support to each other. The exercise of the "Seven Elements" forms the basis for this. Afterwards, participants can also practise using these elements in a NVC transformation process - both as a practitioner and as a supporter. This practice also facilitates the building of a network in which effective mutual support is available for self-healing.

The more practised we are in the "Seven Elements for Self-Healing", the easier and faster we can eventually apply the NVC transformation practice in challenging situations - and thus cultivate relaxation, energy and joy of life in our lives.

For more info and registering see here: [GFK-Lebensfreude.de/offers-in-english](https://www.gfk-lebensfreude.de/offers-in-english)

An "**inner liberation**" from the **hardening of our emotional wounding** through emotional healing is in principle always possible for us – regardless of the external circumstances. The "external liberation" frees us from the systemic consequences of our collective traumatization. These consequences show themselves above all in the principles of dominance and coercion that underlie our "social habits" (laws, structures, processes, patterns of explanation, beliefs, ...). In order to find a world that works for all and is therefore free of violence, because crime and war are superfluous, an outer liberation from the collective trauma consequences is essential. We offer other formats for practising this liberation.

The conventional way of dealing with discomfort:

Here we react to discomfort by resisting it. This reaction arises from a deep fear of the discomfort; generally from an "experiential world" of resistance and attachment. "A Course in Miracles" calls this "experiential world" the "world of fear". However, the fear is usually not experienced directly, it is hidden "underneath" the discomfort.

In the "world of fear" individually we have three options for reacting to the discomfort:

- 1) **I ignore it and distract myself** (danger of becoming addicted).
- 2) **I fight against the discomfort** inside me and/or outside. Since the fight is mostly against circumstances and/or other people, I am and remain dependent on the outside (danger of violence against others).
- 3) **I give up** because I feel helpless/powerless and am stuck in resignation/ depression or fear (violence against myself).

This conventional way of dealing corresponds to the three survival modes: 1. flight, 2. fight, 3. freeze. These are activated here even in situations that are not life-threatening. And this is precisely the consequence of individual (and also societal) traumatization.

The societal actions and reactions during the Corona pandemic can be explained on all sides (e.g. supporters of compulsory vaccination and opponents of vaccination) as the result of societal re-traumatization.

In the world of fear, I either have resistance to the discomfort and want to protect myself from it, **or I experience attachment / clinging onto** the (allegedly) comfortable. However, this does not allow the discomfort to dissolve, but often hardens it even more. For example, I can even intensify my fear if I avoid it (e.g. through addiction). But also, if I repeatedly skip over the fear and overstrain myself in the process, it can intensify (re-traumatization).

The predominant principles in conventional ways of dealing with the discomfort is resistance and control. In the inner experience as well as in the encounter with difficulties and challenges on the outside. And the means are dominance and coercion - or surrender and submission.

In society, we conventionally deal with the uncomfortable (problems, conflicts, criminality, but also natural disasters, epidemics, ...) by attempting to control them with the help of the **principles of dominance and coercion**. This is always particularly evident in the war rhetoric that is used.

For example, the focus is not on curing diseases, but on fighting them. And the corona pandemic made this collective trauma response particularly evident. The focus was rarely on protecting against infection or a severe course, but on fighting the virus. The "mindset of fear" that existed anyway was quickly reinforced. Even if it does not seem so at first glance, this is a significant difference that also determines whether the population is forced to take action or invited to do so. And in Germany, even a Bundeswehr general heads the Corona Crisis Group...

A non-violent way of dealing with discomfort:

Here we react to discomfort with compassionate understanding for ourselves and, if applicable, for others. The reactions arise from a deep trust in life - a basic sense of trust. Most of us lost this basic sense of trust in childhood - but each of us can rebuild it. This basic sense of trust can also be called the "world of love" - here there is neither attachment nor resistance.

My reaction options in the "world of love":

- 1) I meet the discomfort with compassionate understanding towards myself and, if necessary, towards the others.
- 2) Out of this compassionate understanding, I look for solutions that are suitable for all - preferably together with all those affected.
- 3) Even if I decide to fight: I do not lose sight of the compassionate understanding towards myself and the others and the desire for solutions that work for all and keep the way back to solutions that work for all open, or if necessary to a joint carrying of a dilemma that cannot be solved.

This approach corresponds to our deeply rooted humanity. Humberto Maturana and Gerda Verden-Zöller called this the "biology of love" (cf. their book „The Origin of humanness in the the Biology of Love“). And it is also the foundation of Marshall Rosenberg's principles of Nonviolent Communication (NVC).

It is a "non-violent", i.e. non-harming because needs-oriented way of dealing with myself and others. Internally and externally, i.e. in the encounter with the discomfort within me (the uncomfortable thoughts, feelings and sensations) and the discomfort outside (arguments, conflicts, events or behaviour of others that are uncomfortable for me).

The prevailing principle in non-violent engagement with myself and others is curiosity for compassionate understanding. I meet the discomfort in myself and in the outside world with compassionate perception. Then I can understand compassionately and learn from it possibilities for a better togetherness; possibilities for a world that works for all.

Socially, such a non-violent way of dealing with uncomfortable situations or circumstances would be healing and would prevent new traumatizations. The **principle of care** would underlie all measures. Care not as paternalism, which is what parents tend to do towards their children under the influence of collective and individual traumas, but as considering everyone's individual needs and supporting them in "nurturing" them.

To uphold this principle, for example, in a pandemic such as the one caused by the coronavirus, the first measure would be to convene a crisis team consisting of randomly selected people from all affected stakeholders to decide on measures. The decisions would be made with the appropriate non-violent decision-making processes in such a way that they suit all committee members (the majority principle is counterproductive here as well). Decisions made in this way are much more likely to be accepted and the likelihood that they will actually work for everyone is much higher.

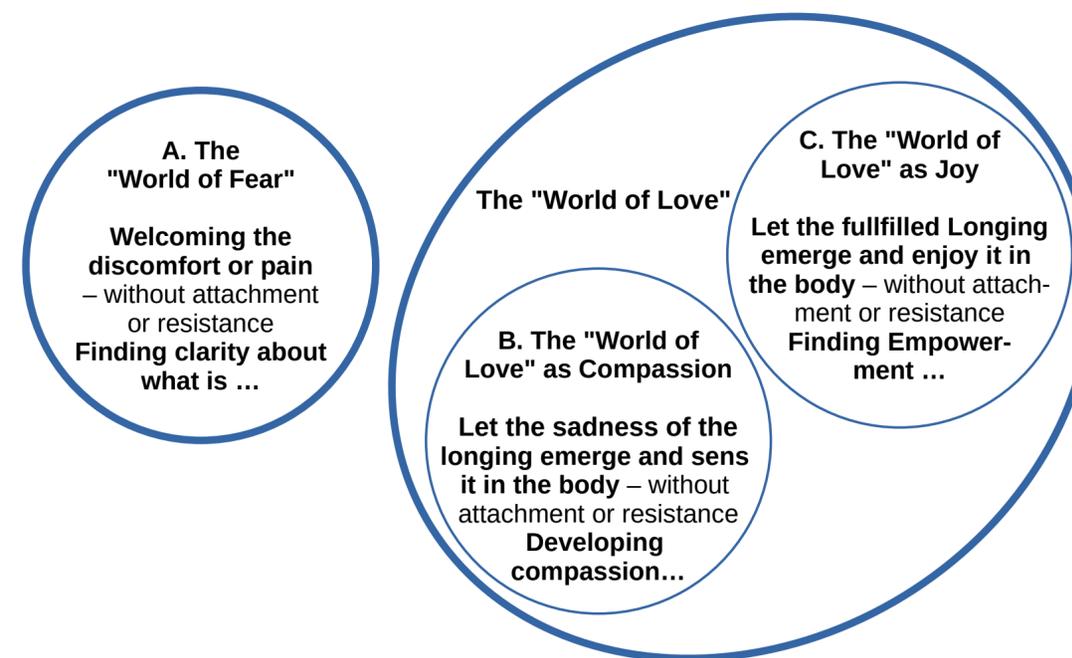


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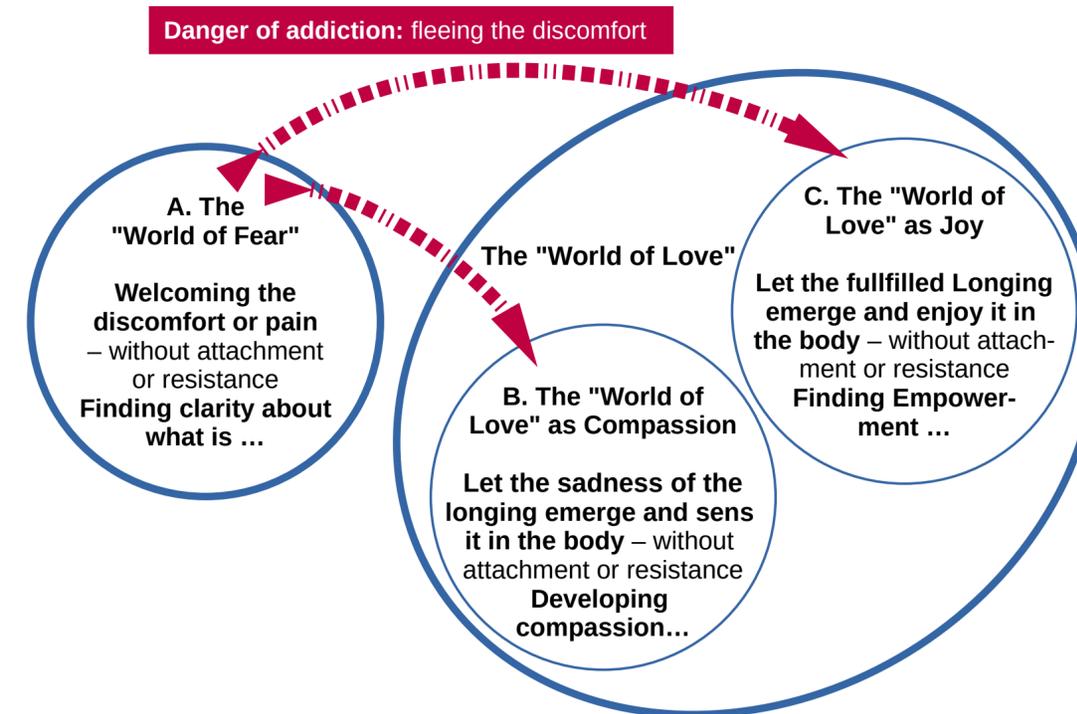


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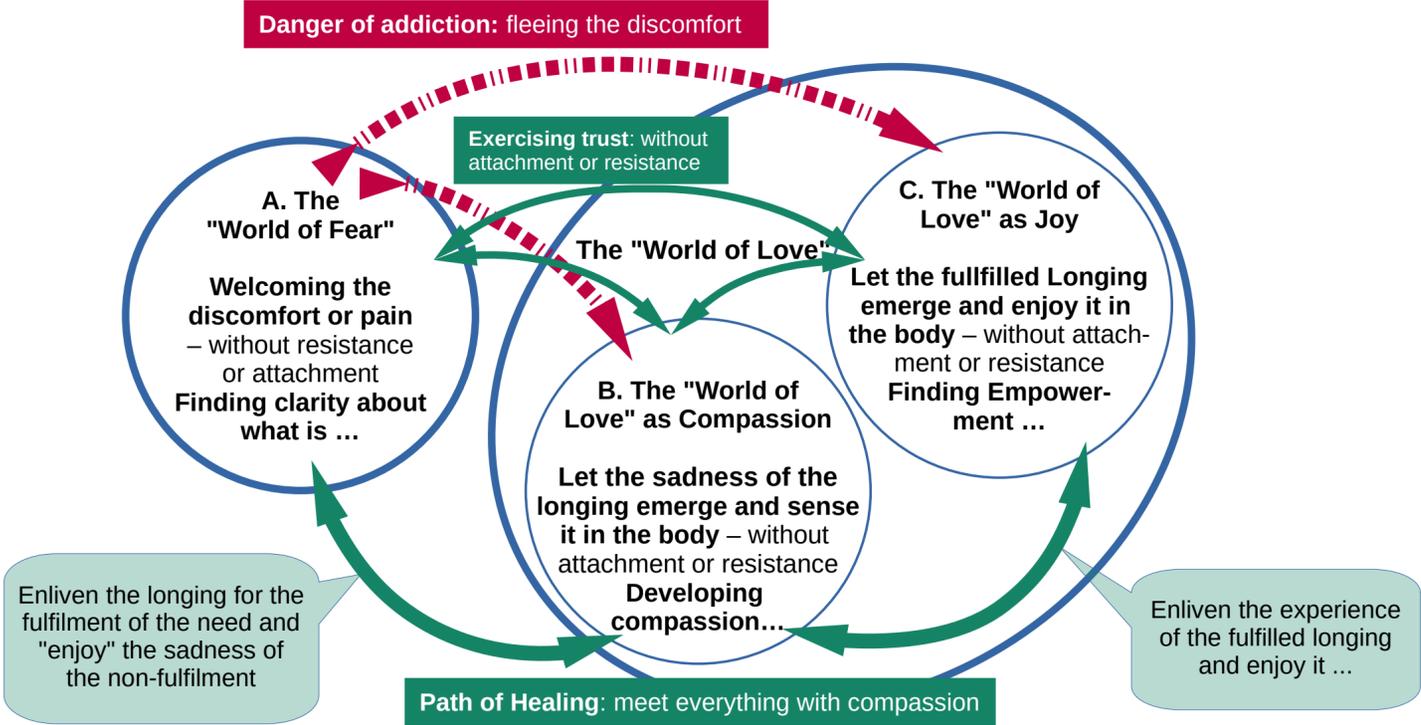


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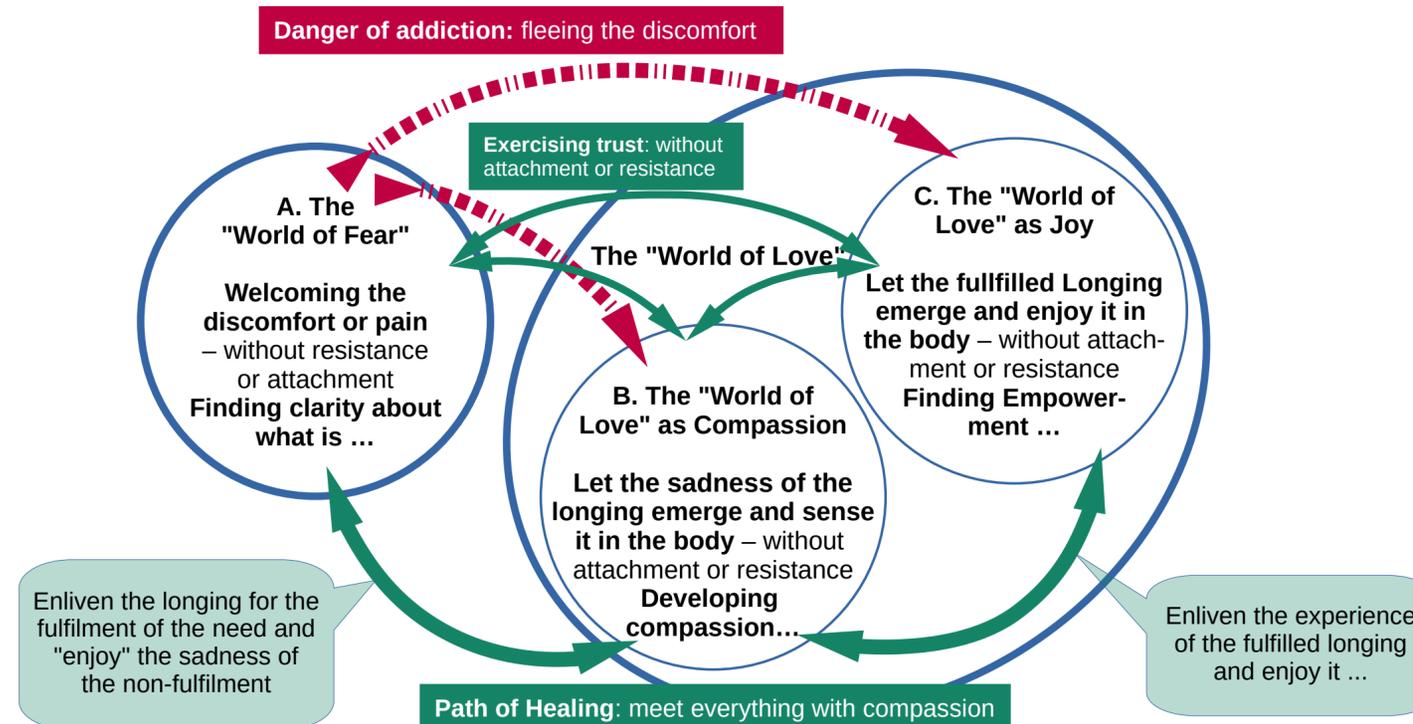


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The Core Process for Emotional Healing



A. The "world of fear"
Struggling with the past
oder future

"Negative" feelings such as frustration, anger, stress, fear, resignation, etc. are "the discomfort" for me. They are connected with "**fear thinking**" (blame, judgements, worries) The discomfort and the related fear thinking are the result of emotional wounds that have hardened because they could not be dissolved in compassionate care.

These hardenings are our traumas. They lead us to regret what is or what was and basically want to protect ourselves from experiencing the original pain again.

Important here: Meet the discomfort with compassion. As soon as I become aware that something uncomfortable lives in me, I want to turn towards it with compassion and sensing in the body for at least a few breaths without resistance and without looking for solutions....

After I can rest in it, I can begin to explore the trigger and my interpretations

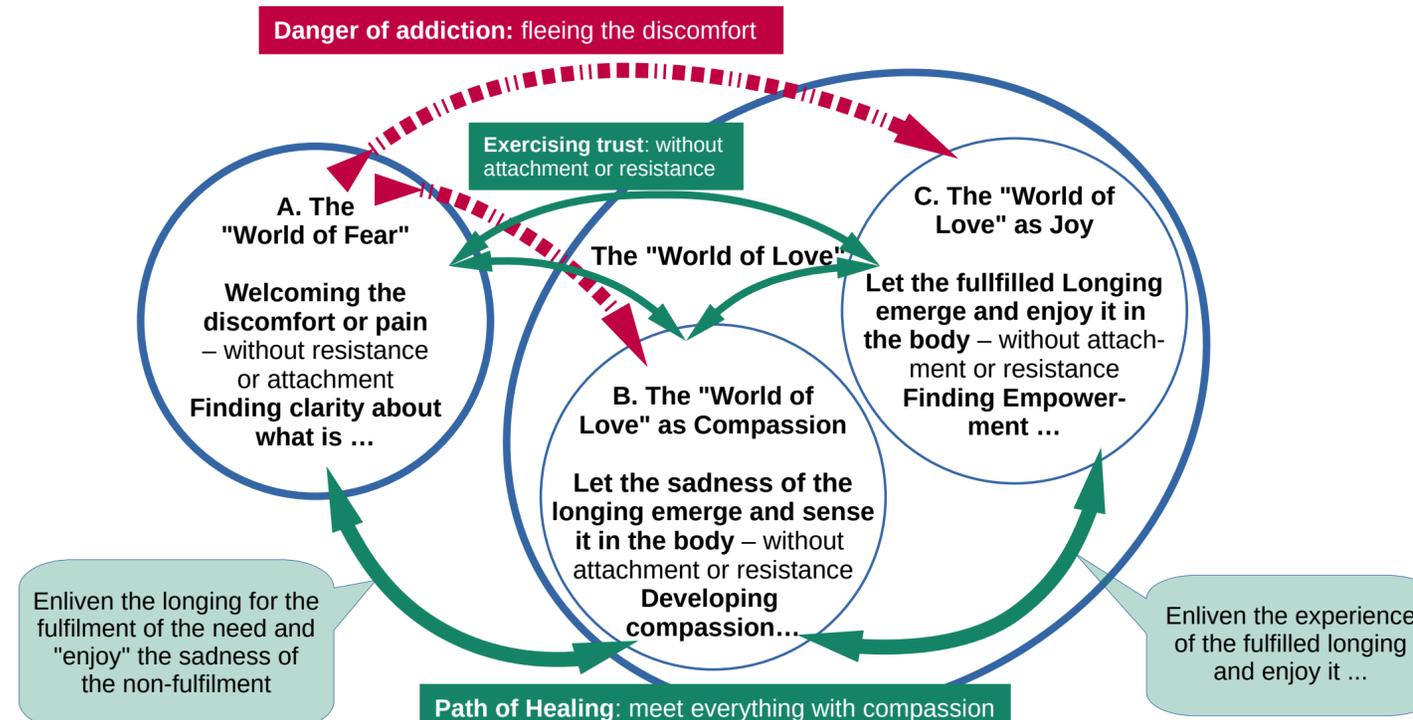


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B. The "World of Love as Compassion"
Grieving the unfulfilled longing without thoughts about the future

The longing is hidden in the "fear thinking", more precisely in the connection thought - feelings - sensations.

Important: Let the sadness about the non-fulfilment of the longing come to life and feel it in the body... Feel it in the NOW, without thinking about the future or complaining about the past....

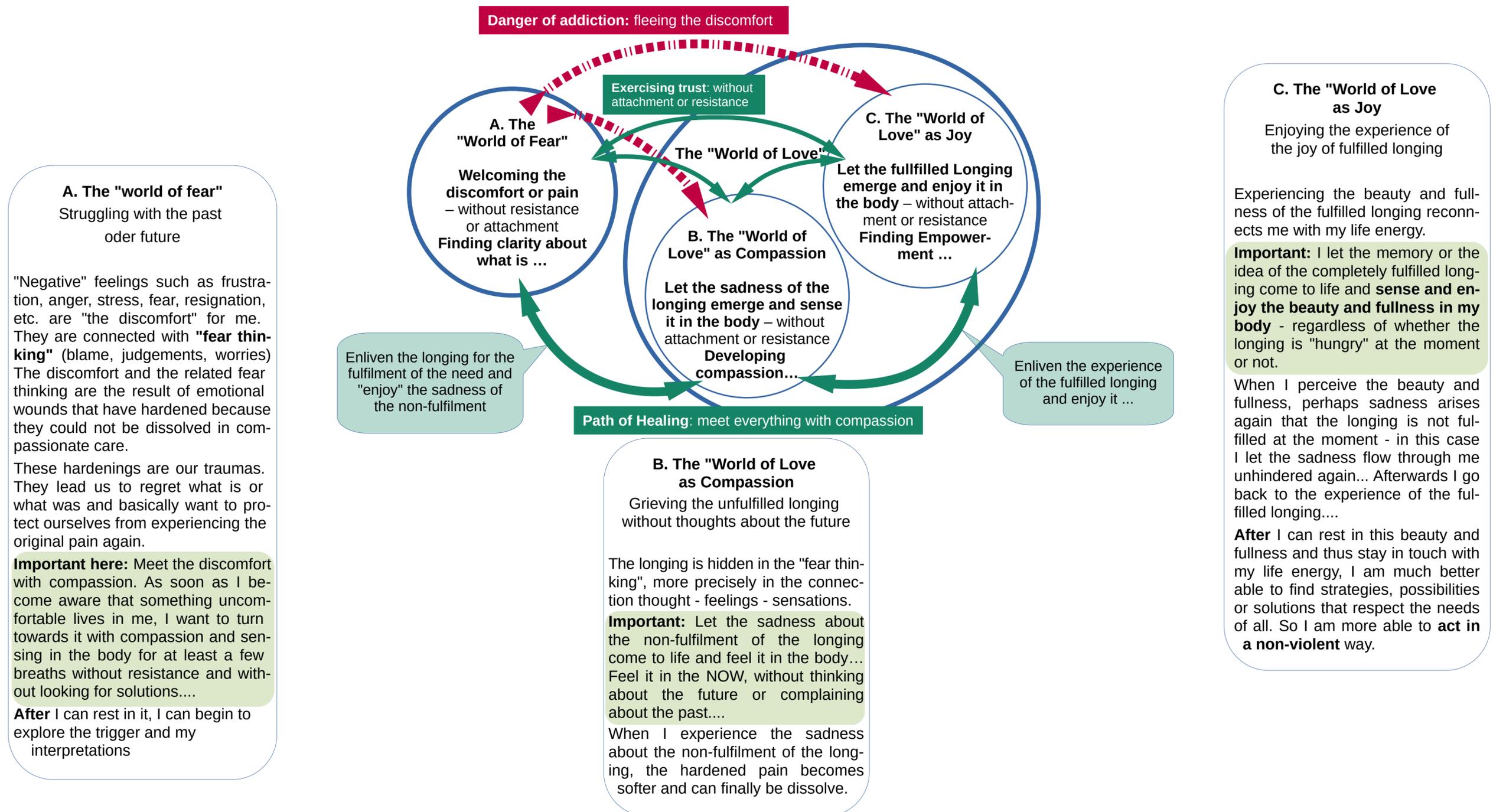
When I experience the sadness about the non-fulfilment of the longing, the hardened pain becomes softer and can finally be dissolve.

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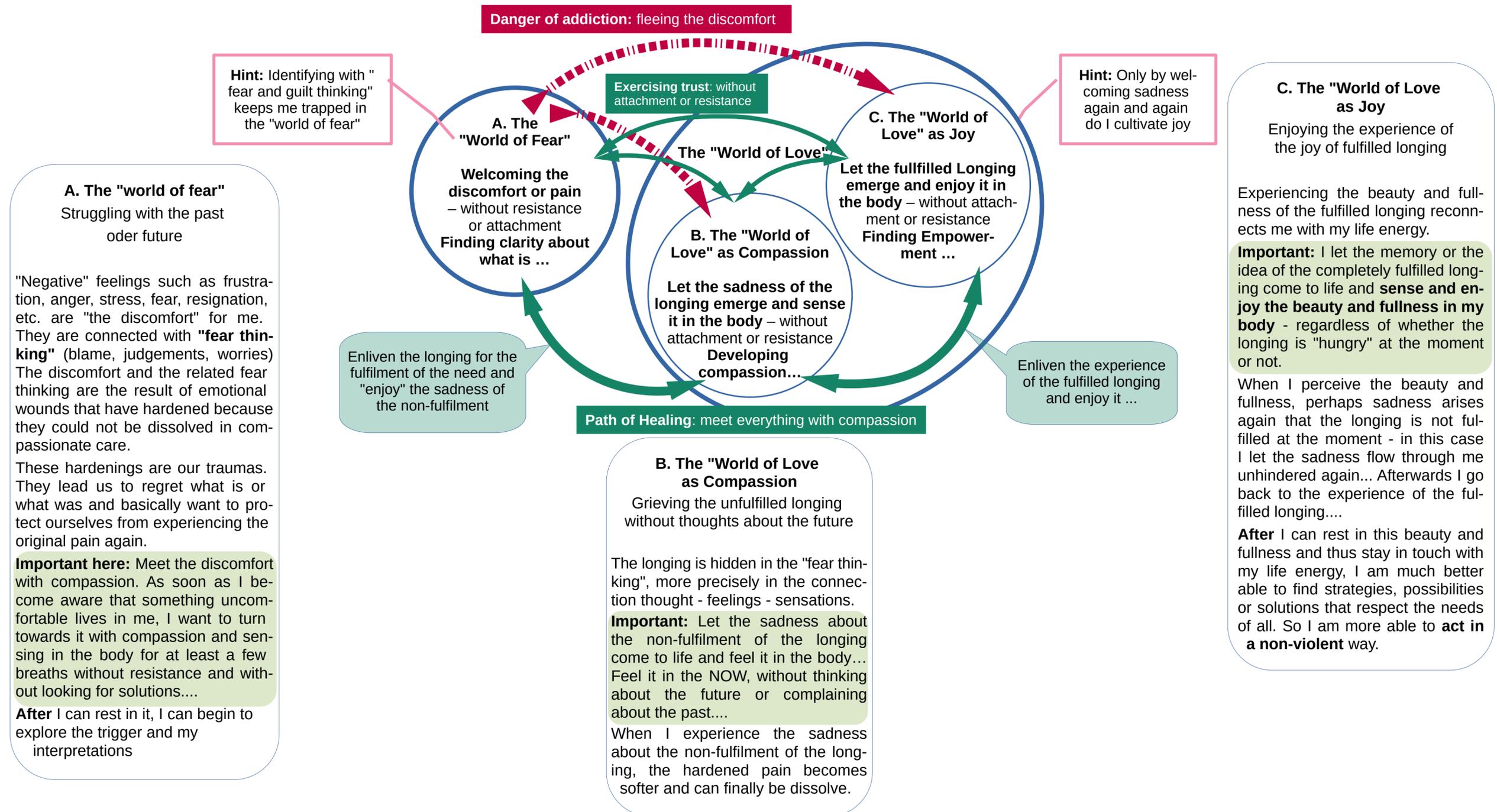


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The core process on the example of a belief

The "World of Fear"
Nobody likes me!
Everyone is against me!

Tension and heaviness
in the belly and solar
plexus...

Love as compassion
I so long to be liked /
welcomed as I am!

Soft in my chest and
belly...

Love as joy
When I remember moments
when I felt completely
welcome („the instant“
with my father...)

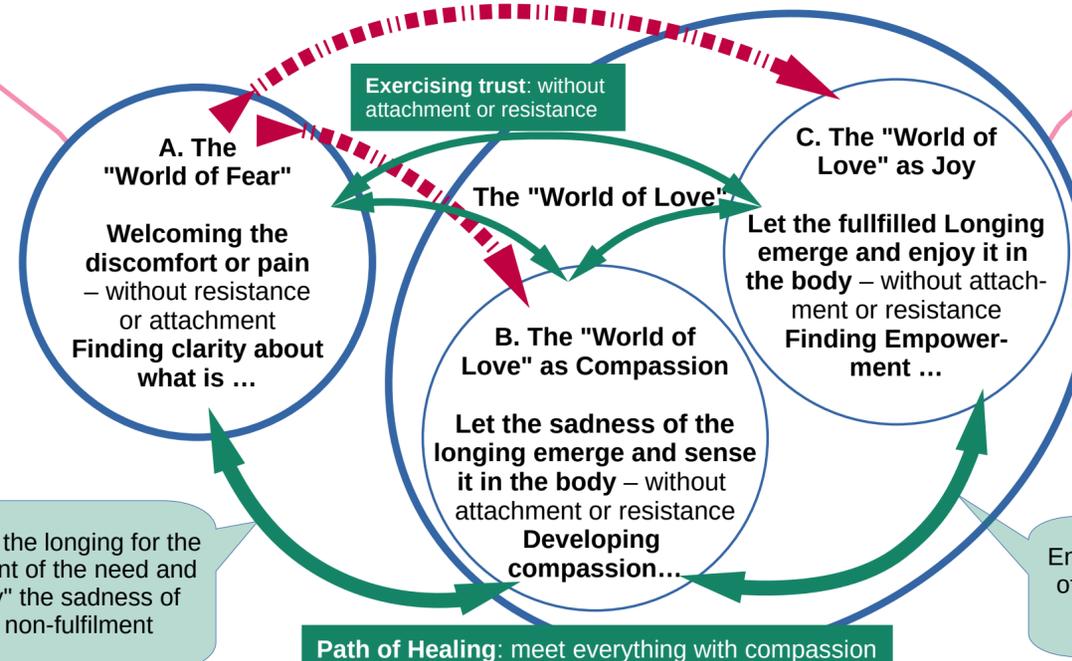
Warm joy in the chest...

The Core Process for Emotional Healing

Danger of addiction: fleeing the discomfort

Hint: Identifying with "fear and guilt thinking" keeps me trapped in the "world of fear"

Hint: Only by welcoming sadness again and again do I cultivate joy



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When I experience the sadness about the non-fulfilment of the longing, the hardened pain becomes softer and can finally be dissolve.

C. The "World of Love as Joy"

Enjoying the experience of the joy of fulfilled longing

Experiencing the beauty and fullness of the fulfilled longing reconnects me with my life energy.

Important: I let the memory or the idea of the completely fulfilled longing come to life and **sense and enjoy the beauty and fullness in my body** - regardless of whether the longing is "hungry" at the moment or not.

When I perceive the beauty and fullness, perhaps sadness arises again that the longing is not fulfilled at the moment - in this case I let the sadness flow through me unhindered again... Afterwards I go back to the experience of the fulfilled longing....

After I can rest in this beauty and fullness and thus stay in touch with my life energy, I am much better able to find strategies, possibilities or solutions that respect the needs of all. So I am more able to **act in a non-violent way**.



The Seven Elements for Self-Healing

Precious exercises for a healing way of dealing with uncomfortable experiences

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