

# **The CNVC Trainer Certification Process**

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### I GENERAL INFORMATION

#### 1. An Introduction to The Certification Process

We appreciate your interest in the procedures for becoming a certified trainer with the Center for Nonviolent Communication, and trust that what follows will meet your need for information.

The purposes for CNVC trainer certification

CNVC is committed to a vision of a critical mass of people using Nonviolent Communication (NVC) throughout the world. A strong community of qualified trainers will play an important role in the realization of this goal.

As you consider your decision to start on the path toward certification, we would like you to appreciate that the assessors have the clear intention to carry out their roles in a spirit of mutual respect and shared power. We share the challenge with you to engage in an assessment process within a new paradigm of partnership and "power with", rather than domination and "power over." We all have choice to interpret the certification process as coming from a domination perspective or to see it as an opportunity for partnership.

Many candidates who become aware of this choice and are able to integrate its meaning, have found transformative learning for themselves in the process. As assessors, we are constantly learning how to better contribute to a mutual process that meets everyone's needs.

We want to emphasize that the Center has a unique perspective in offering certification, and that may be different from the assumptions some candidates start with. For CNVC, certification is a validation and celebration of a new colleague joining our community. It is not a permanent credential like a diploma, but needs to be renewed each year to stay in effect. In essence, it is an annual renewal of your commitment to the organization.

CNVC has two long-term goals for the certification process. One is to ensure that the next generation and succeeding generations are taught NVC in a way that preserves and protects the integrity of the NVC process. The second is to create a community of trainers who want to work with CNVC to fulfill our vision.

Certification candidates have expressed the following goals: connection to CNVC, contribution to our vision, credibility, mutual support, and personal growth.

## **AN OVERVIEW**

Whether or not you decide to pursue CNVC certification, we hope that your enthusiasm for spreading and sharing NVC will continue. The "Guidelines for Sharing NVC for Individuals Who Are Not CNVC Certified Trainers" is offered for your information. We request that you follow these guidelines, or contact your registration coordinator for further discussion.

Please read the current CNVC Certified Trainers Agreement on the website, so you can familiarize yourself with the guidelines that you will be asked to agree to, at the time of your pre-assessment.

We would like our certified trainers to have (1) a strong grounding in NVC consciousness, including the spiritual nature of NVC and the vision of social change, (2) a deep understanding of the NVC process, and (3) proficient teaching skills, as well as a willingness to continue to grow in all these areas. To that end, we require of candidates at least a year of teaching NVC as a non-certified trainer, leading practice groups, working with at least three different certified trainers for guidance over the course of your years of training, along with training logs and personal journals to chart progress and learning. This will demonstrate your deepening in all three areas over a period of time, usually three to five years.

The path to CNVC certification has three phases:

- (I) registration
- (II) pre-assessment
- (III) assessment.

Anyone wishing to pursue the path to certification is requested to start with registration and complete each of the three phases, in sequence.

### **Application to register**

We would like trainer candidates to be clear about their purpose before embarking on this

journey towards certification. To that end, please send the following four (4) items to the registration coordinator for your region in order to apply for registration as a candidate:

**PLEASE INCLUDE YOUR NAME, ADDRESS, PHONE, EMAIL ADDRESS, AND CURRENT DATE AS THE HEADING ON THE FIRST PAGE.**

1. A list of NVC trainings you have attended, including dates, locations, titles of trainings, number of hours, and trainers' names. Please document a minimum of forty (40) hours of NVC training with certified trainers before requesting to be registered as a trainer candidate.
2. A statement of intent (approximately one-page) explaining why you wish to become a CNVC certified trainer. Please include a response to the following question: What would be the difference for you between teaching NVC as a certified trainer, and teaching it as a non-certified trainer?
3. Please tell us in writing that you have:
  - 3.a --read and agree to follow the Guidelines for Non-certified Trainers.
  - 3.b --read the certified trainers agreement, and understand you will be asked to agree to its guidelines at the time of your pre-assessment.
  - 3.c --read through the entire Certification Preparation Packet.  
Please download the complete Certification Preparation Packet to guide you in your efforts toward certification.
4. Please send a non-refundable application fee of \$75 PAYABLE TO CNVC This fee covers administration fees and costs.

### **Registration completed**

After receiving all four items, the registration coordinator will read through them and see if your stated intent seems in alignment with CNVC's current needs. If so, you will be notified and your registration as a trainer candidate will be complete.

If all items are not complete, or if there are any questions about your letter of intent, the registration coordinator will contact you to discuss any concerns with you before proceeding further.

If for any reason mutual agreement is not reached regarding your registration as a candidate, you may re-apply in six months with no additional fee.

### **Pre-assessment and assessment**

The Certification Preparation Packet of materials is designed to support candidates in deepening their NVC consciousness, skills, and understanding. These materials are also designed to help

candidates determine their own readiness for a pre-assessment session. The packet also includes information about additional fees to be paid directly to the assessor and about the completed certification fee to CNVC.

We expect these materials to be revised periodically, as we hear from all of you as to what is working well, and what is not. The current document is not a promise we are locked into. Program designs change over time -- it is a sign of growth and ongoing development that adapts to the needs of the organization and all of its members. Please check the website every few months for updates.

We recognize that applying for certification is a serious commitment. If you would like further information regarding the certification process, please contact the registration coordinator for your area.

Please include your full name, home and work phone numbers, street and email addresses on all correspondence. We look forward to hearing from you again.

## **2. Guidelines for Sharing NVC: For Those Who Are Not CNVC Certified Trainers**

When you experience the contributions that Nonviolent Communication has made to your life it is often the next step to want to share what you have learned with others. Indeed it is our dream that through our efforts together, all people and organizational structures will deepen in their capacity to relate peacefully and serve life more fully. We welcome everyone's participation in spreading the dream about the vision of NVC, and we do not wish in any way to dampen this enthusiasm.

The following questions are often asked by individuals who want to share their understanding of NVC with individuals, groups, and organizations:

1. If you are not wanting to discourage people from teaching NVC, why do you create CNVC certified trainers?

Our intention is not to discourage people from passing on their valuable learning in ways that are meaningful to them. We do wish, however, to protect the integrity of NVC as a body of teaching. We therefore certify teachers whom we trust to communicate the purpose and the model in an accurate, thorough, and reliable way. Certified trainers also commit themselves to support the work of CNVC, which is described in the trainer agreement.

2. So you have no objection to any of us going out and teaching NVC ?

Not at all, we encourage it. We appreciate your sharing from your own experience and clarifying that your teaching is based on your understanding of Nonviolent Communication. We do, however, request that you acknowledge Marshall B. Rosenberg and mention local and regional NVC organizations and certified trainers, as well as provide CNVC contact information, [www.cnvc.org](http://www.cnvc.org).

### 3. Can we advertise that we are teaching Nonviolent Communication?

If you are offering NVC presentations or trainings, such as workshops or practice groups, we request that you refrain from using the term "Nonviolent Communication" or the CNVC logo in the headings, titles, or subtitles of any materials or media promoting your workshops, as these terms are legally protected service marks of CNVC. However, please feel free to use this term in the body of your flyer and during your workshop, while acknowledging CNVC, as above.

### 4. Can we say that we are "NVC trainers"?

Please refrain from creating any promotional materials that might imply you are certified or sponsored by CNVC, including using the term "NVC trainer", "NVC" or "Nonviolent Communication" on any media or materials such as business cards, brochures, email addresses or websites.

We request that you inform all participants in your trainings that you are not certified by CNVC as a trainer; however, feel free to provide information about your own NVC training history and work and life experiences.

### 5. What about using the giraffe image?

We request that you refrain from using the term Giraffe Language or the image or term "giraffe" in any printed or promotional material because of our desire to have CNVC's public image universally understood. The giraffe image does not translate well in all cultures, and we want NVC to be accessible and welcomed in every part of the international community. Please feel free to use the image and puppets as an effective tool in your actual training sessions.

### 6. Is that all? Do you want any financial return from my workshops?

We would enjoy receiving a donation from you as an expression of the giving and receiving spirit in which we hope you are offering workshops. (CNVC certified trainers offer 10% of their training-based income.) These funds support CNVC in its mission to make NVC available throughout the world.

### 7. May I share materials produced by CNVC or CNVC trainers when I do presentations?

CNVC materials are copyrighted and we request that you refrain from using these materials without permission. Most materials are produced for specific types of training, and we generally do not like to see them used out of context. For materials created by an individual trainer, please check with that trainer first. If you produce your own materials, rather than entitling them "Nonviolent Communication," please be creative and use a different title. You can refer to "Nonviolent Communication" as you teach, indicating the materials and content are "based on the work of Marshall B. Rosenberg and the Center for Nonviolent Communication, [www.cnvc.org](http://www.cnvc.org)."

If you still have questions, we will do our best to answer them. If you have needs that would not be met by agreeing to these guidelines, please contact the CNVC office, [cnvc@cnvc.org](mailto:cnvc@cnvc.org), for further dialogue before you or your group advertise or present an NVC workshop.

We look forward to working with you in our quest to create a more peaceful world.

Rita Herzog, coordinator of the CNVC certification team  
Jori Manske, Interim Director  
Center for Nonviolent Communication  
May 10, 2006

### **3. Description of Procedures**

#### **A. PREPARE AND READY YOURSELF:**

Before requesting a pre-assessment, we expect candidates to have worked through the materials in the certification packet; to have been teaching NVC as a non-certified trainer for at least a year; to have received a significant amount of NVC training and mentoring from at least three different certified trainers in order to experience a variety of learning styles, along with recording training logs and personal journals to chart progress and learnings. This will demonstrate living NVC (personal growth), deepening of NVC skills, and teaching skills, all over a period of time.

If living in an area with NVC teams and/or certified trainers, candidates are strongly encouraged, but not mandated, to work with them for mentoring, team teaching, volunteering, working on projects, etc. and thus gathering feedback on your own training skills, and then writing about reactions, learning edges, etc. If you do not have a community in your geographic area that you wish to join, then you are asked to create your own community to meet these same needs.

See below for full descriptions of these requests.

Please note the pre-assessment file (under C. below) that you will be asked to provide your assessor.

#### **B. MAKING CONTACT**

B.1 When you are satisfied with your level of preparation, and are confident that your pre-assessment file is complete, please contact the assessor who has agreed to work with you.

B.2 Contact the assessor about 2-3 months before you would like to schedule the pre-assessment session, in consideration of your time and the assessor's time.

#### **B.3 Teaching Skills**

If the assessor does not have sufficient knowledge or experience of your teaching skills to feel comfortable moving ahead to the pre-assessment, he/she may request one or more of the following alternatives before agreeing to a pre-assessment session, in order to feel more confident about your readiness. The assessor may ask for a small fee of 50 euros or \$50 for this review of one of the following alternatives to demonstrate teaching skills:

1. A 60-90 minute videotape of presenting an NVC workshop which includes both (a) a good chunk of interaction with participants, showing how candidate applies NVC in real time, and (b) some teaching where candidate presents and illustrates NVC concepts. (Please see ADDENDUM at the end of this section for more details.) We strongly recommend providing a video at this point, and/or include one in your pre-assessment materials, if requested by the assessor. This would meet the needs of the assessor to offer extensive feedback of the candidate's skills, and could meet the needs of the candidate for valuable learning.

2. Recommendation of a current CNVC certified trainer who has observed the candidate in both situations (a) and (b) above and is willing to speak about his/her specific observations and perceptions.

3. Invitation for assessor to observe applicant teaching in both situations (a) and (b) above.

After the review, if the assessor is not comfortable moving ahead to pre-assessment, then you will be given feedback on the video or alternative, as to where the assessor would like to see more work, etc. before candidate applies again for a pre-assessment session.

Applicants who are not accepted for pre-assessment may re-submit another video, or alternative, in six months. There will be a 50 euro or \$50 fee payable to the assessor each time. Applicants may apply for pre-assessment as many times as they wish (with a minimum six months wait between submissions).

### C. SEND MATERIALS

After the candidate and assessor mutually agree to the pre-assessment session, the candidate presents the pre-assessment portfolio.

C.1 Please read thoroughly the CNVC trainers agreement. If you have any concerns that would prevent you from signing it, please contact the assessor for further dialogue on the subject BEFORE sending any pre-assessment materials.

When you are ready to abide by the trainer's agreement, the next step is to send the assessor your pre-assessment file. Materials to be sent to your assessor:

C.2 A statement of your purpose in becoming a certified trainer. You do not need to re-write this letter if there are no changes from the original statement of purpose you sent to the registration coordinator when you registered.

C.3 Personal Journal entries: We would like you to keep a regular record of your NVC learning, growth and insights. Use journaling as a means to explore (question, reflect, and learn) rather than to simply record the internal and external events in your life. The purpose of this journal is two-fold: first and most important, for your own self-discovery, to chart and assess your own progress, and secondly, to communicate to the assessor your awareness and skills in living, knowing, and teaching the NVC process in a way that is consistent with the integrity and spirit of NVC. Please type your journals if possible, and have the intent to be concise, rather than tell long stories. Keep a journal for a minimum of six months; one year will better demonstrate your

growth and development over time.

Journal content:

How I am using NVC in my everyday life: in relationships; at work; stuck places; inner jackal dialogues; celebrations; cleaning up “messes” (all demonstrating NVC skills by conveying observations, feelings, needs, and requests). For example, replay in writing using NVC: (1) interactions in which you did not communicate or respond the way you wanted. (2) what you did to process the interaction internally, and (3) how would you have wanted to do it differently.

If you want to protect the identity of certain people, either use initials or another name. Your journal is considered to be confidential. It will not be shared outside of the people involved in your assessment. It will be returned to you at the end of the pre-assessment session.

(Refer to the enclosed document entitled "Some Things I Might Do" for more suggestions on journaling.)

C.4 Feedback forms (Please duplicate as many as you need.)

We would like to receive a minimum of ten General Feedback forms from NVC mentors and/or certified trainers in your community with whom you have worked. We would also like to receive a minimum of ten Participant Feedback forms from trainings you have led, co-led or assisted with. Please attach a page to each form to describe what you learned from that particular feedback, and what you do differently as a result. In selecting feedback forms to send in, please choose those from which you learned something about yourself or that demonstrate how participants' needs were met.

As an alternative, rather than writing about each participant feedback form, you can write an overall report on what you have learned, and now do differently as a result of the feedback.

C.5 List of additional trainings you have received from CNVC certified trainers since you sent in your original list to the registration coordinator at the time of registration. Please give date, place, title of training, number of days and trainer's name for each one. The minimum required for certification is thirty (30) full days of training, PLUS at least one International Intensive Training (nine days). This is a minimum; most candidates find they accumulate much more training than the minimum before feeling confident about their NVC skills.

C.6 Training log (sample enclosed) of NVC trainings you have offered or at which you have assisted, including practice groups, introductory presentations, longer workshops and courses.

C.7 In written, audiotape, or videotape form: Your best understanding of each of the key distinctions and NVC concepts listed under “Certification Readiness ABCs.”

C.8 The pre-assessment fee of 250 euros or 250 USD, PAYABLE TO THE ASSESSOR. (See below.)

D. SET UP PRE-ASSESSMENT APPOINTMENT

Contact your assessor to confirm that the fee and all materials you sent have been received. Agree on a date for your pre-assessment session, which can be done by telephone or in person.

When the pre-assessment session has been successfully completed and there is a mutual decision to go ahead, set up an appointment with the assessor for the assessment session. If the decision is not to move ahead, request clarification from the assessor regarding further preparation that would support your readiness for certification. The assessor will provide this information in writing, and file a copy in your candidate file.

### **INFORMATION ON FEES:**

Pre-assessment fee to assessor: 250 euros (or equivalent in local currency) or 250 USD. We expect the assessor to spend approximately one day reviewing your pre-assessment file, discussing it with you and deciding with you whether or not to schedule an assessment session. Please include this fee payable to the assessor by sending it in with your pre-assessment file.

Assessment fee to assessor: 200 euros (or equivalent in local currency) or 200 USD. We expect the assessor to spend approximately three or more hours meeting with you for the actual assessment session. Please offer this fee directly to the assessor at the time of your appointment.

Certification fee to CNVC: 250 USD

If you and your assessor mutually decide that the assessment has been successful, please submit this fee, payable to CNVC, along with the required materials to the CNVC office in order to complete the certification process.

If the pre-assessment is not followed by the assessment itself, the pre-assessment fee still applies, in consideration of the assessor's time. The candidate can re-apply after six months, and will pay 250 euros (or equivalent) or 250 USD again for more of the assessor's time.

Note: If you have difficulty in meeting these fees, please discuss alternatives with your assessor.

In keeping with the integrity of the NVC process, we expect that some candidates who are already well trained and experienced will not start at the very beginning of these procedures. We are very willing to discuss flexible arrangements with individual candidates.

### **ADDENDUM**

#### **I Additional Video Details**

1. A 60-90 minute videotape of presenting an NVC workshop which includes both (a) a good chunk of interaction with participants, showing how candidate applies NVC in real time, and (b) some teaching where candidate presents and illustrates NVC concepts.

The video can be a compilation of various segments. The camera can be placed at a certain distance from the candidate so as to catch some of the participants (as long as there is no sacrifice of sound).

Candidate provides assessor with the following information about the video:

- What kind of event and length of event (e.g. all day intro workshop, 2-hr practice group, etc.)
- How many participants were present, who they were (general public, group of teachers from one school, etc.)
- How much experience participants have had with NVC and how well the candidate knows them personally
- Date each segment was taken
- Length of each segment being submitted

We all can make mistakes -- do and say things during trainings we wish we had done differently. We do not expect your video to be “perfect” nor do we wish to see you eliminate all the segments of the training with which you might feel dissatisfaction.

Instead, we ask that you offer your own critique (either written or on audiotape) of the segments you have chosen: what you find to be satisfying, what worked, what didn’t work, what you would do differently, what you might like help or feedback for, etc.

## II Appeals Process For Certification Assessment Procedures

The following policy describes the procedures for an appeals process in the event that a mutual decision has not been reached for registration, pre-assessment, or assessment.

The appeals process mediator is appointed by the CNVC executive director. To initiate an appeal, please ask the executive director how to contact the mediator.

1. A candidate can initiate an appeal at any of three junctures in the assessment process:

- 1) Registration process- with registration
- 2) Pre-assessment process - with assessor
- 3) Assessment process - with assessor

2. An appeal can be requested when a mutual agreement has not been reached after a reasonable good faith effort by the parties involved.

3. The candidate may contact the mediator and arrange to send a written statement about the concern. The mediator will then contact the registration coordinator or assessor involved to gather more information, and will work with both parties to come to a mutually agreeable conclusion.

4. The fee will be \$35 @ hour (or euros), paid to the mediator as follows:

\$17.50 by the candidate

\$17.50 by CNVC,

to a maximum of three hours of working with the parties in dispute, unless the time is negotiated further.

The candidate will pay the mediator directly, who will invoice CNVC for the other half of the fee.

5. If, after a reasonable good faith effort there is no resolution, the executive director will make the final decision.

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**4. 2007 CNVC Trainer Agreement**

Trainer certification is renewed on an annual basis.  
The Trainer Agreement includes the following four items:

- A. MAINTAINING CERTIFICATION STATUS
- B. SPECIFIC REQUESTS OF CERTIFIED TRAINERS
- C. CNVC ETHICS GUIDELINES
- D. BENEFITS OF CERTIFICATION

**A. MAINTAINING CERTIFICATION STATUS**

For CNVC, certification is a validation and celebration of colleagues in community. It is not a permanent credential like a diploma, but needs be renewed each year to stay in effect. In essence, it is an annual renewal of your commitment to the organization.

CNVC has two long-term goals for the certification. One is to ensure that the next generation and succeeding generations are taught NVC in a way that preserves and protects the integrity of the NVC process. The second is to create a community of trainers who want to work with CNVC to fulfill our vision.

Certified trainers have expressed the following intentions of certification: connection to CNVC, contribution to our vision, credibility, mutual support, and personal growth.

Send in the Renewal Fee, and post your Trainer Report and Checklist insidecnvc by 31 January 2007 for review. We will issue a certificate by 28 February or contact you if we have any further questions or concerns. Trainers may give up certification status at any time by informing the Center in writing. A trainer who has withdrawn for a period and wishes to reinstate certification may be requested to complete some of the steps in the certification process.

In unusual circumstances, CNVC may make exceptions to any guidelines for certification and renewal. (For example, CNVC may offer an adjustment on fees, taking into consideration the economic situation in certain regions.) Note: If you have questions about any of the terms of certification and would like to discuss them, please contact the CNVC Executive Director.

**B. SPECIFIC REQUESTS OF CERTIFIED TRAINERS:**

1. Integrity of Nonviolent Communication Process --

To refrain from mixing NVC with information from other sources during any time period clearly designated for NVC training, and clearly distinguish NVC from other teachings, concepts, skills, methods or philosophies, even if consistent with NVC, in order to maintain the integrity of NVC.

## 2. Ongoing Training--

To learn together and give feedback to each other so we can all grow in our understanding of the consciousness of NVC and also in our skill in developing NVC awareness in the world. We see so much we can learn from each other. We would like trainers to consider working with and attending workshops of other trainers, and also to consider offering attendance to certified trainers without fee. CNVC certified trainers are often eligible to attend Marshall Rosenberg's workshops and IIT's at no tuition cost depending on limitations of space and local considerations. Trainers are responsible for their travel, accommodations, and other costs.

## 3. Mailing List --

To offer workshop participants the opportunity to connect with CNVC by joining the mailing list and advising them about how they can directly contact CNVC and also subscribe to the CNVC Newsletter.

## 4. Promotion --

To give permission to use photos of yourself for promotional purposes and on the website.

## 5. Materials --

We encourage trainers to share handouts and other training support materials with one another and with CNVC - with credit given to the original creator.

We ask trainers to include the CNVC logo and CNVC contact information (website, email, and telephone number) on each set of NVC handout materials. For your information: The CNVC website is: [www.cnvc.org](http://www.cnvc.org).

Email address: [cnvc@cnvc.org](mailto:cnvc@cnvc.org) Phone: 1-818-957-9393.

We also request that trainers refrain from using the term Giraffe Language or using the term or image "giraffe" in any printed material. The giraffe image does not translate well in some diverse cultures, and we want NVC to be easily accessible to all parts of the international community.

## 6. Evaluation --

To elicit feedback from training participants in some suitable way (e.g. written evaluation form or verbal feedback), in order to continuously improve the effectiveness of teaching NVC. In training referred by CNVC, we may request the use of a written evaluation form.

## 7. Protecting the privacy of those on the CNVC mailing list --

We ask trainers who gain access to the CNVC mailing list to agree to use that information only for promoting activities related to spreading NVC.

## 8. Respecting access for all trainers --

To act in a way that maintains the freedom of any CNVC certified trainer to use the term "Nonviolent Communication" and any of its translations into our many languages.

## 9. Coordinating NVC locally --

To contact certified trainers and NVC communities (as listed on the CNVC website) before you initiate any NVC work in their regions, for mutual scheduling, cooperation, and connection.

10. Supporting CNVC operating in harmony with NVC consciousness --  
To abide by the CNVC Ethics Guidelines which follows.

### **C. CNVC ETHICS GUIDELINES**

#### **Our Goal**

Our goal is to help create a world where people can meet their needs in peaceful ways. In line with this goal, we value a working and training environment of safety, compassion, respect, and equality for everyone with whom we come in contact. Therefore we want all of our operations, activities, and program designs to be based on mutual human needs in harmony with the consciousness of NVC. We would like to offer the vision that exchanges of money, services, labor, and materials are offered without demand or coercion, and with an effort to make this work available to all.

#### **Our Understanding of Quality**

The more trainers value NVC consciousness in their teaching and living, the more effective we will be in reaching our goal of creating a more peaceful world. In order to live NVC, trainers stay in an ongoing process of personal development, supporting each other by exchanging materials, giving feedback and offering empathy, and searching for ways to develop new training designs and materials.

#### **Our Respect Towards Participants**

We support a relationship between trainers and trainees based on values of mutual trust, safety, and respect. We are aware that in the course of an NVC training, people may feel an unexpected level of emotional intensity or a deep sense of intimacy, and may become unusually vulnerable. We would like trainers to act as stewards of the trust that workshop participants place in them. We hold as a core value that trainers maintain a high degree of personal integrity in, and awareness of their role when teaching or when evaluating, supervising or advising a trainee.

#### **Our Intention to Stay Connected**

In an effort to continue to protect our ongoing relationships together, anyone who believes that he or she has not been treated with fairness or equality relating to the CNVC organization may contact the CNVC office. A representative of CNVC will contact all those involved and support a dialog toward clarity and reconciliation. If differences are not resolved satisfactorily following the mutual efforts of those concerned with the CNVC representative, any person involved may contact the CNVC executive director to arrange for further mediation.

### **D. BENEFITS OFFERED TO CERTIFIED TRAINERS**

CNVC Certified Trainers:

1. Are authorized to use the service marked names "CNVC", "NVC", "Nonviolent Communication", and the trademarked CNVC logo.
2. Are eligible for attending training sponsored by CNVC without charge or at cost depending on CNVC resources. (Trainers are responsible for their travel, accommodations, and other costs.)
3. Are able to post their contact information and advertise their trainings on the CNVC website.

4. Are included on the CNVC trainers e-mail forum.
5. Are eligible for consideration as trainers at IITs, for CNVC projects, and for training referrals from CNVC.
6. May access the CNVC database for his/her NVC promotional activities. (The trainer pays all expenses connected to getting this information.)
7. May purchase CNVC educational materials at a discount.

## **5. Certification Readiness ABC'S**

(A) KNOWING NVC (theory, concepts)

(B) LIVING NVC (the spiritual consciousness of NVC and offering the vision of social change)

(C) TEACHING NVC (effective presentation)

Please use the materials provided for each of the following areas (A,B,C) to help you develop and monitor your growth and readiness in that area.

(A) KNOWING NVC

Familiarity with, Understanding and Recall of NVC Concepts. Do I understand the purpose of NVC, its philosophical assumptions, concepts of life-alienated and life-connected communication, the quality of empathy and the elements of the "Giraffe dance"? The following is a review of basic NVC concepts and processes and some questions which often arise at NVC trainings.

### 1. NVC Concepts and Processes

#### A - Key differentiations

1. "Being Giraffe" vs. "doing Giraffe"
2. Giraffe honesty vs. Jackal honesty
3. Empathy vs. sympathy and other forms of response (fixing, reassuring, storytelling, etc.)
4. Protective vs. punitive use of force
5. Power with vs. power over
6. Appreciation vs. approval, compliments or praise
7. Choice vs. submission or rebellion
8. Observation vs. observation mixed with evaluation
9. Feeling vs. feeling mixed with thoughts
10. Need vs. request
11. Request vs. demand
12. Stimulus vs. cause
13. Value judgment vs. moralistic judgment
14. Natural vs. habitual

15. Interdependence vs. dependence or independence
16. Life-connected vs. life-alienated
17. Shift vs. compromise
18. Persisting vs. demanding
19. Self-discipline vs. obedience
20. Respect for authority vs. fear of authority
21. Vulnerability vs. weakness
22. Love as a need vs. love as a feeling
23. Self-empathy vs. acting out, repressing, or wallowing in feelings
24. Idiomatic vs. classical (formal) Giraffe
25. Guessing vs. knowing
26. Empathic sensing vs. intellectual guessing

#### B - NVC model: parts and components

27. The NVC Model: expressing honestly and receiving empathically, the four components (purpose and characteristics of each), the Giraffe Dance
28. The four ears (four choices we have when hearing a difficult-to-receive message)
29. Three kinds of Giraffe requests

#### C - NVC processes

30. Hearing another's anger (blame, criticism)
31. Expressing "no"
32. Hearing "no"
33. Self-empathy when (a) stimulus is external and (b) stimulus is internal
34. Mourning and learning from our regrets
35. Screaming in Giraffe
36. Interrupting
37. Expressing gratitude
38. Receiving gratitude
39. Making conscious choices with awareness of needs
40. Expressing an "apology"
41. Resolving an inner conflict through NVC dialogue.

#### D - Frequently asked questions in trainings

1. Why is it important to stay focused on feelings and needs?
2. How do you think Nonviolent Communication can change the way conflict is handled?
3. How do you define empathy? Could you talk more about the difference between empathy and sympathy?
4. I understand you promote a unique form of appreciation; how is it different from telling someone how great they are?
5. I've heard you say that my presence is the most precious gift I can give to someone's pain. Can you explain what you mean by that?
6. I've heard Marshall talk about "enjoying someone's pain." What does that mean?

7. When we empathize, why do we guess rather than simply ask what the speaker is feeling?
8. You're saying we are not responsible for how other people feel. Can you tell me what we are responsible for then?

## (B) LIVING NVC

### Intention to live in NVC consciousness

This involves an intention to embody NVC consciousness in our lives in each moment. This intention is supported by becoming a part of an NVC community or creating one of your own choosing -- if not a regional community, then a virtual community for a special interest group, such as parenting, education, business, or social change. To collaborate actively with others in your community by promoting each other's events, consulting over dates and keeping each other informed about your activities. We want to create communities that operate in a spirit of cooperation, without competition or hierarchy. This will ensure ongoing learning and sharing, and will support the development of cooperative NVC communities worldwide.

We might ask ourselves, "What am I doing to:

- (1) ground myself in the consciousness of feelings and needs -- to live more fully from the heart?"
- (2) deepen my capacity to empathize with myself?"
- (3) develop my ability to be present moment by moment?"
- (4) deepen my capacity to receive the world empathically?"
- (5) develop awareness of my own intentions when speaking or acting?"
- (6) bring clarity to my communication -- to express myself in a way that is readily understood by others?"
- (7) create fulfilling relationships and to live in harmony with those around me?"
- (8) deepen my sense of interconnection with others and all of life?"
- (9) increase my capacity to give from the heart?"
- (10) appreciate myself and other people more?"
- (11) be able to live more often in the place of gratitude and abundance?"
- (12) take more joy in the joy of others?"
- (13) cultivate compassion in my life?"
- (14) deepen awareness of what I am wanting back from others when I speak or act?"
- (15) deepen awareness of when my 'Giraffe ears have fallen off' (i.e. when I have forgotten that I have choices in how I hear a message)? And what do I do when I then become aware that I had forgotten?"
- (16) feel more alive?"
- (17) be more aware of when I am in my head and disconnected from the heart?"
- (18) experience more freedom in my life?"
- (19) be able to 'express anger fully'?"
- (20) experience greater clarity in my life?"
- (21) experience more peace in my life?"

## (C) TEACHING NVC

### Clear Intentions, Effective Presentation, Openness to Feedback

This involves an ability to convey our understanding of NVC -- to both present concepts and to facilitate practice in ways that effectively support others in their learning needs. Clear intentions include the ability to understand and live the spiritual nature of NVC; to demonstrate the inclusion of this spirituality into your training in a way that is comfortable and authentic for you. To be able to demonstrate the distinction between the vision the NVC process serves and the four steps of the model.

Clear intentions also include the ability to demonstrate the inclusion of a social change component or consciousness in your NVC teaching and NVC activities, from the understanding that social and political transformation is the basic philosophy that underlies the teaching of Nonviolent Communication.

Questions for reflection:

1. Clarity of intention in becoming a certified trainer

- (a) What are the intentions behind my desire to become a certified trainer?
- (b) What are the intentions behind my desire to teach NVC?
- (c) What am I wanting to get out of (or learn from) doing this?
- (d) Do I see myself teaching the truth? Is it possible for others to have a different truth? How important is it that others agree with my teachings on NVC?
- (e) What is my commitment to an NVC regional team or to CNVC? How does my presence enrich the NVC community? How do I contribute to the cohesiveness, harmony or growth of the community? What motivates me to participate in a vision to create a Giraffe world?

2. Presenting and demonstrating NVC theory and concepts

- (a) How do I develop my ability to communicate to others what I understand of NVC concepts?
- (b) How do I develop my ability to understand and answer others' questions about NVC?
- (c) How do I deepen my confidence in leading a practice group or presenting a piece of the teaching?
- (d) How do I develop my ability to inspire others to approach me with their learning needs?

3. Ability to present the teaching effectively

- (a) What do I consider to be the most important information to present?
- (b) How do I organize this material?
- (c) What kinds of teaching aids, curricula, activities, examples, etc. do I use?
- (d) How do I engage the participants' interest?
- (e) How do I increase such qualities as clarity, comprehensiveness, compellingness, etc.?
- (f) How do I develop my skills and fluency in demonstrating the model through role-play or other illustrations during training situations?

4. Receiving and offering feedback

- (a) How do I solicit feedback and strengthen my ability to give and receive honest feedback as a resource for my own and other people's growth? How do I offer feedback to others in a way that is likely to meet both our needs?
- (b) How do I cultivate the capacity to offer my knowledge – including "correcting" people's errors – in a way that they welcome hearing?

(c) How do I increase my facility to receive negative feedback (especially when directed at myself or those with whom I am identified) without hearing criticism or perceiving hostility? How do I become more receptive to the possibility of benefiting from such feedback?

(d) When I organize or teach at NVC events, what kinds of interactions with others are most likely to trigger me? How would I like to be responding?

#### 5. Group Skills -- "How might I

(a) expand my capacity to contribute in the context of a group?"

(b) contribute more to each person's sense of their own power?"

(c) contribute more to a group's sense of purpose and community?"

(d) contribute to depth, authenticity and honesty in a group?"

(e) contribute to harmony, the resolution of tension and conflict, mutual understanding and cohesiveness?"

(f) contribute more to inspiration, joy, and lightness in a group?"

(g) contribute more to focus, efficiency and order?"

(h) develop more awareness of the feelings and needs of other people in a group?"

(i) more fully balance my needs and those of others in a group?"

(j) become more vulnerable in a group?"

#### 6. Some Things I Might Do

##### SOME THINGS I MIGHT DO to prepare for becoming a certified trainer:

Not all these suggestions will work well for everyone. They are offered as a guide to support your learning process and as a way of monitoring your own progress and readiness.

1. I would dedicate a notebook to my NVC practice--one central place to record my learnings and insights and to come back for review.

2. I would regularly journal about moments of stuckness or conflict in my life and re-play them in writing, using NVC. For example, in recalling an interaction where I felt disconnected from another person, I would journal about what I was observing, feeling, and needing at various points of the interaction. What could I have said or done differently? What prevented me from doing so at that moment? What might the other person have been observing, feeling, needing and requesting?

Suppose I was frustrated with what I heard on TV news tonight: I might use my journal to draft a Giraffe letter to the media commentator. If someone praises me and I notice discomfort, I could try putting their words in my journal and translating them into NVC; do I then hear their message differently? I might celebrate a moment when I used NVC as I would have liked. Or journal about an episode of anger -- "enjoying watching the Jackal show" as I scribble down all my angry thoughts. In re-reading what I wrote, I would look for "should thoughts." Do I hear the needs hidden behind those thoughts?

I would ask myself often, "What am I learning here?" I could also use the (B) questions under "Certification Readiness ABC's" to focus some of my journal entries. Perhaps I would create imaginary scenarios and alternative ways of unfolding them through Jackal or Giraffe. I would journal about places of pain inside, connecting with my own needs, translating inner Jackal dialogues, and exploring requests I might make of myself.

3. I would find a buddy, a mentor, an NVC practice group or team. We would help each other develop goals and a clear structure for practice, and use the materials in this packet. We would support each other in our intention to follow through with our goals and in making NVC practice a priority in our lives.

4. I would study "Certification Readiness ABC's" and evaluate my current strengths and weaknesses. I would take one or two of the questions and concentrate on them over a defined period of time before taking another to work with. ("Work" might include contemplation, journaling, requesting feedback, or doing specific practices.)

5. I would cultivate awareness of intention when opening my mouth -- especially when I'm angry or when I have an urge to "say it anyway." ("Say it anyway" or "do it anyway" even though I'm aware that it's likely to contribute to alienation rather than to connection.) When I do act out of anger or the urge to "say it anyway," I would try to overcome the tendency to defend myself, and instead acknowledge my limitations with compassion. The important piece for me is not that I fail to walk my talk, but that I acknowledge when it happens.

6. I would practice answering the question, "What is NVC?" in 15 seconds. Then change it to 1 minute, 5 minutes, 15 minutes. I would stage a mock presentation introducing NVC in 30 minutes.

7. I would lead practice groups and offer NVC introductory presentations to small groups. From there I would organize more extended trainings (workshops), first informally, then more formally. I would videotape my own presentations and study the tapes. I would ask for feedback from others for all aspects of these events. (See Feedback Form for Participant in packet of materials.)

8. I would practice using NVC in my life, especially where I have enemy images that trigger reactivity. Possible triggers might be political leaders, media commentators, and letters to the editor. I would acknowledge this reaction and strive to free myself of it through self-empathy and requesting empathy from others.

9. I would make it a priority to attend NVC trainings available to me, especially by different trainers to expose myself to a range of styles and possibilities.

10. I would read recommended books that would help to deepen my conceptual understanding of NVC framework or assumptions. I would explore how these concepts apply to myself. (e.g. A book says our dominator system teaches us to value domination and submission. How have I internalized such values?)

11. I would go through CNVC materials (audios, videos, printed material), especially the resources recommended in this packet, that would support my skills as a potential trainer.

12. I would encourage in myself a conscious practice that involves taking time each day to notice what I appreciate in life, and to deepen my compassion and self-awareness.

## 7. Recommended Resources

(A beginning list - please add your own books and reviews that you find helpful and consider sharing them with others. Please also see bibliography in "Nonviolent Communication".)

### NVC MATERIALS

"Nonviolent Communication: A Language of Life" by Marshall Rosenberg  
(Book, comprehensive presentation of NVC basics)

"Nonviolent Communication Workbook for Individual and Group Practice" by  
Lucy Leu (Workbook for 12-week curriculum to accompany Marshall's book, above)

Making Life Wonderful: an Intermediate Training in Nonviolent Communication  
(4 Videotapes, 8 hours -- Taken from a 2-day workshop with Marshall; contains  
several extended role-plays)

### OTHER BOOKS

Eisler, Riane, "The Chalice and the Blade"

Glickstein, Lee, "Be Heard Now: Tap into Your Inner Speaker and Communicate with Ease",  
1998

This book can convince those of us anxious about speaking to groups that it's much more fun and effective to be ourselves than to be a "good speaker." The author shows us how to ground ourselves in our own authentic presence in front of a group and stresses the importance of truly connecting with, listening to, and opening ourselves up to the support of the audience. Glickstein is the founder of Speaking Circles, which uses "Transformational Speaking" to help people take pleasure and power in expressing themselves publicly.

Kohn, Alfie, "Punished by Rewards: the Trouble with Gold Stars, Incentive Plans, A's, Praise, and other Bribes", 1993

"Drawing from hundreds of studies, Kohn demonstrates that people actually do inferior work when they are enticed with money, grades, or other incentives. The more we use artificial inducements to motivate people, the more they lose interest in what we're bribing them to do. Rewards and punishments are two

sides of the same coin -- and the coin doesn't buy much. What is needed, Kohn explains, is an alternative to both ways of controlling people. Seasoned with humor and familiar examples, Punished by Rewards presents an argument that is unsettling to hear but impossible to dismiss." (quoted from back cover)

Kornfield, Jack, "A Path with Heart: a Guide through the Perils and Promises of Spiritual Life", 1993

Meditation teacher and psychologist Jack Kornfield writes about inner transformation, meditation, and the integration of spiritual practice in contemporary Western life. "From compassion, addiction, and psychological and emotional healing, to dealing with problems involving relationships and sexuality, to the creation of a Zen-like simplicity and balance in all facets of life, it speaks to the concern of many modern spiritual seekers, both those beginning on the path and those with years of experience. Reading this book will touch your heart and remind you of the promises inherent in meditation and in a life of the spirit: the blossoming of inner peace, wholeness, and understanding, and the achievement of a happiness that is not dependent

on external conditions." (quoted from back cover)

Lerner, Michael, "Spirit Matters"

Muller, Wayne, "Sabbath: Restoring the Sacred Rhythm of Rest", 1999

"Our relentless emphasis on success and productivity has become a form of violence, Muller says. We have lost the necessary rhythm of life, the balance between effort and rest, doing and not doing. Constantly striving, we feel exhausted and deprived in the midst of great abundance, longing for

time with friends and family, longing for a moment to ourselves." (quoted from inside cover)

"This is a book that may save your life. In a culture where few question that more is better, Sabbath offers a surprising direction for healing to anyone who has ever glimpsed emptiness at the heart of a busy and productive life." -- Rachel Naomi Remen, M.D.

Ram Dass and Bush, Mirabai, "Compassion in Action: Setting out on the Path of Service", 1992

"...Ram Dass reflects on the lessons of his own life and addresses two vital questions: 'What in us responds to the needs of others?' 'What can we actually do to alleviate suffering?' What we have to give is who we are. We need to grow in awareness and insight if we wish to become more effective

instruments for change. In this book of heartfelt encouragement and advice, Ram Dass and Mirabai Bush demonstrate the interdependence of social and spiritual development, reawakening in us the memory of true citizenship – a vital force in the conscious relief of pain and suffering.

As His Holiness,

the Dalai Lama, has said, 'Love and compassion are necessities, not luxuries. Without them, humanity cannot survive.'" (quoted from back cover)

Remen, Rachel Naomi, "My Grandfather's Blessings: Stories of Strength, Refuge, and Belonging", 2000

"...Remen, a cancer physician and master storyteller, uses her luminous stories to remind us of the power of our kindness and the joy of being alive. Dr. Remen's grandfather, an Orthodox rabbi and scholar of the Kabbalah, saw life as a web of connection and knew that everyone belonged to him, and that he belonged to everyone. He taught her that blessing one another is what fills our emptiness, heals our loneliness, and connects us more deeply to life. Life has given us many more blessings than we have allowed ourselves to receive. [This book] is about how we can recognize and receive our blessings and bless the life in others. Serving others heal us. Through our service we will discover our own wholeness - and the way to restore hidden wholeness in the world." (quoted from back cover)

Nagler, Michael N., "Is There No Other Way? The Search for a Nonviolent Future", 2001

Reading Nagler has helped me recognize the glory of the lineage to which we (NVC) belong and our active role in evolving the history and evolutionary potential of nonviolence. What uneasiness I once harbored around the word "Nonviolent" in the title "Nonviolent Communication" was replaced by a swell

of pride and excitement as I read this book. It contains accounts of many touching moments of nonviolence, such as Hutu and Tutsi schoolchildren refusing soldiers' order to separate

themselves by tribe, knowing full well what would come of such a separation. The book shows that nonviolence, far more than passive resistance, is active rehumanization. It strikes me that we who choose nonviolence are called to polish and hold ourselves as mirrors in such a way that anyone who approaches can behold their own humanity (or divinity) and thus come to recognize ours as well.

Nepo, Mark, "The Exquisite Risk, Daring to Live an Authentic Life "

Thinking that you may not have heard of this poet and writer, I imagined you would enjoy one of many wonderful quotes from this book: *"To listen is to continually give up all expectation and to give our attention, completely and freshly, to what is before us, not really knowing what we will hear or what that will mean. In the practice of our days, to listen is to lean in, softly, with a willingness to be changed by what we hear."*

Ross, Rupert, "Returning to the Teachings, Exploring Aboriginal Justice"

This exploration is amazing in its synchronicity with NVC

Wink, Walter, "The Powers That Be"

Highly recommended for a deep understanding of the political consciousness at the heart of NVC.

### **8. Suggestions for Presenting an Introduction to Nonviolent Communication (adapted from PSNCC Trainers Council)**

We might wish to consider the following elements when presenting a (2-2 1/2 hour) Introduction to Nonviolent Communication:

1. Prepare by centering ourselves and remembering our intentions.
2. Open by establishing a connection with those present or by reminding ourselves and others of the interconnectedness of all life.
3. Communicate our intentions for the gathering and share personally why NVC is important to us.
4. Emphasize the purpose of NVC:
  - to inspire compassionate, heartfelt connection so that all needs may be met
  - to connect to the life in ourselves and others
  - to be inspired and to inspire others to give from the heart
5. Mention: NVC comprises a powerful set of concrete tools and a specific model for communication, but emphasize: NVC is a consciousness, a way of relating to ourselves and to others out of an awareness of feelings and needs.
6. Mention the history of NVC (founder Marshall B. Rosenberg, who began teaching during the U.S. Civil Rights era) and CNVC's current global presence.
7. Give specific examples of life-alienating communication (Jackal) and illustrate how these are transformed into NVC. Demonstrate a Giraffe interaction.
8. Show the four components and two parts of the NVC model. Explain the purpose of each piece, how it is expressed, and how they all fit together in a Giraffe dance. Use the ears to illustrate how we always have four choices when receiving a difficult-to-hear message.
9. Provide participants with opportunity to either write or orally contribute a situation in order to practice applying NVC to their own lives. Use participants' situations to further illustrate NVC.
10. Ask for feedback, specifying what is useful to you. Please request written evaluations. Certification candidates: see sample in this packet entitled "Participant feedback Form."
11. Provide suggestions as to how participants may further develop NVC skills and consciousness. Inform them about local organizations and trainings, NVC materials, and CNVC.
  - Provide:
    - a. brochures for local organizations or trainers

- b. CNVC newsletters
  - c. Any written article on NVC or an interview with Marshall
  - d. Order form for CNVC materials (available through CNVC), or
  - e. If convenient, NVC materials, especially --Marshall Rosenberg, Nonviolent Communication: a Language of Compassion, --and the accompanying NVC Workbook by Lucy Leu --Audiotape: "Connecting Compassionately" or "An Introduction to NVC" --And any of the videotapes you particularly like
12. At the end, connect with any feelings of appreciation you might have from having offered and completed this presentation.
13. You might wish to distribute handouts which cover:
- a. Feelings inventory
  - b. Needs inventory
  - c. Worksheet for participant to apply NVC to a situation in their own lives
  - d. Model: 2 parts, 4 components and their cues

We also suggest the use of puppets and ears and visual charts to help reach participants with a range of learning styles.

14. Finally, before and throughout any presentation, we remind ourselves as trainers to model what we teach, and as facilitators of a group, to be mindful of the safety and comfort needs of all participants.

### III FORMS

#### **9. Training Log**

Record NVC events where you were offering training. Please paginate completed log before submitting.

TRAINING LOG Name \_\_\_\_\_ Page \_\_\_\_\_

Title of training \_\_\_\_\_

Date(s) \_\_\_\_\_

Total # of hrs \_\_\_\_\_ # of participants \_\_\_\_\_

Location \_\_\_\_\_

Check whether you: led or co-led or assisted at this training.

Other leaders/trainers \_\_\_\_\_

In what ways were you satisfied or dissatisfied with your leadership at this event?

What did you particularly value about this event or your leadership?

What was easy or difficult for you?

What would you like to have done differently?

What would it take for you to be able to do it differently next time?

What did you learn from leading this training?

#### **10. General Feedback Form**

for \_\_\_\_\_ (Name of candidate)

Feedback from (name) \_\_\_\_\_ Email/tel \_\_\_\_\_

Relationship to candidate \_\_\_\_\_ date \_\_\_\_\_

As part of the preparation process for becoming a certified CNVC trainer, candidates are

encouraged to solicit feedback from NVC group co-members, team-mates and mentors, colleagues, neighbors, and friends, in order to support the candidate's growing self-awareness.

Please respond ONLY to those items where you have had a relevant experience with the candidate. Briefly describe a specific observation (what did the candidate do or say?), along with what need of yours was met or not met, that would apply to any of the following areas

1. Teaches and demonstrates NVC concepts effectively.
2. Communicates clearly and concisely.
3. Expresses understanding and empathy towards others, especially when it may be emotionally difficult to do so.
4. Relates honestly with self and others; is connected to and can express own needs and feelings.
5. Is able to stay in touch with self when given "negative" feedback.
6. Recognizes when own heart has shut down or harbors the desire to hurt someone, but makes conscious choice to speak or act consistently with one's values.
7. Able to offer understanding and support to both sides of a conflict; contributes to clarity and reconciliation in situations of tension and alienation.
8. Demonstrates flexibility (ability to let go of specific outcome).
9. Is reliable: makes, keeps, and breaks agreements with care, awareness, and responsibility.
10. Being present: physically, emotionally, mentally
  - Demonstrates physical stamina to be able to stay actively engaged in multi-day trainings without significant drop in energy or ability to function.
  - Is emotionally centered and present to others (or what is currently happening in the group) without being distracted, overwhelmed, or needing to absent oneself. Is able to effectively self-empathize rather than require on-the-spot empathic attention from others to continue functioning with focus in the group.
  - Possesses mental stamina to sustain attention over a day without the urge to absent oneself (other than during scheduled group breaks).

### 11. Participant Feedback Form

Name of candidate for CNVC Certification \_\_\_\_\_

Feedback from (name)\_\_\_\_\_ Email/tel\_\_\_\_\_

As part of the preparation process for becoming a certified CNVC trainer, candidates are

encouraged to solicit feedback from participants of practice groups or trainings which candidate is leading or assisting with.

Title of event \_\_\_\_\_

Date \_\_\_\_\_ Location \_\_\_\_\_

Was candidate (please circle): (a) Sole trainer (b) Co-trainer (c) Assistant Trainer?

1. How helpful was this training (or this candidate's contribution to the training)? In what ways was it helpful? In what ways might it be improved?

2. In what ways were you satisfied or not satisfied with the way the candidate presented the materials and responded to your questions and concerns? What in particular did the candidate do or say contribute to your satisfaction or dissatisfaction?

3. How comfortable and connected did you feel at this training, and what, if anything, did the candidate do or say that contributed to that experience?

#### **IV ASSESSMENT**

##### **12. Description of Assessment Session**

We expect the assessment session, which will consist of a series of activities interspersed with feedback and followed by evaluation, to take a minimum of 3-5 hours. The activities will comprise mostly role-plays drawn from the situations described in Part II (below) with you playing the role of "Giraffe."

A list of NVC concepts and processes, including key differentiations and often-asked questions are listed in Part (A) of the document, "Certification Readiness ABC's." The assessor will be looking for your understanding of some of these concepts and processes as manifested in three areas:

- a) your verbal explanation of concepts and processes. We would like to see easy recall, clarity and the use of examples to illustrate each concept or process,
- b) your demonstration through role-play of how these concepts and processes are applied, and
- c) your integration of them in real-life interactions with yourself and the assessor during the assessment session.

**PART I. ASSESSMENT ACTIVITIES:** During the assessment session, you may be asked to:

- 1) Set up a role-play of a situation of your own choosing.
- (2) Do a mock presentation on an important aspect of NVC.
- (3) Respond to questions regarding NVC concepts and processes.
- (4) Demonstrate or describe how you
  - (a) empathize(d) with yourself in specific situations, or
  - (b) approach(ed) an internal conflict.
- (5) Respond to assessor's feedback (including possibly unwelcome feedback).
- (6) Undertake Role-play Situations (A)13, (B)4, (C)1, and (C)7 (see Part II, Role-play Situations,

below).

(7) Describe an unresolved conflict you have with someone. A "conflict" may be any situation where your

heart shuts down to any degree to another person.

(8) Take the Giraffe role in any of the role-play situations listed in Part II, below.

(9) Offer self-evaluation, both generally and for this assessment process.

(10) Evaluate the assessment process.

## PART II: ROLE-PLAY SITUATIONS:

These role-plays are divided into three categories:

(A) general interpersonal situations involving family members, partners, friends, colleagues, neighbors, etc.

(B) NVC "leader" situations where you are leading NVC trainings or organizing NVC events.

(C) social change situations where you are wanting to contribute to or effect change in the outlook or behavior of specific groups, institutions and organizations.

What we are looking for in the role-plays is your ability to stay in NVC consciousness, to make choices on when to empathize or express, and to remain connected to feelings and needs. We are not looking for a full resolution of any of these situations.

### (A) General Interpersonal Situations:

1. As a parent or teacher, you see a child, age 5, poised to throw a block at another child's head. (What would you do or say to either or both children?)

2. You are part of a team creating a flyer for a public event. In printing out the final copy, you made some changes which you thought were minor, but turned out to be important for another team member. The more you explain your decision, the angrier he appears to be. He raises his voice and gesticulates with large arm movements, placing his face within 5 inches of yours while addressing you at a volume that can be heard throughout the building.

3. Your boss says to you, "Your work has been slipping lately. I'm not sure how long I can keep you in this job."

4. You bought a set of clay pots in which to plant herbs. As you remove a pot from the tight packaging, you are shocked to discover your thumb poking right through the pot, which then crumbles. You bring the whole set back for an exchange. The store owner says quietly, "This is not a defective item because it was in perfect shape when you bought it. I'm sorry but there is really nothing I can do about it."

5. Your boss requests you to drop a project you are working on and in which you are emotionally invested. Instead she asks that you take on a different piece of work. When you ask why, she appears reluctant to discuss it, but then says something to the effect that the funding agent no

longer supports that kind of project. You believe she is not telling you the truth.

6. You want your teen-age son to get a shot from the doctor and he is resisting. You try to empathize, "Are you feeling anxious because you would really like to be spared that pain? Are you feeling annoyed because you would like to be going to town with your friends instead? Are you feeling..." Your son interrupts with a look of disgust, "Mom, have you ANY idea how stupid you sound when you talk like that?"

7. As you are riding a bike, the door of a parked car swings open suddenly. You swerve to avoid hitting it and fall down. You realize you are not hurt, but very shaken. You want to communicate what you are feeling and what behaviors you would like to see in car drivers. As you start to speak, he exclaims, "Wow, you were riding really fast there!"

8. You had invited your new neighbors to dinner and then had helped them get settled. You were happy to help, especially since they are elderly and speak limited English. But now they drop by daily, often staying longer than you would like, describing innumerable problems and asking for help. You feel impatient; you want the visits to stop but are nervous about their feelings getting hurt.

9. You are a teacher and your partner is expressing jealousy towards the many students who visit your office after class for extra guidance. You empathize and then tell your partner that you don't experience any attraction towards any of your students and it would never cross your mind to engage with them other than as their teacher. Your partner looks you in the eye and says calmly, "I don't believe a word you are saying."

10. You are the owner of a garage that employs a handful of mechanics and assistants. One of the assistants comes to you and sighs "All I ever do is the scut work around here. Sometimes I feel I am just a drudge, working my life away."

11. You work at a factory where there has been tension between supervisors and workers. You are able to empathize with both groups and get along well with the supervisors as well as your fellow workers. As tensions in the factory heat up, you find yourself one day in the bathroom facing three of your fellow workers. "Listen," they say, "stop straddling the fence here. You are either on our side or on the side of the boss. Now choose!"

12. Two of your friends had a conflict. One of them came to you and you listened and reflected empathically to her. The next day, the other friend calls you up on the phone and says, "What kind of a friend are you? Talking about me behind my back! I want an apology from you right now, or just forget about ever seeing me again. And not some wimpy Giraffe apology! I want to hear a real honest apology! You betrayed me as a friend and I want you to say you're sorry!"

13. Your friend says, "My daughter hasn't talked to me for two years. I just feel worthless."

(B) NVC "Leader" Situations:

1. You run into a man on the street whose wife is in your practice group. He greets you hesitantly

and then says, "You know, I had no objection when we first started this Giraffe stuff, but I must admit I've been shocked. Peggy used to be a really caring woman -- she was responsible and considerate of everyone around her. Now she only cares about herself and when I tell her to look at what's going on for me and for the kids, she just quotes me this NVC bullshit she gets from your group. Do you know our family is falling apart?"

2. At a workshop, you ask a participant in a role-play to express a feeling. The participant responds, "A feeling? Umm... rejected: I feel rejected."

3. After watching you introduce the Jackal puppet and demonstrate life-alienating communication, a participant says, "You can say you're using these animals symbolically, but representing jackals that way will end up hurting the real jackals living on our planet. It's not a very responsible thing to do for a training that's supposed to be about compassion."

4. A workshop participant says, "I don't agree with you. Sometimes children do need punishment in order to learn. I don't mean necessarily severe or corporal punishment. But as parents and adults, we must accept the responsibility of punishing children when necessary."

5. A workshop participant says, "This stuff you're presenting is all very fine theoretically, but real people don't talk like that."

6. A workshop participant says, "Isn't what you're teaching really a philosophy of selfishness? I mean, it's constantly about MY feelings, MY needs... Sometimes you have to think about other people and do what's right, and not always be focusing on what YOU are needing or feeling. There ARE some things that are just right or wrong."

7. After hearing you present ways in which NVC can contribute to our lives, a workshop participant exclaims, "WOW! Can it help me lose weight?"

8. During a workshop you are leading, one of the participants says: "I am really not trusting this thing about everyone having the same needs. Some people just really care only about themselves."

9. At an NVC event, someone says, "This Marshall Rosenberg sounds like another New Age guru."

10. A workshop participant says, "I really like everything you're sharing with us about NVC. It's a great process. The only thing is I'm noticing ...like in some of those spontaneous role plays you guys were doing...I mean, even you trainers sometimes could hardly get a word out ...or say a sentence without stuttering. So I'm just wondering...what it takes to really get this NVC, or if it's possible even."

11. During a presentation at a workshop of about 20 people, a participant volunteers, "You know, this is just like what I was reading about the other day. There is a whole school of thought that supports exactly what you are saying. The only difference is that when they speak about "observation," they mean more than what you are saying. It's more like perception, but actually

it's more than perception, because perception could just be mental, but here it's the perception of anything that comes through the senses, and you know, I think -- is it in Buddhism that even thinking is considered one of the senses? So actually if we are talking about observation in that sense, you can be observing smells and thoughts and that means that... (he continues)."

12. At a church meeting featuring restorative justice and NVC, someone asks, "Explain to me how NVC can help to heal victims of rape."

13. After the first day of a weekend workshop, two participants approach you with this feedback, "We're not finding we are learning very much here. It seems like maybe you just aren't too confident with NVC yet. We really liked the last workshop with that other trainer whom you were helping out... Is there a possibility that we could have her present tomorrow?"

14. A workshop participant says, "What is the point of communicating that way? I've tried similar techniques in the past and I just seem to get bogged down with all this I-feel-like-this-you-feel-like-that, and we really go nowhere and nothing is resolved. Now you and I just had a pretty good conversation; how would it have been different if we had done it the NVC way instead of the normal way we just did?"

15. A workshop participant says, "Let's say I've got a teenage son who is completely rebellious. He will not do anything that I ask. How can I get through to him?"

16. At an NVC event, someone from another organization says, "I hear that your NVC organization is pretty much of a mess itself... people at each other's throats, wanting to get rid of each other, decisions being made ignoring a lot of people... I mean, what makes you think this is going to work for us if it doesn't work for you?"

17. At a community workshop on NVC, a participant bursts out, "What do you mean by saying that 'child-molester' is a label? What do you mean 'There is no such thing as a child molester!' I can show you several right in this neighborhood. You guys better wake up and realize that your so-called compassion is putting our kids in jeopardy!"

18. At an NVC event, someone says, "How come you folks charge so much for these NVC workshops? Is this a business?"

19. At your first workshop, a participant says, "I'm so tired of hearing those Marshall Rosenberg stories you keep telling. Why don't you tell your own stories?"

(C) Social Change Situations:

1. Identify an area or an organization (e.g. school, hospital, police) where you would like to contribute to change through the introduction of NVC. Take the role of a trainer who has been given a 15-minute appointment to meet the head of such an organization (e.g. principal of a school, president of a company). Following a brief greeting, this person says to you, "What is NVC? What will it do for us?"

2. Identify a social or political issue that is of concern to you (e.g. sweat shops, gay rights, capital

punishment, etc.). Role-play an interaction with someone representing a group who differs strongly from you on this issue and whose views and behaviors you would like to address.

3. Your cousin's in-laws opened up an opportunity for you to do a workshop for the leaders and staff of the National Alliance. You feel nervous about this organization, which puts out literature such as, America becomes darker --racially darker -- every year, and that is the direct result of our government's immigration policy. ... We White people, we descendants of the European immigrants who built America, will be a minority in our own country... Malicious aliens (European Jews) came into our land and...spread spiritual poison among our people, so that our spirits become corrupted and our minds become confused." What might you do or say at the workshop to address your concerns?

4. During a meeting of your regional NVC organization, someone says, "I'd like to keep our curriculum and trainings focused on interpersonal communication. We're kind of losing the essence of NVC with all this emphasis on social change. We are not a political organization. We have a diversity of views among us, but I believe that our organization must stay politically neutral to do the work we are here to do -- which is to pass on the skills of NVC."

5. You would like to speak to the head of an organization which is behaving in ways you consider harmful. When you call to make an appointment, an administrative assistant answers the phone and says, "We understand your position, and I will communicate it to (the head of the organization). We really value your input. Thank you for your interest."

6. You are meeting with some people to affect an issue that has deep significance for all of you. While discussing the actions of the government (corporation, group, etc.) which is behaving contrary to your values, the person next to you says, "These jerks don't care about anything, they are just out to gain personal power."

7. Your team was asked to put together a proposal for a major training for a school system. You have met several times to plan the training. Now is the final meeting of the team before the proposal is due, and you still have many items to address. As the discussion gets heated, a team member says, "I feel really scared to say this, but I really need some empathy right now. This is bringing up a lot of stuff for me, and I can't really be present for the discussion. I know we have a deadline, but it's more important to me that we function in line with NVC principles."

END