

Dao-Conference Paris 2017, Thursday 18th, 14:00-15:45, Section 6-A

Chair & Diskussant: Scott Philipps

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***Wu-wei* and *Ziran*: Two Principles in the Art of non-violent Speaking: An Eastern Basis for Western Flow Communication**

1. Oral summary

- 1) The terms *Ziran* and *Wu-Wei*
 - It is about the two terms, "*Wu-Wei*" (no-acting, revival of the zest for life, intention-lessness, existential serenity) and "*Ziran*" (attractiveness, matter of course, effect without cause) , as well as their base "*dé*" (the flow of emerging energy, zest for life, inexhaustible primary source of the existence).
 - These active principles are reliable guidelines, to be not only free from violence, but also to speak and act flow-fully. Non-violence is a negative term, *vitality orientation* (the existential flow) is the positive counter term, which even contains more positive intensity in itself than *peace*.
- 2) Two practical examples of *Ziran* and *Wu-Wei* in the service of non-violence

2. Example one: Boy that crochets doesn't want to learn new stitches.

- 1) Situation: Crocheting
 - Progress: Student doesn't want to
 - The class has a double lesson handwork for boys and girls. The subject of this class is crocheting. One boy already masters the first stitch (chain stitch) very well, and he already crocheted a one-meter long cord. The teacher wants that he learns the second stitch (compact stitch), which is more difficult to crochet.
 - Energy Thesis as the foundation
 - The Energy-Ziran-Thesis is as described below: If the student feels attacked or interprets an instruction of the teacher as an order or "from above", then he will not participate. This happens in the following. The teacher approaches him and says:
 - Teacher: "Now you can start with the second stitch; it is the compact stitch".
 - Student resists and says: "No, I'd rather like to continue with the first stitch."
 - Teacher: What should she do? Insist? Reject the refusal? Motivate? Let it escalate? Resign and leave the field to the student?" The teacher says nothing. The **student** has **won**. – We observe: for the student it is about fighting, because he defends his integrity. Which, so he feels, has been threatened by the teacher's expectation. He **wants to be able to demand** and doesn't want **to have to act**. By the way, adults also behave this way.
 - Second part: Setting aside the fight through meaningfulness

- Student needs a new yarn roll, so that he can continue (with the known stitch)
- Teacher: Seizes the opportunity and continues to promote the flow, completely in a Ziran manner: If you are gaming and you master the first level. What will you do then?
- Student: "Oh, I will go to the second level"
- Teacher: "In crocheting, you mastered the first level. Now, the second level starts".
- Student "Ok."
- Teacher shows the student the second (compact) stitch. Without a word, the student starts crocheting it. He naturally (Ziran) accepts the intellectual offer of the teacher and cooperates. The deep reason for this matter of fact lies in the following: The teacher has shown the meaningfulness of the second level to his *spirit* (lógos) by creating the association to levels in games. The *spirit* of the student understands this *meaningfulness* immediately and the student has – as an *individual* – no interest in something, that doesn't make sense anymore: he loses the will for opposition. This is a natural (Ziran) reaction, because) for the spirit, meaningfulness is clearly more attractive (Ziran).
- Third part: Student spontaneously (Ziran) wants more!
 - After some time, the student complains:
 - Student: "I can't do this stitch. I'd like to return to the first stitch."
 - Teacher: "If you are playing games and don't find the exact solution immediately, what do you do then?"
 - Student: "I try again and again, until I succeed."
 - Teacher: "That's right."
 - The student automatically (Ziran) understands the inner logic. He returns to his seat and continues with the crocheting. And now the positive surprise. After half an hour, he approaches the teacher:
 - Student: "Please, give me the third level."

That's a complete victory for all sides. The key feature is: It's not about crocheting or not-crocheting, also not about being difficult or easy, or about wants or do not wants. It's about meaningfulness, a meaningfulness which makes sense to the thought and imagination of the student (thus the receiver), and not to the thought-process of the teacher (the sender).
- In the Daodejing, this is described in the following way:
 - The tasks accomplished, the affairs finished 17,7-8
 - “*The other people [receiver] say:*
 - We are self-determined!*”

In the words of flow-communication, we say:

THE DEEP SELF OF MEANINGFULLNES WORKS. That's enough to transform the opposition into pleasurable engagement.
- another quotation: (Daodejing 23,1)

"Few words are used by Nature"

or in words of flow-communication

NO WORDS, BUT NATURAL ATTRACTION

That means: The words are not important, what matters is the inner form of the vital energy that circulates within them. Giving orders is intimidating. Explaining wins over the spirit.

- Every detail is crucial
 - Within the flow-communication, every detail of the speech is important: because of this, I directly quoted the words spoken by the teacher and the student. Common principles are no guarantee that a verbal exchange is beneficial. The smallest intonation change can turn a peaceful and lively word into a declaration of war. People who are throwing a "Yes!" at somebody, can express unwillingness, aggressiveness or even despise with it.

3. Second Example

1) Situation: Ghetto blaster in the suburban railway

- Details of the place
 - My partner and I are sitting in the suburban railway, the line from Winterthur to Weinfelden. We will leave the train early, after the second of five stops. After the first stop, a man sitting in a compartment behind me begins to play the ghetto blaster loudly. After a short time another passenger, the "Order Man" stands up and rebukes "Radio Man".
- Aggressive escalation
 - Order Man: "Turn off the radio. Music is forbidden in train cars".
 - Radio Man: Counters and defends himself. "This doesn't concern anyone but me!".
 - Me: After this discussion between them, the situation will inevitably escalate and turn into an argument. Because the energetic situation is clear. The Radio Man has started an aggression against all other guests. The Order Man has called for the appropriate behavior in a demanding way. The Radio Man felt this to be an aggression. Now it gets interesting, and all those present are aware of this situation. None of the protagonists wants to leave the field as a loser. What should be done, to ensure that everyone's rights are guaranteed, and peaceful dynamic is returning?

2) Transformation of aggression into cooperation

- Should I interfere? Why should I?
 - I think: Should I interfere? I must get out in one and a half minutes anyway. Everyone will look stupid if I can't ensure that there is an agreement between the parties. I also don't want to fail. On the other hand, I say to myself: Who, if not me, as an expert in flow-communication, can quickly and amicably bring peace. This consideration gains the upper hand.

- I stand up, turn around, and go back to the man with the ghetto blaster. Unfortunately, he has his back turned to me. Next to him stands the Order Man, which means that I also can't approach the Radio Man from the front, because this would be a great advantage. The Radio Man would see me, we could establish contact for a few seconds, and I could show through my behavior that I'm not an "Evil Man". Because this is not possible, I rest with one knee on the seat located at the back of the Radio Man and approach him on eye level.
 - Me: "This machine is impressively powerful. I like the sharp clearness. Does this machine come with a button for quiet music?"
 - Mr. Radio turns off the ghetto blaster. All the guests in the train are relieved and happy. The situation is saved, and no one loses face.
 - The train stops. I go back to my seat, take my baggage, and we leave the carriage.
- 3) Why the quick effect?
- Why did the peaceful, lively resolution succeed and why so quickly?
 - The dynamic of no-pressure
 - During all communications, lively dynamics come into play, which functions *between* and *within* all people. A basic tendency consists of that we (must) protect our integrity. We don't want to be attacked, and we want to be able to develop freely. And all this without any need for justification. This no- (Wu-Wei) is the base for freedom and the creativity of the freedom, to which we have access.
 - 8 rules of Non-Acting

The Daodejing has, in chapter 2, verse 9-16, eight characteristics of this Wu-Wei dynamic listed. If these are met, things will work out for them self, especially in difficult communication situations. In terms of flow-communication, these are as follows:

 - appear in a non-directive way (9: "*with non-interfering affairs*")
 - not wanting to convince ("*10: they practice wordless teaching*")
 - not control or monitor ("*11: yet not controlled by them*")
 - not self-righteous ("*12: yet don't possess*")
 - acting, without exerting any pressure (13: "*act, yet don't claim*")
 - having no expectations towards the other ("*14: yet they won't take any credit*")
 - don't buy the others or do not compare with others (15: "*for only not piling up anything*")
 - give in full sovereignty (16: "*therefore they have nothing to lose*")
 - Holistic practice
 - All these eight rules of the efficient Non-Acting have been broken by the order man, but during my intervention, all the eight rules have been fulfilled. This is the reason for the quick success. If only one of these points turns into the opposite, then it won't work (that quickly). If I would have been self-righteous,

then It wouldn't have worked out. Had I demanded, then the escalation wouldn't have been extinguished, the opposite would happen.

- Homology
 - The homology of the principles that we apply in the dynamical flow practice, and which conform to the basic principles of the Daodejing, have been, so I hope, shown in a clear way. I stopped the growing violence without any effort, and activated the opposite, a dynamic-peaceful interaction of all parties, without anyone losing face.



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