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Jump to ratings and reviewsDo you hunger for skills to improve the quality of your relationships, to deepen your sense of personal empowerment or to simply communicate more effectively? Unfortunately, for centuries our culture has taught us to think and speak in ways that can actually perpetuate conflict, internal pain and even violence. Nonviolent Communication partners practical skills with a powerful consciousness and vocabulary to help you get what you want peacefully.In this internationally acclaimed text, Marshall Rosenberg offers insightful stories, anecdotes, practical exercises and role-plays that will dramatically change your approach to communication for the better. Discover how the language you use can strengthen your relationships, build trust, prevent conflicts and heal pain. Revolutionary, yet simple, NVC offers you the most effective tools to reduce violence and create peace in your life—one interaction at a time.Over 150,000 copies sold and now available in 20 languages around the world. More than 250,000 people each year from all walks of life are learning these life-changing skills. Marshall Rosenberg was an American psychologist and the creator of Nonviolent Communication, a communication process that helps people to exchange the information necessary to resolve conflicts and differences peacefully. He was the founder and Director of Educational Services for the Center for Nonviolent Communication, an international non-profit organization.In 1961, Rosenberg received his Ph.D. in clinical psychology from the University of Wisconsin-Madison and in 1966 was awarded Diplomaté status in clinical psychology from the American Board of Examiners in Professional Psychology. He lived in Albuquerque, New Mexico, where the Center for Nonviolent Communication’s office is located.Get help and learn more about the design. Giving From the Heart The Heart of Nonviolent Communication What I want in my life is compassion, a flow between myself and others based on a mutual giving from the heart. —Marshall B. Rosenberg, PhD Introduction Believing that it is our nature to enjoy giving and receiving in a compassionate manner, I have been preoccupied most of my life with two questions: What happens to disconnect us from our compassionate nature, leading us to behave violently and exploitatively? And conversely, what allows some people to stay connected to their compassionate nature under even the most trying circumstances? My preoccupation with these questions began in childhood, around the summer of 1943, when our family moved to Detroit, Michigan. The second week after we arrived, a race war erupted over an incident at a public park. More than forty people were killed in the next few days. Our neighborhood was situated in the center of the violence, and we spent three days locked in the house. When the race riot ended and school began, I discovered that a name could be as dangerous as any skin color. When the teacher called my name during attendance, two boys glared at me and hissed, “Are you a kike?” I had never heard the word before and didn’t know some people used it in a derogatory way to refer to Jews. After school, the same two boys were waiting for me: they threw me to the ground and kicked and beat me. Since that summer in 1943, I have been examining the two questions I mentioned. What empowers us, for example, to stay connected to our compassionate nature even under the worst circumstances? I am thinking of people like Etty Hillesum, who remained compassionate even while subjected to the grotesque conditions of a German concentration camp. As she wrote in her journal at the time, I am not easily frightened. Not because I am brave but because I know that I am dealing with human beings, and that I must try as hard as I can to understand everything that anyone ever does. And that was the real import of this morning: not that a disgruntled young Gestapo officer yelled at me, but that I felt no indignation, rather a real compassion, and would have liked to ask, “Did you have a very unhappy childhood, has your girlfriend let you down?” Yes, he looked harassed and driven, sullen and weak. I should have liked to start treating him there and then, for I know that pitiful young men like that are dangerous as soon as they are let loose on mankind. —Etty Hillesum in Etty: A Diary 1941–1943 While studying the factors that affect our ability to stay compassionate, I was struck by the crucial role of language and our use of words. I have since identified a specific approach to communicating—both speaking and listening—that leads us to give from the heart, connecting us with ourselves and with each other in a way that allows our natural compassion to flourish. I call this approach Nonviolent Communication, using the term nonviolence as Gandhi used it—to refer to our natural state of compassion when violence has subsided from the heart. While we may not consider the way we talk to be “violent,” words often lead to hurt and pain, whether for others or ourselves. In some communities, the process I am describing is known as Compassionate Communication; the abbreviation NVC is used throughout this book to refer to Nonviolent or Compassionate Communication. A Way to Focus Attention NVC is founded on language and communication skills that strengthen our ability to remain human, even under trying conditions. It contains nothing new; all that has been integrated into NVC has been known for centuries. The intent is to remind us about what we already know—about how we humans were meant to relate to one another—and to assist us in living in a way that concretely manifests this knowledge. NVC guides us in reframing how we express ourselves and hear others. Instead of habitual, automatic reactions, our words become conscious responses based firmly on awareness of what we are perceiving, feeling, and wanting. We are led to express ourselves with honesty and clarity, while simultaneously paying others a respectful and empathic attention. In any exchange, we come to hear our own deeper needs and those of others. NVC trains us to observe carefully, and to be able to specify behaviors and conditions that are affecting us. We learn to identify and clearly articulate what we are concretely wanting in any given situation. The form is simple, yet powerfully transformative. As NVC replaces our old patterns of defending, withdrawing, or attacking in the face of judgment and criticism, we come to perceive ourselves and others, as well as our intentions and relationships, in a new light. Resistance, defensiveness, and violent reactions are minimized. When we focus on clarifying what is being observed, felt, and needed rather than on diagnosing and judging, we discover the depth of our own compassion. Through its emphasis on deep listening—to ourselves as well as to others— NVC fosters respect, attentiveness, and empathy and engenders a mutual desire to give from the heart. Although I refer to it as “a process of communication” or “a language of compassion,” NVC is more than a process or a language. On a deeper level, it is an ongoing reminder to keep our attention focused on a place where we are more likely to get what we are seeking. There is a story of a man on all fours under a street lamp, searching for something. A policeman passing by asked what he was doing. “Looking for my car keys,” replied the man, who appeared slightly drunk. “Did you drop them here?” inquired the officer. “No,” answered the man, “I dropped them in the alley.” Seeing the policeman’s baffled expression, the man hastened to explain, “But the light is much better here.” I find that my cultural conditioning leads me to focus attention on places where I am unlikely to get what I want. I developed NVC as a way to train my attention—to shine the light of consciousness—on places that have the potential to yield what I am seeking. What I want in my life is compassion, a flow between myself and others based on a mutual giving from the heart. This quality of compassion, which I refer to as “giving from the heart,” is expressed in the following lyrics by my friend Ruth Bebermeyer: I never feel more given to than when you take from me— when you understand the joy I feel giving to you. And you know my giving isn’t done to put you in my debt, but because I want to live the love I feel for you. To receive with grace may be the greatest giving. There’s no way I can separate the two. When you give to me, I give you my receiving. When you take from me, I feel so given to. —“Given To” (1978) by Ruth Bebermeyer from the album Given To When we give from the heart, we do so out of the joy that springs forth whenever we willingly enrich another person’s life. This kind of giving benefits both the giver and the receiver. The receiver enjoys the gift without worrying about the consequences that accompany gifts given out of fear, guilt, shame, or desire for gain. The giver benefits from the enhanced self-esteem that results when we see our efforts contributing to someone’s well-being. The use of NVC does not require that the persons with whom we are communicating be literate in NVC or even motivated to relate to us compassionately. If we stay with the principles of NVC, stay motivated solely to give and receive compassionately, and do everything we can to let others know this is our only motive, they will join us in the process, and eventually we will be able to respond compassionately to one another. I’m not saying that this always happens quickly. I do maintain, however, that compassion inevitably begets compassion when we stay true to the principles and process of NVC. The NVC Process To arrive at a mutual desire to give from the heart, we focus the light of consciousness on four areas—the four components of the NVC model. First, we observe what is actually happening in a situation: what are we observing others saying or doing that is either enriching or not enriching our life? The trick is to be able to articulate this observation without introducing any judgment or evaluation—to simply say what people are doing that we either like or don’t like. Next, we state how we feel when we observe this action: are we hurt, scared, joyful, amused, irritated? And thirdly, we say what needs of ours are connected to the feelings we have identified. An awareness of these three components is present when we use NVC to clearly and honestly express how we are. For example, a mother might express these three pieces to her teenage son by saying, “Felix, when I see two balls of soiled socks under the coffee table and another three next to the TV, I feel irritated because I am needing more order in the rooms that we share in common.” She would follow immediately with the fourth component—a very specific request: “Would you be willing to put your socks in your room or in the washing machine?” This fourth component addresses what we are wanting from the other person that would enrich our lives or make life more wonderful for us. Thus, part of NVC is to express these four pieces of information very clearly, whether verbally or by other means. The other part of this communication consists of receiving the same four pieces of information from others. We connect with them by first sensing what they are observing, feeling, and needing; then we discover what would enrich their lives by receiving the fourth piece—their request. As we keep our attention focused on the areas mentioned, and help others do likewise, we establish a flow of communication, back and forth, until compassion manifests naturally: what I am observing, feeling, and needing; what I am requesting to enrich my life; what you are observing, feeling, and needing; what you are requesting to enrich your life. . . . When we use this process, we may begin either by expressing ourselves or by empathically receiving the same four pieces of information from others. Although we will learn to listen for and verbally express each of these components in Chapters 3–6, it is important to keep in mind that NVC is not a set formula, but something that adapts to various situations as well as personal and cultural styles. While I conveniently refer to NVC as a “process” or “language,” it is possible to experience all four pieces of the process without uttering a single word. The essence of NVC is in our consciousness of the four components, not in the actual words that are exchanged. Applying NVC in Our Lives and the World When we use NVC in our interactions—with ourselves, with another person, or in a group—we become grounded in our natural state of compassion. It is therefore an approach that can be effectively applied at all levels of communication and in diverse situations: intimate relationships families schools organizations and institutions therapy and counseling relationships diplomatic and business negotiations disputes and conflicts of any nature Some people use NVC to create greater depth and caring in their intimate relationships: When I learned how I can receive (hear), as well as give (express), through using NVC, I went beyond feeling attacked and ‘doormattish’ to really listening to words and extracting their underlying feelings. I discovered a very hurting man to whom I had been married for twenty-eight years. He had asked me for a divorce the weekend before the [NVC] workshop. To make a long story short, we are here today—together, and I appreciate the contribution [NVC has] made to our happy ending. . . . I learned to listen for feelings, to express my needs, to accept answers that I didn’t always want to hear. He is not here to make me happy, nor am I here to create happiness for him. We have both learned to grow, to accept, and to love, so that we can each be fulfilled. —a workshop participant in San Diego, California Others use it to build more effective relationships at work: I have been using NVC in my special education classroom for about one year. It can work even with children who have language delays, learning difficulties, and behavior problems. One student in our classroom spits, swears, screams, and stabs other students with pencils when they get near his desk. I cue him with, ‘Please say that another way. Use your giraffe talk.’ [Giraffe puppets are used in some workshops as a teaching aid to demonstrate NVC.] He immediately stands up straight, looks at the person toward whom his anger is directed, and says calmly, ‘Would you please move away from my desk?’ I feel angry when you stand so close to me. The other students might respond with something like, ‘Sorry!’ I forgot it bothers you.’ I began to think about my frustration with this child and to try to discover what I needed from him (besides harmony and order). I realized how much time I had put into lesson planning and how my needs for creativity and contribution were being short-circuited in order to manage behavior. Also, I felt I was not meeting the educational needs of the other students. When he was acting out in class, I began to say, ‘I need you to share my attention.’ It might take a hundred cues a day, but he got the message and would usually get involved in the lesson. —a teacher in Chicago, Illinois A doctor writes: use NVC more and more in my medical practice. Some patients ask me whether I am a psychologist, saying that usually their doctors are not interested in the way they live their lives or deal with their diseases. NVC helps me understand what patients’ needs are and what they need to hear at a given moment. I find this particularly helpful in relating to patients with hemophilia and AIDS because there is so much anger and pain that the patient/health care– provider relationship is often seriously impaired. Recently a woman with AIDS, whom I have been treating for the past five years, told me that what has helped her the most have been my attempts to find ways for her to enjoy her daily life. My use of NVC helps me a lot in this respect. Often in the past, when I knew that a patient had a fatal disease, I myself would get caught in the prognosis, and it was hard for me to sincerely encourage them to live their lives. With NVC, I have developed a new consciousness as well as a new language. I am amazed to see how much it fits in with my medical practice. I feel more energy and joy in my work as I become increasingly engaged in the dance of NVC. —a physician in Paris, France Still others use this process in the political arena. A French cabinet member visiting her sister remarked how differently the sister and her husband were communicating and responding to each other. Encouraged by their descriptions of NVC, she mentioned that she was scheduled the following week to negotiate some sensitive issues between France and Algeria regarding adoption procedures. Though time was limited, we dispatched a French-speaking trainer to Paris to work with the cabinet minister. The minister later attributed much of the success of her negotiations in Algeria to her newly acquired communication techniques. In Jerusalem, during a workshop attended by Israelis of varying political persuasions, participants used NVC to express themselves regarding the highly contested issue of the West Bank. Many of the Israeli settlers who have established themselves on the West Bank believe that they are fulfilling a religious mandate by doing so, and they are locked in conflict not only with Palestinians but also with other Israelis who recognize the Palestinian hope for national sovereignty in the region. During a session, one of my trainers and I modeled empathic hearing through NVC and then invited participants to take turns role-playing each other’s position. After twenty minutes, a settler announced that she would be willing to consider relinquishing her land claims and moving out of the West Bank into internationally recognized Israeli territory if her political opponents could listen to her in the way she had just been listened to. Worldwide, NVC now serves as a valuable resource for communities facing violent conflicts and severe ethnic, religious, or political tensions. The spread of NVC training and its use in mediation by people in conflict in Israel, the Palestinian Authority, Nigeria, Rwanda, Sierra Leone, and elsewhere have been a source of particular gratification for me. My associates and I were once in Belgrade for three highly charged days training citizens working for peace. When we first arrived, expressions of despair were visibly etched on the trainees’ faces, for their country was then enmeshed in a brutal war in Bosnia and Croatia. As the training progressed, we heard the ring of laughter in their voices as they shared their profound gratitude and joy for having found the empowerment they were seeking. Over the next two weeks, during trainings in Croatia, Israel, and Palestine, we again saw desperate citizens in war-torn countries regaining their spirits and confidence from the NVC training they received. I feel blessed to be able to travel throughout the world teaching people a process of communication that gives them power and joy. Now, with this book, I am pleased and excited to be able to share the richness of Nonviolent Communication with you. NVC helps us connect with each other and ourselves in a way that allows our natural compassion to flourish. It guides us to reframe the way we express ourselves and listen to others by focusing our consciousness on four areas: what we are observing, feeling, and needing, and what we are requesting to enrich our lives. NVC fosters deep listening, respect, and empathy and engenders a mutual desire to give from the heart. Some people use NVC to respond compassionately to themselves, some to create greater depth in their personal relationships, and still others to build effective relationships at work or in the political arena. Worldwide, NVC is used to mediate disputes and conflicts at all levels. NVC in Action Interspersed throughout the book are dialogues entitled “NVC in Action.” These dialogues intend to impart the flavor of an actual exchange where a speaker is applying the principles of Nonviolent Communication. However, NVC is not simply a language or a set of techniques for using words; the consciousness and intent which it embraces may be expressed through silence, a quality of presence, as well as through facial expressions and body language. The NVC in Action dialogues you will be reading are necessarily distilled and abridged versions of real-life exchanges, where moments of silent empathy, stories, humor, gestures, etc. would all contribute to a more natural flow of connection between the two parties than might be apparent when dialogues are condensed in print. I was presenting Nonviolent Communication in a mosque at Deheisha Refugee Camp in Bethlehem to about 170 Palestinian Moslem men. Attitudes toward Americans at that time were not favorable. As I was speaking, I suddenly noticed a wave of muffled commotion fluttering through the audience. “Theyre whispering that you are American!” my translator alerted me, just as a gentleman in the audience leapt to his feet. Facing me squarely, he hollered at the top of his lungs, “Murderer!” Immediately a dozen other voices joined him in chorus: “Assassin!” “Child-killer!” “Murderer!” Fortunately, I was able to focus my attention on what the man was feeling and needing. In this case, I had some cues. On the way into the refugee camp, I had seen several empty tear gas canisters that had been shot into the camp the night before. Clearly marked on each canister were the words “Made in U.S.A.” I knew that the refugees harbored a lot of anger toward the U.S. for supplying tear gas and other weapons to Israel. I addressed the man who had called me a murderer: I: Are you angry because you would like my government to use its resources differently? (I didn’t know whether my guess was correct, but what is critical is my sincere effort to connect with his feeling and need.) He: Damn right I’m angry! You think we need tear gas? We need sewers, not your tear gas! We need housing! We need to have our own country! I: So you’re furious and would appreciate some support in improving your living conditions and gaining political independence? He: Do you know what its like to live here for twenty-seven years the way I have with my family-children and all? Have you got the faintest idea what that’s been like for us? I: Sounds like you’re feeling very desperate and you’re wondering whether I or anybody else can really understand what it’s like to be living under these conditions. He: You want to understand? Tell me, do you have children? Do they go to school? Do they have playgrounds? My son is sick! He plays in open sewerage! His classroom has no books! Have you seen a school that has no books? I: I hear how painful it is for you to raise your children here; you’d like me to know that what you want is what all parents want for their children- a good education, opportunity to play and grow in a healthy environment. . . . He: That’s right, the basics! Ruman rights- isn’t that what you Americans call it? Why don’t more of you come here and see what kind of human rights you’re bringing here! I: You’d like more Americans to be aware of the enormity of the suffering here and to look more deeply at the consequences of our political actions? Our dialogue continued, with him expressing his pain for nearly twenty more minutes, and I listening for the feeling and need behind each statement. I didn’t agree or disagree. I received his words, not as attacks, but as gifts from a fellow human willing to share his soul and deep vulnerabilities with me. Once the gentleman felt understood, he was able to hear me as I explained my purpose for being at the camp. An hour later, the same man who had called me a murderer was inviting me to his home for a Ramadan dinner. - Marshall B. Rosenberg, Ph.D. To purchase the book, please see our bookstore. Copying © 2015 by Marshall B. Rosenberg, Ph.D. A PuddleDancer Press Book (Provided courtesy of PuddleDancer Press) NVC Model | NVC concepts | Feelings List | Needs List | NVC Chapter One

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