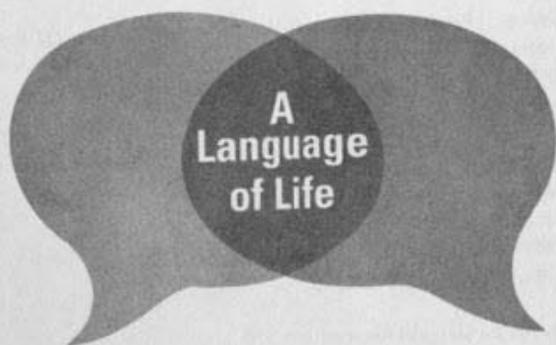


Nonviolent
COMMUNICATION™



MARSHALL B. ROSENBERG, PhD



PuddleDancer
PRESS

2003

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"NVC has made a huge difference in my life with my children, relatives, teachers of schools, work, and the list goes on. When I discovered this book, I was really doubtful that anything could help me change the nature of my relationships with others and I am astonished at the depth and simplicity of *Nonviolent Communication*."

—An online reviewer

Professional Therapy and Mediation:

"The quality of empathy I now am able to provide has enlivened my therapy practice. This book gives me hope that I can contribute to the well being of my clients, and also connect deeply with my friends and family. The step-by-step empathy skills in this book are learnable by anyone."

—An online reviewer

"As a therapist, I have found this book to be helpful to clients with anger management difficulties, and problems with conflict in relationships because it promotes self-awareness and self-acceptance. NVC takes practice, but once you understand and internalize the general attitude promoted in this book, it sticks. And then it seeps into your life like a soothing balm."

—An online reviewer

"I have never read a clearer, more straightforward, insightful book on communication. After studying and teaching assertiveness since the 70s, this book is a breath of fresh air. Rosenberg adds the brilliant insight into the linkage of feelings and needs and taking responsibility and creates a true tool."

—An online reviewer

Business:

"The principles of Nonviolent Communication taught by Dr. Rosenberg are instrumental in creating an extraordinary and fulfilling quality of life. His compassionate and inspiring message cuts right to the heart of successful communication, his heartfelt message and genuine love for human kind is inspiring, and his strategies hold the power, not only change lives, but to transform your world.

"Dr. Rosenberg has brought the simplicity of successful communication into the foreground. No matter what issue you're facing, his strategies for communicating with others will set you up to win every time."

—TONY ROBBINS, author, *Awaken the Giant Within and Unlimited Power*

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Foreword

Arun Gandhi

Founder and President, M.K. Gandhi
Institute for Nonviolence

As a person of color, growing up in apartheid South Africa in the 1940s was not something anyone relished. Especially not if you were brutally reminded of your skin color every moment of every day. To be beaten up at the age of ten by white youths because they consider you too black and then by black youths because they consider you too white is a humiliating experience that would drive anyone to vengeful violence.

I was so outraged that my parents decided to take me to India and leave me for some time with Grandfather, the legendary M.K. Gandhi, so that I could learn from him how to deal with the anger, the frustration, the discrimination, and the humiliation that violent color prejudice can evoke in you. In the eighteen months I learned more than I anticipated. My only regret now is that I was just thirteen years old and a mediocre student at that. If only I had been older, a bit wiser, and a bit more thoughtful, I could have learned so much more. But, one must be happy with what one has received and not be greedy, a fundamental lesson in nonviolent living. How can I forget this?

One of the many things I learned from Grandfather is to understand the depth and breadth of nonviolence and to acknowledge that one is violent and that one needs to bring about a qualitative change in one's attitude. We often don't acknowledge our violence because we are ignorant about it; we assume we are not violent because our vision of violence is one

of fighting, killing, beating, and wars—the types of things that average individuals don't do.

To bring this home to me, Grandfather made me draw a family tree of violence using the same principles as for a genealogical tree. His argument was that I would have a better appreciation of nonviolence if I understood and acknowledged the violence that exists in the world. He assisted me every evening to analyze the day's happenings—everything that I experienced, read about, saw, or did to others—and put them down on the tree either under “physical,” if it was violence where physical force was used, or under “passive,” if it was the type of violence where the hurt was more emotional.

Within a few months I covered one wall in my room with acts of “passive” violence which Grandfather described as being more insidious than “physical” violence. He then explained that passive violence ultimately generated anger in the victim who, as an individual or as a member of a collective, responded violently. In other words, it is passive violence that fuels the fire of physical violence. It is because we don't understand or appreciate this that either all our efforts to work for peace have not fructified or that each peace has been temporary. How can we extinguish a fire if we don't first cut off the fuel that ignites the inferno?

Grandfather always vociferously stressed the need for nonviolence in communications—something that Marshall Rosenberg has been doing admirably for several years through his writings and his seminars. I read with considerable interest Mr. Rosenberg's book *Nonviolent Communication: A Language of Life* and am impressed by the depth of his work and the simplicity of the solutions.

As Grandfather would say, unless “we become the change we wish to see in the world,” no change will ever take place. We are all, unfortunately, waiting for the other person to change first.

Nonviolence is not a strategy that can be used today and discarded tomorrow; nonviolence is not something that makes you meek or a pushover. Nonviolence is about inculcating

positive attitudes to replace the negative attitudes that dominate us. Everything that we do is conditioned by selfish motives—what's in it for me. More so in an overwhelmingly materialistic society that thrives on rugged individualism. None of these negative concepts are conducive to building a homogeneous family, community, society, or nation.

It is not important that we come together in a moment of crisis and show our patriotism by flying the flag; it is not enough that we become a superpower by building an arsenal that can destroy this earth several times over; it is not enough that we subjugate the rest of the world through our military might—because peace cannot be built on the foundations of fear.

Nonviolence means allowing the positive within you to emerge. Be dominated by love, respect, understanding, appreciation, compassion, and concern for others rather than the self-centered and selfish, greedy, hateful, prejudiced, suspicious, and aggressive attitudes that dominate our thinking. We often hear people say: This world is ruthless, and if you want to survive you must become ruthless too. I humbly disagree with this contention.

This world is what we have made of it. If it is ruthless today it is because we have made it ruthless by our attitudes. If we change ourselves we can change the world, and changing ourselves begins with changing our language and methods of communication. I highly recommend reading this book and applying the Nonviolent Communication process it teaches. It is a significant first step toward changing our communication and creating a compassionate world.

—Arun Gandhi

Words Are Windows (or They're Walls)

*I feel so sentenced by your words,
I feel so judged and sent away,
Before I go I've got to know,
Is that what you mean to say?*

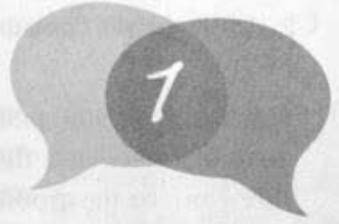
*Before I rise to my defense,
Before I speak in hurt or fear,
Before I build that wall of words,
Tell me, did I really hear?*

*Words are windows, or they're walls,
They sentence us, or set us free.
When I speak and when I hear,
Let the love light shine through me.*

*There are things I need to say,
Things that mean so much to me,
If my words don't make me clear,
Will you help me to be free?*

*If I seemed to put you down,
If you felt I didn't care,
Try to listen through my words,
To the feelings that we share.*

—Ruth Bebermeyer



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.

NVC: a way of communicating that leads us to give from the heart.

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

*We perceive relationships in a new light when we use *NVC* to hear our own deeper needs and those of others.*

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

Let’s shine the light of consciousness on places where we can hope to find what we are seeking.

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 blossoms 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—referred to as 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

Four components of NVC:

1. observations
2. feelings
3. needs
4. requests

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 . . .

NVC Process

The concrete actions we
observe that affect our well-being

How we *feel* in relation
to what we observe

The *needs*, values, desires, etc.
that create our feelings

The concrete actions we *request*
in order to enrich our lives

When we use this process, we may begin either by expressing ourselves or by empathically receiving these 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.

Two parts of NVC:

1. expressing honestly through the four components
2. receiving empathically through the four components

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 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:

I 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.

Summary

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 in which 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 that 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, and more would all contribute to a more natural flow of connection between the two parties than might be apparent when dialogues are condensed in print.

“Murderer, Assassin, Child-Killer!”

I was presenting Nonviolent Communication to about 170 Palestinian Muslim men in a mosque at Dheisheh Refugee Camp in Bethlehem. 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. “They’re 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 United States for supplying tear gas and other weapons to Israel.

I addressed the man who had called me a murderer:

MBR: Are you angry because you would like my government to use its resources differently? (I didn't know whether my guess was correct—what was critical was my sincere effort to connect with his feeling and need.)

Man: 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!

MBR: So you're furious and would appreciate some support in improving your living conditions and gaining political independence?

Man: Do you know what it's 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?

MBR: 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. Am I hearing you right?

Man: 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 sewage! His classroom has no books! Have you seen a school that has no books?

MBR: 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 . . .

Man: That's right, the basics! Human 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!

MBR: 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 me 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 explain 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.