

How to communicate without violence

Tool box



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Introduction

An eye for an eye makes the whole world blind.

Mahatma Gandhi

Every human wants to be joyful, proud, amazed and enjoy life. Yet none of us get to escape suffering, pain, fear, anger, illness, mourning and death.

The quality of our relationships with others is very important when we need to overcome difficulties and heal our wounds. Amongst our fondest memories, moments of harmony with others play an important role. Feeling full of kindness toward someone is always associated with happiness. But sometimes, these same relations can also lead to dissatisfaction and frustration.

There are many ways to face the multiple challenges of life. Some are constructive while others, such as violence, are destructive.

This toolkit provides a set of non-violent means to overcome our difficulties. It was developed from the experience of hundreds of people who worked to end their violent behaviour. We gathered in the course of their testimony, the tools they used to cope with their problems without violence.

We present here some of these means; those who seemed to be the most useful.

The process of frustration

To better understand the progression of violence, it can be very useful to identify at which point we can be led to it. Contrary to what we often believe, a violent behaviour is not an automatism putting itself in action and impossible to stop or prevent. In what follows, we are going to see how violence manifests itself. We will also make a first review over what we must do in order to practice non-violence.

Step 1: Observation

We are constantly attentive to what goes around us. Our senses perceive a large quantity of information which we quickly decode. For example, at this very moment, you are concentrated on the text in front of you. A single noise or an unusual movement around you can be enough to disturb your concentration. As such, in front of these same lines, a young child would only see small symbols mysteriously aligned. All events are interpreted differently according to our history, learnings and perceptions.

Our memory serves as a guide to help us interpret and classify what goes around us. So while reading these lines, you might be telling yourself that this is either interesting or annoying or maybe useless or too complicated.

Step 2: The emotion

When we perceive information that we might consider threatening for our well-being or when we are dissatisfied or deprived, our bodies react immediately. Unpleasant feelings such as fear, impatience, hatred or anger usually follow. Appearing at variable intensity, these feelings act in their own way as a signal to help us take action and find a state of well-being.

Step 3: Choice of a strategy

In order to reestablish our well-being, we must choose among the strategies of action we know the one that is the most suited. Some can be constructive, while others are not. For example, if a loud noise arises from the outside and makes you worried, it can be constructive to get up and to go see what the source is. On the other hand, not checking and pretending it is not serious while continuing to be worried about it would not be a constructive strategy. Another example would be complaining about our noisy neighbourhood or the concept that we can never be quiet.

Step 4: Action

We must apply the strategy which seems to be the most appropriate to us.

Step 5: Re-evaluation

We must evaluate the impact of our actions based on the satisfaction of our needs. However, we tend to only take into account the immediate results of our action. It also happens that we do not take into consideration the effects on others or do not recognize them. This usually happens when justifying violent behaviours such as when we say: 'He deserved it, he looked for it!' We then refuse to become aware of the possible devastating effects on the other and on the relation. Our evaluation is thus incomplete and false.

On what follows, we will review each of the steps of the process of frustration, as well as constructive and non-constructive strategies of actions.

The process of frustration

OBSERVATION

Frustration over a desire, a need or dissatisfaction

THE EMOTION

Anger, fear, disappointment, sorrow, jealousy, impatience

CHOICE OF A STRATEGY

Constructive strategies

Non-constructive strategies

ACTION

Application of the chosen strategy

RE-EVALUATION

Appreciation of the impact of the action on the satisfaction of the need and evaluation of the consequences

Observing the situations

The brightness of the sun is never darkened by the clouds hiding it from us.

Matthieu Ricard

Disappointed expectations

We feed towards the others depending on expectations. We expect that the others will act in one way or another, according to the function or the role we attribute them and by presuming that it is their duty to act in such a way.

Conflicts concerning houseworks or jealousy are examples of difficulties linked to expectations towards others. We expect that the other one will take care of such task and carry it out in such way.

Suggested tool

When I am disappointed or shocked by someone else's behaviour, the following questions should be answered:

- Are my expectations realistic?
- Does it take into account the will, the capacity, the rights or the availability of the other person?
- Can I do it myself or obtain what I want in a different way?

Deprived desires

Sometimes, we wait for others to satisfy our desires or needs without formulating what they are to them. It also happens that we wait others than

they satisfy our desires and what is more they become our desires, without that we need to formulate it to them.

It is unrealistic to believe that others can guess our desires and our expectations, and the main reason is simply because they are not us. It is also unrealistic to believe that others are obliged to satisfy our desires or our requests. Obviously, they will only do it if they are capable of it, provided that our request is clear and also that they want to do it.

Misunderstandings

Communication can also be a source of frustration when influenced by an erroneous perception, a bad understanding or the behaviour of the other person. Sometimes, our own idea of the situation can be, in reality, completely false.

Suggested tool

Instead of interpreting the attitudes or the comments of the other person, we can clearly ask him/her what motivates him/her. We can ask for precision on his/her comments and actions. We can also tell the person our own interpretation and ask him/her if it really is what he/she wanted to communicate.

Prejudices

A prejudice is a way of putting a label, generally negative, on a person and to see this person only through this reduced vision. Under these conditions, communication generally engenders incomprehension and conflicts.

By attacking directly the person's image or values, we risk to provoke a defensive state which will certainly not help the overall situation.

Stereotypes

A stereotype is a prejudice towards a person pertaining to a particular social group. For example, to believe that all women are emotional or all men are insensible. Several social groups are subjects to stereotypes usually based on the age, the gender, the cultural origin, the sexual orientation or the social class.

The question is not to know whether or not certain social groups do have specific features or stereotypes, but to remember that every person is unique. Stereotypes have the same negative effects as prejudices; they limit our capacity to think by ourselves. Most injustices and violence in the world are often the result of conflicts engendered by prejudices and stereotypes.

Suggested tool

Instead of judging the person, we should identify what we consider unacceptable.

Injustice and violence

Besides, we are sometimes confronted with real injustices, as well as violence coming from others. A non constructive strategy would be to respond in the same way. We often believe that not acting would show passivity towards violence or injustices. But to act in a non violent way does not necessarily mean we are passive or stay silent. In fact, to respond without violence allows finding a solution better suited for the conflict, reducing at the same time the risks of provoking an escalation of violence.

Recognizing our feelings

Contrary to popular belief, there is no danger in letting our feelings guide us. In fact, to trust them assures us to make relevant choices which take into account the ensemble of our person.

Michelle Larivey

The same way our five senses (sight, hearing, smell, taste and touch) inform us about our physical reality, our feelings inform us of our subjective reality. We constantly feel emotions.

Too often, we are only attentive to them when they are very intense, sudden or unpleasant. Usually, these feelings inform us about the degree of satisfaction of our needs. Therefore, it is important to take time to feel them and to recognize them. Our feelings are the indication of the satisfaction or the dissatisfaction of our needs.

When our feelings tend towards dissatisfaction, they are painful to feel. Nevertheless, these uncomfortable feelings are important. They reveal to us that something is not right; that our needs are not filled the way we want. By ignoring such an emotion, we risk to transform it into a physical discomfort: nervousity, fatigue, tension, etc.

There is also a risk in getting confused with our feelings and blaming it on the others. This is usually the case when we say, for example, that we feel abandoned, excluded, betrayed, deceived, mistreated, rejected, neglected, etc. We then refuse to assume the responsibility of our feelings by thinking it is because of the others.

<p>Suggested tool</p>

Several feelings can arise from a single event. For each, allow some time to feel it, recognize it and understand its meaning, its message.

Board II

Recognizing our feelings

Well-being

In love

Amused

Adventurous

Attentive

Peaceful

Confident

Satisfied

Happy

Amazed

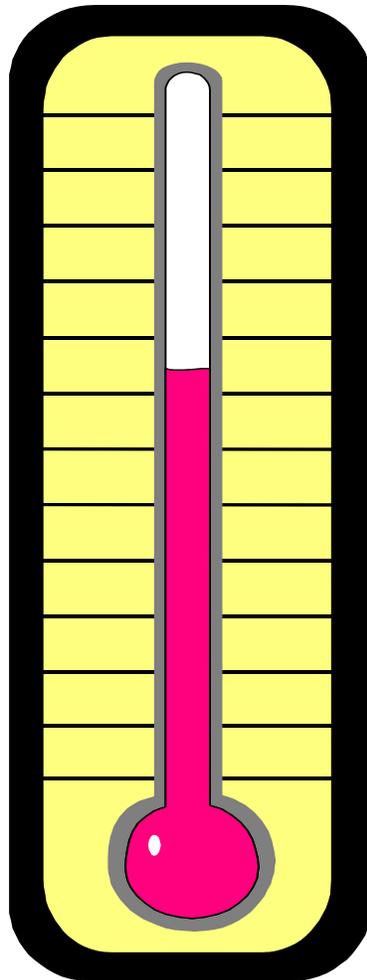
Touched

In harmony

Playful

Proud

Joyful



Discontent

Sad

Affraid

Shocked

Guilty

Disappointed

Discouraged

Disgusted

Angry

Furious

Irritated

Resentful

Shameful

Impatient

Jealous

Relieved

Unfortunate

Managing our impulsivness

Ultimately, we have just one moral duty: to reclaim large areas of peace in ourselves, more and more peace, and to reflect it towards others. And the more peace there is in us, the more peace there will be in our troubled world.

Etty Hillesum

Think before acting

To react impulsively to a stressful situation can sometimes offer evident advantages. For example, this is true in the event of immediate danger such as avoiding a collision with another car or preventing a child from falling off a staircase.

In most of the difficult situations we meet, impulsiveness is usually not necessary. For example, during a conflict, it can happen that our feelings become very intense. In this kind of situation, to react in an impulsive way can often be harmful, mainly because it prevents us from taking the necessary time to think suitably about the situation and about the choices we can make. In reality, the urgency is not to resolve the conflict at once, but rather to take care of our anger. To get there, it is better to count on our judgement. Now, the more intense is the emotion, the more difficult it is to think. This is where giving ourselves time to think about the situation becomes crucial.

Suggested tool

Imagine a thermometer, with a scale from -10 to +10. +10 represents the most powerful well-being state we have felt in our life; -1 represents very low frustration and -10 represents the biggest frustration of our life. On that scale, where is situated the 'not-to-go' zone? At what point, must we withdraw and take time to calm down?

Taking our degree of well-being or frustration several times a day can be a good way of preventing conflicts. After all, the same way we ask ourselves what the weather is outside; why not take the time to be attentive to our own weather report?

Everyday, we should take a few minutes and ask ourselves how we feel on the inside, but also how we feel on the outside: do I feel any pain, tension or stress? Am I tired or full of energy?

What emotions am I feeling at the moment: do I feel sad, worried, impatient, angry, bitter, bored? Am I happy, proud, joyful or confident?

This moment of introspection allows us to know more on our feelings of the moment.

When we believe we have reached -1 on our scale, we should take time to review our strategy that will help us find a state of well-being. This will help control our impulsiveness. If necessary, we can ask the other person for time to think about the situation. For example, we can say: 'What you said touches me a lot and I want to take time to think about it.'

Identifying our needs

Every criticism, judgment, diagnosis, and expression of anger is the tragic expression of an unmet need.

Marshall B. Rosenberg

As a baby, we are totally dependent on the others to fill our needs. With time, we learn to assume the responsibility of our needs and to develop means to satisfy them. This learning process continues all our life. With our talents and qualities, we have the capacity to adapt to the various contexts of the existence.

As a human being, we have a large amount of needs. Some are directly linked with our **physical health**, such as drinking and sleeping, while others are connected with our **psychic health**. Suffering, for example, appears as soon as certain needs are not satisfied. Thus, suffering plays an important role: to remind us of acting in order to maintain us alive and to evolve.

Also, most of us are confused when it come to identifying our needs, our desires and our expectations. This confusion limits our capacity of action. For example, in a situation where a child would make a lot of noise in our house, we can **desire** for him to remain silent. By thinking about it in terms of **needs**, we then realize that what we really want is peace. Under this angle, possibilities of action are generally vaster.

Suggested tool

When we feel angry, irritated or cornered, we should take time to pause, breathe profoundly and remain calm.

Inform the other one: We can ask for some time alone and come back when we feel better.

Retire: It might be good to take a walk or go in a place where we can be alone. Physical activities such as walking help decrease tensions. Three or four deep breaths can also help.

Observe ourself: We should be attentive to our body: are my muscles tensed? Is my heart beating faster than normal?

Stay connected with our feelings: Anger, hatred, fear, punishment, anxiety, shame, panic, fear, etc.

Observe our thoughts: This can help us see the way we perceive the situation: am I judging the other one? Is it his/her behaviour that I find unacceptable? Do I blame him/her for not behaving the way I want him/her to? We should then look at which of our needs is not fully satisfied: love, peace, understanding, confidence, safety, intimacy, food, shelter, heat, etc.

Conclusion: 'I am angry because I need ...' Through this exercise, we stop being a victim and we assume our own responsibilities.

Fill our need: We should fill our needs through constructive strategies.

Reestablish communication: At this point, we should feel ready to reestablish communication. If our anger or dissatisfaction persists, we should continue our reflection and, if needed, talk about it to someone who is not directly involved with the situation and who can help me find a solution.

Identifying our needs

Physiological needs

Shelter
Drink
Eat

Security
Sleep

Breath
Exercise

Emotional needs

Affection
Acceptance
Membership
Communication
Understanding
Confidence
Help
Listen
Harmony
Intimacy
Gratitude
Respect
Support
Contribution

Needs of self-respect

Fulfillment
Share
Assertion
Learn
Understand
Self knowledge
Creativity
Hope
Evolution
Freedom
Self-respect
Responsibility
Solitude
Introspection
Trust

Choosing a strategy

To not sink into a paralysing shame while crossing the abyss of regret and sadness, one must exercise an unlimited condolence and a staunch benevolence to himself.

Guy Corneau

When we face a situation that may lead to frustration, we must choose a strategy of action that will restore a state of well-being.

We have the capacity to find the best possible solution for any difficulty we may face in life. When we feel an unpleasant emotion, we must take time to calm down, breathe and then think to identify our need and find means of action. Sometimes, we might be on the wrong track, either because we remain centred only on what caused our frustration or because we only see the obstacles to the realization of our need.

When the solution to a complex problem does not appear to us spontaneously, we have the possibility of examining other strategies. No matter what the difficulty is, it is very likely that someone else has already gone through the same situation. Other people we know might even have a solution to the same problem. Instead of isolating ourselves, using other's wisdom can be very useful.

The choice of strategy is often determined by our habits or by automatism. For example, we tend to react in the same way in front of a recurring event. The first step to changing this would consist in becoming self-aware of our capacity of making decisions.

Non-constructive strategies

How beautiful would be the society of men, if each and every one could put the good wood on the fire instead of crying on the ashes.

Alain

Earlier, we have divided the strategies of action into two distinct groups. The first one regroups the constructive strategies while the other one, the non-constructive strategies. We will now get into these strategies which we consider as non-constructive.

Avoidance

Avoidance is when we act as if the problem does not exist, as if things will arrange by themselves.

This strategy can seem attractive, mainly because it allows us to temporarily escape a moment of suffering. However, since we do not resolve the problem, there is a strong possibility that it will come back. By adopting this strategy, we risk to accumulate important tensions.

Passivity

Passivity is to keep silent because of the fear of displeasing or the fear of being confronted.

Since we are not responsible for other people's behavior, this strategy does not really ensure our security. In fact, there is even a risk of going through more frustrations and having difficulty in recognizing and asserting our rights.

Aggression

Aggression is when we force some else to satisfy our desire; when we force the person to stop being the cause of our frustration.

When we feel deprived and we assault others, we force them to satisfy our needs. This strategy sometimes has the advantage to help release some tensions quickly. It is also possible that others comply with our demands. But in the long run, violence is never profitable. It does not satisfy our needs of security, affection, harmony, respect or trust. For those who undergo aggression, violence always ends up causing physical or psychological wounds.

Also, by wishing to punish or discipline others for the faults we attribute them, we may hurt them. In that case, grudge and a certain will of vengeance can last indefinitely. And that is because vengeance can never cure our wounds. On the contrary, it feeds them and maintains us in hatred.

Compensate

To compensate is to go for the strategy that will get us an immediate pleasure without having to really intervene on the causes of our frustration.

By using these ineffective strategies, our state of dissatisfaction can only persist and to compensate can become very attractive. We risk developing dependence in these activities which allow a momentary freedom of our concerns. There are several very lucrative companies that provide us with products of this kind: food, alcohol, drugs, pornography and other consumer goods.

Suggested tool

We should remember the different moment in our life when we have used non-constructive strategies: what are the strategies we used? Do we act

differently with some people? How can we be more respectful with others and ourselves?

Learning to let go

If you can solve your problem, then what is the need of worrying? If you cannot solve it, then what is the use of worrying?

Shantideva

There are moments in life where there seems to be no solution capable of settling our difficulties. We become invaded by oppressive thoughts: criticism, remorse, fear, etc. We think of the past and the future seems hopeless. This despair is often due to our stubbornness to want others to act differently. We wish the world to be just like our desires.

To let go means being capable of recognizing that maybe we made a mistake somewhere in the evaluation of the situation or in the means to solve the problem. But to get there, it is necessary to put aside our pride and to give ourselves the right to make mistakes. One of the first things we should let go is our stubbornness that makes us think we are absolutely right.

Suggested tool

Answering the following questions is a good way to overcome frustration: what are my needs (instead of what is my problem)? What is my main need at the moment? What can I do from now on to fulfill this need?

Listening others

When we accept others as they are, they change. When I accept myself as I am, I change.

Carl Rogers

To listen is to create a link with someone. It allows the other one to show what he/she is made of. The better we are at listening others, the more they will express themselves with confidence when around us. To be listened is always a pleasant and enriching experience: it makes us feel understood, relieved and reconforted. It also gets us closer with the others. But to get there, we must show empathy and condolence towards the other person and the worries that affect him/her.

Of course, we might not always be available to listen attentively to what others have to say. Or we might feel some discomfort to what they are saying. In this case, we risk to intervene by putting obstacles on the road such as not being attentive, not looking at the person while he/she talks, changing subject, judging, interrupting, etc.

To help us get through discomfort whenever it occurs, it can be useful to remind ourselves that we are not responsible for the others, their difficulties and their means of getting out of it.

Listening

We must be attentive to what contributes (or not) to the well-being of the other one without interrupting. We must be sensitive to what he/she feels

and demonstrate that we care. We should also let the other one express his/her needs and formulate his/her solutions.

Protecting ourselves effectively

Often times have I heard you speak of one who commits wrong as though he were not one of you, but a stranger unto you and an intruder upon your world. But I say that even as the holy and the righteous cannot rise beyond the highest which is in each one of you, so the wicked and the weak cannot fall lower than the lowest which is in you also.

Khalil Gibran

In a situation where the other person feels anger and this anger is expressed through violence, it can be very difficult to not respond in the same way. In these situations, we risk to get hurt or get engaged in an escalation of insults or even physical attacks.

When we are involved in a relation where violence has settled as a repetitive mean of resolving conflicts, in order to stop it, one of the parties must change its way. It becomes necessary to clearly express our own limits to the other person. And, of course, to be credible, we must not use violence ourselves. Also, resolving such an issue requires that we feel safe. If we are afraid of the other person to a point we do not believe we can express our limits without danger, then we must seek for help to ensure our own safety.

Besides, when we are hurt by someone's violence, the best thing we can do is to express how we feel. If this is not possible, to confide to someone else can help us.

Suggested tool

Questions we can ask ourselves: Am I a victim of violence in my relations with others? By what means may I protect myself?

Speaking in terms of ‘I feel’ instead of ‘You are’

If with the best intentions of the world we say hurtful things to somebody and it makes him no good, our manners, too violent or too direct, will not have reached their purpose.

Tenzin Gvatso, XIVe Dalai-Lama

To express oneself is to show who we are. Sometimes, it can happen that by expressing ourselves, we present an incomplete image of who we are. And in some cases, these reflections of us become superficial, distant and unsatisfactory.

Often, it is the fear of looking vulnerable or the fear of being judged that put a break in our capacity of expressing ourselves. And then, to avoid being hurt, we isolate ourselves from others or we only let them what seems invulnerable, untouchable. By doing this, some of our qualities may never be known to our entourage. We might hide our sensibility, efforts, worries, anxieties, or even our tenderness, enjoyment and enthusiasm. Briefly, we might hide good qualities that would normally get people to appreciate us. Being afraid to show our vulnerable sides, feelings or needs, creates many obstacles to communication, intimacy and ultimately harmony.

Speaking in terms of ‘I feel’ instead of ‘You are’

We should look for what contributes (or not) to our well-being. We must identify our feelings and needs and express them clearly. We can then formulate, if necessary, a precise request.



Managing a conflict

The human beings are not our enemies. Our enemies, they are the violence, the ignorance and the injustice present in each and every one of us.

Thich Nhat Hanh

Often, when one of us expresses a dissatisfaction, the other one may feel attacked and hit back. The risks of an escalation following the event may leave both parties deprived or annoyed. We could act as if the conflict was resolved by the victory of one and the defeat of the other. But instead, the conflict will persist and the rights and feelings of one of the two will not be respected. The object of the discussions soon becomes the control of the other one's activities. Arguments become printed by arrogance and hostility.

Indeed, to manage a conflict supposes that both persons can assert themselves without hurting the other one, could that be on the emotional plan or on the physical plan. It is thus a question of being conscious of what we say and especially the way we say it. We can then negotiate a solution suitable to both parties.

Suggested tool

Proceed step by step: at first we must name what caused the frustration, and then we can ask the other one for help. We must then proceed on finding

solutions together. Once several possibilities of solutions have been identified, we may pick the one that satisfies everybody.

Board IV

Action strategies

Avoidance/Passivity	Constructive strategies	Agression
Make as if the problem does not exist	Face the problem	Reprimand, accuse
Feel responsible for others, their wellness and their acts	Be attentive to our feelings and those of others	Feel deceived, attacked and inequitably treated
Repulse or express anger indirectly	Take time to think before finding a solution	Impulsive being
Try to feel the needs of others	Express our difficulties	Try to obtain what we want with strength
Difficulty to show our limits	Set limits in order to respect the rights of everyone	Impose our desires or ideas
Try to calm the other when in a conflict	Look for an acceptable solution for both parties	Try to absolutely win when in a conflict

Feeling defeated, discouraged, shamed after a conflict	Satisfaction and pride after a conflict	Feeling victorious, which can be followed by shame and guilt after a conflict
Lack of confidence	Trust is increased	Distrust

Re-evaluation

The first efficiency of nonviolence, it is to give a direction to the human action.

Jean-Marie Muller

Let us return a few moments on the process of frustration: 1) we observe the events; 2) we feel feelings; 3) when it is about feelings associated with the ill-being, we choose a strategy of action; 4) we apply this strategy. The following stage is to re-evaluate the situation; to measure the impact of your action for your well-being.

Let us take an example. Say that we are driving an automobile and that another car goes suddenly in our direction (**observation**). We feel at once some fear (**emotion**). We estimate very quickly the possibilities (**choice of a strategy of action**). We give a blow of steering wheel to avoid the collision (**action**). The car avoids us (**re-evaluation**). We then feel reassurance (**emotion**).

The stage of the revaluation is thus the one where we observe the impact of our action. It is, in a way, the evaluation of the consequences of our words or gestures. It is evident that failing of well estimating the consequences, we risk to be on the situation, to believe that the strategy was effective and, thus, to use it again in the future. It is what we risk to make, sometimes, by not taking the full measure of the consequences of our actions.

For example, if, having used violence, to minimize the impact of our gesture (and try to avoid feelings of shame or guilt) we say to ourselves that it is not

so bad, we refrain from measuring completely the consequences of our action. One of these consequences could very well be, for example, a break. This one could also arise much later than the events. In fact, it is often impossible to measure completely the results of our actions, particularly for the longer term. That is why it is better to choose our strategies of action according to our values, rather than according to our immediate desires.

Take care of myself

The aspects of the things which are the most important for us are hidden because of their simplicity and of their familiarity.

Ludwig Wittgenstein

Here are some suggestions of means which can help us to improve our state, even when everything is well:

-Become aware of my value and that of the others. Congratulate our good actions and our efforts.

-Make things which I like, which brings me a satisfaction and of which I shall be proud.

-To observe and to welcome me, as I am, including when I suffer.

-Approach my difficulties as challenges, giving me the means to answer it effectively. Encourage and congratulate me. To give the time necessary to get there.

-Recognize and accept my limits.

-Take advantage of the present time. Do not stay locked into ruminations (past) and into anxieties (future).

-Practice creative or contemplative activities: physical activity, walking, reading, observation of the nature, relaxation, meditation, do-it-yourself, music, painting, dancing, going to the theater, writing...

-Speak about my difficulties, of my concerns; ask of the help and open up to the others.

-Welcome the others with benevolence, without judging them. Accept their limits.

-Dedramatize the situations by showing humor.

-Fight the injustice and the violence without showing myself injustice or violence.

-Distinguish the love of the feeling of attachment and possessiveness.

-Enjoy the happiness of others.

Suggested tool

Here are elements which could serve as a guide for relaxation:

-Extend over the back, close your eyes, put your arms on the ground, along your body.

-Breathe profoundly, ten times, by concentrating only on the breath and by speaking to you inside: 'I inspire. I expire'.

-Become aware of my physical state (sensations); of my psychological state (feelings)

-During this relaxation, I can continue to speak to myself calmly for example: 'I take care of my anger, my sorrow, my fear, etc., by returning in myself'.

Conclusion

It is not a big task which cannot be decomposed into small easy tasks.

The difficulties which we meet often delay the realization of our needs. We are sometimes hurt and our wound, badly cured, can bring us to isolate ourselves, to slow down the realization of our needs or to dedicate our efforts to inappropriate means. These wounds can bring us to go without some of our qualities: the benevolence, the joy of living, the capacity to adapt us to any sorts of situations. To leave the suffering, we nevertheless need all qualities. We also need to recognize these qualities to the others.

This toolbox does not claim to be able to bring a miracle recipe, nor to make the tour of all the difficulties. A tool, as you know it, does not carry in itself the plan of the construction which we want to make. It is our choices, our experience and our efforts which must be put in contribution to arrive there. Besides, it is not enough to read the instructions for use to handle well a tool. It is necessary, of course, to have a practice and, sometimes, to ask for the help of the persons who seems to make good use of the tools which we learn to use.