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# Daring greatly table of contents

October 18, 2020 Edited by Clean Up Bot import existing book January 21, 2020 Edited by ImportBot import existing book December 28, 2019 Edited by DriniBot correct titles July 17, 2019 Edited by Clean Up Bot import existing book June 14, 2012 Created lc bot imported library imported library of Congress MARC record. Table of Contents: What it means to dare greatly Introduction: my adventures in the arena of Scarcity: looking inside our culture never enough Debunking the vulnerability myths of understanding and shame against the fight against vulnerability to the armory Mind gap: cultivating change and closure to share disturbing inclusion: daring to re-humanize education and the work of Full-Hearted Parenting: daring to be an adult we want our children to have definitive thoughts on the Appenation-trust emergence: grounded theory and my research process praticing graditude and notes. Table of Contents: What it means to dare greatly Introduction: my adventures in the arena of Scarcity: looking inside our culture never enough Debunking vulnerability myths of understanding and shame against the fight against vulnerability to the armory Mind gap: cultivating change and closing disis the inclusion gap in disturbing inclusion: the courageous rehumanization of education and the work of Adult parenting: the courage to be adults we want our children to have definitive thoughts on the formation of Appenk: the grounded theory and my research process Praticing graditude Notes and References. Table of Contents: What it means to dare greatly Introduction: my adventures in the arena of Scarcity: looking inside our culture never enough Debunking the vulnerability myths of understanding and shame against the vulnerability of the armory Mind gap: cultivating change and closing the disconnect between Disturbing inclusion: daring to re-humanize education and the work of Wholehearted parenting: daring to be an adult we want our children to have definitive thoughts about the A-Trust emergence: grounded theory and my investigative endorsements and references. © 1996-2014 Amazon.com, Inc. or its affiliates Praise for Daring Greatly© DANNY CLARKBrené Brown, Ph.D., LMSW, is a research professor at the University of Houston Graduate College of Social Work. He has spent the last decade researching vulnerability, courage, worthiness and shame. His 2010 TEDxHouston talk about power vulnerability, is one of the most watched talks TED.com. Brené is the author of #1 New York Times bestseller Gifts of Imperfection (2010), I Thought It Was Just Me (2007) and Rising Strong (2015). Brené is also the founder and CEO of the Daring Way-teaching and certification program, which helps professionals who want to facilitate their work with vulnerability, courage, shame and worthiness. Brené lives in Houston with her husband Steve and their two children. ALSO BRENÉ BROWNThe Gifts Imperfections It was only me (but it's not)Rising Strongwhat it means todaregreatlythe phrase Daring largely comes from Theodore Roosevelt's speech on Citizenship republic. The speech, sometimes called the Man arena, was delivered at the Sorbonne in Paris, France, on April 23, 1910. This is the passage that made the speech famous: It's not the critic who reads; not a man who draws attention to how a strong man stumbles, or where the person who did the action could have done them better. The credit belongs to a man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who is wrong, who comes short over and over again because there is no effort without error and lack; but who actually tries to do things; who knows great enthusiasm, great dedication; who spends himself a worthy cause;who at best knows the end of the triumph of high achievement, and who at worst, if he does, at least fails while daring greatly.... The first time I read this quote, I thought it was a vulnerability. Everything I've learned over a decade researching vulnerability has given me this exact lesson. Vulnerability does not know victory or defeat, it is to understand the need for both; It's gripping. It's all in. Vulnerability is not the weakness and insecurity, the risk and emotional exposure we face every day is not voluntary. Our only choice is the issue of engagement. Our willingness to have and communicate with our vulnerability determines the depth of our courage and the clarity of our purpose; The level to which we protect ourselves from being vulnerable is a measure of our fear and disconnection. When we spend our lives waiting until we are perfect or bulletproof before we walk into the arena, we finally sacrifice relationships and opportunities that may not be recoverable, we waste our precious time and turn our backs on our talents, those unique donations that only we can make. Perfect and bulletproof are seductive, but they don't exist in the human experience. We must go to the arena, whatever it is – a new relationship, an important meeting, our creative process or a difficult family conversation – with courage and willingness to participate. Instead of sitting on the sidelines with viewership and hurling judgment and advice, we need to dare to show up and let ourselves be seen. It's a vulnerability. It's very brave. Join me as we look for answers to the following questions: •What drives our fears of being vulnerable? •How do we protect ourselves from vulnerability? •What price do we pay if we close and get rid of it? •How do we own and communicate with vulnerability so that we can change our way of life, love, parent, and leader? INTRODUCTION: My adventuresin Arenal looked directly at him and said, I hate vulnerability. I He's a therapist - I'm sure he's had tougher cases. Plus, the sooner he knows what he's dealing with, the sooner we're going to get this whole therapy thing right. I hate insecurity. I hate not knowing. I can't open myself up to get hurt or disappointed. It's excruciating. Vulnerability is complex. And it's excruciating. Do you understand what I mean? Diana nods. yes, I know vulnerability. I know that well. It's a subtle emotion. Then he looks up and smiles, like he's imagining something really beautiful. I'm sure I look confused because I can't imagine what he's portraying. I'm suddenly worried about his welfare and his own. I said it was excruciating, not subtle, I stressed. And let me say this record, if my research didn't associate being vulnerable living wholeheartedly for life, I wouldn't be here. I hate what it makes me feel. How does it feel? Like I'm coming out of my skin. Like I have to fix everything that's going on and make it better. And if you can't? Then I'd like to punch someone in the face. And is it you? Not. Of course not. What are you going to do? Clean up the house. Eat peanut butter. Blame the people. Make everything around me perfect. Check everything I can - whatever's nailed down. When do you feel most vulnerable? When I'm scary. I look up as Diana responds to this tedious pause and head-nodding made by therapists to drive us out. When I'm worried and unsure how things are going, or when I have a difficult conversation, or when I'm trying something new or something new, that makes me uncomfortable or opens me up to criticism or judgment. Another tedious pause as empathetic reprimands continue. When I think about how much I love my kids and Steve, and how my life would be over if something happened to them. When I see people I care about, and I can't fix it or make it better. All I can do is be with them. I see it. I feel it when I'm afraid things are too good. Or too scary. I really wish it was subtle, but right now it's just excruciating. Can people change that? yes, I think they can. Can you do my homework or something? Should I check the data? No data, no homework. There are no assignments, no gold stars. Less thinking. More feeling. Can I be subtle without the need to feel very vulnerable in the process? No, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no, no It's just awesome. If you don't know anything about me from my other books, my blog or TED videos that go viral on the internet, let me catch you. But if you're a little uneasy about mentioning a therapist, skip this chapter completely and go straight to my research process. I I spent my whole life trying to escape and overconstic vulnerability. I'm a fifth-generation Texan with a family motto lock and load, so I'll come up with my aversion to insecurities and emotional exposure honestly (and genetically). In elementary school, which is a time when most of us begin to grapple with vulnerability, I began to develop and hone my vulnerability-avoidance skills. Over time, I tried everything from a good girl to my perform-perfect-please routine, to a clove-smoking poet, an angry activist, a corporate climber and an out-of-control party girl. At first glance, these may seem reasonable, if not predictable, stages of development, but they were more than that for me. All my stages were different masts of armor, which prevented me from becoming too engaged and too vulnerable. Each strategy was built on the same premise: Keep everyone safe and always have an exit strategy. Along with my fear of vulnerability, I also inherited a huge heart and ready for empathy. So, in my late twenties, I left a management position at AT&amp;T, got a job on waiting tables and bartending, and went back to school to become a social worker. When I met my boss at AT&amp;T to resign, I'll never forget his answer: Let me guess. You're leaving for social worker or MTV VJ at Headbanger's Ball? Like many people drawn to social work, I liked the idea of laying people and systems. By the time I had done my bachelor's degree (BSW) and was finishing my master's degree (MSW), even though I had realized that social work wasn't about fixing. It was and is all about contextualization and leaning. Social work is all about oblique discomfort ambiguity and insecurity, and keeping open empathetic space so people can find their way. The word - dirty. As I struggled to figure out how I could ever do a career in social work to actually work, I was riveted by a statement from one of my science professors: If you can't measure it, it doesn't exist. He explained that unlike our other classes in the program, science was all about prediction and control. I got hit. You're saying that instead of leaning and keeping, I could spend my career predicting and controlling? I found my calling. The surest thing I took away from my BSW, MSW and Ph.D. social work is this: The Community is the reason we're here. We are hardwired to connect with others, this is what gives purpose and meaning to our lives, and without it is suffering. I wanted to develop research that explained the anatomy of the association. Community research was a simple idea, but before I knew it, I had been hijacked by my investigative actors, who, when asked to talk about their most important relationships and experiences in connection, told me about heartache, betrayal and shame — for fear that he did not deserve real connection. Me have a tendency to define things they don't have. This is especially true of our emotional experiences. Inadvertently I got the shame and empathy of a scientist, spending six years developing a theory that explains what shame is, how it works, and how we cultivate endurance faces to believe that we're not enough-that we're not worthy of love and belonging. In 2006, I realized that, in addition to understanding the shame, I had to understand the back side: What are the most resilient people who believe in their worthiness – I call these people wholeheartedly – in common? I was hoping like hell that the answer to that

question would be: They are a disgrace to scientists. To be with all your heart, you need to know a lot about shame. But I was wrong. Understanding shame is only one variable that helps wholeheartedly, a way to involve the world in place of worthiness. In Gifts of Imperfection, I defined ten leadership posts wholeheartedly for life, to the point of what wholeheartedly work to grow and what they work to let go of: Cultivating authenticity: Letting go What people think • Cultivating self-compassion: Renting a Go of Perfectionism, that point that wholeheartedly works to grow and what they work to let go of: •Cultivating gratitude and joy: letting go of scarcity and Dark fear •Cultivating intuition and usuith : go to the fort of Renting • Cultivating creativity : Letting Go comparison •Cultivating Play and Rest: Letting Go exhaustion as a status symbol and productivity as a self-esteem •Cultivating calm and quiet: letting go of anxiety like lifestyle • Cultivating Meaningful work: Letting Go self-doubt and Should •Cultivating laughter, song and dance: letting go is cool and Always under controlAs I analyzed the data I realized that had measured that relationships with vulnerability and different structures such as shame, belonging and worthiness were a coincidence. It was only after 12 years of deeper and deeper into this work that I finally realized the role of it in our lives. Vulnerability is the core, heart, center of meaningful human experience. This new information personally created a great dilemma for me personally: on the one hand, how can you talk about the importance of vulnerability in an honest and meaningful way without being vulnerable? On the other hand, how can you be vulnerable without sacrificing your legitimacy as a scientist? To be honest, I think emotional availability is a shame to trigger researchers and academics. Very early in our training, we are taught that cool distance and inaccessibility contribute to prestige, and that if you're too relatable, your credentials will be called into question. While called pedantic is an insult in most settings, the ivory tower we are taught to wear a pemetrexed line label like suit armor. How can I risk being really vulnerable and telling stories about my own messy journey through this study without looking like a complete flake? What about my professional armor? My moment of courage is the largely, as Theodore Roosevelt once called on citizens to do, came in June 2010, when I was invited to speak at TEDxHouston. TEDxHouston is one of these many independently organized events modeled after a TED nonprofit address to the worlds of technology, entertainment and design dedicated to ideas worthy of distribution. TED and TEDx organizers bring together the world's most exciting thinkers and makers and challenge them to give talk about their lives in 18 minutes or less. TEDxHouston curators were unlike any event organizers I've felt. Bringing shame-and-vulnerability to a scientist makes most organizers a little nervous and forces some to get somewhat more prescriptive about content talk. When I asked tedx's people what they wanted me to talk about, they said, We love your work. Talk about whatever makes you feel awesome-done in your own business. We're grateful to share the day with you. Actually, I don't know how they made the decision to let me do my thing because before that talk I didn't know what it was about. I loved the freedom of this invitation, and I hated it. I was back straddling the tension between obsessing discomfort and finding refuge with my old friends, prediction and control. I decided to do it. To be honest, I had no idea what I was getting myself into. My decision to dare was largely not the result of self-confidence as much as my faith in my research. I know I'm a good scientist, and I trusted that the data conclusions were valid and reliable. Vulnerability would take me where I wanted or maybe needed to go. I'm also convinced myself that it wasn't really a big deal: It's Houston, the hometown crowd. At worst, 500 people plus some watching live streaming think I'm crazy. The morning after the conversation, I woke up with one of the worst vulnerabilities of my life. You know that feeling when you wake up and everything feels fine until the memory of your open washings above you and you want to hide? What did I do? 500 people officially think I'm crazy, and that's totally. I forgot to mention two important things. Did I actually have a slide word breakdown to reinforce a story that I shouldn't have told in the first place? I have to. On. But there was nowhere to run. Six months after the call I received an email from the curators of TEDxHouston congratulating me because my talk was supposed to be featured on the main TED website. I knew it was a good thing, even a coveted honor, but I was terrified. First of all, I just settled on the idea of only 500 people think I'm crazy. Second, in a culture full of critics and cynics, I had always felt safer in my career flying right under the radar. Looking back, I'm not sure how I would have responded to that email I would have known that having a video go viral with vulnerability and the importance of letting myself see would leave me feeling both uncomfortable (and ironically) vulnerable and open. Today, this story is one of the most viewed TED.com, with more than five million hits and translation available in thirty-eight languages. I've never looked at it. I'm glad I did, but it still makes me very uncomfortable. The way I see it, 2010 was the year of TEDxHouston talk, and 2011 was a year of walking talk-word. I criss-crossed the country, talking to groups ranging from Fortune 500 companies, dinner coaches and the military to lawyers, parenting groups and school districts. In 2012, I was invited to give another talk at the main TED conference in Long Beach, California. For me, the 2012 talk was my opportunity to share a job that has literally been the foundation and springboard for all my studies–I talked about shame and how we need to understand it and work through it when we really want to dare very much. The experience of sharing my research led me to write this book. After discussions with my publisher about the possibility of a business book and/or parenting book, plus a book for teachers, I realized that there needed only one book because no matter where I went or who I spoke to, the basic issues were the same: fear, disassembly and longing for more courage. My company talks almost always focus on inspired leadership or creativity and innovation. The most important problems that everyone from C-level managers on the frontline people talk to me about the result of breakups, lack of feedback, fear of staying relevant amid rapid change, and the need for clarity in the goal. If we are to revive innovation and passion, we need to revitalise the work humanely. When shame becomes a management style, engagement dies. If failure is not an option, we can forget about learning, creativity and innovation. When it comes to parenting, the practice of framing mothers and fathers as good or bad is both rampant and corrosive-it turns parenting into a shame minefield. The real questions parents should be: Are you engaged? Are you paying attention? If so, plan to make a lot of mistakes and bad decisions. Imperfect parenting moments become gifts kids are watching us try to figure out what went wrong and how we can do better next time. The mandate is not to be perfect and to raise happy children. Perfection doesn't exist, and I've found that what makes kids happy doesn't always make them brave, engaged to adulthood. The same applies to schools. I have not encountered one problem that is not related to any combination of parental, teacher, administrative and/or student dissolution, and a clash of competing stakeholders to define a single objective. I have found that the most difficult and most rewarding challenge of my job is how to be both a mapmaker and a traveler. My maps, or theories, shame on resilience, wholeheartedness and vulnerability have not gained experience on my own trips, but the data I have collected over the last decade-experiences of thousands of men and women who are forging their way towards the direction that I, and many others, want to take our lives. Over the years, I've learned that a confident and confident mapmaker is not a fast traveler to make. I tripped and fell, and I find myself constantly needing to change course. And while I try to follow the map I've drawn, there are many times when frustration and self-doubt take over, and I wad up that map and shove it into a junk drawer in my kitchen. It's not an easy journey from excruciating subtle, but for me it's worth every step of the way. What we all share in common – which I have spent the last several years talking to leaders, parents and educators – is the truth that forms the heart of this book: what we know is important, but who we are is more important. Being instead of knowing requires showing up and making yourself visible. This requires us to dare to be vulnerable. The first step in this journey is understanding where we are, what we are dealing with and where we need to go. I think we can do it best by exploring our pervasive Ever enough culture. CHAPTER 1SCARCITY: Looking inside our culture never enoughAfter this work over the last twelve years and watching the scarcity drive roughshod over our families, organizations and communities, I would say that one thing we have in common is that we are sick of feeling fear. We really want to be bold. We're tired of a national conversation that focuses on what we should be afraid of? and who should we blame? We all want to be brave. You can't swing a cat without hitting a narcissist. True, it wasn't my most eloquent moment on stage. Nor was it my intention to offend anyone, but when I'm really fired or frustrated, I tend to return to the language instilled in me by generations of Texans who came before me. I swing the cleads, things get stuck in my crawsses, and I often fix it to come undone. These regressions usually take place at home or when I'm with family and friends, but from time to time, when I feel ornery, they slip on stage. I've heard and used the swinging-cat expression all my life, and it didn't dawn on me that more than a few thousand members of the audience were picturing me by knocking over self-important people with their fists of distribution. TED and TEDx organizers are groups of numerous emails sent by members of the public who thought animal cruelty was contrary to my message of vulnerability and involvement, I learned that the expression had nothing to do with animals. This is actually a reference to the difficulty of using cat-o'-nine-tails in the narrow quarters of the ship. I know, I know. Not so good. In this particular case, cat-swinging was triggered when a woman in the audience yelled: Kids today think they're so special. What makes so many people narcissists? My less-than-stellar response approached smart-alecky: Yes. You can't do cat-by-cat without hitting a narcissist. But it stemmed from the frustration that I still feel when I hear the concept of narcissism thrown around. Facebook is so narcissistic. Why do people think what they're doing is so important? Today's kids are all narcissists. It's always me, me, me. My boss is such a narcissist. He thinks he's better than everyone and always puts other people down. And while laypeople use narcissism as a catchall to diagnose everything from arrogance to rude behavior, scientists and help professionals are testing the concept of elasticity in every way i can think. Recently, a group of researchers conducted computer analysis of three decades of hit songs. Researchers reported a statistically significant trend in narcissism and hostility to popular music. In keeping with their hypothesis, they found a reduction in uses like us and me and me. The researchers also reported a decrease in words related to social connection and positive emotions, and an increase in words associated with anger and antisocial behavior, such as hate or killing. Two scientists from this study, Jean Twenge and Keith Campbell, authors of the book The Narcissism Epidemic, argue that the incidence of narcissistic personality disorder has more than doubled in the United States over the past decade. Based on another good statement from my grandmother, the world seems to be going handbasket. Or is it? Are we surrounded by narcissists? Have we changed the culture of self-insigradable, grandiose people who are only interested in power, success, beauty and being special? Are we so right that we believe that we are better even if we do not actually contribute or achieve something of value? Is it true that we lack the necessary empathy to be compassionate, connected with people? If you're like You're probably going to blink a little bit and think, yes. That's exactly the problem. Not me, of course. But in general... it sounds about right! It's good to have an explanation, especially one that makes us feel better and blames these people. In fact, when I hear people in the narcissism argument, it's usually served as a party of contempt, anger, and judgment. I'll be honest, I even felt those emotions when I wrote that paragraph. Our first inclination is to treat narcissists by cutting them down to size. It doesn't matter when I talk to teachers, parents, CEOs or my neighbors, the answer is the same: These egomaniacs need to know that they're not special, they're not that big, they're not right, and they have to get over themselves. Nobody cares. (This is a G-rated version.) It's getting complicated here. And depressing. And maybe even a little heartbreaking. The theme of narcissism has invaded social consciousness enough that most people correctly associate it with pattern behaviors that include grandeur, a pervasive need for admiration, and a lack of empathy. What almost no one understands is how each severity of this diagnosis is the basis of shame. Which means we do fix it by cutting people down in size and reminding folks of their imperfections and small size. Shame is more likely to be caused by this behavior, not treatment. LOOKING AT NARCISSISM THROUGH THE LENS OF VULNERABILITYDiagnosing and labeling people whose struggles are more environmental or learned than genetic or organic is often far more harmful to healing and change than it is beneficial. And when we have a defined diagnosis, which is something I believe, and that studies show, often exacerbates shame and prevents people from seeking help. We need to understand these trends and influences, but I think it is much more useful and even transformative in many cases to view patterns of behavior through the lens of vulnerability. For example, when I look at narcissism through a vulnerability lens, I see shame-based fear as common. I fear of never feeling extraordinary enough to notice, be lovable, belong, or cultivate a sense of purpose. Sometimes the simple act of humanizing problems sheds significant light on those light that often goes out for a minute the stigma of etiquette is applied. This new definition of narcissism provides clarity and illuminates both the source of the problem and possible solutions. I can see exactly how and why more people are wrestling, how to believe they are enough. I see cultural messages everywhere calls the epidemic of narcissism, but also provides a panoramic view of the thoughts, behaviors and emotions that slowly change against who we are and how we live, we love, work, lead, parent, govern, teach and communicate with each other. The environment I'm talking about is our scarcity culture. Scarcity: NEVER ENOUGH PROBLEMA A critical aspect of my job is to find a language that accurately represents data and deeply resonates with participants. I know I'm off when people look like they're pretending to get it, or if they meet my conditions and definitions ah or sounds interesting. Given the subjects I'm learning, I know I'm onto something when people look away, quickly cover their faces with their hands, or answer ai, shut up or get out of my head. The latter is usually how people react when they hear or see a phrase: Never

_____ It only takes a few seconds before people fill in the gaps with their tapes: •Never good enough • Never be perfect enough • Never thin enough • Never powerful enough •Never smart enough • Never be sure enough • Never safe enough •Never be unusual enough We can't have this living scarcity. One of my favorite writers in scarcity is global activist and fundraiser Lynne Twist. In his book Moneyhing, he refers to scarcity as a big lie. She writes: For me, and for many of us, our first waking thought of the day is I couldn't get enough sleep. Next is: I don't have enough time. Whether true or not, that thought is not enough will occur to us automatically before we even think about the question or explore it. We spend most of our hours and days listening, explaining, complaining or worrying about what we don't have enough... Before we even sit in bed before our feet touch the floor, we're already inadequate, already left behind, already losing, already missing something. And by the time we go to bed at night, our minds will be competing with a litany of things we didn't or didn't get that day. We go to sleep loaded with these thoughts and wake up to the reverie of the absence.... This inner condition of scarcity, this mind-set of scarcity, lives at the heart of our jealousies, our greed, our prejudices and our arguments for life.... (43–45). Scarcity is never enough of a problem. The word is scarce from the old Norman French scars, which means limited quantities (approx. 1300). Scarcity thrives in a culture where everyone is hyper-aware of the absence. Everything from safety and love to money and resources seems limited or absent. We spend over time calculating how much we have, we want and not, and how everyone else has, needs and will. What makes this constant assessment and comparison so self-destructive is that we are often compared to our lives, our marriages, our families and our communities inaccessible, media-driven visions of perfection, or we hold our reality against our own fictional story of how great someone is in it. Nostalgia is also a dangerous way of comparison. Think about how often we compare ourselves and our lives with memory that nostalgia is so fully edited that it never really exists: Remember when...? Those were the days ... The source of the scarcityscarcity does not take hold of the culture overnight. But the feeling of scarcity develops in shameful cultures that are deeply steeped and fractured by extinction. (By a shameful culture, I don't mean that we are ashamed of our collective identity, but that there are enough of us struggling with the question of worthiness that it shapes the culture.) Over the last decade, I have seen major changes in the zeitgeist of our country. I've seen this data, and honestly, I've seen this face of the people I meet, interview, and talk about. The world has never been an easy place, but the last decade has been traumatic for so many people that it has made changes to our culture. Since 9/11, multiple wars and recessions, catastrophic natural disasters and an increase in the number of random violence and school shootings, we have survived and survived events that have torn our sense of safety with such force that we have experienced them as trauma, even if we were not directly involved. And as for the incredible number of those who are now unemployed and underemployed, I think that each of us is directly affected or is close to someone who has been directly affected. Worrying about scarcity is a version of our culture of post-traumatic stress disorder. This happens when we've been through too much, and instead of coming together to heal (which requires vulnerability), we're angry and scared and at each other's throats. It's not just a bigger culture that suffers: I found the same dynamics playing out in family culture, work culture, school culture and community culture. And they all share the same shame, comparison and out. Scarcity bubbles up these conditions and perpetuates them until a critical mass of people begin to make different choices and transformation the smaller cultures they belong to. As I explained in the Introduction, there are many beliefs wholeheartedly, but its very core is vulnerability and worthiness: facing insecurity, exposure and emotional risks, and knowing that I'm enough. If you go back to the three sets of questions of scarcity that I just pose to myself and ask yourself if you'd be willing to be vulnerable or dare to be largely any device defined by these values, the answer for most of us is a resounding no. If you ask yourself if these are the conditions that promote cultivating worthiness, the answer again is no. The biggest victims of scarcity culture are our willingness to have our own vulnerability and our ability to communicate with the world from a place of worthiness. After this work for the last 12 years and watching scarcity drive roughshod over our families, organizations and I'd say one thing we have in common is that we're sick of fear. We really want to be brave. We're tired of a national conversation that focuses on what we should be afraid of? and who should we blame? In the next chapter we will talk about the vulnerability myths that fuel scarcity and how courage begins by appearing and letting yourself see. CHAPTER 2 EXPOSING VULNERABILITY MYTHSY yes, we are completely open when we are vulnerable. yes, we're in a torture chamber, which we call insecurity. And yes, we take a big emotional risk if we make ourselves vulnerable. But there is no equation where risk-taking, reducing insecurity and opening up to emotional exposure is tantamount to weakness. The myth #1: VULNERABILITY IS WEAKNESS. The notion that vulnerability is weakness is the most widely recognized myth of vulnerability and the most dangerous. When we spend our lives pushing away and protecting ourselves from feeling vulnerable or considered too emotional, we feel contempt when others are less able or willing to mask feelings, suck it up, and soldier. We have reached a point where, instead of honoring and assessing the vulnerability behind courage and courage, we allow our fear and discomfort to become judgment and criticism. Vulnerability is not good or bad: This is not what we call dark emotion, nor is it always an easy, positive experience. Vulnerability is the core of all emotions and feelings. You feel vulnerable. To believe vulnerability is a weakness is to believe that feeling is weakness. To shut down our emotional lives out of fear that the costs are too high is to walk away from the very thing that gives purpose and meaning to life. The rejection of our vulnerability often stems from the fact that we associate it with dark emotions such as fear, shame, grief, sadness, and disappointment – emotions that we do not want to discuss, even if they deeply influence the way we live, love, work, and even lead. What most of us don't understand and what took me a decade of research to learn is that vulnerability is also the cradle of the emotions and experiences that we crave. Vulnerability is the birthplace of love, belonging, joy, courage, empathy and creativity. It is a source of hope, empathy, responsibility and authenticity. If we want greater clarity about our goal or deeper and more meaningful spiritual life, vulnerability is the way. Make.