

Ali Schultz:

I'm here today with one of my favorite humans, Kelly Wendorf, the founder of Equus, author of Flying Lead Change and one of my co-conspirators and mentors, and Kelly, why don't you introduce yourself and maybe give us a nugget about what you do in the world.

Kelly Wendorf:

Thank you, Ali. Equus is a leadership development organization and we um we do things a little bit differently than most leadership development companies we partner with three point eight billion ears of evolutionary intelligence nature to create you know uncommon learning environments for our clients so we work with executives and lifelong learners visionaries and creatives and we do coaching and just bring in that wisdom of nature to the conversation and the learning.

Ali Schultz:

Yeah, nature with horses being a centerpiece, I would add, to be very clear to all the listeners.

Kelly Wendorf:

Totally. To be very clear yes to be very clear about that so you know not because it's a sentimental thing about horses even though you know both Ali and I can get so sentimental about them but um you know you've got an ancient teacher who is wired to be in relationship with humans and and school them tutor them to be the best humans that can be um so you're accessing it's a form of biomimicary really to partner with horses for learning and to learn from their systems and their culture and how they do things so that we can be successful like they are.

Ali Schultz:

I'm, yeah, I love that. Today we're gonna talk about fragility and what that means, what that means for us in our lived lives, what that means for us in our work lives, what it is to experience fragility.

You know, how can we kind of maybe give folks an embodied sense of what that is so they can identify it for themselves? And also, I think, look at, okay, so once we know what fragility is, what's the alternative, what's the anti-fragile stance?

Ali Schultz:

So, Kelly, I know this is something you've written a lot about and something that's very alive for you.

Kelly Wendorf:

So fragility... so I think first let's just define the term as we're using it in the context of this conversation. Fragility is, and this term, this definition, I received from my teacher who one of my teachers who is the listed custodial elder of Uluru in Australia, Uncle Bob Randall an aboriginal man. It's: fragility is a weakened state of mind and spirit that causes us to show up

um as a lesser version of ourselves and as we interface with the world we find ourselves defensive guarded um incurious um unable to apologize and it's what happens when ego isn't strongly formed and you know how that happens we can talk about but this is what we mean by fragile easily easily easily influenced easily taking things personally easily insulted and is the state of and where we confuse safety and comfort. We think that our comfort is the way that we stay safe and so there's a blurring there that happens. And we've heard this phrase you know in social justice circles where we talk about White Fragility um Robin Diangelo book and which is you know super powerful work and if we stop there we're missing an opportunity because we are encouraged to take fragility outside of the geopolitical racial arena and look at how fragility is so pervasive in modern society and that's where it becomes useful to each and every one of us and how we interface with our lives, with people in our families, our co-workers and all of that.

Ali Schultz:

I think that's a great place to jump in. Would it make sense to maybe map out or flesh out a little bit more on you know, what fragility looks like and or feels like?

Kelly Wendorf:

Well, I think the best place to start is like how did we get how do we get there, how is it formed? Let's start way way back... there is there's a fabulous book I feel like I'm the last person who has ever read it called *The Chalice and the Blade*. *The Chalice and The Blade* by Riane Eisler and this is where we start to uncover the underpinnings of where fragility started to happen. We're not we're not wired biologically to emerge on this earth with a fragile state of mind that's not it's actually not a natural state of mind. We're wired to be robust to have great confidence in the space we're taking up on earth and the job that we have to do and the relationships that we have and how we show up in those that's our natural state.

So fragility is a kind of distorted phenomenon that has shown up in the human psyche in the last about six thousand years. So we're talking way before colonization and I'm gonna way oversimplify here so for all the archaeologists in the room and anthropologists I apologize um but way back in neolithic times human beings were peaceful you look at gorilla colonies for example they were very peaceful. We felt connected to nature we farmed we hunted we had ritual and ceremony we celebrated the goddess we understood that the feminine principle was about you know the birth of life, water, nature the feminine all of these things that were symbolic of what's called a partnership society a partnership model of society. What I call a 'power with' society.

This was pervasive around the world, but something happened and in my next book I'm going to research this but something happened where by that trust in nature there was a split. It could have been a tsunami something cataclysmic so the people's trust in nature was made vulnerable people suddenly were like wait a minute you know mother nature is no longer the kind loving reliable source that we thought she was and it created a kind of schism between humanity and nature and it imbedded fear into the psyche of humans with regards to their existential connection to nature.

And that was the initial split of, we are separate from nature, we have to control nature, nature is unsafe, nature is unreliable. And what was created is what's called a dominant model of society, a dominator model, this is a 'power over' model the power over has to do with controlling resources, claiming resources, stealing resources um you know taking land over so that we are safe from whatever could happen.

To put it very simply the dominator model is filled with binaries: right/wrong, good/bad, us/them, heaven/earth, humans/nature, and over time, over thousands of years it started to systematize as we became more, you can't say necessarily say evolved, we didn't evolve in a linear fashion we've always had where we've grown and had setbacks, this dominator system was a huge setback.

And it re-inforced itself systematically through governance through education through storytelling, where suddenly the goddess has started to kind of disappear from folklore where fierce warlords and gods and a scary god who will you know smote you or smite you.

These are all part of a dominator society and over time they started to take over the more peaceful power with egalitarian societies because egalitarian societies weren't equipped to fight a dominator model you know the egalitarian mindset isn't about killing and so there was no really there was no contest. It's really interesting as I talk we can this the metaphor of this story that we have is alive and well today.

We still have a dominator model of society and there are little egalitarian pockets but not many and so I don't want to get ahead of myself here, but as these dominator societies became more systematized, then we have race, then we have class, we have human exceptionalism, um ownership of women, and minorities we have slavery, linear time the idea of a male god, marriage is an institution, war and oppression dogma, servitude like all of these things orthodoxy but the biggest piece to this is shame.

Shame. And shame is about you are bad fundamentally you are bad. And the only way that shame can take hold is if you believe you are separate from the perfection of creation and so shame was pushed through society through education through parenting.

Ali Schultz (23:27.367)

Through religion, through myth. Yeah.

Kelly Wendorf:

Through religion, through myth, the whole thing so you start to see that fragility is not a new construct. So fast forward, collectively what we used to be and the soup that we swim in culturally is humans are superior if you believe in god. It's a male god and he's white. That women, you know, are inferior, minorities are inferior. And all this is alive and well and because of parenting, myth, story, religion, education there is a shame that is imbedded in each and

every one of us.

Nobody, nobody is immune from this and that shame creates to lesser and higher degrees depending on your current historic, you know, how you were raised, your parents, your grandparents, sort of how you were set up, we all have varying degrees of shame and varying degrees of egoic structure.

Now the greatest collateral damage is to the privileged white male who has been in that ivory tower of privilege of a dominator system that actually systematically undermines his well-being, his joy, his connection to others, and his sense of place with with life. And so you find and this is, and you find this of course with women as well, but because of the gender construct of a dominator society, they have played by the dominator rules to the highest and as such, it has cost them the most. So we end up with to varying degrees, an ego that is solidish or are not very solid, and so to the degree that that sense of self is not strong is the degree that we become fragile.

So any questions on that because I said so much? But that's how we that's how we got here right?

Ali Schultz:

Yeah. Well, I mean, the historical or tracking the history of that, I think, is very useful. I mean, in my academic work, I mean, that we were constantly tracking, you know, the human nature split you know, the self-other split. And I mean, my degree was in religious studies and from a very wide lens, and to be clear, I'm a deep ecologist at heart. So I believe wholeheartedly that in order for big shifts to change, it begins with a shift in worldview and that begins with the way in which we, each as individuals, understand our place in space. And that, in my, you know, we can hold the power over hierarchical model as our belief system, but it's oppressive not only to ourselves, but everyone else.

Whereas the ability to drop into our heart and be...you know, whatever, more real, more authentic, more vulnerable, more human, more humane, where it's a 'power with' model, right? There's no hierarchy. It's a significant shift. It takes a lot of inner work to get there as an individual and the ripple effect is gargantuan.

Kelly Wendorf:

Well it's true, and the good news is that each of us has, and you and I will talk about this will talk about how fragility shows up, the rules of engagement of fragile mindsets, right, and then the rules of engagement for robust mindsets. But so the good news is we can shift that mindset any moment, at any time in our personal lives. And that's going be our personal work to do which will have a huge impact on those around us.

The challenge is that as long as we're inside a dominator system, our major institutions, our policies, even our green environmental policies are still within a dominator model system, so

until we wake up to the fact that we are actually on the wrong page. That we we should stop coloring on that page, and flip the page, and create new institutions, and really new really understand we are inside a very bad dream right now, and for us to rearrange the furniture in this very bad dream is really really not wise.

So how do we how do we wake up to this fact that we're in a dominator model system, and we are, everywhere, and that that needs to change? And then swing back to good news again, we are wired for that 'power with.' We are wired for it. it is not that far away. So once we start kind of going in that direction our neural networks, our thoughts, and our actions will line up very very easily because it's natural.

Ali Schultz:

Yeah, you know, two things are coming up for me right now. And I don't want to get us off track, but I do. I'll insert them. But Terry Real's book, his current book, *Us*, is fantastic. And what he really works on, I think, in this book is working from the super individualist point of view to a more relational point of view, which is, you know, relational stuff has been his stick for a long time and I just greatly appreciate his work.

And he's got this wonderful model, which is the, there's our, I don't know, what does he call it? But it's basically the wise adult self versus kind of our inner child self. Not his words, because I'm pretty sure, I'm not remembering that correctly. But that inner child self is that part of us that, you know, those parts of us that are still frozen in time that see that binary, right? It's black or white. It's this or that. It's like there's no room for gray. There's no room for nuance. There's no room for what the wise adult self can hold, you know, which is this is how I feel. This is how they feel. I can manage my reactions. I can hold, you know, paradox and not break apart, you know? Both. Yeah.

Kelly Wendorf:

Right and that both things are true and that both points of view are true you know all of that stuff yeah yeah.

Ali Schultz:

And the other thing that comes to mind, which is always registered for me, is, especially when I think about oppression and how rooted it is, like in our cellular matter or in our neurology, as I'm pretty sure it was a conversation with Resma Menakem and it could have been an On-being conversation or possibly in his book, I'm forgetting, but he speaks about that fear that you feel when you see a spider in the room.

What is that impulse when you wanna smash it, right? Like something, you know, like something that primal. And that image I just bring with me through so much of my days when I think about and feel into what is oppression and where is it showing up in my life.

Kelly Wendorf (32:52.42)

Yeah I love that.

Ali Schultz:

Yeah. I jumped off track, but let's maybe get back to the fragility. Where it shows up. Yeah, how it shows up, what it looks like.

Kelly Wendorf:

Soo just to bring this into you know practicality here, and by the way a little bit earlier I spoke about you know the greatest cloud damage being that of the privileged white male, of course that is not to say that the horrors and collateral damage done to women, children, minorities, nature, you know, it's just to point out that we're all in this about of suffering at the hands of a dominator system and that oftentimes the ones who seem to play by those rules seem to benefit because they're rewarded by the dominator system that really, I guess to say it this way, there's a part of their souls that is just completely dying.

So fragility has some rules of engagement. Here are some of them. And a lot of this is a little bit of a rip off of Robin Diangelo's work, but it's actually been shifted to just much more, you know, what's relevant to all of us.

So rule number one, *I have a supreme right to emotional comfort*. This is actually the foundational premise on which fragility operates. In other words, you know, *how and when you give me feedback needs to keep me feeling safe and never uncomfortable and never threaten me in any way. If you use the wrong tone, tell me in the wrong circumstances, tell me at the wrong time, then your feedback is invalid. You must be as indirect as possible. Directness is cruel and unkind and will not only render your request or feedback invalid, but will require that you apologize to me*. Does this sound familiar?

Ali Schultz:

It does. I think we've witnessed it on the global stage at large.

Kelly Wendorf:

We have, and even like last night I was teaching a class and somebody's learning to be much more direct and then they said yeah but when I'm direct they take offense. That's fragility at work. And you know my intention trumps the impact I had on you. And we hear this all the time. Like well you know what you did hurt my feelings, or what you did really caused me a lot of stress. And the person says, yeah but I didn't mean it or I didn't intend it, as if to erase then the impact.

Here's one of the rules: *if you share impact with me about how I may have hurt you, but it was not my intention to hurt you, then you were wrong and you need to apologize. You need to see me as a good person. You need to acknowledge that my intentions trump how I may have impacted you*.

There is a fabulous book that I wish every leader would read it just came out by Harriet Learner of PhD, and it's called *Why Won't Your Apologize*, and she goes into this piece where if we are fragile, and we don't know we're fragile...this is a thing fragility doesn't know itself unless you start to notice these behaviors, and so if we have a sense that what we do is, who we are, it's very hard for us to apologize.

And so and to understand that even though I may have had good intentions, the impact I had on you is negative and I need to address that in a skillful way, I also have the right to tell you all the ways you've hurt me. By the way, this is called equalizing and derailing, and they must matter as much or more.

Rule number three. My defensiveness is right. If I am defensive it's because you are attacking me and you need to apologize. I'm defensive because I am misunderstood. You need to allow me to explain myself until you can acknowledge that it was your misunderstanding.

So defensiveness is a really great red flag to all of us, for ourselves, and also for those where with defensiveness is as a symptom of fragility. And I don't want to right/wrong fragility, that's just another colonized construct, it's just that it doesn't work. It undermines our ability to show up as strong or best selves.

My emotional safety is paramount. By safety I mean comfort. So people in fragile mind states confuse safety and comfort. I can be very direct with you and give you some really intense feedback, but I'm creating conditions of safety because I'm being direct and clear and truthful and it may not be comfortable.

Right? My truth is the truth. I get to levy my world my beliefs and my values on you to further convince you. I will make you doubt your own. This is called gaslighting. I am spiritually superior so I'll use my wise spiritual concepts like, we are all one, and that was in the past to deny you your reality of being oppressed. We have a term for this we call it gaslightenment.

Yeah that's gaslightenment is a big one. It's everywhere especially as we as the spiritual industrial complex grows and grows. Questioning in my worldview, my values, my habits, and beliefs is threatening and unsafe and therefore invalid. So you can how fragility works to keep the person's worldview intact and doesn't push them into the discomfort of stretching into new possibilities, to areas of gray like you said, to paradox and paradox is all in the realm of the 'power with.'

My double standards are just double standards. I get to make you feel genuinely unsafe emotionally and physically and then say you need to push past your comfort zones. Grow up and stop being such a whine or I get to yell and scream and rage and throw things intimidate and threaten but don't you dare use that tone with me. I get to be late but I'll fire you if you're late.

So double standards are also very much the realm of the fragile. *Nothing is my fault and life is hard.* So you know aka the victim mindset. Everything is happening to me, and what about me, and what about my life so hard, so can't you say how hard this is on me you know I had a client the other day who not a client actually a colleague and they dropped the ball in a bunch of stuff and we're kind of pointing a finger and everything and you know and then he just said ah but i'm so jet lagged and all of this it's like this total fragile mind set, and all it does is destabilize everyone including him really.

So I've been oppressed and bullied and abused and violated. This is called equalizing, where you say, "What about me? My life is so hard too!"

Ali Schultz:
Yeah.

Kelly Wendorf:

So I was working with a plumber, I've got a bunch of stuff going on in my house, and I was lifting up some things that weren't done well, and he was telling me that I was too busy at work to answer his questions and I explained to him that I work at home and I work full time and his response to me was well, "I work too you know."

So when we start to see these things a fragility instead of just bad behavior or he's being a jerk or you know she's such ____, then we can start to address it and then we can call people into a braver place where the basically is requiring them to almost re-parent themselves into a more robust um psyche.

So the the antidote to fragility is robustness and David Whyte has this wonderful in his book what's this book...*Consolations*, about robustness. And you know this beautiful place where we can collide with one another in an argument. In two ideas sparring, in two ways of seeing things. This is where creativity, innovation, maturity, skill from this, mastery, show up. So to be robust requires that we learn to push past comfort zones and stretch into the uncomfortable.

So robustness rules of engagement look like this: *discomfort is the realm of growth. So I know how to fully feel and metabolize all my feelings and when I do I gain new insights about me and the world. I look forward to feeling uncomfortable and when discomfort arises such as conflict, delivering feedback, setting boundaries, and saying no, I look forward to those moments. I do not avoid making you feel uncomfortable if that is going to mean that we're going to grow together.*

So listening, grappling processing, becoming aware of hard things, giving feedback, a sincere apology for the impact you've had, even if you intended otherwise, these are all in the realm of discomfort and the realm of the robust.

I'm open to feedback. I am emotionally masterful. I know the difference between genuine

emotional safety and comfort. I honor and protect the former and do not pander to rescue or protect the latter. I feel and I own my feelings. I do not label them as good/bad, right or wrong or toxic any of that stuff and I honor the feelings of others.

And the rule is my defensiveness is a signal so I know if I'm slipping into some shame pattern. If I'm becoming defensive and use defensiveness is a signal to reconsider my mindset and come from a 'power with; and a 'power to' position instead. I'm not intimidated by other's defensiveness but I lean into discomfort.

You know I had a wonderful argument with somebody the other day and we were both like really robust and we stayed there and we stayed in the fire and we and it was messy and it was hard but nobody made it worse by defaulting to sort of tactics that were meant to have power over the other. We kept the other in mind um and it was it was amazing. It didn't even have to have a whole bunch of clarity afterward. It was just like, wow you're here and we're doing this together and it was uncomfortable and scary and hard um but we're here.

Ali Schultz:
Mm-hmm.

Kelly Wendorf:

How I impact the world is important to me. So that's also a robust standpoint. And there are billions here's about you paradox... There are billions of truths and perspectives out there in the world. Knowing that there are as many perspectives and truths out there as people, I'm curious about your reality that could be totally different from mine. The golden rule of course, I treat you like I want to be treated and I adhere to the same standards and expectations that I have of you and I take a hundred percent responsibility for being the best human person I can be um in all the circumstances. I find myself, my family, my workplace, my community, and you know that's really to me that the definition of leadership and the point again isn't about being perfect perfectly you know perfectly robust because that's just another colonized construct, the point is that we we're going to drift because we are in the headwind of a culture that is 'power over' and we're going to drift and we have everything that's been hard-wired in us but the key is self-awareness.

The key is self-awareness and if we can become self-aware and start to notice and then so you know I think it's *Fifteen Commitments To Conscious Business* who talks about drifting and shifting. We're going to drift, so shift No big deal. That's where we really grow robustly.

The other thing I wanted to share while I'm on it and you can tell I have so much to say about this and then just feel so passionately about it, but when we're personally grappling with somebody who is in either in a 'power over' mindset or chronically embodies a 'power over' mindset, I think it's important to understand that 'power over mindsets' operate in a binary of win lose and there is only that in that person's brain so when you come towards them with a 'power with,' that is like, "We can do this together. We can work this out. We can stay in the fire

together. We can figure out how to problem-solve.” Any action that you do that doesn't make them win solely, will in their brain translate as “You're trying to undermine me. You're trying to make me lose. You're trying to kill me. You're trying to erase me.” They can't hear it because if it's not win, it's lose, so they can not hear it.

So if people find themselves in this constant place there, no matter how they go about it in a 'power with' kind of way, it's just not working. It's because it's not going to work and so and it never will work. So either you're inviting the person, and if you're close enough with them and you have this shared language about fragility that you invite them to go toe to toe with you in a robust way, or if this person is always like this...and fragility is not going to heal itself. Fragile can't heal itself.

Ali Schultz:

Mm-hmm. Yeah, just to go back to Terry Real's work around that, in his whole concept of being relational. You can't be relational if you're out for yourself, or constantly thinking about yourself. And he calls it the shift from ego to eco, right? Like what is the larger thing that's holding this relationship, and what's important here and what's worth investing in? And in his work with couples, which he's done for decades and decades, that's such a key move. You can't...you cannot, partnership doesn't exist with just two individuals fighting for themselves. Like there's a larger us, as he asserts, that's holding things together. And that makes things work, you know.

But in thinking about what it takes to be relational in our lives and in our work lives and our communities, everybody's work to be their most robust self, right? Is part of that way to unhook or, I don't know, you could call it a...I don't know, colonialization detox, you know? Which is a long process of how do I get back to my true self, who am I in here? What is my experience?

Kelly Wendorf:

Right, yes.

Ali Schultz:

What is my authentic expression in life or purpose or experience? How do we move from there versus being automatons within this larger system or model that we think we need to fit into in order to belong?

Kelly Wendorf:

Yes, you know, and belonging is such a biological imperative, so the ways that we sort of presto ourselves to belong and we're belonging inside a system that says, “These are the rules of engagement, you know in order to belong.” For me decolonizing ourselves is rewilding. We're undomesticating ourselves were and that doesn't mean like we grow dread locks and get a tattoo and stick a stick of bone in our nose you know um it's it's it's much more subtle than that and you know I think one of the big wake up calls for me was when I mean my way into this at first was of course through the whole George Floyd thing and the ways everybody was waking up to racism and I was one of those you know very far left progressives that thought she was so

freaking together um and I didn't realize how much was in there in me that was contributing to the racism and then from there starting to see that this whole thing has been happening so which way before a colonization ever came into the scene and take it even further and so every day like for me to pay attention to have the discipline of self awareness of like wow i'm just totally not seeing their point of view right now or i'm i'm being defensive when this person has this feedback for me so it's it's a great practice to hang out in each day.

Ali Schultz:

Mm-hmm. Yeah. Especially at that super granular level, which is where life comes at us, right, and where we're interfacing with that, like, moment to moment. You lifted up a quote by David White, and I would love to just read it. This is from his book, *Consolations*, and...

Kelly Wendorf:

Thank you please do.

Ali Schultz:

It's, "To be robust is to attempt something beyond the perimeter of our own constituted identity and to get beyond our thoughts or the edge of our own selfishness. Robustness and vulnerability belong together. To be robust is to show a willingness to take collateral damage, to put up temporary pain, noise, chaos, or our systems being temporarily undone."

And that's, you know, that protected identity is always at risk when, you know, when we get defensive. And so I love how using defense as a signal really, in a way to, one of those things to work with, it's like, oh, I'm being defensive. How can I pause here and take a moment to check in with myself and inquire a little deeper as to what's going on for me right now?

Kelly Wendorf:

Right and I think there's something for... you know if you think about how fragility is formed in each of us, it has this shame component, right, and so to turn our eye to our fragility with compassion and what am I needing right now? Where am I feeling like a bad person or not good enough? What do I need to tend to so that I am not driven by this small sense of self that has to protect herself because she did this thing and therefore she's a bad person? How can I build me up? How can I tend to that inner child and give them a sense of deeper belonging, deeper contribution, shame freeness?

Ali Schultz:

Yeah, I feel that's the work for so many of us. Because like you said, we've all got our own, what I like to call, steaming pile of shame, which never feels good when we're there. We'll defend against anything to be there, right? Or if we find ourselves there. It fuels our imposter syndrome. It fuels so much of what keeps us small and non-robust.

Kelly Wendorf:

Yeah so it's so much more pervasive than we think and in corporate sectors we tend to put like

shame gets in the little it gets silo over here for psychotherapy and so does trauma you know it's somewhere over there, but I mean shame and trauma I mean that's just that's like driving so much drama inside companies and so let's like bring it in and like high light up two spotlight see how it's driving these conversations and you know all the stress levels were feeling and all the ways we're leading through fear and dominance and intimidation.

Ali Schultz:

Yeah, yeah. And I think even in organizations where the intentions are to create something more inclusive, kind, anti-fragile, right? Like there are humans in the room and their version of their work with shame is gonna show up.

You know, so in your one-on-ones with your direct reports or with your boss, like, it's there. It's totally there. I mean, I can recall and track actually, like my own feelings where I feel threatened and when I feel threatened that either my job is gonna be eliminated because I'm not doing a good job and therefore I'm a worthless human and you know, is anybody ever gonna hire me ever again?

Like when that track is highlighted for me, A, like I can't really do good work because I'm basically terrified, right? And I can't operate based on terror because then I get defensive. But being able to track, you know, I think as a human, I think our responsibility here is really to own what's ours. Like what is your individual shame track?

Like, where does your brain go when this pops up? And how do you counteract that? Because when that part of your brain is activated, you're going to be making choices and showing up in ways that are counter to, A, your best self, and B, how you really want to be either with your colleagues or in life, or with your partners, or with your kids.

Kelly Wendorf:

You know I think it's useful to think about what are some ways that you know your robust self shows up in the world, your rewilded self, your undomesticated self, where in what context do you find them is it when you are taking a walk in nature or you're hanging out with your kids over dinner or your um you know just being quiet somewhere? Maybe with people you feel really safe with and where does your fragility show up how does it show up and just again not to shame it that's not the point just notice.

Ali Schultz:

Right. Yeah. We've all I got our own variety of that for sure. Yeah. I mean, so much of the work that I feel like we do at Reboot and you with your folks, it's like, how do you lean into those relational spaces and do a different program? Right. As Jerry would say, stop running the subroutine of your psyche, the shame-based whatever story that's that might be running. And how do you pause long enough to get curious, ask and open on his question, lean into giving feedback and investing in the relationship, not doing whatever defensive mechanisms, you know, are your go-to, whether it's projecting, withdraw, withhold, or whatever those might be, but

to really begin to, I don't know, just shine the flashlight on what's here in my heart and what do I guard against? What?

Ali Schultz:

Thank you for having this conversation with me. And I hope it's something that resonates with folks or helps them see things maybe a little differently.