



**Vulnerability**  
as a resource

A cultural impulse



What is the essence of humanity?  
What connects us to all living  
creatures and cultures?  
What do we share with the  
earth and its ecosystems?

**We are vulnerable.**

On the path of understanding  
life, protecting and developing it,  
vulnerability is a key: in the face  
of the gigantic crises of our time,  
vulnerability opens new paths for  
us, leading to a loving, peaceful  
and authentic togetherness.



BENJAMIN BROCKHAUS

for the Working Group

**Vulnerability**

of the World Goetheanum Association

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Made possible by:

Software AG - Foundation

Drawings: «Cleaning up the soul» by Philipp Tok

Translation: Sylvia Bichelmeir

Proof Reading: Eric Hurner

Publishing: Verlag Freies Geistesleben: Maria A. Kafitz

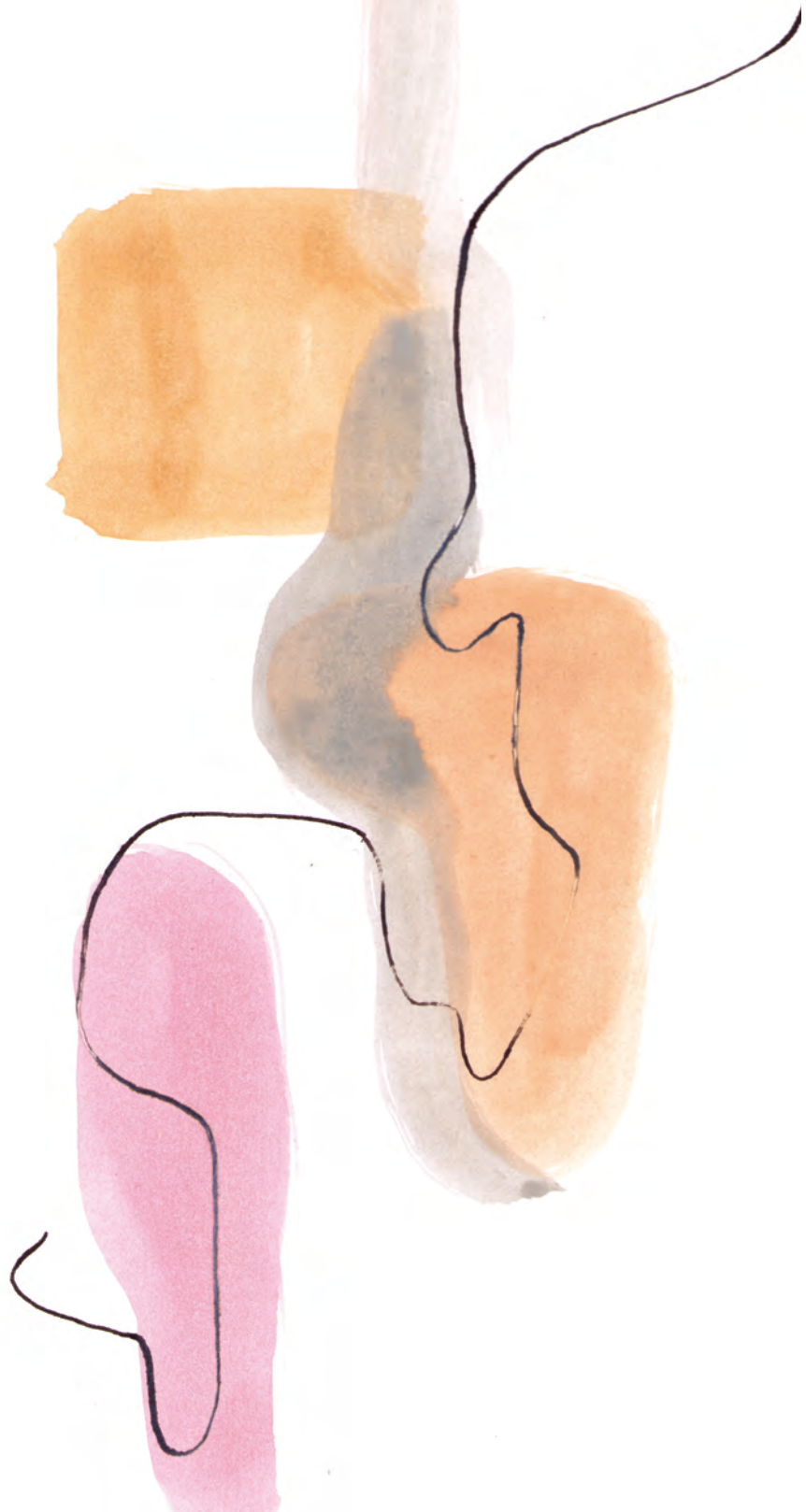
Design & typesetting: Bianca Bonfert

[www.geistesleben.de](http://www.geistesleben.de)

Printing: Unitedprint.com, Radebeul

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# Exploring vulnerability

In the environment of the World Goetheanum Association, there are several young pioneers working towards a new, more loving and more open-minded culture of togetherness in business and society. On their suggestion, the question raised during a round table discussion at the World Goetheanum Forum 2020 was the following:

## **How do we deal with emotional vulnerability in the workplace?**

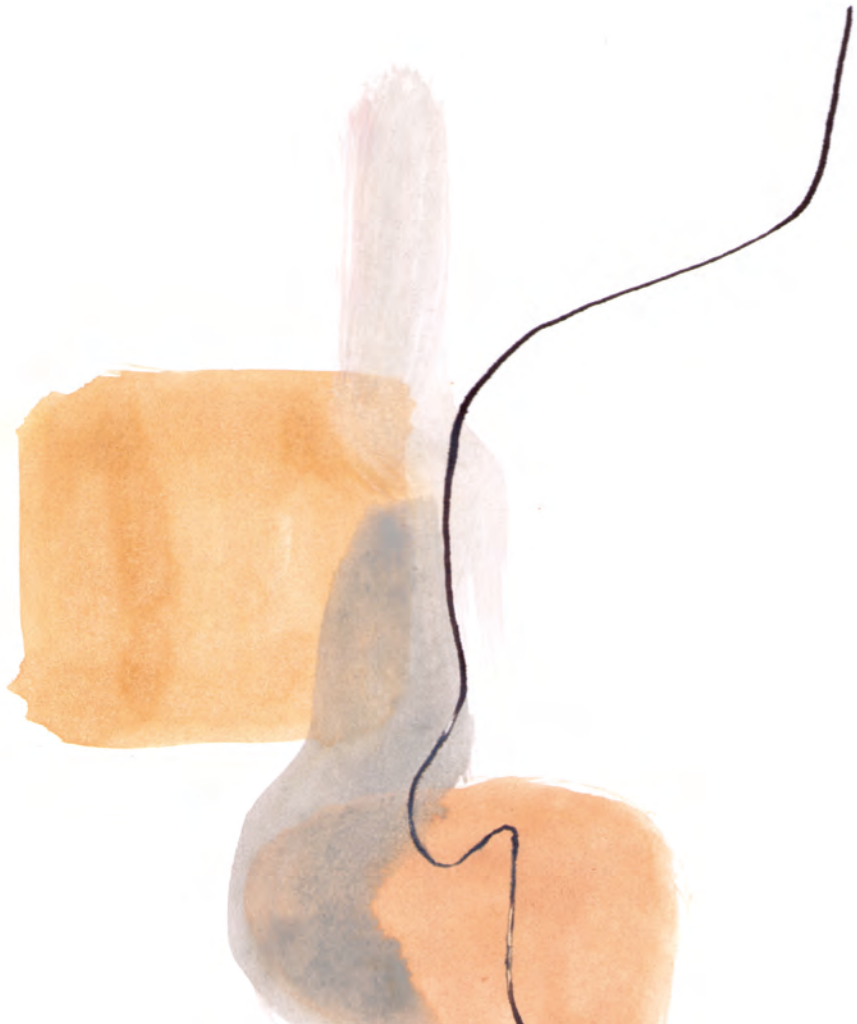
In this context, two women found the courage to express in a trusting, sensitive manner certain personal wounds from their professional lives. Some members of the group reacted to this with gratitude and compassion. This was, in turn, experienced as healing by the two women. But some other participants were not able to engage in this spontaneous «display of feelings». They remained on an intellectually distant level or were even dismissive, creating a situation of social tension. It demonstrated the explosive nature of the topic and resulted in founding this working group. Its aim is to further research the topic:

**How can we deal with vulnerability in a way that is both responsible and beneficial for the individual and the social organism (e.g. society or the company)?**

**How can «vulnerability as a resource» be embraced?**

Over the last years, we started compiling methods, approaches and experiences to help people (especially leaders who shape and form corporate cultures) discover and communicate in new ways, which deal with their vulnerability.

Our working group met for several research sessions. By creating spaces for self-experience, we established deep, tactile and verbal contact with each other. We passed on our first experiences to HR managers in various workshops. This led to the focus of this publication, namely to collect the experiential knowledge of selected experts on the topic of vulnerability in a total of 14 interviews, each lasting over an hour. .



We asked the experts:

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Head of the Heinrich Böll Foundation in Beirut  
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Responsible System Transformer, Managing Director  
of the company SocialCert, auditor and consultant

**DR. MARIETTA SCHÜRHOLZ**

Cultural Creative Threshold Pusher,  
Healing Space Trailblazer, Ritual Receiver

**VIVIAN DITTMAR**

Author and expert on feelings, emotions and  
vulnerability

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Body therapist and expert for femininity

**HEIKE POURIAN**

Author and change researcher

**LINDA LOREEN LOOSE**

Social innovator and meta-entrepreneur

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Couples and relationship coach, workshop leader  
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Body- and Psychotherapist, Osteopath, Musician  
and Seminar Leader

**VINE RUPP**

Sociologist, Systems Coach and Mediator

**GABRIELE KAUPP**

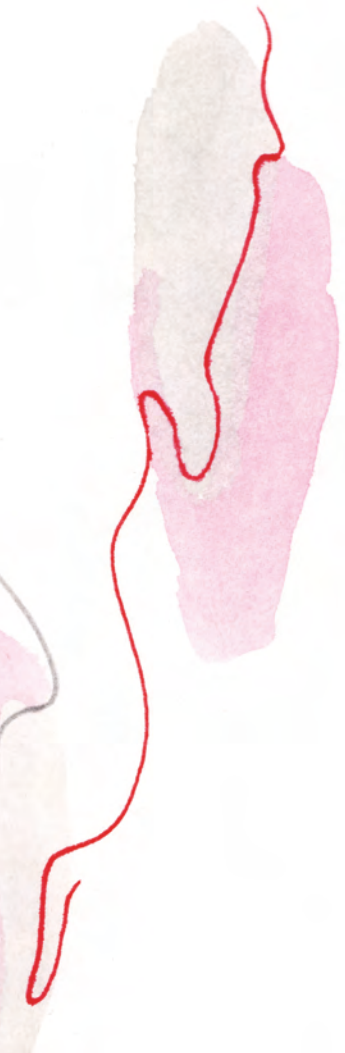
Coach, Vision Quest Leader, We-Process Facilitator

**DR. MARIELUISE STIEFEL**

Social scientist, Co-founder of the  
«Schloss Tempelhof» Community

With a series of seven questions (see headlines of the following seven chapters) we started to search for a new culture of vulnerability together with these experts. The following text provides an initial overview of the work upon which our group has embarked. It provides a summary of the qualitative content analysis of the expert interviews, supplemented by our personal insights and further research. More detailed insight into our work will be presented in the following months on our website

**[www.verletzlichkeit.jetzt](http://www.verletzlichkeit.jetzt)**



# 1. What does vulnerability mean?

## **Vulnerability as the ability to deal with wounding in a healing way**

The term «vulnerability» is used frequently in a number of disciplines, referring to two characteristics also reflected in its synonym, «vulnerability»: The first part of the word mentions the «wound» (Latin «vulnus»), the second part speaks of «empowerment» (Latin «abilitas»). All living beings, all social, ecological, economic, political and cultural systems are vulnerable: capable of experiencing wounds - and of coping with them (better or worse).

## **Psychological wounds as a result of a traumatized culture**

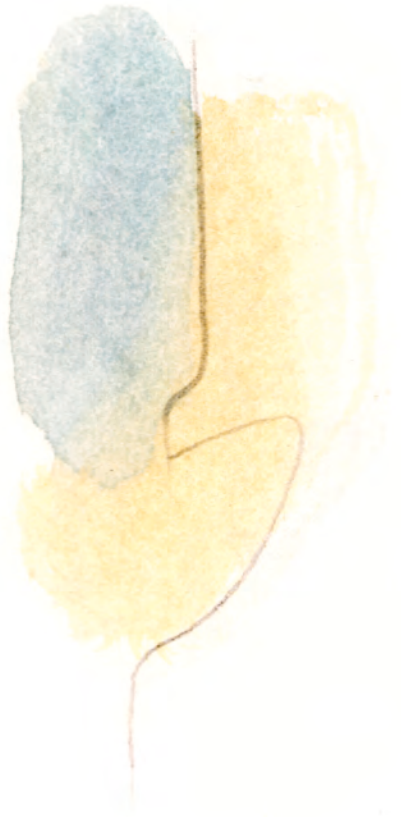
Humans are particularly prone to emotional vulnerability. There is hardly a person who has not been wounded.<sup>1</sup>

A history of wars, exploitation and patriarchy that goes back thousands of years has created a culture in which oppression, exclusion and separation are the norm: Many individuals grow up living alongside one another riddled with fear, guilt, and shame. It is a cultural heritage passed down from generation to generation.<sup>2</sup> We know of no different world, which leads us to believe that a life characterized by endurance, competition, toughness and battling against resistance is «normal».<sup>3</sup> The root of our personal wounds can be found in biographical experiences as well as cultural imprints and are also reflected in current world events: Pandemics or wars are associated with the mass (re)activation of individual trauma. Against this background, individual insecurity, anxiety and depression appear as «normal» symptoms of this time.

## **Vulnerability as a social capacity to heal a culture of wounds**

The healing path, both personal and societal, begins with the individual and simultaneously affects the collective. When many of us are able to resolve that which has wounded us, the collective trauma can also be healed.





Accessing one's own vulnerability is a service to oneself and to the world. By consciously acknowledging, palpably experiencing, and transparently showing my vulnerability, a trusting connection with the people around me emerges and old wounds are allowed to heal.

## 2. Where can I express vulnerability?

**Most situations in society do not currently cultivate an appropriate culture for people to be able to show their vulnerability.**



Today, the majority of people can only express their true inner life in intimate, trusting relationships, if at all. This absence of empathic spaces for vulnerability in everyday life, makes many people seek out therapeutic support than there are therapists available. In addition, the market for mindful gatherings such as spiritual retreats and self-discovery seminars is booming. A growing number of intentional communities also practise creating a trusting culture of open-feeling connectedness. Yet in our society, we spend about a third of our time at work. This is accompanied by an array of feelings and is where many of our wounds occur. But we often avoid true feelings, or to express these, in order to appear «professional.» This may result from a fear of losing our (ability to) work or failing to meet the standards of our performance society. In many companies, there is a belief that professionalism should be inviolable and without emotion. We surround our inner selves with protective walls or put on «social masks».

«Humanity is more than the  
«social masks» we wear in the  
workplace, in our usual social  
settings. [...] The performance  
mindset («I have to ...») has  
created a culture that excludes  
human facets such as idleness,  
play, exhaustion, sadness, and  
depression. And yet these also  
belong to us - are in part even an  
important mirror of a culture  
out of balance.»

VINE RUPP

What if **emotional competence**<sup>4</sup> were a sign of professionalism? If the workplace, where we spend so much time, were a place where we had room for our vulnerability and all our feelings?<sup>5,6</sup>



### 3. What are the prerequisites for showing vulnerability?

In order to be able to express vulnerability an atmosphere that is perceived as «safe enough» is needed.<sup>7</sup> This safety is not something to simply establish by rules. First and foremost, it requires a culture of trust, which can only be created if we verbalise our individual safety needs right from the start. That requires a fundamental willingness to walk together along emotionally challenging paths - through highs and lows. The confidentiality of the process space is crucial: The agreement «What happens in this room stays in this room» promotes safe sharing of vulnerability within the group.<sup>8</sup> A trusting «culture of being allowed to judge in freedom» needs to be established.<sup>9</sup> Simultaneously, spaces for the expression of vulnerability require a clear procedural framework and a period of time that allows a slow-down of the daily hustle and bustle.<sup>10</sup> Ideally, these processes should be accompanied by people who have already gained experience in showing vulnerability through their own stories and who have reached a level of maturity in their consciousness that enables them to act for the group as a space holder who ensures one's safety, but also as a pathfinder in which they themselves behave empathically and vulnerably.<sup>11</sup>

On an individual level, you can't do this without trust or courage – the two go hand in hand. Courage and trust have to be greater than the fear of rejection.<sup>12</sup>

A courageous opening movement starts the process, accepting with trust what might return from the outside through the portal that has been opened: Will my counterpart react with compassion and acceptance or with judgment or rejection?

Another prerequisite is the willingness to perceive yourself as a feeling and sensual being – in other words, to perceive your own feelings, trying to understand your emotional impulses and corresponding physical sensations.<sup>13</sup>



## 4. What is the potential of showing vulnerability?

### **Vulnerability as a path to connection, creativity and development**

The healing aspect of vulnerability is based on knowing that I am accepted with all of my feelings of suffering, embarrassment and guilt. It helps me accept myself. It allows me to be «wholly» present:



«In the process of thinking together, a moment of perception of ‹I am› – a recognition of being with my deepest self – can take place. When we show ourselves to the others in our active thinking process, we facilitate this recognition of being for each other – then encounter takes place in the most intimate space of the I – and that is a very special mutual gift.»

DR. JOHANNA HUECK

When I no longer feel the need to hide anything interpersonally, relaxation and safety unfold within me. The stress is reduced. An environment in which I can show myself as I really am increases my well-being – since I can now experience myself as emotionally connected with myself and others.<sup>14</sup> Because I no longer have to censor myself internally, I can give free rein to my ideas and impulses – and thus become creative. This kind of «feeling at home» leads to a reduction in sick leave and burnout in companies, and increases the ability of employees to cooperate and innovate.<sup>15</sup>

## Showing vulnerability as a path to healing

In revealing the fragility or wounding of my human (soul) life, I invite a higher consciousness into the group – bringing with it courage as well as a trust – while requesting the courage and trust of my groupmates.

When I practice conscious sensing and expression of my own vulnerability, my perception is refined: The perception of my own feelings – but also my perception of the emotions of my counterparts in the circle – becomes sharper.

Increased group awareness of this kind can trigger butterfly effects that have a healing impact on everything, from personal development to organizational change (i.e., both individually and collectively).

The pioneers of this new culture (i.e. those who first show vulnerability in a group) need the most courage – because the space is not yet established or safe (the group consciousness is not yet sensitized or raised) – but they are the pioneers for others:

«In most cases, when a person shows honesty and vulnerability, the space thereafter becomes deeper, safer, and more trusting. As a result, others can let down their social masks as well.»

VINE RUPP

Opening of the heart by one person in a group can bring about an immediate and complete atmospheric-energetic and tangible cultural change. The degree of intimacy – the depth of revelation – the amount of courage it took to show up, largely determines the intensity of the transformational potential:

«Sometimes a big step in courage – also triggers big transformation in myself – or in the group as well.»

CAROLA VON SZEMEREY

This is how transparency about my wounds can be a resource for me and the community – if I find the courage to show and accept them. My wound is transformed into a gift.<sup>16</sup>

Looked at in this way, our vulnerability is our greatest resource and weakness at the same time.<sup>17</sup>



## 5. What are the risks of a culture of vulnerability?

### **Losing productivity in the chaos of emotions?**

When we show vulnerability to one another, our togetherness is more vibrant and real, but potentially more volatile. That's because when we start to really feel, the fragility of the individual and the group as a whole grows. «It becomes more honest and uncomfortable – it goes deeper, becomes more real.»<sup>18</sup> When feelings are granted space, this space takes on a quality of openness to processes and unpredictability. Shared feeling processes need time which could previously be used «productively» (because feelings were ignored?). This can seem «uncomfortable» at first, especially for those strongly connected to a rational efficiency or performance mindset. But that is no reason to avoid it, because this openness constitutes a development to a higher level of wholeness: In the «Peace Dance», Rudolf Steiner points in this direction:

«My soul and the world  
are only One.  
Life, it becomes brighter  
around me,  
Life, it becomes  
heavier for me,  
Life, it becomes  
richer inside me.»

RUDOLF STEINER<sup>19</sup>

Behind the «emotional overload» we fear the loss of control. An emotionally open culture of vulnerability could therefore be rejected in highly regulated and output-oriented organizations as «too risky» for their established structure. After all, speaking emotional truths can trigger an initial transformative «chaos» in a culture that previously avoided emotion. During this phase, it makes sense to have a process facilitator «to gently direct what is emerging – and also integrate the impulses for an ensuing restructuring.»<sup>20</sup>

The tenacity or fluidity, the noise and intensity of the transition process to a new culture and new structures depends heavily on how many «skeletons lie in the closet of our previous culture of togetherness».<sup>21</sup>

**It all depends on the right dosage.**

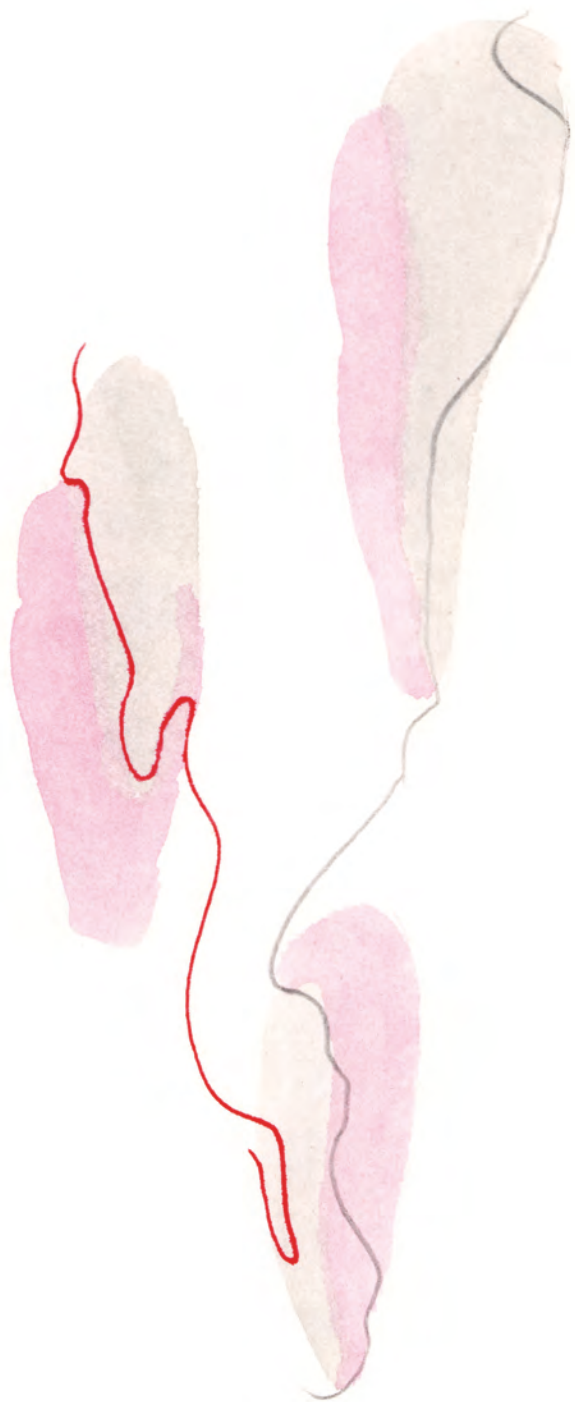


Exposing vulnerability carries the risk of abuse, e.g. because my personal openness could be used negatively against me in competitive situations. That's why it's important to slowly build up trust within the group.

The extent to which a person can reveal vulnerability and deal with the vulnerability of others, vary from one individual to the next. Emerging anger and rejection can be understood as a sign of individual overload and a call to us to slow down.

«Vulnerability can also be weaponized when I express vulnerability to people who are still overwhelmed by it because their survival response is to protect themselves from strong feelings.»

HEIKE POURIAN



**Finding the balance  
between revealing and  
keeping it real, between too  
much and too little vulnerability,  
between repression and  
giving way to drama,  
is an art.**

Vulnerability requires both the revelation and the space for the secret that I keep to myself.

The emergence of a new culture of vulnerability requires spaces for experience and practice.



## 6. What practices, methods and principles create a culture of vulnerability?

During the research meetings and interviews, we were able to discover numerous methods for practicing a culture of vulnerability. We will publish these in the near future on [www.verletzlichkeit.jetzt](http://www.verletzlichkeit.jetzt)

At this point, we will just touch on a few basic principles:

### **The inner attitude is more important than the concrete method.**

Even simple reading circles or discussion groups can invite vulnerability. The following questions may be suitable to start the work:<sup>22</sup>

- **What do I definitely not want you to see about me?**
- **What am I trying to hide from you?**
- **What do I sense in my body when I look into your eyes?**
- **Where and why do I avoid contact (with you)?**
- **What do I like to ignore that is important to me?**

In these conversations, I remain focused on myself and my current experience. I seek eye contact and avoid judging or interpreting the other person's behaviour. For a successful dialogue, voluntary and unconstrained behaviour is crucial. Nothing must be forced or manipulated. Whatever is possible in the moment is valid and will emerge. No more and no less.

## **Bring the body along**

Many vulnerability exercises draw our awareness to our own bodily sensations – and include the senses, touch, breathing and movement. This is necessary because our nervous system needs physical expression to regulate stress. Vulnerability needs «unregulated open spaces» where lolling, flailing, sighing, laughing, moaning, crying, etc. are welcome.

# Vulnerability transforms hierarchy

In hierarchical organizations, the openness and authenticity of leaders determine the development potential of the entire organization. Leaders shape the culture of vulnerability as role models.

At the same time, the process of opening up in an organization begs the question of the extent to which a hierarchy is appropriate at all. New cultures and structures may want to emerge from the circle ones that are characterized by collaboration, trust, empathy and solidarity. Organic hierarchies with transparency and communication on eye level could emerge, in which leadership is understood as a shared task. One thing is clear, however: «The stairs must be swept from above». But a culture of vulnerability cannot be imposed from above - it can only emerge as a voluntary process in which all organizational members cooperate.<sup>23</sup>

## 7. Where can I learn more about vulnerability?

Many authors, seminar leaders and therapists offer a variety of approaches for delving into the subject. In the following months, we will provide the references we have collected, links to websites, films and people on our website [www.verletzlichkeit.jetzt](http://www.verletzlichkeit.jetzt). In addition, we will offer coaching sessions, experiential spaces and workshops on the topic.

The following sources provide further inspiration in exploring the topic:



- With her book WENN WIR WIEDER WAHRNEHMEN (WHEN WE PERCEIVE AGAIN – AWAKE AND PERCEPTIVELY MEET THE CRISES OF OUR TIME – so far only available in German), the change researcher Heike Pourian presents a comprehensive work on the transformation potential in recollecting our sense for intuition. Free from the capitalist book market, the book is distributed through a solidarity-based financing model via pick-up stations listed at [www.wahrnehmen.org](http://www.wahrnehmen.org).<sup>24</sup>
- Vivian Dittmar, Author and Change Impulse Provider, is also an important inspiration for the topic with books such as FEELINGS & EMOTIONS - AN INSTRUCTION MANUAL or FEELINGS@WORK - HOW EMOTIONAL COMPETENCE CAN TRANSFORM COMPANIES<sup>25</sup>
- Brene Brown's inspiring TEDx talk, THE POWER OF VULNERABILITY, delves into the topic of connection, empathy, and love – in English.<sup>26</sup>
- On how organizations can embark on the path of transformation to a new culture of togetherness, the (German) books TRANSFORMATIVE CORPORATE LEADERSHIP AND ITS INTELLECTUAL FOUNDATIONS by Benjamin Brockhaus and STARK IN STÜRMISCHEN ZEITEN: THE ART OF LEADING YOURSELF AND OTHERS by Upstalsboom by Hotel CEO Bodo Janssen contain many inspiring ideas.



# Vulnerability as a cultural impulse

This publication is the first step on the part of our research group to outline the topic of vulnerability. The research is certainly not complete. The initial insights we gained were the result of our interaction with each other and through the interviews. We felt encouraged to share even these unfinished conclusions with the world, as an experiential approach to vulnerability:

We recognize an enormous potential in the impulse to cultivate vulnerability as a resource. Through this research project we identified some steps and process models that are central to this path of understanding the living - protecting it, preserving it and also being able to generate it ourselves. In the face of the great crises humanity is facing, we foresee in a culture of vulnerability a search that leads to the core of a loving, peaceful, authentic and connected being:

All of us can sense the wounds our alienated way of life and industrialized consumerism constantly inflict on us, our fellow human beings and on the earth. We must find the courage to comprehend these wounds with an open heart - and to accept them. We can perceive the wounds and (following Joseph Beuys<sup>27</sup>), reveal them with courage. In reminding each other of our vulnerability, we develop a compassion through

which we can experience the interconnectedness of all being – a deep desire to heal ourselves, our cultures of interaction and our home planet.

To unlock this potential, it is essential that as many people as possible become vulnerability researchers. For humanity stands gravely in need of this new attitude, this new culture, in just about every social field. This crucial phenomenon of vulnerability needs to be internalised, to be given space to «normalize» as part of an awakening culture of togetherness. It requires new skills, opportunities to try things out and to learn. We would therefore like to invite everyone, especially those in roles of responsibility or role models, to join us on our research path towards this new culture that leads to a healing way of dealing with vulnerability.

AS AN INDIVIDUAL, this path of research begins by learning to feel the feelings I really feel inside me in situations where I usually pushed aside my inner world; learning to take them seriously and to show them whenever it seems appropriate. I can then explore what change this brings about in my entire social life.

FOR ORGANIZATIONS & COMPANIES, this research path can begin with a round-table discussion in which employees ask themselves the question (nothing more for the moment) «How much of my true vulnerability am I showing you here in this group?» The picture that

emerges can then provide inspiration to engage in a further research process with each other.

In the future we will provide information about workshop and coaching offers for individuals, groups and companies via our website

**[www.verletzlichkeit.jetzt](http://www.verletzlichkeit.jetzt)**.

You will also find a collection of web links, lectures, texts, literature references, methods and exercises there. Maybe our work will result in a book? We look forward very much to the interest and contributions of other vulnerability researchers.

# Arbeitsgruppe Verletzlichkeit



## BENJAMIN BROCKHAUS

Sustainability economist, We-process facilitator and Coach for people in transformation

In order to develop in the direction of a more beautiful, loving expression of who I am as a human being, I desire spaces in which I can find a conducive development space for all my diverse qualities of being and forms of expression. Spaces in which I can appear «with body, mind and soul» – and also with my nicks, cracks and quirks. Spaces in which I am allowed to develop my mental, physical and spiritual aspects – without pushing something away, holding it back, hiding it or even separating it off. Continued development needs healing from wounding. And this can occur when I am allowed to be present in a depth that is coherent for me, with my vulnerability, with what I have brought with me and what I have become.

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## HELENE HASLER

(Life-)Artist

For me, vulnerability, although I have certainly called it by other names over the years, is the path, the core, the goal to come closer to myself and the world; to become more touchable, more honest, more authentic, more emphatic, more capable in a world that through its harshness and polarity wants to teach us exactly that: to become vulnerable, soft, receptive, loving. For me, vulnerability is the revolution, the most important thing only we as human beings can do today, that which can truly bring peace, connection and beauty.

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## MILENA KOWARIK

Cellist, Member of the Board of the  
Anthroposophical Society Switzerland

Early on, I learned to hide my true self, to adapt and, above all, to conceal my vulnerability. By puberty at the latest, I knew how much and what I was allowed to show of myself. Through genuine trusting friendships after school I learned to reveal more and more of my true self.

During a conference at the Goetheanum in 2014, a powerful insight occurred. Nicanor Perlas spoke of the «persona» the mask we all wear. He said that if we really want to make a difference in the world, we have to take off this mask. That was my wake-up call, and since then the topic has been with me intensely.

I see great transformational potential, as we really need to start with these processes with ourselves, learn to become truthful with ourselves and fellow human beings, and develop a sensitive sense organ and courage in social life.

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## ANDREAS REBMANN

Facilitator according to Theory U,  
Systemic & Gestalt Coach, Project Manager  
Software AG Foundation

Inspired in my early years by the book *Die Wunde der Ungeliebten* (The Wound of the Unloved) by the Swiss psychoanalyst Peter Schellenbaum, the realization grew in me that wounds also enable inner maturation processes. Thus, the wound widens my view not only of the life I have lived and experienced, but also of the deviation from my life plan. In the words of Viktor von Weizsäcker: We become sick (vulnerable) because we do not live the life that is appropriate for us, that is meant for us. This is how future unavoidable wounds become places to reconnect with our individual design of being. Vulnerability can thus be a precious key in encountering people to open the space for the resource hidden at first sight – I call it Quiet Resource –, not only within myself, but also within others.

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## MAGDALENA RIES

Peace activist, Experiential educator,  
Gestalt therapist

For me, vulnerability is looking inside myself, perceiving what is and then being courageous enough to express it. Especially when it is outside the norm. This allows me to experience again and again what deep and authentic connections between people become possible when we show who we really are.

When we care about vulnerability, we care deeply about our humanity, because vulnerability always brings us into contact with ourselves. When we manage to face pain constructively and actively through an inner and outer process, we get to the core of who we really are and something truly new can happen. This allows us to dissolve old patterns and ultimately creates peace within us and between us as human beings.

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## ANDREA VALDINOCI

Managing Director World Goetheanum  
Association

After 14 years with GLS Bank and GLS Treuhand in Bochum, since 2010 I have been trustee of Neuguss Holding. Today, in addition to Neuguss, I accompany initiatives such as the Evidence Foundation in Basel and the Social Science Section at the Goetheanum.

Since 2020, my main task has been the further development of the World Goetheanum Association. The work of the Vulnerability Group has begun in this network of sustainably and socially oriented companies and institutions. For me it is crucial for social coexistence, but also for the innovative capacity of the economy, to test ways, to develop methods how to show one's own vulnerability in a healthy way, because this can create a multitude of new possibilities to tackle challenges together.

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## FRANCESCO ZOCCARATO

Member of the Board of stART international

I often experience how many things that make us vulnerable are difficult but also valuable gateways for personal and social transformation. After many years of working in emergency situations and using art and creativity as tools for transformation, I realized that artistic processes and vulnerability are closely linked. They share the fragile and often very uncomfortable dynamic of opening to the new and unknown. My impression is that if we don't learn to integrate vulnerability in our personal and professional lives in a meaningful way, something essential is lost - somehow a way of understanding the living.

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# Annotations

- 1 Roland Frenzel Interview
- 2 Gabor Maté and Daniel Maté: *The Myth of Normal: Trauma, Illness & Healing in a Toxic Culture*. Random House, 2022..
- 3 The Canadian physician Dr Gabor Maté is a renowned expert on the topics of addiction, stress and child development. During this Interview he speaks with modern mystic and spiritual teacher Thomas Hübl about his book: Maté, Gabor: *On the Myth of Normal: How our society makes us sick and traumatizes us – New paths to healing*. Kösel Verlag, 2023.
- 4 This term was coined by Vivian Dittmar, and describes an emotionally open attitude, vulnerability-sensitive relationship skills and openness to create a new culture of togetherness also in work contexts.
- 5 Vivian Dittmar: *Feelings@work. How emotional competence can transform companies*, Edition Est, 2017.
- 6 Heike Pourian Interview
- 7 Carola von Szemerey Interview
- 8 Johanna Hueck and Vine Rupp Interview
- 9 Christopher Gottwald Interview
- 10 Carola von Szemerey Interview
- 11 Carola von Szemerey and Heike Pourian Interview
- 12 Vine Rupp Interview
- 13 Roland Frenzel Interview
- 14 Christopher Gottwald Interview
- 15 Vine Rupp and Dr. MarieLuise Stiefel Interview
- 16 Vine Rupp Interview
- 17 Dr. Marietta Schürholz Interview
- 18 Roland Frenzel Interview
- 19 The middle lines from the *Peace Dance* by Rudolf Steiner
- 20 Christopher Gottwald Interview
- 21 Dr. MarieLuise Stiefel Interview
- 22 Dr. Marietta Schürholz and Dr. Stefan Ackermann Interview
- 23 Vine Rupp, Jürgen Peters

- 24 Heike Pourian: *Wenn wir wieder Wahrnehmen*, 2nd edition, 2022. Self-published by Ideenhochdrei e.V., available at [www.wahrnehmen.org](http://www.wahrnehmen.org)
- 25 Vivian Dittmar: *Gefühle@work. How emotional competency can transform companies*, Edition Est, 2017.
- 26 TEDx talk «The Power of Vulnerability» by Brene Brown, available on YouTube at: <https://youtu.be/iCvmsMzIF7o>
- 27 «Show your wound» is one of Joseph Beuys most famous installations. He answered a journalist's question about the meaning: «... because you have to reveal the illness you want to heal.» Further he continued: «The space [...] speaks of the illness of the Society. [...] A dynamic decision-making situation is represented.» [de.wikipedia.org/wiki/Zeige\\_deine\\_Wunde](http://de.wikipedia.org/wiki/Zeige_deine_Wunde)

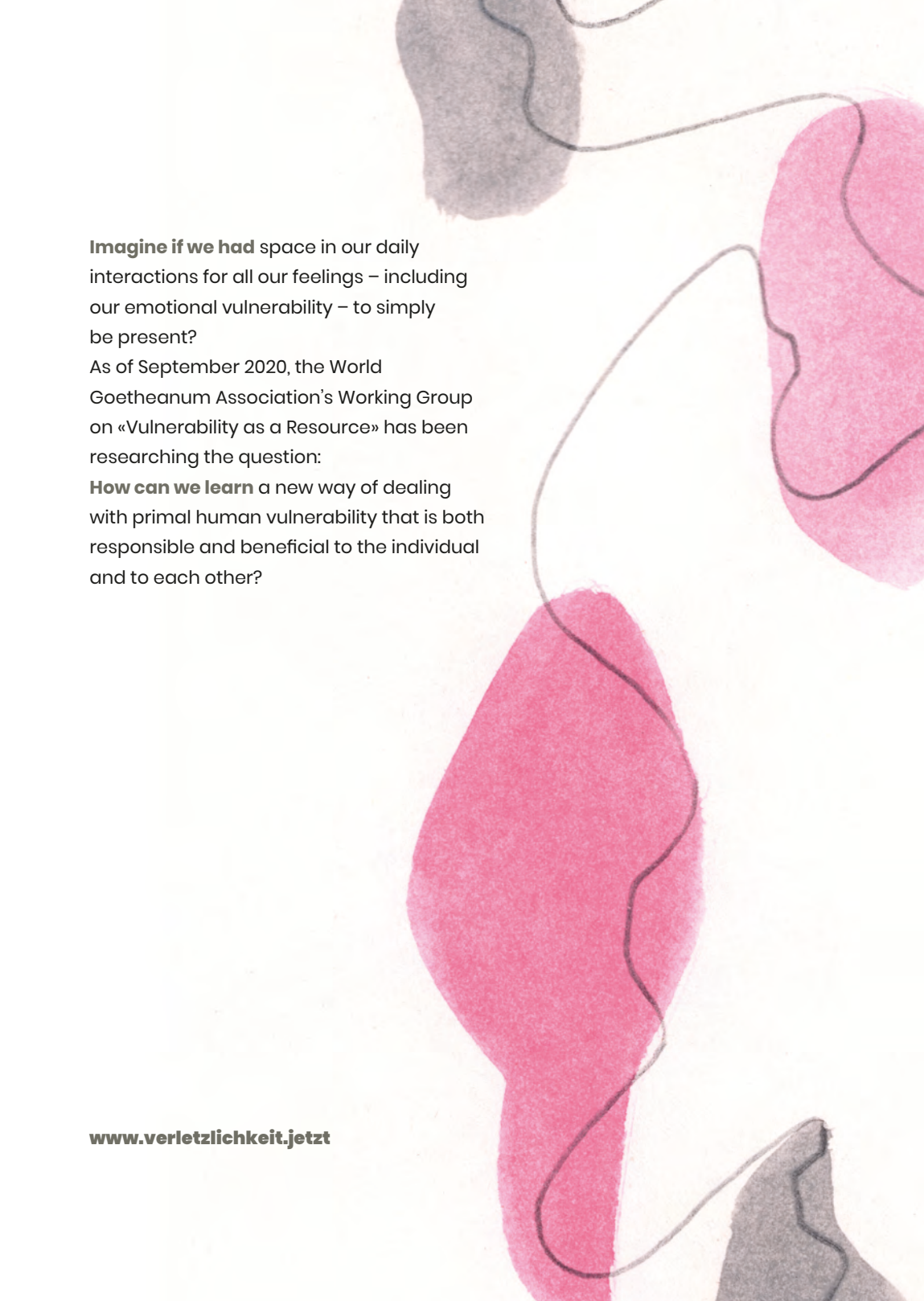




«This is about a cultural change moving away from a purely functional technocratic togetherness located only on the mental level (where the vulnerabilities or protective patterns then play themselves out under the table) to a holistic view of humanity and togetherness in which we humans encounter each other also as sentient **beings with a soul.**»

DR. MARIELUISE STIEFEL





**Imagine if we had** space in our daily interactions for all our feelings – including our emotional vulnerability – to simply be present?

As of September 2020, the World Goetheanum Association's Working Group on «Vulnerability as a Resource» has been researching the question:

**How can we learn** a new way of dealing with primal human vulnerability that is both responsible and beneficial to the individual and to each other?

[www.verletzlichkeit.jetzt](http://www.verletzlichkeit.jetzt)